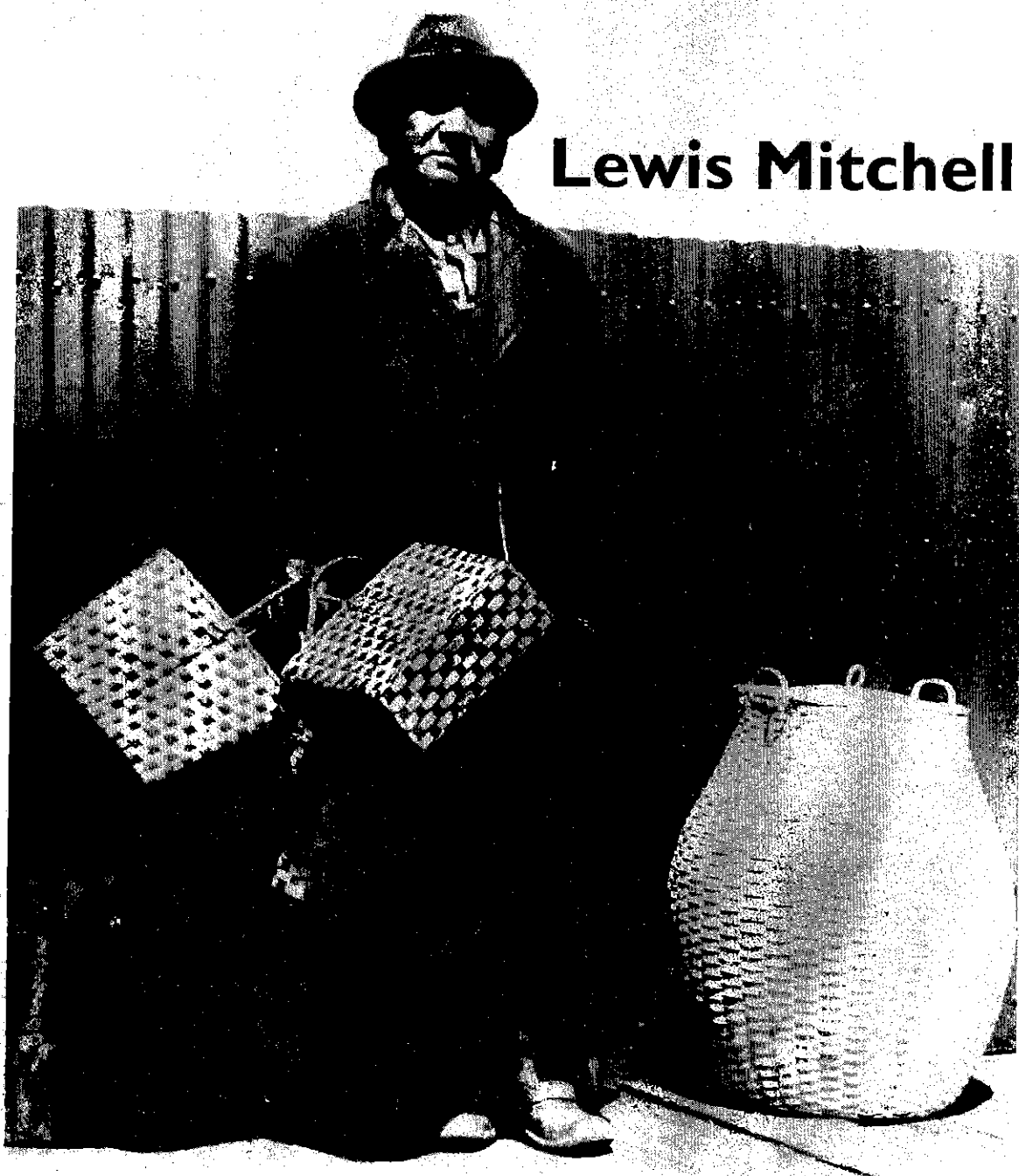


Passamaquoddy at the Turn of the Century

1890 - 1920

Tribal Life and Times in Maine and New Brunswick

Lewis Mitchell



Donald Soctomiah

2002

Passamaquoddy at the Turn of the Century
1890 - 1920
Tribal Life and Times in Maine and New Brunswick

By
Donald Soctomah

With assistance from

Many People Who Love The History
Of The Passamaquoddy People

Funding from the
Maine Humanities Council
Passamaquoddy Tribe of Indian Township

Dedicated to
Lewis Mitchell
(Front photograph)

Born
1847

Died
1930

Speech to the Maine House of Representatives
-Excerpts-

.....Now, in regard to the privilege of hunting, fishing and fowling. In the treaties of 1725, 1794, and the Governor Dummer's treaty of 1727, and in the laws of Massachusetts and Maine at their separation, we were guaranteed the right to hunt and fish forever..... Hunting is the chief dependence for living, and for this reason they cannot break their treaty or the treaty of Falmouth in 1749.

.....State authorized the sale of our Perry woodlot for \$200, now we pay \$1,500 for firewood
.....not even one cent do we ever get for that long strip of land, 1 mile wide by 8 miles long used as payment to build a road through Indian Township

.....Indian agent buying Tribal lands

.....Granger vs. Passamaquoddy, we not only lost the claim on the Island, \$2,500 was paid to Granger from Indian trust fund

.....how many men have become rich from the sale of Passamaquoddy timber

.....how many privileges have been broken; how many of their lands have been taken from them by authority of the State

Now, this plainly shows us how much worse a people of 530 souls are stripped of their whole country, their privileges on which they depend for their living; all the land they claim to own now being only 10 acres. If one or two men in this body were Indians they would fight like braves for their rights.

Lewis Mitchell
of the Passamaquoddy Tribe

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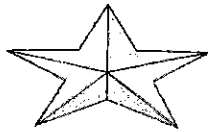
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Preface

We are the stars who sing, we sing with our light. We are the birds of fire, we fly over the sky. Our light is a voice. We make a road for the spirits, for the spirits to pass over. Among us are three hunters who chase a bear. There never was a time when they were not hunting. We look



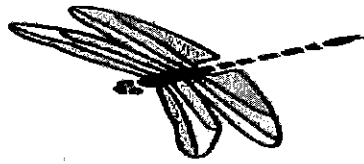
down on the mountains. This is the song of the stars, a Passamaquoddy song.

Material for this book was collected from various sources. Sources included histories from adjacent towns, Wabanaki Tribes, Indian Agent Reports, federal letters & reports, Church reports, Tribal legends, newspapers, diaries, numerous history books and several legal summaries. I have tried to capture most events, hard times, sad times, good times and times of wonder. Unfortunately only a fragment of the total history was recorded, and for that I am sorry. In compiling history, it is impossible to include all events, persons, or things that are important and of interest to all people. I only hope that the manner of reporting these events will be clear and a true rendering to the character of the extraordinary communities in which we live.

The invaluable assistance and contributions of Allison Lola and Suzie Neptune of Pleasant Point and Janet Lola of Indian Township and Micah Pawling, helped make this book possible. Numerous interviews of elderly tribal members were undertaken in both Passamaquoddy communities added a personal component to the stories. The staff at the Calais and Eastport library was also very helpful during the research of this book. Majority of the data was recovered from the Eastport Sentinel and the Calais Advertiser; from binder newspaper books and microfilm for the years 1890 to 1920. The Indian agent reports were reviewed at the University of Maine in Orono at the special collections floor in the Folger Library. Numerous racial terms were used in the 1890 to 1920 newspapers; these terms were not included in this book. The activity occurring at the time is more important because it reflects the changes that were occurring.

The manner in which you interpret and question history from the point of view that it is written, is what will enable you to see clearly a previously biased perception. This book is a starting point, a reference, so it may be expanded to include more segments of Tribal history.

This is a snap shot in time, which reflects a small segment of the life in this era. The Tribal people survived these hard times, as did the Tribal community & our culture and traditions. This is a story of a proud people, the People of the Dawn, the Passamaquoddy, the Skicin.



Passamaquoddy communities still existed at old village sites in Maine at Pleasant Point, Indian Township, Calais, Machias and in Canada at St. Andrews, but it was a harsh existence. The continued pressure for the Calais and Machias tribal lands, from land developers, eventually resulted in it being taken by taxation of the Indian lands. Crowded living conditions, contaminated water wells and malnutrition were the leading causes for the spread of diseases such as smallpox, tuberculosis and a variety of others. The very young and the elders suffered the most because they were the most vulnerable.

Employment opportunities in Washington County were mostly seasonal jobs, such as logging, fishing, blueberry and potato harvesting. On the reservation, jobs were almost non-existent. The making of birch bark and ash baskets provided a source of revenue, if you were able to travel to the summer resorts of the rich. During this period, the railroad, highway and waterlines were constructed, providing short-term employment for some tribal members.

Community life still depended on the harvest of moose and deer from the forest and the annual run of fish on the rivers. The ocean provided porpoise, clams and a variety of fish to feast on. The hunting of whales also occurred during this period of time. No one wanted to depend on the Indian agent's rations of food. The Indian constable tried to keep a peaceful community but he had to deal with the out-of-town bootleggers of alcohol. This was a time of the prohibition of alcohol on Indian lands.

Then wars came, the Spanish-American War, World War I came, and the Passamaquoddy sent young men to battle, even though they could not vote or be considered US citizens. The percentage of Tribal men who fought in these wars was higher than most other towns and cities in the state. These soldiers returned to their communities as heroes, only to be treated as outcasts by members of the surrounding communities.

This era symbolized to non-native researchers as the possible loss of a rich culture and its people. What they did not factor was our strength and instinct for survival, which helped the Passamaquoddy through this period, as it had always done in the past. The cultural hero, Glooscap, told the Passamaquoddy people that he would always protect the Tribe and be there to defend it, so we survived.



1890

- 1890 Fewkes states that the Passamaquoddy have the purest Indian blood in New England
- 1890 Numerous Tribal legends are collected by Fewkes from the Passamaquoddy Tribe
- 1890 Chief Peol Toma dies & friends from Bangor purchase fine headstone for gravesite
- 1890 Indian Agent requests State to build a jail for lawless people from out of town
- 1890 Scarlet rash outbreak in communities kill numerous Passamaquoddy
- 1890 Pleasant Point 74 families, Indian Twp 43, Princeton 5, Calais 8, Machias 8, various 33
- 1890 Indian agent Munson has charges brought against him for mismanagement of funds
- 1890 State Indian policy is assimilating Tribe with whites
- 1890 Passamaquoddy Trust fund expenditure is \$10,097 this year
- 1890 5 families from Pleasant Pt led by LF Francis spent summer at Kennebunk selling crafts
- 1890 A major home improvement project starts at the community level
- 1890 Maine put money in Tribal trust fund for land sold in 1860
- 1890 First successfully recorded songs & speech were of Chief Noel Joseph
- 1890 Passamaquoddy summer village Deer Island in Penobscot Bay selling crafts to tourists

January 1, 1890

Travels of Passamaquoddy

Documents from the early historic period and archaeological evidence going back some 5,000 years indicate that the Indians of Maine have always moved about, exploiting different ecological niches at various seasons of the year. This was the prehistoric pattern and remains largely true today. People leave the reservations to rake blueberries, to gather sweet grass, to take part in the feast of Ste. Anne de Beuprés, to hunt deer, cut brown ash logs, dig potatoes, visit, trade, or simply to travel. The routes, destinations, and modes of travel have varied somewhat over the years, but the pattern of seasonal migrations and fluid communities persists.

January 10, 1890

Indian Agent Report

Agent Munson of Calais has reported to the State Governor and Council an overdrawn balance of \$62.18. The population of the Passamaquoddy Tribe is at 537; and there has been 22 deaths this year. The condition of the Tribe is gradually improving under the influence of the schools. In the case of the charges against Indian Agent Munson of Calais, the State Governor and Council will do nothing. Nothing criminal has been proved in his conduct in heading the affairs of the Tribe, and the matter will be dropped, with the admonition perhaps to use better business methods.

The Origin of The Thunderbird and Other Stories

In a very interesting paper of A. F. Chamberlain, on "The Thunderbird" among the Algonquins, in the American Anthropologist, January 1890, reference is made to the belief in this being among the Passamaquoddy Indians. On my recent visit to Calais, I obtained from Peter Selmore a story of the origin of the Thunderbird, which is different from any mentioned by Leland. This story, I regret to say, I was unable to get on the phonograph. The wind is represented as resisting the Thunderbird. The thunder beings are always trying to kill a big bird to the south. It is said that the wind comes from a great bird, which overspreads all with his wings and darkens the sky. Often when he passes, the glare of the bright sun is ample to blind them. "Black Cat and the Sable" is a story told by Peter Selmore with Noel Joseph, this time it was told into a phonograph. A birch bark picture of this story was drawn by Joseph. The sable had magical powers and his song was heard by black cat miles away beyond hills and mountains. The song was of a very old time. "A Story of Leux", and "How A Medicine Man Was Born and How He Turned Man Into A Tree" are two other stories that was told by these old storytellers onto the wax cylinder.

31 and 33 on the plan of the Township surveyed by WD Davis survey in 1863 on file in the office of the land agent; also 100 acres of land were sold to C A Rolfe of Princeton for \$100. Next meeting is March 5. In 1889, a non-Indian obtained a warranty deed from an Indian (Peol Tomer) living on Nemcass Point. He had been a tribal governor and since that time it has been known as Governor's Point. A year later the State of Maine conveyed this same land to the same non-Indian. It is interesting to note that this man, a prominent citizen of Princeton, was one of the commissioners that settled the Lewy estate and who also obtained other lands on Indian Township.

(The stuff that feeds lawyers is what we're talking about now, basically. In a nutshell, we were told there would be X number of dollars to purchase up to 300,000 acres of land: this could be where we could do all of the things that we talked about that were near and dear to us—hunting and fishing, a chance to practice our cultural life and to sustain our culture—and there were some specific provisions for places like Indian Township where there was alienated land—land that the state and the federal government had turned over to non-Indians after they had taken it away from us, and that was fairly modern stuff—in the 40s and 50s One good example, for example, there was a prisoner of war camp here at Indian Township in the 1940s—a German prisoner camp. When it was all done and the camp was dismantled, somehow this property ended up in non-Indian hands and it's right in the middle of our reservation. And where we're sitting was another good example. Captain Lewey lived on an island out here in the St. Croix River and when he died, the state just divided his assets, including this property assuming that he owned it when, in fact, we all own our land communally. There are no private owners of Passamaquoddy land. We own the land together. But the state, to their way of thinking was, it must belong to somebody, so they parceled it out and, again, over time it ended up in non-Indian hands. And so, at the end of the settlement, we would have had a land base, we would have had a way to hunt and fish and do all of the things that we hold near and dear—a place to raise our children and future generations in the way we think appropriate. I mean that was pretty much it in a nutshell. All of that other stuff that we're talking about now—the little dots and the little t's and the little i's—I call it lawyer food—was done in the back rooms and I can guarantee you it was not approved by the general mass of the tribal. WN)

February 5, 1890 -

Language Preservation

It is proposed to preserve the language of Passamaquoddy Tribe by means of the phonograph. Mrs. W. W. Brown of Calais is in correspondence with the Massachusetts Society that has instituted the project. She is also collecting traditional stories of the Tribe.

(The language of our community is the very heart and soul of my people and that makes us a unique people. Being a member of the Passamaquoddy Tribe, I have seen how valuable it is to express our voice in our Native tongue, the true first language of Maine. This a time when we should be appreciating the diversity of the Human Race and it's impact on Maine. Why should we work backwards and say English is the only important language? The history of the State is written through the eyes of the English and does not accurately reflect the "true" Maine. Look at it from the eyes of a person who speaks another language or has a different culture. DS)

Mountain Lion Sighted- A large animal of a dark color crossed the Eastport/Calais road in S. Robbinston last Saturday afternoon just in advance of two Passamaquoddy Indians. When the creature saw them, its growls are said to have been terrific. The Indians say they never saw anything like it before, its tracks were large, and in place it leaped 15 to 20 feet at a single bound.

Died at Pleasant Point: Martha Nicholas aged 45 years.

Whooping cough has made its appearance among the children

and I have come to marry you." He asked her to go to the mountain with him, but it is a long way. "I cannot walk so far," she said. "I did not ask you to walk," he answered. "I will carry you."

So he sat her upon his shoulder, and went away with her to Katahdin. The entrance to the mountain was in its side between some rocks where it could not be easily found. The Spirit of Katahdin took her within the mountain past the rocks and there she lived with him very happily.

After a few years, Red Rose gave birth to a little boy and a little girl. As the years passed, Red Rose began to grow homesick. "I wish that I could go home," she said one day. "You shall have your wish," answered the Spirit of Katahdin. He gave her some medicine that made her once more young and beautiful. As a parting gift he said that whenever his daughter passed her hand over her lips, the words would come true, and whatever his son pointed a finger at would die.

So Red Rose went home to her Tribe by the great waters of the Passamaquoddy Bay. She took the children with her to meet their Passamaquoddy family. When they reached home it was a time of famine. There was nothing to eat in the wigwams; there was no game in the woods; there were no fish in the river or lakes. Everyone was sad. Red Rose felt sad also, but the little girl passed her hand over her mouth and said that there was game in the woods. At once the woods were full of game. The little boy pointed his finger at the deer and it fell dead. Then he pointed at a moose and it fell dead. He happened to point at a tribal member and he too fell dead. Then the little girl passed her hand over her mouth and said that the lakes and rivers were full of eels. Then they were full of eels, and there was a great deal to eat. Everyone was happy, and there was no more famine. Over the years the tribes from the east attacked the Passamaquoddy. The spirit of Katahdin came and gave the Passamaquoddy people, a magic bow. Arrows shot out from it in every direction, and every arrow killed an enemy. The other tribe was frightened and fled. Katahdin also gave Red Rose more medicine so that every 100 years she becomes young and beautiful again. Every 100 years she comes back to visit the Passamaquoddy, and she is very, very beautiful indeed. It is said among the Elderly of the Tribe that many grandparents saw Red Rose when she came on the last century visit. For a long time Natives were afraid to go up to the top of Mount Katahdin for they may meet the Spirit of the Mountain, who dwells in its heart beyond the secret stone portals. *(We have lived on this land since time immemorial, our relationship with the forces of nature related to our views of our creation. In our oral history, both Wabanaki man and woman were created from the tree, which we made our baskets from. So our origins come from the forest, our spirits are carried to the heavens by the eagles; our spiritual helpers are the animal's spirits. Our very existence depended on the relationship we had with the forces of nature, any disruption of this relationship would result in the loss of life and loss of spirituality. DS)*

July 2, 1890 -

Baseball

The Eastport Quoddy Baseball Team has decided to play their team on July 4th. Players include Sopiell as catcher, and a few other tribal members from Pleasant Point. The Quoddies have had little practice this year, but expect to put up a good game.

July 9, 1890 -

The Fourth In Eastport

July 4th celebration parade included a squad of mounted Indians in war paint and loud in threats and ugly demonstration came in 6th place winning \$2. In the canoe race, 3 entries were placed, each canoe paddled by two Indians. The Flying Yankee took the first prize of \$3, and the other, \$2. In the foot race of 200 yards, a Pleasant Point Indian came in second winning \$2. Quoddy Baseball team, with Sopiell from Pleasant Point, has been the champion of Washington County for 15 years, and they played the Calais team. Sopiell was the catcher and batted third. Quoddy won 7 to 3.

(William Neptune, my grandfather, he owned a big black horse and he would ride it in the July 4th parade in Eastport and the horse would trot sideward when the band played its music, he always won

first prize in the parade. People would call him "Socis" that was the family name. John Neptune was his father, a medicine man and Susan Mercier. MN)

Mother Superior of the Sisters of Mercy arrived in Eastport last Thursday from Portland. She will spend a couple of weeks at Pleasant Point with the two Sisters who are in charge of the mission there.

July 16, 1890 - Picnic Time

The picnic season has come, and both old and young are enjoying its pleasures. There have been picnics at Leighton's Point, Pleasant Point, and Kendalls Head last week. Many steamships are coming into Eastport; Passamaquoddy Bay is now the leading luxury region of the East Coast.

July 23, 1890 - Picturesque

In all Quoddy, with its wide range of charming picturesque points... Looking across the Cobscook River and beyond Eastport's long toll bridge, the Indian village at Pleasant Point, the home of the greater portion of the Passamaquoddy Tribe, shows a picturesque and historic settlement on the shores of the St. Croix.

July 30, 1890 - Cutler News

A New York syndicate purchased 2,000 acres around the village of Cutler to build a summer resort. Much of it is primeval forest. It is quite near the old Norsemen Wall, said to be built by Norsemen centuries before the time of Columbus.

(The Cutler area was known as the "Land of the Fat Moose" a very important area for the tribe. On the west side of Cutler is the Machias Bay, it is here that hundreds of petroglyphs rock carvings are exposed on the ledges with some dating back over 6,000 years and the last one here is dated 400 years old, this one is of a European ship. DS)

July 30, 1890 - Basket Sales

A delegation of the Passamaquoddy Tribe is always in waiting at the Eastport wharf for the departure of westbound steamers, with full stocks of baskets and other articles of their own manufacture, and seems to make good sales.

(Mariah Dana, my grandmother and Auntie Vincent Soctomah and my mother Irene Dana all helped form my outlook on basket making. I watched them when I was young and I would pick up scrap ash strips and play with it. I guess it just came natural, the interest in baskets. I really started making baskets when I got married to Moses Neptune, he would make baskets and sell them so I did too. MNP)

July 30, 1890 - Lubec News

Opening of Ne-mat-ta-no Hotel and offers excursions to St. Andrews Bay and to Passamaquoddy Indians settlement. Boats leave encampment wharf Thursday.

August 6, 1890 - Eastport News

The Eastport Water Company has decided to go to Boyden Lake, Perry, for a water supply. It will take about two months to lay the pipes and complete the construction. Boyden Lake will give an unlimited supply of good water all the time.

August 6, 1890 - Pleasant Point News

Dead - August 26, Mary Ann Joseph, aged 17 years, daughter of Tomah Joseph, ex- representative of the Passamaquoddy Indians.

September 10, 1890 -

Dennysville News

Allan Family Reunion

We may here remark of Col. John Allan of the Revolutionary War, who would now be called Indian agent of all Indians east of the Penobscot River, but at a time when fraud in that department was unknown, and when agents felt themselves responsible for the promises of the government, as may be seen by the fact that Col. Allan had his two sons, William and Mark, stay for the fulfillment of the government's promises to provide for blankets and ammunition.

(A reunion of the Allan family took place in Augusta at the 2001 Legislature during the honoring of Col. Allan on May 1st, over 50 descendants attended the session as I dedicated this day as a day of his remembrance and to the paperwork which he gave to Chief Neptune. This paperwork turned out to be letters from George Washington, Continental Congress, treaties and other communications, this was the foundation used for the Land Claims Settlement Act and federal recognition. DS)

September 17, 1890 -

Summer Travel

Quite a delegation of returning summer visitors arrived from Bar Harbor by the Winthrop boat Monday; women of quiet, modest demeanor with touches of fashion about their traveling outfit, and sturdy looking men. They shared evidence altars in their familiarity without the one language. It is getting to be fashionable to bring back from seaside well-browned complexions as evidence of summer outing and this they had in perfection. Doubtless they had good times as usual. No member of the politician families at Mount Desert Island could boast of purer American blood than they and they enjoy an unusual advantage for visitors at a pleasure resort in bringing back more money than they carried away. Friends were on the wharf to meet them, but the young people were not quite as demonstrative in their greetings as is usual on similar occasions. Doubtless on their homes at Pleasant Point the events of the summer will be talked over in their own quiet way and plans made for another season much as they will be in stately houses on Beacon Street and Fifth Avenue.

September 24, 1890 -

Water Company Work

Mr. Lookwood has engaged 25 Pleasant Point Indian men as a part of his force of workers on the waterworks extension; they are an able looking lot of men.

September 24, 1890 -

Sopiel's Photograph

There have been some recently made excellent large photographs of Sopiel, the famous catcher for the Eastport Quoddies. He is said to be the finest looking Indian in the Passamaquoddy Tribe, but best of all, he bears a character that would be an ornament to any consistent member of a YMCA.

October 1, 1890 -

Toll Bridge

The lease of the Eastport toll bridge for the year was ending. On November 1, 1891, it will be sold at public auction.

October 8, 1890 -

Election Time

At the election held last week at Pleasant Point, there was a red-hot contest for Governor and Delegate to the Legislature. Newell Francis and Toma Dana were candidates for Governor and Newell S. Francis and Lewis Mitchell candidates for Delegate to the Legislature. A large number of Indians came from Lewey's Island (Indian Township) to be present on election day, probably to take part in the good cheer furnished by the candidates, as they are not allowed to vote, having regulations on their choice for officers at an election previously held at their own village. The following candidates were elected: Newell Francis, Governor; Joseph Selmore, Lieutenant Governor; Newell S. Francis, Delegate to the Legislature.

October 15, 1890 -**Local News**

Newell Francis, Gov. elect and Newell S. Francis, Representative elect, of the Passamaquoddy Indians, were in Eastport yesterday.

Nellie Eaton is discharging a cargo of 150 tons of water pipe at Union Wharf for the Eastport Water Company.

The Francis family is leading at the election recently held, Newell Francis was elected Governor and Newell S. Francis Delegate to the Legislature by the Passamaquoddy Tribe; the Penobscot Tribe elected Joseph Francis, Governor and Francis Sockalexis, Lieutenant Governor.

October 22, 1890 -**Calais Cotton Mill**

The St. Croix Cotton Mill was shut down yesterday, even the machine shop. No work, no cotton, the decision as to dyes from the VATS killing fish in the river, the approach of the expiration of the term 10 years of exemption from taxation are variously assigned for the suspension. But the mill will be running again in a few days.

(The people down river of a pollution violation would agree to this question, How do you draw tourists to a state to enjoy the water and fish when we tell our children don't eat the fish you catch because they're so laced with PCBs, dioxin & mercury, & other chemicals probably? Will the state's tourism slogan be Maine: the way life should be--but don't eat the fish? Or Come to Maine: Enjoy our rivers, lakes, and bays--but don't eat the fish? It's time we take a stand for the great waters of Maine. DS)

October 22, 1890 -**Run Away Horse & Buggy with Lewy Francis**

A horse and truck wagon owned by Lewy Francis of Pleasant Point and driven by a young Indian who was under the influence of liquor met with an accident last Saturday afternoon, by which the horse was killed and the wagon badly smashed. The wagon was well loaded with coal, windows sashes, grocery supplies, etc., and was on the way to the Point, but when just on the top of the hill near "McFall's row," the horse went out of the road and into the gutter, and in the smash-up he received a wound from a broken shaft, from which he died.

The Eastport Water Co. with their additional supply of water from the new reservoir is furnishing an abundance of good water. The EWC have about 100 men at work laying pipe on the line to Boyden's Lake. Mr. Lockwood, who has charge of the work, anticipates very little blasting and good weather.

Fish - The quantity and size of the fish caught in the harbor close to the wharves this fall is something unusual. Cod and Pollack, 11 pounds.

October 29, 1890 -**Local**

Died at Pleasant Point, Perry; October 17, Mary Francis aged 90 years.

November 12, 1890 -**Water Company Work**

The steel pipe for the EWC, which is to be laid across the toll bridge, arrived on the NY steamer last Thursday. The bridge is 1260 feet long, and it will cost about \$2,000 to lay the pipe across it. The EWC have been delayed some the past week on the pipe laying operations in Perry, for want of pipe. A vessel with the needed pipe is ashore just inside Gleason Point. The ship Emma McAdams, after discharging part of her cargo of water pipe here last week, started for Little River, Perry, in tow of a tug, where the balance was to be delivered. In entering the river, she grounded on the mussel beds, just to the east of the

"Old Hogan," and in consequence of the low run of the tide, has remained since Wednesday. It was expected she would float off today as the tides have come up considerably.

November 19, 1890 - Water Company Work - EWC

A large force of men is at work in the trenches, the representative of sunny Italy and those of the Passamaquoddy Tribe delving together. Of the latter, 75 (Indians) are employed and it is pleasant to learn that the Indians are not behind the exiles (Italian) from the shores of the Mediterranean in the quality of their work. On the way homeward, we saw picturesque groups of both nationalities at the wayside, partaking their noonday meal.

(The hard working tribal members would have smiled each minute of the day if they knew that 100 years later their descendants were the owners of this water company. DS)

November 26, 1890 - Old News of Rev. Kellog

Robinson Palmer writes - The inhabitants of Perry rose in January 1821, by subscription \$300 for the Massachusetts Missionary Society. The following summer, said society sent the Rev. Elijah Kellog as a missionary to Perry. He preached 8 summers in succession and organized the First Congregational Church of Perry. In 1829, Rev. Bennet Roberts was settled as pastor over said church, and Mr. Kellog as teacher of Passamaquoddy Indians.

Washington County in the Rebellion War

Number of soldiers furnished for the army during war: Indian Township, 8, Perry, 11.

Eastport Water Company suspended work after this week until springtime, on account of the approach of cold and stormy weather. The pipe has been laid to a point a little beyond the head of Tide Bridge, near Paul Walton place and within a mile of the pumping station. Operations will resume early in the spring and the connection soon made with the station at Leighton's mill.

December 10, 1890 - Ship Named After Tribal Chief

50 years ago, Daniel Kilby was owner of a schooner, which he named Governor Francis out of respect to John Francis, the old chief of the Passamaquoddy Tribe, who died in 1834, supposed to be nearly 100 years old. The schooner met a severe storm off Cape Cod and sunk.

December 31, 1890 - Local

Died in Princeton, December 18, Sabattis Francis aged 23 years.

A CONTRIBUTION TO PASSAMAQUODDY FOLKLORE

December 1890

The study of aboriginal folklore cannot reach its highest scientific value until some method is adopted by means of which an accurate record of the stories can be obtained and preserved. In observations on the traditions of the Indian tribes, the tendency of the listener to add his own thoughts or interpretations is very great. Moreover, no two Indians tell the same story alike. These are sources of error, which cannot be eliminated, but by giving the exact words of the speaker it is possible to do away with the errors of the translator.

I believe that the memory of Indians for the details of a story is often better than that of white men. There may be a reason for this, in their custom of memorizing their rituals, stories, and legends. The Kaklah, a Zuni ritual, for instance, which is recited by the priest once in four years, takes several hours to repeat. What white man can repeat from memory a history of equal length after so long an interval?

Present methods of recording Indian languages are not wholly satisfactory. It is very unlikely that persons will adopt the same spelling of a word never heard before. Many inflections, accents, and peculiarities of Indian languages are difficult to reduce to writing. Conventional signs and additional characters have been employed for this purpose, the use of which is open to objections. There is need of some better method by which observations can be recorded. The difficulties besetting the path of the linguist can be measure obviated by the employment of the phonograph, by the aid of which the languages of our aborigines can be permanently perpetuated. As a means of preserving the songs and tales of races, which are fast becoming extinct, it is, I believe, destined to play an important part in future researches.

In order to make experiments, with a view of employing this I spent several days at Calais, while collecting traditions with the phonograph, and also visited Pleasant Point, where I made the acquaintance of some of the most prominent Indians, including the Tribal Governor. Most of them speak English very well, and are ready to grant their assistance in preserving their old stories and customs. The younger members of the tribe are able to read and write, and are acquainted with the ordinary branches of knowledge as taught in our common schools. I should judge from my own observations that the language is rapidly dying out. The white women who have married into the tribe have generally acquired the language more or less perfectly. In their daily activity with each other, Indians make use of their own language.

In taking these records with the phonograph I had an interesting experience. The first time I met Noel Josephs, I greeted him after the Zuni fashion. I raised my hand to his mouth, and inhaled from it. He followed in identically the same manner in which a Zuni Indian would respond. I asked him what it meant. He said that it was a way of showing friendship. He remembered that, when he was a boy, a similar mode of greeting was common among Indians. Mrs. Brown recalled having seen a similar ceremony after she was received into the tribe. The meaning of this similarity I leave to others to conjecture. In a legend mentioned by Mrs. Brown concerning a game of "All-tes-teg-enuk," played by a youth against an old man, the latter, which has magic power, has several times regained his youth by inhaling the breath of his young opponent.

THE SNAKE DANCE

The Passamaquoddies, no doubt, in old times, had many dances, sacred and secular. Some of these were very different from what they now are, and in consequence it is not easy to recognize their meaning. Indians declare that in their youth dances were much more common. Possibly some of these will never be danced again. That the Micmacs, neighbors of the Passamaquoddies, had dances, in which elaborate masks were worn, seems to be indicated by pictographs found on the rocks in Nova Scotia. Mrs. Brown has in her possession a headband made of silver, similar to those worn in ancient times on festive occasions, and probably at dances. It was not necessarily a badge of a chief. In excavations made at East Machias, an Indian was found with a copper headband and the remnant of a woven tiara. These relics are now in the hands of Dr. Sheehan, of Edmunds, Maine. Copper headbands have repeatedly been found on the skulls of Mound Indians. When a boy, I myself was present at the work of excavating an Indian burial place on the banks of Charles River, near the end of Maple Street, Watertown. With one of these skeletons a turtle shell was found, which was possibly an old Indian rattle.

One of the most interesting of the selections mentioned is the Song of the Snake Dance, No. 8. Although the ceremonial element has now disappeared from this song, it may be presumed that it originally had a religious importance similar to that of the Snake Dances of the Southwest, since the extent of the worship of the snake among North American Indians is known. The Micmacs, having been performed by them during the past year, also celebrate the same dance. In both nations, it is generally united with other dances, and seems to be an appendage to the more formal ones.

The general impression among the Passamaquoddies is that this dance never had a sacred character. The name is said to have been derived from the sinuous course of the chain of dancers, and from its resemblance to the motion of a snake. While there is nothing to prove that it is a remnant of ancient snake worship, still it is natural to presume that such is really the case. There are several tales relating to the manner in which men were turned into rattlesnakes, and how the noise of the rattlesnake

has its lineal descendant in the rattles of the dances. The Indians told me of several songs used for snake dances, but in those, which were sung, I think I detected the same music, and am confident that the words as given occur in most of them. The discord at the end of the first line is also a feature of the snake dances, which I have heard. The dance is performed at weddings and other festive occasions. It is not used alone, but only with others, and, as I am told, is employed at all times of festival.

Snake Song: The words of the first strain are as follows: - *Way ho yarhnie, way ho yarhnie.*

The words of the second strain are as follows: - I myself have never witnessed the snake dance. The description, which follows, was obtained from Mrs. Brown, who has seen it performed twice, as well as from Peter Selmore, Noel Joseph, and other Indians who have frequently taken part in it. The song was recorded on the phonograph from the lips of Joseph, who is recognized by the Indians themselves as one competent to sing the song. Joseph told me that he remembered when this and other dances took place in a large wigwam made of bark. *Hew nay ie hah, hew na y ie hah, hew na y ie hah,*

Hew nay ie hah, hew na y ie hah, hew nay ie hah.

When the strain changes from the first to the second, the words ho yar'h nie becomes a discord like noyah.

The conjurer sings the first part of the song alone, as he moves about the room in search of the snake. In the second part all in the chain of dancers join in with him in the song. The description of the song in Passamaquoddy, including the invitation to take part in the dance, is given on the first part of the cylinder. Calls to the assembly to join in the dance are interpolated in the second strain.

Way ho yah-nie, way ho yahnie, way ho yahnie, way ho yahnie, way ho yah-nie, way ho-yah.

Hewna-yiehah, hew na-yiehah, hew nayie hah, hew nayie hah, hew nayie hah.

The leader or singer, whom we may call the master of the ceremony, begins the dance by moving about the room in a stooping posture, shaking in the hand a rattle made of horn, beating the room, either seeking the snake or inciting the on-lookers to take part, meanwhile singing the first part of the song recorded on the phonograph. Then he goes to the middle of the room, and, calling out one after another of the auditors, seizes his hands. The 2 participants dance around the room together. Then another person grasps the hands of the first, and others join until there is a continuous line of men and women, alternate members of the chain facing in opposite directions, and all grasping each other's hands. The chain then coils back and forth and round the room, and at last forms a closely pressed spiral, tightly coiled together, with the leader in the middle. At first the dancers have their bodies bent over in a stooping attitude, but as the dance goes on and the excitement increases they rise to an erect posture, especially as near the end they coil around the leader with the horn rattles, who is concealed from sight by the dancers. They call on the spectators to follow them, with loud calls mingled with the music; these cries now become louder and more boisterous, and the coil rapidly unwinds, moving more and more quickly, until some one of the dancers, being unable to keep up, slips and falls. Then the chain is broken, and all, with loud shouts, often dripping with perspiration, return to their seats.

1891

1891 Nicola Peter Dana builds a fancy canoe for his son Francis, and uses it at Frenchman Bay

1891 Indian brass band continues training

1891 Tribal representative to Maine Legislature is Newell Francis

January 1, 1891

Indian Agent Report

Munson, agent in Calais for the Passamaquoddy Tribe, has submitted his report to the Maine Governor and his Council, from which it appears to appropriate the totals for the year of \$7,4401 and expenditures of \$7,671. The population of the Tribe is 523. The deaths this year number 27 and there was a large amount of sickness, la grippe having left many old people in ill health. The public buildings at Pleasant Point are in bad condition and an appropriation for repair is advised. A marked improvement in the education of the Tribe.