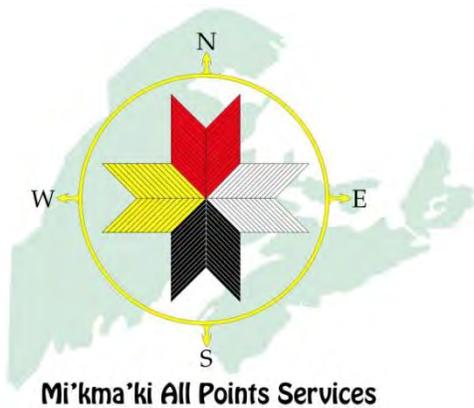


APPENDIX K
Mi'Kmaq Ecological Knowledge Study (2013)

Black Point Quarry Project
Guysborough County, NS
SLR Project No.: 210.05913.00000

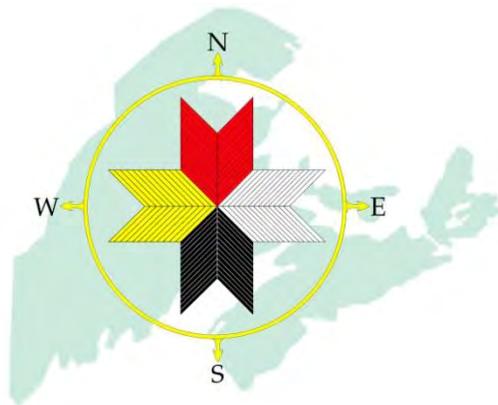
Mi'kmaw Ecological Knowledge Study

**Black Point Quarry, Guysborough Co., NS,
Proposed by Erdene Resource Development Corp.**



Mi'kmaw Ecological Knowledge Study

Black Point Quarry, Guysborough Co., NS,
Proposed by Erdene Resource Development Corp.



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This MEKS report does not and should not represent or be considered, in any manner in whole or in part, as consultation by government or other third party for purposes of justifying an infringement on any Mi'kmaq Aboriginal and Treaty rights that exist or will be found to exist in the future

1. Introduction: Project Description Summary

The Black Point Quarry Project is an initiative of Erdene Resource Development Corp (referred herein to as “Erdene”) located in Dartmouth, Nova Scotia.

AMEC Earth & Environmental Ltd. (a division of AMEC Americas Ltd.), a sub-contractor of Erdene, contracted MAPS to undertake an MEKS on this project.

Erdene proposed the establishment of a new quarry on a property it acquired on the shore of Chedabucto Bay (see Appendix 1). The proposed Black Point Quarry is located on a 280 hectare parcel of land approximately 10 km west of the town of Canso, Guysborough County. The southern boundary of the project area runs along a high-voltage power transmission line, and a new access road of about 990 metres is planned from there southward to Provincial Highway 16 (Fig.2). This property contains a large tonnage of high-quality granite which Erdene seeks to extract.

Situated on sheltered ice-free tidal water, the location offers direct access to international shipping lanes, thus facilitating efficient transportation of the product to US and Caribbean markets via bulk carrier vessels.



Fig. 1: Black Point Quarry Project location

According to Erdene’s calculations “the anticipated annual production rate will exceed 1.0 million tonnes with an anticipated peak production rate of 6.5 million tonnes per year. The anticipated operating schedule is 15 hrs/day, 7 days/week, on a year-round basis and weather permitting. Estimated rock reserves are in the order of 250 million

tonnes. Quarry operations are expected to take place over a period of approximately 50 years, depending on demand for aggregate” (Erdene, Project Information, Appendix 1). The Black Point Quarry project is expected to involve open-pit mining, the construction of facilities to process granite into aggregate (involving drilling, blasting, crushing/ processing and stockpiling). It will also include the construction and operation of a marine shipping terminal on Chedabucto Bay, adjacent to the quarry, where processed aggregate will be off-loaded onto Panamax-sized ships of up to 70,000 tonnes (Erdene, Project Information, Appendix 1).

The project study area as defined by the proponent covers a parcel of land on the Chedabucto Bay, about 10 kilometres west of Canso. It encompasses the quarry site and its immediate surroundings only (Fig.2) with no surrounding buffer zone, and does not include the access road from their study area’s southern boundary to Highway 16. It is herein therefore referred to as the ‘project area’ in order to distinguish it from the study area of this MEKS.

The nature of this development has triggered both Federal and Provincial environmental protection legislation. Part of this legislation requires the project proponent to prepare an Environmental Impact Statement (EIS).

Apart from potential impacts on the natural environment, the EIS is also meant to evaluate potential effects on the social environment. This includes archaeological and heritage resources, the current use of traditional lands and resources by Aboriginal people, and possible impacts on the cultural integrity of the surrounding Aboriginal communities.

MAPS was mandated to conduct the research necessary to evaluate such potential impacts of the Projects on the Aboriginal community through this MEKS.



Fig 2: Conceptual Site Plan for Black Point Quarry¹

¹ Adapted from AECOM 2011:15

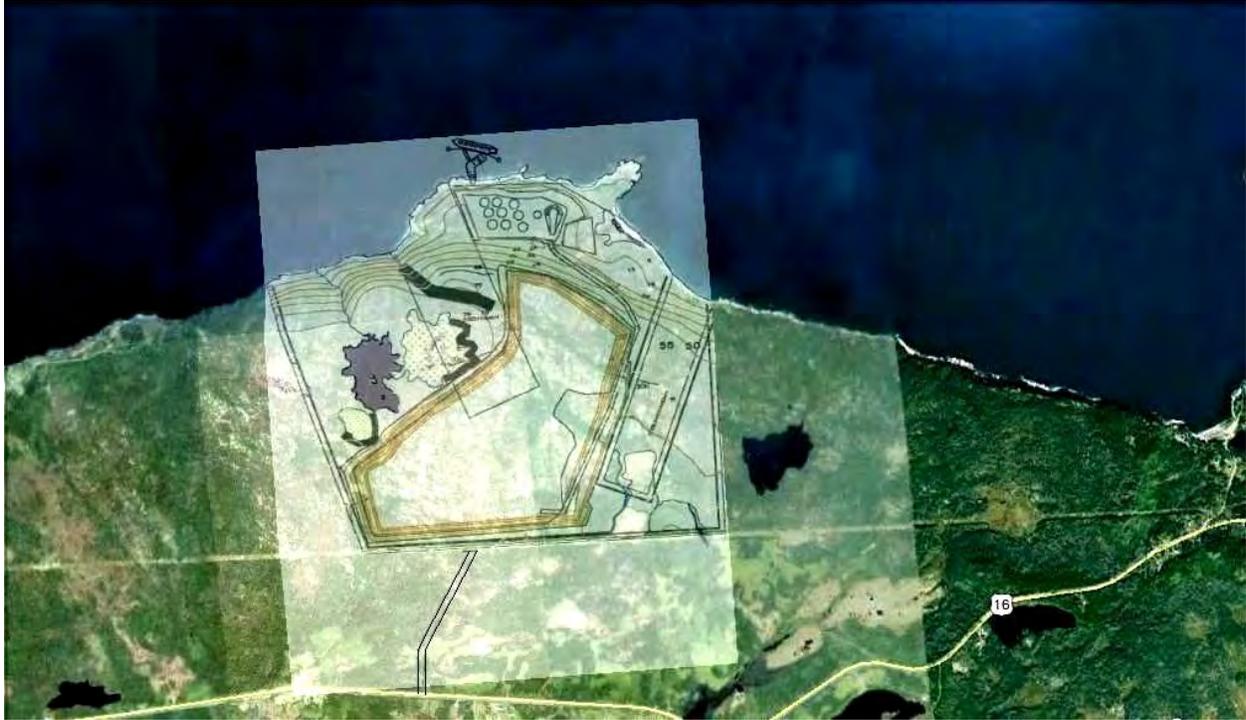


Fig 3: Project Area Overlay on Aerial View

2. Methodology

2.1. Purpose, Scope and Ethics of this MEKS

Mi'kmaw Ecological Knowledge (MEK) has been defined in the Mi'kmaw Ecological Knowledge Protocol (Protocol) as "...the collection and adaptation of knowledge that Mi'kmaw people have with all components of the natural environment and the interrelationships between all life forms from a unique historical, cultural and spiritual level." The Protocol was ratified by the Assembly of Nova Scotia Mi'kmaw Chiefs on November 22, 2007 and outlines specific guidelines and conditions on the development of a MEKS in the province.

The purpose of a MEKS is to identify and report any ecological concerns regarding the Project's impact on Mi'kmaw use of land, resources and special places within the Project Study Area.

MAPS' methodological approach includes the adherence to the Mi'kmaw Ecological Study Protocol, ratified in 2007 by the Assembly of Nova Scotia Mi'kmaw Chiefs (Appendix 2). Accordingly, this research initiative and its methodological approach were communicated to the Mi'kmaw Ethics Watch Committee in 2010 whose mandate is to ensure research activities with the Nova Scotia Mi'kmaw community comply with the Mi'kmaw Research Ethics Protocol of 1999.

MAPS informed the Union of Nova Scotia Indians as well as the Confederacy of Mainland Mi'kmaw and the Native Council of its intention to carry out this MEKS. MAPS undertook to publicize an announcement and description of the research initiative through its website, and information bulletin to all Nova Scotia First Nation Councils, and an article in the Mi'kmaq-Maliseet Nations News (Appendix 3) asking for public input.

A community meeting was held by MAPS in Paqtnkek, the Mi'kmaw community closest to the Project Site.

To insure the non-Aboriginal community was also informed, a similar article was published in the Guysborough Journal and the Guysborough Chamber of Commerce was notified.

2.2. Research Methodology

The research involved in the preparation of this MEKS is based on several components:

- An assessment of the study area's archaeological resources or potential based on existing reports;
- A survey of archival, published and unpublished material relating to historic Mi'kmaw land uses and occupancy in the study area;
- A two-season ground survey of local plant resources significant to the Mi'kmaw community;
- Community-based research in the surrounding Mi'kmaw communities of Paqtnkek, Millbrook and Chapel Island with Mi'kmaw knowledgeable about the Study Area, its resources and recent and current Mi'kmaw land uses.

A detailed interview guide was developed specifically for this study in order to insure a consistent approach in the interviewing and recording of data by the three interviewers in the above-mentioned communities.

2.3. Limitations

- Very little archaeological work has been carried out so far in Guysborough County, and particularly along the Chedabucto coast. A scarcity of pre-contact archaeological evidence in this region does therefore not allow the conclusion of low Aboriginal use and occupancy during that period;
- The Centralization policy in Nova Scotia during the first half of the 20th century disrupted traditional patterns of Mi'kmaw land use and occupancy;

- Land and resource use data, both those stemming from MAPS' general data base as well as those collected for this study specifically, are based on interviews of samples of Mi'kmaw Elders and active land users. The land use data represented here therefore cannot be comprehensive. It serves as positive proof of Mi'kmaw land and resource use in the study region, but does not imply that locations or resources not mentioned here are indeed not utilized by Mi'kmaw.

2.4. Study Area

Mi'kmaw land use patterns are naturally wide-ranging in response to the seasonally and spatially fluctuating resources they depend on. With respect to historic and contemporary Mi'kmaw land use, the Black Point Quarry Project Area, can in the context of this MEKS, not be considered in isolation, but as an integral part of the wider Chedabucto shore resource area of the Mi'kmaw community.

The Study Area therefore stretches from Halfway Cove to Durells Island and Canso (Fig. 4) and includes the shore, the adjacent strip of land of about 5 kilometres in width, and near-shore waters of the Chedabucto Bay. Information outside this study may also be considered when it serves to illustrate wider-ranging patterns of Mi'kmaw land use.

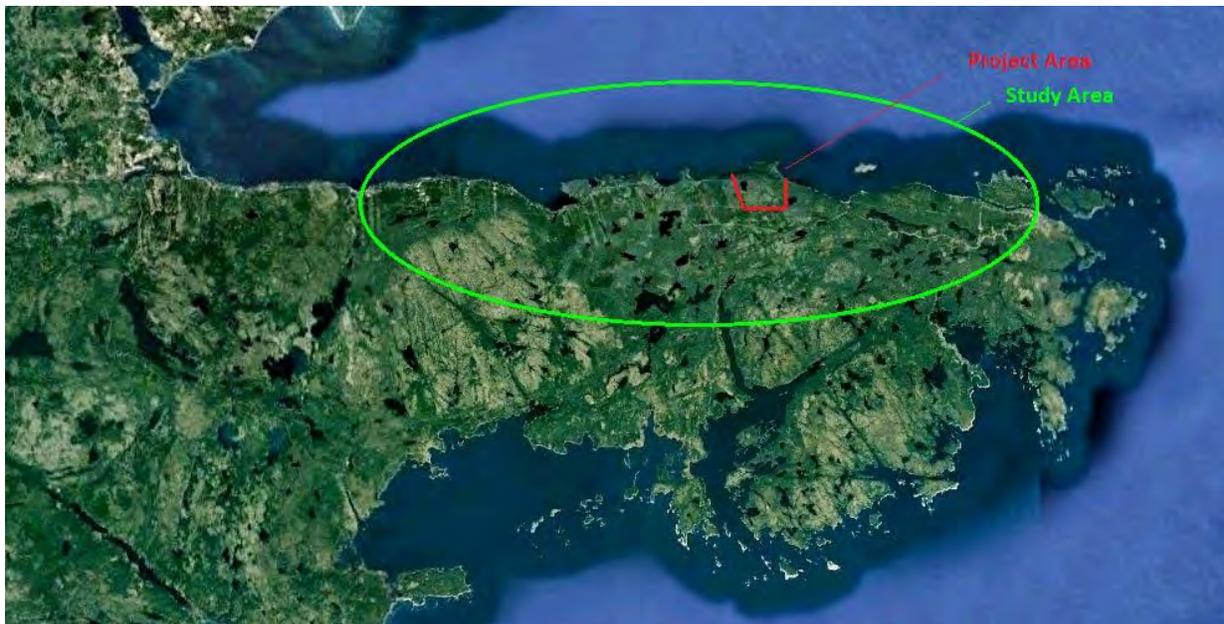


Fig 4: Study and Project Areas

3. Section I: THE SETTING

3.1. Biophysical Environment

3.1.1. Geology

From the Chedabucto Bay shoreline and the base of the low-lying Fogherty Head (with its Black Point peninsula) at the northern end of the project area the terrain rises sharply to the plateau where the quarry site is situated (Figs.5-7).

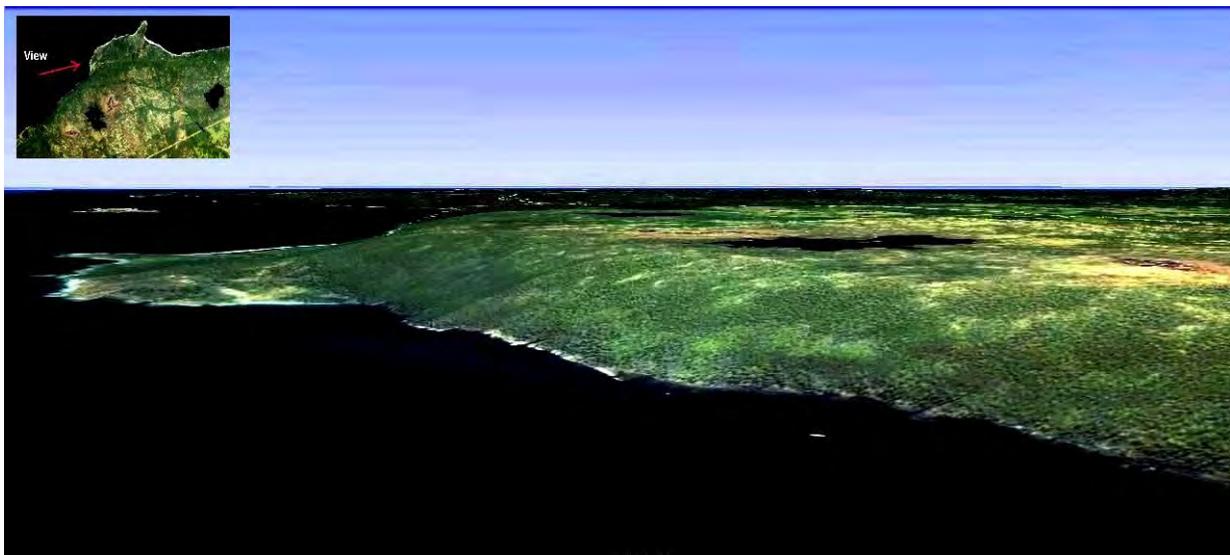


Fig 5: Fogherty Head and Fogherty Lake, Easterly View from Chedabucto Bay

While Figure 5 offers a simulated view of the natural landscape based on satellite imagery, figures 6 and 7 illustrate the area's relief more clearly through contour lines and a LIDAR image modelling the surface structure underneath the vegetation cover. The hill featuring the resource to be quarried has an elevation of about 103 m above mean sea level².

² AECOM 2011:7



Fig 6: Project area with contour lines³

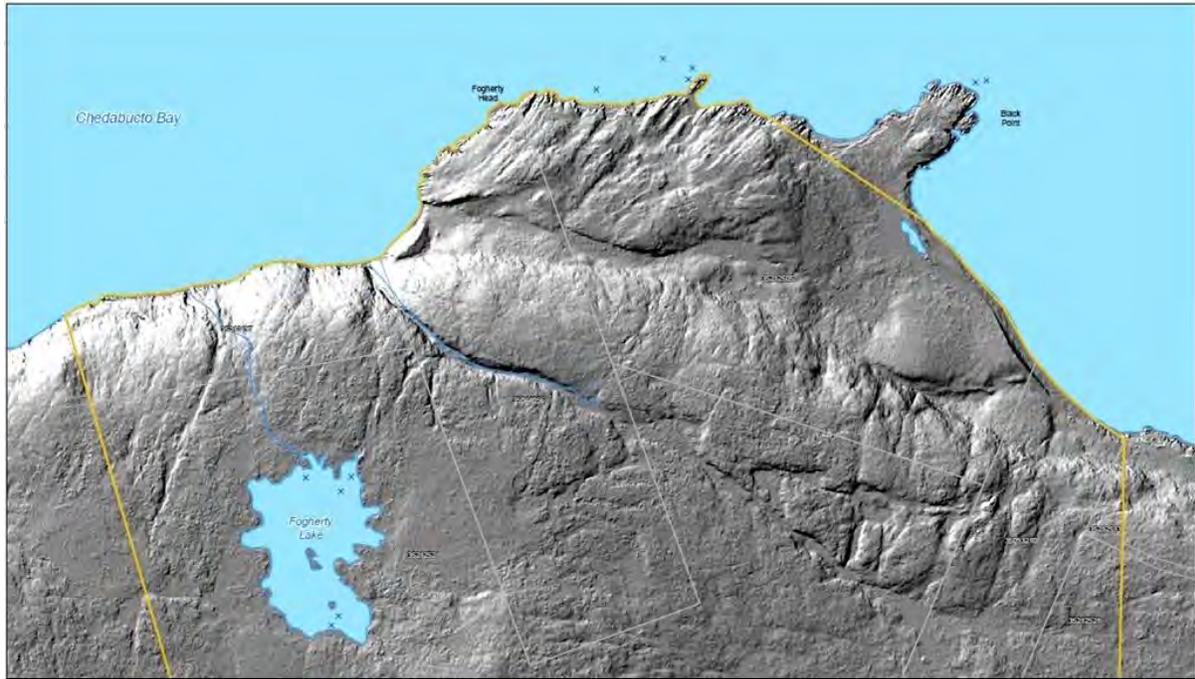


Fig 7: Relief Model of the Northern Portion of the Project Area⁴

³ Project area inset adapted from AECOM 2011:7
⁴ LIDAR image, source AECOM 2011:14

While the bedrock geology of the Fogherty Head consists of schist, medium-grade metamorphic rocks of the Goldenville (COMg) and Halifax (COMh) formations, that of the remainder of the project area features granite (M-LDmbmg) with very little overburden – the resource to be mined. The wider study area is made up of undulating bands and regions with primarily the same three geological features (Fig.8).

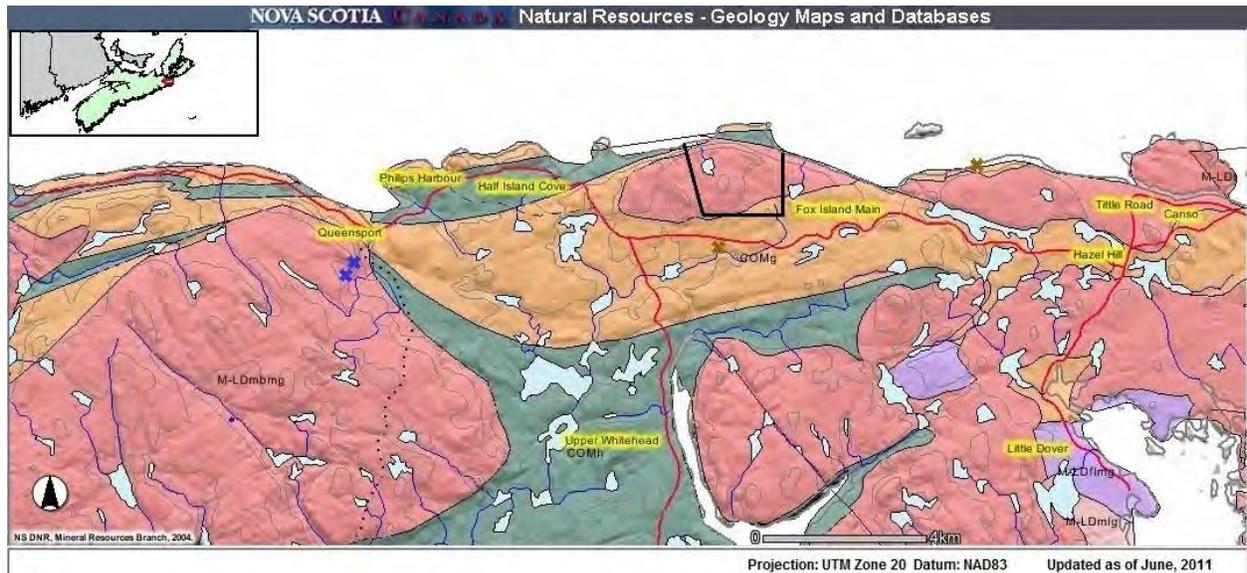


Fig. 8: Bedrock Geology of the Project and Study Areas⁵

The project area consists mostly of well drained, coarse textured soil, in the northern and western portion primarily on hilly terrain (WCKK), and in the central and eastern portion on hummocky terrain (WCHO). The central portion also contains a flat area of poorly drained, medium textured soil (WTLD), a bog, to the east of Fogherty Lake. A similar soil pattern is repeated in the Canso area. The region south of the project area is mostly hummocky, imperfectly drained and medium textured (IMHO), while to the west we mainly find well drained, medium to fine textured soil on hills and drumlins (WMKK, WFDM).

The particular soil and drainage pattern (Fig. 9), in combination with the underlying bedrock geology, produce a variety of ecological land classes which, again, allow or foster particular habitats.

The wider Study Area is located within what is called the Canso Barrens, a region generally characterized by exposed granite knolls and erratic and thin soil layers.

⁵ Adapted from NS DNR online map 'Geology Maps and Databases' (<http://gis4.natr.gov.ns.ca/website/nsgeomap/viewer.htm>)

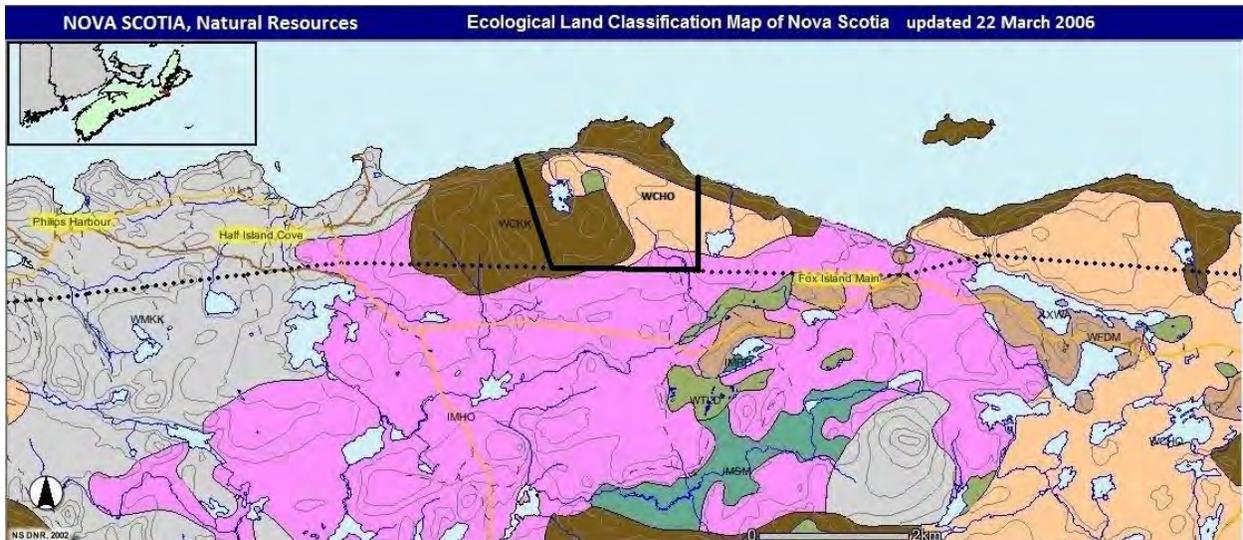


Fig 9: Ecological Land Classification⁶

3.1.2. Vegetation, Habitats and Wildlife Resources

These surface conditions produce distinct vegetation covers and habitats. Most of the plateau is blanketed with a patchwork of lichen (*Cladonia rangiferina* and others) and shrub dominated tundra-like ground cover interspersed with stands of open coniferous forest. The latter consists mainly of black spruce (*Picea mariana*), white spruce (*Picea glauca*), balsam fir (*Abies balsamea*), white birch (*Betula papyrifera*) and tamarack (*Larix laricina*). More densely and mixed forested habitats are sheltered slopes, stream channels and low-lying areas in general, and particularly the Fogherty Head area, where some mature balsam firs are found (Fig. 10).

Similar vegetation patterns are found to the south of the Project Area and, with varying proportions of lichen barrens to woodlands, throughout the Study Area.

The vegetation surrounding Fogherty Lake, for example, features black spruce and tamarack as the predominant tree species, shrubs and herbaceous plants such as leatherleaf (*Chaemodaphne calyculata*), sheep laurel (*Kalmia angustifolia*), chokeberry (*Photinia pyrifolia*), possum-haw viburnum (*Viburnum nudum*), rhodora (*Rhododendron canadense*), Labrador tea (*Ledum groenlandicum*), and bunchberry (*Comus canadensis*)⁷.

⁶ Adapted from online NS DNR online map 'Ecological Land Classification', (<http://gis4.natr.gov.ns.ca/website/nselcmap/viewer.htm>)

⁷ AECOM 2011:28



Fig 10: Vegetation Cover (Satellite Image), Project Area

Other habitats, throughout the Study Area, include coastal beaches, cliffs and barren headlands.

An initial vegetation survey conducted by AECOM reports the occurrence of one species of concern, *Peltigera leucophlebia*, a lichen commonly called Ruffled Freckled Pelt, in the eastern portion of the Project Area⁸. This species is listed as vulnerable by the Nova Scotia Department of Natural Resources. A second lichen also found in this area, *Ramalina thrausta* or Angel's Hair, was categorized as "uncommon"⁹.

The entire Study Area, including the Project Area (Fig. 11), is interspersed with a variety of wetlands types from bogs and fens to streams and lakes. Important features in this landscape, they act as surface water reservoirs and filters, and provide habitat to a large variety of distinct aquatic, semi-aquatic, riparian and terrestrial plant and wildlife species.

Within the Project Area and along the access road leading to Highway 16, 26 wetlands were identified and briefly described by AECOM¹⁰.

⁸ Ibid:31
⁹ Ibid:31
¹⁰ Ibid:32-33

Several areas with habitats significant enough to be declared protected by the Province are located in the vicinity of the Project Area, and within the Study Area of this MEKS. Both Half Island and Lower Half Island coves as well as Fox Inland Main (Indian Cove) feature protected beaches. The Bonnet Lake Barrens and Canso Coastal Barrens wilderness areas encompass large areas located about 7 km southwest and 2 km south and southeast, respectively, of the Project Area. In addition, Third Lake Provincial Park is located about 5 km southwest of the Project Area and consists of several parcels surrounding Coeeycoff Lake (Fig. 12).



Fig. 12: Restricted and Limited Use Areas¹²

Wildlife species present in the study and project areas cover the spectrum of species found in most regions of Nova Scotia.

Among mammals these include Whitetail Deer (*Odocoileus virginianus*), Black Bear (*Ursus americanus*), Eastern Coyote (*Canis latrans thammers*), Red Fox (*Vulpes vulpes*), Bobcat (*Lynx rufus*), Beaver (*Castor canadensis*), Muskrat (*Ontatra zibethicus*), Porcupine (*Erethizon dorsatum*), Snowshoe Hare (*Lepus Americana*), Red Squirrel (*Tamiasciurus hudsonius*), Raccoon (*Procyon lotor*), Otter (*Lontra canadensis*), Short-tailed Weasel (*Mustela erminia*), Mink (*Neovison vison*) and small rodents such as voles, mice and shrews.

¹² Adapted from NS DNR online map 'Restricted & Limited Use Areas' (<http://gis4.natr.gov.ns.ca/website/rlul2b07/viewer.htm>)

While not confirmed in AECOM's survey, Mi'kmaw report the presence of Mainland Moose (*Alces alces americana*), a threatened species . Marine mammals reported present along the Study Area's shore are the Minke Whale (*Balaenoptera acutorostrata*) and Grey Seal (*Halichoerus grypus*)¹³.

A bird survey in the Project Area, commissioned by AECOM, reported the following 11 species that are either classified as species of concern or known to be particularly sensitive to anthropogenic disturbances: Boreal Chickadee (*Poecile hudsonia*), Common Loon (*Gavia immer*), Gray Jay (*Perisoreus canadiensis*), Rusty Blackbird (*Euphagus carolinus*), Greater Yellowlegs (*Tringa melanoleuca*), Red-breasted Merganser (*Mergus serrator*), Semi-palmated Sandpiper (*Calidris mantilla*), Spotted Sandpiper (*Actitis macularius*), Least Sandpiper (*Calidris pusilla*), Semi-palmated Plover (*Charadrius semipalmatus*) and Great Cormorant (*Phalacrocorax carbo*). Two owl species were confirmed, the Northern Saw-whet Owl (*Aegolius acadicus*) and the Barred Owl (*Strix varia*). Even though it was not observed during this field survey, the Chedabucto Bay shoreline is known to also harbour Harlequin Ducks (*Histrionicus histrionicus*), another species of concern¹⁴.

Of the reptilian and amphibian species commonly found within Nova Scotia, the Yellow Spotted Salamander (*Ambystoma maculata*), American Toad (*Bufo Americana*), Spring Peeper (*Pseudacris crucifer*), Green Frog (*Rana clamitans*), Northern Leopard Frog (*Rana pipiens*), Bullfrog (*Rana catesbeiana*), and the Maritime Garter Snake (*Thamnophis sirtalis pallidulus*) were confirmed to be present in the Project Area. No rare or sensitive species in those categories were reported¹⁵.

From the family of dragon/damselflies (*Odonates*), however, a Spotwinged Glider (*Pantala hymenaea*), which is listed by the Province as being sensitive to anthropogenic or natural impacts, was observed to be present in the wetland area east of Fogherty Lake¹⁶.

Results of the freshwater fish and fish habitat survey as reported by AECOM are based on brief fish samplings in Fogherty Lake and three unnamed streams. One of these streams is the northern outflow of Fogherty Lake, the second a brook originating in a narrow valley in the northern portion of the Project Area and emptying into Chedabucto Bay, a third a stream in the southwestern part of the Project Area flowing through softwood stands and fens before discharging into Hendsbee Lake, and a fourth one near the western edge of the Project Area.

¹³ AECOM 2011:35

¹⁴ Ibid:34, 35

¹⁵ Ibid: 35

¹⁶ Ibid: 36

Being situated largely on a granite bedrock formation and being fed in part by surface runoff from surrounding bogs, Fogherty Lake is tea-coloured and fairly acidic, like many Nova Scotia lakes. Based on a survey employing two gillnets and four minnow traps for a total of six hours, AECOM's report reports that Fogherty Lake contains no significant fish populations due to the high acidity levels. The same conclusion was reached with respect to the streams tested¹⁷.

The near-shore underwater marine habitat along the Project Area consists mainly of cobble and rock substrate with lesser amounts of sand and silt supporting "a high diversity of both floral and faunal species"¹⁸.

Algal cover increases from sparse in deeper water up to 90% along the shore and features Black Whip Weed (*Chordaria flagelliformis*), Bladderwrack (*Fucus vesiculosus*), Sea Colander (*Agarum clathratum*), and occurrences of the invasive species Green Fleece (*Codium fragile*).

Little information is given on faunal species. The presence of several species of annelid worms (Polchaetes) and two bivalves, the Common Tortoiseshell Limpet (*Tectura testudinalis*) and the Interrupted Turbonille (*Turbonilla interrupta*), are identified. No further observations of fish, crustaceans or other mollusk species are reported in this study.

Nevertheless, it can safely be assumed that this habitat supports a variety of fish and other marine species, and serves as a nursery habitat for a number of species which then spend the remainder of their life cycles in other areas and/or deeper waters.

3.2. Surrounding Mi'kmaw Communities

The Project Area is located in the Eskikewa'kik district of Mi'kma'ki¹⁹. The closest of the current Mi'kmaw reserves are Paqtnkek on the mainland, and Chapel Island on Cape Breton Island.

However, a number of Mi'kmaw families have, until very recently, resided seasonally or year-round in the adjacent communities of Half Island Cove, Fox Island, and in Cook Cove and Dorts Cove at the western end of the Chedabucto Shore.

¹⁷ AECOM 2011:26, 28

¹⁸ Ibid:28-29

¹⁹ Mi'kma'ki (the Mi'kmaq territory) consists of seven districts encompassing all of Nova Scotia and Prince Edward Island, plus parts of New Brunswick, Quebec and Newfoundland

4. Section II: HISTORIC MI'KMAW USE & OCCUPATION

4.1. Pre-Contact Mi'kmaw Land Use and Occupancy

Nova Scotia has been progressively occupied by the ancestors of the Mi'kmaw as the regional glaciers of the last ice age retreated. This is evidenced by the hitherto earliest finds at Debert dating back to about 11,500 BP²⁰ and being classified as belonging to the Paleo Indian or Sa`qewe`k L`nuk Period²¹.

A substantial cooling during the Younger Dryas period about 10,800-10,200 BP caused again minor glaciations with ice sheets covering again what is now Guysborough, Pictou, Antigonish counties, plus the Cape Breton highlands²².

At present, the archaeological record for Guysborough County, and the Study Area in particular, is very sparse which is primarily a reflection of the relative lack of archaeological research that has been carried out in this region so far²³. The vast majority of archaeological discoveries in Nova Scotia have been incidental rather than the result of targeted archaeological surveys. More often than not they have been made in the context of some sort of development – residential, industrial or infrastructural construction or agricultural activities. The Study Area has not seen much of any of these activities. Much of the existing archaeological material relating to Mi'kmaw and their ancestors in this region consists of sporadic surface finds.

Reviews of the existing literature and the Provincial archaeological database nevertheless identify some archaeological sites or finds in Guysborough County. Not surprisingly, the majority cluster along the St. Marys and Country Harbour rivers, both important travel routes between the Eastern Shore and the Northumberland Strait/ St. George's Bay coast. Others are located to the west and east of the Study Area, that is on the lower Salmon River and Cooks Cove, and at the east end of Canso and on Grassy Island²⁴.

Two significant finds are a cache of projectile points on Grassy Island, dated to about 500 AD²⁵.

In light of the aforesaid it is obvious that the lack of archaeological evidence in the Study Area cannot be construed as proof of a lack of Mi'kmaw occupancy²⁶.

²⁰ Robinson 2011

²¹ Mi'kmaq terms for pre-contact cultural periods as given in Lewis 2006, see also Lewis 2011, tab 2 (appendix 4)

²² Mott 2011:50; Stea & Mott 2006, fig.12, Sable & Francis 2012:72-73

²³ Lewis 2011 (appendix 4); Sheldon 2000:12

²⁴ Lewis 2011 (appendix 4); Ferguson 2012

²⁵ Ferguson 2011

The three most significant factors for determining the archeological potential of a site or area are: food resources, access and suitability for habitation.

In general Mi'kmaw land use and occupancy involved semi-permanent and permanent settlement at resource-rich locations. Summer villages were usually situated at a navigable body of water. Preferred locations were the mouths of rivers with significant spawning runs of salmon, eel and other fish species. Such sites provided ready access to freshwater and marine resources, plus a waterway into the interior.

The richness in resources of both the land and sea along the Chedabucto shore (including the Study Area) and the ease of access made this an attractive region to the Mi'kmaw and their ancestors.

Early written records document that the first European explorers and settlers found the Chedabucto bay and coast extremely rich in fishery resources and established in the 16th century Grassy Islands Fort as a base in the centre of this rich fishing ground. During the 16th and 17th centuries the French controlled the commercial fishery in this area, to be taken over by the British during the first half of the 18th century. While cod was the Europeans' primary commercial fishery interest, salmon and eel also figured prominently in the Mi'kmaw economy.

The Nova Scotia coast was also rich in marine mammals such as walrus, grey seals, and minke whales. These were also hunted by Mi'kmaw for food, skins and other raw materials. This is evidenced, for example, by several ancient Mi'kmaw place names along the southern shore of Prince Edward Island that refer to seasonal walrus colonies and walrus hunting²⁷. By the time Europeans entered the scene, it appears that regional walrus number had been declining for some time due to climatic changes and the associated seas level rise, but the additional hunting pressure by the newcomers for their ivory and oil accelerated their disappearance. The last populations of walrus in Nova Scotia were reported to exist on Sable Island in the late 1700s²⁸.

Regional pre-contact resource also included sea birds, among them the Great Auk. With the arrival of Europeans, Great Aulks were hunted extensively, their feathers used in bedding, their meat and eggs for fish bait and food. Eventually, this bird met the same fate as the walrus, aulks disappeared from Nova Scotia, and soon thereafter became extinct.

Terrestrial wildlife resources during the pre-contact included woodland caribou and mainland moose, in addition to the other species we find in the Study Area today.

²⁶ Lewis 2011 (appendix 4); Sheldon 2000:12

²⁷ Weiler 2008:17

²⁸ Gilpin 1869:126-127, COSEWIC 2006:12

Moose as well as the caribou herds roaming the open inland areas, and in particular the barrens, would have been able to support relatively large groups during the winter months.

In general, Mi'kmaw place names are geographically descriptive or refer directly or indirectly to resource uses. It is generally accepted that such place names are very stable and long-lived, and their origins pre-date the arrival of Europeans. Indeed most of the Mi'kmaw place names known to date were recorded by missionaries during the early contact period.

This is also the case with the names of some locations in the study area thereby attesting to Mi'kmaw occupancy and land use since time immemorial.

*Mi'kmaw Place Names in Guysborough County*²⁹:

Guysborough County – *Esigeoagig* (*Eskikewa'kik*³⁰) - skin dressing place

Chedabucto – *Sedabuktook* - the deep extending harbour, or running far back³¹

Cooks Cove – *Notogtetoalneg* - small Indian village

Halfway Cove – *Oetonitjitig* (*Wetuni'ji'jk*³²) - at the small opening³³

Philips Harbour – *Pilipgomimg* - Pilip's place, where Pilip was doing something

Half Island Cove – *Aoaganeg* - portage

Black Point – *Magteoatgeg* - black head

Indian Cove – *Elnoeigomi* - Indian cove

Fox Island – *Sebelogwokun* - where skins are stretched

Fox Island Cove – *Nasonigetig* - rushy

Durells Island – *Siplogagneg* - narrow passage³⁴

Canso – *Gamsog* – rock on the other side

This district's Mi'kmaw name, *Eskikewa'kik*, translates to 'skin-dressing country' (or 'skin dressers place') which may refer to the region's ample supply of sea mammal and possibly caribou skins during this period as its environment does not seem to have been exceptionally productive habitat for furbearers such as beaver, muskrat, otter, marten, mink, weasel, fox, etc.

The fact that the Mi'kmaw name for Fox Island, *Sebelogwokun*, identifies this small island as a 'place where skins are stretched' supports this interpretation. If Fox Island was used customarily by Mi'kmaw harvesters for stretching (and drying) a significant number of skins they may have stemmed from a resource that can be harvested locally

²⁹ Unless otherwise noted: Allen 2006, vol.II. See also Appendix 5: Historical Records Review

³⁰ Current spelling according to the Smith-Francis orthography of Mi'kmaw, B. Francis, p.c. Sept 2012

³¹ According to Hoffman 1955:537

³² Current spelling according to the Smith-Francis orthography of Mi'kmaw, B. Francis, p.c. Sept 2012

³³ Preliminary translation by B. Francis, p.c. Sept 2012

³⁴ Preliminary translation by B. Francis, p.c. Sept 2012

in considerable numbers at certain times of the year – as marine mammals were. And since the populations of these marine mammals appear to have been in decline at the time of, or following, the arrival of Europeans in the area, one can safely conclude that the origin of the name lies in the pre-contact era.

Moving along the shore of *Sedabuktok*, the ‘deep and extending harbour’ or Chedabucto, from west to east, Cooks Cove or *Notogtetoalneg* was named so because of the ‘small Indian village’ that was located there.

Oetonitjitig (*Wetuni’ji’jk*) refers to ‘small opening’, the bay at Halfway Cove which represents the entry to a travel route into the interior that eventually cuts across to Tor Bay on the Eastern Shore³⁵.

Just as it does in the English version of the placename, the location called *Pilipgomimg* was named so after an individual, Pilip, who once lived there.

Half Island Cove was called *Aoaganeg*, referring to a portage, the beginning of the route southward to the Northwest Branch and Whitehead Harbour on the Eastern Shore³⁶.

Magteotgeg, the Mi’kmaw name for Black Point, translates to ‘black head’ describing both its shape and dark colouring when viewed from the shore or a passing canoe.

Elnoeigomi, Indian Cove on the eastern side of Black Point clearly attests to Mi’kmaw occupancy at this location.

As indicated earlier, *Sebelogwokun*, or Fox Island, was and is known to Mi’kmaw as the place where they processed skins they had been harvesting in the area.

The Mikmaq toponym for Durells Island is *Siplogagneg*, a narrow channel. It provides specific descriptive information about the geographic feature that separates it from the mainland (now called The Tittle), which is useful to canoeists travelling along the shore or crossing over to the island.

These toponyms are but one piece of evidence of regular, consistent Mi’kmaw occupancy and land use of the Study Area reaching back into the pre-contact period.

As the economic cycle of the Mi’kmaw and their ancestors was inextricably tied to the seasonal and spatial ebb and flow of natural resources, the same plentiful marine resources that lured the Europeans would also have attracted during the pre-contact period the Aboriginal inhabitants from the surrounding region (that is the northeastern mainland and southeastern Cape Breton Island) to the Chedabucto shore.

³⁵ See fig. 13

³⁶ See fig. 13

Access to the Study Area and its resources during pre-contact times was principally by sea or land/river route.

The Strait of Canso provided a connection to and from the Georges Bay region, and the waters of Chedabucto Bay allowed canoe travel to and from southeastern Cape Breton Island. While the shores of the Northumberland Strait, Georges Bay and the Gulf of St. Lawrence would have been unnavigable due to the wide belt of drift ice that usually forms along these stretches of coast during the winter due to the prevailing wind conditions, Chedabucto Bay remains virtually ice-free and navigable.

Overland, a combination of waterways and trails/portages such as the Salmon and South River route or Milford Haven and Tracadie River offered links between the Study Area and St. Georges Bay. From the mouths of both Salmon and Milford Haven rivers at the west end of Chedabucto Bay an old trail existed that ran from there eastward along the shore all the way to today's community of Canso, with a spur line leading from Halfway Cove south to Whitehead Harbour³⁷. Research in other parts of Nova Scotia has shown that these ancient travel routes have remained remarkably stable through the centuries³⁸ and most can be expected to predate the arrival of Europeans.



Fig 13: Travel Routes

³⁷ The early settlers roughly followed the same route in constructing what was called the Old Coach Road, and later the current Hwy 316

³⁸ Lewis 2012; also Weiler 2008

With accessibility and the availability of food resources in place, a habitation site requires dry ground for wigwam construction, shelter from the elements, and a source of fresh water. Along the Study Area's shore, such attractive habitation sites are found at Halfway Cove, the mouth of Peas Brook, the Queensport Bay, Philips Harbour, Half Island Cove, Indian Cove, and The Tittle at Durell's Island³⁹. The archaeological potential of these locations can be expected to be high. During the winter months, suitable inland locations would have been used at some of the numerous lakes or streams.

To sum up, even though there is currently little archaeological data at hand to confirm pre-contact Aboriginal land use and occupancy in the Study Area, it is highly unlikely that the region would not have been occupied and used extensively given the rich resources and easy accessibility from other areas of the mainland as well as Cape Breton Island.

4.2. Post-Contact Historic Mi'kmaw Land Use & Occupancy prior to 1900

While historical records documenting Mi'kmaw presence in the Study Area are not plentiful, they do reach back to the early contact period, that is the early 1600s when the French were operating seasonal fishing stations at Canso⁴⁰.

One of the earliest references is found in a 1607 letter from Canso to the French habitation of Port Royal with the news that Indian graves had been opened and beaver skins removed from the deceased by Dutch fishermen, upon which the Indians responded with killing the person who had revealed the location of the graves. When in 1609 Henry Hudson entered Canso harbour to repair his ship, he mentions the existence of an Indian village there whose residents received him kindly⁴¹.

In the early contact years, the Study Area was rich enough in resources to lure French and English traders into the area for the specific purpose of trading with the local Mi'kmaw. Most of this trade was in furs and salmon.

A copper-kettle burial that eroded out of the bank at the mouth of the Salmon River in 2005 and was dated to about 1620 AD is both a confirmation of Mi'kmaw presence there as well as a testimony of early trading contacts between them and early European fishermen on this coast⁴².

³⁹ Not surprisingly, these locations were attractive to the newcomers as well and eventually became settled

⁴⁰ For details, see Appendix 5: Historical Records Review

⁴¹ Haynes 2007:9; Appendix 5: Historical Records Review

⁴² Lewis 2012; Rosenmeier 2012

In 1629, Captain Charles Daniel built a trading post at Chedabucto, the present location of Guysborough⁴³. This post was later taken over by Isaac de Razilly and in 1636 by Nicolas Denys, and became known as Fort St. Louis or Chédabouctou Fort. In 1650 Denys moved his post to the site of St. Peters (Fort Toulouse) in the hope of benefitting from protection by the Fortress of Louisbourg⁴⁴. Both those sites were chosen because they were located on traditional Mi'kmaw travel routes that lead from the Chedabucto Bay to the St. Georges Bay in the case of Fort St. Louis, and to southeastern Cape Breton Island in the case of Fort Toulouse.

Further to the south, a trading post was established on the Mary's River in the 1650s where French trader La Giraudiere supplied Mi'kmaw with spears, nets and other supplies for the salmon fishery in the St. Mary's River and the Gelneg Lakes areas.

Another indicator of a stable presence of Mi'kmaw in the Study Region is the fact that the Catholic Church found it appropriate to establish several missions in the area: In Canso in 1642, in Chedabucto in 1657, in Afton (today Paqtnkek) in 1717.

The trading establishments were generally located at major estuaries along the coast (on primary travel routes, that is) to take advantage of the fact that the fishery, especially for cod, mackerel and herring around Canso and salmon at Chedabucto, was a crucial element in the Mi'kmaw economy. However, the resource areas of the Mi'kmaw families trading at these posts reached far into the interior. The entire St. Mary's River watershed appears to have been particularly rich in fish (salmon and trout) and other wildlife and extensively used by Mi'kmaw, and historical documents report numerous camp site locations and a large burial ground⁴⁵. Heavily-frequented villages or camp sites were located at Country Harbour and Indian Harbour on the Eastern Shore, the south end of the travel route from the Chedabucto Shore. At Indian Harbour "there were once many villages of wigwams in the area as it was an ideal fishing and hunting area that provided all that the Micmac needed"⁴⁶.

In 1684 Frenchman La Valiliere robbed Nigascouet, a Mi'kmaq, who was on his way to Chedabucto with his season's harvest of 70 moose skins and 60 martin, 4 beaver and 2 otter pelts⁴⁷. These reports testify to the richness of the region and its economic significance to the Mi'kmaw.

⁴³ Jones 1986:vi; Appendix 5: Historical Records Review

⁴⁴ Lewis 2012

⁴⁵ Hart 1975:154-158, PANS RG1, vol.380, pp.1-40, m/f 15,441

⁴⁶ Hart 1975:157-158; Appendix 5: Historical Records Review

⁴⁷ Haynes 2007:45, Appendix 5: Historical Records Review

The one and only census of Acadians by French colonial officials in 1688 recorded 52 Mi'kmaw individuals at Chedabucto, or Guysborough (town)⁴⁸.

The 'Canso tribe of Indians', as they were called at the time, were highly mobile travelling between the Chedabucto coast and Afton along what became known as the 'Roman Valley'⁴⁹. Generally they tended to spend winters in Afton and spring, summer and fall at Chedabucto and smaller fishing camps along the coast eastward up to Canso⁵⁰. In the 1680s a Mi'kmaw village was reported to exist one mile west of Chedabucto/Fort St. Louis. The post "flourished with 51 [non-Mi'kmaw] inhabitants and 52 Indians"⁵¹.

At Canso, a continuous Mi'kmaw presence is clearly documented. An archaeological find of a cache of projectile points on Grassy Island was dated to about 500 AD⁵². Early historical documents attest to the continuation of Mi'kmaw occupancy here with references to a Mi'kmaw village just across from the Canso gut⁵³. Another seasonal Mi'kmaw encampment that had persisted until the 1960s was located at Indian Cove on Durells Island.

During the 1700s the Mi'kmaw were increasingly drawn into the struggle between the French and English colonists over lands and resources, in particular the lucrative Canso fishery. In 1720, Gov. Phillips described Canso as "by far the most important commercial centre in Nova Scotia"⁵⁴.

Generally siding with the French, the Mi'kmaw suffered severely losing many lives and access to their coastal harvesting areas. The repression of the aboriginal population culminated in Gov. Edward Cornwallis' orders to "annoy, distress & destroy the Indians every where" and that "a Premium be promised of ten guineas for every Micmac killed or taken prisoner"⁵⁵.

Nevertheless, the first two settlers to settle in the early 1760s at Chedabucto Bay, Elias and John Cook were welcomed by the Mi'kmaw and received assistance from them⁵⁶.

During the early 1700s, the Province began issuing licences of occupation to some of the Mi'kmaw in response to petitions. These were granted initially for harvesting timber or the use of shoreline sections for fishing, then after 1782 for homestead lots as well⁵⁷.

⁴⁸ Wicken 1994: 95, 107-109; Rosenmeier 2012

⁴⁹ Still a local place name for a community located on the river bearing the same name

⁵⁰ Prosper 2012, Haynes, 2007:45; Appendix 5: Historical Records Review

⁵¹ Haynes 2007:64; Morse 1935:140; Appendix 5: Historical Records Review

⁵² Ferguson 2011

⁵³ Haynes 2007:90; Appendix 5: Historical Records Review

⁵⁴ Jones 1986:ix; Appendix 5: Historical Records Review

⁵⁵ PANS (Nova Scotia Archives) RG1, vol.186, p.22-23, n/f 15310

⁵⁶ Hart 1975:54, 144; Appendix 5: Historical Records Review

⁵⁷ Robertson 2000

However, no licences of occupation are known to have been granted within the Study Area.

Historical documents attest to a sharp increase of Mi'kmaw in the study area as a response to the small pox, whooping cough and measles outbreaks in 1801 and 1802. Many Mi'kmaw families were fleeing larger settlements and reserves for the relative isolation of the Guysborough area. Fourteen families from Antigonish (now Paqtnkek) and five from Pictou (now Pictou Landing) were reported to have moved to the "Salmon River encampment"⁵⁸. How many of those families remained in the area once the outbreak subsided is unclear.

During the 1800s, increasing pressures through the expanding commercial fishery and improving fishing technology, as well as the growing numbers of settlers in the Study Area took a toll on the area's fish, wildlife and forestry resources⁵⁹. Competition for declining resources, land grants to settlers, fishing privileges granted to commercial interests, and government policies pressuring Mi'kmaw to adopt agriculture increasingly marginalized the Mi'kmaw population⁶⁰.

Over decades, Mi'kmaw as well as concerned Indian Agents such as Abraham Gesner and John McKinnon submitted a series of petitions to the House of Assembly requesting aid and the protection of Mi'kmaw lands and livelihoods.

On April 6, 1845, for example, a petition by John Battist, Joseph Battist and Francis Cope was presented asking for land "in the neighbourhood of which they have many years sojourned. Each year their hunting ground and subsistence there from are more scanty and precarious"⁶¹.

Indian Commissioner Abraham Gesner submitted on February 2, 1848 a petition signed by eleven Mi'kmaw Chiefs and Captains "to prevent the Hunting of Moose by Dogs and to Secure to Them Their Fisheries". The letter stated that the white man's hunting style was threatening the moose population as they only take the skins leaving the rest behind. It requested Mi'kmaw be allowed to spear salmon in any of the rivers in the province⁶².

On December 8, 1848 another petition was submitted by Newel Joe and Newel Dennis asking for relief on behalf of the families Joe, Dennis, Grigwell, Lewie, Toney, Cristifer, Glema, Louland, Michel, Potet, Forit, French, Caber, Prosper and Sabia on the St. Mary's River. 200-300 moose were taken by white people in the St. Mary's area in the

⁵⁸ PANS/CPR, RG1, vol.430, no. 84, no.86, no.88, no.112, Prosper 2012

⁵⁹ PANS RG5 Series P, vol. 52 #95 m/f 15616; Appendix 5: Historical Records Review

⁶⁰ Haigh 2000

⁶¹ PANS MG15, vol. 3, #81 m/f 15106; Appendix 5: Historical Records Review

⁶² Haigh 2000:63; Appendix 5: Historical Records Review

previous spring alone. Fish and game for the Mi'kmaw families were getting scarce and a crop failure that year added to their precarious situation⁶³.

In 1872 Indian Agent John McKinnon reports to Secretary of State Hon. Joseph Howe on the condition of the Mi'kmaw in the District of Guysborough, listing the families: Gabril, Prosper, Joe, Sallome, Pictob, Scotchman, Marble, Batist, Fraser, Marshal, Nicholas, Cope, Lafford, Newl, Tony, Brassay, Meuse, Tom, Phillip, Paul, McKeugir and McMillan. Even though they had cultivated large tracts of land with hay, potatoes and oats their condition was poor since their fishery was not successful⁶⁴.

On August 23, 1872 Angus Cameron writes a letter to Hon. Joseph Howe reporting that the Mi'kmaw are being deprived of their burial ground in St. Mary's that they had been using for 150 years, located at Sheep Island at the Forks or Glenelg Lake⁶⁵.

Between 1861 and 1900, Nova Scotia census and Indian Affairs records report the Mi'kmaw population of Guysborough County to range between 88 and 180, with the exception of the years 1872-73 and 1898-1900 when numbers register between 33 and 48⁶⁶. It is known, however, that census records are not reliable when it comes to the Mi'kmaw population generally understating actual numbers of residents⁶⁷.

Beginning in the 1820, the Province began establishing small reserves across Nova Scotia, 46 in total. None however were set up within the Study Area even though Mi'kmaw communities existed in Canso, Salmon River (or Cooks Cove as it is known today), Dort's Cove, and seasonal encampments at various other places.

After Confederation, the federal Indian Affairs Branch maintained an official Centralization Policy during the 1940s and 1950s, partly as a way of reducing administrative costs in the province and partly in "response to complaints about the presence of Mi'kmaw near non-aboriginal communities"⁶⁸. The goal of this policy to centralize the Mi'kmaw population in the two reserves of Shubenacadie on the mainland and Eskasoni on Cape Breton Island ultimately failed. Many families resisted the pressure to relocate or ended up moving back to their previous homes or reserves.

However, the Centralization Policy "did fundamentally alter the geographic distribution of Mi'kmaw in the province"⁶⁹ and left a number of reserves unoccupied.

With the failure of the policy evident, another reorganization in 1957-58 brought about and confirmed the current pattern of Mi'kmaw First Nation communities.

⁶³ Haigh 2000:63; Appendix 5: Historical Records Review

⁶⁴ NAC RG10, vol. 2134, file 27,046-1, Appendix 5: Historical Records Review

⁶⁵ NAC RG10, vol. 2134, file 27,046-1, Appendix 5: Historical Records Review

⁶⁶ See Appendix 5: Historical Records Review, pp.14-17

⁶⁷ Rosenmeier 2012

⁶⁸ Kenny & Parenteau Research Assoc. 2000:i-ii,67.

⁶⁹ Kenny & Parenteau Research Assoc. 2000:v

These events caused considerable disruptions in traditional settlement and land use patterns and further restricted access to resources for several generations of Mi'kmaw. Through the growing use of motorized transportation since the mid-20th century Mi'kmaw families were able to re-capture some of their traditional harvesting areas, as far as they had not become subject to competing uses by the dominant society such as municipal, agricultural or industrial development, parks and protected areas.

5. Section III: CONTEMPORARY MI'KMAW LAND AND RESOURCE USES

Following the generally accepted definition, the term 'contemporary land use' is used here to describe land and resource uses, and occupancy activities and locations, within living memory.

High mobility has always been a crucial characteristic of the land use patterns of Mi'kmaw individuals and families. However, as long as resources remained predictable, it was natural that hunters, fishers and harvesters of other natural resources tended to utilize areas that they are intimately familiar with and pass on this familiarity to their children. As a consequence, spatial land use patterns of Mi'kmaw families have in general remained fairly stable. However, the centralization policy, increasing settlement density, and motorized transportation and the associated infrastructure have brought about some adjustments.

John Prosper, Chief of Bayfield (Paqtnkek) in the early 1960s may serve as an example of a highly mobile Mi'kmaw harvester utilizing the resources of the entire region. He was born into the 'Canso band' and spent winters at Framboise Cove, Cape Breton, spearing eels and would come to Canso to fish in the spring⁷⁰.

Until the 1960s, the Study Area and its resources were extensively use by members of the three closest communities of Paqtnkek, Chapel Island and Eskasoni. But families with ties to Millbrook as well as the aforementioned also lived in the Mi'kmaw community of Salmon River, or Cooks Cove, on several locations in Guysborough Harbour, on Clam Pond and Black Pond at Clam Harbour Beach, and in Dort's Cove. On the south side of the mouth of the Salmon River was a small Mi'kmaw community, then known as the Mountain Road community. In addition to their subsistence harvesting they carried out small-scale commercial activities such as the manufacture

⁷⁰ Letter by archaeologist John Erskine to G.Campbell, Sydney Academy Principal, dated Feb 6, 1965; Appendix 5: Historical Records Review

and sale of axe handles, baskets, barrels and snowshoes to the area's non-native settlers and fishermen and the people of Guysborough town⁷¹.

Also up to the 1960s, a number of families from Eskasoni, Chapel Island and even Isle Madame maintained a seasonal settlement at Indian Cove (hence the name) on the east side of Durells Island.

The Canso area, and Durells Island and Betsey's Beach in particular, were of the primary travel route between Cape Breton Island and the Nova Scotia mainland. Local residents recall Mi'kmaw, sometimes more than 100 individuals, arriving on Durells Island in March or April and staying until October. It was used during summers for fishing and making baskets which were then sold to the townspeople of Canso and some other mainland and Cape Breton communities⁷².

The Mi'kmaw families of all those settlements, permanent and seasonal, utilized resources located within the study area⁷³. These included marine fish and shellfish resources along the coast, coastal wildlife species (shorebirds, etc.), inland fish and wildlife species, specialty woods for basket making, tools (ax handles, snowshoe frames, barrels) and other crafts, food and medicinal plants, etc.

Even though these settlements and seasonal encampments were given up around the mid-twentieth century, harvesting activities by some members of the surrounding communities (Paqtnkek, Pictou Landing, Chapel Island, Millbrook) are still ongoing, albeit at a lower intensity⁷⁴. Motorized transportation such as all-terrain vehicles, snowmobiles, pick-up trucks, engine-powered boats put the Study Area's resources within relatively easy reach from any of these reserve communities.

The fact that the waters along the southern Chedabucto coastline, unlike the those of the St. George's Bay, do generally not freeze or get clogged with ice flows⁷⁵ offers virtually unimpeded fishing during the winter months to fishers from Paqtnkek and Pictou Landing.

⁷¹ Prosper 2012, Rosenmeier 2012

⁷² Martha Murphy, Canso Museum, personal communication June 2012, Davis Archaeological Consultants 2004: 24-26, Ferguson 2011, Rosenmeier 2012

⁷³ Prosper 2012, Rosenmeier 2012

⁷⁴ Prosper 2012

⁷⁵ Due to the prevailing winds. Prosper 2012

The survey of current Mi'kmaw land use of the Study Area revealed the following activities and patterns⁷⁶:

Marine resources reported to be harvested along the Study Area portion of the Chedabucto coast include mackerel, herring, cod, haddock, urchins, mussels, oysters, clams, as well as snow crab in deeper waters. The sandbar extending between Fox Island and the mainland is known as a productive shellfish bed.

Reported freshwater fishery resources are salmon, trout and eel. Moose and deer are harvested, as well as various small game species. General trapping activities were indicated to occur within the study area as well. Even though the region does not to be particularly attractive as a waterfowl staging or breeding area, Canada geese are indicated as a waterfowl species being harvested here.

Plant resources include specialty woods such as maple, ash, birch as well as birch bark for tools, crafts and decorative items. Berries of various types are reported to be harvested in the study region. These include blueberries, cranberries, strawberries and fox berries. Several species of medicinal plants⁷⁷ are being collected here, as well as plants used for ceremonial purposes.

Within the Project Area itself, harvesting of the following types of resources are being reported:

Cod, herring, mackerel, oyster and urchin fishing were indicated to occur along its shore.

With respect to terrestrial harvesting activities, moose, deer and goose hunting were identified, as well the trapping of furbearers.

Plant resources harvested in this area consist of maple, various berry species, wild caraway seeds, and medicinal plants.

For the purpose of this assessment, Mi'kmaw land and resource use activities are grouped into five categories: Hunting/fishing, gathering food/medicinal plants, wood and wood products, ceremonial/spiritual sites, burial/birth places, and habitation/camp sites.

Reported activities are summarized in the following table (Table 1) and on the following map (Figures 14 & 15).

⁷⁶ See map, appendix 6. Mi'kmaq land use activities may not be limited to the activities, species, and harvesting areas identified here.

⁷⁷ Specific plant names withheld upon informants' requests and for protection of species

LAND/RESOURCE USE CATEGORY	REPORTED ACTIVITIES/RESOURCES
Hunting/Fishing Sites/Areas	Moose, deer, hare, porcupine, furbearers, grouse, geese, trout, haddock, mackerel, herring, cod, eel, lobster, urchin, mussel, oyster, scallop
Food/Medicinal Plants Gathering	Caraway seeds, hazelnuts, chokecherries, strawberries, blueberries, cranberries, fox berries, Labrador tea, various medicinal plants
Wood, Wood Products	Maple, birch bark
Ceremonial/Spiritual Sites	Ceremonial plant, decoration plant
Burial/Birth Places	(None reported)
Habitation/Camp Sites	Camp site

Tab. 1: Summary of Reported Land/Resource Use Activities in the Study Area

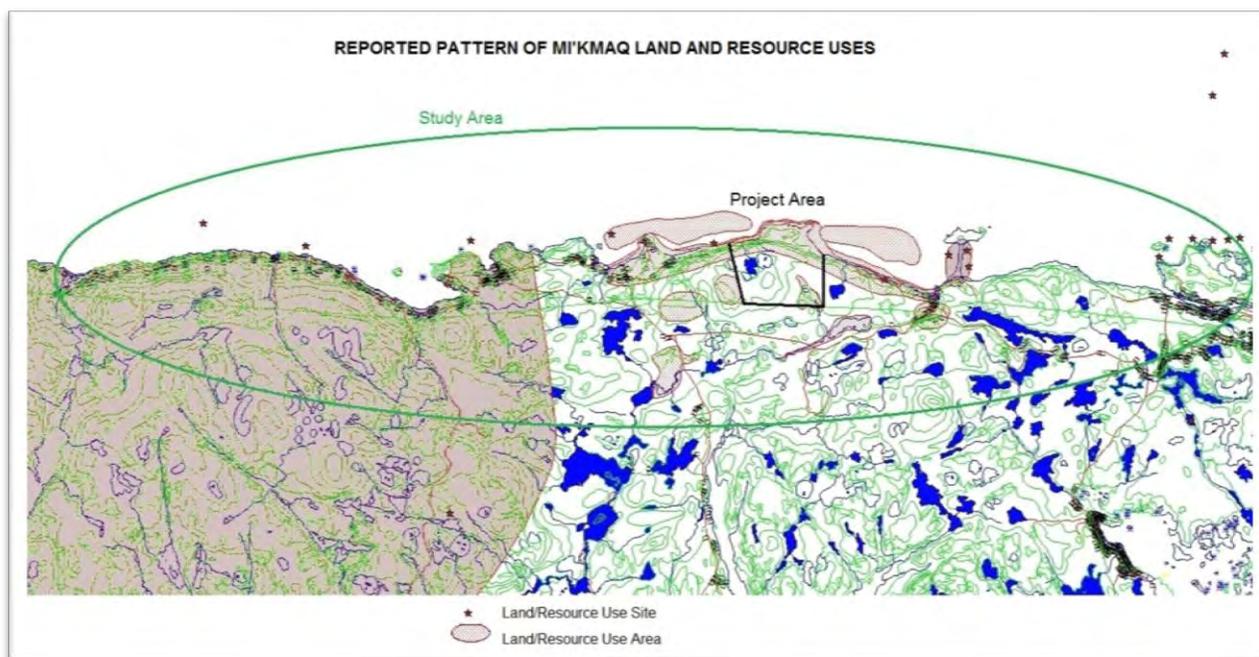


Fig. 14: Reported Pattern of Mi'kmaw Land and Resource Uses

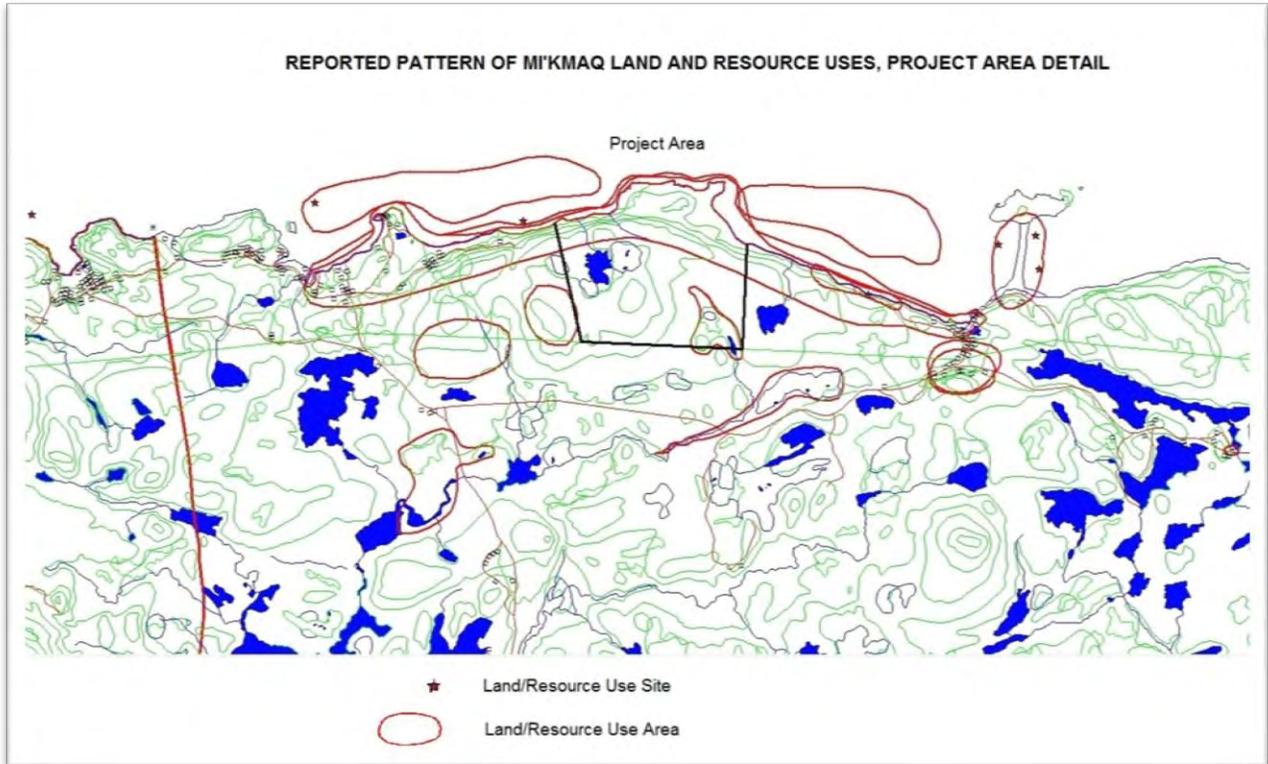


Fig. 15: Reported Pattern of Mi'kmaw Land and Resource Uses, Project Area Detail

6. Section IV: RESERVE LANDS AND SPECIFIC CLAIMS

There are no Indian reserves located within the Study Area or Project Area. The nearest reserves are Chapel Island IR 5, about 50 kilometres⁷⁸ to the northeast on Cape Breton Island, and Paqtnkek IR 23, approximately 55 kilometres to the northwest near St. George's Bay.

A review of outstanding specific claims was undertaken by MAPS. No specific claims are pending within the Study Area. This does not imply, however, that a specific land claim may not arise in the future.

⁷⁸ Linear distance

7. Section V: IMPACTS AND MITIGATIONS

7.1. Potential Project Impacts on Mi'kmaw Land and Resource Uses

The review of historic and contemporary (within living memory) Mi'kmaw land use and occupancy in the Study and Project areas confirms and documents Mi'kmaw use and occupation.

Based on the above findings potential project impacts are expected on several levels:

- 1) There is a potential for the disturbance of hitherto unidentified archaeological resources during the construction of the infrastructure (access road, processing facility, shipping terminal) associated with the project, as well as the quarry operation itself.
- 2) The permanent loss of wildlife and plant resources within the immediate project footprint is inevitable. This may be as a result of the physical destruction, removal or displacement of specimens, or restriction of access to the location as a potential harvesting area.
- 3) Noise disturbance resulting from increased human presence, vehicular traffic, blasting, and general mining activities will adversely impacts local wildlife resources.
- 4) Dust and other airborne pollutants created during the mining, crushing and transport of the product are expected to settle on the vegetation, wetlands and water bodies within a certain corridor along the access road, and a certain radius of the quarry pit as well as the shipping terminal, depending on prevailing winds. This will depreciate the quality of local food and medicinal plants for human consumption as well as the quality of animal browse and water/wetland habitat.
- 5) The marine and shoreline habitats surrounding the shipping terminal are threatened by dust contamination, the potential for accidental aggregate spillage during loading, and possible contamination resulting from petroleum products associated with cargo vessels. The potential effects of these kinds of events on the near-shore fishery is undetermined.

The criteria for assessing the significance of potential impacts on Mi'kmaw land and resource uses in the Study Area are:

- a) The nature and volume of current land and resource uses,
- b) the uniqueness of the land and resources in question,
- c) the cultural and spiritual significance of the land and resources, and
- d) Mi'kmaw constitutionally protected rights and interests in lands and resources.

POTENTIAL IMPACTS	ASSESSMENT OF SIGNIFICANCE
1) Disturbance of archaeological resources	Being the only source of information on Mi'kmaw pre-contact history, land use, occupancy and culture. Archaeological resources are irreplaceable and of extreme importance.
2) Permanent loss of wildlife and plant resources within the immediate project footprint	The species of significance to Mi'kmaw identified within the Project Areas, in particular medicinal plants, are also present within the surrounding areas. The permanent loss of some of (or access to) these specimens within the Project Area is not expected to significantly limit Mi'kmaw use of these resources.
3) Noise disturbance will adversely impacts local wildlife resources	As the frequencies, sound levels and the radius of the noise harassment/injury threshold of 92 dBA ⁷⁹ resulting from the project's blasting activities are undetermined, the spatial range of these impacts on wildlife is unknown. Because of the local nature of these impacts, their significance on local Mi'kmaw harvesting activities is limited.
4) Contamination of surrounding vegetation, wetlands and water bodies through dust and other airborne pollutants.	The level of depreciation of local food and medicinal plants for human consumption is undetermined, and so are the impacts of a deteriorating quality of animal browse and water/wetland habitats on local fish and wildlife. Even though the radius of these impacts will undoubtedly extend beyond the boundaries of the Project Area, their effects on Mi'kmaw resource activities is expected to be limited.
5) Contamination of marine and shoreline habitats surrounding the shipping terminal through dust, accidental aggregate spillage and possible fuel, oil or waste discharge associated with cargo vessels.	While dust contamination associated with the project activities seems unavoidable, the likelihood of aggregate spillage and fuel/oil/waste pollution is undetermined. Potential impacts of such occurrences on the surrounding marine and shoreline ecosystems are also unassessed, but may be wider-ranging depending on factors such as season and marine currents. The significance of such potential impacts on the Mi'kmaw fishery is undetermined.

Tab. 2: Significance of Potential Project Impacts of Mi'kmaw Land & Resource Uses

⁷⁹ Washington State Dept of Transportation 2012; p. 7.11

7.2. Recommendations

- 1) It is recommended that, prior to construction, the archeological potential of the Project Area is assessed by a qualified archaeologist in adherence to the Nova Scotia Special Places Protection Act *R.S., c.438, s.1.*⁸⁰ and any area determined to be of high potential be excavated.
Should any archaeological artifacts be encountered during the construction or operation of the Project, all work should be halted and immediate contact be made with the Nova Scotia Museum of Natural History's Special Places Coordinator Laura Bennett (902-424-6425) or Archaeology Curator (902-424-6461), and the Confederacy of Mainland Mi'kmaq's History and Culture Coordinator Tim Bernard (902-895-6385).
- 2) During the construction and operation phase, particular attention should be paid towards minimizing the spread of airborne pollutants generated as a result of blasting, quarrying, crushing and aggregate transport, and their impacts on the surrounding areas' vegetation and water bodies, with the local average speed and direction of the prevailing winds determining the potentially affected zone.
- 3) During the operation phase, strict operations protocols need to be in place in order to minimize the potential for accidental spillage of aggregate and the associated fine-grained waste during loading at the shipping terminal in order to avoid seabed contamination. Depending on local tidal action and currents, the extent of potentially impacted area and associated marine and shoreline resources may be significant.

⁸⁰ <http://nslegislature.ca/legc/statutes/specplac.htm> ;
see also <http://www.gov.ns.ca/cch/exploring/archaeology/>

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9. APPENDICES

Appendix 1

Erdene Resource Development Corp.:
Black Point Quarry Project
Project Information Sheet

Erdene Resource Development Corp.
Black Point Quarry Project
Project Information Sheet



Project Overview

Erdene Resource Development Corp. (Erdene) of Dartmouth, Nova Scotia proposes development of the Black Point Aggregate Quarry within Guysborough County, Nova Scotia. The proposed project area is situated on a 280 hectare (ha) property located along the southern rim of the Chedabucto Bay approximately 10 Kilometres (km) west of the Town of Canso (Figure 1) leased from the Municipality of the District of Guysborough (MODG). After an extensive five year aggregate exploration program conducted by Erdene, the Black Point site was selected as a top prospect for future quarry development. The property, which is currently zoned Heavy Industrial (M-2), hosts a large tonnage resource of high quality granite, immediately situated on sheltered, ice-free tidal water. This location provides direct access to international shipping lanes facilitating efficient transportation of the aggregate resource to US and Caribbean markets via bulk carrier vessels.

Project development will generally include pit development and aggregate production (drilling, blasting, processing, and stockpiling) along with the construction and operation of a marine terminal adjacent to the quarry in Chedabucto Bay, where processed aggregate will be off-loaded in Panamax-sized ships (up to 70,000 tonnes) and transported to ports along the eastern and Gulf coast markets of the US and potentially markets in Canada and the Caribbean.

The anticipated average annual production rate will exceed 1.0 million tonnes with an anticipated peak production rate of 6.5 million tonnes per year. The anticipated operating schedule is 15 hrs/day, 7 days/week, on a year-round basis and weather permitting. Estimated rock reserves in the proposed quarry area are in the order of 250 million tonnes. Quarry operations are expected to take place over a period of approximately 50 years, depending on the demand for aggregate.

The land to be developed is primarily owned by the MODG, as per a recent land transfer agreement with the Provincial Crown Lands Group. With the recent Cabinet approval of the land transaction and the unwavering local political support, Erdene feels that it is time to advance the Project.

Construction aggregates are comprised primarily of crushed stone, natural sands, and gravel. These resources are a necessity for the development and maintenance of modern infrastructure. Although construction aggregates have numerous end uses, their general application is in the production of building materials such as concrete and asphalt. The US consumed almost 10 metric tonnes of aggregate per person in 2007 (USGS) totalling a volume of more than 3 billion tonnes. Total volumes have decreased in the US post 2007 to 2 billion tonnes as a direct result of the global economic downturn. Recent statistics indicate US per capita usage averaged 7 tonnes in 2010 (USGS).

While construction aggregates are relatively abundant they must be located in accessible areas to be of economic value; as they are low priced, high volume commodities and the cost of transporting to the market can easily exceed the value of the material. Aggregates must also meet strict quality requirements related to the chemical and physical characteristics of the rock. Many rock types do not meet these quality specifications and cannot qualify as viable construction aggregate resources.

In the US market, the majority (80% or more) of aggregates are transported by truck from the quarried source to the consumer. This form of transport is expensive and limits the typical aggregate operation to a market radius of about 80 km. Coastal markets within the US are increasing the use of high volume modes of transportation such as rail and ship to minimize costs. The south eastern US aggregate market is a prime target for bulk transported aggregate due in part to the geologic absence of suitable aggregate resources in coastal areas. For example the Martin Marietta Materials' quarry at Aulds Cove, Nova Scotia shipped nearly 300 vessels of crushed stone to Florida ports between 2004 and 2009 (Eastern US Seaboard Market Study: Archibald Consulting Services, LLC; November 2009).

Economic Benefits

The proposed Black Point operation would provide many family-waged jobs to Guysborough and surrounding communities. An estimated 155 persons would be directly and indirectly employed in Guysborough County during the site development phase which would include wharf and aggregate

plant construction. An estimated 123 direct and indirect full-time jobs would be created during the peak operation phase of the quarry with an estimated output of 6.5 million tonnes of material per year. Peak production is estimated to occur within approximately 10 years of quarry development. All employment estimates were determined by a third party consultant (Gardner Pinfold Economic Impact Analysis).

Environmental Assessment Triggers

Section 5(1) of the *Canadian Environmental Assessment Act (CEAA)* stipulates that a federal environmental assessment (EA) is required when a federal authority is involved in a project. There are at least two activities pursuant to the Law List Regulations that are anticipated to trigger a federal EA for the Black Point Quarry Project: the construction of a wharf in navigable waters as regulated by the *Navigable Waters Protection Act* (administered by Transport Canada), and the potential harmful alteration, disruption or destruction (HADD) of fish habitat as regulated by the *Fisheries Act* administered by Fisheries and Oceans Canada (DFO). A third potential trigger is for the potential storage and manufacture of explosives as regulated by the *Explosives Act* administered by Natural Resources Canada.

In accordance with Section 21(1) of *CEAA* and the *Comprehensive Study List Regulations (CSLR)*, the Project will require a comprehensive study level assessment. Under the *CSLR*, a Comprehensive Study is required for a stone quarry with a production capacity of 1,000,000 t/yr or more. Furthermore, a marine terminal designed to handle vessels larger than 25,000 DWT also require a comprehensive study. As such, the Canadian Environmental Assessment Agency (CEA Agency) will exercise the powers and perform the duties and functions of the responsible authority, according to recent amendments to *CEAA*.

In consideration of the resource based nature of the Project, the level of environmental assessment required, and the multi-jurisdictional requirements, it is anticipated that the federal review of the Project may also be overseen and tracked by the Major Projects Management Office (MPMO).

In addition to the above federal EA requirements, the Project also requires completion of a provincial environmental assessment pursuant to Nova Scotia's *Environment Act* and *Environmental Assessment Regulations*. As a quarry that is larger than 4 ha and an undertaking that may disrupt wetlands in excess of 2 ha, the proposed Project is considered to be a Class 1 Undertaking, which will require the submission of an *Environmental Assessment Registration Document*. Further requirements for the provincial EA process have been established in the Guide to Preparing an EA Registration Document for Pit and Quarry Developments in Nova Scotia (NSE 2009).

It is desired and anticipated that a Federal-Provincial Environmental Assessment Agreement be negotiated by all relevant agencies such that the two EA processes would be harmonized.

Design and Component Studies

In support of the Project design and environmental assessment, Erdene has completed the following studies to date in an effort to advance the project:

- Fatal Flaw Study - AMEC (2007)
- Extensive core drilling & testing - Logan Drilling/AMEC (2007-08)
- Detailed chemical and physical testing of the resource - AMEC (2008)
- Conceptual wharf design & redesign, wind & wave analysis & capital estimates - Eastpoint Engineering & CBCL (2008 & 2010)
- Detailed US marketing studies NE and SE - Lampl Herbert & Archibald Consulting (2007 & 2009)
- Conceptual plant design & capital estimates - Mine Equipment & Design (2008)
- Communication strategy & plan - MT&L (2008)
- Economic Impact Study - Gardner Pinfold (2010)
- Conceptual mine plans - Minetech (2010)

- Baseline environmental studies (terrestrial and marine) - AMEC & AECOM (2010, 2011)
- Preliminary aboriginal consultation - AMEC (2011)
- Internal Scoping Study & financial modelling (on-going)

Additional studies to be completed include; wetland delineation; baseline noise data collection; hydrology and hydrogeology; and acquisition of LIDAR.

Consultation and Engagement

The Black Point Quarry is expected to be a project of regional significance. As such, Erdene will undertake a comprehensive and open communications campaign to engage and share information about the project with as many stakeholders as possible to make the project a reality. To aid in this endeavor, Erdene has retained MT&L Public Relations to provide guidance in the development and management of the communication campaign and to ensure consistent and accurate messaging. Some of the tools Erdene plans to use to effectively communicate the merits of the project are:

- A full time community development manager based in Guysborough so that an open door communication atmosphere exists.
- A project-specific web site to keep stakeholders current on all information and project specific material.
- Periodic newsletters to all stakeholders as new information becomes available.
- A Community Liaison Committee (CLC) comprised of interested citizens to meet periodically during construction and operation to address community concerns.
- Regular stakeholder meetings throughout the permitting process to ensure all interested parties are hearing the information first hand from company officials.

Furthermore, Erdene has retained AMEC to continue with First Nations engagement.

Environmental Impact Statement

Erdene has retained AECOM to prepare the Environmental Impact Statement (EIS) report for the Project. The EIS report will evaluate potential environmental effects of the Project and will focus on those aspects of the environment of most concern such as: rare and sensitive flora; wetlands; wildlife and wildlife habitat; fish and fish habitat (marine and fresh water); surface and groundwater resources; atmospheric resources (air quality and noise); archaeological and heritage resources; land use; commercial fisheries; and current use of traditional land and resources by Aboriginal People. The EIS report will identify appropriate mitigation and monitoring to minimize these effects and will assess the residual effects and their significance.

Project and Environmental Assessment Contacts:

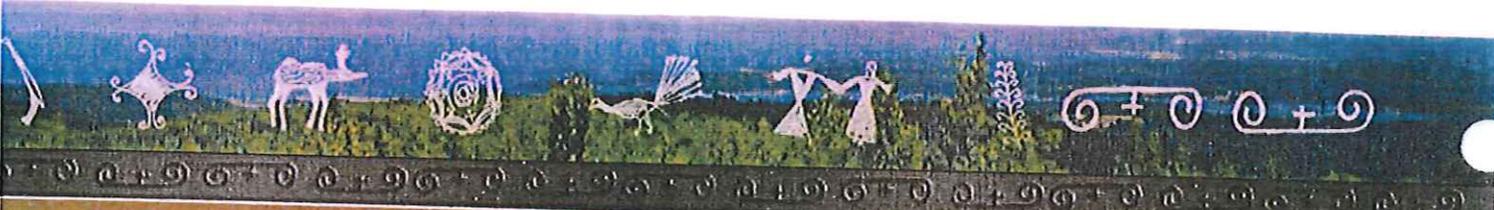
If you have any questions or concerns please contact:

Project Manager
Mark R. Davies, P.G.
Erdene Resource Development Corp.
(561) 373-2988 cell
(561) 277-8272 office
Email: mdavies@erdene.com

Environmental Assessment Coordinator
Janice Ray
AECOM
Tel: (902) 428-2048
Fax: (902) 428-2031
Email: janice.ry@aecom.com

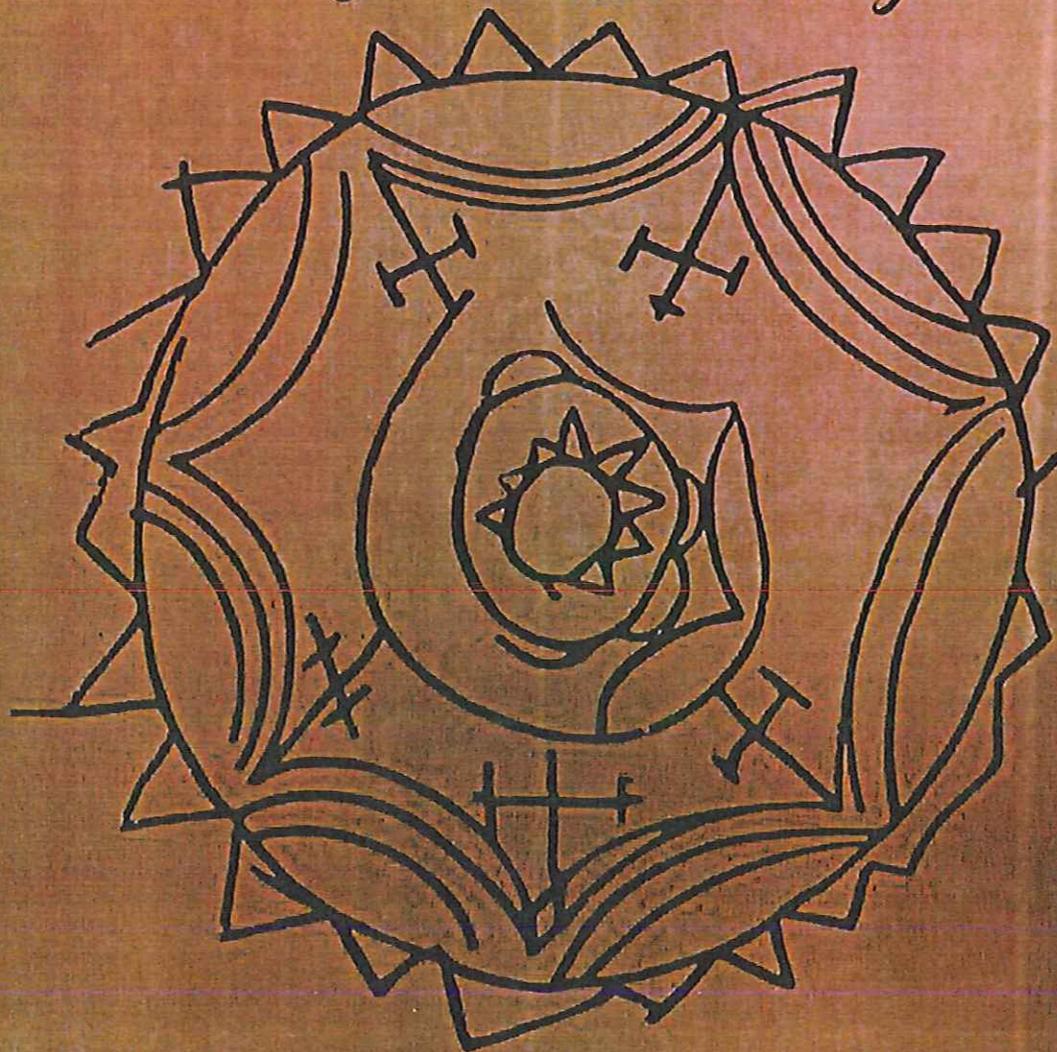
Appendix 2

Mi'kmaq Ecological Knowledge Study Protocol



Mikmaq

Ecological Knowledge



Study Protocol

1st Edition





ASSEMBLY OF NOVA SCOTIA MI'KMAQ CHIEFS

The Assembly of Nova Scotia Mi'kmaq Chiefs would like to recognize and commend the efforts of the following Mi'kmaq organizations who through their technical representatives, provided much guidance and support throughout the drafting stages of this Mi'kmaq Ecological Knowledge Study Protocol



Kwilnu'kw Maw klusuaqn
Mi'kmaq Rights Initiative



The Confederacy of Mainland Mi'kmaq

Union of Nova Scotia Indians



Membertou
A Mi'kmaq First Nation Community





Assembly of Nova Scotia Mi'kmaq Chiefs

Mi'kmaq Ecological Knowledge Study Protocol

As Ratified on November 22, 2007



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Foreword

The enclosed Mi'kmaq Ecological Knowledge Study Protocol (MEKS Protocol) represents an important milestone for the Nova Scotia Mi'kmaq to manage the collection and distribution of Mi'kmaq Ecological Knowledge throughout Nova Scotia. The protection of Mi'kmaq Ecological Knowledge¹ (MEK) has been highlighted as a key issue through the Assembly of Nova Scotia Mi'kmaq Chiefs (the "Assembly"). The Assembly exists as an institution of governance for the Mi'kmaq of Nova Scotia with respect to issues of common interest and concern. It includes representation from all the thirteen Mi'kmaq Bands located throughout the province of Nova Scotia.

The purpose of the MEKS Protocol is to identify the essential components of an MEKS in accordance with the concerns and aspirations of the Assembly. By enacting this MEKS Protocol, the Assembly trusts that it will contribute to the following objectives: acknowledgment and respect of Mi'kmaq cultural practices, values and traditions; preservation of a Mi'kmaq cultural identity; an open, transparent and accountable MEKS process that is receptive to the unique needs of the Nova Scotia Mi'kmaq.

Although this MEKS Protocol will serve as the primary basis for any proposed MEKS in Nova Scotia, it should not be read in isolation from other Mi'kmaq regional or provincial processes regarding MEKS. Furthermore, the MEKS Protocol does not operate as to replace other applicable Mi'kmaq research ethics practices or procedures that exist or may be created from time to time. Where said provincial and regional processes exist, this MEK Protocol shall be liberally interpreted for consistency with said regional and provincial processes. If in the event that there is a clear conflict between this MEKS Protocol and other provincial and regional processes, this MEKS Protocol shall take precedence and prevail.

The MEKS Protocol is also a working or rolling document that through the course of time will undergo further discussion and change. Therefore, when undertaking an MEKS in Nova Scotia, please check for the latest revised document to ensure that any proposed MEKS practices are in keeping with the most recent positions and perspectives of the Nova Scotia Mi'kmaq.

¹ Throughout this document, Mi'kmaq Ecological Knowledge is intended to reflect the concept and meaning of Aboriginal Traditional Knowledge. However, it should also be noted that Mi'kmaq Ecological Knowledge is also specific to the unique practices, culture, values and traditions that the Mi'kmaq people have to all components of the natural environment.



Section I – Introduction

Since time immemorial, the Mi'kmaq have used and occupied their traditional territory known as Mi'kma'ki which includes Nova Scotia, Prince Edward Island, New Brunswick and parts of Quebec, Newfoundland and the northeastern part of Maine. Mi'kmaq Paleo-Indian sites in Nova Scotia provide archaeological evidence of Mi'kmaq occupation for over 10,500 years. Today, the Mi'kmaq continue to use and occupy Mi'kma'ki and share a deep and profound relationship with their traditional lands.²

In Mi'kmaq cultural tradition, the Mi'kmaq utilize Netukulimk – a Mi'kmawey concept which includes the use of the natural bounty provided by the Creator for the self-support and well-being of the individual and the community at large. Netukulimk also encompasses ecological beliefs through the interplay of collective and individual responsibilities of the Mi'kmaq to the natural world. Such relationships with the land are holistic in nature and consider many aspects of the natural and spiritual world. These include, but are not limited to, land/marine resource use, management, conservation and Mi'kmaq spiritual beliefs.

Throughout history and today, Mi'kmaq subsistence and spiritual practices encompass the natural world in a manner that is, at times, distinct from understandings inherent in western society. The Mi'kmaq do not perceive the natural and spiritual world as separate and distinct spheres. This longstanding relationship that the Mi'kmaq have maintained for centuries with their natural surroundings is the foundation for MEK. For the Mi'kmaq, MEK is not just simply an exercise in the examination of Mi'kmaq land and resource use; rather, it also involves a unique approach to the gaining of this information through Mi'kmaq cultural practices and tradition.

Secondly, MEK is not static. It is constantly reanalyzed and tested through the experiences of new generations of Mi'kmaq. This experience considers and incorporates new and emerging resource issues thus enabling reliable MEK data to emerge through a shared experience. In light of this cultural dialogue or practice, it is important that a guiding and interpretive framework be advanced to take into account these unique practices, beliefs and perspectives through a respect for cultural difference.

² Taken from confidential source material from: The Confederacy of Mainland Mi'kmaq, Membertou Corporate Inc., and the Unama'ki Institute of Natural Resources.



Section II – Definitions

2.1 Within this Mi'kmaq Ecological Knowledge Study Protocol:

“**Assembly**” means the Assembly of Nova Scotia Mi'kmaq Chiefs which operates as an institution of governance for the Mi'kmaq of Nova Scotia.

“**Consultant**” means a company, group or individual that has primary responsibility to undertake and deliver a Mi'kmaq Ecological Study within the province of Nova Scotia.

“**Consultation**” means any Crown and Mi'kmaq government³ discussion, negotiation or meeting used to justify Crown infringement of Aboriginal and treaty rights.

“**Government**” means any federal, provincial or municipal department, agent or representative.

“**MEK**” means Mi'kmaq Ecological Knowledge and includes the collection and adaptation of knowledge that Mi'kmaq people have with all components of the natural environment and the interrelationships that exist between all life forms from a unique historical, cultural and spiritual perspective.

“**MEKS Protocol**” means the Mi'kmaq Ecological Knowledge Study Protocol and includes all attached appendices and amendments that may be made from time to time.

“**Mi'kmaq Ecological Knowledge Study**” means all components related to the planning, collection, analysis, reporting and distribution of Mi'kmaq Ecological Knowledge in Nova Scotia.

“**MEK Report**” means any document that considers MEK data pursuant to any Project defined in this MEKS Protocol.

“**Mi'kmaq Community**” means any of the Mi'kmaq First Nation Bands, affiliated communities or other Mi'kmaq communities that exist throughout Nova Scotia.

“**Mi'kmaq Participant**” means any person of Mi'kmaq descent who has agreed to participate in an MEKS.

³ Mi'kmaq Government is intended to mean any of the thirteen Nova Scotia Mi'kmaq Bands in whole or in part.



“Netukulimk” means the Mi'kmaq use of the Creator's natural bounty for self-support and well-being and the interplay of collective and individual responsibilities that the Mi'kmaq have to the natural world.

“Project” means any undertaking that has triggered an MEKS to occur.

“Proponent Company” means a company, group or person responsible for undertaking a Project.

Section III – Interpretation

3.1 Nothing in this MEKS Protocol or any related discussions, communications or documentation shall be interpreted as to abrogate, derogate, or in any way, affect, limit or detract from the existing Aboriginal and treaty rights that the Mi'kmaq people individually and collectively enjoy throughout Nova Scotia.

3.2 For greater certainty to Section 3.1, nothing in this document shall be interpreted as Consultation for purposes of justifying an infringement on Mi'kmaq Aboriginal or Treaty rights that exist or may be found to exist in the future.

3.3 This MEKS Protocol shall be read to compliment any Mi'kmaq regional or provincial processes that pertain to MEK data collection and, in the event of a conflict between said process(s) and this Protocol, this Protocol shall take precedence and prevail.

Section IV – MEKS Methodology

4.1 MEKS methodology provides guidelines and standards⁴ on suggested practices and procedures relevant to the planning/design, development, implementation and reporting stages of an MEKS.

Phase I - Planning and Design

This Phase includes all preliminary work specific to the development of an MEKS. Although Consultants may differ on the approach or substance of the components contained within this Phase, it is a requirement that an MEKS both consider and address each of the following elements:

⁴ This MEKS Protocol provides both standards and recommended guidelines for all stages of an MEKS. For greater certainty, guidelines should be interpreted as general “rules of thumb” or “best practices.” Standards exist as requirements or obligations that are to be followed at various stages of an MEKS.

A) Communications:

Communication is a key activity to the Phase I component of the MEKS. At the front end of the MEKS process, the Consultant shall draft a letter outlining its intention to the proposed MEKS process. At a minimum, this letter should include the following:

- information on the Proponent Company
- outline the nature of the Project
- include background information on the Consultant
- outline the purpose of the MEKS
- specify the proposed MEKS process and related activities
- comment on the intended use of the MEKS
- provide relevant contact information
- provide an opportunity for feedback/input

The letter should be sent to the Assembly, Union of Nova Scotia Indians, The Confederacy of Mainland Mi'kmaq, Kwilmu'kw Maw-klusuaqn and the political leadership of each Mi'kmaq First Nation Band that the Consultant intends to collect MEKS data within. For a list of relevant contact persons and Mi'kmaq Bands see Appendix B.

B) Research Principles and Protocols – Mi'kmaw Ethics Watch:

The Research Principles and Protocols provides a prescribed approval process to the collection, analysis and reporting of research data generated from Mi'kmaq First Nation communities throughout the province of Nova Scotia. The Consultant should consider the Research Principles and Protocols as an additional research process requirement in the early planning stages of an MEKS. For a copy of the Mi'kmaq Research Ethics Protocol, see Appendix D.

Phase II - Delivery and Implementation:

This Phase includes all work specific to the delivery and implementation of a MEKS in Nova Scotia. As previously stated, although Consultants may differ on the approach or substance contained within this Phase, it is highly recommended that a MEKS both consider and address, at a minimum, each of the following elements:

A) Informed Consent and Confidentiality:

Before data collection of MEK data takes place, it is highly recommended that the Consultant first secure informed consent with the Mi'kmaq Participant. Two key elements to informed consent involve education and agreement. The Consultant should ensure that the interviewee is provided

information and demonstrate a clear understanding of the following:

1) Education:

- proposed project specifics
- purpose of an MEKS
- use of MEKS data in the approval process(s)
- the MEKS is not intended to be Consultation for the purpose of justifying an infringement on Aboriginal and Treaty rights

2) Agreement:

- that participation is voluntary
- written Consent and Release form is explained and completed

B) Project Scoping:

The collection of MEK data is based on the concept of Netukulimk. When determining the study area, the Consultant should take into account the nature of MEK data which demands the inclusion of the following:

- MEK data is project and time specific and as such will require recent and updated MEK data
- collection of MEKS data within a buffer area may be considered to be more extensive than the proposed Project footprint
- the collection of Mi'kmaq use and occupation sites and their importance to Netukulimk
- the significance of the inclusion and recognition of Mi'kmaq historical, spiritual and cultural information

C) Developing a Relationship and Interviewing:

This MEKS Protocol does not restrict or define who does a MEKS. However, it does recognize that every Mi'kmaq community has the right to decide whether they should participate with a Consultant on a MEKS. When engaging a Mi'kmaq Participant through an MEKS interview process a number of areas should be considered in terms of developing an approach to the collection of MEK data. At a minimum, these areas should include the following:

- interviews are conducted in the Interviewee's language of preference
- interviews should be conducted at the place of preference to the interviewee

- the interviewer should have appropriate materials including maps and recording devices
- tokens of Appreciation and Gratitude
- the interviewer should be knowledgeable and respectful of Mi'kmaq cultural norms
- the interviewer should take into account “response burden”
- first and second hand accounts should be considered in the collection of MEKS data

D) Sufficiency of MEK data:

It is important that the Consultant ensure that an adequate amount of MEKS data is collected within the proposed study area. The collection of MEK data is dependent on a number of factors. When conducting a MEKS, the Consultant shall make every effort to uncover MEK data from a target group of Mi'kmaq Participants. The target group, at a minimum, must include Mi'kmaq Participants who have specific MEK knowledge or have conducted land use activities in the proposed study area. It is recommended that the Consultant ensure that appropriate time, funding and resources are available to account for the collection of sufficient MEK data. In the event that the Consultant is not able to collect a sufficient amount of MEK data, the reasons or potential causes for this circumstance must be outlined in the MEK Report.

E) Historical Research and Ground Truthing:

The MEKS must include a historical review of Mi'kmaq activity both within and surrounding the proposed study area and an “on the ground” site visit. At a minimum, these activities should include the following:

- historical research from primary and secondary resource materials and oral accounts
- site visits identifying and confirming MEK data
- due regard to safety issues

Phase III - Finalizing the MEKS Report and Disclosure:

This Phase includes all work specific to the analysis of MEK data, reporting and disclosure of MEK information. It is recommended that a MEKS both consider and address, at a minimum, the following two key elements:

A) MEK Data Analysis:

- when reporting MEK data, the Consultants shall use a GIS software program
- when determining the significance of MEK Data the Consultant shall have due regard to both scientific and Mi'kmaq cultural practice and tradition

- the Consultant utilize the following factors when determining the significance of MEK data:
 - the uniqueness and nature of the land or resource use/occupation
 - the cultural use or spiritual meaning of the land or resource use/ occupation
 - the availability and the importance of the land or resource use/ occupation

B) Disclosure and Reporting of MEK Data:

- MEKS Report findings should contain MEK baseline information such as the type of use and species including numbers present
- only MEK of significance be outlined in the report through the use of a GIS
- consideration and due regard should be granted to confidentiality of a Mi'kmaq Participant's MEK data
- the MEKS should provide suggestions on mitigation or remediation of potential impacts in a manner that reflects sound environmental practice from a scientific and Mi'kmaq cultural perspective
- the MEKS Report should be distributed in a timely manner to the Mi'kmaq political organizations as outlined in Appendix C
- the MEKS Report must account for the explicit reservation and protection of Intellectual Property Rights that the Mi'kmaq individually and collectively enjoy in Nova Scotia
- the Consultant shall make explicit reference in the MEKS Report that it is not intended nor is it to be interpreted as constituting Consultation for the purpose of justifying an infringement on the existing Aboriginal and Treaty rights of the Mi'kmaq in Nova Scotia

Section V – Amendments

6.1 This MEKS Protocol can be amended at any time by resolution through majority vote at a duly convened Assembly meeting.

6.2 In the event that an amendment is made to this MEKS Protocol, the said amendment shall be recorded in the Assembly minutes and a copy of the motion shall be attached to the MEKS Protocol as an Appendix.



Section VI – Appendices

See Attached



APPENDIX A

ASSEMBLY OF NOVA SCOTIA MI'KMAQ CHIEFS

Resolution Respecting: A Mi'kmaq Protocol on Mi'kmaq Ecological Knowledge Studies in Nova Scotia

Whereas the Assembly of Nova Scotia Mi'kmaq Chiefs (hereinafter the "Assembly") exists as an institution of governance for the Mi'kmaq of Nova Scotia in respect of issues of common interests and concerns;

And Whereas the Assembly is, in part, responsible to communicate to Canada and Nova Scotia the common position of the Mi'kmaq of Nova Scotia on matters of concern to all the Mi'kmaq people in Nova Scotia;

And Whereas the Assembly, by motion at a duly convened meeting on January 25th 2007, have identified the need to undertake a Mi'kmaq Protocol specific to the design, development and implementation of Mi'kmaq Ecological Knowledge Studies (MEKS) within the province of Nova Scotia;

And Whereas the overall objective of the Protocol is to set up standards and understandings on items that the Assembly considers to be proper MEKS in Nova Scotia;

And Whereas for said purpose, the Assembly has mandated the composition of a committee of technical representatives from the various Mi'kmaq organizations throughout Nova Scotia;

And Whereas the technical committee has jointly developed the attached MEKS Protocol for consideration and approval by the Assembly;

Now Therefore The Assembly Resolves That:

The attached MEKS Protocol is formally adopted by the Assembly of Nova Scotia Mi'kmaq Chiefs.

Passed at Old Orchard Inn, Wolfville, Nova Scotia, this 22nd, day of November, 2007.

Moved By: Chief Wilbert Marshall, Chapel Island (Potloteck) First Nation

Seconded By: Councilor Ian Knockwood, Proxy, Shubenacadie (Indian Brook) First Nation

Decision: Carried by Consensus.



APPENDIX B

List of Nova Scotia Mi'kmaq First Nation Bands and Designated Contact Persons

Acadia First Nation Band

RR#4 Box 5914-C Yarmouth, NS, B5A 4A8

Telephone (902) 742-0257

Fax (902) 742-8854

Contact Person: Chief Deborah Robinson

Annapolis Valley First Nation Band

P.O. Box 89, Cambridge Station Kings Co., NS, B0P 1G0

Telephone (902) 538-7149

Fax (902) 538-7734

Contact Person: Chief Brian Toney

Bear River First Nation Band

P.O. Box 210, Bear River, NS, B0S 1B0

Telephone (902) 467-3802

Contact Person: Chief Theresa Meuse

Eskasoni First Nation Band

Eskasoni, NS, B0A 1J0

Telephone (902) 379-2800

Fax (902) 379-2801

Contact Person: Chief Charlie Dennis

Glooscap First Nation Band

P.O. Box 449 Hantsport, NS, B0P 1P0

Telephone (902) 684-9788 Fax (902) 684-9890

Contact Person: Chief Shirley Clarke

Shubenacadie (Indian Brook) First Nation Band

MicMac Post Office, Indian Brook, NS, B0N 1W0

Telephone (902) 758-2049 Fax (902) 758-2017

Contact Person: Chief Jerry F. Sack

Membertou First Nation Band

111 Membertou Street, Membertou, NS, B1S 2M9

Telephone (902) 564-6466 Fax (902) 539-6645

Contact Person: Chief Terrance J. Paul

Millbrook First Nation Band

P.O. Box 634 Truro, NS, B2I 5E5

Telephone (902) 897-9199

Fax (902) 893-4785

Contact Person: Chief Lawrence Paul

Paq'tnkek First Nation Band

RR#1 Afton, Antigonish County, NS, B0H 1A0

Telephone (902) 386-2897

Fax (902) 386-2043

Contact Person: Chief M. Gerard Julian

Pictou Landing First Nation Band

Box 55, Site #6 Pictou Landing NS, B0K 1X0

Telephone (902) 752-4912

Fax (902) 755-4715

Contact Person: Chief Ann Francis- Muise

Chapel Island (Potlotek) First Nation Band

Box 538 Chapel Island, NS, B0E 3B0

Telephone (902) 535-3317

Fax (902) 535-3004

Contact Person: Chief Wilbert Marshall

Waycobah First Nation Band

P.O. Box 149, Whycocomagh, NS, B0E 3M0

Telephone (902) 756-2337

Fax (902) 295-3398

Contact Person: Chief Morley Googoo

Wagmatcook First Nation Band

P.O. Box 30001, Wagmatcook, NS, B0E 3N0

Telephone (902) 295-2598

Fax (902) 295-3398

Contact Person: Chief Lester Peck



APPENDIX C

A List of Relevant Mi'kmaq Organizations and Designated Contact Persons

Assembly of Nova Scotia Mi'kmaq Chiefs

72 Church Rd. Truro, NS. B2N 6N4

Contact Person: Janice Maloney

**Treaty and Aboriginal Rights Research Centre
of Nova Scotia**

Box 341 Shubenacadie, NS. B0N 2H0

Telephone (902) 758-1953

Fax (902) 758-1759

Contact Person: James Michael

Unama'ki Institute of Natural Resources

4123 Shore Rd. P.O. Box 8096 Eskasoni, NS. B1W 1C2

Telephone (902) 379-2163

Fax (902) 379-2250

Contact Person: Lisa Young

The Confederacy of Mainland Mi'kmaq

840 Willow St. Box 1590 Truro, NS. B2N 5V3

Telephone (902) 895-6385

Fax (902) 893-1520

Contact Person: Michael Cox

Union of Nova Scotia Indians

Box 961 Sydney, NS. B1P 6J4

Telephone (902) 539-4107

Fax (902) 564-2137

Contact Person: Kimberly Paul

Eskasoni Fish And Wildlife Commission

4123 Shore Road Eskasoni, NS. B1W 1A6

Telephone (902) 379-2024

Fax (902) 379-2159

Contact Person: Tom Johnson

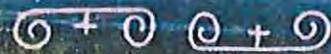
Kwilmu'kw Maw-klusuaqn (Mi'kmaq Rights Initiative)

72 Church Rd. Truro, NS. B2N 6N4

Telephone (902) 843-3880

Fax (902) 843-3882

Contact Person: Janice Maloney



APPENDIX D

Research Principles and Protocols - Mi'kmaq Ethics Watch

Background

Wla wjit Mi'kmaq kisutmi'tij Sante' Mawio'mi 1999 ek. Wla nekmokw Sante' Mawio'mi ika'lapni maw ni'kmnew koqoey.

Don Julian, Executive Director, Confederacy of Mainland Mi'kmaq
Eleanor Bernard, Executive Director, Mi'kmaq Kina'matnewey
Dr. Marie Battiste, Academic Director, Aboriginal Education Research Centre, Professor,
Department of Education Foundations, University of Saskatchewan
Stephen J. Augustine, Curator of Ethnology Eastern Maritime, Canadian Museum of Civilization
Lindsay Marshall, Associate Dean, Mi'kmaq College Institute, Cape Breton University
Erik Zscheile, Legal Advisor, Confederacy of Mainland Mi'kmaq

Nike' wla Nipniku's 11, 2000 na elkitmi'tij Eskinuapimk ta'n kisutaq Sante' Mawio'mi wjit Mi'kmaq. Wla nike' ninen ewikasultiek kisi-te'tmek tlwisin "Ethics" *Eskinuapimk* weja'tekemk na dwi'tisnen "Ethics" *Eskinuapimk*.

A Mi'kmaq Ethics Committee has been appointed by the Sante' Mawio'mi (Grand Council) to establish a set of principles and protocols that will protect the integrity and cultural knowledge of the Mi'kmaq people. These principles and protocols are intended to guide research and studies in a manner that will guarantee that the right of ownership rests with the various Mi'kmaq communities. These principles and protocols will guarantee only the highest standards of research. Interpretation and conclusions drawn from the research will be subject to approval to ensure accuracy and cultural sensitivity.

At Chapel Island on July 25, 1999, the Sante' Mawio'mi established a committee to study and develop principles and guidelines to protect Mi'kmaq people and their knowledge. The committee studied the issues involved in research among Indigenous peoples, and developed a set of standards so that Mi'kmaq people might be informed of research - its benefits and costs, be treated fairly and ethically in their participation in any research, and have an opportunity to benefit and gain from any research conducted among them. These principles and guidelines are now being disseminated broadly to each of the Mi'kmaq communities for their review, discussion, and ratification.

[Note: The author of this document is the Mi'kmaq Ethics Watch.]



Principles

Mi'kmaq people are the guardians and interpreters of their culture and knowledge system - past, present, and future.

Mi'kmaq knowledge, culture, and arts, are inextricably connected with their traditional lands, districts, and territories.

Mi'kmaq people have the right and obligation to exercise control to protect their cultural and intellectual properties and knowledge.

Mi'kmaq knowledge is collectively owned, discovered, used, and taught and so also must be collectively guarded by appropriate delegated or appointed collective(s) who will oversee these guidelines and process research proposals.

Each community shall have knowledge and control over their own community knowledge and shall negotiate locally respecting levels of authority.

Mi'kmaq knowledge may have traditional owners involving individuals, families, clans, associations, and societies which must be determined in accordance with these peoples' own customs, laws, and procedures.

Any research, study, or inquiry into collective Mi'kmaq knowledge, culture, arts, or spirituality which involves partnerships in research shall be reviewed by the Mi'kmaq Ethics Watch. (Partnerships shall include any of the following: researchers, members of a research team, research subjects, sources of information, users of completed research, clients, funders, or license holders.)

The Sante' Mawio'mi is the authorized body of the Mi'kmaq people and thus has to delegate authority as to how the Watch is composed.

All research, study, or inquiry into Mi'kmaq knowledge, culture, and traditions involving any research partners belongs to the community and must be returned to that community.

The Mi'kmaq Ethics Watch (Committee, etc.) shall conduct a fair and timely review of all research conducted among Mi'kmaq people and shall maintain control over all research processes.

Obligations and Protocols

For researchers/students/agencies/organizations/corporations conducting research involving Mi'kmaq people and whose research/inquiry enters the public domain (theses, dissertations, published journals, books, technical reports):

All research on the Mi'kmaq is to be approached as a negotiated partnership, taking into account all

the interests of those who live in the community(ies). Participants shall be recognized and treated as equals in the research process instead of as "informants" or "subjects".

All research partners must show respect for language, traditions, standards of the communities, and for the highest standards of scholarly research.

All research scholars shall assume responsibility to learn the protocols and traditions of the local people with whom they do research and to be knowledgeable and sensitive to cultural practices and issues that ensure respect and accommodation to local norms.

All research partners shall provide descriptions of research processes in the participant's own language (written and oral) which shall include detailed explanations of the usefulness of the study, potential benefits and possible harmful effects on individuals, groups and the environment. Researchers must clearly identify sponsors, purposes of the research, sources of financial support and investigators for the research (scholarly and corporate), tasks to be performed, information requested from Mi'kmaq people, participatory research processes, the publication plans for the results, and anticipated royalties for the research. All consent disclosures shall be written in both Mi'kmaq and English, depending on the community norms. No coercion, constraint, or undue inducements shall be used to obtain consent. All individuals and communities have the right to decline or withdraw from participating at any time without penalties.

All research involving children (under the age of 14) or information obtained about personal histories of children will involve informed consent of parents or guardians.

All research partners shall inform participants in their own language about the use of data gathering devices - tape, video recordings, photos, physiological measurements, and how this data will be used. They shall also provide information on the anonymity or confidentiality of their participation, and if not possible, to inform the participant that anonymity is not possible. Participants shall be informed of possible consequences of their choice to remain in the research and their right to withdraw consent or participation in the research at any time.

All research partners shall provide each person or partner involved in the research with information regarding the anticipated risks involved in their participation, and any anticipated benefits.

All research partners must be duly informed of each research step along the way and be provided with information about the research process and the distribution of results and information.

All research partners should attempt to impart new skills into the community, e.g. data collection, whenever possible, advisable or desirable by the community.

All research scholars shall invite Mi'kmaq participation in the interpretation and/or review of any conclusions drawn from the research to ensure accuracy and sensitivity of interpretation.

All research scholars should consider a variety of research processes, including qualitative and participatory research methods and move beyond the dominant quantitative methods to empower indigenous voices and skills.

Mi'kmawey L'nui Skmaq (Obligations for Mi'kmaq Ethics Watch)

These principles have been initiated by the Sante' Mawio'mi:

The Mi'kmaq Ethics Watch shall come from local community representatives authorized to review ethic principles, standards, protocols, practices of research conducted, knowledge, and heritage.

Each community shall decide levels of authority locally, and who shall speak for the community.

Members of the Watch shall work collaboratively to avoid misuse of information supplied by individuals without permission of the community.

The Mi'kmaq Ethics Watch shall operate on the basis of self-determination of each community and consider the risks and benefits of research and the rights of individuals and collectives to be recognized and protected.

The Mi'kmaq Ethics Watch shall consider the credentials and intentions of each research project, its sensitivity to Mi'kmaq culture and heritage, and consider how the research can benefit the community.

The Mi'kmaq Ethics Watch shall consider problems surrounding the purchase or publication of private materials and removal of artifacts. Private papers, photographs, or artistic productions are protected under copyright. One cannot legally cite, reproduce, publish, refer to, or distribute, documents without permission, from the authors, heirs, or institutions that hold copyright.

Any research involving the collection of human genes, Mi'kmaq genetic material, or involving the Human Genome Diversity Project shall be rejected or considered only as to its benefits to the Mi'kmaq people.

The Mi'kmaq Ethics Watch shall increase efforts to educate each community and its individuals to the issues, concerns, benefits, and risks of research involving Mi'kmaq people, heritage, environment, and promote ethical conduct and conformity concerning protocols and guidelines for doing research in and about Indigenous peoples with some kind of disciplinary action against those who do not



comply.

The Mi'kmaq Ethics Watch shall consider the context of the research being requested and the issues of power and control that influence research topics, questions, and results.

The Mi'kmaq Ethics Watch shall encourage researchers to consult with and interpret the research from the tribal perspective and to make research and results available to Mi'kmaq people in their own language(s) and/or orthographies.

Applications to Conduct Research

Shall include:

1. Name of researcher(s) and/or supervisor(s) and related department(s). Name of contact person(s) and contact address (indicate summer addresses if pertinent).
2. Anticipated start date of the research study and expected completion date. Include anticipated field research dates.
3. Title of study.
4. Abstract (100-250 words), giving a brief statement of the hypotheses (or brief statement of research questions and significant proposed research) to be examined.
5. Funding source: indicate the source of research or study funds, and whether grant funds have already been provided.
6. Participants: describe the procedures for recruiting, selecting, and assigning participants.
7. Consent: describe the process by which participants consent to participate in the research project; that is, how will participants be informed of their rights as participants, and by what means they will signify their understanding of those rights and consent to participate. Any research involving children shall require parental informed consent.
8. Language: describe how language and cultural differences of Mi'kmaq people will be accommodated in communicating or deriving consent. Describe process for determining and using appropriate protocols and traditions for entering into Mi'kmaq territories and homes.
9. Methods/Procedures: indicate if any aspects of the study involve risk to the participants or to the Mi'kmaq people collectively. Describe any risk to the person/persons as a result of the findings being

- reported or published.
10. Risk or deception: indicate if any aspects of the study involve risk to the participants or to the Mi'kmaq people collectively. Describe any risk to the person/persons as a result of the findings being reported or published.
 11. Usefulness and Benefits: describe any benefit(s) for the individual Mi'kmaq person or to the Mi'kmaq Nation as a whole as a result of this study or its published report or findings.
 12. Interpretation of Results: explain how the data will be analyzed and whether any Mi'kmaq people will be involved in, consulted with, or informed about, the interpretation process of analyzing the data or the presentation of its findings and conclusions.
 13. Storage of data: detail how the data will be stored to ensure safety and confidentiality of the participants in the study. How long will the data be kept? Will the data be used again in another aspect of the study? Will the participants have the right to consent to this next phase of the study?
 14. Confidentiality: describe what measures will be taken to protect Mi'kmaq participants and third party privacy (confidentiality and anonymity).
 15. Publication and royalties: describe anticipated publications or plans for publication from this research and how any royalties from book sales will be shared with the participants of the study.

Send application to:

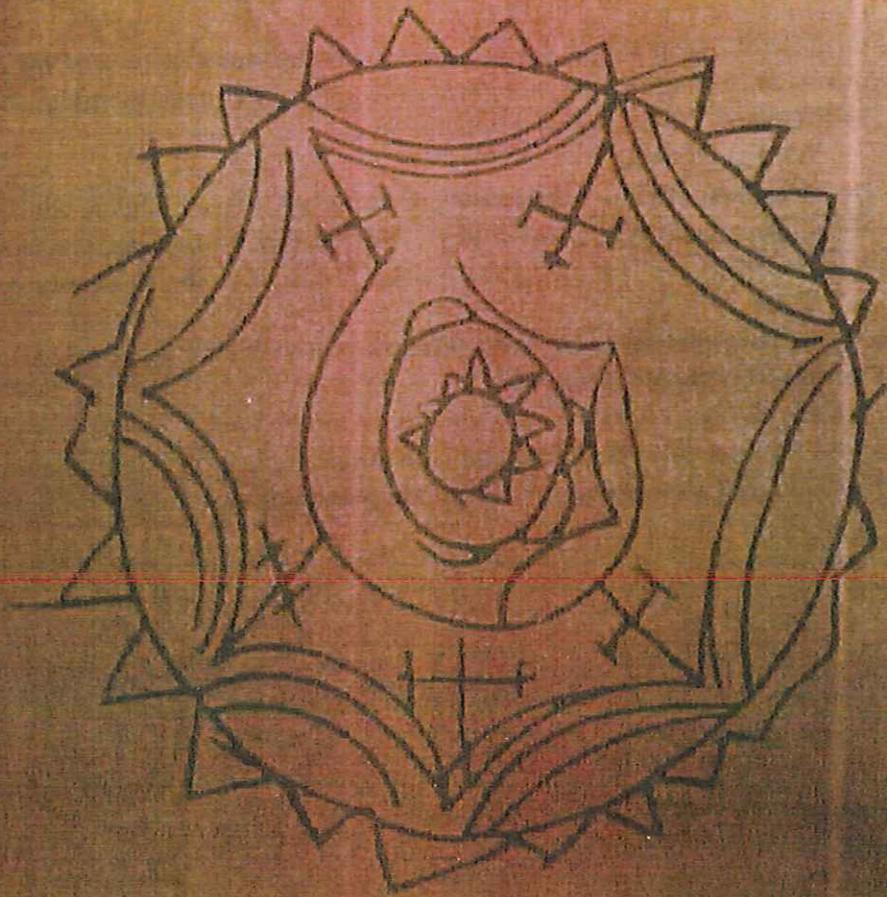
Associate Dean Lindsay Marshall
Mi'kmaq College Institute
Cape Breton University,
Box 5300
Sydney, Nova Scotia
B1P 6L2
Telephone: (902) 563-1827
Fax: (902) 563 - 1693



Produced by:



Kwilnu'kw Maw-klusuaqn
Mi'kmaq Rights Initiative



Printed & Designed by:



Appendix 3

Communication

Application to Mi'kmaw Ethics Watch

Information Letter sent to:

Assembly of Nova Scotia Chiefs

Union of Nova Scotia Indians

Confederacy of Mainland Mi'kmaq

Kwilmu'kw Maw-klusuaqn

Chief and Council of 13 Nova Scotia Mi'kmaq Bands

Native Council of Nova Scotia

Article in Mi'kmaq Maliseet Nations News

Article in Guysborough Journal

Community Meeting Paqtnekek First Nation

Information on MAPS' website (mikmaki.ca)

Appendix 3

Communication

Appendix 4

Cultural Aspects Review

APPENDIX 4

**ERDENE RESOURCES DEVELOPMENT CORPORATION
BLACK POINT QUARRRY PROJECT
CULTURAL ASPECTS REVIEW**

NOVEMBER 30, 2011

Submitted by:

Roger J. Lewis, M.A. (Archaeologist/Ethnologist)
44-4 Rose Street
Dartmouth, Nova Scotia
B3A 2T6

email: nsarchaeologist@hotmail.com
Tel: 1-902-440-3263

1.0 INTRODUCTION

On November 14, 2011, Roger J. Lewis, MA (Consultant) was contracted by Mi'kma'ki All Points Services (MAPS) to prepare a Cultural Aspect Review of known and potential Mi'kmaq Cultural Heritage Resources in Guysborough County, Nova Scotia in response to the development of the proposed Black Point Aggregate Quarry.

This review is to be adjunct to a more comprehensive M'kmaq Ecological Knowledge Study (MEKS) undertaken by MAPS, and highlights existing source materials from which an opinion of the following topics can be formed:

- 1) Known Mi'kmaq cultural heritage resources in and surrounding the proposed Black Point Quarry development area.
- 2) It outlines special and/or significant characteristics of those cultural heritage resources.
- 3) It addresses the relationship between known cultural heritage resources and past Mi'kmaq land and resource use patterns in the area.
- 4) It considers the limitations of current archaeological research within and surrounding the proposed development area and offers an opinion of the potential existence of unidentified cultural heritage resources.

2.0 PURPOSE OF CULTURAL ASPECTS REVIEWS

Cultural Aspects Reviews set the context for understanding existing and potential cultural heritage resources. They are also utilized to provide information and recommendations which will allow decisions to be made by project proponents and other interested parties to protect cultural heritage resources which may be impacted by accidental disturbance in a development area.

3.0 DEVELOPMENT AREA

The proposed Black Point Aggregate Quarry is situated on a 250 hectare (ha) property located along the southern rim of the Chedabucto Bay approximately 10 kilometres (km) west of the Town of Canso. It falls within a traditional land and resource use area known to Mi'kmaq as *Eskikewas 'kik* or 'Skin Drying Area'. Here the cooler waters of the Labrador Current meet the warmer waters of the Gulf Stream and was base of one of the most lucrative fishery initiatives ever undertaken in the New World.

4.0 MI'KMAQ CULTURAL HERITAGE RESOURCES

Nineteen (19) Mi'kmaq cultural heritage resource sites have been identified in Guysborough County to date, but none in the immediate vicinity of Black Point (see Figure 1.). Thirty-six (36) Mi'kmaq cultural heritage sites have been identified in neighbouring Antigonish County, with 93 Mi'kmaq heritage sites found in Halifax County (NSM 2011 – MARI). The temporal period of sites located in these counties range from Mu Awsami Kejikawe'k L'nuk to Kiskuke'k L'Nuk (Archaic to present) (Lewis 2006).

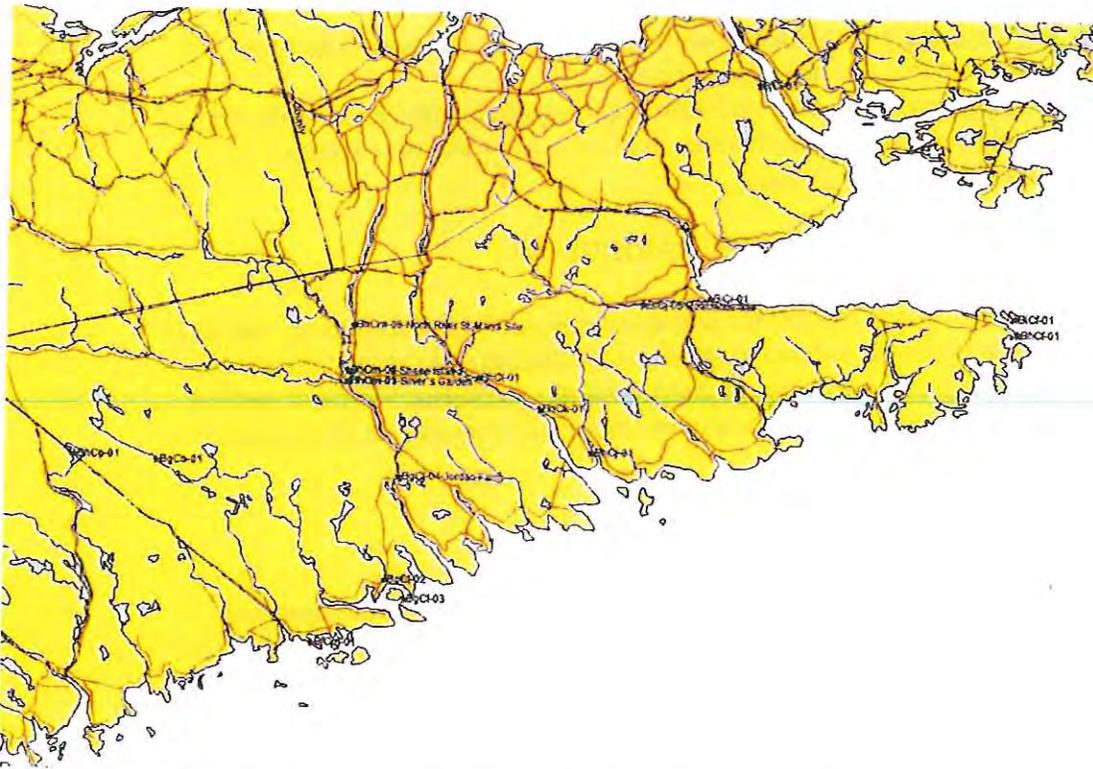


Figure 1: Mi'kmaq Cultural Heritage Resources – Maritime Archaeological Resource Inventory 2011

Table 1, provides a summary of Mi'kmaq Cultural Heritage Resource in Guysborough County, Nova Scotia

Site	County	Type	Temporal Period	Years
BfCm-1	Guysborough	Resource	Kejikawe'k L'nuk - (Recent People)	2500- 500
BgCo-1	Guysborough	Burial	Kiskukewe'k L'nuk (Todays People)	500 - present
BgCi-2	Guysborough	Resource	Kejikawe'k L'nuk - (Recent People)	2500- 500
BgCi-3	Guysborough	Burial	Kiskukewe'k L'nuk (Todays People)	500 - present
BgCi-4	Guysborough	Resource	Unknown - destroyed	
BhCf-1	Guysborough	Resource	Unknown - but recorded by Harry Piers, NSM (1900's)	
BhCj-1	Guysborough	Resource	Kejikawe'k L'nuk - (Recent People)	2500- 500
BhCk-1	Guysborough	Burial	Unknown - but recorded by Harry Piers (NSM)	
BhCi-1	Guysborough	Burial	Unknown - GSC Maps annotated by Harry Piers, NSM (1900's)	
BhCm-1	Guysborough	Resource	Kejikawe'k L'nuk - (Recent People) - Harry Piers Notes (1900's)	2500- 500
BhCm-2	Guysborough	Burial	Unknown - GSC Maps annotated by Harry Piers Notes (1900's)	
BhCm-3	Guysborough	Resource	Kejikawe'k L'nuk -(Recent People) - Harry Piers Notes, NSM (1900's)	2500- 500
BhCm-4	Guysborough	Unknown	Unknown - Unfinished pipe bowl (Harry Piers Notes 1900's)	
BhCm-6	Guysborough	Resource	Kejikawe'k L'nuk - (Recent People) - Harry Piers Notes (1900's)	2500- 500
BhCp-1	Guysborough	Burial	Kiskukewe'k L'nuk	500 - present

			(Today's People) - Matteo Salome buried wife here.	
BiCf-1	Guysborough	Resource	Unknown – Recorded by Harry Piers	
BiCi -1	Guysborough	Burial	Kiskukewe'k L'nuk (Today's People)	500 - present
BiCi-2	Guysborough	Gathering	Mu Awsami Kejikawe'k L'nuk - Kejikawe'k L'nuk (Not So Recent People - Recent People)	10,000 - 500

Table 2, further explains: Ta'n Telo'tipni'k L'nuk Mi'kma'kik (How the People Live in Mi'kma'ki).

Temporal Period	Radio Carbon Years	Calendar Years
Sa'qewe'k L'nuk (Ancient People—Palaeo Period)	11,500 – 8,500 BP	13,500 – 10,000
Mu Awsami Kejikawe'k L'nuk (Not so Recent People—Archaic Period)	8,500 – 3,000 BP	10,000 – 2500
Kejikawe'k L'nuk (Recent People—Woodland Period & early European contact era traditions)	3,000 – 300	2500 - 500
Kiskukewe'k L'nuk (Today's People—early European contact and colonial era traditions)	1,000 – present	500 – present

Table 2: Mi'kmaw terms from Roger Lewis (2006).

5.0 LIMITATIONS OF ARCHAEOLOGICAL RESEARCH

The archaeological narrative for Guysborough County is incomplete. Scattered surface finds and map annotations provide much of the fragmented archaeological story for the county. Mi'kmaq land and resource patterns in Guysborough County, Nova Scotia would be analogous to other areas Nova Scotia, but to date this has never been sufficiently investigated.

Factors influencing Mi'kmaq land and resource in Guysborough County include physiographic features such as climate, physical landscape, and ecological landscape. The primary attraction of the county being its five (5) principal rivers (St. Mary's, Country Harbour River, New Harbour-Salmon, Isaac Harbour River, and Milford Haven River), associated estuaries, a myriad of interior lakes and supporting boundary habitat which constitute critical land and resource use areas (Lewis 2006, 2009).

6.0 CULTURAL HERITAGE VALUE

The overall cultural heritage value of existing and the potential to identify similar sites within Guysborough County would be significant considering the proximity of the development area to principal rivers/estuaries, interior lakes, associated boundary habitats and other known Mi'kmaq cultural heritage sites.

7.0 CONCLUSION

Based upon an archaeological interpretation of the existing record it is reasonable to conclude that there has been a continuous Mi'kmaq presence in the county which spans from *Mu Awsami Kejikawe'k L'nu* (Not so Recent People -Archaic Period -10,000 – 3,000 BP) to *Kiskukewe'k L'nuk* (Today's People - 1,000 – present).

It is also reasonable to conclude that lands set aside for development could be viewed as areas of 'medium - high' potential for past Mi'kmaq land and resource use. The absence

of sites in the development area is not suggestive of a lack of Mi'kmaq presence but more a wanting of archaeological research. The existing archaeological narrative and evidence should not be used in isolation to determine cultural heritage value. It is subsequently recommended that prior any disturbance of the proposed Black Point Aggregate Quarry a pedestrian or surface survey be undertaken.

Appendix 5

Historical Records Review

Historical Records Review

Historic Mi'kmaq Land Use and Occupancy in the Black Point Quarry Study Area

Compiled by

Jennifer Copage, July 2012



Appendix to:

**Mi'kmaq Ecological Knowledge Study,
Black Point Quarry, Guysborough County, NS, Proposed by Erdene Resource Development Corp.**

Abbreviations

PANS – Previously the Provincial Archives of Nova Scotia changed name in 2012 to Nova Scotia Archives (Halifax, Nova Scotia)

NAC – National Archives of Canada (Ottawa)

TARR – Treaty & Aboriginal Rights Research Centre of Nova Scotia Archives (Indian brook First Nation, Nova Scotia)

Introduction

Historical records were canvassed from National Archives of Canada, Nova Scotia Archives, TARR Centre Archives, The Nova Scotia Museum, internet sources and secondary source print material. It is important to note the limitations of research. Since Mi'kmaq history tends to be an oral history rather than a written history, it is sometimes difficult to put forward a complete history from documented sources as some history may be missing or not available. The following quote by H.C. Hart (1975) makes note of historical events not being recorded:

*“There are no traces of French occupation here, and no written record of ancient events, but if one could understand the mysterious voices of nature, could know what the winds whisper to the hemlocks, could interpret the wild song Old Boreas sings to Mount Stor through many a long winter's night; if the old legends the waters tell to rock, and beach, and headland could find a hearing in man's dull ears; if the histories of races as well as the convulsions of the earth could be penetrated and made manifest by the geologist, then there would be revealed many a gathering of red braves around the council fire, many a stirring recital of prowess in hunting and skill in fishing; aye, and many a fearful tale of attacks upon the white man in distant settlements, planned here and celebrated here with feasts and rejoicing on their return”.*¹

Mi'kmaw Communities

There are two Mi'kmaq First Nations nearest the project site: Paqtnkek First Nation and Potlotek First Nation. The registered population as of December 2011 for Paqtnkek First Nation is 540 persons. Paqtnkek Reserve lands consist of the Simon Property (24 kilometers East of Antigonish), Pomquet-Afton #23 (24 kilometers East of Antigonish), 48% of Franklin Manor #22 (32 kilometers southwest of Amherst) and Summerside #38 (18 kilometers East of Antigonish).² The registered population as of August 2012 for Potlotek First Nation is 691 persons.³ Potlotek Reserve lands consist of Chapel Island IR #5 (69 kilometers southwest of Sydney) and Malagawatch IR #4 (62 kilometers southwest of Sydney).⁴

¹ Hart, H.C. History of the County of Guysborough Nova Scotia, 1975, (p. 154)

² <http://www.aadnc-aandc.gc.ca/eng/1100100017109/1100100017110>

³ http://pse5-esd5.ainc-inac.gc.ca/fnp/Main/Search/FNRegPopulation.aspx?BAND_NUMBER=22&lang=eng

⁴ http://pse5-esd5.ainc-inac.gc.ca/fnp/Main/Search/FNReserves.aspx?BAND_NUMBER=22&lang=eng

Chronology of Historical Events

The project area is located within the District Esgigeoagig, the skin dressers' territory.⁵ Within this district Hoffman notes that there are seven important sites where settlements were or may have been located. One of these sites is Gamsog - Canso meaning "rock on the other side". A second, Notogetetoalneg, located at the mouth of Salmon River which empties into Setapogtog (Chedabucto Bay), meaning "running far back". A third site, Oalamgoaganeg (Port Mulgrave) is at the entrance to the Gut/Strait of Canso.⁶ Notogetetoalneg is known to be a summer village from historical sources as Hoffman states:

"...Chedabucto Bay was an important fishing station at a very early date, and that a Capuchin mission was already established there by 1634 – from which we may conclude that a relatively permanent Indian village must have been situated in the vicinity. Native tradition places such a village at the mouth of the Salmon River, and gives it the name indicated".⁷ Oalamgoaganeg is noted as being very important for the Micmac by Deny as Hoffman quotes "...those vessels which are going into the Great Bay of Saint Laurens to make their fishery, and which arrive on the coast at a very early time and are not able to enter into the Grand Bay of Saint Laurens by the Grand Passage [Cabot Strait] because of the ice-fields, come to seek this Little Passage, and place themselves at ancor in this cove to let the ice pass by...I have seen as many as eight or ten vessels, and although the current was extremely strong in this Little Passage, the ice did not inconvenience the vessels at this place..."⁸

Jost writes of the Micmac to be "A group of people so nomadic in their habits would not be long in establishing for themselves a number of well known travel routes, and one of the best known of these, on the trunk roads, extended almost the entire length of Guysborough County".⁹

John Reid writes that people had been in the Maritime Provinces "continuously for more than 10,000 years and the direct ancestors of the Micmac and Maliseet-Passamaquoddy Indian peoples had been established since about 1000 BC. Since then their culture had altered and evolved. Among the periods of most significant change was the century following the first European contacts in or about the year 1500".¹⁰

In 1518, Baron le Lery left cattle at Canso before sailing back to France.¹¹

⁵ Hoffman, Bernard Gilbert. *The Historical Ethnography of the Micmac of the Sixteenth and Seventeenth Centuries*, 1955, (p. 536)

⁶ Hoffman, Bernard Gilbert. *The Historical Ethnography of the Micmac of the Sixteenth and Seventeenth Centuries*, 1955, (p. 537)

⁷ Hoffman, Bernard Gilbert. *The Historical Ethnography of the Micmac of the Sixteenth and Seventeenth Centuries*, 1955, (p. 537)

⁸ Hoffman, Bernard Gilbert. *The Historical Ethnography of the Micmac of the Sixteenth and Seventeenth Centuries*, 1955, (p. 538)

⁹ Jost. *Guysborough Sketches and Essays*, Kentville Publishing Company Ltd, Nova Scotia, (p. 8-9)

¹⁰ Reid, John. *Six Crucial Decades: Time of Change in the History of the Maritimes*, 1987, (p 3)

¹¹ Tremayne, Terry. *Faces and Places: Travel and Tales in Nova Scotia's Antigonish and Guysborough Counties*. Tremayne Associated Distributors Ltd., Halifax, 1983, (p. 27)

In 1607 Marc Lescarbot reports that he met Captain Savalet of Saint-Jean-de-Luz on a voyage from Port Royal to France. Savalet was making his forty-second voyage to Canso, Nova Scotia where he worked in the dry fishery.¹²

A 1607 letter brought to Port Royal from Canso onboard a supply ship informed the French that Indian graves had been opened by the Dutch and beaver skins were taken from the dead. The Indians of Canso had killed the person who shown the location of the graves.¹³

In 1609 Henry Hudson entered Canso to repair his ship and was received kindly by the Indians and an Indian village existed.¹⁴

In 1650, Nicholas Denys and his brother Simon worked on two forts in Cape Breton (St. Peters and St. Ann's). After a year their forts and ship were seized by the authority of Madame Aulnay and taken to Port Royal. Latour intervened and had their properties returned to them. Nicholas returned to Cape Breton and later again his fort was seized. In exchange for a large sum of money Denys secured a large tract between Canso and Cape Roziers, including Cape Breton and Ile St. Jean. Within six years, two settlements were established with eighty families. At Chedabucto Denys built another fort and trading post.¹⁵

In the early 1680's Fort Saint Louis was built in Guysborough. It was captured in 1690 by Sir William Phips.

In 1686, France made a large grant of land to the Sedentary Fishery Company of Acadia. This company consisted of La Rochelle merchants and they were to enjoy the fishing monopoly at Chedabucto and Canso. In 1702, New England seized the company's vessels and attached its fishing ports.¹⁶

New England fishermen were interested in Acadia and since the 1620's they were fishing and drying their catch along the shores. Before the start of the Anglo-French wars in 1689 the Acadians and Mi'kmaq tolerated the fishermen's presence. Fishermen were attacked by French naval forces and by Mi'kmaq warriors in the coastal waters and on land. Fishing activity declined greatly during the wars.¹⁷

In 1621, Sir William Alexander was granted land by King James for "New Scotland". In 1629 his colony was captured and Captain Charles Daniel built a trading post at Chedabucto and was later relinquished to Isaac de Razilly. After de Razilly's death it passed to Nicholas Denys. Denys was a French fur-trader, merchant and settler. Denys traded with the Mi'kmaq for furs. He employed up to 120 men and cleared 20 acres for crops. After 1682, Sieur Bergier, a Huguenot merchant from La Rochelle, added a

¹² Reid, John. Acadia, Maine, and New Scotland: Marginal Colonies in the Seventeenth Century, 1976, (p. 9)

¹³ Hart, H.C. History of Canso, Collections of the Nova Scotia Historical Society, Volume XXI, (p. 3)

¹⁴ Haynes, Mark. The Forgotten Battle: A History of the Acadians of Canso/Chedabucto, 2nd Edition, Trafford Publishing, Victoria BC, 2007, (p. 9)

¹⁵ Campbell, G.G. The History of Nova Scotia, They Ryerson Press Halifax, 1948, (p. 46-7)

¹⁶ Reid, John G and Buckner, Phillip A, editors. The Atlantic Region to Confederation: A History, University of Toronto Press, 1994, (p. 74)

¹⁷ Reid, John G et al. The 'Conquest' of Acadia, 1710 Imperial, Colonial, and Aboriginal Constructions, University of Toronto Press, 2004, (p. 69)

chapel to honour St. Louis, patron saint of Chedabucto, and increased agriculture development. A sawmill and homes were constructed. In 1688 Chedabucto was captured and looted by English pirates from Boston.¹⁸

In 1642 Catholic Mission was established at Canso and is known as St. Anne's parish today.¹⁹

In 1654 Frenchman La Giraudiere had lived what is present day Sherbrooke. He was devoted to the fishery and fur trade. He "*supplied the Indians with nets and spears for the salmon fishery, in the river, and in the Glenelg Lakes*".²⁰

In 1654 La Giraudiere, a Frenchman, had a trading post and resided at St. Mary's for many years, devoted to fish and fur trade. The French supplied the Indians with spears and nets for the salmon fishery in St. Mary's river and Glenelg Lakes. In 1669 La Giraudiere's fort was taken by the English.²¹ In the Spring of 1856, twenty-two bears were killed in Caledonia (west branch of St. Mary's River) showing this area was a great resort to the Micmac.²²

In 1657 Father Maitre de Lyonne established mission at Chedabucto and it existed for 30 years.²³

In 1659 Campseaux (Canso) Harbour has abundances of cod, mackerel and herring.²⁴ Salmon River has an abundance of large salmon with the smallest being three feet long.²⁵

Father Andre Richard, Missionary, returns to France in 1662 and Nicholas Denys write to him requesting the return of missionaries for the Indians. The Mission in Chedabucto became the longest established mission. The Canso tribe of Indians travelled between Chedabucto and Afton. They stayed at Chedabucto during spring, summer and fall and spent winters mostly in Afton. The route between Chedabucto and Afton is known as Roman Valley.²⁶

In 1684 La Valliere robbed an Indian Nigascouet while he was on his way to Chedabucto of 70 moose skins, 60 martins, 4 beaver and 2 otter.²⁷ There was a Micmac village one mile west of Fort St. Louis.²⁸

¹⁸ Jones, Elizabeth. *Gentlemen and Jesuits: Quests for Glory and Adventure in the Early Days of New France*, University of Toronto Press, 1986, (p. vi)

¹⁹ Haynes, Mark. *The Forgotten Battle: A History of the Acadians of Canso/Chedabucto*, 2nd Edition, Trafford Publishing, Victoria BC, 2007, (p. 15)

²⁰ Hart, H.C. *History of the County of Guysborough Nova Scotia*, 1975, (p. 160)

²¹ Hart, H.C. *History of the County of Guysborough Nova Scotia*, 1975, (p. 160)

²² Hart, H.C. *History of the County of Guysborough Nova Scotia*, 1975, (p. 169)

²³ Upton, L.S.F. *Micmacs and Colonists: Indian-White Relations in the Maritimes, 1713-1867*, University of British Columbia Press, Vancouver, 1979, (p. 21)

²⁴ ²⁴ Choyce, Leslie; ed. *Nova Scotia A Traveller's Companion: Over 300 Years of Travel Writing 2005*, (p. 34)

²⁵ Choyce, Leslie; ed. *Nova Scotia A Traveller's Companion: Over 300 Years of Travel Writing 2005*, (p. 35)

²⁶ Haynes, Mark. *The Forgotten Battle: A History of the Acadians of Canso/Chedabucto*, 2nd Edition, Trafford Publishing, Victoria BC, 2007, (p. 32-3)

²⁷ Haynes, Mark. *The Forgotten Battle: A History of the Acadians of Canso/Chedabucto*, 2nd Edition, Trafford Publishing, Victoria BC, 2007, (p. 45)

²⁸ Haynes, Mark. *The Forgotten Battle: A History of the Acadians of Canso/Chedabucto*, 2nd Edition, Trafford Publishing, Victoria BC, 2007, (p. 64)

In the year 1687-1688, Chedabucto flourished with 51 inhabitants and 52 Indians. "*Canceau was a small Indian station*".²⁹

On August 9, 1701 Nehemish Jewette, Speaker, writes to his Majesty regarding complaints of spoil of wood by cutting and using trees for private use. Fortification with garrison at Canso Bay "*fifty miles to ye Easter [ards] of any settlement of the English whereby we designed to accomodate the Indians for ___ and to supply them at easie rates tho with loss to the Plantation to prevent their going to the French therefore, and to fix them in the English interests, as also to encourage the settlement of [that]/part of the Province, And a Plantation will be speedily set forward there in case a new War does not commence*".³⁰

December 27, 1701 At a council chambers in Boston, a meeting with the Eastern Indians regarding the war between English and French. In order to prevent any wrongdoing it is advised that the Indians bring an English man along to the trading post in Casco so that they are not mistaken by the English for French Indians. Indians state that "*Our lands goes as far as Penicook and St. John's, we want our Lands to hunt on*".³¹

The Treaty of Utrecht, drafted in 1713, was interpreted differently by the French and English with respect to Canso. French held sovereignty over the islands and Great Britain held the mainland. Canso was an island and it also was close to the shore of the mainland. In 1719, ten British fishing vessels were lost to French privateers and fighting continues for the year making Canso inhospitable.

In 1717 Father Gaulin set up a mission in Afton where the Canso Mi'kmaq had a winter settlement which was just across from the Gut of Canso. In 1718 Father Gaulin went to Paris to lobby for the Acadian-Mi'kmaw claim to the fishery at Canso.³²

On October 31, 1718 Indians drive English fishermen away from fishing in Cape Canso.³³

Basques and other Frenchmen have dried fish in Canso since the early seventeenth century. Fishermen and privateers from rival empires had on occasion fought over Canso among themselves but in 1718, Governor of Nova Scotia Richard Philipps notified the British ministry who protested to France and New Englanders took action. In September 1718 frigate *Squirrel* was sent from Massachusetts to Canso. The Commander of the *Squirrel* ordered the French to leave, which they refused. The Commander seized two fishing vessels and escorted them to Boston.³⁴

²⁹ Morse, William Inglis; ed. *Acadiensia Nova (1598-1779)* In Two Volumes, Volume I, London, Bernard Quaritch Ltd, 1935, (p. 140)

³⁰ NAC MG11, C.O. 5, Vol. 862, p. 108, No. 85(ii)

³¹ Archives Nationales, Colonies, C II D, Volume IV

³² Haynes, Mark. *The Forgotten Battle: A History of the Acadians of Canso/Chedabucto*, 2nd Edition, Trafford Publishing, Victoria BC, 2007, (p. 90)

³³ Haynes, Mark. *The Forgotten Battle: A History of the Acadians of Canso/Chedabucto*, 2nd Edition, Trafford Publishing, Victoria BC, 2007, (p. 87)

³⁴ Reid, John G et al. *The 'Conquest' of Acadia, 1710 Imperial, Colonial, and Aboriginal Constructions*, University of Toronto Press, 2004, (p. 80)

In a letter dated April 29, 1719 John Doucett to Col. Phillips writes that Captain Chadder:

"went to Canso to pacify ye savages who threatened the English, but never takes notice to me that he warned the English from Fishing any more there; to which Several in New England have made Oath.....hope you will apply to the Lords of Trade for Presents for the Indians, who are already incensed against Us, by not taking notice of them, and since the beliefs being taken at Canso, the French underhand Exasperate them, to thot I fear our Fishery will suffer this year without a Man of War to protect them, or Forts on the Coast".³⁵

In August of 1720, Governor Philipps responded by erecting a fort at the Canso Islands and for the next twenty years the British enjoyed the fishery at Canso.³⁶ The fort persuaded the French to stay away but Mi'kmaq warriors continued to resist for the next four years. On one occasion New England fishermen battled with Mi'kmaq warriors in captured ships. Bombs were tossed into the Mi'kmaq's ships and when they swam to shore they were fired upon, killing twenty-two men. The bodies were decapitated and set on spikes near Canso's fort.³⁷

In 1720, Gov Phillips stationed troops at Canso as it had become *"by far the most important commercial centre in Nova Scotia"*.³⁸ Canso was the rendezvous point for the attack on Louisbourg.³⁹

In early 1725 the Micmac attacked Canso destroying two houses and killed 6 civilians. In June, Indians were reported to be seizing fishing boats along the Atlantic coast. Governor Lawrence Armstrong proposed a tour of the province the following spring to force the oath of allegiance. Armstrong hired 36 men with 3 whale boats to terrorize the Micmac around the fishing areas. However, on December 15 articles of peace were concluded and the treaty was ratified in June 1726.⁴⁰

Canso was seized by the French in 1744.⁴¹

The October 1, 1749 council meeting was related to recent hostilities in Canso by Indians. Indians want to declare war as they believe they are free people. Orders were given to all within the province to *"annoy, distress and destroy the Indians every where"* and that 10 Guineas for *"every Micmac killed or taken prisoner"*.⁴²

A council meeting on October 8, 1749, was held aboard the *Beaufort* regarding recent hostilities at Canso with the Indians. Edward Cornwallis:

³⁵ CO218/1, p. 194-196

³⁶ Reid, John G et al. *The 'Conquest' of Acadia, 1710 Imperial, Colonial, and Aboriginal Constructions*, University of Toronto Press, 2004, (p. 81)

³⁷ Reid, John G et al. *The 'Conquest' of Acadia, 1710 Imperial, Colonial, and Aboriginal Constructions*, University of Toronto Press, 2004, (p. 82)

³⁸ Jones, Elizabeth. *Gentlemen and Jesuits: Quests for Glory and Adventure in the Early Days of New France*, University of Toronto Press, 1986, (p. ix)

³⁹ Jones, Elizabeth. *Gentlemen and Jesuits: Quests for Glory and Adventure in the Early Days of New France*, University of Toronto Press, 1986, (p. ix)

⁴⁰ Upton, Leslie F.S. *Micmac and Colonists: Indian-White Relations in the Maritimes 1713-1867*,(p. 43)

⁴¹ Reid, John G et al. *The 'Conquest' of Acadia, 1710 Imperial, Colonial, and Aboriginal Constructions*, University of Toronto Press, 2004, (p. 151)

⁴² PANS RG1, vol. 209, p. 22-23, m/f 15310

*"gave orders to the Commanding Officers at Annapolis Royal, Minas & all others within the Province, to annoy, distress & destroy the Indians every where" and that "a Premium be promised of ten guineas for every Indian killed or taken prisoner".*⁴³

*"The crucial period of vigorous Micmac resistance lies between 1749, when Cornwallis placed the bounty of Micmac scalps, and 1763, when a comprehensive treaty was signed between Micmacs and colonists. During this period the Micmac attacked the English repeatedly, at Chignecto, Canso, Chebucto, Dartmouth, Lunenburg and Halifax. The British attempt to expand settlement in Nova Scotia was severely impeded by Micmac resistance".*⁴⁴

On August 10, 1752 Governor Hopson informs His Excellency that on August 4th two English schooners, the *Friendship* and the *Dolphin*, were fishing near the Isle of Canso and were seized and taken by the Indians. Governor Hopson wishes to use authority to release the twenty men and a canoe that were seized.⁴⁵

August 30, 1752 In response to Governor Hopson, His Excellency is making the return of all prisoners seized and notes that the Indians *"didn't even ask a ransom for their return"*. There is mention of a third schooner that was also taken, the *Halifax*, by the Indians.⁴⁶

June 14, 1754 Sworn before the Governor in Council, Thomas Walker testifies that he was in Louisbourg in September 1753 and met an Indian who told him Father Le Loutre paid the Indians one hundred Livres for every English scalp and one hundred fifty Livres to an English officer's scalp. The Indian told Walker that Canso belonged to them.⁴⁷

Aug 27, 1754 LeLoutre wrote to Governor Lawrence proposing that all territory in the eastern part of Nova Scotia (Cumberland, Colchester, Pictou, Antigonish and Guysborough Counties) should be ceded in perpetuity to the Micmacs.⁴⁸

In 1759 Major Robert Elliot, 43rd Regiment, received special assignment to take men to Restiouché on Chaleur Bay. With his mission complete, Elliot presented Acadians and Micmac Leaders gifts of blankets and provisions. On November 5, Elliot sailed through the Gut of Canso into the Atlantic during storm.⁴⁹ By the 15th, they saw land but were not sure of where they were and the schooner ran aground off Sable Island.⁵⁰

⁴³ PANS RG1, vol. 186, p. 22-23

⁴⁴ Webster, Paul. *Pining for the Trees: The History of Dissent Against Forest Destruction in Nova Scotia 1744-1991*. M.A. Thesis, Dalhousie University 1991

⁴⁵ Letter from His Excellency Governor Hopson to the Governor of Louisbourg, PANS CO. 217, Volume 13.

⁴⁶ Letter from Count de Raymond, Governor of Louisbourg to His Excellency Governor Hopson, PANS, CO. 217, Volume 13

⁴⁷ Baxter, *History of the State of Maine*, v. 24, p. 15

⁴⁸ Don Julien, Mi'kmaq History Presentation, undated

⁴⁹ Campbell, Lyall. *Sable Island Shipwrecks: Disaster and Survival at the North Atlantic Graveyard 1994*, (p. 33)

⁵⁰ Campbell, Lyall. *Sable Island Shipwrecks: Disaster and Survival at the North Atlantic Graveyard 1994*, (p. 34)

Between 1760 and 1764 a vessel belonging to Chedabucto was chased up Chedabucto Bay by a privateer. The first two settlers at Chedabucto bay (Elias and John Cook) made friends with the local Micmac.⁵¹ Messenger Cook came to the aid of the vessel by making a cry of trouble to the Indians. Many Indians came to their aid in canoes and the privateer fled.⁵²

On December 9, 1761 King George III gave instructions to the Nova Scotia Governors to maintain treaties and to respect Indian land rights.⁵³

On May 4, 1775 Francklin writes to the Earl of Dartmouth about his evidence of the actions of Jonathan Binney, Esquire and member of His Majesty's Council. In 1764 Governor Wilmot sent Binney to regulate the fishery and trade at the new fishing settlement at Canso and to "*watch over the motions of the Indians*". With the assistance of a navy gentleman who was near Canso Mr. Binney:

*"Effectually dispersed these Savages, to the very great Satisfaction of Government, for the Indian Was then ensured, the greatest part of our settlements must have been broken up".*⁵⁴

It was reported on September 18, 1781 that provisions were supplied to the Indians in 1779, 1780 and 1781. "*Delivered Indians from Canso by order of Mr. Buckeley*" November 15th 1781 4 yards cloth, 2 blankets, Pipes of Tobacco for a total cost of £2.15.6.⁵⁵

When Guysboro was a new colony (ca. 1783-179?), many canoes arrived near the harbour entrance and 300 Indians landed at Captain Hadley's home. Messengers Cook and Hadley understood the Micmac language and overheard their plan to attack and were able to plan their defense. Before the attack happened a Cape Breton priest had heard of the plan and influenced the Micmac not to attack the English.⁵⁶

Prior to 1784, the Counties of Antigonish and Guysborough were called Sydney County. Sydney County was created in 1784 and the boundaries were:

*"Beginning at the Head of Tide at the Head of St. Mary's River thence to run North by the magnet to the Sea Shore to the West of Cape St. Louis, and bounded on every other part by the Sea Coast and to include all Islands in front of these limits deemed to be in Nova Scotia".*⁵⁷

⁵¹ Hart, H.C. History of the County of Guysborough Nova Scotia, 1975

⁵² Hart, H.C. History of the County of Guysborough Nova Scotia, 1975, (p. 54)

⁵³ Don Julien, Mi'kmaq History Presentation, undated

⁵⁴ CO 217 Vol. 51, p.171-174, m/f 13858

⁵⁵ TARR Archives File #158

⁵⁶ Hart, H.C. History of the County of Guysborough Nova Scotia, 1975

⁵⁷ Cooke, Findlay History and Stories of Issac's Horbaur and Goldboro, Antigonish: Formac, 1976, (p. 6)

A large number of Micmac canoes (around 1786) came into Chedabucto Bay and proceeded to raid Mr. Nixon's store. Before any further outbreak occurred a Cape Breton priest influenced the Indians to abandon further attack to the settlement.⁵⁸

In December 1796 the Indians of Guysborough received necessary articles of potatoes, herring, gunpowder, shot, flint, lead, baize, blankets, shirts, coats, trousers, jackets (under-vests), blue cloth and flour from Government. It was expected that the Indians be faithful to the King and take up arms on the English side in event of invasion.⁵⁹

Mocodome (Country Harbour) was a favorite encampment for the Micmac.⁶⁰ Indian Harbour is also a favorite encampment. There were once many villages of wigwams in the area as it was an ideal fishing and hunting area that provided all that the Micmac needed.⁶¹ Beyond the beach at Indian Harbour is Indian Harbour Lake where shelter could be found from storms. At high tide large boats could be taken upstream. There is an extensive Micmac burial ground in this area.⁶²

There is record that at Wine Harbour a Portuguese barque loaded with wine wrecked here during a storm. Indians from the adjoining harbour came to seek the spoils of the wreck only to see disaster as several Indians froze to death.⁶³

There are two old Micmac burial grounds with the area of St. Mary's. One is on an island in lower Glenelg Lake and the other north of Sherbrook.⁶⁴

In a 1796 Letter of Sir John Wentworth is authoring Major William Nixon, Manchester, for supplies for the Micmac at the area including potatoes, herring, gun powder, shot, lead, flints, baize, blankets, shirts, coats, trousers, jackets or under vests, blue cloth and flour.⁶⁵

In 1801, Joshua Frost writes to His Excellency Sir John Wentworth stating that seven Indians have complained to him and are "*very much Discommoded*" in their fishing and hunting and the Indians are requesting that five acres of land be granted to them at Salmon River with "*a free Priveledge of fish*".⁶⁶

On May 6, 1801 Smith had no luck trout fishing along St. Mary's River probably because

*"having been so much hunted by Indians formerly, as we saw a multitude of their old winter camps".*⁶⁷

⁵⁸ Hart, H.C. History of the County of Guysborough Nova Scotia, 1975, (p 59-60)

⁵⁹ Hart, H.C. History of the County of Guysborough Nova Scotia, 1975, (p. 67-68)

⁶⁰ Hart, H.C. History of the County of Guysborough Nova Scotia, 1975, (p. 154)

⁶¹ Hart, H.C. History of the County of Guysborough Nova Scotia, 1975, (p. 157)

⁶² Hart, H.C. History of the County of Guysborough Nova Scotia, 1975, (p. 158)

⁶³ Hart, H.C. History of the County of Guysborough Nova Scotia, 1975, (p. 158-159)

⁶⁴ Hart, H.C. History of the County of Guysborough Nova Scotia, 1975, (p. 160)

⁶⁵ Hart, H.C. History of the County of Guysborough Nova Scotia, 1975, (p 67-68)

⁶⁶ PANS RG1, vol. 430, Doc # 71

⁶⁷ PANS RG1 Vol. 380, Pages 1-40, m/f 15,441. Titus Smith's Eastern Tour May 6, 1801, (p. 8)

Smith noted that the North Branch of St. Mary's River is ideal for salmon because of the number of summer camps along the lakes.⁶⁸ Smith found about twelve broken salmon spears along the bank of St. Mary's River.⁶⁹

In a letter of William Nixon to Sir John Wentworth dated November 20, 1801 Scottish emigrants bringing small pox, measles and whooping cough to the area and the Indians have left for fear of disease and relocated at the head of Guysboro River. He is requesting relief for 40-50 families.⁷⁰

The Great Gale of 1811 destroyed several ships and much of the community of Canso.⁷¹

In October the great Gale of 1811 took down a white sloop owned by an Indian named Prosper.⁷² The sloop left Fox Island with three to four people aboard when all were lost before the sloop left the harbour.⁷³

In 1819 Thomas Munroe, his family and others came to Whitehaven and built log cabins up the river. Upon exploring the area they came upon Micmac Indians and together they proceeded to Molasses Harbour.⁷⁴

In 1819 women settlers at Whitehaven encountered Indians while their husbands were out fishing. The women were guided to the Indians wigwams then all went onto Molasses Harbour where they were received by a French family. Relations were quickly established with the Indians and settlers.⁷⁵

Country Harbour, called Mocodome by the Micmac, is a favorite camp area with trout, salmon, herring, mackerel and codfish.⁷⁶

Indian Harbour was a favorite resort of the Micmac with fish and it was close to the forest for fowl. There were large numbers of wigwams there.⁷⁷

On the West Branch St. Mary's River near Caledonia and Trafalgar was a "great resort for Indians on hunting and trapping expeditions".⁷⁸

⁶⁸ PANS RG1 Vol. 380, Pages 1-40, m/f 15,441. Titus Smith's Eastern Tour May 6, 1801, (p. 9)

⁶⁹ PANS RG1 Vol. 380, Pages 1-40, m/f 15,441. Titus Smith's Eastern Tour May 6, 1801, (p. 21)

⁷⁰ PANS, RG1, v. 430, Doc. No. 88

⁷¹ Tremayne, Terry. Faces and Places in Nova Scotia's Antigonish and Guysborough Counties. Tremayne Associated Distributors Ltd., Halifax, 1983, (p. 25-6)

⁷² Hart 1975, (p 70)

⁷³ Hart, H.C. History of the County of Guysborough Nova Scotia, 1975, (p. 70)

⁷⁴ Hart, 1975, (p. 144)

⁷⁵ Hart, H.C. History of the County of Guysborough Nova Scotia, 1975, (p. 144)

⁷⁶ Hart, 1975, (p. 154)

⁷⁷ Hart, 1975, (p. 158)

⁷⁸ Hart, 1975, (p. 169-170)

Wine Harbour was named so because a Portuguese barque with a cargo of wine wrecked there during a storm. Indians from nearby fled with cargo and some froze to death near the wreck.⁷⁹

In 1836, the boundaries of Sydney County were changed when Guysborough County was established out of the former lower part of Sydney County. In 1914 the Lt. Gov and Council authorized a surveyor to run the boundary line for Guysborough County. Indians from Isaac's Harbour encampments

*"roamed from the Isaac's Harbour interior lakes to the Bay and Country Harbour River as far as the headwater lakes which are: Sinclair, Pringle and Eight Island Lakes near Goshen".*⁸⁰

On February 28, 1838 a Petition was submitted against fishing with large nets in Chedabucto Bay. Fishermen are sewing large nets together and setting them far out in the bay which keeps fish from entering the coves and bay. These nets caused hardship to the inshore commercial fishery and to people who fish for food.⁸¹

On April 6, 1845 a Petition of John Battis, Joseph Battis, Francis Cope was submitted for land in Guysborough County

*"in the neighbourhood of which they have many years sojourned. Each year their hunting ground and subsistence there from are more scanty and precarious".*⁸²

On February 2, 1848 Abraham Gesner, Indian Commissioner, submitted a petition to the House of Assembly which was signed by eleven chiefs and captains of the Mi'kmaq *"to prevent the Hunting of Moose by Dogs and to Secure to Them Their Fisheries"* and to allow them to spear salmon in any of the rivers within the province. White man's hunting style was threatening the moose population as they only took the skin, leaving the rest behind.⁸³

On Feb 19, 1849 Letter seeking relief for Indians. The Committee recommends that £30 be given to the Indian Commissioner at Antigonish for the relief of the Indians in Sydney and Guysborough Counties.⁸⁴

On December 8, 1849 a Petition of Newel Joe, Newel Dennis and others to John Harvey for relief at St. Mary's, Guysborough County. There was crop failure and fish and game are scarce. 200-300 moose were taken by white people last spring in St. Mary's alone. Family names listed are: Joe, Dennis, Grigwell, Lewie, Toney, Cristifer, Glema, Louland, Michal, Potet, Forit, French, Caber, Prosper, and Sabia.⁸⁵

⁷⁹ Hart, 1975, (p. 158-159)

⁸⁰ Cooke, Findlay *History and Stories of Isaac's Harbour and Goldboro*, Antigonish: Formac, 1976, (p. 7)

⁸¹ PANS RG5 Series P, Vol. 52 #95, m/f 15616

⁸² PANS MG15, Vol. 3 # 81 m/f 15106

⁸³ Haigh, Elizabeth. They Must Cultivate the Land: Abraham Gesner as Indian Commissioner, 1847-1853; *Journal of the Royal Nova Scotia Historical Society*, Vol. 3, 2000, (p. 63)

⁸⁴ PANS, *Journal of Legislative Assembly NS*, 1894, Appendix No. 49, Page 362 Reel No. 3533

⁸⁵ PANS RG1 Vol. 431 # 56 (m/f 15472)

In 1850[?] Chearnley tells a story of a bear given to him by "an Indians of Great Hunting celebrity who had been dead some years Joseph Glode". Glode has shot and killed a female bear and found a cub beside it and presented it to Chearnley.⁸⁶

On October 6, 1851 Denny Michael to Joseph Howe Petitioned for relief for Mi'kmaq in Guysborough County, Country ___ (Harbour? or Clam). The Mackerel fishery has failed and white fisherman have no money to purchase their goods.⁸⁷

On April 28, 1856 Stewart Campbell writes to [? Chearnley] for relief for the Indians at McNairs Cove, in the Straight of Canso.⁸⁸

In the Fall 1857 Harry Piers, Stephen Piers, Charles McDonald and Peter Joe wished to participate in "the mysteries and glories of Moose Calling" at Lake Moon, Guysborough County.⁸⁹

A 1863 Petition from Guysborough County regarding unwanted destruction of the moose population was received. No moose hunting should be allowed for three years to allow stock to recover.⁹⁰

On December 2, 1871 James B. Hadley Sr. writes a letter to an unnamed Sir that there are 8 Indian families staying in the woods for the winter near Port Mulgrave. He writes that they are very poor and cannot sell their items. He left them with forty eight blankets.⁹¹

On Aug 23, 1872 Angus Cameron writes to the Honourable Joseph Howe of the Indians being deprived of their burial grounds in St. Marys that they claim for 150 years. The burial is at "Sheep Island at the Forks or Glenelge Lake".⁹²

A 1872 Letter to the Honourable Joseph Howe, Secretary of State for the Province from John McKinnon, Indian Agent. The letter refers to the conditions of the Indians in the district of Guysborough. It reports that "considerably large tracts of land" have been cultivated and abundant crops of hay, potatoes and oats. He reports that in the summer many Indians fish with but this year was not as successful. Last names of Indians listed: Gabriel, Prosper, Joe, Sallome, Pictob, Scotchman, Marble, Batist, Fraser, Marshal, Nicholas, Cope, Lafford, Newl, Tony, Brassay, Meuse, Tom, Phillip, Paul, McKeugir, and McMillan.⁹³

⁸⁶ PANS MG1 Vol. 1506, no page #, no doc. # (Chearnley Papers 2nd file folder, 1st story)

⁸⁷ PANS MG15, Vol. 4a, #101 (m/f 15107)

⁸⁸ PANS RG1 Vol. 431 # 92

⁸⁹ PANS MG1 Vol. 1464, #45

⁹⁰ PANS RG5 Series P Vol. 18, No. 173

⁹¹ NAC RG10 Vol. 459 p. 122-123 (m/f 13329)

⁹² NAC RG10, vol. 2134, file 27,046-1

⁹³ NAC RG10, vol. 2134, file 27,046-1

Letter of John McKinnon Jr., Indian Agent to Joseph Howe, Secretary of State for the Province dated May 22, 1872. Reports that there are two or three Indian families in Guisboro who fish every summer at Cape Canso and camp every winter near the Town of Guisboro. Others make home at the Strait of Canso.⁹⁴

The August Gale of 1873 changed the village of Canso.⁹⁵

John Lewis and Harriet Cremo followed their family traditions by making an annual journey from Chapel Island to Canso where they would fish for swordfish along the areas waters. They would stay for several weeks and return to Chapel Island for the annual St. Anne's Mission.⁹⁶

Harry Piers' hand written notes regarding the moose hunt expedition with Micmac guides, including Peter Joe. Moose, black duck, otter and porcupine were hunted near Lake Moon, Liscomb River and Hunters Lake, Guysborough.⁹⁷

In 1922 the hunting territories within Guysborough included Frank Cope – Hunting Lake, Governor's Lake and Ten Mile Lake (#35); Peter Joe Cope – Fifteen Mile Lake, Rocky Lake (#36); Michael Tom (Toney) – Moser River (#37); Young Peter Joe Cope – Large District North of Sheet Harbour (#38) (p. 103); Mathew Salome – Big Liscomb Lake (#39); Jim Paul – Hunting Lake and Liscomb River (#40); Abram Paul – Lake Moon, Back of Liscomb (#41); Newell Denis – Country Harbour, Isaacs Harbour and north (#42); Steve Malone – Loon Lake (#43); Peter Anthony – Mill Village River, near Port Mulgrave (#44).⁹⁸

On February 6, 1965 John S. Erskine writes to Mr. G.G. Campbell, Principal, Sydney Academy. Erskine writes to Campbell that John Prosper, late Chief of Bayfield, was born into the Canso band and spent winters at Framboise Cove spearing eels and would come to Canso to fish in the Spring.⁹⁹

⁹⁴ NAC RG10, vol. 2134, file 27,046-1

⁹⁵ Jones, Elizabeth. *Gentlemen and Jesuits: Quests for Glory and Adventure in the Early Days of New France*, University of Toronto Press, 1986, (p. xv)

⁹⁶ Caplin, Ronald; ed. *Cape Breton Works: More Lives From Cape Breton's Magazine, Annie and John Battiste: A Mi'kmaq Family History*, Breton Books, Wreck Cove, Cape Breton, 1996, (p. 166)

⁹⁷ PANS MG1, vol. 1464, No. 43

⁹⁸ Beothuk and Micmac, Frank G. Speck, New York, 1922, (p. 104)

⁹⁹ Beaton Institute, MG 15.43 A9

Guysborough Mi'kmaq Population Information from Department of Indian Affairs Annual Reports

Year	Guysborough County Population	Antigonish County Population	Department Report Date	Other Notes
1871	88	-	1872 ¹⁰⁴	-
1872	48	93	1873 ¹⁰⁵	-
1873	48	151	1873 ¹⁰⁶	-
1874	-	156	1874 ¹⁰⁷	Agent John McKinnon Jr.
1875	-	-	1875 ¹⁰⁸	Agent John J. McKinnon
1876	154 (combined)	-	1876 ¹⁰⁹	Agent Rev. W Chisholm – no report submitted for this year
1877	152 (combined)	-	1877 ¹¹⁰	Agent William Chisholm
1878	152 (combined)	-	1878 ¹¹¹	Agent William Chisholm
1879	166 (combined)	-	1879 ¹¹²	-
1880	167 (combined)	-	1880 ¹¹³	Agent Rev. William Chisholm reports that the increase in population is due to Indians emigrating from Bras d'Or Lake and other parts of Cape Breton
1881	162 (combined)	-	1881 ¹¹⁴	Agent Rev. William Chisholm notes that houses have been built in this year and are occupied for only part of the year as the Indians go away during the fishing season and in the winter camp in the woods where they can easily gather materials for basket making and coopering
1882	169 (combined)	-	1882 ¹¹⁵	Agent Rev. William Chisholm
1883	170 (combined)	-	1882 ¹¹⁵	Agent Rev. William Chisholm reported that Indians have several small reserves
1884	175 (combined)	-	1883 ¹¹⁶	Agent Rev. William Chisholm
1885	150 (combined)	-	1884 ¹¹⁷	Agent John J. Chisholm
1886	180 (combined)	-	1885 ¹¹⁸	Agent Joseph Chisholm
1887	177 (combined)	-	1886 ¹¹⁹	Agent Joseph Chisholm
1888	175 (combined)	-	1887 ¹²⁰	Agent William C. Chisholm
1889	168 (combined)	-	1888 ¹²¹	Agent Rev. William Chisholm
1890	171 (combined)	-	1889 ¹²²	Agent Rev. William Chisholm
1891	169 (combined)	-	1890 ¹²³	Agent Rev. William Chisholm
1892	168 (combined)	-	1891 ¹²⁴	Agent Rev. William Chisholm
1893	168 (combined)	-	1892 ¹²⁵	Agent Rev. William Chisholm
1894	160 (combined)	-	1893 ¹²⁶	Agent W. C. Chisholm
			1894 ¹²⁷	Agent W. C. Chisholm

¹⁰⁴ Report of the Indian Branch of the Department of the Secretary of States for the Provinces, 1872 Sessional Papers No. 22, Page 35.

¹⁰⁵ Annual Report on Indian Affairs for the Year Ending June 30th 1872, Sessional papers No. 23, Victoria 36, 1873.

¹⁰⁶ Report of the Indian Branch of the Department of the Minister of the Interior 1873, Sessional Papers No. 17, Victoria 37, 1873.

¹⁰⁷ Annual Report of the Department of the Interior for the Year Ended 30th June 1874, Sessional Papers No. 8, Victoria 38, 1875.

¹⁰⁸ Annual Report of the Department of the Interior for the Year Ended 30th June 1875, Sessional Papers No. 9, Victoria 39, 1876.

¹⁰⁹ Annual Report of the Department of the Interior for the Year Ended 30th June 1876, Sessional Papers No. 11, Victoria 40, 1877.

¹¹⁰ Annual Report of the Department of the Interior for the Year Ended 30th June 1878, Sessional Papers No. 10, Victoria 41, 1878.

¹¹¹ Report of the Indian Branch of the Department of the Secretary of States for the Provinces, 1879 Sessional Papers No. 7, Victoria 42.

¹¹² Report of the Indian Branch of the Department of the Secretary of States for the Provinces, 1880 Sessional Papers No. 4, Page 43.

¹¹³ Report of the Indian Branch of the Department of the Secretary of States for the Provinces, 1881 Sessional Papers No. 14, Page 45.

¹¹⁴ Report of the Indian Branch of the Department of the Secretary of States for the Provinces, 1882 Sessional Papers No. 6, Page 45.

¹¹⁵ Report of the Indian Branch of the Department of the Secretary of States for the Provinces, 1883 Sessional Papers No. 5, Page 46.

¹¹⁶ Annual Report of the Department of Indian Affairs for the Year Ended 31st December 1883, Sessional Papers No. 4, Victoria 47, 1884.

¹¹⁷ Annual Report of the Department of Indian Affairs for the Year Ended 31st December 1884, Sessional Papers No. 3, Victoria 48, 1885.

¹¹⁸ Annual Report of the Department of Indian Affairs for the Year Ended 31st December 1885, Sessional Papers No. 4, Victoria 49, 1886.

¹¹⁹ Annual Report of the Department of Indian Affairs for the Year Ended 31st December 1886, Sessional Papers No. 6, Victoria 50, 1887.

¹²⁰ Annual Report of the Department of Indian Affairs for the Year Ended 31st December 1887, Sessional Papers No. 15, Victoria 51, 1888.

¹²¹ Annual Report of the Department of Indian Affairs for the Year Ended 31st December 1888, Sessional Papers No. 16, Victoria 46, 1889

¹²² Report of the Indian Branch of the Department of the Secretary of States for the Provinces, 1890 Sessional Papers No. 12, Page 53.

¹²³ Report of the Indian Branch of the Department of the Secretary of States for the Provinces, 1891 Sessional Papers No. 18, Page 54.

¹²⁴ Annual Report of the Department of Indian Affairs for the Year Ended 31st December 1891, Sessional Papers No. 14, Victoria 55, 1892.

¹²⁵ Annual Report of the Department of Indian Affairs for the Year Ended 31st December 1892, Sessional Papers No. 14, Victoria 56, 1893.

¹²⁶ Annual Report of the Department of Indian Affairs for the Year Ended 30th June 1893, Sessional Papers No. 14, Victoria 57, 1894.

1895	167 (combined)	-	1895 ¹²⁸	Agent Rev. William Chisholm
1896	158 (combined)	-	1896 ¹²⁹	Agent William C. Chisholm
1897	130 (combined)	-	1897 ¹³⁰	Agent John R. McDonald
1898	30	124	1898 ¹³¹	Agent J.R. McDonald
1899	32	146	1899 ¹³²	Agent J.R. McDonald
1900	32	146	1900 ¹³³	Agent John R. McDonald
1901	31	155	1901 ¹³⁴	Agent J.R. McDonald

Mi'kmaq Place Names in Guysborough County

Mi'kmaq words are different from English words. The main difference is the way the words are put together. A lot of information can be packed into a noun or verb and it can take many English words to properly translate them. Mi'kmaq place names name natural features and also describe geological features. Mi'kmaq place names reveal social and political history within a region.¹³⁵

Place	Mi'kmaq Place Name	Meaning (if given)
Guysborough County –	Esigeoagig	– skin dressing place
Black Point –	Magteoatgeg	– black head
Chedabucto –	Sedabuktook	– the deep extending (great) harbour
Cooks Cove –	Notogtetoalneg	– small Indian village
Durells Island –	Siplogagneg	
Fox Island –	Sebelogwokun	– where skins are stretched
Half Island Cove –	Aoaganeg	– portage
Halfway Cove –	Oetonitjitjg	
Indian Cove –	Elnoei gomi	
Philips Harbour –	Pilipgomimg	
Fox Island Cove –	Nasonigetjg	– rushy

Specific Land Claims

The Confederacy of Mainland Mi'kmaq was contacted and currently there are no outstanding specific claims identified within the project area. However, there is interest in the Dorts Cove area¹³⁷. This in no way infers that specific land claims may not arise in the future.

¹²⁷ Annual Report of the Department of Indian Affairs for the Year Ended 30th June 1894, Sessional Papers No. 14, Victoria 58, 1895.

¹²⁸ Annual Report of the Department of Indian Affairs for the Year Ended 30th June 1895, Sessional Papers No. 14, Victoria 59, 1896.

¹²⁹ Annual Report of the Department of Indian Affairs for the Year Ended 30th June 1896, Sessional Papers No. 14, Victoria 60, 1897.

¹³⁰ Annual Report of the Department of Indian Affairs for the Year Ended 30th June 1897, Sessional Papers No. 14, Victoria 61, 1898.

¹³¹ Annual Report of the Department of Indian Affairs for the Year Ended 30th June 1898, Sessional Papers No. 14, Victoria 62, 1899.

¹³² Annual Report of the Department of Indian Affairs for the Year Ended 30th June 1899, Sessional Papers No. 14, Victoria 63, 1900.

¹³³ Annual Report of the Department of Indian Affairs for the Year Ended 30th June 1900, Sessional Papers No. 27, Victoria 64, 1901.

¹³⁴ Annual Report of the Department of Indian Affairs for the Year Ended 30th June 1901, Sessional Papers No. 27, 1-2 Edward VII, 1902.

¹³⁵ Leavitt, Robert M., *Maliseet & Micmac First Nations of the Maritimes*, New Ireland Press, Fredericton, NB, 1995 (page 40-43)

¹³⁶ *Preliminary Historical Research on Mi'kmaq Place-Names in Nova Scotia*, Volume II, Report prepared for the Aboriginal Title Project, 2006

¹³⁷ Email communication, Mary Jane Stevens to Jennifer Copage, January 23, 2012.

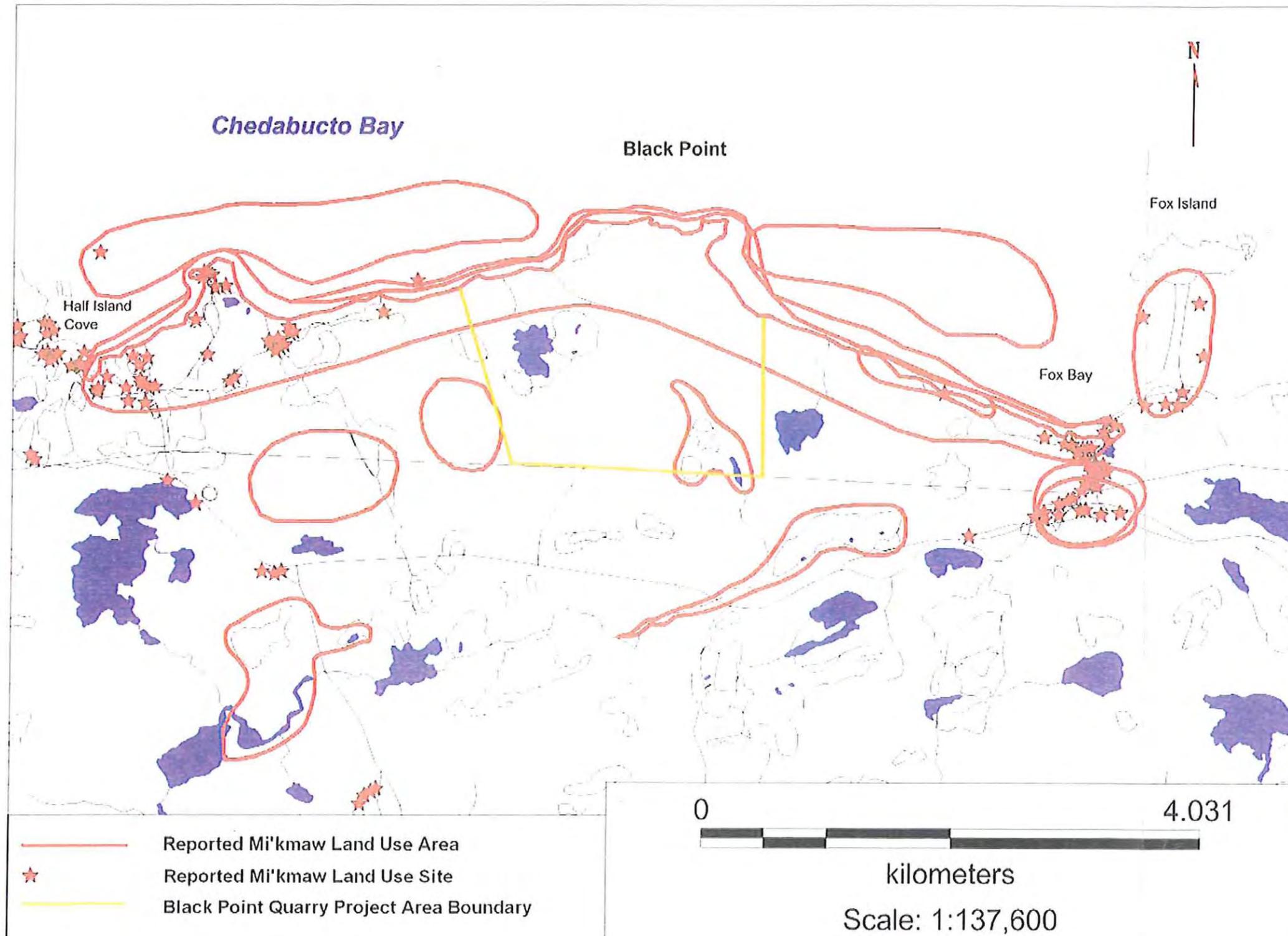
Conclusion

The historical review has found that Mi'kmaq have used sites surrounding the project area. Salmon River/Cooks Cove area was a long established Mi'kmaq community. The Canso Islands National Historic site of Canada recognized that Nicholas Denys first came to the Islands in the 1500's to fish and trade furs and that

"Archaeological evidence suggests that their Mi'kmaq trading partners had been coming to the islands for at least 1500 years before that".¹³⁸

Although no record was discovered, at this time, connecting the Mi'kmaq to the project area one can reasonably assume that it was highly probable due to the fact that the sites surrounding the project site were used by the Mi'kmaq.

¹³⁸ <http://www.pc.gc.ca/lhn-nhs/ns/canso/natuul.aspx>



REPORTED MI'KMAW LAND USE, PROJECT AREA DETAIL

MAPS: Mi'kmaq Ecological Knowledge Study- Black Point Quarry, Guysborough Co., NS, Appendix 6

