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this transformation than to assess its impact on the Indian-land relationship. In these terms, then, what effect did the trade have on the Micmac ecosystem? The most obvious change was the unrestrained slaughter of certain game. Lured by European commodities, equipped with European technology, urged by European traders, deprived of a sense of responsibility and accountability for the land, and no longer inhibited by taboo, the Micmac began to overkill systematically those very wildlife which had now become so profitable and even indispensable to his new way of life. The pathos of this transformation of attitude and behavior is illustrated by an incident recorded by Le Clercq. The Indians, who still believed that the beaver had "sense" and formed a "separate nation," maintained that they "would cease to make war upon these animals if these would speak, howsoever little, in order that they might learn whether the Beavers are among their friends or their enemies." Unfortunately for the beaver, they never communicated their friendliness. The natural world of the Indian was becoming inarticulate. It is interesting to note that Diereville, who observed the Micmac culture at the beginning of the eighteenth century, was the only witness to record the native superstition- which compelled them to tear out the eyes of all slain animals. Somehow, perhaps by some sort of symbolic transference, the spirits of surviving animals of the same species were thereby blinded to the irreverent treatment accorded the victim; otherwise, through the mediation of the outraged spirits, the living would no longer have allowed themselves to be taken by the Indians. The failure of the earlier writers to mention this particular superstition suggests that it was of fairly recent origin, a result of the overexploitation of game for the trade. To the Micmac mind, haunted by memories of a former time, the practice may have been intended to hide his guilt and insure his continued success. Together with this depletion of wildlife went a reduction of dependency on the resources of the local ecosystem. The use of improved hunting equipment, such as fishing line and hooks, axes, knives, muskets, and iron-tipped arrows, spears, and harpoons, exerted heavier pressure on the resources of the area, while the availability of French foodstuffs shifted the position of the Micmac in the trophic system, somewhat reducing his dependency on local food sources as it placed him partly outside of the system. To be sure, a decreasing native population relieved this pressure to a degree, but, according to evidence cited above, not enough to prevent the abuse of the land. Other less obvious results of the fur trade were the increased incidence of feuding and the modification of the Micmac settlement patterns to meet the demands of the trade. Liquor, in particular brandy, was a favorite item of the trade--one for which the Indians "would go a long way." Its effects were devastating. Both Jean Saint-Vallier (Francois Laval's successor as bishop of Quebec) and Biard blamed liquor as a cause for the increased death See life as it w/as in Cape Breton during the nineteenth century. NovaScotia Highland Village The Highland Village shows examples of dwellings built in Scotland, the first homes built with basic tools in Cape Breton, as well as buildings that exemplify



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