

# Naidheachd a' Chlachain

Nova Scotia Highland Village Society

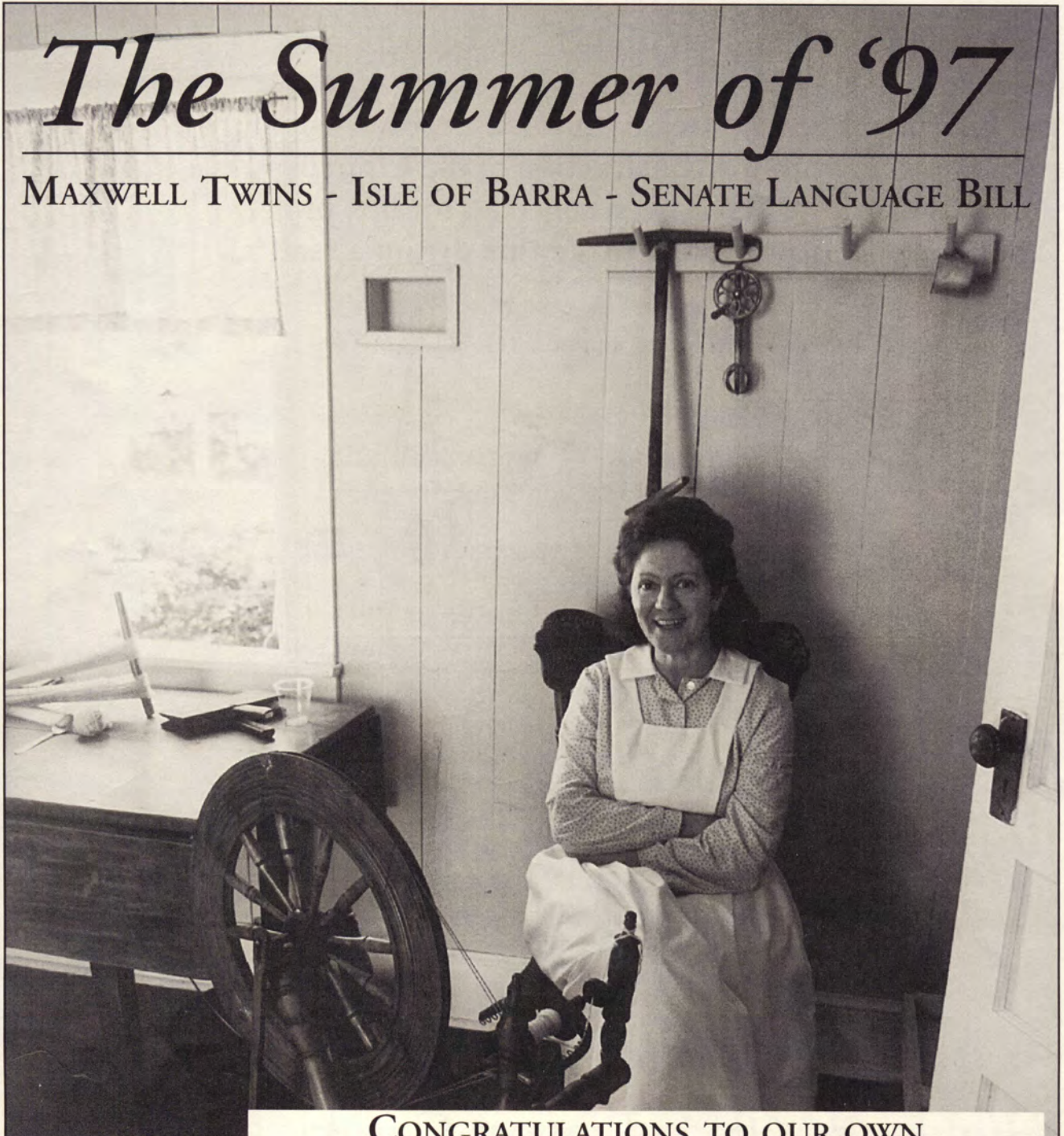
(The Village News)

Autumn/Am Foghar 1997

<http://www.highlandvillage.ns.ca>

## *The Summer of '97*

MAXWELL TWINS - ISLE OF BARRA - SENATE LANGUAGE BILL



CONGRATULATIONS TO OUR OWN  
MARIE MACDONALD WHOSE DESIGN WON THE  
OFFICIAL GAELIC COLLEGE TARTAN CONTEST.

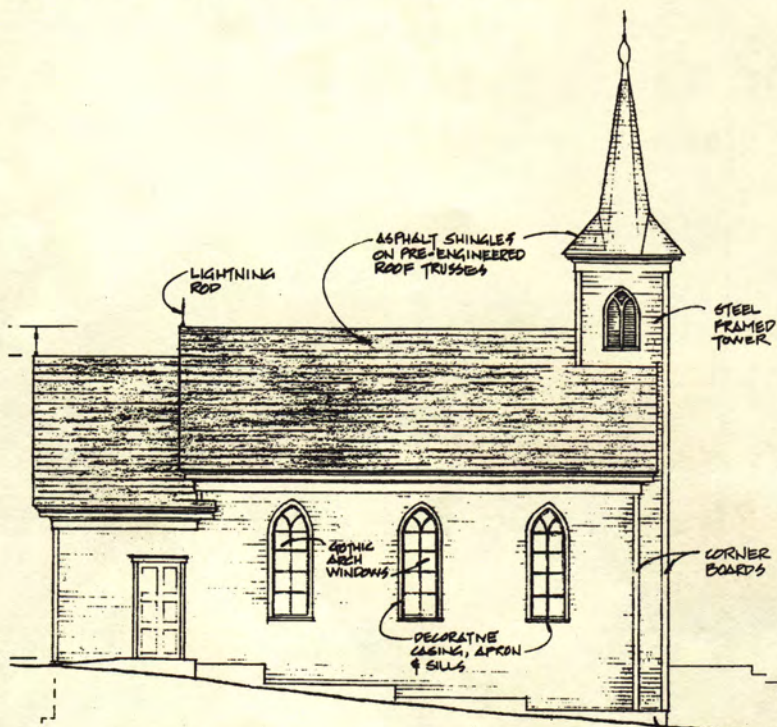
**Highland**  
VILLAGE

*The Highland Heart of Nova Scotia - Cridhe Gàidhealach Albainn Ùir*

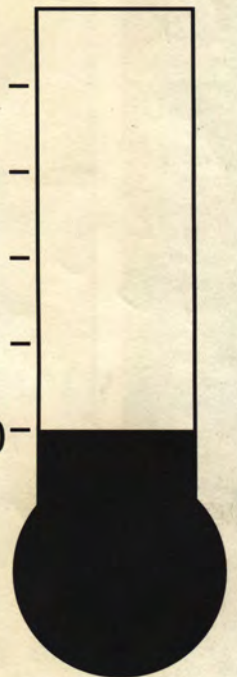
# HIGHLAND VILLAGE PIONEER CHURCH FUND

The erection of a Pioneer Church has been for many years a dream of the Highland Village. We are now working towards the fulfillment of that dream. A fund has been established to aid with the construction of the Church.

Already, over \$5,000 has been collected for this project.  
**Your support is needed to make this dream a reality.**



\$5000



*This design by Trifos Design Consultants in Sydney is one being considered by our Design Committee. We are looking for your comments and suggestions.*

*Help realize this dream,  
please donate to the  
Highland Village Pioneer Church Fund*

*All donations are tax deductible.*



The Nova Scotia Highland Village Society was incorporated on November 20, 1959 under the Societies Act of Nova Scotia with the purpose of constructing a replica Scottish pioneer village at Iona.

The Mission of the Society is to: *to protect, interpret and further the collection of buildings and artifacts at the Nova Scotia Highland Village site at Iona; and to preserve and promote the Scottish Highland and Island culture as found in Nova Scotia.*

The Nova Scotia Highland Village Society operates a 43-acre Museum and Cultural complex including the Highland Village Outdoor Pioneer Museum, Roots Cape Breton Computer Assisted Genealogy and Family History Centre, Highland Village Gift Shop, and Outdoor Entertainment and Theatre facility.

The Society is a member of the following organizations: Federation of Nova Scotian Heritage, Canadian Museums Association, Iona Connection, Nova Scotia Gaelic Council, Council of Nova Scotia Archives, Genealogical Association of Nova Scotia, Society for the Study of Architecture in Canada, Tourism Cape Breton, Association of Living Historical Farms and Museums (ALHFAM) and Tourism Industry Association of Nova Scotia (TIANS).

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# Naidheachd a' Chlachain

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*Naidheachd a' Chlachain (The Village News)* is published in Iona twice each year by the Nova Scotia Highland Village Society. Comments, suggestions and contributions are welcomed. You can contact us at:

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# From the Manager's Desk

By Rodney Chaisson

WELCOME TO A SPECIAL DOUBLE ISSUE OF *Naidheachd a' Chlachain (The Village News)*. First, I want to apologize for not publishing the spring/summer issue. There were several projects and events which arose and the newsletter just never materialized. To make up for not getting the June newsletter to the press we have put together this special double issue.

A feature in this newsletter is a review of our very successful summer season. VILLAGE NEWS will focus on some of the summer highlights including; a continued increase in admissions, the longest season ever, a new education program, a new living history program, a visit from high school students from Portree on the Isle of Skye, the first Celtic Colours International Festival, two successful codfish suppers, the visit of the tall ships, and much more.

We will also step back and remember Marble Mountain's Black Gaelic speaking twins - George and John Maxwell and their descendants. This article comes from a public programming session on the twins which took place last May to celebrate Gaelic Cultural Awareness Month. We had many contributions from Maxwell descendants as well as residents of Marble Mountain and Whycomogagh. It was a great afternoon. Special thanks to Jim St. Clair, Charlene Kosick and Pauline MacLean for putting the program together. Thanks also to the Beaton Institute for a taped conversation on CBC Radio with George Maxwell the 3RD. And a very special thank you to everyone who attended and made a contribution.

We are very fortunate to have two submissions on Barra Blackhouses from Dr. Keith Branigan a professor at the University of Sheffield in England. Dr. Brannigan has done much archaeological work on Barra Blackhouses. He visited Cape Breton and the Highland Village in September. The first article THE ISLE OF BARRA: CLEARANCE &

EMIGRATION includes a summary of his research on Barra Emigration including a reflection on his visit and our own replica blackhouse. The second article focuses on his findings from an excavation at Balnabodach on the Isle of Barra. We very much appreciate these submissions from Dr. Brannigan. We look forward to sharing more information with him in the future.

We will also look at the 1890 Senate second reading debate around a bill to provide for the use of Gaelic Language in *Official Proceedings*. As well, we will have our regular features including THE MICROFILM REEL, THE CURATOR'S CORNER and GAIDHLIG. I hope you enjoy this edition.

As you will be able to tell from the content and the tone of this issue, we, as an organization are moving forward on a number of fronts. Here are just some of the projects we are working on:

- We are working on plans for the replacement of our log cabin as well as the design of our pioneer church. The new log cabin will be based on the "Alba Log Cabin." Check out the first draft drawing of the proposed church on the inside front cover.
- We have acquired a significant collection of fiddle manuscripts. We are preparing this collection for presentation and display in a manner which will protect the collection while making it accessible for the public. We will have an announcement and unveiling in the new year.
- We are placing our orientation videos in all of the schools under the Strait Regional School Board. As well we are working on offering an in-service for grade 4 teachers.
- We are working on a publication on the Blackhouse with UCCB Press. This will be the first in a series on our period buildings.

We will have more on these and other projects in the Spring 1998 issue of *Naidheachd a' Chlachain*.

1997 has been a great year and I want to thank everyone who contributed to our success. We look forward to your continued support in 1998.

Also, as the Christmas season is approaching, I want to wish each and everyone of you the very best this holiday season. *Nollaig Chridheil Agus Bliadhna Mhath Ur.*



## BOARD OF DIRECTORS:

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Genealogy - Jim St.Clair  
Site Development - Walter MacNeil  
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Patricia MacNeil, Admin. Assistant

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### Gàidhlig

James Watson, Coordinator  
Gift Shop/Reception  
Gerry MacNeil, Supervisor  
Sadie MacDonald, Clerk

### Maintenance

Tim MacNeil, Supervisor

# President's Message

From J. Bruce MacNeil

Dear Members:

IT IS HARD TO BELIEVE THAT 1997 IS NEAR AN end and we are only a couple of weeks away from Christmas and a New Year. Time goes by very fast, especially when things are busy. And that has exactly been the case at the Highland Village.

The past year was not only busy, but also productive at the Village, as you will see as you read this newsletter. The Highland Village continues to post increases in visitation, in fact, a whopping 133% in the last 5 years. More on-site activities have been scheduled than ever before and new markets have been opened and more are expected.

For instance, Sail TV from Vancouver completed a one half hour special on sailing on the Bras d'Or Lakes. The

Highland Village was well promoted as an attraction to visit.

As well, our participation in Celtic Colours will help ensure that our extended season will grow and our participation in major travel trade shows will reap further benefits.

There are many people to acknowledge, such as all volunteers, staff and others who supported the activities of the Highland Village this year and in past years. Your efforts are truly appreciated and you should take pride in the achievements of the Village. Comments from our visitors are very positive and this alone is a testimony to your hard work.

I also would like to congratulate our manger, Rodney Chaisson, on his recent appointment to the Board of Governors of the University College of Cape Breton. This is indeed an important responsibility and one which I am sure Rodney will fulfill well.

I would also like to congratulate another member of our staff, Marie MacDonald, on her recent accomplishment - the winning design for the official

Gaelic College Tartan. This says a lot for Marie's talent and for the calibre of staff at the Highland Village. We are very proud of this accomplishment and of Marie's association with the Village.

Also, as noted, below these words, a very special congratulations is sent out to Fr. A. A. Ross. This past summer Fr. Ross celebrated the 60th anniversary of his ordination to the Priesthood. Fr. Ross' work in the community has been very important to this organization. In the 1950's he worked hard to establish the Grand Narrows & District Board of Trade and later the Nova Scotia Highland Village. In fact he is the only living signee on our incorporation documents. His support of the Highland Village over the years has been very much appreciated, and we wish him the very best during his anniversary year and in future years.

On behalf of the Board and Executive of the Nova Scotia Highland Village Society, I would like to extend to each and every one of you the very best wishes this holiday season.

## Congratulations Fr. Ross



*The Nova Scotia Highland Village Society would like to extend its Congratulations to Fr. Alexander A. Ross on the occasion of the 60th Anniversary of his ordination to the Priesthood.*

*Also, a special thank you for your commitment to the community, especially with the establishment of the Grand Narrows & District Board of Trade and the Nova Scotia Highland Village Society.*

# Village News

## SUMMER & FALL NEWS FROM HECTOR'S POINT



View of THE MATTHEW replica in the Barra Strait from the Highland Village.

### STATS FROM SUMMER OF 97

As a result of more effective marketing, better exposure and the introduction of new museum programming, the Museum saw record attendance in 1997.

Almost 15,000 people visited the Highland Village Museum this past season. This represents a 21% increase over the summer of 1996 and an increase of 133% since the summer of 1992. (In five years we have over doubled our visitation.)

Other positive increases include a 13% increase in school visitation. In June, September and October there were 1577 school children on site, up from 1394 in 1996. This increase comes about as a result of the revision of our school program which is highlighted later in this section.

Here are some other statistics:

Admission Revenue	+ 10%
Gift Shop Revenue	+ 15%
Codfish Supper Revenue	+ 9%
Museum Days Open*	+ 23%

\*Note: Visitor Centre is open year-round, however operation of the outdoor museum site with animation is seasonal.

### CELTIC COLOURS FESTIVAL

One of the highlights of this season was the Celtic Colours International Celtic Festival which was held from the 9th to the 18th of October.

The Highland Village was a major participant in this festival. We sponsored a concert, a genealogy workshop and kept the museum open and animat-

ed. Response to all of our activities were very positive.

The concert "Washabuck Style", held at the Iona Legion on October 15, was sold out. Hosted by our own Hector MacKenzie, it featured The Barra MacNeils, Carl MacKenzie, Paul MacNeil, the Moore's from Scotland and others. Special thanks to Hector for his top notch hosting and to the Legion for the use of their facility.

The Genealogy workshop took place at the Village on October 11th also saw great participation. Jim St. Clair and Pauline MacLean led the workshop which included a how to and hands-on section. Special thanks to Jim and Pauline for their work on this project, also to Donnie Morrison of the St. Ann's-Waipu Twinning Society for his assistance.

Celtic Colours also enabled the Highland Village to stay open for an extra two weeks through until the 17th of October. Many people visited the site during the festival. In fact on the Thanksgiving Day weekend, daily visitation rivaled that of August. We were very pleased with the response and we are already working on ideas for the site for the 1998 Festival.

The Festival which took place at a number of venues around the Island was produced by the Celtic Colours Society with the entertainment management company Rave Entertainment.

### SUMMER EVENTS

1997 was a busy summer for the Village, not only because of the museum visitation but also because of the many events which took place on site and in the community.

The annual Codfish suppers were a great success. In fact, the July supper was sold out. Over 500 people were served at that supper. As a result the seating and serving areas backstage were expanded and more food pur-

chased for the August supper. Combined, over 980 suppers were served this summer.

The changes made to Highland Village Day in 1996, continue to see positive results. We now have a more family oriented day with entertainment and talent second to none. This past Highland Village Day was dedicated to one of our founding fathers, Fr. A. A. Ross who celebrated his 60th Anniversary as an ordained Priest.

The week prior to Highland Village Day saw a community celebration for the visit of two tall ships to the Government Wharf in Iona. The GAZELLA PHILADELPHIA and the REGINA CHATERINA were part of a flotilla of 6 tall ships visiting communities around the Island. Iona celebrations included entertainment on the wharf, an evening dance and social at the Legion and the Highland Heights Inn and a candlelight tour of the Highland Village. Visitors to the museum were doubled during the two days the ships were in Iona. The Iona Tall Ships Days were organized by



The Stephen Urban Descendants at the Unveiling of the Stephen Urban Cairn on Highland Village Day.

the Grand Narrows & District Board of Trade in conjunction with community groups and organizations.

### PIONEER DAY

Pioneer Day continues to grow as our flagship museum event. This year saw more activities than ever before and also included a performance by the Gaelic



Marie MacDonald working with children as part of our new living history program.

College Pipe Band and demonstrations by the Louisbourg Volunteer Militia. Attendance to the museum on that day were double that of 1996. See some of the sights of Pioneer Day in our Photo Album on page 16.

### LIVING HISTORY PROGRAM

A new program this year is our in-depth or living history program. This year's pilot focussed on day long programs where visitors (mostly) children could dress up in costume and spend the day learning how the early Scots lived. Our Curator Charlene Kosick has more on this program in her CURATOR'S CORNER on page 15.

### EDUCATION PROGRAM

Last winter, the Highland Village began a new education program offering to the public school system. This new program included our orientation video, class visitation, and site visits with a full interpretation/demonstration program.

Our seven-minute orientation video that was produced in conjunction with Folkus Atlantic was placed in all of the schools under the management of the Cape Breton-Victoria Regional Board in the spring of 97. The video was to serve as an introduction to the site and to the history of the Scots in Nova Scotia. The video was also placed in the Nova Scotia Museum's PIONEER education kits which are available to schools all over the province. We are now working with the Strait School Board to get videos in all of their schools.

Also, to provide students with a better experience for the students and allow for more students to visit the

site, the Highland Village opened with full services on June 1st this year. This enabled us to provide more interpretation and demonstration for the students instead of a guided tour. Feedback has been positive.

We are also working with the Cape Breton-Victoria Board to host an in-service for grade four teachers on the Highland Village and Nova Scotia Scottish history.

### SITE INTERPRETATION & PRESENTATION

Over the past few years we have been increasing the interpretation aids around the site and increasing the use of Gaelic in those aids.

In 1996 we unveiled a new site map and interpretive brochure. This past summer a Gaelic version of that map was produced. Response has been positive. Thanks to Jim Watson for the translations. We are also working towards a French and German version of this map.

New directional signs have also been produced for the entrance/Visitor Centre area. These signs include the use of both English and Gaelic.

We have also seen more flowers on site. Jimmy "Aggie" MacNeil greatly improved the area around the entrance sign with flowers and other plants. As well Marie MacDonald, added flower at the front of the MacQuarrie-Fox House greatly enhancing the appearance of the building. We thank both of them for this contribution.

### PORTREE STUDENTS

This past June, the Highland Village was very fortunate to sponsor the visit of 6 students from Portree High School on the Isle of Skye.



Flowers at entrance sign.

The students, all Gaelic speaking, spent a week in Iona and a week in Mabou.

They spent time at the Highland Village, Gaelic College and visited other attractions around the Island. Special thanks to all of the families who hosted the visitors while in Iona.

### STEPHEN URBAN CAIRN

The 36th Annual Highland Village Day saw the unveiling of the Stephen Urban Cairn. The Cairn is dedicated to Stephen Urban MacNeil and his descendants who donated the property in the 1950's to the committee establishing the Highland Village.

### STAFF NEWS

As mentioned on the Cover of this issue, the Board and Staff of the Highland Village send its congratulations to Marie MacDonald of our staff. Marie, our weaver, recently one the competition for the design of the official Gaelic College Tartan. This was an international competition with entries from all over the world. We are very proud of this accomplishment and of Marie's great work here at the Highland Village.

We send out best wishes to our Blacksmith John MacDonald who was unable to work this year due to health problems. We wish him a speedy recovery and hope to see him back in the forge next summer.

### SYMPATHIES

Last spring, Cape Breton Island lost one of its great cultural supporters. Archie Neil Chisholm best known as a fiddler and storyteller past away on Valentine's Day. Archie Neil (and his wife Margaret) were awarded with the Highland Village Award of Merit in 1991. They have supported the Highland Village and have attended many Highland Village Days over the years. Archie Neil will be greatly missed.

Margaret MacPhee, mother to Cape Breton's master of the keyboard Doug MacPhee also past away since our last newsletter. Margaret was a great supporter of the culture and she too will be missed.

# 1890 Gaelic Language Bill Senate Debate

ON TUESDAY, MARCH 18TH, 1890, THE Honourable Robert MacInnis, Senator from New Westminster, British Columbia moved the second reading of Bill (P): "An Act to provide for the use of the Gaelic Language in Official Proceedings" in the Canadian Senate. The bill was defeated at second reading with a vote of 7 for and 42 against.

Here is the first part of that debate on the second reading of this bill. The remainder of the debate will be contained in the next issue of the newsletter.

## Gaelic Language Bill

HON. MR. MCINNES - By reference to the Dominion census of 1881, I find that the entire population of the Dominion was 4,324,810. The principal portion of the population was comprised of:

French origin.....	1,298,929
Germans & German origin.....	254,319
English.....	881,301
Irish.....	957,403
Scotch.....	699,863

HON. MR. KAULBACH - Is that high Scotch or low Scotch?

HON. MR. DEVER - Low, of course.

HON. MR. MCINNES - I may say, before proceeding any further, that those hon. gentlemen who are inclined to treat the Bill with levity will reflect a great deal of credit on themselves and on the House of which they are members if they reserve their irrelevant remarks until after I get through with mine. They are then open to make any remarks they see fit, and I shall have great pleasure in listening to them, without attempting to interrupt them.

As the Highland Scotch and the Irish Celts are only different members of one Celtic family. I should class them as one. Combined, the two number 1,657,266, or nearly 400,000 more than the French element in the Dominion of Canada.

HON. MR. KAULBACH - Why do you not include the Irish in your Bill?

HON. MR. MCINNES - I beg of the hon. gentleman not to interrupt me. It is well known that nearly three-fourths of the population of Ireland are Celts.

HON. MR. DEVER - No; Phoenicians.

HON. MR. MCINNES - Nearly three-fourths of the population of Ireland are Celts, and the emigration of Celts from Ireland far exceeded those of Scotch origin in the north of Ireland. Of the nearly one million, in round numbers, of Irish who come to this Dominion, over two-thirds were Celts. A vast majority of the Scotch who came in early days to British North America were not Lowland Scotch, but Highland Scotch. They were the people who were principally instrumental in adding this great Dominion to the British possessions. They settled here, two or three for every Lowland Scotchman; consequently I claim that of the 700,000 Scotch (speaking in round numbers) that we have in the Dominion of Canada, nearly two-thirds of them are also of Celtic origin, showing that we have over one million of Irish and Scotch Celts in the Dominion today.

HON. MR. HAYTHORNE - To they understand Gaelic?

HON. MR. MCINNES - Since the hon. gentleman has asked the question, I will say that they do not, and I am sorry that they do not. I am rather surprised at the hon. gentleman who has asked the question for I find that in the very Province from which he comes the majority of the people are either Irish Celts or Scotch Celts, and there are many settlements in that snug little island by the sea where they speak the Celtic in their homes, in their families; they use it at the family altar; they use it in their churches, and it is the only true way by which they can offer up their supplications to the Heavenly Throne. A large percentage of the priests and ministers of Cape Breton Island are Celts and speak the Gaelic, and all the rites of their church are conferred, as all the services are conducted in that language, in many of the Roman Catholic and Presbyterian churches. In Cape Breton, where of the 100,000 of the population, I think I am in the mark when I say that at least three-fourths speak the Gaelic language, and to my personal knowledge I can go into settle-

ments there composed of thousands of people where scarcely any other language is used but the Gaelic. Taking the Dominion as a whole, as far and I could possibly analyze the census, and from my own personal experience from the Straits of Canso to Nootka Sound, at the lowest estimation we have at least one-quarter of a million of people who speak Gaelic as their everyday language.

HON. MR. MILLER - You do not include Cape Breton, then?

HON. MR. MCINNES - I do.

HON. MR. MILLER - But you said from the Straits of Canso?

HON. MR. MCINNES - I know that the hon. gentleman represents that part of the Lower Provinces, and I would not deprive him of the honor of speaking for his Island. But irrespective of the Irish Celts who, I believe, number nearly as many as the Scotch, there are certainly from 200,000 to 250,000 Celts who speak the Irish language in their families and transact most of their business in their mother tongue.

HON. MR. KAULBACH - Where are the Welsh?

HON. MR. MCINNES - There are very few of that branch of the Celtic family in this country, and I am only sorry that a greater number of them are not among us, for a more thrifty honest, industrious people we have not in the Dominion. They are something like the people from whom the hon. gentleman from Lunenburg has descended - a most desirable class of immigration to be attracted to our shores. The reason I couple the Irish Celt and the Scotch Celt together is because they are the same people - different families of the same race. They speak the same language, and I appeal to my hon. friend from Toronto (Mr. O'Donohoe) if he and I cannot converse in Gaelic and understand each other very much better than people from Cumberland and Northumberland and counties in the



south of England, can understand each other? There is nothing like the same difference between the Irish and Gaelic, that there is between the English spoken by people from the north and south of England; consequently, if this Bill becomes law, as I have no doubt it will, I do not see why it cannot serve every purpose for the Irish as well as the Scotch.

HON. MR. KAULBACK - Why not include Welsh also?

HON. MR. MCINNES - I cannot include the Welsh, because in the course of centuries they have made such changes in their language that it is no longer the language of Scotland and Ireland, and they could not be included in the provisions of this Bill.

HON. MR. GLAZIER - Get them another Bill.

HON. MR. MCINNES - A few days ago we had a most eloquent and interesting speech from the gifted member from Calgary with respect to emigration to the North-West Territories. During that speech he informed us, amongst other things, that within the last two years seventy-nine families of Scotch crofters had settled in the North-West, representing I presume, if they are like the ordinary Scotch and French families, five members to a family which would give a total of four or five hundred souls. Since that time I had a conversation with the hon. gentleman and I do not think that I am revealing any secret by saying he informed me that they required to have two interpreters. They are all Highland Scotch speaking nothing but Gaelic. They are in two different settlements, about 50 or 60 miles apart; each settlement has an interpreter, and I presume that the interpreters are employed by the Dominion Government and are Government officials, so that in itself will show the necessity for the Bill that is now under consideration. I shall now call attention to the special census of the North-West Territories taken in 1885. I find from it that there is great discrepancy between the populations as given in 1881 and as given in 1885. In the census taken in 1881 the population of the North-West Territory is given at

56,446, composed of 2,896 Frenchmen, 21 Germans, 1,374 English, 218 Irish and 1,217 Scotch. By reference to the census of 1885, only four years afterwards, I find that there was only 48,362 of a population in the North-West Territory or over 8,000 less forty years after the Dominion census was taken in 1881. Instead of having 2,896 Frenchmen in 1885, it only gave us 1,520; instead of 21 Germans as we had in 1881, I find that there were 427 in 1885; instead of having only 1,374 English, as in 1881 they had 8,397 in 1885; and the Irish increased from 218 to 5,285, and the Scotch from 1,217 to 6,788.

HON. MR. ALMON - Good for the Scotch.

HON. MR. MCINNES - Hon. gentlemen will see, perhaps, the application of these figures a little later on. The census gave us the population of the French Half-breeds as being 3,387 and that of the Scotch Half-breeds as being 742. Even adding the French Half-breeds and the French together they scarcely number 5,000, while adding the Scotch Half-breeds and the Scotch there it gives over 8,000 or 3,000 Scotch and Scotch Half-breeds more than French and French Half-breeds.

HON. MR. ABBOTT - How many of a population does my hon. friend give to the North-West in 1881?

HON. MR. MCINNES - Fifty-six thousand four hundred and forty six.

HON. MR. ABBOTT - If all of these elements of this population have increased up to 1885, I do not understand how my hon. friend makes out there was a decrease in the whole population.

HON. MR. MCINNES - Decreased ?

HON. MR. ABBOTT - My hon. friend has stated that there was an increase in English, Scotch, German and Irish in those four years, and yet he says there were fewer people there in 1885 than there were in 1881.

HON. MR. WARK - Were the Indians included in both?

HON. MR. MCINNES - I am much obliged to my hon. friend from Fredericton.

There were 20,170 of that population who were Indians.

HON. MR. ABBOTT - How many Indians were there in 1885?

HON. MR. MCINNES - I did not look them up, but I suppose they were about the same as in 1881. I do not think they are increasing, but if the hon. gentleman has any doubt about these figures I have quoted I hope he will send a messenger for the Census of 1881, and there he will see the figures for himself. I am not trying by any means to distort figures or to mislead the House. I have given them as they appeared in the Census of 1881 and 1885, which I hold in my hand. There is another point to which I shall call to the attention of the House. After analyzing the different constituencies of which this Dominion is composed, I find that the Highland Scotch have the absolute control of fourteen counties in the Dominion, and that they hold the balance of power in sixteen more. In thirty counties they have either absolute control or they have the controlling voice, which counties are represented by no less than thirty-five members in the House of Commons. If no other reason was advanced, I think that that in itself would be quite sufficient to induce the Government to accept this Bill, and that it should become law before another general election takes place. Since I introduced this bill a few weeks ago, I have received dozens of letters and addresses, many of which are exceedingly interesting and instructive and I am only sorry that I have not sufficient time to read them to this House. However, as I wish to get through as quickly as possible, with any degree of justice to the importance of the measure that I have in hand, I shall only ask your permission to read one of them, from the Gaelic Society of the County of Bruce, Ontario. As matter of course, according to the eternal fitness of things, it is in Gaelic, and it is as follows -

"TALLA MHIC AOIDH.

"AN SEACHDAMH-LA-FICHEAD DON DARA MIOSA,  
"BLIATHNA, 1890.

"Aig air coimhne mhiosal bha na leanas air a chuir ris a chruimeachade agus air a ghiulan goh-aonal.

Don Urramach T.B. MacAoughais, Ottawa:

Continued on page 19...

Autumn/Am Foghar 1997

# The Isle of Barra: Clearance and Emigration 1800-1851

By Dr. Keith Branigan

*Dr. Branigan, BA, PhD, FSA is a professor in the Department of Archaeology at the University of Sheffield in England. He has done much research on blackhouses on the Isle of Barra.*

WITH THE FINANCIAL SUPPORT OF GRANTS from the British Academy and the Scouloudi Foundation I was able to spend some time in Nova Scotia this last September undertaking research into immigration from the Isle of Barra, Western Isles, in the period 1800-1851. My interest in this has been aroused by ten years archaeological fieldwork on the Isle of Barra and in particular by a study of over 100 abandoned blackhouses, including the excavation of three examples. The purpose of the research is initially to identify migrants from Barra amongst the many thousands of Scots (and others) who migrated to Nova Scotia in this period, and where possible trace them back to their original townships on Barra. The second stage of research is to locate where they settled in Nova Scotia and where possible to identify the specific plots which they were granted by the Government of Nova Scotia. The third stage will be to undertake fieldwork on selected plots to see what physical remains survive of the primary migrant homes and to identify a suitable example for excavation. This stage is envisaged as a collaborative project with Nova Scotian archaeologists. The ultimate objective is to be able to compare the material culture of the migrants in their homeland and in their adopted country and to assess which elements of material culture changed and to what extent and how fast they changed, following migration.

During my visit I had the opportunity to work in the Public Archives of Nova Scotia, the ceramic archives of Louisbourg, the Beaton Institute Archives at UCCB and the archives and genealogical records at the Highland Village. I received generous and unstinting help from the staff at all of

these places, as I did also from Mary K. MacLeod at UCCB and Steve Davis at St. Mary's University, Halifax.

Here is a very general overview of what has emerged so far from this research.

I have identified approximately 200 named adult males, 100 named adult females and 300 'offspring' who were migrants from Barra to Nova Scotia in the period 1800-1851. Of the offspring, approximately half are presently named. Names will be found for some of the remainder in the Barra Parish Register, as will ages. Some offspring will certainly prove to be adult at the time of their migration.

One particularly rewarding moment (working through the records at the Highland Village as it happens) was when I identified two families who emigrated from the settlement of Goirtien (Barra) to Nova Scotia in the 1820's. Goirtien is a settlement we have studied in some depth in the field and in the Barra Parish Register (BPR). We believe it was abandoned as a process c.1820-1835 rather than as the result of a wholesale 'clearance'. The BPR reveals some Goirtien families are found in other Barra townships after 1835, but this is the first evidence we have that others had emigrated, almost certainly voluntarily, at an earlier date.

The available passenger list of emigrant ships into Nova Scotia between 1800-1850 reveal very few Barra people, although it will take some time to check some of the names against both Barra and Nova Scotia records. Neither of the ships which are known to have carried the largest numbers of Barra migrants to Nova Scotia appear to have surviving passenger lists - but I hope may yet be proved wrong. At the very least, I hope that I shall be able to compile partial lists for these two ships in time, working from a variety of archive information which provides the date of arrival of many migrants and in some cases the ship on which they sailed.

The Louisbourg pottery archive, and the expertise of Charles Burke and Jim



Campbell, enabled me to confirm and tighten the dates for pottery recovered from the cleared village of Balnabodach, Barra. This village seems to have been 'cleared' in c.1850, and was therefore of a victim of Gordon of Cluny's activities on Barra. The census data show that between 1841 and 1851 there was a complete change of population here, and that a community of crofters was replaced by a community of fishermen and boat-builders. The crofters were shipped out, to North America but probably not - at this relatively late date - to Nova Scotia.

I hope that we might eventually track them down further west in Canada. I hope in time to be able to deposit at the Highland Village, and at the Beaton Institute and the Public Archives of Nova Scotia, a long list of Barra immigrants including the townships from which they originated, their dates of birth, their immediate family (their parents and their children), the ships in which they arrived, date of arrival and their primary land grants. Not all of this information will be available for every immigrant listed but at least once we have this information tabulated we shall know what information we still seek.

The Highland Village was a wonderful experience for me. I think the idea of creating not a 'snapshot' of a village as it was at any one time, but using (where available) original buildings to demonstrate the changing architecture and home of the migrants is excellent. And to have them open to visit, often with a knowledgeable inhabitant to talk to, was a real bonus. The blackhouse was obviously of great interest to me having examined and recorded over a hundred on these on Barra and Vatersay. The

*Continued on page 18...*

*Autumn/Am Foghar 1997*

# Excavation of a Blackhouse at Balnabodach, Isle of Barra, 1996

By Dr. Keith Branigan

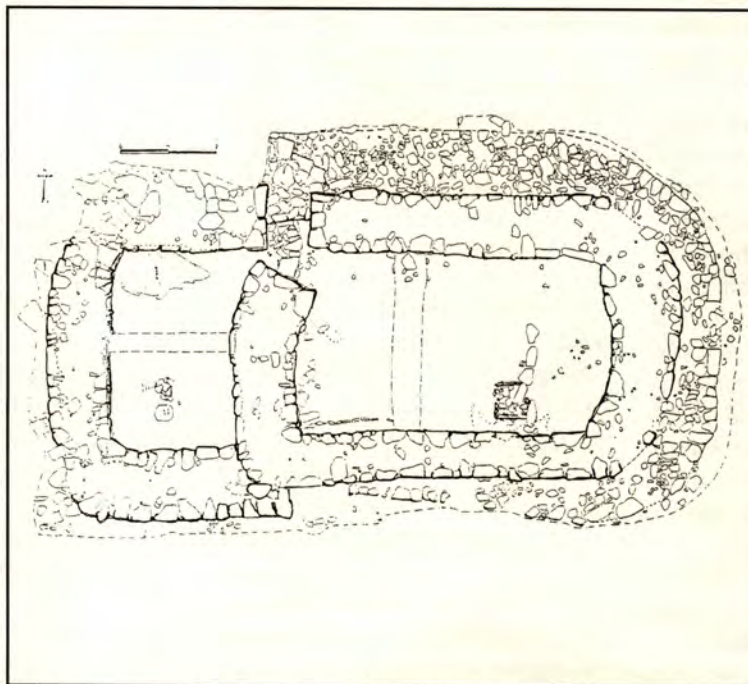
THE SETTLEMENT ON THE SHORES OF LOCH Obe at Balnabodach is well-known to the inhabitants of Barra due to the tragic typhoid outbreak at the close of the 19th century. But the site has such outstanding natural advantages - a safe harbourage, a well-protected approach from the sea, and a ready supply of fresh water, that is almost certainly a 'preferred site'. One earlier phase of occupation seems to be represented by the low earthwork remains to the east of the stream and it was here that excavations were undertaken on one blackhouse in the hope of extending back the known history of the settlement.

The house selected was that highest on the slope. It was chosen because surface indications suggested it might have more than one phase of construction, and so it proved. In fact, the sequence was more complex than expected. The provisional interpretation of the sequence is as follows:

1) A simple house, 9.5 x 6.5m, was built. Its walls were about 1.3-4m wide, and an unusual feature was that both end walls were markedly curved on the inside as well as the outside. The door may have been in the south wall, but was more probably in the north, overlooking the Loch. In that case a visitor on entering, would probably have seen a dresser with colourful china on it, facing them to the right against the rear wall where we found a stone setting to take it. The floor was simply made of earth and no clear trace of a hearth was found although burnt areas were noted on the floor. Amongst the remains of personal belongings found were fragments of china, pieces of a clay tobacco pipe, two (different) bronze buttons, a blue bead, and one bronze coin or

token. Sadly, this is so worn, and corroded, that it is unlikely to be dateable.

2) Sometime after the house was built the decision was made to extend it by adding a room onto its western end. The old west wall was therefore cut back at its corner with the north wall



and a new main door inserted at this point in the north wall. A soft leather shoe was found in the rebuilt end of the west wall, and it had clearly been deliberately put there at the time of the remodeling of the house. This is a tradition known elsewhere in Britain. The new door was set well back into the wall and the paving beyond it was raised so that when it closed draughts were excluded. The details of the paving inside the door show that it was hung on the right side (as one faces out). A very narrow (c.20cms) gap was of 4 x 2.5m. Inside the room a rectangular stand of small stone slabs, 50x30cms, was built towards the back of the room and immediately next to it the earth floor was burnt bright red/orange and brown surrounded by a very clear thin black line form-

ing a rectangle. We believe a small stove or brazier may have stood on this spot and the 'stand' was for a cooking pot or similar. This feature and the very narrow entrance to the room, persuade us that this room was not a byre but part of the living accommodation. A bronze thimble found between two paving stones just outside the new front door is most likely to belong to this phase.

3) Subsequently the south wall was totally re-built. Inside the main room a substantial hearth, or perhaps a stove stand, 60 cms square, was built, partly of bricks. Over a dozen pieces of iron-work were found including a hook, part of a chain, a wedge, a blade, and several bolts. There was also the hinge from a 'carpenters' rule and a much-used whetstone. Other finds apart from pieces of china included more pieces of clay tobacco pipes, one bronze and one bone button, and a bronze hinge perhaps from a wooden casket. There was also a fair quantity of picture glass suggesting that several pictures had hung on the wall.

4) Final abandonment saw the walls robbed or substantially demolished, before grass began to grow inside the building. At some subsequent stage a lambing pen was constructed in one corner by the insertion of a partition of built of upright stones.

The pottery from the house represents at least 51 vessels, of which bowls and plates are by far the most numer-

*Continued on page 18...*

# The Microfilm Reel

By Pauline MacLean

TWO BOOKS GIVE US MUCH INFORMATION OF our past. *The History of the Presbyterian Church in Cape Breton* by Rev. John Murray was published in 1921. In it Rev. Murray talks about the congregations and ministers of Cape Breton. *A History of the Catholic Church in Eastern Nova Scotia* by Rev. A.A. Johnston is a two volume set which describes the work of the missionaries and congregations from 1611 to 1880.

From John Murray's book we learn about "Lake Ainslie and its Ministry." Settlement at Lake Ainslie began about 1816. The earliest account of the people is from Rev. John MacLennan who visited in 1827 and 1829. He found sixty families "all in poor circumstances." Upon arrival the settlers had to cut down the trees, build shelter and try to raise a crop to feed the family. It took several years to produce enough to supply the necessities. "But it was to do or die and these early settlers made the most of their opportunities."

The first Presbyterian minister to work at the Lake was Rev. Aeneas MacLean. Next came Rev. Alexander Farquharson, serving Lake Ainslie and Middle River. Mr. Farquharson died in 1858 leaving the congregations without a minister for six years until Rev. Donald McKenzie was inducted. He stayed until 1870.

In 1871, Rev. Alexander Grant was ordained and inducted at East Lake Ainslie church. A native of Rosshire, Scotland, he supplied Whale Cove, Margaree Harbour and Margaree Intervale as well as Middle River and Lake Ainslie for ten years until Lake Ainslie became a charge on its own. He served until 1894 when he retired to Whycocomagh and he died in 1911, in the 49th year of his ministry. (He was

held in very high esteem by the people in Lake Ainslie and when the United Church of Canada was formed, the new congregation named the church the Alexander Grant Memorial United Church in his honour.)

Mr. Grant was followed by Rev. Neil Currie, Rev. Alexander Miller, and presently (1926) Rev. E.D. McKillop. Born in Grand River, Mr. McKillop farmed and taught school before he entered the ministry. He was ordained in 1916.

Lake Ainslie has sent many native sons to the ministry of the Presbyterian church. At the time of publication, fifteen young men have studied and dedicated their lives to serve their church. Rev. Murray states: "Yes, verily, the sons of Lake Ainslie have done honour, not only to the place of their birth, but also to the Celtic race from which they sprang and to the Presbyterian faith in which they were nurtured. They have found their way to the top both in the church and the state."

From Rev. Johnston's history we can read of the parish of Cheticamp and Margaree from 1832 -1842.

The Curé of Cheticamp and Margaree in 1832 was Father Julian Courteau. He

to his profession." The parishioners remembered him as "a good priest, somewhat eccentric and sometimes awkward, but well-intentioned and truly apostolic - a man whose zeal knew no bounds."

The people of the area were witness to interference during an election for the newly formed County of Cape Breton.

William Young and Richard Smith were running for the job.

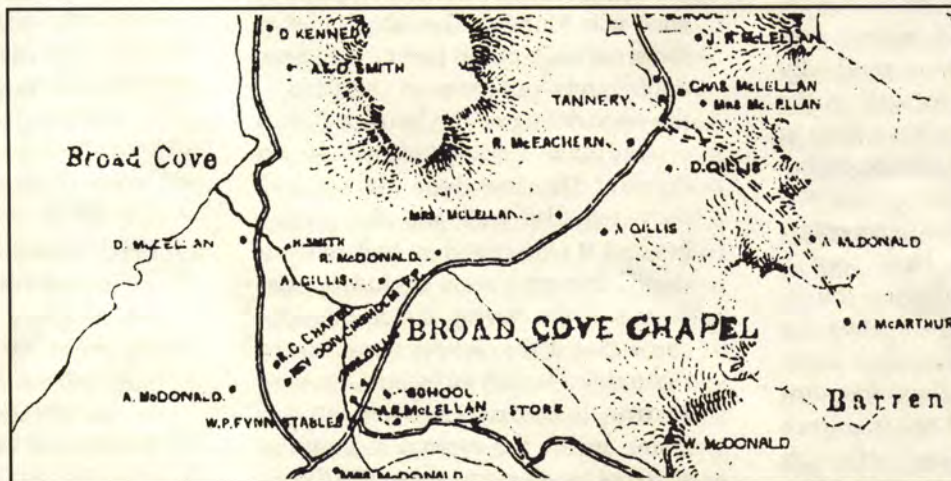
The last poll was held in Cheticamp with both men tied in votes. Followers of Young blockaded the poll allowing only their supporters to vote. The Sheriff was partial to Young and allowed voting to be done in pencil and he did nothing to stop the blockade. Young was declared

the winner. J. L. MacDougall in his history of the county, writes of the election that a strong oral tradition says Father Courteau prevented bloodshed by intervening between the rival parties, though this cannot be verified.

In 1841 Bishop Fraser transferred Fr. Courteau to L'Ardoise. Fr. Maranda of Arichat wrote of Fr. Courteau "He is thoroughly good but eccentric . . ." Fr. Patrick McKeagney was sent to Cheticamp. He also served the Irish in and around the Northeast.

From the Roots office I have some good wishes to extend. Two of the local clergy, Rev. Donald R. Sutherland and Fr. A.A. Ross have reached milestones in their careers. Rev. Donald Sutherland is retiring from the Whycocomagh - East Lake Ainslie pastoral charge after serving thirty-seven with us. Fr. Ross is celebrating

the 60th anniversary of his ordination into the priesthood. Both these men have served their parishioners well and our thoughts and prayers go with them for the future.



was asked to stay on until a replacement was found for him. No replacement came and Father Courteau continued his service. On a visit to what became Inverness County, Bishop Fraser wrote of Father Courteau that he "is an honour

# The Maxwell Twins

By Charlene Kosick

THIS PAST MAY, THE NOVA SCOTIA Highland Village Society celebrated Gaelic Cultural Awareness Month by hosting a gathering to remember the Maxwell Twins, two Gaelic speaking black men from the Marble Mountain area. It is said that not only did the brothers, George and John, speak Gaelic, they also composed and sang Gaelic songs. John was also a very fine fiddle player.

The story of the Maxwell twins begins somewhere in the 1820's when their father George senior was brought from Halifax to Judique by a ship's captain. George was raised by an



John Maxwell (3rd from right) at Marble Mountain quarry, 1918.

O'Handley family in Judique and lived there until he was married. He then moved to Malagawatch, adjacent to Marble Mountain.

Twin sons were born to Mary and George Maxwell in 1864. They were named George and John. With their sister and brother, they were raised in a log house built by their father. George senior found employment working for other farmers in the area as a hewer of timbers for barns and houses.

The Maxwell's were the only black family in the area. Like their neighbors, they attended the Presbyterian Church in Marble Mountain and participated fully in community life. George Junior remembers his parents speaking only Gaelic at home; "my mother and father never spoke and English in the house. When they spoke to each other

they spoke Gaelic."

When they were grown, George and John went to the Grand Banks, fishing out of Gloucester, Massachusetts. Having signed on different ships, the brothers would only see one another if they met while they were out dory fishing. There is a story told that George had signed on to be a ship's cook and was being harassed by one of the crew who took exception to his cooking. Apparently, George was of a timid nature while John was brave. When the brothers met, George told John about his experience. John suggested that since they were identical in appearance, that they would change places - John going to George's ship and George to his. That evening when John presented the meal, the crew immediately began complaining. The first man who raised his hand to John was surprised to find himself flat on his back and in a few short moments the rest of the crew met the same fate. The crew had no idea what had happened to their meek and mild George and for the rest of the voyage they left him well alone. The next day the brothers met and returned to their respective ships leaving their fellow shipmates none the wiser.

The brothers eventually married and started families. Both were employed at the quarry in Marble Mountain and maintained small farms to feed their families. George III remembers well the flat roof house his father built and the plentiful stock of eels and oysters they

would get when they went to the island where their grandfather lived. During the course of the May afternoon at the Highland Village, many stories of the twins were told to the delight of the audience. One remembrance in particular was recalled by Alasdair MacPhail of Marble Mountain on the fluency in Gaelic with which the brothers spoke: "You talk about George and John speaking Gaelic. They didn't just speak Gaelic, especially John. John was fluent in Gaelic. Years ago in the winter time, the Oddfellows had a hall in Marble Mountain. They used to put on certain things to pass the time. Somebody one time came up with the idea that they would have a debate between John Maxwell and John D. MacAskill, a Scot. John D. MacAskill was what they called a Gaelic scholar. He could read and write Gaelic besides speak it. Of course in the debate there are words you can not say in Gaelic. You would trick the other



George Maxwell III (Grandson of George Sr.), his wife Erma and his daughter in Whitney Pier.

would get when they went to the island where their grandfather lived.

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Maxwell Descendants at Highland Village.

# The Curator's Corner

By Charlene Kosick

## Living History Program

This summer the Nova Scotia Highland Village Society began offering living history (or indepth tour) packages in the months of July and August.

I am happy to report that they were a great success. Between July 29th and August 19th, we hosted twenty-one children. They began their day by viewing the Highland Village video and dressing in period costume. Then off to the site were they made candles and soap, worked with Steve MacNeil in the barn, attended a Gaelic lesson in the school, learned to spin and weave and made braided rugs and potato stamp posters to take home.

This program for children is what the Highland Village is all about as an educational institution. Having the children on site learning while they are having fun is a great way to teach them they ways of the past, and the positive response from the children and parents tells us that we must be succeeding. I think one young boy described the experience best when he asked, "Miss can I come back here every day?"

## Alasdair MacPhail

This past September, I had the opportunity to interview Alasdair MacPhail of Marble Mountain. Alasdair, like his mother Margaret MacPhail, has a won-



The Living History Program was a great success - "Miss can I come back here every day?"

derful way with words and several hours past in what seemed to me to be a matter of moments.

I had intended to interview Alasdair exclusively about his famous mom but after contemplating the idea for a while I realized that he must also have wonderful memories of growing up in Marble Mountain. The following excerpt is from this interview:

*"My father questioned the manager as to how long they expected the Quarry to go. They had just put in a new crusher. It was new to here, but it was a second hand crusher. It was one of the largest crushers of its type in the world at that time. And it had been used building the Panama Canal. When the Canal was completed it went up for sale and I guess it went up for sale at a*



Living History Program: Learning to Sew

*bargain rate because it had fulfilled its job. So the steel company bought it. It was taken apart and loaded on to flat cars and taken to Iona or Grand Narrows. They unloaded it there and loaded it on barges and took it from Iona to Marble Mountain to the shore here and rebuilt it in the quarry. And that thing was huge. It wouldn't crush any more that the little one they had but it would take a bigger rock and chew it up like it was butter. It was impossible to plug the big one.*

*"They just bought this crusher so I can't see this place closing down. How wrong they were. It closed in 1921. That was a big shocker around the country here.*

*"The mine began around 1887 when Brown started selling marble, and from there it was on and off until the steel company came in about 1900. Very short life span, you see the Bras d'Or Lime Company started up after the marble industry failed. There was a fellow by the name of*



Four of our Living History Program Participants

*MacLaughlan, he started the Bras d'Or Lime Co. He was a very clever fella and he came to Marble Mountain with a cart load of groceries and started a store. Got interested in the marble thing. He cut marble for a time but they were having trouble getting sound rock. It cost too much to get good rock, there was a lot of waste as far as I could see. The Oland's House in Halifax was built with marble from Marble Mountain and some of the old stores on Hollis Street and Barrington Street (in Halifax) the one's with the marble front, the marble was saved in Marble Mountain. I used to be able to pick them out when I lived there.*

*"But then he started burning lime. In fact he put up a lime kiln. There's one still standing down there. Lime kiln and burning lime and shipping it to the states, P.E.I. and places like that. And it was quite a thriving industry too. And he built that big store that was there. There was a chap named Saunders. It (the store) was two (stories) in the front and maybe three in the back. The reason there was so much in the back was that the land fell off there. The front is level to the highway and the back is level to a road that goes down to the government wharf and that's why when you go down to the basement the front looks like say three or three and a half stories. When you go down into the basement it is a really small space. It doesn't go across. There is one basement that it pretty well the whole size. They kept a lot of produce, kept almost everything from coffins to shovels and pick for the grave.*

Have you any idea of the population of Marble Mountain?

Continued on page 18...

# Pioneer Day Photo Album



**Clockwise from top left:**  
(1) Elsie MacLeod in School. Behind Elsie is new display of lessons on chalk board; (2) Gaelic College Pipe Band performing on stage; (3) Hector MacKenzie and Honey MacNeil playing in the MacIvor-Nash House parlour; (4) Milling frolic in the MacDonald House; (5) Digging potatoes in the stump garden; (6) Bruce Allan and his gun display back stage; and (7) Marie Chehy in the MacIvor-Nash House kitchen.



## Hymn of St. Columba

Next summer, St. Columba parish in Iona will celebrate the 175 anniversary of its establishment. In honor of that occasion here is the Hymn of Saint Columba. Thanks to Rod C. MacNeil in Barra Glen for sharing this hymn with us (Gaelic & English).

### Gàidhlig

Glor do'n Athiar 's do'n Mhac  
'S do'n Spiorad ro Naomh  
Fad saoghal nan saoghal. Amen.

Nis sabhailt' air tìr  
Bheir sinn aoradh do'n Ti  
Do Athair na Glorach, ar Rìgh;  
Bho Eirinn gu Alb'  
Ar lochran 's ar n-earbs',  
Feadh aisridhean gabhaidh a' Chuain.

Beannaich Thusa mo thigh,  
A Thrionaid ro-mhin,  
A Mhoire, 's Mhicheil, 's A Bhrìd':

Bho mullach gu bonn,  
Gach sparr agus crann,  
'S an sluagh a ni tuaineachadh ann.

'An Doire choillteach mo ghraidh,  
Thug sinn, anmoch is trath,  
Aoradh do Ainm thar gach ainm:  
O taing Dhut-sa, A Dhia,  
'Thug dhuinn eolas na Train  
'An eileanan cianail a 'Bhàis.

Cuiridh Facal Do Bhaigh  
Anacriodachd gu nair';  
Caisbheart Soisgeul nan gras oirn  
gach uair;  
Sgiath a' Chreidinh 'gar dìon  
Bho laimh anamiann -  
Claidheamh spioradal Diadhaidh ar  
buaidh.

### English

Glory to the Father and to the Son  
And to the Spirit most Holy  
World without end. Amen

Now safe on land  
We will give adoration to the One

To the Father of Glory, our King  
From Ireland to Scotland  
Our guiding-light and our hope  
Through the perilous paths of the Sea

Bless Thou my house  
O Trinity so tender  
O Mary, and Michael, and Bridget  
From top to bottom  
Every rafter and post  
And the people who will dwell therein

In wooded Derry of my love  
We gave, late and early  
Adoration to the Name above every  
name  
O thanks to You, O God  
Who gave to us knowledge of the  
Trinity  
In the sad islands of Death

Word of Your Goodness will put  
The forces of Antichrist to shame  
Shod always with the Gospel of Grace  
The shield of the Faith protecting us  
From the hands of the anti-spiritual  
The divine spiritual sword our victory.

## Welcome to Our New Members

We would like to extend a warm welcome to those who have joined the Nova Scotia Highland Village Society over the past year:

Elizabeth Duley, Woodbridge, Virginia  
William B. Emberly, Dartmouth, N.S.  
Carmella Farrell, Benacadie, N.S.  
Helen MacDonald, Fall River, N.S.  
Sarah MacDonald, West Bay Rd., N.S.  
Peter Webber, Beverly, Massachusetts

## Thank you Donors

We would also like to send a special thank you to all of those who donated artifacts or money over the past year:

Marie Bulger, Port Hawkesbury, N.S.  
Joan Coolan, Prospect, N.S.  
Robert Frame, Dartmouth, N.S.  
Margaret Gillis, Glace Bay, N.S.  
Austin Hatcher, North Sydney, N.S.  
Geneva Landry, Pictou, N.S.  
Michael Anthony MacLean, Washabuck, N.S.  
Vince MacLean, Sydney, N.S.  
Katherine MacNeil, Sydney, N.S.  
Jim St. Clair, Mabou, N.S.

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<http://www.highlandvillage.ns.ca>



## The Isle of Barra

...Continued from page 10

Highland Village example is a pretty good replica of the Barra blackhouse - its about the right size for external appearance can be matched on Barra (though many Barra houses use bigger stones in their foundations). The two doorways are, I understand, for safety reasons given the number of tourists who pass through it in high season. Barra blackhouses never have two opposing doorways but then they were never built to be visited by large numbers of tourists. Two things I particularly liked. The quernstone was exactly like one we found on the floor of a blackhouse owned by one James Campbell c. 1830 at Allt Chrìsal on Barra, and the little lazy-bedded garden for potatoes is essential - it is one of the dominant features of the Barra landscape, even today.

What does strike anyone who has looked at a lot of Barra blackhouses is how much better off the migrants must have been in terms of their housing within a short time of their arrival in Nova Scotia. Whilst the first log cabins may not have offered many advantages over the blackhouses, the houses of 1820 onwards with their central chimneys and well heated rooms upstairs and downstairs were certainly major advances in comfort. Of course, we have to remember that the division of the house into many quite separate areas for sleeping, eating, and cooking will have had a real impact on the social lives of the families. The other houses and buildings in the Highland Village were all equally fascinating (and I really enjoyed the collection of coaches and sleighs, and was amazed at the treadmills for sheep and dogs). Finally one has to comment on the staff at the Village who were all friendly, cheerful and informative and obviously believed in what they were doing. So do I!

**H**ighland  
V I L L A G E

## Balnabodach

...Continued from page 11

ous. Some comes from the Scottish potteries, some from Stoke, and a few pieces from Liverpool and Sunderland. The earliest pieces were manufactured in the period 1760-1780 and the latest c.1840-1860, but there is a preponderance of pottery made between 1820 and 1850. Census data strongly suggest that this part of the township was abandoned c.1850 and we believe this is the case with our house. The shoe inserted into the original west wall when the house was extended and re-modeled in phase 2 is dated to c.1820-1840.

If we are right in arguing that the extension was for human occupation rather than animals, then we might conjecture that this house was occupied by Hector and Anne Macdugald and their three children, who at some point before the 1841 census were joined by Flory Macdugald (Hector's elder sister?). The additional room may have been built for her use.

We can confirm that the site has indeed been a 'preferred' one and that Balnabodach has a long history. A few sherds of medieval pottery (14th-15th century) were found in the excavation, but a much larger quantity (perhaps 200 sherds) of Iron age pottery of the period 1st-3rd century AD was recovered. About 50 pieces of flint probably belong with this Iron Age pottery. There is at least one sherd of 'Beaker' pottery of (c2500-2000 BC) - and there may be more. A pumice net-float might belong to this period (as at Allt Chrìsal), as may some of the flint items including a small blade.

We are grateful to the people of Balnabodach for their interest and welcome, and especially to Ken MacKinnon on whose croft the excavated house stands, to Peter Nicholson, chair of the Grazing Committee, and to Neil MacPherson. We are also grateful for the continued interest and support of MacNeil of Barra, and for the help received from members of the Barra Historical Society.

## The Maxwells

...Continued from page 14

person by asking them questions couldn't answer one hundred percent in Gaelic. Like the word stove. There was no Gaelic word for stove when they came here. There would be nothing for automobile. You had to be thinking ahead so you wouldn't get trapped in something like that. So those two started and I've been told that it was two hours before John D. did stump John on something. This is not a man who speaks Gaelic. This is a man who is fluent in Gaelic because it took a Gaelic scholar about two hours to stick him."

Those who remember the Maxwells, remember them well and with genuine warmth and respect. It is obvious after listening to the stories told that day, that the Maxwells are not remembered because they were black and spoke Gaelic. They are remembered for their wit and intelligence, for their loyalty to family and friends and for their love of the Gaelic and the Fiddle.

## Curator's Corner

...Continued from page 15

"It fluctuated so much, a lot of transient workers but there was a three room school and at the peak, when the steel company and the Bras d'Or Land Company were working, they had a payroll of about 700 people. So when you look at that I suppose in the summer time when the quarry was working there could be a couple of thousand working. They had two churches, the Catholic and the Presbyterian and both those churches were full on Sunday. And the school, enough pupils to fill a three room school, and the rooms were not small. Well, that museum down there (Marble Mountain Museum and Library), that was one of the rooms. There was another room about the same size, the primary we called the lower grades was much larger than that. When I went to school there first it was hard to get a seat. The school was full. So when you look at it that way, the population was quite high for a little village."

Alasdair continues to talk of the early days in Marble Mountain and the changes that occurred. To hear more of the interview with him, visit the Nova Scotia Highland Village library.

# Gaelic Language Bill

...Continued from page 9

A CHARAID CHAVIMH - 'S mor a chomain a tha sibh a cur air ar luchd-dutcha bho chean gu cean na tir so, oir gu cinnteach tha mor aoibhneas air Clann nan Gaidheal an diugh 'n 'air a tha fios aca gu bheil, mar a thubhairt a sean-fhacal e, "caraid 's a chuir aca a thagradh an cuis 's an cuir." Agus ged nach eil sinne mar chomunn ag iarraidh na a creidsinn gum bu choir ach aon chanain a bhi air a cumail suas air costas na duthcha, gidheadh ma tha barrachd is aon ri bhiair an cumail suas cha b'i a Ghailig a bu choir a bhii air dheireadh. Cha ruig sinn aleas a chuir 'n ar cuimhne gu bheil miltean do *Chlann nan Gaidheal* 's an duthaich so a tha dileas don tir 's don chrun, agus ged nach robh an canain air a cleachdinn an cuir nam parlamaid cha chualas riamh an dragh na'n iorghuill. Agus ans a chearn sin don duthaich ris an abrar an airde-niar-thuath tha miltean 'sna bliadhnanachan so a suidheachadh a sin as a Ghaidhealtachd nach tuig a bheag do chanain sam bith eile ach a Ghailig a dh' fholuim iad bho an mathair ann an tir nam beann. Agus ma dheumas tuilidh a's h-aon a bhi aginn a'n cuir 's am parlamaid, gu de an teanga as mo coir air an urram sin fhaotainn na canain nan treun-laoidh a shean *guala ri guala* air sliabh Abraham, am pioairean a seinnbinn-cheol no H-alba, 's an claidhmhnean mor a dearsadh a'n grian na h-oig-mhadain an latha chaid an duthaich a chosnadh do chrun Bhreatuinn. Tha dochas aguinn gu seas sibh gu dileas duinail air cul na teanga bhlasda bhinn 's an d'fhuair sin ar 'n altrum, 's gu faic luchd aiteachaidh na tir gu leir gid a dh'fhag sin tir nam beann ri linn ar 'n oige nach eil sin a di-chuimhnachadh ar canain na an duthaich 's an deach ar 'n arach.

"As leth a chomuinn,

"(Sd). SEUMAS MACJAIN, *Riaghlair,*

"ELLAIR MACH ALAISDAIR, *Jonmhaisair,*

"ERAS MACDHOMHNULL, *Sgriobhadair."*

HON. MR. PIORIER - Would my hon. friend read that in French as I could not understand the language it which it was written?

HON. MR. MCINNES - I am exceedingly sorry that I cannot read or speak French

as well as I can read Gaelic, but I will do the next best thing - I will read it in a language with which every hon. gentleman who hears me is familiar, and which will enable him to appreciate, as far as a translation can express the ideas contained in the address, the views entertained by the Highlanders in this country on the subject of this bill -

## McKAY SETTLEMENT

"Country Bruce, Ontario

"27th Feb., 1890

"At our monthly meeting the following address was unanimously adopted.

*The Hon. T. R. McInnes, Ottawa:*

"KIND FRIEND, - Your countrymen throughout the land feel highly complimented and truly happy to know that they have, as the old proverb has it, a friend at court pleading their rights and claims. And although, as a society, we do not ask nor believe that more than one language should be maintained at the public expense, yet, if more than one has to be so maintained, we submit that the Gaelic should not be left behind. We need not remind you that there are thousands of Scotch people in this land, loyal to their country and to the Crown, who, although their language is neither fostered nor used in Parliamentary discussions, have never occasioned troubles nor wrangles. And in the North-West part of the country, thousands of immigrants from Scotland, and especially from the islands of Scotland, settle there every year, who understand little of any other language but the Gaelic they learnt from their mothers in the Land of the Hills. And we repeat that if more than one language is to be used in the courts and Parliament, what language is more entitled to that right than that of the valiant braves who stood shoulder to shoulder on the plains of Abraham, their pipers playing the chivalric airs of Scotland, and their great swords glistening in the sun of the early morning of the day the country was one to the British Crown.

"Hoping you will stand faithful and manly in favor of the language in which we have been early nursed, that the public may see that although early removed from the Land of the Hills, we are not forgetting our language nor our native country.

"On behalf of the meeting,

"(Sd) JAMES JOHNSTON, *Chairman*

"E. ALEXANDER, *Treasurer*

"E. McDONELL, *Secretary."*

That is a fair specimen of the letters and addresses that I have received from various parts of the Dominion, from Cape Breton to Vancouver. Now referring for a moment to the North-West, if the French language is to be maintained there as an official language - there is equally good reason - in fact, a better reason for a similar recognition of Gaelic. I am not one of those who object to the perpetuation of the French language in this Parliament, providing Gaelic is put on the same footing. Every right and privilege accorded to the French Canadian people when they came under the British Crown should be most scrupulously guarded, and the minority should be treated in the most liberal spirit...

*The man responsible for introducing the Gaelic Language Bill, Thomas Robert McInnes, was born at Lake Ainslie, Inverness County in 1840. He was the son of John McInnes and Mary Hamilton. He was educated at the Provincial Normal School in Truro, Harvard University and Rich Medical College in Chicago. He served served a variety of public posts including Mayor of New Westminster (1877-78), MP for New Westminster (1878-1881), Senate of Canada (1881-1897), and Lieutenant-Governor of British Columbia (1897-1900). He died in 1904. He was married to Martha Eleanor (Griggs) Webster in 1865. They had two boys - Tom and William.*

*This debate continues in the spring issue...*

## Special Thanks

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**Naidheachd a' Chlachain**

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