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rate of the natives. Moreover, it was observed that drunkenness resulted in social disintegration as the Indians became debauched and violent among themselves, and, at times, spilled over into the French community which they would rob, ravage, and burn. Drunkenness also provided a legitimate excuse to commit crimes, such as murdering their enemies, for which they would otherwise be held accountable. European contact should thus be viewed as a trigger factor, that is, something which was not present in the Micmac ecosystem before and which initiated a concatenation of reactions leading to the replacement of the aboriginal ecosystem by another. European disease, Christianity, and the fur trade with its accompanying technology-- the three often intermeshed--were responsible for the corruption of the Indian-land relationship, in which the native had merged sympathetically with his environment. By a lockstep process European disease rendered the Indian's control over the supernatural and spiritual realm inoperative, and the disillusioned Micmac apostatized, debilitating taboo and preparing the way for the destruction of wildlife which was soon to occur under the stimulation of the fur trade. For those who believed in it, Christianity furnished a new, dualistic world view which placed man above nature, as well as spiritual support for the fur trade, and as a result the Micmac became dependent on the European marketplace both spiritually and economically. Within his ecosystem the Indian changed from conservator to exploiter. All of this resulted in the intense exploitation of some game animals and the virtual extermination of others. Unfortunately for the Indian and the land, this grim tale was to be repeated many times along the moving Indian-white frontier. Life for the Micmac had indeed become more convenient, but convenience cost dearly in much material and abstract culture loss or modification. Our thanks to Calvin Martin, Department of History, Rutgers University, for permission to reprint most of his article, originally titled "The European Impact on the Culture of a Northeastern Algonquian Tribe: An Ecological Interpretation," and published with footnotes in William and Mary Quarterly, 1974. The opening quote is from his essay, "The American Indian as Miscalc Ecologist," The History Teacher, 1981. Petroglyphs from Marion Robertson's Rock Drawings of the Micmac Indians, a Nova Scotia Museum publication. The photographs are stills from ETV Series Mi'kmaq, a co-production of CBC Halifax and the N. S. Department of Education. Photos by Ron Merrick and Linda Wood. Thanks to Ruth Whitehead, History Department, Nova Scotia Museum, who suggested their use and made her copies available. "anima taught how to Is... him be human...." (35)