

Hautsport  
Mar. 20 1889

Dear Doctor

I listened the other evening at Wapville, to a lecture on the Stone Age of the <sup>by Dr. Mit Patteron</sup> "Moose" and have <sup>been</sup> carefully reading again your late work "You'll Find Them". But I have not the remotest idea what articulate sounds are comprehended in your oft recurring Hochelaga, & Hochelagan. In the first place I don't know where to place the accent. Then I cannot divine whether I am to call the hoch - hök, hotsh, or hösh. Can you afford me any light on the subject? Further, have you any clue to the meaning? Dr. P. is anxious to prove that the Micmacs followed agriculture to some extent, and I was in hopes to learn that while "rooting round"



after arrow heads and old skulls  
&c. he had turned up some  
carbonized corn cobs &c. but it  
seems he had made no such  
discovery. One intelligent old  
Indian here tells me the ancient  
Indians did not cultivate corn  
and another tells me they did. Dr. Paton  
thinks that the fact that they have  
~~the~~ original names for corn & the  
methods of raising it, &c. ~~is~~ <sup>is</sup>  
proof that their ancestors raised  
the article. I could furnish him  
with about twenty original names  
used in connection with corn  
all of which prove that they have long  
known about the article, ~~and~~ <sup>and</sup> ~~used~~ <sup>used</sup> that  
they now know it is raised. But they  
have original names for many arti-  
cles of which they certainly knew  
nothing <sup>about</sup> before they became ac-  
quainted with the white men.  
A spinning wheel for instance, a  
steamship, a harrow, a <sup>a razor</sup> <sup>scythe</sup> <sup>the</sup> <sup>type</sup>, <sup>the</sup> <sup>table</sup>,  
and many others, so that the evidence  
from such a source, needs cor-  
roboration. You seem to be of the



apinim that the Micmacs did  
not in former days do much as tillers  
of the ground. On what do you base  
that apinim? do you <sup>know</sup> the origin of the word Naizee?

Referring to Dr. Patterson,  
I am reminded that in his interesting  
history of the Township of Pitou,  
he was not disposed to accept  
my explanation of the ~~word~~ <sup>the town</sup> name.  
Did you see my dissertation on  
the subject afterwards in one of  
Pitou Papers? I have never learned  
whether he was convinced that I was  
right, but if he was not, I know of  
others who were.

I have just sent to the  
Windsor Mail the Legend of "Rash  
in Wind and Rolling Wave", and  
I have introduced it by your re-  
marks upon it in your book.

I am completing the  
arranging and copying out of the  
Micmac Words I have been <sup>hoping</sup> ~~to~~  
bring up for the last fifty years at  
least, as I am no longer  
able to leave home during cold  
weather. This has led me to Jan



Hand clasp

ran my eye over some of those remark-  
 able "old" yarns" as I just, in  
 connection with many of them, no-  
 ted in a list, all the new terms  
 I heard, <sup>was</sup> did not understand, which I  
 have now "been gathering <sup>up</sup>, of yarning  
 and digesting. I have been ~~boon~~ more  
 than ~~just~~ struck with the constant re-  
 currence of the personifications and  
 symbolical references that continually  
 occur. The other tribe of Indians, <sup>in instances</sup>  
 were well dressed, ~~and~~ ~~and~~ ~~and~~  
 were honest upright fellows. They lived  
 on fish and ~~meat~~ their neighbors  
 ducks &c. Whereas the Foxes, the Pal-  
corns, the Weasels the Mice &c. were  
 just a lot of sneak thieves, up to all  
 kinds of dishonest tricks. Their  
Madame Patridge had a large fa-  
 mily and took good care of them  
 whereas dame Fortaise while she  
 had more children, was very neg-  
 lectful. A certain girl is attached to  
 the shore where son Love meets her  
 and morries her. This is very fond of visit-  
 ing her neighbors, but a while after mar-  
 ried she has a pretty plaything which keeps  
 her at home - a lover's egg, which keeps  
developes into a pretty hate lover &c. ultimately  
 But I will spare you. Yours very truly  
 Silas G. Prand