


2018

Correspondence from Lewey Mitchell to Mary Cabot Wheelwright and Fannie Hardy Eckstorm 1929-1930

Lewey Mitchell

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Letter of Lewey Mitchell to Miss Wheelwright, 1830

Dear Madam:

I received your letter Saturday. I wish you a Merry Christmas and Happy New Year. Also I received a letter from John Snow, your brother in this letter. He says to see me about three or four times about 1930.

Copies of Letters to Miss Wheelwright and Mrs. Eckstorm
The originals, preserved in another folder probably add little to these transcripts

with the other stuff. He also says to see you cannot understand it by spelling, or some words, but did not tell me the words. I will gladly explain them to you. I can read my own writing, but will not do the words, I will explain them to you.

I will send you articles in the 17th Century Marriage Ceremony and Marriage Feast. Concerning the habits of the Indians in Massachusetts. I can continue the ceremony of a chief, which you can use it, also marriage ceremony, or wedding. One is very interesting to you, it took place at St. Andrews, N.B. and it was early in the 17th century (that is, in the seventeenth century) between Jean Baptiste LaCoeur, a French nobleman and Indian chief's daughter. History. A merchant by the name of Robert Pagan, he kept store in St. Andrews. His customers were Indians. Jean LaCoeur, father of France and Pagan were friends, so this young LaCoeur when he landed in St. John, N.B. he went to see the friend Pagan. LaCoeur visited the Indians with Pagan and LaCoeur liked the looks of this chief's daughter. By the help of Pagan, LaCoeur was accepted.

So LaCoeur married. The feast lasted three weeks by the tribes of Indians-- Penobscot, Micmacs, Maliseet, Passamaquoddy. The greatest wedding in this part of the country ever.

Letter of Lewey Mitchell to Miss Wheelwright, Dec 3, 1020

Dear Madam:

I received your letter Saturday. I wished you a merry Christmas and happy and prosperous new year. Also I received letter from John Snow, you will find enclosed in this letter. He came to see me about three weeks ago with about 20 pages of Kluskap Stories and one Indian Love Song, both in Indian and English. He claims the stories to be straightened out. He says some Indian words in the stories to be translated in English, which I did. I will mail them with the other stuff. He also says to me you cannot understand of my spelling on some words, but did not tell me the words. I will gladly explain them to you. I can read my own writing. You can mail me the words, I will explain them to you.

I will send for stories in this lot, Indian Marriage Ceremonies and Marriage Feasts, Ceremonies of the making of new Chief in Passamaquoddy. I can continue the ceremony of making chief, if you can use it, also marriage ceremony, or wedding. One is most interesting to you, it took place at St. Andrews, N.B. now is. It was early in the 17th century [that is, in the seventeen hundreds], between Jean Battiste LaCoot, a French nobleman and Indian Chief's daughter. History. A merchant by the name of Robert Pagan, he kept store in St. Andrews. His customers were Indians. Jean La Coot, a father of France and Pagan were friends, so this young LaCoot when he landed in St. John, N.B. he bound to see the friend Pagan. LaCoot visited the Indians with Pagan and LaCoot likes the looks of this chief's daughter. By the help of Pagan, LaCoot was gladly accepted.

So LaCoot married. The feast lasted three weeks by four tribes of Indians-- Penobscots, Micmacs, Maliseet, Passamaquoddy, greatest wedding in this part the country ever was.

Lewey Mitchell's letter of Dec. 2, 1929, on wedding of Jean LaCoot, 2

During the three weeks, there was foot races, ball play, canoe races every day during the feast-- more than 500 people represented.

LaCoot lived with the Indians a long time. In 1794, State of Massachusetts granted to LaCoot 100 acres of land over of east side of St. Croix River. Some of his grandchildren living yet. My wife's mother one of his grandchildren.

L.M.

On the other side of the page this:

That LaCoot wedding took place must be 175 years ago. The dress worn by Mrs. LaCoot at the time of the wedding bought by Indian agent, W. Wallace Brown, of Calais. Mrs. Brown wearing it at the time Daughters of evolutionary laying monument over Revolutionary War soldiers' graves, about 25 or 30 years ago. Her cap is peaked, with wampum beads, her leggings made of soldier's red coat. Mr. Brown had large collections of Indian relics, such as wampum belts, breast plates, silver hat-bands. Mr. Brown bought the wedding dress, with other relics, breast plates, wampum, belts decorated, hatbands and many other stuff. They are in Boston near you. A lady who has been work for Mr. Brown got everything.

LaCoot he lived a very old man. One of his sons he is over 100 years old when he died. He died in Montreal. His children were cheated of their property.

Letter from Lewey Mitchell to Miss Wheelwright, Dec. 2, 1939

I will send you 5 breastplates, 2 three-inch, 3 small ones, those picked up in some Indian camping grounds in Narragansett. Those was looked old but has been polished. Another most historical and no doubt the oldest pick[ed up] near the River St. Croix below St. Stephen, N.B.. This was worn by the old ancient Indian chiefs, made of solid stone.

Last battle with Mohawks taken place at Quemas-quamkook, where the town of St. Andrews now is. It was the custom of the Mohawks to make night attacks. The Mohawks approached the camp, but was seen by Passamaquoddy woman. So her people lay in ambush for them. It was the custom of the chiefs to wear medals, sometimes of stone or wampum shells, were visible quite long distance, particularly in the moonlight.

Picking out in this way the person of the Mohawk, the Indian who shot him, his name is lost. He is the Indian called Neptune afterwards. All the neptunes in Oldtown and Passamaquoddy are descendants from him. How he got his name, he was in armed vessel, French armed vessel against English. He is so good with rifle and brave, he was called neptune, a God of the Sea.

We have quite number of neptunes now. My father's name Peter Mitchell Neptune. So this medal I send no doubt it is most oldest. It is made round like this. It can be worn around the neck or fastened in the breast. Its historical value and etenolical [that is, ethnological!]

Signed L.M.

[Lewey Mitchell, Passamaquoddy]

Letter from Lewey Mitchell to Miss Mary C. Wheelwright, Dec. 31, 1929

Dear Madam.

I mail you today a story when Kluskap ferry across the Bay Fundy by a giant whale, and one when Kluskap went whale-fishing with Ketpusagana, great magician; and one when Kluskap fought and conquered whole family of giants magicians and medolin in Sakdiamkiak Saco River. Very interesting. I may possibly skipped parts of it, which I will mailed on my next letter. I copy it from an old manuscript, have been torn by children, but I knew some by heart, no other than true Indian stories.

About the story of John Neptune, one of the stories he can perform a curious trick called by the Indians quet-keosay. He can step on a hardest ground 7 steps. His feet sank up to his knees. This trick performed by other Indians very lately. One I am well acquainted with can do it. Curious part of this trick, a an animal also can do it, a bear, Indians call bear Medoelin-wiw, meaning "he has witch-power"

I will mail you the balance of a story when Kluskap fought the giants at Saco in my next letter. I hope this letter and stories will reach you before you go abroad.

Lewey Mitchell.

Letter of Hon. Lewey Mitchell to Miss Mary C. Wheelwright,
January, 1930.

The story of Neptune you refer to in your letter is John Neptune, of the Penobscot tribe, better known as Mejel-mt who has a great supernatural power, a great medolin, who fought a Great Snake at Nasay-yik, Boyden's Lake, meaning "Riley Lake". That lake has been riley, or muddy, ever since.

Neptune fought a great snake in his younger days. He was over 100 yrs. old when he died, has been [dead] 60 yrs. ago. He used to be guide to the sportsmen. They heard about his power. Once he~~f~~ was guiding in the wilds of Mount Ktadm, when his party got out of fire-water. So one of the Indians told the party that Neptune could get it for you. So they call for John Neptune to send him at least 125 miles to a wild country. It was in winter time, and John told them he could. So they give him the money and the kind and the amount they want. It was in night time. He went to the camp with the other guides, never went out the camp during the night, and the next morning John told one of the men, "Go behind the certain yellow birch tree". They found three long-necks of whiskey, the brands as they sent for.

After the fight [with the snake] Neptune's eyes are blood-shot; he looked bad. He told the Indians, if you want see it [that is, the dead snake] you may find it on a point on west side of the lake, tied with yellow birch withes.

Letter from Lewey Mitchell, Jan. 6ml930

Mrs. F.H.Eckstorm,
Dear Madam.

I received your letter today, but I was expecting a check for my last lot of Indian stories.

Miss Wheelwright was wrote to me about whose Neptune who fought a Big Snake in Passamaquoddy. I answered that and about Kluskap moose's bones and inwards are, that was answered and the inscription on certain island that was answered and when Kluskap ferry crossed the Bay Fundy by giant whale that was answered, and Kluskap when went to whale fishing, that was answered, all Indian writing and true Indian story told by Mrs. Maria Sockis of the Oldtown Penobscot tribe of Indians, when Kluskap fought giant medolinwuk They fought at Sakdiamkiak at Saco/ ~~River~~, meaning magicians or witches. She wrote to me to answer her last letter to you. I thought she would send you the stories and questions; may not reach her in time; anyth ing you want find out for her, can by me; I think [I can] answer it. Can get lots of old stuff for you, but it cost some money to get then, even the stories I had pay them to tell me . Some of the birch-bark things, the work of Chief Tomah Joseph, I can get them yet, but the prehistoric wampum I may not be able to find it till next season. The traditional history of the Passamaquoddy tribe never was in print. I can get than by older people than me. I am 83 years old in March. The birch-bark things some of the older people can make them yet. My friend Sebattis Tomah Joseph he can copy of birch-bark boxes, such as indian mignaugw, like this (rewrites it as mik-nak'w, a better form) , some smaller things, moose calls, fish spears, very old baskets.About meteorite, I may be able to find one. In Peter Denny's Point, Indian Township, Prinetown, Maine. I think I can find some old relics yet. (As I said

over

Letter from Lewey Mitchell, Jan. 1910

the old things cost some money to get them. I am going to
princeton next week, so you send me a check for \$25.00, credit
me the amount due me on my last lot of stories and questions .
We have lots of traditional stories of Kluskap, also fights of
Mohawks and Maliseets never was in print, true Indian stories,
long war between Micmac and Passamaquoddis.

Lewey Mitchell

Micmac treaty of peace celebration, very interesting, at Tlankowatk

crossed the Bay by glass whale boat was answered, and I think
then sent to whale fishing, that was answered, all Indian writing
and the Indian story told by Mrs. Maria Booth of the Ojibwa
Pocahontas tribe of Indians, when Kluskap fought against
they fought at Sebasticus at Good River, seeing relations or
alliance. She wrote to me to answer her last letter to you. I thought
she would send you the stories and questions; my not reach her in
time; I think you sent him out for her, can by me; I think I can
answer it. Can get lots of old stuff for you, but it cost some
money to get them, even the stories I had pay them to tell me.
Some of the birch-bark things, the work of Chief Tomah Joann,
I can get them yet, but the printer's wagon I can not be able
to find it till next season. The traditional history of the
Passamaquoddy tribe never was in print. I can get them by other people
than me. I am 82 years old in March. The birch-bark things come
of the older people can make them yet. My friend Sebasticus Tomah
Joann he can copy of birch-bark boxes, such as Indian medicines,
like this (written in an old-time's, a better form), and smaller
things, some called fish spouts, very old. Sebasticus's wife
I can be able to find one. In Peter Bannay's book, Indian Traditions
- Passamaquoddy, Maine. I think I can find some old values yet. As I said

Pleasant Point, Jan. 11, 1930

Mrs. Erkstorn:

I answered your letter early this week with few Stories and about eland's Stories, I helped him get the Indian Stories for his Book. re spoil the Indian Stories. re put too much of his own. In that ay are not true Indian, but I send some for Miss Wheelwright. But I always put much Indian as I can, but some of the true Indian stories can get yet. They are not exhausted, but are short stories, and the tribal wars, especially wars between Penobscots and aliseets and Micmacs. ere few miles from Pleasant Point Called mahquanka-kadic (meaning a Place of making Maple Sugar) ^{i.e. Pemnaquan}, on that place where the Colony of Indians wre Probably were Exterminated by some Enemy, probably Mohawks, a ground Dug about 4 feet Deep and 10 ft. Diameter filled all kinds of Indian implements made of Stone-- Dishes, Pots, Pipes Axes, Arrow heads, many other kinds of Stone Age stuff. None of the Oldest Indians knew anything about it. Old Pierre Nicola Dana was there building his Winter Camp. His two children were playing around and one of them hit or touch the loose Stone Sticking about 3 feet. It makes a Courious Sound or rattle, So they dig it out and found this Cashe or Hiding Place. No tradition about this place at all, all they knew the Place where they go in the Spring of the year to make Sugar neare where now Ayers Junction of the M.C.R.R., near Lake Pemnaquan. It must be so long no Indian Ever heard anything happen up there. No doubt must be burial ground there. Indians warriors always bury their dead. Mrs. Dana she was very Superstitious .She g ve her little girl 13 years old a terrible eating for Disturbing the Hiding Place of N'Kahnsusak (meaning rehistoric people). She blamed her. A boy 10 years old with her, he laid blame to his Sister.

Lewy Mitchell's letter of Jan. 11, 1930, p. 3

She cursed her besides. She says to her, "In your day, your Children cannot live long." That curse was fulfilled. Her name Julian Newell. When since she was married none of her Children live more than 18 or 20 years. She has 5 Children. She died at the age of 75 years. That is the Rule of Indian Warfare of old times. There was another ancient Hiding Place in some parts of Massachusetts about same size as the one up Ayers Junction, 18 ft. diameter, 4 ft. Deep, also of things made in the Stone Age.

(Signed) L.M.

Easport, January 12, 1930

Mrs. E.C. Eckstorm

Dear Madam:

I Received a Check for the Stories which I mailed to Miss Wheelwright-- a Story of Kluskap went Whale-fishing with kitpuswinan, and a Story of Kluskap carried across Bay Fundy.

I have story of tribal wars, war between Micmacs and Passamaquoddies, also a Treaty of Peace and Last Fight with Mohawks and Passamaquoddies. also as Colony of Indians at Pennaquan Maple Ridge were exterminated. Quite History.

I also mailed to you this week Kluskap Fought 4 giant Sorcerers or Magicians at Sakdiamkiak, Saco River, also long History of Wunagmess few of those I will mail next week

Lewy Mitchell.

Note by F.H.E.-- The stories said to have been sent Miss Wheelwright in Boston, I have never seen, but I sent a check for \$15.00 for them, believing that he had sent them as stated.

I received the Story of the Tribal Wars, the Peace Treaty and the Colony at Maple Ridge and in the same envelope a story of the last Keewahqu, seen and a long one of Klooscap and Turtle, for which I sent check for \$15.00

The other stories were either not included, or were Missent, for I have not seen them

Letter from Lewey Mitchell, Jan. 13, 1930

Last week I mailed to you, a story by Maria Sockis --
Gluskap fought a giant Sorcerers on Medeolin at Sakdiamkiak,
Saco River. Very interesting. And also two stories of Wunagness,
all true Indian stories with Indian English, and today I mailed
also a Story of Kluskap and Turtle, also Tribal wars was between
Micmac and Passamaquoddy, with treaty of peace and tribal war
history. The last order Miss Wheelwright ask for a Story
Eluskap went whale fishing with great kitpusman, the Story of
Kluskap carried across the Bay Fundy by giant Whale. Both stories
mailed to Miss Wheelwright. But I am satisfied what the amount of
money you sent on Whale Stories. Excuse ask for money in advance.
I was Figuring what is Due me on Whale Stories and the Stories I
mailed already, Story of Kluskap fought giant magician and another
long story of Wunagness. This amount I ask for I thought it
would make it near right.

I will not ask for no more money in advance

I expect another letter today mail.

Lewey Mitchell

Jan. 13th, 1930

Letter from Lewy Mitchell,

Pleasant Point, Passamaquoddy
Indian Reservation,
Jan. 15th 1930

Mrs. Gekstorm
Dear Madam

I mail you today a Copy of News Paper Boston Sunday Post Jan. 13th with a Picture of my daughter Evelyn Jewell with her little girl Margerite She was the one who walked between Lady of Liberty and Uncle Sam in the Parade in Worcester Mass Fair 3 years ago. Mrs. Jewell she wore the same Indian Costume She is Trying to Sell to Miss Wheelwright. She is going to send it to you to See the Suite. this Decorated with beads Round the Collar. also of Prehistoric Elephants my Stories are Correspond With Some Indian Stories where Wabig'u mentioned, meaning White Bone. No Doubt meaning Ivory or Elephant Tusk. my Stories no Ship or Horses or Cows, no Kings or Queens mentioned, or Silver and Gold. But Ivory that means the Elephants was lived in New England once, but no Indians name them all but alligator that must be Indian name of ogdalakw, they have name of Rhinoceros, Indian Name Pastogepyagitt (meaning thick breasted) also a story mentioned in this paper, a whole village of Indians are nearly all Die of Thirst.

Passamaquoddy Story, Kuluskap Conquered oglibenee, giant Bull Frog, who was seen holding the water, also Scientist never Discovered How the Indians can turn themselves into an animal by power of medeolins. No Doubt that Serpent in that paper must use the same power Even can talk Human talk. Now even the Stories today Indians believed them today. Called mikum-wesak mikumwes, a little Human being very often seen by the Indians, he can turn himself to a beautiful woman, many Indians deceived by his Power, men or women by this Power. Since the Indians Converted in to the religion the mikumwes is very rare. that Serpent mentioned no Doubt used Same Power.

Another being Seen by the Indians Sometimes called ottowuskenikes who goes in the Forest with his Stone hatchet, no matter how big a tree he cutt it off with 1 Blow.

So I enclosed a Copy of Boston Sunday Post, Jan. 13in it a Picture of my Daughter and her little girl Margaret. I knew the Story if the origin of the Indians

P.S. about 2 weeks ago I received a letter from you with your own Check of \$15.00 which I Sent you Recet pack if you send me letter Since which Check for my other Work I Did not get this letter dated Jan. 10 Please let me hear from you.

Lewy Mitchell

Pleasant Point, Passamaquoddy
Indian Reservation, Jan, 17, 1930

Mrs. Estorm, Dear Madam

I just received your letter with a check for \$15.00. I am very glad of that much money; we need it very much.

The fdw questions. The Bird tatak is a Species of Murre, about Size as Loon, with Small Wings, now a very rare Bird. They used are very numerous. They are so well fed. they cannot fly at times. [He means the Gannet!]

In 1776, or during the Revolutionary War an Indian Chief of the Passamaquoddy his Indian name was Bah-gul-wet, meaning Blunt Tail, probably Beaver his Christian name. Jean Baptiste Neptune, they neptunes in Penobscot are the same Passamaquoddy Family. The origin of the neptunes, one of the Passamaquoddy Indians served in armed vessel with Soldiers. He was so brave and good with Rifle he got name of neptune a God of the Sea Bah-gul-wet of the Revolutionary Times has 4 Bros. No doubt Some of them went to Oldtown. Old John neptune of the Penobscots His nickname ~~was~~ is Megelm't

The Bird warjelaso, Partridge, Bad Bird meaning Poor Bird, no Fat, thin in flesh. Passamaquoddy word for Partridge Mutchyes, same meaning Bad Bird from the word Mutchig'n, Bad An island opposite Eastport called by the Indians Mutchignigos or Mad, Rough and Strong Tides all round it (Indian Island)

The bird Tatak is Called in English gannet. One of the Light Houses of Grand Manan Built on Tatak-wapaskw or gannet Rock, off Seal Island, Grand manan. The rocks or edges with Indian names one of the Rocks called in Indian Pitapskwyik-etulit, meaning occupied by Murres; they hatch their Eggs there

The story of Maria Sakis told, Kluskap fought with Sorcerers at Sakdiamkiak, Saco River. In the same story United States Government was investigate the cause of Wunagmess. Col. Merrill and 2 Ladies, Mrs. W.W. Brown of Calais, went with them. In that same letter there was 3 Pictures made by Wunagmess, 3 women and man, with Picture of vessel, 2 canoes and that letter I draw Fish Spear, in that letter you mail me you said your Father got the Similar Fish Spear from Up River 50 years ago. This letter was mailed before I mail Kluskap and Turtle Story

The inscription in Roque's Bluff that one of the Questions asked by Miss Wheelwright, which you will get, I hope. The Bear family mentioned, two of the old timers, still living today up Aroostook. One of them is great story teller; his name is Pierre Bear. About Giant Sorcerers at Saco, the above I may be mistaken but I am Positive I wrote the story of Giant Sorcerers. I think mailed that letter from Eastport Jan 7th

Lewy Mitchell

Various postscripts, repetitions of the above except this:
My memory is so poor I may forgot to mail it.

Pleasant Point Passamaquoddy Indian
Reservation, Feb. 1st, 1930

Mrs. F.H. Eckstorm
Dear Madam

I received two letters from you with two checks, one \$2.00, one \$13.00. I thank you very much. We need money very much this time of year.

I'll today of two stories, both true stories, never was printed by anybody. One is W'skidapes, Friar's head, and another War Story between Micmac and Pigwakets of Sakdiankiak. They fought the greatest battle ever fought by Indians in New England. Both stories never printed.

From

L.M.

What caused of this war between Micmacs and Pequoket Micmac Chief was murdered by the Pequokets in their hunting grounds

I will write again next Tuesday the name of Places with meaning. I expect can find them by Princeton Indian guides. I will go up Princeton next week.

Pleasant Point, Passamaquoddy Indian
Reservation, Feb. 1st, 1930

Mrs. F.H.Eckstorm.

Dear Madam.

I received two letters from you with two checks, one \$2.00, one \$13.00. I thank you very much. We need money very much this time of year. I'll [mail] today two stories both true stories, never was printed by anybody. One is W'skidapw, Friar's head, and another ~~was~~ story between Micmac and Pigwakets of Sakdiamkiak. They fought the greatest battle ever fought by Indians in New England, Both stories never printed.

From L.M.

What caused of this war between Micmacs and Pequoket, Micmac Chief was murdered by the Pequokets on their hunting grounds.

I will write again next Tuesday the names of places with meaning. I expect can find them by Princeton Indian guides. I will go up Princeton next week.

[what follows another letter to Miss Wheelwright]
The question about the inscription on the rocks of Roque's Bluff. That the works of Wunagness.

Question which Peptune who fought ahbig snake is John Peptune of Oldtown, a great magician or Metoelin with supernatural powers, who can walk on a solid ground, dry or frozen up to his knees. He made seven steps. He was over 100 years old when he died. He is been dead 60 or 70 years.

I know the story of three brothers turn into trees by Kluskap.

Question, Where Kluskap killed the moose. It was Moosic-chick, meaning hugh hind part of the moose, between the shores of Castine and Sedgewick. I saw picture of the moose looking down the bay. Kluskap throw the guts of the moose to his dogs. It was streaks of quartz, or granite or white rock. It can be seen today, resembles of a moose's guts. Kluskap must chase that moose from the Penobscot woods above Oldtown; must be a story known by the Indians yet.

Also you was inquiring Indian red hymn book, 24 Fulton St., New York. Joe Nicola's Indian Story Book, Oldtown, Me.

I want you see a prehistoric wampum. It is very curious, not known by the scientists yet. I can get you that next season, also pedank k'tchisowahn, meteor. I hope this letter will reach you before you leave for abroad.

If you write to your friend of Brewer, probably she will write me.

Lewey Mitchell, Box 73 Pleasant Point, Perry

I knew another Indian story when Kluskap turn the dancing Indians into snakes, and Kluskap conquered Nglelemo, who try to exterminate whole tribe of Indians by thirst, who trying to close the only stream where they get their drinking water.

These are names of animals in the Penobscot language. See also pp. 32-37 and in some specimens like L. Mitchell. 1878

Indian Names of Animals, Birds, etc.

Will give ten cents each for any of these names, with the meaning.

I have most of the penobscot names, but sometimes lack a meaning

English:	Passamaquoddy:	Meaning:
Seal	akikw	
Shark	Siglat	
Otter	akikw	
Bat	Kiwit	Wanderer or Brute
Chipmunk (striped squirrel)	mitak in yess	Leather Bird
Raccoon	as angw okw	
Mink	E spuns	
Sable	che yakes	
Also meaning of the penobscot name, <u>Pnarkassoo</u>		nee, ne akw, so nes
Fisher	Be kemk	C
Weasel	S e ques	
Flying Squirrel	S ek-katch To	
Lynx		
Wild cat	Kchi Bezo	thick feet covering
Eagle, golden	af i yusikn	Big red
" bald	wapso-kew	white head
Fish-hawk	as me quah fish	catcher
Cormorant (shag)	af guesh	
Crow Blackbird	E quins	
Red-winged Blackbird	me quah pin at	the he quah gow

Will give 25 cents for true meaning of

Mooin, bear	Mooin	Bury Piller
Miqueh, squirrel	Mikoo	
Nolkeh, deer	E duk	
Attum, deer		

Lewis Mitchell,
Passamaquoddy

#12

Pleasant Point, Feb. 3rd 1930

Mrs. F.H.g ckstorm.

I received your letters with the check of \$15.00 . I was very glad to get the money. I have unusually hard luck in my family. We lost one girl of 18 years old last fall and another one, she is 16 years old, and about two weeks ago. we sent her to Calais Hospital for treatment for sore eyes. They told her one of her eyes must be taken out. She was so scared she tried to run away from hospital. She is home now. She lose sight of one of her eyes, and I have brother he had been blind for ten years. he is about dying now, won't live more than few days. So that made us very poor; but what money you gave me is a great help.

The copy you made on Place names you copies is correct. I only correct two or three names. I was so hurry when writing my answer. The car was waiting for me. So I did not write all I want to write. I am going up princeton this week and I will see Samy Tomah, one of the leading guides on the Skudek waters. Then I Samy Tomah will send you the other paper on place names, He knows also the names on Machias waters.

The one of the names of the lake Adopewicks I spelled before Acalpewck, the name of the reptile in Penobscot ,Dolbe, means Turtle; the meaning Adolphewick, Turtle Lake.

I mailed you the war story in my other letters. The cause of that war between Pequakets and Micmacs , Micmac chief was murdered by pequokets on their hunting grounds, that cause the biggest battle ever fought by New England Indians.

The story of Espuns never was printed, true Indian story, told by Mrs. Mary Ann Dana. I heard that story more than 75 years ago by my grandmother, Mrs. Mary Ann Dana. She is Penobscot woman. Nic Sockbeson father's sister. She told it to her grandchildren more than once.

About the Wunagmes I can repeat the story. I may be able to get the Pictures Wunagmess made themselves. Lad yp Calais got the pictures, also Silver breast-plates with decorations.

The West Quoddy head called by the Indians Busaqwhen-mak'ny meaning "at the Light". They refer to the light-house head on the Canadian or East Quoddy side. Indian name Wususek, meaning "an old nest"- Wusosisek.

The breast plates I am not to get them; she refuse to sell them more than once.

We have original writing of John Allan during the Revolutionary War. He letters dated in Massachusetts Bay, some in Passamaquoddy bay, his Daily Journal, what happen each day. The Indian who has the writing refuse to sell them, but he let me copy them. All the writing dated more than 100 years ago. We also have names more more than 200 Indians, penobscots who were served in that war, Micmacs Malisect, Passamaquoddy, encamped at Passamaquoddy Indians' Reservation served in war.

Question: name Poke-moonshine. Indian name Munikpadik, place where they had cedar-bark. This bark used by the Indians like ropes for tie the bundles or many different purposes.

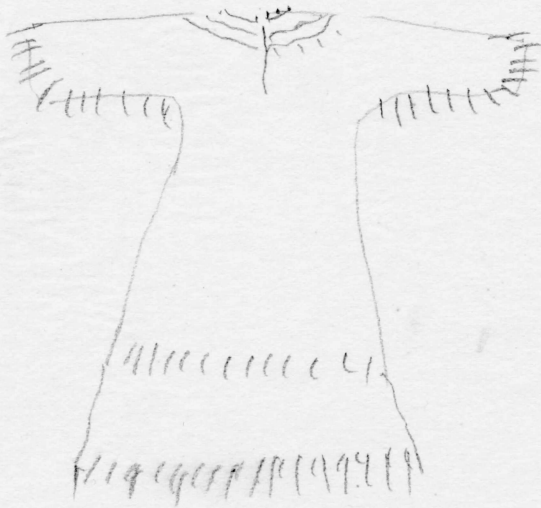
The Bear family mentioned; two of the old timers still living today up Arcostock. One of them is great story teller; his name is Pierre Bear

The later marriage ceremonies.

After the adoption of the wampum laws, the marriage ceremony was much more complicated. When the young man had informed his parents of his desire to marry and the father had secured the consent of the relations and friends, an Indian was appointed to be the kelolwet, or marriage herald, who take the string of wampum, called kelolwewei. He went to the wigwam of girl's father accompanied as many witnesses as care to attend. Then the herald read the marriage wampum in presence of the girl and her father, formally stating that such and such suitor sought his daughter's hand in marriage.

The herald, accompanied by his party, then returned to young man's wigwam to await the reply. After the girl's father had notified his relatives and friends, and they had given their consent, the wedding was permitted to go on. The usual ceremonies of the feast then followed. The young man first presented the bride new dress. She after put it on went to her suitor's wigwam with her female friends, where she and her company formally saluted him by shaking hands. This was called wulasik-ow-dowag'n, or Salutation.

She then return to her father's wigwam where she seated herself with her following, old women and girls. The Groom assembled a company of his friends and went with them to the Bride's wigwam to salute her in the same manner. When these salutations were over a great feast prepared by the bride to go on. The usual ceremonies of the feast then followed, enough for all people, men, women and children. The Bridegroom also prepared the similar feast. Both of these dinners were cooked in the open air. Then the ceremony continued in the dance hall, always lasted three nights in dancing.



Mrs. Salyn
Merrill

Sheepskin, suede
fur -
and all lined
fringed
simple binding of
suede -

Partridge

Lewey Mitchell, Passamaquoddy, 1930

About the Bird margelesoo, or Bad Bird. From the word mutchign, inanimate, muchiso, animate .

When Kluskap Distributing wick, meaning Fat, Rabbit Jumped into the Pot of wike. Partridge probably done the same thing.

So Kluskap took the Rabbit Shook him and Rinse him, so he Remains Remains to this day; also the Mutchyess, that how he got his name Bad Bird.

The Bird Tatakw , meaning Garnet (gannet) species of Murre. When the feed was plenty they fill themselves so they Cannot fly. One of the Canadian lighthouses on Grand Manan Built on Garnet Rock, or Tatakw-wapsk'w

The other Family Teetekel, Hooting or Horned Owl. Also Family Kookokhus, a speacies of owl and lot familys

[The above sheet stops there, no continuation found; on another sheet I find this:]

The Bird Matjelass, Bird Partridge, Bad Bird, meaning Poor Bird, no fat, thin in flesh. Passamaquoddy word for partridge Mutchyess Same meaning, Bad Bird from the word Mutchig'n Bad. An island opposite port called by the Indian Mutchignigos, or bad, rough and strong tides all round it (Indian Island)

[The above may have been copied previously, but finding two versions of it, I have recopied for fear of losing something of interest.]

Song

Maquan-katic ludaneck nok mequ deduch knimahnenn
meaning

Let us move to the maple-sugar ridge;
We take ood-fish skin for lunch

This is given in another place as:

Maquankadie ludaneck nok meequ dak'noh knisannenn

Passamaquoddy Indian Love Song

From Ewey Mitchell, December, 1929

Anigowe notemok

Boski ktlabin elni nelemwik anigo we notemuk meket m'jaeci
Elii nem yot yikw Etuchi wlin-nakw-eben Etuchi w'libakuas Kebon,
Etuchi w'linakebonsybbuk. Kamach tenanolit hasiben mechitena
Ketepitham'l .

Anigowe notemuk, boskiktlabin. Elmibap keyik bosk-ktlabin.
Elimi mlem wik neget loEli aliaok yikwben Sibayiw guspenk
Etuchi wulinakw sititwutchwuk Eli madip Klam Sekben mipisul
anigowe notemuk nititchlo apach Sets alituk yikw tan Etuchi apachi
apachi ya yaw

Anigowenotenu. Of these lonely days you look on beauteous
river and down shining stream, often you look'st and sigh deep

Amigowenoteum boski ktlabin Elimi babkeyit boski klabin Elmi
nul-emwik.

With me your lover by your side, how fair that stream did ~~bubbly~~
bubble on; how lovely was the silver moon; your heart now tells you
of that joy. Even unto death I think of you

Anigo-we-notenu. Often these lonely days you look'st on
beauteous river; oft you look when we in birch canoe and glide
together on that glistening lake. How fair the hills and how we
watched the red leaves whirling in breeze.

Anigowe-notenu. We rover once more in bark canoe and watch the
green leaves swirl on high when spring smiles on the mountaintops.

Anogowe-notenu. Of these lonely days you look'st on beauteous
river and down shining stream, often you look and sighest deep.

Pleasant Point

Passamaquoddy Indian Reservation - N
June 20 1920

Miss Mary Wheelwright.

Dear Madam I saw John & now who
told me he thinks you are in your Boston
home. I & an get quite few Relics fit
& have been waiting I & an get 3 Breast
Plates old Fashion ones are D & C Corated.
They are so old we I moved and them
off with age and 3 other un decorated.
These are more than 5 inches Diameter.
Three very old Powder horns Very old
3 wooden Plates one wooden Rattle also
Prehistoric Wampum. This Wampum
is very Rare I think only one man
has it. in Toledo Ohio he bought a string
of it. I came from Schoodie of the
Koran and Indian Mine I came from
Iland of Campello N.B. Touch Joseph
showed me the Place where to find it.
I will bring it for you with Porpoise's meow.
Mrs Eck's town say you prefer the Porpoise
sinews than silk thread. I may be able to
bring few of the Relics and Mail them to you.
(over)

P. S.

another to various Stone or Beads I got out
knew whether they are in Commercial value
or not. they look as made by Expert
Jeweller. But they let out out of view of
white I mark ^{back} with many Beautiful
collars, yellow, red, green, blue, are
hard you can let it ^{of} ^{ass} ^{they} ^{are}
made a Beautiful neck ornaments. these
are have I got out knew what they are
Possibly Diamonds they are small as
this ^{is} ⁴ ^{corns}. Big as pinch long are very common
look like glass ~~is~~ Dye'd But not ^{are} natural
collars
Possibly Diamond Stone,

write as soon as you can

I am well & satisfied what your friend
Mrs Eckstrom used ^{me} ^{to} ^{write} ^{me} ^{as} ^{soon} ^{as} ^{she} ^{hear} ^{from}
you

Leroy Mitchell