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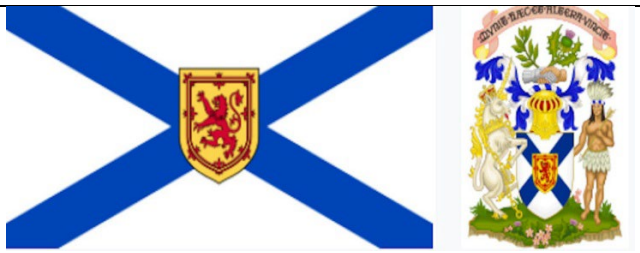


'Links between Sutherland and Nova Scotia'

Talk by Father Mel

14th October 2004

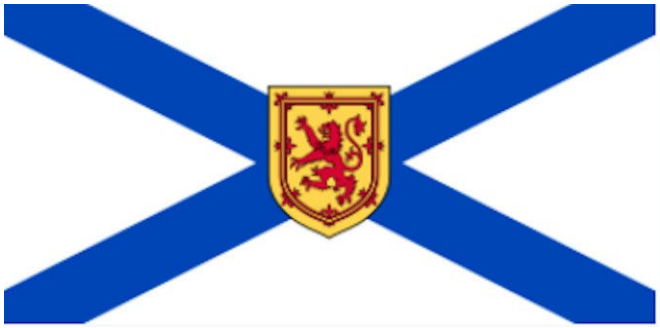
I'd like to begin by saying I'm not a historian, so be merciful. I love history and have always loved history. At one point I had dreams of being a history teacher, but I'm anything but a historian. I appreciate being given the honour of speaking this evening on a number of different levels. It's nice to be here, period. But it also meant that over the last number of months I've done a bit of reading. I've asked a few questions.

When I was in Nova Scotia on vacation back at the end of June into July, I was at the Hector Centre in Pictou, which is where I used to work all through my university days. That's an exhibit centre/genealogy centre/certainly history centre in general. I was asking all kinds of questions there, so this ate up some of my vacation. I hope you appreciate that.

How does someone by the name of Jean-Gilles come to be standing here speaking about links between Scotland and Nova Scotia? Well, that's part of the miracle that is Canada. Canada is very much a melting pot. All kinds of people coming together, celebrating their heritage, and depending on where you settled, you find people who are bilingual. You go to Quebec province and you find people who are bilingual, and you think I'm speaking of French and English, but I'm not. Yes, there's lots there who speak French and English, but you will also find lots who speak French and Gaelic. I discovered that much to my amazement at the Montreal Highland Games, which is one of the biggest in Canada.

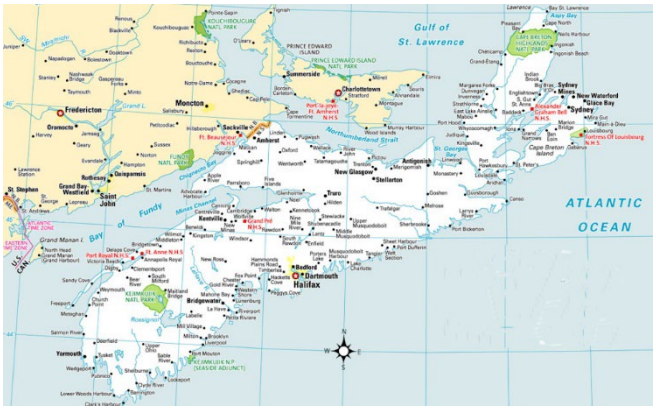
People there who didn't speak English but spoke French and Gaelic played the bagpipes like you wouldn't believe and celebrated their culture with the greatest of enthusiasm. By their culture, despite being francophone, it was Scots culture. And certainly in Nova Scotia, the link even from the name is very clear, isn't it? Nova Scotia, New Scotland.

Do you know how far back the name Nova Scotia dates? The land was given by the Crown to Sir William Alexander back in the early 1600s, and it was at that point in the charter, which was written out in Latin, named Nova Scotia. Whether that was the name that was supposed to stick or not, or whether it was supposed to be called New Scotland, I don't really know, but certainly Nova Scotia is the name that it received. And at that time, this became our flag.



This is the oldest flag in Canada. I believe it's the oldest flag in North America, and it predates even the Union flag here. Do you think it looks like it might be Scottish? Indeed. And we're very, very proud of it. I want to begin by speaking a little bit about the history of Nova Scotia in general. Nova Scotia didn't just suddenly begin in the 1600s, and it didn't begin when the Hector landed.

This is the province called Nova Scotia. At one time, historically, it included Moorland, because more or less New Brunswick and Prince Edward Island were regarded as being part of the province. But this is what we call Nova Scotia today. If you just look at the northern part here, that's called Cape Breton. Do you notice a similarity between the shape of Cape Breton and anything that you see here on a regular basis? What exactly?. The symbol of the Highland Council and so on.



Friends of mine who have been here from Nova Scotia say, why do we keep seeing this Cape Breton symbol all over the place? But it's the same shape, really, isn't it? And that's where you find the Cape Breton Highlands. And this is the most strongly Gaelic-speaking part of Nova Scotia.

Inverness County, in particular, right along here. And up through here, you have the Gaelic College at St. Anne's, which has been a summer school teaching piping, drumming, Highland dancing, Gaelic, clarsach, piano accompaniment, violin, you name it, they teach it. Everything Scottish for about 70 years now. Nova Scotia was first inhabited by the Mi'kmaq people, properly pronounced Mi'kmaq.

And Mi'kmaq, like most of the other nations of the First Peoples of Canada, Mi'kmaq just simply means my people, the people who inhabited Nova Scotia and they were everywhere, everywhere. Thousands of Mi'kmaq people lived all over Nova Scotia.

Shelburne, at one time, was called Esyptuik. Antigonish is still called Antigonish. That's kind of the highland heart of Nova Scotia. And Antigonish is a Mi'kmaq name that means place where the bears tore down branches to get to beech nuts. Sounds like a name from Wales, doesn't it? And Waikogama, up here, which means end of the bay. And if you look at the Bredore Lakes and so on, you have Waikogama right at the end.

So some of the names are straightforward. They were there, and they were there for years. Thousands of years. When the Europeans began to arrive, they were still living in the Stone Age. They were there for millennia, and they were fishermen, they were hunters. To some degree they were farmers as well, but they were Stone Age people. They were peace-loving. They were not by any stretch of the imagination warlike. The French began to arrive and to settle. Down in Port Royal in 1605 the French set up a fort that was a permanent place of dwelling in Nova Scotia. And they stayed there, and they began what was the longest running, still in existence, hospitable fraternity called the Order of Good Cheer. And when you go to Nova Scotia, you can be sworn into the Order of Good Cheer. And you don't have to kiss a codfish like you do when you're in Newfoundland.

So that was the first settlement of the French at Port Royal. After that, the French began pouring in during the 1600s. And they settled all around the coast and they settled especially this area here. This is Grand Pré. All through that area they claimed land from the sea. They established absolutely glorious farms, and a farming country that to this day is farmed. They settled there. They settled all up through New Brunswick. They settled up through here in Prince Edward Island, to some degree in Cape Breton as well. And by 1755, there were over 13,000 French living in Nova Scotia, together with all of the Mi'kmaq who were living in Nova Scotia, living side by side peaceably. It was the Roman Catholic Church through the French who brought

the gospel to the Mi'kmaq Nation, and the Mi'kmaq Nation became Christian through the Roman Catholic Church.

Now, as you know, in North America there was a constant push-me-pull-you struggle between the French and the English. And finally, the French, trying to establish Nova Scotia and North America as their own, established the fortress of Louisbourg or Louisburg. Have you ever heard of that? Okay, Louisburg was built. So much money was poured into it that the King of France felt that the roads were obviously paved with gold because they were constantly coming and getting money. It has been restored to a great extent, because when finally the British conquered and took control of North America, they did their level best to blow Louisbourg up. But it was so firmly and solidly built that they really weren't able to do much damage. Time did more damage than anything. Back in the 1950s, I think it was, it began to be restored. Do any of you know Margaret Frost out in Lairg? Margaret Frost? Lives right next to the parish church. Her brother was one of the people instrumental in the restoration of the fortress. And he lived in Louisburg until just a few years ago when he died and was buried in Port Moray, which is nearby.

So the French were everywhere. By 1755, there were over 13,000, plus the Mi'kmaq nation, plus the British who had already begun to establish Halifax. Halifax was founded in 1749,. They began building what's now known as the Citadel, on top of Citadel Hill, to defend British North America. Also, the Lunenburg area had become a place of settlement as well. Soldiers who had supported Britain in its struggle against the French and so on settled here, and it became very much a German part of the world because there were German soldiers who fought on the side of the British against the French. They settled there.

So there was settlement here and there everywhere. The British were still anxious that the French were going to rise up again. They were concerned that there were so many Acadians all over Nova Scotia, greatly outnumbering the British population, that something needed to be done. If there was going to be war with France again, what would the Acadians do? So they got them to sign an oath of allegiance swearing that they would not fight against Great Britain. But in the end, they were still anxious. The Acadians would say they were also very greedy. And so 1755 is when the expulsion of the Acadians took place. Have you heard of that? The expulsion of the Acadians would be similar to the Highland Clearances.

All of the Acadian people were herded together and put in concentration camps. The men in one place, the women in another place. And eventually, they were deported. Some of them were sent back to France. Some of them were even sent to Britain to stay. Many were sent to the southern United States down around Louisiana and so on.

Are you familiar with Cajun food? Okay, well, Cajun food is a corruption of Acadien. Cajun comes from Acadien. The French had called all of this area Acadia. Where did that name come from? The Mi'kmaq people referred to the area where they lived as Kodi, Q-U-O-D-Y, Kodi. When the French were landing, I'm trying to remember names of people, Giovanni de Verrazzano, who lived until 1528, he explored the area and met the Mi'kmaq people, asking them where they lived. He is the one who actually gave the name Acadia to the region. There are those who argue that Acadia comes

from the Mi'kmaq Kodi and Akodi, like being at Kodi. Others argue that it comes from Arcadia. Arcadia, which is a classical Latin Greek term pointing to a place that's like a pastoral paradise. And maybe it was his vision of what this could become that led to it being called Acadia or Acadzie by the French. So they settled there and in 1755 came the expulsion of the Acadians and they were shipped all over. Men to one place, women and children to another place. They were split up. That expulsion was made famous by the poem Evangeline, Evangeline by Longfellow. And to this day, Evangeline is still celebrated within Nova Scotia. It is like a kind of beauty pageant, for males and females and they name an Evangeline and they name a Gabrielle and this continues to go on in all the Acadian communities.

So the Acadians were expelled. There were those who managed to escape expulsion and went to the more secluded parts of the region and continued to live there. But certainly all of those within Grand Pré, which was probably the most prosperous part of the region, they were gone. What the British did then was to import Americans who were all of English origin. They brought up settlers who were called planters and moved them into the area. So they took over all the farmland and, of course, being of English descent they would be loyal to the British crown. So the planters moved in and took over all of what had been the Acadian farmland. In 1763, finally, there was peace between Britain and France, the Treaty of Paris. At that point, Great Britain very kindly said that if the Acadians wanted to return, they could.

So there were Acadians who began to return. Many stayed, of course, in Louisiana and that whole region and in other places as well. But some began to make their way back. They could come back on a couple of conditions. First of all, the land that they left belonged to someone else now. The work they had done, too bad, so sad, it was now the property of other people. They were not allowed to settle together in larger communities. They had to settle in isolated areas in tiny communities. And so this became a strongly Acadian region. I just moved here last year from Yarmouth, which is here. Yarmouth, while it is a very English-speaking place, is surrounded by French here and French here. The only purely French-speaking university in Nova Scotia is located here at Pointe de l'Eglise, Church Point. Although this area became Acadian, they also settled up here in northern Cape Breton and Ile-Madame down here and in a few other places spotted here and there through the province. Very isolated places and their farms were gone so they became, for the most part fishermen. They continued to be very strong fishing communities all along this region.

The Mi'kmaq Nation had been there for centuries. Then came the French. The French had farmed the area and lived peaceably with the Mi'kmaq Nation and brought them to Christianity. There was never any struggle between them. No war or anything like that. The Acadians were expelled. Planters were brought up from the United States to fill the farmland that had been taken away from the French. Germans were already settling in the Lunenburg area and Halifax had been founded. Louisburg had been destroyed and Nova Scotia and the rest of North America was really under the grasp of Great Britain and it became British North America In 1753.

I bring up that date because that's connected to my L'Angile ancestors. In France, there was persecution that sprang up toward those who were Protestant. My ancestors came from Montbéliard, which is on the east side of France, over toward Germany, Switzerland, that region. And there were a number of families, the L'Angile

family, the Tateret family, the Jolimois family, a number of different families that set off via England came to Nova Scotia. They arrived in 1753 and they settled in Lunenburg. And it's an interesting point of history. I was asked earlier, how did I ever come to be an Episcopal priest? And I think that's because often we have the misconception that the Episcopal church is the English church or the Church of England. It's not. It's not at all. My L'Angile ancestors were Huguenot. They came and they settled here. But they became members of the Episcopal church, which really at that time would have been Church of England in Nova Scotia because it was being controlled from England. But you know what language it spoke? French. The military officials had written to England saying we need priests. Please send us priests. They have to be 100% fluent in French. They have to be able to speak fluently German. And they have to be able to do at least an occasional thing in English. So again, you think of the Episcopal church as being so English, but it's not.

The founding clergy of the church in Lunenburg and in Halifax were French speaking. They weren't English speaking at all. And actually it was an abbot of a monastery in France who had left to get married and became a priest of the English church who came over to be the founding priest of St. Paul's in Halifax and St. John's in Lunenburg. So it's just an interesting little bit of history. So 1753 they came here.

In 1771 three of the five original Langille brothers together with members of the Jolimois which are now called Jolimois and the Groteaux families and the Tattery family, left here and moved up to God's country which is here. This is the county of Pictou. Pictou is another Mi'kmaq name and it means place of explosive gases. Too many beans? T here are all kinds of coal deposits all over Pictou County and at some point or other maybe something happened and there was an explosion and so it was given the name Pictouk which means explosive gases. They come up here and they settled in a place called River John. That was 1771. In 1773, the ship Hector set sail. Have you all heard of the Hector? I hope so. The good ship Hector set sail from Loch Broom carrying approximately 200 settlers. They were leaving of their own free will. They were leaving to go and make a better life.

Some were probably leaving so that they could be Scottish. Remember the Battle of Culloden had happened not long before. Tartan was outlawed. The instrument of the angels was outlawed. The speaking of Gaelic was already being persecuted and there was also a religious end to it. After the Battle of Culloden, the Episcopal Church and the Roman Catholic Church were both put under severe penal laws. All of our church buildings were taken away. Our priests and their families were put out on the street and persecution began of the church. So it is known that some of those who left did so for the sake of being able to practice freely their religion.

So they set sail from Loch Broom. They encountered storms along the way and this is where you begin to hear a little bit of the mythology that we grew up with at Pictou. They encountered all kinds of storms and that made the journey considerably longer. As they set off, they discovered a stowaway and the stowaway played the instrument of the angels. They were going to do with him what was normally done at the time with stowaways. Toss them overboard because they hadn't taken enough food to have even one more person. But, according to legend, when those on the ship discovered that he was indeed a piper, they agreed that they would share their food rations with him provided he would entertain them along the way. He was a Macaque

and that ship was well stocked with people from Caithness, from Wester Ross and from Sutherland. They arrived in Nova Scotia September 15th, 1773, and they arrived in Pictou Harbor. According to legend, they arrived at a place that we call Norway Point. They put on what tartan they had with them and led by the piper they went ashore. Now again, to add to the legends, supposedly the Mi'kmaq nation warriors were lying in wait in the forest because at that time the forest came right down to the water's edge. But when they heard the bagpipe they ran! They ran! Now, the fact that the Mi'kmaq nation was never known to be a warlike nation makes that story a little bit suspect. But the argument always was they had seen the Highlanders fighting in Louisburg and they knew what to expect by anyone who would play that instrument. I don't know. I think it's pretty apocryphal myself. So they arrived.

They had lost several people along the way but even as they were entering the harbour a child was born. So that was a whole sign of new life coming along. They had begun to run out of food because the journey was longer than they had planned. They had discovered that the bread had gone mouldy and people weren't going to eat it. But thankfully, one of those on the ship, I think he was also a Macaque, hoarded the bread even though it was mouldy. He took it and kept it. You never know when something's going to happen and thankfully he did because they appreciated the fact that they had even mouldy bread by the time they were nearing Nova Scotia and so they were eating that.

They came ashore and they began to make a life for themselves here. Now, what have I missed? There's no official passenger list with regard to who was on the Hector. There's a list that I can show you but I would say it's not official because it wasn't something that was recorded. The people who were making the crossing were for the most part illiterate. Any records that might have been had were lost and so I gather it's about 38 years after the crossing that someone sat down and began to write out a list of who had been on the boat. Now, you might think, ah, because you're thinking of what memories are like nowadays. I know what mine's like! Everyone keeps saying, do you not have a little book? I don't think it would help me. But the oral tradition back then was much, much stronger than the oral tradition today. We have come to rely completely on our little books. We've come to rely completely on having calendars that we mark down. We've come to rely on writing everything down because we are a literate society. But back then, they didn't rely on that.

The Reverend James McGregor was the first Presbyterian minister to serve in Pictou. He kept record of things and he wrote down how astounded he was when he arrived. He said, no one here can read or write. But their knowledge of the scriptures, they can quote at length the scriptures and accurately. He said, I can stand up and preach for hours and right afterwards, days afterwards, I can sit down and they can tell me word for word what I have preached in a sermon. So the oral tradition was not weak. The list that's written down, even though you might not think of it as being official, I think you can depend that it's accurate. It's a complete list. It includes those who were 14 years or older, those who were between 7 and 14 years, those who were under 7 years. All of this is recorded and all from the oral tradition, people telling stories, people keeping in mind. If only we could do things like that today. We're forgetting our stories and that's heartbreaking.

The ship Hector itself. What I grew up with was that the Hector was a wreck. That it was a ship that was not considered seaworthy. That people were herded onto it. There is a full-size replica in Pictou Harbor now that was built and launched a couple of years ago. If you take a look at that and you walk down inside the hull and think, 200 people were in this? Of course this is a brand-new ship, freshly built. But 200 people? They must have been like sardines in a tin. One on top of the other. According to all the stories that we grow up with in Pictou, they were picking the wood out of the hull. They could do it with their fingers because it was so rotten. You can imagine what it was like being on that in the midst of storms out in the ocean. I'm thinking to myself, I hope they stop picking the wood before it begins to take in water! But it was a wreck. It was falling apart but it made the crossing. Now, I was always taught that it crossed again but I can't find anywhere where that's actually recorded. It had come over and it crossed back. There are those who try to argue today that that's just mythology, that the ship was falling apart. That it was actually a new ship and that it was very common for people to be transported to North America. The people going over were ballast that helped to keep the ship right and when coming back, it would be bringing back timber or whatever. But the timber industry hadn't even become a little twinkling in anyone's eye at that point in history. So that's just someone trying to make the story seem like it really wasn't that bad. But it was, it was, I certainly believe it. I said a little while ago, earlier folk came of their own free will. They came because they wanted to find a place where they could live their lives, where they could live their culture, where they could live freely and practice their religion. All of that was part of their reason for coming over. Sutherland people came over. And they began to establish their own distinctive communities.

If you come over and look at the map you'll see a few little circles here and there. Pictou Harbor forks out into three rivers. Very imaginatively named: East River, West River, Middle River. When I was growing up we used to have pets. Our dog was called Pup for Puppy. Our cat was called Puss for Pussy. Our budgie was called Budge. Very creative. The tradition continues. So East, West and Middle River. And if you go down along Middle River you'll see places. This map doesn't really include a whole lot of names. But right down along the Middle River there's Millbrook and there's Gairloch. And on a more complete map you would find New Lairg. They established communities there, settled there and that's where they celebrated their life. Early on there began to be a spreading apart of different people, mainly based on religious lines. Presbyterians tended to settle in Pictou County and move over here to the west. Roman Catholics began moving over toward Antigonish. They really established Antigonish and moved from there up through the east into Cape Breton.

Again communities were living peaceably with each other but living apart and practicing their religion. I was talking to someone earlier today and mentioning that the first church to be built in the area was Roman Catholic and was at Erisaig. And again if you look at the map you'll find place names that are very familiar. Moidart, Noidart and Erisaig and Lismore. All these places all up and along. The first Roman Catholic church to be built was in Erisag. A few Roman Catholics who moved on to land further away would walk all the way over and back. on foot, in order to get to their communion, at least on the major holy days. That's a pretty amazing thing when you think that nowadays people will quite often not even walk across the street to get to church. Devotion back in the day is an interesting thing. The Presbyterian church

became very established and churches were popping up left and right and ministers were being called. All Gaelic speaking. But again that divide began to develop there.

When the clearances began the promise of new and better life kept folks coming. And as the clearances began to take place more and more people came over. Word was getting back to Scotland somehow that people were finding that it was worth coming here. And as life was becoming so harsh over in Scotland people began to flock over to Nova Scotia. Even disasters didn't keep people away. In 1807 a group from Farr, Lairg and Rogart, I forget how many people, were lost in a shipwreck. You would think that would have set everyone back. It makes you wonder how many people today, with the worries of terrorism are shying away from flying anywhere. Back then it didn't keep people from boarding ships and making what was at best a rather perilous journey over to a place that they had never seen. They were doing it and they were doing it in great numbers.

And they were doing it to some degree of their own free will. That's what I keep hearing, some people arguing that they were crossing in their own free will. They didn't have to go. But what kind of a choice were people given? Stay here and live in absolute poverty while you watch sheep feeding on the land that you had cleared or go to another country where you can live your life. Yes it's going to be hard work but it's going to be hard work for land that's going to belong to you and not to someone else. So I don't really think there was much of a choice there.

Societies were formed. This was an interesting thing I found in my reading that societies were formed. People wanting to seek a better life in Nova Scotia struggled to put money together to be able to afford to make the crossing. For those who could not put the money together societies developed right here. Thomas Dudgeon is that a familiar name? Thomas Dudgeon from Farr began to lead a campaign to assist Sutherland folk who wished to emigrate and in June of 1819 there was a big meeting at the Meikleferry Inn. Golspie, Loth and Dornoch tenants were on the eve of being evicted and a report stated that upwards of a thousand people attended that meeting. That sounds a little unbelievable to me but the Sutherland and Transatlantic Friendly Association was formed. It was very much a people's movement. People's movements make some people very nervous even today don't they? Governments squirm when people begin to band together and make their voice heard and, from what I read, that was very much what was going on back then. There was much concern that those in power might be very much embarrassed. Estate managers were fearing that a parliamentary inquiry might be set up in reaction to the mounting criticism of the clearances and so that movement needed to be crushed. It was disbanded and Dudgeon was very much discredited but his efforts were not in vain. The people were empowered and they knew how to gather together and they began to band together and they began to raise money and they began to find ways to plan the crossing. It wasn't kind of ‘shooting in the dark’ the way it had been. In 1821-22 369 Sutherland people sailed off to Pictou in the ‘Ocean’ from Leith, the ‘Harmony’ from Aberdeen and the ‘Ruby’ from Aberdeen.

Some unnamed association in Edinburgh and unknown sources in Bengal enabled them to buy hatchets, spades, pickaxes, saws, nails, Gaelic Bibles, yards of tartan and barrels of pork which they would need to get settled. That's a lot more than the ‘Hector’ people had when they got over there. That's an interesting thing. When many of the

earlier settlers were arriving they had nothing. They had absolutely nothing and there was one of the Lieutenant Governors of Nova Scotia who himself footed the bill for an awful lot of what they needed. He was desperately afraid that they would be lost and so he paid their way. John Parr was his name.

So these people made the crossing and it was Dudgeon's Association that had enabled them. It brought whole communities together and they were able to plan and raise funds and organize those departures. They knew what they were looking for and they knew where they would find it. Now again, I don't think that means that they wanted to leave. Not for an instant. Yes, they were going over there and they were going to find better lives. I hear it so often argued that it was a blessing that they were pushed out. Well, I can understand how that could be said but I grew up in Nova Scotia several hundred years later. I grew up hearing and singing songs that made me cry. Songs in Gaelic. Songs in English. Those were people, native Gaelic speakers, native to Nova Scotia who were singing Gaelic Waulking *(Scottish folk)* songs and songs really longing to be home. Two hundred years later I grew up singing songs longing to be home. I who had never left the place where I was born singing songs longing to be home when home was here! Home was here. Longing for the mist-covered mountains. Longing to see the heather on the mountains. All of that. We were talking on Sunday about the links between Canada and here. Well, they're so strong and so strong in Nova Scotia and sometimes it's funny. Nova Scotians come over here and their reaction is that Scotland isn't nearly as Scottish as Nova Scotia. I don't think that's true myself. I don't think that's true at all.

You might not hear a Piper playing in every corner but you don't hear that in Nova Scotia. At least not unless it's summertime. Summertime you hear lots over there. But that longing to be home, even though you know you're going to a better life, you're going to a place where at least on some level you want to go, but you're going because you're being pushed at. You're really being given no other choice. That's a pretty hard pill to swallow.

And so they went over. People from the southern parishes of Sutherland Clyne, Rogart, Dornoch, Golspie, Lough, Lairg were immediately attracted to places like I said Gairloch, Millbrook and New Lairg all through that area. But there were others who I mentioned earlier as well who decided they had already caught wind. Like I say there was communication obviously back and forth. Word was coming as to where there was land and places where you could go and settle. And so there was a group that left Pictou sailed around to Tatamagush (another Mi'kmaq name) to Tatamagush and lots of Longilles were living there. Let me tell you they set sail went to Tatamagush, got off the boat and then walked inland, walked in through the forest inland until they came to Earltown and Earltown was already being prepared for them. A Donald Macintosh and an Angus Sutherland who were both from here in Sutherland had already been there preparing the way. 1813 they had arrived and they began clearing the land and Earltown became one of the great centres of the Church of Scotland, one of the great centres of Gaelic speaking. Even today they have the Earltown Piper's Picnic in the middle of the summer - it's one of their big celebrations and they get together and have a glorious time.

That's just a little kind of thumbnail sketch of the history and the earlier history and connections to Sutherland. Another connection would be Norman Macleod. You're all

familiar with him. He went over to Pictou, stayed there briefly, made his way to St. Anne's where the Gaelic College is and just outside the gate of the college is a memorial to him. From there he set sail and went to New Zealand establishing firm ties between Scotland, Nova Scotia and New Zealand. And there' was a lot of back-and-forth travel certainly between all three - that was in the 1820s. That's just again a little bit of a thumbnail sketch of connections that are very solid and very much put in place.

It's an interesting thing that of the pipe bands in Nova Scotia the most common tartan that's worn is Sutherland, both because of the name but because where people are from. So in Pictou there's the Heatherbell pipe band, the girls pipe band. They wear Sutherland. In Dartmouth - there's the Dartmouth and District pipe band, which when they march down the street as a full pipe band can put 150 pipers on the street. When they compete they break up into grade 2 grade 3 grade 4 and grade 5 because they have all of those levels within that band. And they range in age from 10 years old piping to my age nowadays. Back then they were much more of a younger band but again they all wear Sutherland and Sutherland is very, very strongly present in Nova Scotia.

I'm not a historian I hope some of these things are things that connect with you and if you have any questions I'll try and answer them. But outside of that this is *'A History of the County of Pictou'* which is one of the great books from Pictou. It's an old one. There's a map in here of Pictou county. I'll leave that over here on the table. If anyone would ever like to borrow to peruse it, just give me a call. I'd be glad to share it with you. Two books that I've read over the last couple of months that are brilliant; are this one *'Scots in Canada'* by Jenny Calder - great fun and I was gifted with this one on Sunday (I'd already borrowed a copy) *'After the Hector the Scottish Pioneers of Nova Scotia and Cape Breton 1773-1852'* by Lucille Campy. This is fabulous if you haven't already read it give it a read. And there's lists in here of the different ships and who crossed on them including that oral list from the Hector. Absolutely brilliant and I would recommend them to you.