

# Unit Two:

History as a Story of People in Newfoundland  
Labrador 1800-1914

# “Where Once They Stood We Stand”

## • What You Will Learn:

- *Aboriginal peoples in Newfoundland & Labrador*
- *Immigrants from Europe & other places*
- *An emerging Newfoundland identity*
- *Population migration within the colony*

## • Key terms

- *Lifestyle*
- *Emigrate*
- *Immigrant*
- *Internal migration*
- *Natural increase*
- *Pull factor*
- *Push factor*



# Chapter Two: The People Who Lived Here

## Aboriginals:

- Beothuk
- Mi'kmaq
- Innu
- Inuit
- Labrador Métis



## •Newcomers (Immigrants)

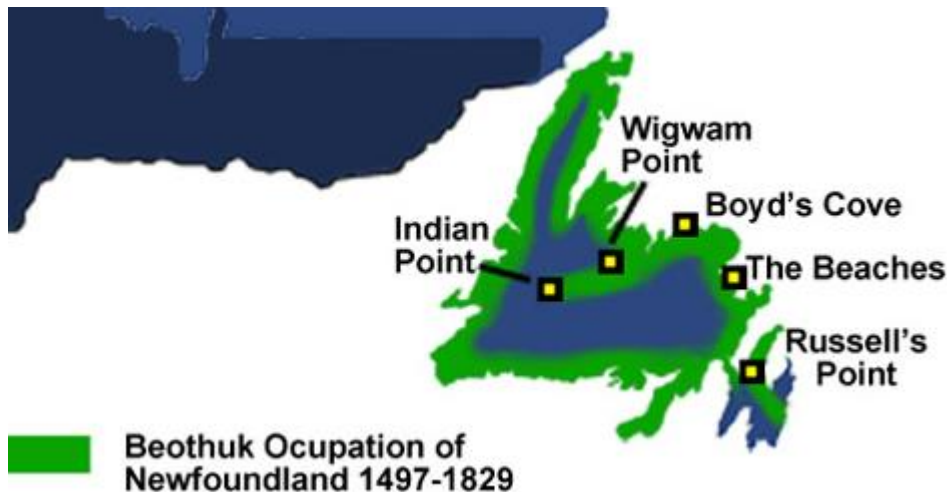
- English
- Irish
- French
- Scottish



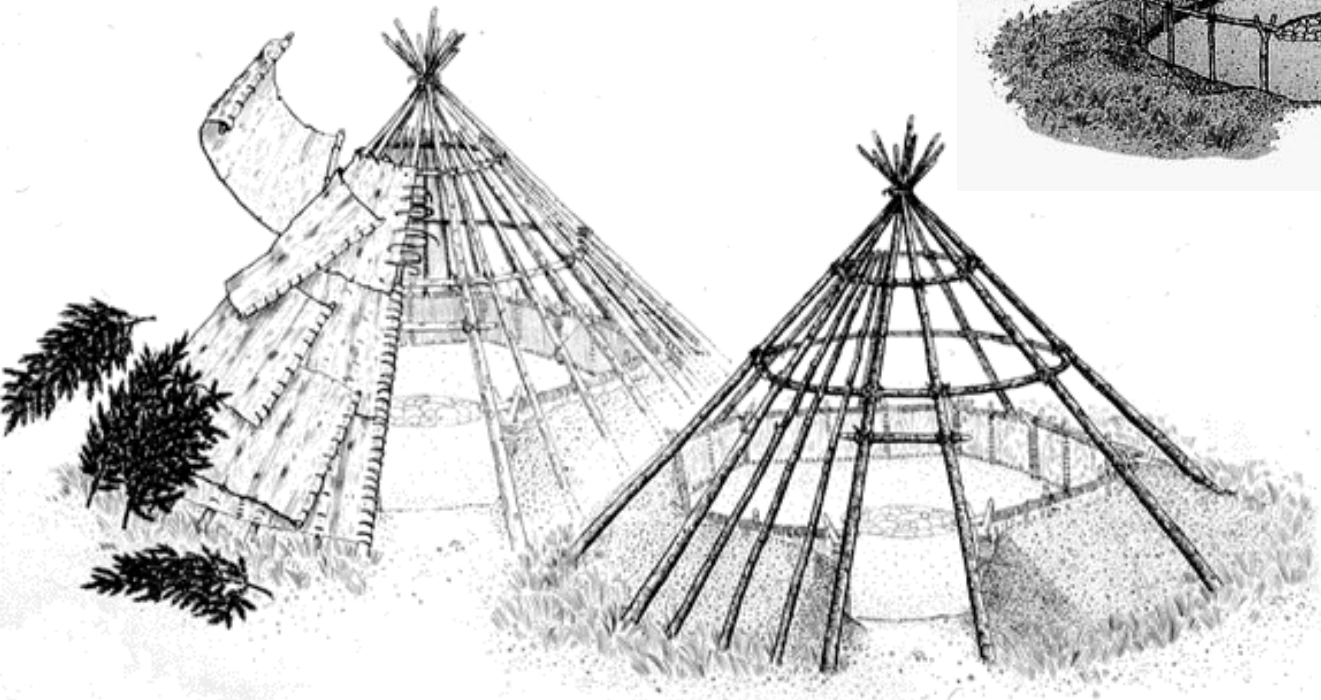
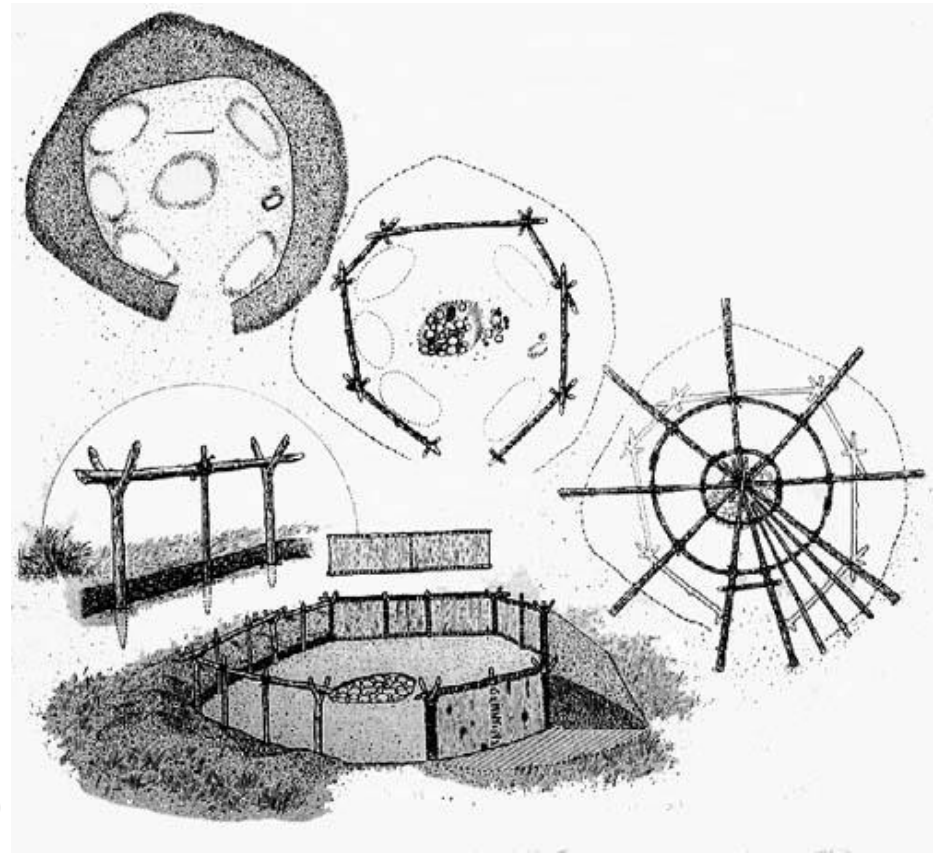
# Beothuk

## Habitat:

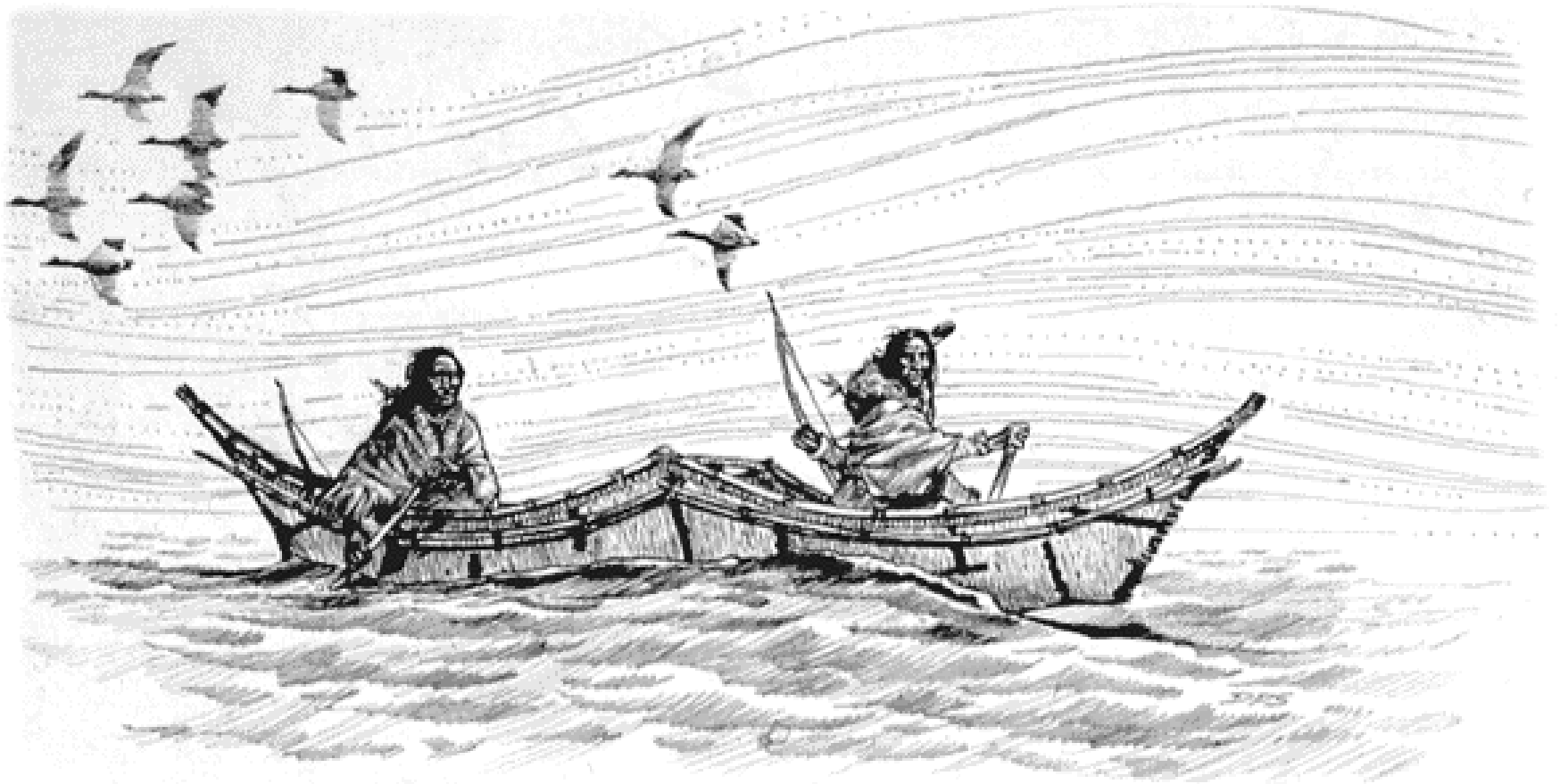
- Bands of 30-55 people.
- Seasonal lifestyle: coastline in the Summer, inland in the Winter.
- Lived in **mamateeks**: cone shaped tent covered with sheets of birch bark and insulated with moss in the Winter.
- Avalon Peninsula, Bonavista, St. George's Bay, Red Indian Lake.



# Mamateek



# Beothuk Canoe





# Beothuk Continued...

## Clothing Information:



- Made their own clothing from animal skins
- No European clothing/blankets
- Used red ochre for their life-giving power

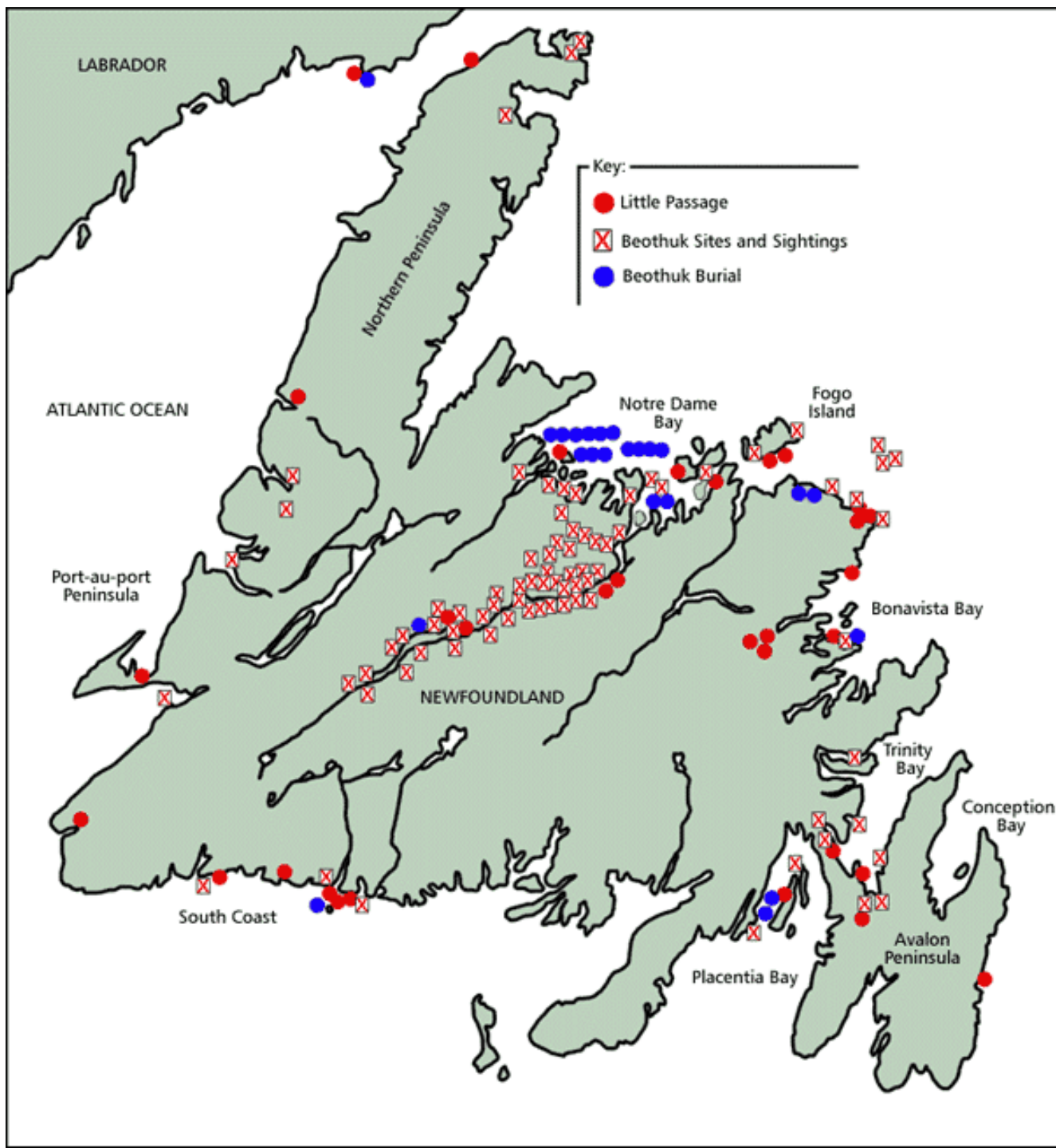




# Beothuk Continued....

## Food Information:

- Fish (eg. salmon)
- Seals
- Various animals such as caribou and fur-bearing animals
- Berries
- Birds such as ducks
- <https://www.heritage.nf.ca/articles/aboriginal/beothuk-hunting.php>



# Beothuk Continued...

## Lifestyle Information:

- Migrated from season to season .
- Stole tools/useful items from “white men.”
- Very shy – did not interact with the white men.
- Population was very small: between 500-1000 people.
- By the late 1820s, the Beothuk ceased to exist.
- The last known Beothuk was Shanawdithit, who died of tuberculosis in St. John’s, 1829.

# Contact

- *Early kidnappings by explorers?*
- *John Guy trades near the English colony at Cupids*
- *Second meeting goes wrong when ship fires guns*
- *Little contact until 1700s when Beothuk and English animosity became more entrenched, violence more frequently occur on both sides, Cycle of killings, Beothuk's numbers low (350)*
- *Contrast: French sailors shipwrecked and taken in*
- *Some attempt made to help Beothuk (George Cartwright) but much too late and often problematic in approach*

# Mi'kmaq

Historians and archaeologists differ as to when the Mi'kmaq first came to Newfoundland.



Newfoundland Mi'kmaq *oral tradition* holds that the Mi'kmaq were living in Newfoundland prior to European contact.

There is some historical evidence that the Mi'kmaq were living in Newfoundland by the 16th century, and by the 17th century there are increasing references to the Mi'kmaq in the historical record.





# Mi'kmaq



**Language:** Mi'kmaq

## **Habitation Information:**

- They called Newfoundland “***Ktaqmkuk***” (***8<sup>th</sup> District***)
- Codroy Valley, St. George’s Bay, Bonne Bay (West Coast)
- Burgeo and Conne River (South River)
- Badger and Glenwood (Central)
- Gander Bay and Clode Sound (East)

# Mi'kmaq Continued

## Clothing Information:

- Deer and moose skins were fashioned into leggings, sleeves, breechclouts and moccasins, all of which were worn by both men and women. In winter fur robes would be added (gradually replaced)
- Women wore peaked hats
- Mix of European and Aboriginal Traded clothing

## Food Information:

- Fishing
- Hunting
- Gathering
- Caribou, moose, beaver, bear, herring, shellfish







# Traditional Dress and Bow







# Mi'kmaq Continued

## Lifestyle Information:

- We know from historical records, **archaeology** and **oral tradition**
- Seasonal lifestyle similar to Beothuk (semi-nomadic)
- Originally used spears, bows, snares, deadfalls, nets and weirs
- 16<sup>th</sup> century acquired iron and later guns; gradual modifications
- Military and trade alliances with Europeans (fur trade)
- Many converted to Roman Catholicism
- Lived in **Wigwam**– cone shaped tent covered in skins or birch
- Birch Bark used to make canoes, containers and even specialized devices for moose calls







# A Replica of a Large Sea-Going Birch-Bark Canoe



# Mi'kmaq Continued

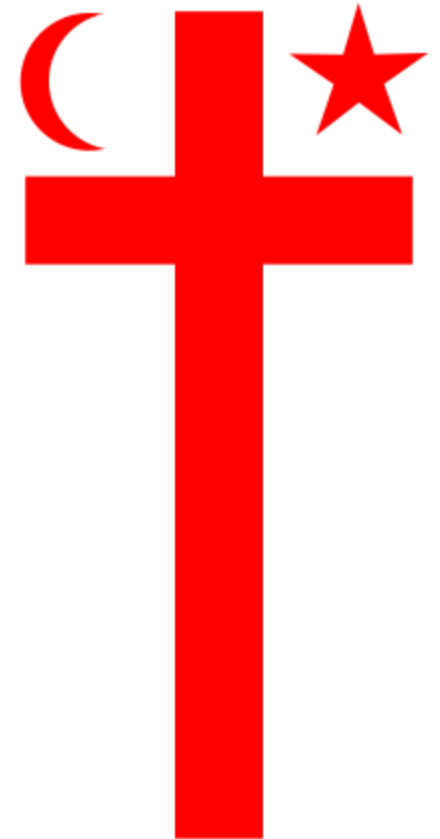
## Spirituality:

- French Catholic missionaries had been working among the Mi'kmaq since the early 1600s.
- Mi'kmaq did not make a distinction, as Europeans did, between what was natural and what was supernatural or spiritual; animals, the sun, rivers, etc. could have a spirit.
- Mi'kmaq believed that all the universe was filled with a spirit called **manitou**.
- The universe had become understandable to the Mi'kmaq in part because of **Klu'skap (Glooscap)**, who taught the people how the world had come into being and how it worked now.
- Mi'kmaq had shamans, religious specialists, who lived among them (**puoin**) had the power to cure ills and they were relied upon to interpret the spiritual world to the people.



# Grand Council (Santé Mawiómi)

Traditional Government (7 Districts – Later 8)





# Important Terms/People:

**Lifestyle:** way a person or group lives

**Ktaqmkuk:** name for Newfoundland, means “land across the water”

**Miawpukek:** Conne River First Nations (today)

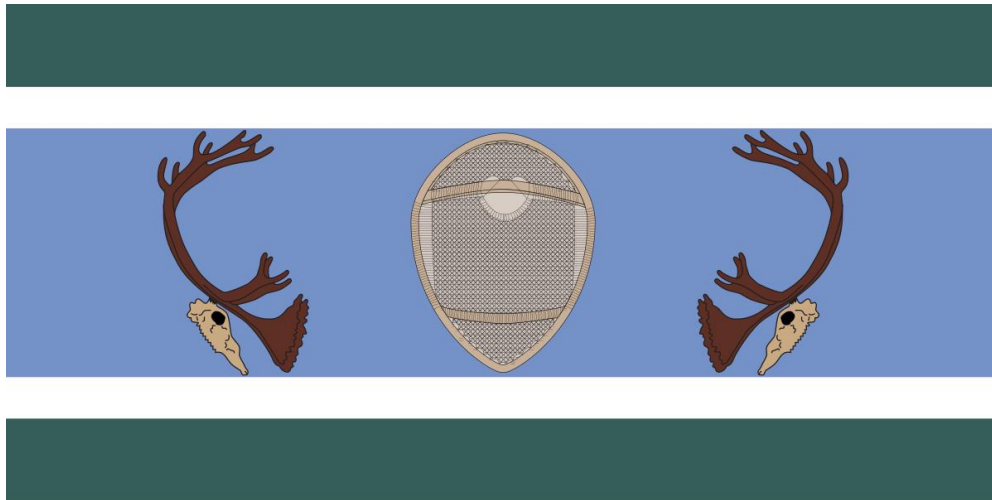
**Qalipu:** Landless Band that includes Mi’kmaq across NL

**Sylvester Joe:** Mi’kmaq guide who led explorer William Cormack across the island from Clarenville to St. George’s Bay in 1822

**Mattie Mitchell:** Mi’kmaq Chieftain, guide, prospector, and explorer who contributed to the development of the Newfoundland economy. Mitchell has been described as “*the greatest and most resourceful woodsman who ever lived*”

# Innu

The Innu are a people whose homeland (Nitassinan ᓂᑕᓱᓐ) is the eastern portion of the Quebec-Labrador peninsula.



# Pre-Contact



- Maritime Archaic people: some archaeologists suspect these people were distant ancestors of the present-day Innu, although no evidence currently exists to prove this theory.
- The Innu's immediate ancestors, known as the *Point Revenge people*, reduced their use of the Labrador coast after the *Thule* (Inuit) arrived.



# Innu

## Language:

- Unlike many other Aboriginal groups, Innu-aimun is widely spoken at a mother tongue, with English or French as a second language.

## Habitat Information:

- Occupied parts of what are now Quebec and Labrador (*Natuashish*, *Sheshatshiu*, etc)
- They call their territory “*Nitassinan*” or (Our land)
- A migratory lifestyle like other First Nations
- Skin covered tents (*tashtuikanitshuap*)

## Clothing Information:

- Women made coats, pants, hoods, moccasins, and leggings from caribou hides and that the material also served as a covering for tents.
- Traded later with Europeans and wore European clothing .





















# Innu

## Food and animal products:

- Innu hunted game animals like caribou, beaver, fish, seals, and gathered roots, berries and maple sap (seasonal movements similar to Mi'kmaq and Beothuk).
- **Caribou** is most important, every part used; craft makers decorated skins with painted or quill designs to make clothing of many kinds, or made drums for celebrations and sacred singing

## Culture / Spirituality:

- The Innu have a rich culture that includes traditional art, music, dance and sacred ceremonies.
- Belief in **animal spirits and masters** played a major role in the hunt.
- Ceremonial feast (**makushan**) of caribou fat and bone marrow. The feast included drumming and songs sung to the animal spirits.

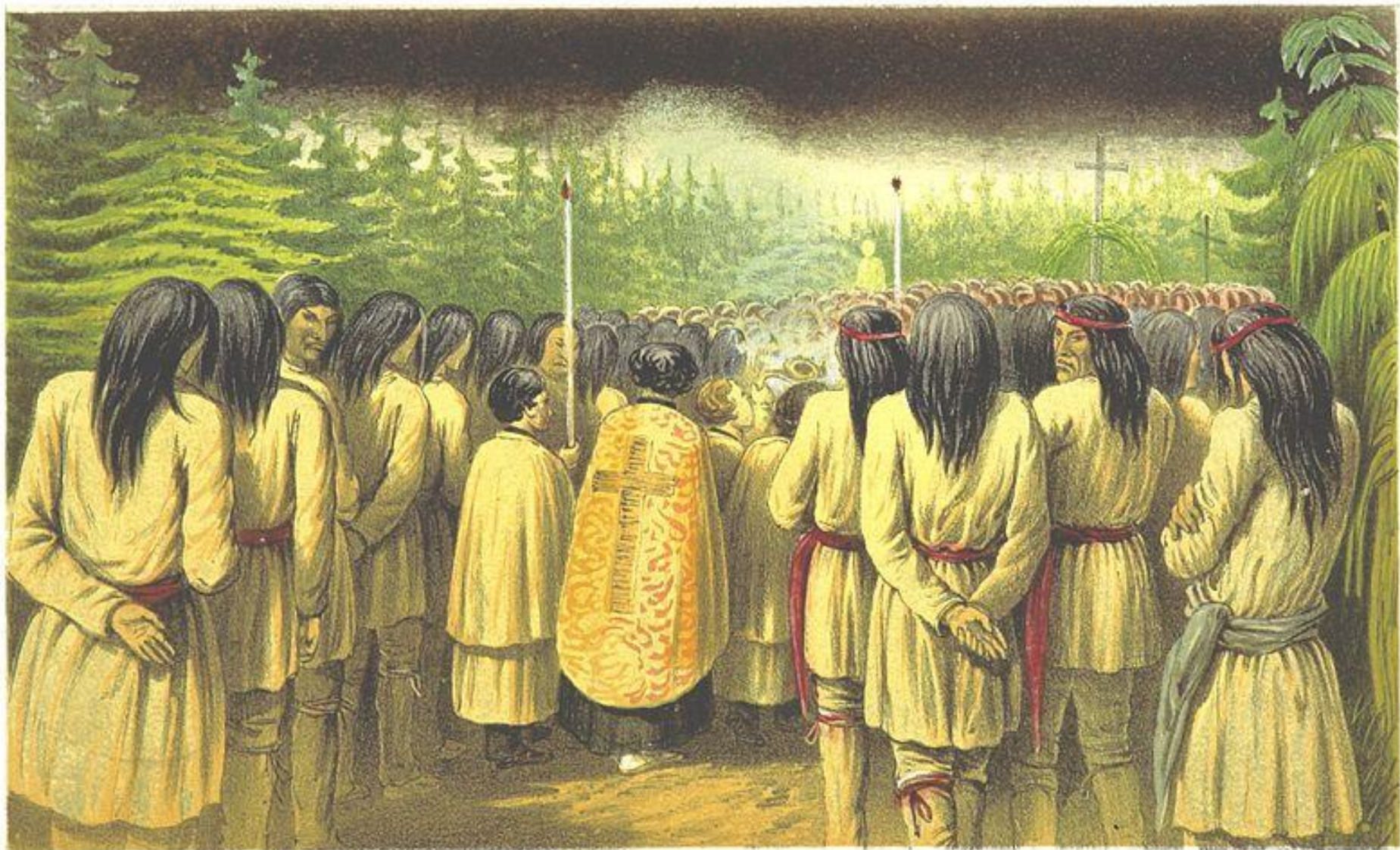




Harshart Chromo lith.

VIEW FROM THE OJIAPISITAGAN, OR TOP OF THE RIDGE PORTAGE, AT THE SUMMIT.





Hammet, (Civ. 186)

ROMAN CATHOLIC PROCESSION OF MONTAGNAIS & NASQUAPEES, AT THE MISSION OF SEVEN ISLANDS.

# Innu Continued

## Lifestyle Information:

- One branch traveled a lot in one area (**Mushua Branch**)
- The other branch traveled over long distances following caribou (**Sheshatshiu Branch**)
- Started hunting to get pelts for the fur trade in exchange for European goods. Couldn't get enough food for to keep from starving, which got worse when the caribou herds declined.

## Important Terms/People:

- *Natuashish and Sheshatshiu* – Labrador Innu communities
- *Nitassinan*: name for Innu territory “our land”
- *Montagnais* - usually applied to groups in forested, more southern
- *Naskapi* - far northern groups who inhabit subarctic barren lands
- **Elizabeth Penashue** – Elder

# Inuit

The direct descendants of a prehistoric hunting society that spread across Canada from Alaska and centered on capturing massive bowhead whales.

This culture, called *Thule* by archaeologists, quickly adapted to the mixed arctic and sub-arctic conditions found in the Labrador region.





# Inuit

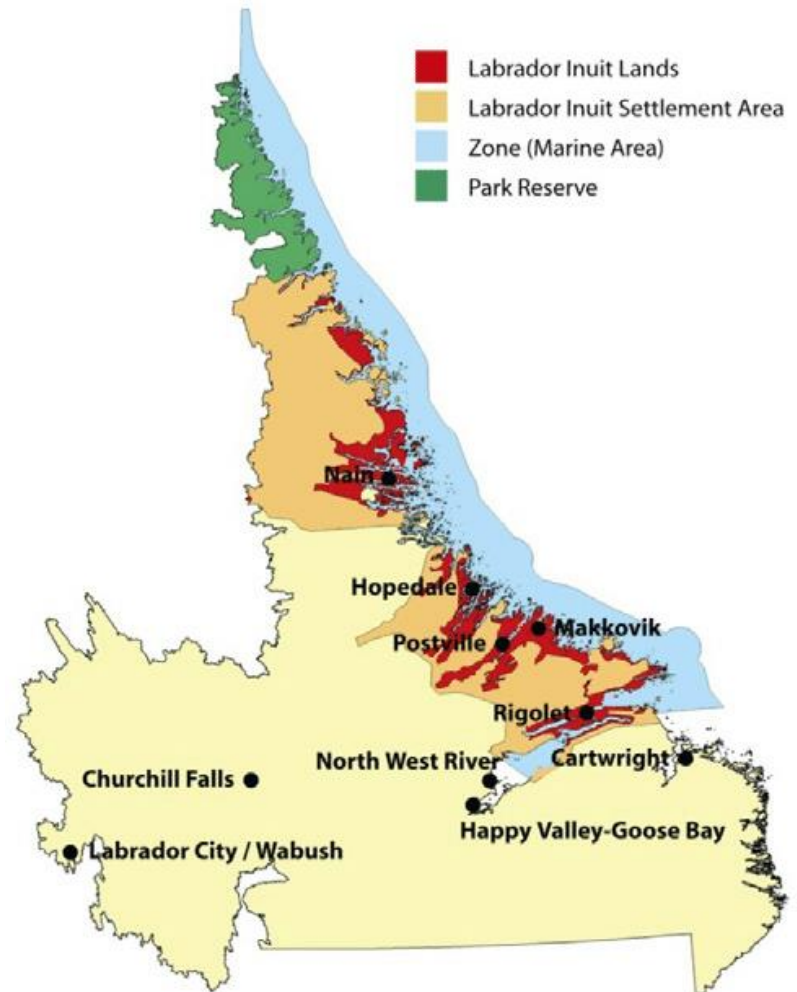
**Language:** *Inuktitut*

## Habitation Information:

- Depending on the season and type of activity they were engaged in, the Inuit lived in pit houses, tents, or igloos

## Clothing Information:

- Wore hand made clothing made of seal skin and caribou hide, insulated to deal with cold temperature.
- Later incorporated European clothing in with their own.



# Inuit families





# Inuit Continued

## Food Information:

Arctic char (fish)

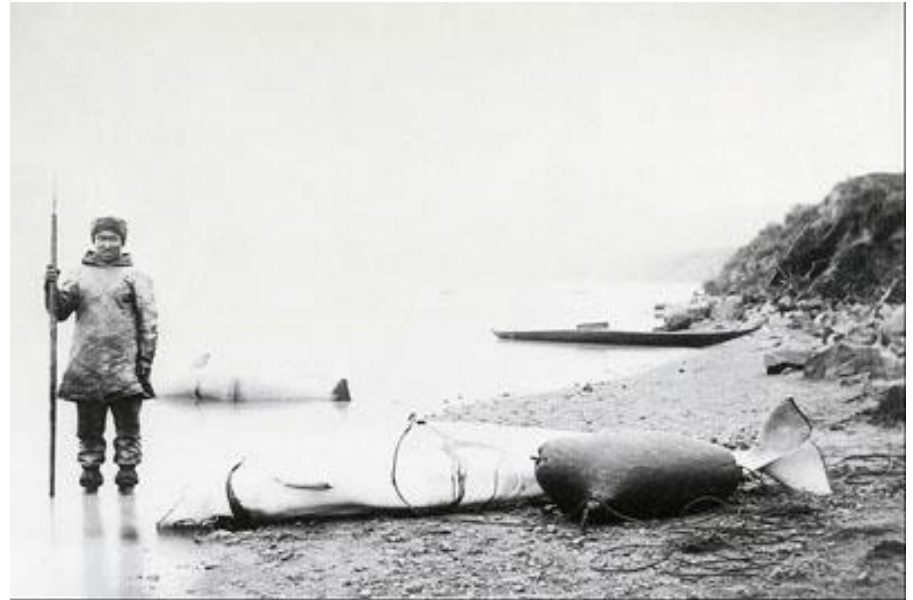
Caribou

Seals

Whale

Seabirds

Walrus



Similar to First Nations, Inuit moved seasonally to harvest different resources as they became available. Stored food in rock caches (winter/early spring)\*mound of rocks in which they would put food.



# Inuit Lifestyle

**Transportation**: skin-covered boats, known as *kayaks* and *umiaks*; komatiks (sled)

The Inuit used stone, bones, and ivory to make blades for harpoons and other weapons.

Very family centered culture

## Big changes with contact with Europeans:

- Diseases such as the Spanish flu/measles
- Changed religion/converted to Christianity (*Moravians*)
- Moved next to mission stations in places such as *Nain* and *Okak* celebrated Easter/Christmas etc.









Skizze v. C. Linder 1874.

Lith. Anst. v. Leopold Kroska in Berlin.

Erbauung eines Schneehauses in LABRADOR.







# Inuit Continued

## Important Terms/People:

*Tupiq* – summer skin tent

*Qamartalik* – winter sod  
house

*Inuktitut*– language of the  
Inuit

*Nunatsiavut*: Northern Inuit  
Government



# Southern Inuit (NunatuKavut)

Labrador's first Inuit-Metis were the children of European men who came to the coast of southern and central Labrador to work in the fish trade, starting in the 1760s, and Inuit women.





# Southern Inuit

**Names:** Sometimes *Settler* or *Livyer* in historical records; today Southern Inuit or ***Metis*** common

## Habitat Information:

Lived farther south in Labrador than the Inuit (Cartwright to communities on the straits)

Many descendants live in Lake Meville or Labrador West

## Clothing information:

Wore waterproof sealskin boots, and sometimes carried their babies inside parka hoods.

Mix of European and Aboriginal but mainly European style



# Southern Inuit

## Food Information:

Hunted birds

Seal

Fur bearing animals such as fox, bear, lynx

Caribou

Salmon

Cod

It was also customary in both Inuit cultures to ***separate meat harvested from the sea and land*** – but to differing degrees. Northern Inuit believed caribou and seal meat should never be eaten during the same meal, while Southern Inuit were less strict and traditionally drank water between mouthfuls of land and sea meats.

# Southern Inuit

## Lifestyle Information:

- Mixed Aboriginal (Mostly Inuit) and European (British) heritage
- English with Inuit Words like *ulu*
- Worked as trappers/small traders
- Developed their own social customs (distinct from Northern Inuit)
- Not as influenced by the Moravians



They traditionally *trapped furs in the wintertime*, hunted seals in the spring and fished for salmon and cod in the summer. August was also spent picking and drying wild berries. Many of these goods were stored for winter use, but much was also traded with Europeans businesses, including the Hudson Bay Company, and the North West Company, for gear or other types of food.

# Southern Inuit

This traditional way of life continued into the 20th century, but was disrupted during the Second World War, when construction of a *military air base in Goose Bay* began in 1941. Many Southern Inuit left their coastal homes to find work on the base, and some never returned. More devastating to Southern Inuit culture, however, was the *Churchill Falls* hydroelectric project, which flooded some land traditionally used by Southern Inuit trappers (and Innu hunters).

## Important Terms/People:

*Kablunangajuit*- almost white man

*Métis* – people of mixed Aboriginal and European ancestry- usually aboriginal women and European men.



