

Overview of the Newfoundland Mi'kmaq

Introduction

The Mi'kmaq of Ktaqamkuk (Newfoundland-the Big Shore), are part of the great Mi'kmaq Nation that occupy parts of Main, USA; the Maritime Provinces (Nova Scotia, New Brunswick, PEI, and Newfoundland), as well as Quebec. The Mi'kmaq were the first aboriginal group in eastern North America to encounter European newcomers.

The Mi'kmaq are the largest surviving Algonquian speaking aboriginal group in North America. As Mi'kmaq, we share language, cultural, and spiritual characteristics as well as values that identify us ethnically as Mi'kmaq. The Mi'kmaq, historically, were moderately nomadic, and alternated their settlements from seasonal campsites with the changing seasons in response to environmental and social stimuli. The Mi'kmaq share a deep attachment to the land and its resources. As such, the Mi'kmaq oral history, customs, spirituality, songs and traditions reiterate the importance of the land, sea and its resources.

Contemporary Mi'kmaq Communities in Ktaqamkuk

Today our people are located at various places in Newfoundland including:

Flat Bay, St. George's, Port au Port, Indian Head, Corner Brook and Benoit's Cove in the Western region.

Sple'tk (Exploits) First Nations, Glenwood and Gander Bay in Central Region

Historic Mi'kmaq Presence in Ktaqamkuk

The Mi'kmaq believe that we have always used Ktaqamkuk for seasonal resource extraction long before European colonization of Newfoundland. Later during the 18th century our occupation of Ktaqamkuk took on a more year round presence.

Frank Speck (1922:123-124) wrote:

“Throughout Newfoundland the Indians [the Mi'kmaq] refer to their predecessors as ‘Saywedikjk’, the ancients, speaking of them as if they were the first inhabitants of the island...”

In terms of Mi'kmaq travel to Newfoundland, Speck commented on our ancestor's ocean going canoe crossings:

“The route lay between Cape North (of Cape Breton) and cape ray on the southwestern coast of Newfoundland, a distance of sixty-five miles, land being dimly visible in fine weather. This bold journey was ordinarily accomplished in two days they say.”

The chronological record of our presence in Newfoundland, documented by European writers, provides a detailed time line of our peoples' presence in Newfoundland from 1713 to 1800.

Some of the places our people were known to be located or frequenting in Ktaqamkuk prior to Confederation were:

Gander Bay (1857 census)	Grandys Brook (1857 census)
Bay d'Espoir (1857 census)	Bay of Islands (Howley Aft 1860?)
Bay St. George (Captain James Cook 1767; Cormack 1822)	Bonne Bay (Howley Aft 1860?)
Codroy (Cormack 1822)	Clode Sound (Cormack 1822)
Badger Brook (Speck 1922)	Exploits Bay ((1857 census)
Halls Bay (1869, 1874, 1884 census)	Glenwood (McGregor Report, 1908)
Fogo (1798 Captain Crofton Waldegrave)	Canning's Cove (1850, A.E. Penney)
Trinity (1822, Rev. John Walsh)	Burgeo/White Bear Bay (1822 Cormack.)

Mi'kmaq Land and Resource Use in Newfoundland

Mi'kmaq land and resource use in Newfoundland in the 18th and 19th century followed a seasonal cycle of subsistence foraging and commercial trapping. This mode of land use involved alternating between permanent coastal sites and interior hunting camps and trapping grounds. As such, our people were the first to utilize and transverse most of Newfoundland's interior. The first European to travel the interior of Newfoundland outside of the Avalon Peninsula was William Epps Cormack, in 1822, guided by a Mi'kmaq, Sylvester Joe. Cormack engaged Joe as a guide to transverse the interior in the hopes of encountering the disappearing Beothukuk; however, instead they encountered three groups of Mi'kmaq while traveling towards western Newfoundland. These Mi'kmaq were in the interior hunting and trapping and utilizing age old customary travel routes between St. George's Bay, White Bay, and Bay d'Espoir. Cormack also made note of Mi'kmaq land and canoe routes across the island between Bay d'Espoir and Gander Bay.

The following are selected excerpts that give an indication of Mi'kmaq land use at the time, motivation, economy, and seasonal patterns in Ktakamkuk:

1. A 1797 report of Captain Ambrose Crofton:

“...the Foreign Indians always remain near this [St. George’s] Harbour during the winter; that their principle motive, is on account of the great quantity of Eels that are found in Flat bay near St. George’s harbour, and all along the South Shore from Cape Anguille. These Indians have always been on amicable Footing with the two families alluded to and travel overland with their furs annually to Fortune Bay, of the Bay Despair, where they receive power, shot and blanketing in lieu of their furs, which I find trifling owing to their indolence.”

2. Jukes in 1839”

“The Mi’kmaq live chiefly on western side of Nfld., wandering from Fortune Bay to St. George’s to White Bay and Bay of Exploits living in the winter on game and in the summer joining in the fishery, or getting desolutry employment. The number not a hundred families.”

3. Speck 1922:

“Throughout Newfoundland the Indians (Mi’kmaq refer to their predecessors as SAYEWDJKIK, the “Ancients”, speaking of them as though they were the first inhabitants of the Island. Some of the older Micmac-Montagnais (Innu) even claim that the Sayewdjikik antedated the coming of the Beothuk. Ignoring such testimony, I think we may conclude that the term simply refers to the earlier Micmac colonists from the mainland, whose numbers were few and whose isolation rendered them distinct in some respects in culture and possibly in dialect. These people are believed to have been true Micmac and to have had a complete native nomenclature for the prominent places in the island. Some of the older Indians recall hearing about the last of these Sayewdjikik in the person of an old blind woman who died in Sydney many years ago. Although over one hundred years of age, she was conveyed in a canoe by her relatives, at her own request, over a large part of Newfoundland, giving the various lakes, rivers and mountains their proper names according to the ancient terminology...The Sayewdjikik families are said to have become completely merged with the later comers from Cape Breton and Labrador.”

4. Earl of Dunraven 1879:

The Irish Earl of Dunraven visited Ktaqamkuk in 1879, at White Bay, where he was welcomed by one Abraham Joe “.... an active upright man, standing about six feet two inches in his moccasins, and broad and strong in proportion. He had spent nearly all his life in Newfoundland, and knew the interior of the island better than any man living.... Poor Old Abraham Joe was very unhappy about the state of things in Newfoundland. Too much civilization was destroying the island, in his estimation. “Yes, sir,” he said to me one day, “things are very different from what they used to be. Lord! I mind the times when a man might travel from one end of the island to the others and see nobody nowheres. Beavers were plenty then, and there was a good price for fur too; now there ain’t no price, and beavers and otters ain’t plenty like they used to be. Those d - d lumbermen be come up the rivers and

scare the game.... Over this small community and large territory old Abraham Joe ruled after the manner of a feudal lord, settling all little disputes and parceling out the country into hunting grounds for each individual member of his family.”

Mi’kmaq Social Unit-Position of Chief

Traditionally, the basic social unit among the Mi’kmaq was a residential kin-group consisting of a headman (saqamaw), his nuclear family, and some of his married sons and daughters and their families. This extended family could also encompass various other individuals-widowed parents, unmarried brothers, cousins, and other kinfolk in both the matri- and patrilineal lines.” (Prins 1996)

The family is still an important social element in contemporary Mi’kmaq society in Ktaqamkuk. Connections and contact between Mi’kmaq families in different parts of Ktaqamkuk continue to be a central element the unity and cohesiveness of the Ktaqamkuk Mi’kmaq. For example, family kinship connects the Glenwood Mi’kmaq to the Gander Bay Mi’kmaq, the Miawpukek Mi’kmaq at Conne River and the Eskazoni Mi’kmaq at Cape Breton Nova Scotia despite the great differences in geography. The Benois Cove and Corner Brook Mi’kmaq have family connections with the Bay St. George’s Mi’kmaq and vice versa.

The Saqamaw or Chief, as head of extended families and Mi’kmaq communities represents an important position in historic and contemporary Mi’kmaq society.

“ ...among them, each man is his own master and his own protector. They have Sagamores, that is, leaders in war; but their authority is most precarious, if, indeed, that may be called authority to which obedience is in no wise obligatory. The Indians follow them through the persuasion of example or of custom, [14] or of ties of kindred and alliance; sometimes even through a certain authority of power, no doubt.” (Pierre Biard; Jesuit Relations)

Chapell 1813 states that the Mi’kmaq “after boldly launching out to sea in their crazy shallops or canoes...eventually reached St. George’s Bay in safety” where their first act:

“...was to appoint the old Indian. Who had conducted them thither, their Chief in perpetuity, and they next “buried the sword” as a symbol that war had forever ceased between their tribe and the English Nation”

Spirituality-Religion of the Newfoundland Mi’kmaq

Ktaqamkuk Mi’kmaq, as with Mi’kmaq through out eastern Canada and elsewhere, are predominantly Roman Catholic. In 1610, Grand Chief Membertou, head chief of all the

Mi'kmaq, converted to Roman Catholicism. This resulted in the Mi'kmaq Nation as a whole converting to Roman Catholicism.

However, the Roman Catholicism practiced by the Mi'kmaq was and is unique, and comprises elements of traditional spiritualism.

“The are Roman Catholics, but their religious ceremonies, of which they are observant consist of a combination of those of that church and their own primitive ceremonies blended together, to suit their convenience and tastes.” (Cormack 1822)

Harold Prins, 1996 writes: **“Traditionally Mi'kmaqs saw all of creations as imbued with spiritual force they called *mntu*. The greatest force of all was *niskam*, the sun, which they saluted at its rising and setting. Aiming to convert Mikmaqs to Christianity, French missionaries became referring to the Christian god in terms of *niskam*. Gradually the word became equated with the idea of God. In the words of a 17th century Mi'kmaq: “Niscaminou” means our sun, or our God”.**

Today, Roman Catholicism is still an important part of Mi'kmaq spirituality. However, as part of the cultural revival taking place in Mi'kmaq society there is a reversion to many traditional spiritual practices. As such, the sunrise ceremony, pipe ceremony, sweat lodge ceremony are practiced by many Mi'kmaq.

Mi'kmaq Place Names:

The following is from the publication “KIILUSUAQANEY W'KATIKIIN”, compiled by John Hewson, Department of Linguistics, and Memorial University of Newfoundland, in August 1978. Offering the knowledge of Mi'kmaq Elders Matthieu/Matthew Jeddore, Paul Nicholas Jeddore, Nickly/Nigola Jeddore and Piel (Peter Jeddore), all now deceased.

(BL - Burgeo-La Poile; HC - Hermitage-Conne; C - Conne River; FB - Fortune Bay; PB - Placentia Bay; B - Bonavista; E -Exploits; SG - St. George's.

A'KUSÍNJÍ'JK WE'KATIK	CARROL'S HAT (FB)
A'QATAYKIK	HALFWAY MOUNTAIN (E)
AKLASIE'WA'KI'JK	SOUTHWEST GANDER RIVER (B)
AKÍLASIE'WE'KATIK	ENGLISH HARBOUR (FB)
AKÍLASIYE'WA'KIK	GANDER RIVER (B)
AKÍLASIYE'WA'KIK QOSPEM	GANDER LAKE (B)
AMASAMKITKEWEY	LONG RAPIDS (HC)

AMASIPUKWEK	QUILLIER (HC)
ANIAPSKWOJ	ANNIEOPSQUOTCH MOUNTAINS (E)
ANMALI'JEK	ANNIE LAKE (FB)
APÍTA'KWEJITUIKTUK	MOUNT PEYTON (B)
APUTAMKIEJITUEY	JUNIPER COVE (C)
APÍLI'KÍMUJUE'KATIK	HARE HILL (C) AND HARE BAY (BL)
ASOKOMOTAQAN	NOEL PAUL'S STEADY (E)
ATOQWA'SUE'KATIK	TROUT RIVER (SG)
ATTUENEK	ANTHONY'S LAKE (HC)
AWAQAN'JI'JK	LITTLE PORTAGE (HC AND SG)
AWLIEK UNIKAN	HOWLEY'S PORTAGE (E)
E'SE'KATIK	ST. JOSEPH'S COVE (COCK-N-HEN COVE(C))
EKKIANEK	STEPHENSON'S POND (BL)
ELMASTUKWEK	BAY OF ISLANDS (SG)
ELUE'WIE'KATIK	BARCHOIS HARBOUR (C)
EPTEWIKTU'J	BURNT KNAPPS (FB)
EPUNTEKEWEY	CORMACK'S LAKE (E)
EPÍKÍN'PE'K	EBBEGUNBAEG LAKE (BL)
ETLI-UNAQATEJITA'JIK	WING POINT (C)
□LNU EPIJ	INDIAN SIT-DOWN POND (HC)
IILNUE'KWIISAWAY	INDIAN POINT (C)
JA'LUIEK	JOHN LEWIS HILL (HC)
JAKEJUIKUOM	LOBSTER HOUSE LAKE (SG)
JIJUIKATEJUE'KATIK	TWILLICK POND (HC)
JIPU'JI'J	LITTLE RIVER(C)
JIPU'JI'JUEY QOSPEM	LITTLE RIVER POND (C)
JO'MIKELEK	MIGUEL'S BROOK (B)
JO'MIKELJI'JK	MIGUEL'S BROOK (E)

KATALISK SIPU	CODROY RIVER (SG)
KATALISK SIPU	ST. JOSEPH'S COVE (C)
KAWATKWI'KIIN	SPRUCE POND (B)
KAWATKWIKTUK	SPRUCE POINT (C)
KE'KUTEK	TOP POND (BL)
KE'KUTEK	KAEGUDECK LAKE (FB)
KELU'SITEW	GAFF TOPSAIL (E)
KEPAPSKEK	NORRIS ARM (E)
KEPE'K	TICKLE, STRAIGHT (C)
KEPIINKEK	KEPENKECK LAKE (B)
KESKWOTEKEWEY	HARRY'S POND? (SG)
KESKWOTEKEWEY QOSPEM	HARRY1S POND? (SG)
KESKWOTEKEWEY QOSPEM	HARRY1S POND? (SG)
KETUASTUKWEK	GEORGE'S LAKE (SG)
KI'KWESUE'KATIK	MUSKRAT POINT (C)
KIETO'LEK	JEDDORE'S POND (NOT THE RESERVOIR)(HC)
KIILOQONTIEJUE'KATIK	LITTLE GULL BROOK (B)
KIUNIKUIKUOMK	OTTER POINT (C)
KJIPA'T□LIA'SEWY QAPSKUK	BISHOPS FALLS (E)
KLUJJIEWPE'K	CROSS POND (KING GEORGE V LAKE) (E)
KOTALIEK	SPRING WATER POND/COLD SPRING POND (HC)
KSINUKWAQANO'KUOMK	HOSPITAL HILL (FB, PB?)
KTAQAMK	NEWFOUNDLAND
KTAQAMKUK	NEWFOUNDLAND, IN NEWFOUNDLAND
KUKUMIJINAWYNU	FRIAR (HC)
KULKWI'JI'JUE'KATIK	PIG'S HEAD (C)
KUMIJK	BOAT COVE (C)

KUN'TEW NEMLA'TEK	ROCKY POINT (C)
KUN'TEW NIKAN	ROCK PORTAGE, SERPENTINE HILL (HC)
KUN'TEWI'JI'JK	TROUT BROOK
KUN'TEWIK	ROCKY BROOK (C)
KUOW NIKAN	DEAD MAN'S PORTAGE (HC)
KUPIILEK	RICH POND (B)
KUTAPSKU'J	BARACHOIS (C)
KWESAWAMKIAQ	SANDY POINT (SG AND C)
KWESAWATKEK	POINT OF WOODS (HC)
KWETAPET	OX POINT (C)
KWIMUE'KATIK	LOON COVE (C)
K□LO'TEK	CLAUDE POND (FB)
LAPWELK	LA POILE (BL)
LAP□TE'SPE'L	BAY D' ESPOIR (C)
LU'TIK	ROIT HARBOUR/POINT (C)
MA'YEME'GWIK	BURGEO (BL)
MALIA'NEK	SOUTH POND (C)
MALIKE'WJI'JUE'KATIK	LITTLE ROUND POND (HC)
MALIKUJEK	MOLLYGUAJEK LAKE (B)
MAQTEWAPKEK	BLACK ROCK (BL)
MAQTEWEY SIPU	BLACK RIVER (PB)
MAQTUKWEK	HUMBER RIVER (SG)
MASKWIKTUK	BIRCH ISLAND (C)
MEKAPIISK	LONG RANGE MOUNTAINS (SG)
MEKWAYE'KATIK	MIDDLE RIDGE (BL)
MEKWE'JITE'WA'KIK QAPSKUK	RED INDIAN FALLS (E)
MEKWE'JITE'WEY ASKO'PIITI	RED INDIAN LOOKOUT (E)
MEKWEJITE'WA'KIK	NEWFOUNDLAND, RED INDIAN LAND

MEKWE'JITE'WA'KIK	RED INDIAN LAKE (E)
MEKWIISAQJI'JIT	RED CLIFF (FB)
MEKWIISAQJI'JITEWEY QOSPEM	RED CLIFF LAKE (FB)
MEKWISKAJK	TERRA NOVA RIVER (B)
MESKI'K WALNEY	BIG COVE (C)
METOQONIKANЕК	MEDDONEGANNIX LAKE (FB)
METOQWAMKWA'JI'JK	PARTRIDGE POINT (C)
MI'KLIIN	MIQUELON (C)
MIAWPUKWEK	CODROY ROVER (SG) CONNE RIVER (C)
MIAWPUKWEK	CONNE RIVER (C)
MIINIKUPE'K	ISLAND POND (HC)
MIJUA'JI'JUE'KATIK	CHILD BROOK (B)
MIKEL PIIM'TIIN	MIGUEL HILL (E)
MILPE'K	MEELPAEG (BL)
MPIISQA'LPE'K	ROUND POND (C)
MTEWEKĭNATKU'JK	FLAGSTAFF HILL (FB)
MUINAQAN	BERRY HILL (C)
MULINK	MILLTOWN (C)
MULISEK	MORRISVILLE (C)
MĭNIKO'WEY	BIRCH RIND POND (B)
NAJIOQONUK	BURGEO (BL)
NANETEK	NONEDUCK LAKE (FB)
NASUNIKE'JI'JK	RUSHY POND (E)
NEWKTEYPUKUIT	BACHELOR'S POINT (C)
NEWKTIPUKWI'TEK	LONG POINT (SG)
NIIMAQTIIN	NOEL PAUL'S HILL (E)
NIMNOQONE'KATIK	WITCH HAZEL HILLS (HC)
NIWE'KEWEY QOSPEM	DRY POND (SHALLOW POND) (BL)

NQANAQANIHK	GREY RIVER (BL)
NUELPO'LEK	NOEL PAUL'S BROOK (E)
NUJIO'QON	ST. GEORGE'S (SG)
NUJIO'QONIHK	ST. GEORGE'S BAY/RIVER (SG)
NUKAMKIA'JI'JK	SANDY HARBOUR (PB)
NUKAMKIA'JI'JKK	SANDY POND (HC)
OQWATINIPUKWEK	BAY DU NORD (HC AND FB)
PA'QAMIKEKEWEY SIPU	BADGER RIVER (E)
PA'TIILIA'SUIQAPSKUK	PRIEST'S FALLS (HC)
PANUE'JI'JK	LITTLE FLATS (KNAPPS?) (C)
PANUEK	BIG FLATS (KNAPPS?) (C)
PAPKE'K UNIKAN	PORTAGE LAKE/POND (FB)
PAQJUASTUKWEK	CROOKED STILL (B)
PAQJU'PE'K	CROOKED LAKE (HC)
PAQTIISIIMUIKTUK	WOLF RIVER/LAKE (BL)
PAQTIISIIMUIPIIM'TIIN	WOLF RIDGE/MOUNTAIN (BL)
PA'SI'LEK	BRAZIL LAKE (HC)
PASKWE'WA'KIK	BASQUE BROOK (E)
PASTUNKEYWA'KIK	UNITED STATES
PEJIPUKWEK	DEEP COVE (C)
PEJUWE'KATIK	FISH COVE (C)
PEKWATAPAQ	TERRA NOVA LAKE (B)
PEKWATAPAQ	TROUT MOUNTAIN BROOK (E)
PEKWATATEK	TWIN NECK (HC)
PEKWOTAPAQ	BIG COVE (HC)
PETEWIKE'JI'JK	LITTLE BURNT POND (HC)
PETEWIKEK	BURNT POND (HC)
PETEWIKPE'K	BURNT POND (BL)

PIE'L'JA'NEK	PETER JOHN'S MARSH (B)
PIILAMUIPKE'KATIK	MINT BROOK (B)
PIILAWEJUIKTUK	PARTRIDGE ISLAND (HC)
PIISKWA'TAQAN'JI'	PUSHTHROUGH (HC)
PIITEWEYE'KATIK	TEA POND (C)
PIJIPUKWEK	LONG HARBOUR (FB)
PITA'Q QOSEM	LONG POND (NOW JEDDORE LAKE) (HC)
PITA'QJI'JK	LONG POINT (C)
PKAWE'KATIK	CLAY BANK (C)
PLIISANTEK	PLACENTIA
PLUCHIO PAEG	CROSS POND/KING GEORGE V LAKE
PMAQTIIN	MOUNT SYLVESTER (FB)
PTUIKANJI'J	LOG CABIN (SG)
PU'TAYE'KATIK	LLOYD'S POND(LAKE) (E)
PUTOPS	PUDOPS LAKE (HC)
P̄LESTOQ	DEAD WOLF RIVER (B)
P̄LNA'LJI'JEK	BERNARD'S POND (HC)
QA'QAQWEJWE'KATIK	CROW HEAD (C)
QALIPUE'KATIK	DEER LAKE (SG)
QAPSKU'JK	RATTLING FALLS (E)
QAPSKUK	GRAND FALLS (E)
QAPSKUK	VICTORIA LAKE FALLS (E)
QAQSIT P̄M'T̄N	BURNT HILL (BL AND B)
QAQTEK KIIMU'J	BURNT WOODS (C)
QASKUE'KATIK	MCKELL POND (FB)
SALAWEYE'KATIK	SALT POND (C AND B)
SAN'PATISTEK	ST. JOHN ISLAND (FB)
SAPALQEK	THROUGH HILL (HC)

SAPE'WIK	ST. JOSEPH'S (C)
SA'PIE'LEK	ILE RICHE (C)
SAQSK+TEK	CAPE LA HUNE (BL)
SENPIR	ST. PIERRE (ISLAND) (C)
SESOQTE'KIINIHK	SCAFFOLD HILL (B)
SETA'NEWE'KATIK	ST. ANN'S POINT (C)
SIINALK	PORT-AUX-BASQUES (BL)
SINUKWAQANO'KUOMK	HOSPITAL MILL (FB, PB?)
SINUKWAQANO'KUOMK	HOSPITAL MILL (FB, PB?)
SIPKO'P	SHIP COVE/ST. ALBAN'S (C)
SKO'PA'QAN	LOOKOUT MOUNTAIN (HC)
SKUSUIMIINIKU	WEASEL ISLAND (C)
SPL'ETK	EXPLOITS RIVER (E)
STEKSUE'KATIK	STAG LAKE
STEKSWE'KATIK	BAY D' EST BROOK (HC)
SULIA'NEK	SOULIS POND (HC)
SULIEK	SOULIS POND (B)
SULIEWEYE'KATIK	SILVER POND (SG)
TEPAQANASKWE'KATIK	TRAIN/TEAM HILL (C)
TEWNASIK	UPPER BURGEO ESTUARY (BL)
TIIMAQANAPSKWE'KATIK	PIPESTONE POND (HC)
TIIMI'KIINE'KATIK	TEMEEKAN POND (BL)
TIISAWIAQANE'KATIK	TEA POT FALLS (E)
WA'LI'JEK	LONG POND (HC)
WALNAMKIAQ	BEACH COVE (FB)
WAPESK SIPU	WHITE BEAR RIVER (BL)
WAPESKUE'KATIK	WHITE BEAR BAY (BL)
WAPEYK PIIM'TIIN	WHITE HILL (HC)

WEN'JI'KUOMJI'JK	WENJEEGWOMJEESH LAKE (B)
WEN'JU'KSNAME'KATIK	LACE COVE (C)
WEN'JU'KSNANE'KATIK	SHOE HILL RIDGE (FB)
WEN'JUIKJIKAN	ST PIERRE (TOWN) (C)
WESKITUAPITK	LARGE MARSH (C)
WI'KUJ̄MEJUE'KATIK	BITTERN COVE (C)
WIPETIKIIL	TWIN LAKES
WISKIMANE'KATIK	PARTRIDGEBERRY HILL (B)
WJIPENE'KATIK	BAY D' EST (HC)
WLI M̄NIKUK	FOX ISLAND (C)
WLI QOSPEM	GRAND LAKE (SG)
WOLNAPE'K	NORTHERN HARBOUR (SG)
WOWKWISUE'KATIK	FOX RIDGE BROOK (E)
WTA'QAN'JI'JK	LITTLE PADDLE POND (SG)
̄L̄̄MU'JI'JUA'KIK	DOG ISLAND (HC)
̄L̄̄MU'JUEKATIK	DOG POND (NEWTON LAKE) (HC)
̄L̄̄MU'JUEY M̄NIKU	DOG ISLAND (HC)

Some Mi'kmaq place names can even be found on the Avalon Peninsula:
 From the Avalon Peninsula – Description, Indian Names and European Discovery, names
 are in an area between Markland and Brigus Junction, mentioned in Survey of Rocky
 River and Big Barren Brook by J.P. Howley, 1872.

Nu-cool-minni-guloo Gospem

Taboo-minnigu-guloo Gospem

Tseist-minnigu-guloo Gospem

Wagedigul siboo Gospem

Tusem Gospem

Mestigue-gundaly Gospem

Quemo Gospem

Some others also mentioned in The Avalon Peninsula – Description, Indian Names and European Discovery

Wabanna

Pentetanguishene

Suggested readings:

For more information on the history and ethnography of the Newfoundland Mi'kmaq the following selected Biography is recommended.

On The Country, The Micmac of Newfoundland, D. Jackson, Harry Cuff Publications Ltd., St. John's, 1993

Noywa'mkisk, Dorothy Anger, 1988, Bay St. George Regional Indian Band Council, Port au Port, Newfoundland

Newfoundland and its Unthrodde Ways, J.G. Millais, London, Green and Co., 1907

Beothuk and Micmac, Indian notes and Monographs, edited by Frederick W. Hodge (A series of publications relating to the American Aborigines), F.G. Speck, New York-Museum of the American Indian-Heys Foundation, 1922

The Mi'kmaq, Resistance, Accommodation and Cultural Survival; Harald E. L. Prins

“We Fight With Dignity” -Miawpukek Mi'kmaq Quest for Aboriginal Rights in Newfoundland, Professor H.E.L Prins, Papers of the 28th Algonquian Conference, Winnipeg: University of Manitoba Press, 1997'Chronology