

PENOBSCOT CHIEFS AND GOVERNORS FROM EARLIEST TIMES.

1. Bashaba – First mention of him is from report of David Ingram, a shipwrecked English sailor, who speaks of him as being the Head Chief of “Norumbega” a confederation of seven or eight Indian Nations with its capital or chief town at “arembee” which probably was situated where the city of Brewer now is. This was in 1568. Champlain met Bashaba at this same place in 1604. Bashaba was killed in the war with the Miemaes which started in 1606 and raged until after his death about 1615.
2. Astieou, son of Bashaba - succeeded him, although we know little more of him than his name. He was doubtless also killed in the war or else died in the terrible pestilence that followed. The only thing that stopped the Miemaes in their drive westward, (they penetrated at one time as far as Massachusetts) was the Smallpox epidemic that swept northern New England in 1632 to 1634. These two epidemics, that of 1617 and that of 1632 probably cut the Indian population of Maine in half. The most conservative estimated of the Indian population of Maine at the coming of the white men place it as high as 40,000 and it quite likely numbered many more.
3. Madoekawando (or as the French called him, Mahtahquanto) - The first we hear of him is in 1669 when he was described as Chief of the Pentagoets living at Bagaduce (modern Castine) near the mouth of the Penobscot River. He probably died in October 1698. He doubtless had several children although the only one we know of for certain is his daughter who was baptized with the French name of Mathilde. She was the daughter who married the French Baron Jean d'Abbadie de St. Castin. Many of the present living members of the Penobscot tribe descend from Madoekawando through his daughter and Baron Castine, including, but not confined to, the Atteans.
4. Wenonganet I – The name of Wenonganet, spelled in many different ways, first appears in treaties and council in 1701 and last in 1727. Wenonganet I was cousin and successor of Madoekawando and probably died about 1725 when he was succeeded by another relative:
5. Wenonganet II - who lived for a short time, for the last record we have of him is the Treaty of 1727.
6. Lolon Saguarrab – Official papers show him to have been a great warrior, a greater diplomat, and an executive of ability. He had tireless energy. In council he once said that that summer he had been from Penobscot to Boston, then home and up to Quebec, from Quebec back to Penobscot again and so to Boston, having had but three days in the whole summer with his family. He definitely appears in records as late as 1751 and may have been living as late as 1760. In 1757 two sons of his died of smallpox and it is not certain whether or not he left descendents, although the name of Lola or Lolar still exists in the tribe.

7. John Attean, (called "Bagamore John") – Very little is known of him other than the fact that he is mentioned in the "History of Penobscot County" as the grandfather of Governor John Attean, born 1778 and died May 14, 1858.

8. Joseph Orono (the blue-eyed chief) – Probably no Chief of the Penobscot Tribe has attracted so much attention as Orono and none is so hard to learn about. He appears suddenly on the scene of history about 1760 with no recorded background, and already an old man, assumes leadership of the tribe through the most critical period in its history. Mystery surrounded him even in his own lifetime and his light hair and blue eyes gave rise to stories of his being a white child stolen by the Indians. General Knox, after seeing him in 1784, wrote that he was "an old man, half Indian and half French, of the Castine breed." Orono himself told Captain Joseph Mansell that his mother was half French and half Indian and that his father was French. This would seem to indicate that he was the son of one of Castine's daughters and thus a great-grandson of Madoekawando. He died Feb. 5, 1801 and was claimed to have been 110 to 113 years old. This would carry his year of birth back to 1688 or 1691 depending on which age you accept. Most authorities however reject both of these estimated ages. Baron Castine was married in 1688 and seems to have three or four children of record. I have found the record of marriage of one of Castine's daughters in 1707, so it would seem that 1708 would be the earliest date that a grandson of Castine could have been born. Orono would then have been about 93 years old when he died, and this would fit the facts as we know them.

9. Attean Elmut - Since Joseph Orono's son was dead and the tribe did not want any of his grandsons as Chief, or Governor as they now termed their rulers, a period of several years passed after the old Chief's death in 1801. It was customary to wait at least one year after the death of the chief before choosing a new one, but Orono had been a leader of such marked ability and was so loved and revered by the whole Penobscot Nation that it seemed for a while that no one could ever fill his position. Finally, according to the historian Williamson who was well acquainted with the tribe, they elected Attean Elmut, son of Sagamore John Attean, about the year 1806. He must have died in 1809 for on a receipt for supplies delivered to the tribe dated November 20, 1810 was signed by a new Governor:

10. Joseph Lolan or Lola who lived only three years.

11. John Attean was inaugurated Governor for life on September 19, 1816 with John Neptune as Lieutenant-Governor. John Attean was born in 1778 and died May 14, 1858. Lieut.-Gov. John Neptune was born July 27, 1767 and died May 8, 1865 and was probably the son of Colonel John Neptune Lt.-Governor under Gov. Joseph Orono. These two men were born of families that had always held high rank in the tribe. Attean was a direct descendant of Madoekawando and of Castine and therefore a close blood relative of Joseph Orono, he was the son of a Governor and grandson of a High Chief. Neptune was son of a Lt. Governor and was descended from a younger branch of the Passamaquoddy Neptunes who furnished Chiefs and Governors for that tribe for a period of over six generations from father to son in direct hereditary succession. By the time of

his election as Lt. Governor however John Neptune's family had become thoroughly assimilated into the Penobscot tribe.

Attean and Neptune had differences between themselves that in time embroiled the tribe and split it into two rival political factions. The reasons for this split are too involved to detail here but may be found in Mrs. Eckstorm's biography of John Neptune. The feud in time became bitter and although John Attean and John Neptune made up their differences, the tribe could not and a disaffected faction decided to depose their Governor and Lt. Governor and elect new ones. After they had consulted with the chief men and Councils of the Passamaquoddy and Malecite Tribes and invited delegations of those tribes to Oldtown to set in concert in deposing the Penobscot officers as they had so acted to elect them 22 years before. It was in those days the custom when new chiefs of any of the confederated tribes were elected all the tribes participated. It was thus that on Friday, August 31, 1838 the New Party elected as their first Governor Tomer Soekalexis and as their first Lt. Governor Attean Orson.

It was thus that the two political parties were formed. The followers of Attean and Neptune refused to acknowledge the newly elected men as their leaders and firmly adhered to the old leaders of the tribe. It was from this that they were called the Old Party.

The Old Party men maintained that Attean and Neptune had been elected according to the ancient custom of the tribe "for life." The New Party men just as stoutly maintained that Attean and Neptune had forfeited their rights to their offices by their actions, and thus the tribe had the right, and yes the duty, to get rid of them and elect new ones. Several times the Legislature tried to get the tribe to adjust their differences, but in vain. On the death of John Attean in 1858, the Old Party promptly chose his son Joseph Attean his successor, and he was duly inaugurated by them, according to ancient Penobscot custom, for life. On the death of Lt. Governor John Neptune in 1865 his son Saul Neptune was named Lt. Governor in his stead by the Old Party. The New Party Governor Tomer Soekaleis died at the age of 68 years on Sept. 30, 1870, and on Jan. 12, 1874 Attean Orson the New Party Lt. Governor died. Since Joseph Attean was drowned in 1870 and the first Old Party Governor we have after this date was elected in Sept. 1874, we are probably missing at least two governors in our list, an Old Party man elected in 1871 and 1873 and New Party governors for 1870 and 1874. I am assuming that after the yearly alternating elections went into effect in 1865, the two parties simply chose the men every other year that they each acknowledged as governor, namely Joseph Attean for the Old Party and Tomer Soekalexis for the New.

12. Joseph Attean – Elected by the Old Party in 1858 to succeed his father. He died in 1870. John Neptune Lt. to 1865 and Saul Neptune thereafter.

13. Tomer Soekalexis – Elected New Party Governor in 1838, he died in 1870 as related above. His Lt. Gov. Attean Orson died in Jan. 1874 after having been elected in fall of 1873. In March 1874 at a special election Soekbeson Swassian was elected Lt. Governor for the remainder of the term.

14. Sebatis. J. Michelle – 1874. - O.P. – John Neptune, Lt. Gov.

15. Susup Soekalexix – elected 1875 – N.P. – Soekbeson Swassian, Lt. Gov.
 Sebatis J. Mitchell – elected 1875 for 1876 – O.P. – John Neptune, Lt. Gov.
16. Tomer Attean – 1876 – O.P. – Saul Neptune, Lt. Gov. probably elected in 1876 for 1877 term.
 Tomer Attean died Dec. 24, 1876.
17. Stephen Stanislaus was elected to fill out term until 1877.
 Joseph Susup Soekalexix –1877 for 1878 – N.P. – Soekbeson Swassian, Lt. Gov.
 Stephen Stanislaus –1878 for 1879 – O.P. – Saul Neptune, Lt. Gov.
18. Soekbeson Swassian – 1879 for 1880 – N.P. – Francis Soekalexix, Lt. Gov.
 Stephen Stanislaus – 1880 for 1881-82 – O.P. – Saul Neptune, Lt. Gov.
 Soekbeson Swassian – 1882 for 1883-84 – N.P. – Swassian F. Susup. Lt. Gov.
 Stephen Stanislaus – 1884 for 1885-86 – O.P. – Saul Neptune, Lt. Gov.
19. Joseph Francis – 1886 for 1887-88 – N.P. Francis Soekalexix, Lt. Gov.
20. Saul Neptune – 1888 for 1889-90 – O.P. – Sebattis Dana, Lt. Gov.
 Joseph Francis 1890 for 1891-92 – N.P. Francis Soekalexix, Lt. Gov.
21. Sebattis M. Francis – 1892 for 1893-94 – O.P. – Louis P. Soek, Lt. Gov.
22. Francis P. Soekalexix – 1894 for 1895-96 – N.P. – John Saul, Lt. Gov.
 Sebattis Francis – 1896 for 1897-98 - O.P.

Of the Governors who have succeeded from 1896 to the present time I have very little information. Papers in the State Library record Joseph Francis as Governor in 1898. Also mentions Joseph Shay and Newell Lyon as Councilors. In Mrs. Fannie Eckstorm's book "Maine Indian Place Names" on page 238 she quotes Mrs. Florence Nicoba Shay as saying her father Joseph Nicolar was Representative 18 times, and in "Old John Neptune" page 32 Mrs. Eckstorm says Nicolar was one of the Penobscot Governors. I have the complete record of Nicolar's legislative service and find he was elected 9 times to the legislature, the first being in 1859. He served off and on until his death in 1894. I find no record of his being governor unless he was one of the two or three governors we seem to be missing in the 1870-1874 period. He had 13 years of service in the legislature.

In a book of newspaper clippings to be found in the State Library in an article cut from the Bangor Daily News many years ago about Mrs. Sylvia Stanislaus it states that Stephen Stanislaus was governor for eight terms, if this statement is true he would have had to have 4 terms between 1898 and 1916 when he died at the age of 86 years. You will note that he is recorded with 4 terms already before that date.

On page 2 of Speck's "Penobscot Man" he mentions Sebattis Francis and Newell Francis as governors. We see Sebattis Francis recorded above as Old Party governor for 1892, but so far I have not found the dates for Newell Francis.

On page 244 of "Penobscot Man" Speck mentions Peter Nicolar as becoming Governor on Jan. 1, 1910 and says Lewis Ketchum was Lt. Gov.

In the same booklet in which the clipping about the Stanislaus family is found another talks of Albert Nicola and his father Horace. It says Horace Nicola was governor for four years but gives no dates. Albert Nicola was governor in 1951 and Melvin Neptune Lt. Gov. On page 201 of "Old John Neptune" in a note on the bottom of the page it speaks of James Lewis as Governor about 1944.

In Mrs. Eckstorm's book "The Handicrafts of Modern Indians of Maine" Attean Orson is mentioned as a Penobscot governor of the late sixties or early seventies of the 1800's. He may be another of those we are missing in that period. We know he served as New Party Lt. Governor but this is the only place I have found mention of his being a governor. This is all I can find in the books and papers so far, but I think the list may be made complete if enough time can be devoted to the study that is needed.

A PASSAMAQUODDY MAN SPEAKS TO THE MAINE LEGISLATURE

I was authorized by the Passamaquoddy Tribe of Indians to come here before you for the purpose of making known to you what the Passamaquoddy Indians have done for the American people, and how we have been used by the American people and how we used them. In 1775 or 1776, in the struggle between Great Britain and America, your people came to us for assistance. You authorized Col. John Allen to speak to us and you said "he is our mouth, believe what he says to you." After many kind words and promises, Francis Joseph, who was the Chief of the tribe at that time, accepted his offer. He promised to go and help his people gain their independence. Immediately he sent his captains to different points of his country to notify his people to prepare for immediate war. In a few days Francis Joseph gathered an army of six hundred men. At that time and many years before that, the Passamaquoddy Tribe was the headquarters of the Abnaki nation.

The Passamaquoddy Tribe can show you by the statement of Joseph Drisko of Jonesport, how the Passamaquoddy Indians faithfully fought for the American people to help them gain their independence; and Passamaquoddy Tribe also can show you by the affidavit of William Watt of Jonesboro, Maine, one of the Revolutionary soldiers, how he was alongside of Francis Joseph the Chief, and heard him ask permission from Capt. Smith to fire the first gun, and Capt. Smith gave his permission. He fired and killed an officer, who was in the * of the boat, the distance measuring nearly three-quarters of a mile from where he fired. And we also can show you by that same affidavit how many Indians were in the army; it was six hundred men and they served two years. Passamaquoddy Tribe can show you by a letter from Col. John Allan when he authorized the Passamaquoddy Indians to guard the coast from Machias to Passamaquoddy, and authorized them to seize the enemy's vessels. And according to his orders, we can show you by the affidavit, Capt. Sopiell Socktoma, with fifty others of his tribe, captured an armed schooner in Passamaquoddy Bay, and they ran her to Machias and gave her up to Col. John Allan. And we can show you by the statement of John Allan, Jr. how the Passamaquoddy Indians followed the enemy from Machias to Castine. Passamaquoddy Tribe can show you by the affidavit of Margaret Frost, who saw the Indians at Castine, and told how they faithfully fought for the Americans.

Now nearly all these statements were sworn to before magistrates and we also can show you in many different histories mention how the Passamaquoddy Indians fought for you, such as Hall's History, Williamson's History and the History of the Town of Machias; and how by all these statements, histories, and traditions no doubt the Indians must have served in the war. We also can further show you by the letter dated in Massachusetts, in 1780, after the war was over; in that letter you said to us, "on account of the large army we supply and dry summer of this year, we cannot send you any supplies," but you promised us you would see to our just claims in the future. We can show many old documents and letters before the Revolutionary War, and during the war if necessary . . .

Now, in regard to their privilege of hunting, fishing and fowling.

In the treaties of 1725, 1794, and 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. In proof of this, reference is made to Vol. 3, Historical Records of Maine. Now, listen to the plain English words "forever" and "as long as they remain as a nation." Newell T. Lola is governor

of the Passamaquoddy Indians and Thoma Dana Lieutenant Governor; population of the tribe or nation, five hundred and thirty souls. We remain as a nation yet. Now I claim that this privilege of hunting, with the Passamaquoddy Indians has never been broken; because common sense will tell us that hunting is their chief dependence for living, and for this reason they cannot break their treaty or the treaty of Falmouth in 1715. You claim the before-mentioned treaties have been broken by the St. Francis Indians and the Norridgewocks. We have nothing to do with their treaties. The Norridgewocks are passed out of existence; they don't need any more hunting privileges. The laws of Massachusetts in 1776-7 even go so far that they give us exclusive rights to hunt, especially beaver hunting. They authorize us to seize all the furs, all the traps and arms from white hunters; even we were authorized, we threatened them in force of arms. Now if the Passamaquoddy Tribe gave up their rights, claims, title, interest, by the treaty of 1794, as you claim that they did, we see that must have been a great gift to the State; and that same treaty says to us, "the lands, islands, privileges, granted to the Passamaquoddy Indians and their heirs forever."

Lands granted to the Passamaquoddy Indians by the Commonwealth of Massachusetts in 1794:

Such lands were granted to us: 30 acres of West Quoddy Carryingplace, township of 25,000 acres; islands in the St. Croix River, 15 in number, containing 100 acres of land. Now, the land at West Quoddy is occupied by white people (deeds given by Claim _____); the claim on the islands has been taken from us; part of the township has been leased a term of 999 years; a two mile strip the entire width of the township, eight miles; a mile strip, eight miles long, given to a rich man worth probably half a million dollars, for a road. When they send a petition for this purpose, they say this road is a benefit to the Indians. No Indians ever go through in that road once in ten years. This man has a big farm back of this township; that's why he asks for permission to build a road through our township. I think the way I see, myself, (I am not road surveyor,) I think 50 feet is wide enough for any road, instead of one mile. Now I claim again this is not right. If we only get a few dollars for it and the money placed in our fund, we will not feel so bad; but we see plainly that not even one cent do we ever get for that long strip of land, one mile wide and eight miles long. This land is to be taken from the poor Indians and granted to a rich man who is able to pay a good price for it. Now, if the State is custodian of the Indian's property, it must seek information of the Indians there and then and tell whether they need such road or not.

Another piece of land owned by the Passamaquoddy Indians situated in the town of Perry, Maine, a thickly-wooded land of 250 or 300 acres and only two and one half miles from our village of Pleasant Point, was preserved by the tribe as their wood lot, and would have lasted us many years; besides, one Indian cleared about three acres, and one about one and one half acres, and many others went there to plant their potatoes. In the year 1854 or 1857 some dishonest person or persons, presented a petition to the Maine Legislature, asking the State to sell the Indians' land—Indians did not need it—so the Legislature passed a resolve, that a certain piece of land, situated in the town of Perry, owned by the Indians, would be sold by public auction, on such day, at Perry (they must have arranged everything so they wouldn't bid against each other) and that land was sold for the small sum of \$500. The Indians opposed the sale of it. Now their firewood costs the Indians of Pleasant Point \$1,500 a year. If that land had not been sold, the Indians would not suffer for want of firewood. Thousands of cords of cord wood have been cut, and wood is on it yet.

The land cleared by the Indians is also sold. Now we claim again this is not right. Indian agent himself bought this land afterwards and again when we lost the claim on the Islands the case

Granger vs. Indians, we not only lost the claim of two thousand five hundred dollars (\$2,500) out of the Indians _____ in favor of Mr. Granger. Because he is a _____ old man _____ have its doubtful case, but let him have the money. This we also claim is not right. Now, if the State is the guardian of the Indians' property, this _____ of things ought to be stopped at once.

Now we go back to the original claim mentioned by Passamaquoddy history and also mentioned by the Records of Massachusetts: about hunting grounds. The Indians of the Abnaki nations used to have a constant war among themselves, and a dispute as to their hunting grounds. But at last they tired of fighting. So they held a General Council, of all the tribes of the Abnaki nations, and the resolution of this Council was that their hunting grounds should be equally distributed—the Micmacs take the river now called Miramichi, and its tributaries, the St. John Indians have their own hunting grounds, as also do the Penobscots. The Passamaquoddy Indians have the boundary of their hunting grounds commence at the mouth of the Proo, or Preaux River, 30 miles this side of the St. John, N.B. It follows the coast, westward, to the mouth of the Cherryfield, or Narraganset River, and follows it to the head of it, then to the head of Machias River; from there to the head of St. Croix River; from there to the head of Proo, or Preaux, River, following it, _____ to the coast. This includes all the islands on the south _____ from the mouth of the Proo, or Preaux, River _____ ward of the mouth of the Cherryfield, or Narraganset River. This also includes all the lands, timber, and all the wild animals once belonging to the Passamaquoddy Tribe of Indians. . .

Now we go further back and lack further information. We will find it in Washington, where the Indian rights are preserved and protected. Treaties there will tell us the poor Indians were the first inhabitants of this country; their privileges, their lands cannot be taken from them without their free consent. Then we go farther on—whether they have sold their Passamaquoddy lands or not. We will find again a large map and a large book prepared by the United States government, there we will find again every foot of Indian land ceded to the United States, date, names of persons of whom negotiated, and names of mountains, lakes, rivers, States and towns where their boundary lines run. There we find again the Passamaquoddy lands not included. Just consider, today, how many rich men there are in Calais, in St. Stephen, Milltown, Machias, East Machias, Columbia, Cherryfield, and other lumbering towns. We see a good many of them worth thousands and even millions of dollars. We ask ourselves how they make most of their money? Answer is, they make it on lumber or timber once owned by the Passamaquoddy Indians. Now, this present 19th Century, this great State, with its increasing population, its riches, its homes of wealth and refinement, its vast capital seeking investments in every western State, cannot _____ to be just to a few friendless and helpless Indians, _____ been so had the facts been generally known, _____ show the facts to be as I have stated. _____ We plainly see the effects on the Passamaquoddy Indians _____ the struggle to obtain _____ independence. How many of their privileges have been broken; how many of their lands have been taken from them by authority of the State. Now we say to ourselves, these Indians ought to have everything they ask for. They deserve assistance. We are sent here to help the poor and defend their rights.

Now, again, we look at the summer of 1886. We see our own people, our own Maine fishermen, our own Gloucester fishermen, only one or few other privileges denied to them, you see how badly we feel. Nearly every Legislature of the United States, and also Congress, all say this ought not to be done.

Now this plainly shows us how much worse a people of five hundred and thirty 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 ten acres. If one or two men in this body were Indians, they would fight like braves for their rights.

Now look at this yourselves and see whether I am right or wrong. If you find any insulting language in my speech, I ask your pardon. I don't mean to insult anybody, but simply tell you of our wrong.

This is part of a speech which Louis Mitchell gave to the Maine House of Representatives of the Sixty-Third Legislature in 1887. The blanks indicate places where the person writing down the speech at the time missed words or parts of sentences.

Please Note: The names of these Representatives have been taken largely from the Resolves. Thus the spelling of names are just as they appear in the records, even though different spellings are used for different years for what are obviously the same men.

INDIAN REPRESENTATIVES TO LEGISLATURE
1823 to Present

YEAR	PENOBSCOTS	PASSAMAQUODDY
1823	Francis Loran John Neptune	
1824	John Attean John Neptune Francis Loran	
1831	John Neptune Joseph Soc Basin	
1835	John Neptune Jo Sockbasin Peol Malley	
1836	Joe Socabeson Joe Porus John Peol Susop Peol Tomer	
1837	John Neptune Peol Tomer Nuil Luey	
1842	Joe Porus Joe Socabeson Peol Newell	Joseph Salmo Sabattus Neptune
1843		Joseph Salmo Sabattus Neptune
1844	Peol Porus Joseph Sockbasin John Neptune	Joseph Loler Salmo
1845		Sabattus Neptune
1850	Attean Lola Joe Sockbasin Joseph Porus	
1851	Attean Lolah	

INDIAN REPRESENTATIVES TO LEGISLATURE - 1823 to Present (Cont'd.)

YEAR	PENOBSCOTS	PASSAMAQUODDY
1852		John Gabriel Attean Lewis Joseph Lolar
1853	Peol Sockis	
1854	Peol Sockis	John Francis Joe Lolar Solmere
1855	Peol Sockis	John Newell Joseph Lolar Selmore
1856	Joseph Socabasin	John Francis
1857	Socabason Swasson Peol Sockes	John Gabriel
1858	Peol Sockis	Lewy Benauit
1859	Joseph Nicolar	Peol Tomah
1860	Joseph Nicolar	Peter Sabattus
1861	Peol Sockis John Neptune	Peter Nacola Sepsis
1862	Joseph Nichola	Joseph Lolar Selmore
1863	Peol Sockis Joseph Sockbasin	
1864	Peol Sockis	Nicolar Andrew Dana
1865	Joseph Nicolar	Newel Neptune
1866	Joseph L. Orono Peol Sockis	Sawpiel Gabriel
1867	Peol Mitchell Francis	Sabatus Lewy
1868	Sockabasin Swassian	Peropole Sabattus
1869	Saul Neptune	Peol Tomah
1870	Joseph N. Soccalexis	Louis Benewit
1871	Newell Neptune	John Gaubriel

INDIAN REPRESENTATIVES TO LEGISLATURE - 1823 to Present (Cont'd.)

YEAR	PENOBSCOTS	PASSAMAQUODDY
1872	Sockbesin Swassin	Salmore Francis
1873	Joseph Necolar	Peter Sepsis
1874	Joseph N. Socklexis	Peter Salmore
1875	Mitchell Paul Susup	John Dana
1876	Joseph Francis	Lewey Snow
1877	Sebattis Dana	Tomah Peol Tomah
1878	Joseph M. Soccalexis	Peter Selmore
1879	Sebbatus Dana	Newall Joseph
1880	Lola Cola	Lewy Mitchell
1881	Joseph Nicolar	Newell Joseph
1883	Lola Coly	Lewy Mitchell
1885	Joseph Nicolar	Mitchell Lewy
1887	Lola Coly	Peter J. Gabrielle C. J. Porter (Agent)
1889	Joseph Nicolar	Peter J. Newell
1891	Lola Coly	Newell S. Francis
1893	Joseph Nicolar	Joseph P. Sepsis
1895	Lola Coly	Lewy Mitchell
1897	Horace Nicola	Atienne Lewi
1899	Sebatis Shay	Thomas Bailey
1901	Thomas Dana	Joseph Sepsis
1903	Joseph Mitchell, Jr.	Lewy Mitchell
1905	Peter N. Nelson	Peter F. Neptune
1907	Nicholas Sockabasin	Joseph Neptune
1909	Charles D. Mitchell	Joseph A. Mitchell

INDIAN REPRESENTATIVES TO LEGISLATURE - 1823 to Present (Cont'd.)

YEAR	PENOBSCOTS	PASSAMAQUODDY
1911	Lola Coly	Louis Mitchell
1913	Peter Ranco	Peter J. Newell
1915	Leo Shay	Frank N. Francis
1917	Peter W. Ranco	Wallace Lewey
1919	Mitchell M. Nicolar	John L. Mitchell
1921	Horace Nelson	Wallace Lewy
1923	James P. Lewis	Samuel J. Dana
1925	Newell Gabriel	Frank Socoby
1927	Lawrence Mitchell	Simon Soctomah
1929	John Nelson	Newell Lewey
1931	James P. Lewis	Peter Moore
1933	Elmer Attean	George L. Stevens
1935	John S. Nelson	Samuel Dana
1937	John S. Nelson	William Sockabasin
1939	Leo Shay	Samuel Dana
1941	Horace Polchies	George Soctomah
1943	James Lewis	Samuel Dana
1945	Horace Polchies	Albert Dana
1947	Horace Polchies	William Neptune
1949	Ernest Goslin	George Stevens Jr.
1951	John S. Nelson	Joseph Nicholas
1953	John Mitchell	Archie LaCoote
1955	Francis Ranco	Joseph A. Nicholas
1957	John S. Nelson	George Stevens Jr.

INDIAN REPRESENTATIVES TO LEGISLATURE - 1823 to Present (Cont'd.)

YEAR	PENOBSCOTS	PASSAMAQUODDY
1959	John S. Nelson	Newell Tomah
1961	John S. Nelson	George Stevens Jr.
1963	John S. Nelson	Joseph A. Nicholas
1965	John S. Nelson	George Stevens Jr.
1967	John S. Nelson	George Francis
1969	John S. Nelson	Albert Dana
1971	John M. Mitchell, Sr.	John Bailey
*1973	Vivian F. Massey	Albert Dana
1975	Ernest J. Goslin	Joseph A. Nicholas
1977	Ernest Goslin	George Stevens
1979	Timothy Love	Reuben Cleaves
1981	Reuben Phillips	Reuben Cleaves
1983	James G. Sappier	Wayne A. Newell
1985	Priscilla A. Attean	Wayne A. Newell
1987	Priscilla A. Attean	Joseph A. Nicholas
1989	Priscilla A. Attean	Joseph A. Nicholas
1991	Priscilla A. Attean	Madonna M. Soctomah
1993	Priscilla A. Attean	Madonna M. Soctomah
1995	Priscilla A. Attean Priscilla A. Attean died 2/24/95	Frederick Moore III
1995	Paul Joseph Bisulca was elected to replace Priscilla A. Attean on 4/24/95.	

INDIAN REPRESENTATIVES TO LEGISLATURE - 1823 to Present (Cont'd.)

YEAR	PENOBSCOTS	PASSAMAQUODDY
1985	Priscilla A. Attean	Wayne A. Newell
1987	Priscilla A. Attean	Joseph A. Nicholas
1989	Priscilla A. Attean	Joseph A. Nicholas
1991	Priscilla A. Attean	Madonna M. Soctomah
1993	Priscilla A. Attean	Madonna M. Soctomah
1995	Priscilla A. Attean Priscilla A. Attean died 2/24/95	Frederick Moore III
1995	Paul Joseph Bisulca was elected to replace Priscilla A. Attean on 4/24/95.	
1997	Paul Joseph Bisulca	Frederick Moore III
1999	Donna M. Loring	Donald G. Soctomah
2001	Donna M. Loring	Donald G. Soctomah

* First Indian woman Representative

Source: House and Senate Register

Further historical information on Indian Representation in the Legislature may be obtained by referring to the "Vertical File" under "Legislators, Maine (Indians)."

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indiarep.doc

BIG THUNDER A BIG CHIEF

In the Penobscot Tribe.



"BIG THUNDER," CHIEF OF THE PENOBSCOTS.

Although for many generations the Penobscot tribe of Indians, who dwell on Indian island, in the Penobscot river, have been civilized, they still treasure the traditions and relics of by-gone days.

The pure Penobscot strain is slowly disappearing, as the Indians are constantly marrying whites. About 500 remain, however, to acknowledge their great chief, who was christened Frank T. Loring, but is known to almost everybody as Big Thunder. He is 83, and his height, when he was in his prime, was 6 feet 4 inches. His normal weight was then 235 pounds.

When Big Thunder was an infant his father died and little is known of his history. There were very few Lornings living among the Indians at that time.

Big Thunder's mother was a doctress in the tribe, and practiced medicine in Boston and Portland. She died in the latter city July 4, 1833. Big Thunder

was then but a lad of 12, the youngest of eight children, four girls and four boys.

After their mother died, Big Thunder and his sisters began making baskets for a living. They traveled as far as New York and Philadelphia, where they met Barnum, with whom they remained for eight months. Recently Big Thunder began a tour of the eastern states, giving exhibitions.

Big Thunder's oldest brother was drowned while fur hunting. The other six children died natural deaths, leaving Big Thunder the survivor of the family. He has been married three times, and his last wife is still living. His children, eight in all, are from the first two unions.

Big Thunder and his tribe are of much interest not only to the people of Maine, but to other states as well, and their visitors come even from as far as California.

But Big Thunder does not leave all

the sightseeing to others. In 1902 he started on a journey in his canoe to visit the President of the United States at Washington. He only went as far as Portland, however, the season being well advanced when he started.

One possession of which the Penobscot tribe feels proud is its book of treaty, handed down to Big Thunder. It is dated 1725, is signed by the king of England, passing through the hands of the leading men of Massachusetts. When Maine was set off from Massachusetts the new treaty then given these Indians was placed in the same book. It is dated Aug 7, 1820.

When a red man comes to Big Thunder's door he is welcomed with the sign of friendship, and his pipe filled with squaw bush and a little tobacco.

Necklaces of caribou and bear's claws tied together with a strip of leather, are worn by the red man when he goes hunting, as they mean good luck.

Many relics such as tomahawks, knives and axes are in Big Thunder's collection. Perhaps most interesting of all is the full dress of the red man. When Big Thunder clothed himself for a photograph, he looked like the Indians of long ago. In signing his name he makes his mark in true Indian style.

NAILS RECORD SICKNESS.

Accidents and Even Mental Depression Leave Their Traces.

"One who makes a close study of finger nails will find many curious things about them to excite his wonder and interest," says Mr F. de Donato, who is an expert on such matters, "but none more so than the stories of physical condition told in their growth.

"You know the nail of a person in good health grows at the rate of about one-sixteenth of an inch each week, but during illness or after an accident or during times of mental depression this growth is not only affected and retarded so far as its length is concerned, but also as regards its thickness. The very slightest illness will thus leave an indelible mark on the nails which may be readily detected as the nail grows out.

"If one has a sudden attack, such as acute rheumatism, which sends the temperature bounding upward to 104 or 105 within the space of two or three hours, it will be found on the nails, indicating the difference in thickness of growth between the time when health was enjoyed and the thin growth of the ill period.

"If the illness is one that comes on gradually, like typhoid fever, for example, instead of a ridge a gentle incline will appear on the nails.

"Should one have an arm broken the thick ridge can be seen only on the fingers of the one hand, but in all cases of general sickness the ridge or slope appears on the fingers of both hands.

"When one has passed through a period of extreme excitement or mental depression, the fact will be imprinted on the nails either with an abrupt ridge or a gentle slope, according to the acuteness of the mental influence.

In no instance can the marks of illness, accident or mental condition be clearly seen on the nail until after the growth has carried the line beyond the white or half moon portion of it, but a week or two subsequent to any of these things the ridge or slope may be found on the nails, usually readily visible to the eyes, but if not, the mark may be found by running the tip of the finger down any of the nails."—St Louis Globe Democrat.

A letter to the editor of the Eastern Maine Sunday Reporter
Written by Gov John Stevens of the Passamaquoddy Tribe
Indian Township Reservation, Princeton, Maine Dated 30 May 71
Reads as follows-

ANTI*INDIAN LEGISLATORS

To the people of the State of Maine:

Some of you must honestly wonder why the Indians have so many complaints and why we go out and demonstrate. I want to tell you we don't like to complain or to downgrade the American way. We fought for you in World War I, World War II in Korea and now in Viet Nam to make the world safe for American Democracy.

But let me give you an example of what happens to us. When our sons come home to the reservation from the battlefield "There is no" G.I. Bill of Rights for you "You can't get a G.I. loan because you live on TRIBAL land. Because of this Germany and Japan are better off than we are today. You see, we don't choose our condition.

A friend of ours in the Legislature, Rep. Kenneth Mills introduced a bill to right this situation. He suggested the state should guarantee loans of Indians who live on reservations if they have good credit ratings. At the hearings we strongly supported this bill. All we wanted was a chance to improve ourselves.

But then the small gang of rabid anti-Indian, legislators started their usual round of back stabbing and back room deals. And this bill was killed like so many other good bills have been this year.

The time has come to expose some of these men for what they are. First there is Rep. Binette of Old Town, who claims to know all about what we want and to be our friend; both are political lies. We need fewer of such Indian experts, and more expert Indians. But, of course, he helped kill a bill that would return to our Representatives the right to sit and speak on the floor of the House and to challenge his false statements.

Then there is Rep. Dudley of Enfield who has slandered us on the floor of the House under the protection of the House rules. Two others of their ilk are Rep. Donaghy of Lubec and Rep. Marsteller of Freeport.

And finally there is Sen. Hollis Wyman of Washington County. Everyone can tell what an honorable man he is by looking at the shacks he has Indian migrants live in on his blueberry farms.

We do not like to complain or to demonstrate. Nor do we like to live under oppression of these bigots. We know there are many friends of Indians in this state who do not realize what these men stand for.

We hope they will remember in the future that a vote for them, is a vote against the extension of equal rights and common decency to us.

John Stevens

Governor
Passamaquoddy Tribe
Indian Township Reservation
Princeton