



November 6, 2012
Wabanaki Guides
Script

A.1 Image- Wabanaki Guides



A.4 Packing for a Trip

“I had to ask questions from my old man, I had everything but the grub. We went to the Rockwood store to get provisions. Boy oh boy, I had an awful time! I didn’t do much cooking in those days. Well, we didn’t have much food left when we landed at Chesuncook.” Noel Jack Tomah, 1900s

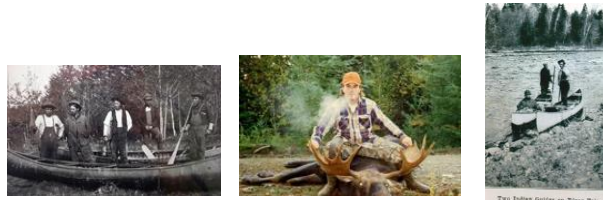
Historically, Wabanaki guides were responsible for shopping and packing all of the food and supplies needed for trips that lasted anywhere from one week to one month. Today, clients can make arrangements for modern guides to supply the food, cook, and clean, but not all guides continue this tradition.



Take a look at the provision list from D.T Sanders and Sons and decide what provisions you will take on your trip through the Maine wilderness. What will you leave behind?

As you travel through the exhibit, note the foods and provisions the guides and clients are taking. Did you make the same decisions?

A.3 Introduction:



Tan kahk (Passamaquoddy greeting meaning ‘how are you?’)

nəpehk^wihálomə (Penobscot greeting meaning ‘I welcome or greet him’)

“We have a connection to the land that goes back thousands of years. Our ancestors have had a relationship with this land, and with the spirits of this place.” Jennifer Neptune, Penobscot guide-in-training, 2012

Welcome to the ancestral home of the Wabanaki, People of the Dawn, a confederacy that includes the Abenaki, Maliseet, Micmac, Passamaquoddy, and Penobscot Nations. This is a place of rugged beauty, rocky coastlines and extreme tides, where dense forests, rivers and lakes dominate the landscape, interspersed with mountains and rocky terrain. Weather can change suddenly. The ancestors of the Wabanaki have lived here for over 12,000 years. Explorers, cartographers, artists, hunters, and writers have all employed the Wabanaki as guides, learning how to travel, hunt, appreciate and live in what is now called Maine. Today, visitors to Maine continue to hire Wabanaki guides for the same reasons.

A Wabanaki guide offers a unique perspective on the environment of Maine, reflecting a relationship with this place that stretches back thousands of years. The Nations own large tracts of land, ensuring their continued ability to hunt, fish, and gather in their traditional homeland. Tribal management of resources on these lands allows guides to work with clients using techniques that reflect cultural values. Guides share tribal oral histories with clients, and offer a unique perspectives on animals and plants.

“Penobscot Indian Guides are skilled in traditional moose calling, as our ancestors have done for thousands of years. In addition, our guides have hunted moose on these very lands their entire lives and have demonstrated to the tribe their unparalleled abilities to succeed.” Penobscot Nation <http://pinmoosehunt.com/>

“Tribal guides have a connection to the land and the species that goes back for thousands of years. That connection is formed through knowledge that comes with being a tribal member. It is learned from parents, uncles, and grandfathers—men in the community that have passed that knowledge down for generations. Knowing the land, the species, when to hunt, where to hunt, hunting techniques—these things have been passed down for 12,000 years.” Matt Dana, Passamaquoddy, 2012

A.2 Main Map

“There is no better guide for the woods than a man who has lived and been brought up there, as has Joe, the Passamaquoddy Indian who has for thirty years been my counselor and companion...” William Underwood, *Wilderness Adventures*, 1927

Take a moment to look at the map and become oriented to this place, the waterways, forests, mountains, and coastlines of the Wabanaki homeland. Historically, guiding has taken place throughout the state, as well as the region. Today, Passamaquoddy and Penobscot guides can be licensed by the tribe to guide on tribal lands, and they can be licensed by the state to guide off tribal lands. The Micmac and Maliseet also have long traditions of guiding. However, they do not have large enough land holdings to manage game populations, so tribal licensing is not yet available.

“I get the advantage because I have my state license. I can use my state license on state land as well as tribal.” George Sabattus, Jr., Passamaquoddy, 2012

“The Education Department held a guides course, and there were a dozen or so people in the class. The entire Tribal Warden department attended the class, as well as other tribal members, and that established the Tribal Guides Program. It is separate from the State of Maine Guides, and while a few guides have also received their state licenses, most are only licensed at the tribal level.” Matt Dana, Passamaquoddy, 2012



Case between A.4 and A.3 Canoes

Objects- birchbark canoe and wood canoe models

“Joe’s canoe was all ready for our voyage, and soon we were off, I at the bow paddle, and Joe at the stern, with tent, provisions, and baggage snugly stowed amidships.” William Underwood, *Wilderness Adventures*, 1927

Prior to the invention of the birch bark canoe about 3,000 years ago, the Wabanaki may have traveled through this region in dugout canoes. Heavy and difficult to portage, dugout canoes were not easy to travel with up-river. The invention of lighter weight birchbark canoes allowed Wabanaki people to travel further and faster. Many historic guides used birchbark canoes, and canoes of all types continue to be a popular and easy way to travel to remote places in Maine.



In the 1940s most canoes used by guides were constructed of cedar ribs and planking, with a canvas hull. Guides heading into the back country with a canoe needed space to pack supplies, and a 20 foot canoe became known as a “guide’s canoe” due to its popularity among guides in the Moosehead Lake region.

(Object label) “The canvas canoes came up in the 1940s. When I started to go out I asked my dad what the canoe was made of ‘cause it had a square stern on it, it wasn't a double ender, and they said these were Grand Lake canoes. They said you put a motor on there. I remember the first one, they had the gas tank on top, right on the motor on top. He had to bring the starter cord to wrap it around the top and pull it. But we used to paddle quite a bit. I learned how to paddle a canoe early.” David Sockabasin, Passamaquoddy, 2010



F.1 The First Guides:

“These we took in order to serve us as guides to the country of the Almouchiquois in the hope of exploring and learning more particularly by their aid what the character of this country was, especially since she was a native of it.” Samuel Champlain, 1605 referring to Passamaquoddy husband and wife guides on an expedition leaving St. Croix Island and traveling south. Almouchiquois refers to the French term for the Native people living along the southern Maine coast and the Saco River Valley.

Wabanaki people were guides for the first Europeans exploring the region, guiding them through the various watersheds, mountain passes, and along the coast. They also helped educate Europeans about climate, water conditions, and food resources. Samuel Champlain, a French navigator, explored Maine and the maritime region starting in 1603. Champlain traveled with Native guides as far west as upstate New York, and spent time along the coast of Maine, exploring, mapping and writing accounts to send back to France.

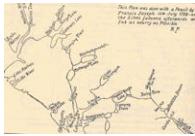


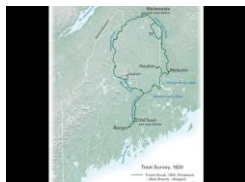
Image caption: *Wikhikon* Wabanaki people made maps on birchbark to communicate with one another while traveling to remote places. The maps were also created to help Europeans travel from one place to another when a guide was unavailable, or if they became separated.

Benedict Arnold led a military expedition in 1775 through Wabanaki territory, relying on two Wabanaki brothers, Natanis and Sabatis, who left maps, canoes, and caches of food for Arnold’s forces. The expedition was guided by five Penobscot guides who had previously served in the colonial forces and joined Arnold before his ascent on the Kennebec.

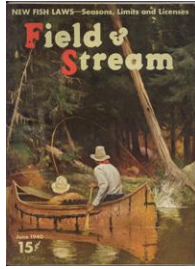
Cartographer Joseph Chadwick was employed by the colony of Massachusetts in 1764 to survey a route from Ft. Pownall to Quebec. Chadwick hired Joe Askequenent, Soctomah, Assony Neptune, and several other Indian guides from Old Town, Maine.



After Maine became a state in 1820, Governor William King commissioned Major Joseph Treat to survey the northeast boundary of the state. Treat secured the guiding services of Lieutenant Governor John Neptune, Penobscot, and set out on his mission from Old Town, Maine.



Quote with map: “We arrived at the Grand Portage at 11 a.m. and while the men were carrying the Canoes across the Portage, I took a survey of the upper part of the Grand Falls.” Joseph Treat, 1820



You may notice that the name Sabatis is spelled several different ways in the exhibit. These differences represent the various spellings used by individuals from different tribes over hundreds of years.

F.2 Hiring a Guide:

“The succeeding morning, a relative of mine who is well acquainted with the Penobscot Indians...took me in his wagon to Old Town, to assist me in obtaining an Indian for the expedition.” Henry David Thoreau, c. 1857

The process of hiring a Wabanaki guide has changed over the centuries. The first European explorers engaged guides who were politically aligned with their cause, and learned from them how to live and travel in the region. By 1820, when Maine became a state, guiding focused on recreational activities like hunting, fishing, photography, writing, and adventure.

To hire a guide, you had to know how to find one. Indian agents, word of mouth, sportsmen shows in Boston and other major cities, advertisements, hotels, and websites all directed clients to Wabanaki guides.

Indian Agents:



Using money from the sale or lease of Indian lands, the state hired agents to manage Wabanaki financial affairs for the tribe and individuals. Records from the accounts of agent George Hunt document clients from Salem and Boston working with Hunt in the early 1900s to arrange for a guide, including John Neptune, Penobscot guide and tribal Governor.

“John Attean is a very good guide and is well liked by sportsmen. He is unengaged for Oct. 1 and will serve you, if desired. He suggests either Schoodic, on the line of the Bangor & Aroostook R. R. or Nor.....further up, as convenient places to branch off for game. There are good camps within easy reach if you should prefer to put up at a camp, instead of pitching your own tents. You can address Attean, as to above.” George Hunt, ca. 1904

A guide could also be found through local residents, or by visiting the reservations.

“We found ourselves in the month of June ascending the path which led to the Indian lodges, to engage the indispensable service of Sebatis. Our errand is stated, his services and canoe are engaged, and arrangements completed to start the next morning.” Excerpt from *A Fishing Excursion with Sebatis*, Passamaquoddy guide, author unknown, 1863



(Photo caption with Joe Polis) “We were ferried across to the Indian Island in a bateau. The ferryman told us that all the best Indians were gone except Joe Polis, who was one of the aristocracy. He to be sure would be the best man we could have, but if he went at all would want a great price, so we did not expect to get him. Polis asked at first two dollars a day, but agreed to go for a dollar and a half, and fifty cents a week for his canoe. We thought ourselves lucky to secure the services of this man, who is known to be particularly steady and trustworthy.” Henry David Thoreau, 1857

F.3 Sportsmen’s shows:



“Of all the exhibits here, and there are many of them, none is more popular than the attractive Moosehead Lake booth. From morning to night crowds storm around the little open faced spruce log cabin.” Bill Geagan, ca. 1945



In 1898 several Wabanaki families traveled to Boston to participate in the annual sportsmen’s show, an exhibition designed to market outdoor recreation activities. One feature of the show was the Indian encampment, where Wabanaki people demonstrated skills in various competitions, and also built a reproduction camp scene complete with birchbark wigwam and canoe. Wabanaki participation in the shows became an annual occurrence.



(Imager caption for photo of booth and cabin from Moosehead Lake Historical Society) “Moosehead Booth Getting Results: Chief Red Eagle in Buckskins and Feathers Adds Color to Exhibit.” Bill Geagan, ca. 1945



(Photo caption) Henry Perley, Maliseet, was a famous guide working in the Moosehead Lake region, specializing in trips along the Allagash River in the late 1800s through the 1960s. A prolific author, showman and guide, Perley often wrote about guiding for magazines and to publicize Moosehead Lake as a vacation destination.



(Image caption for Roland’s picture) Roland Nelson, Penobscot, was a guide who traveled to sportsmen’s shows across the country promoting the

Moosehead Lake region, using the stage name Needahbeh. Roland served a record 28 years as master of ceremonies at Boston sportsmen's shows.



Roland recalled how Chester I. Campbell, backer of the show, asked him if he could construct an entire Indian village at the show. At the end of the second show Campbell told Needahbeh to take a couple of years off. "I knew I had to sell myself or I was through, I told the boss 'Why don't you let me be master of ceremonies for the show? The people in the audience don't know half of what's going on.'" It was so popular it became a regular feature in the sportsmen's shows, and Roland convinced the operators to take the show on the road to Connecticut, Ohio, and Michigan.

"I advertise through magazines—the bear hunting magazine, the North Woods Sporting Journal. I go to sports shows—Eastern Sports show in Pennsylvania, the Springfield, Mass. Show, the Hamburg, New York sports show. I advertise through Facebook and through a website." George Sabattus, Jr., Passamaquoddy, 2012



B.5rr Summer pleasure trips:

(Quote over large photo mural of Mt. Kineo) "So much geography is in their names. The Indian navigator naturally distinguishes by a name those parts of a stream where he has encountered quick water and falls, and again the lakes and smooth water where he can rest his weary arms, since those are the most interesting and memorable parts to him." Henry David Thoreau, ca. 1857



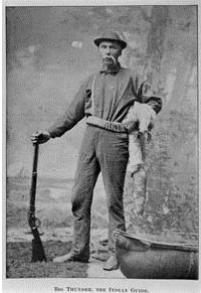
Recording his experiences and impressions of Maine that later became the narrative for his book *The Maine Woods*, Henry David Thoreau traveled with Penobscot guides during two of his three trips. In 1853 he traveled with Joseph Attean and Sabattis Solomon, and upon his return in 1857 Thoreau hired Joe Polis. Both trips are detailed in the Thoreau-Wabanaki Trail map.

Thoreau was impressed with the knowledge his guides had about the land and waterways, and the language used to describe plants and animals.

"It was a new light when my guide gave me Indian names for things for which I had only scientific ones before. In proportion as I understood the language, I saw them from a new point of view...A dictionary of the Indian language reveals another and wholly new life to us. The Indian's earthly life was as far off from us as heaven is." Henry David Thoreau, 1850s



The coast of Maine attracted visitors seeking outdoor adventure, and Bar Harbor was one of the more popular locations. One of the unique attractions drawing people to Bar Harbor were the Indian encampments, which dated from around 1840-1920. In addition to purchasing souvenirs, guests could hire the services of Wabanaki guides for pleasure or hunting trips in a canoe around the bay and surrounding islands.



“Every visitor to Bar Harbor knows ‘Big Thunder’ the ancient Indian who for years has canoed the children of summer visitors, and the parents oft-times themselves when they were children, about points of interest in the bay.” *Bar Harbor Record, 1896*

“I guide all summer for fishing. I also take people out who want to sightsee, want to see animals and stuff. I show them how we get cranberries, ‘cause we got tons of cranberries out in the swamp areas. I take them out there and they really enjoy it - they take pictures of animals that we come across.” David Sockabasin, Passamaquoddy, 2010

“I don’t want to guide for hunting trips as much, but more for trips on the river, like the Allagash. I want to take people out and have them experience nature and take pictures or fish if they want to, look at plants, and I can share stories and our history with them.” Jennifer Neptune, Penobscot guide-in-training, 2012



B.6rr Summer at Moosehead Lake

"The first effort to establish a summer resort at Mt. Kineo was in the early eighteen forties. Previous to this it had been a common custom to make this a camping ground for hunters and fishermen of those days."

(Pamphlet, Ricker Hotel Company, 1912)

Moosehead Lake has a long history as one of the more popular recreational destinations in Maine. Hotels and lodges catering to adventurers called “sports” employed and housed guides for hire. Guides were available to take sports on day trips, which included a picnic lunch, or for pleasure trips around the lake. They could also be hired for longer trips lasting several days.



Many guides had a number of campsites situated around the lake. At first the sites were established and maintained by various guides or nearby hotels. By 1880 improvements in transportation meant an

increase in the number of people traveling to Moosehead Lake, and the numbers of hotels and accommodations for “sports” meant that more people relied on the lodges to arrange for overnight and day excursions. Wilson’s, one of the larger establishments, had anywhere from six to twelve guides available on demand, and a staff of thirteen to care for their guests. Guides were housed on the third floor of the hotel.



(Label with several images focused on Kineo House) Of the many hotels and lodges on Moosehead Lake, the largest and grandest was the Kineo House, built in 1884. The hotel had several owners and was at its height the largest inland hotel in Maine, able to host 500 guests. A series of fires eventually caused the hotel to close. The golf course and several small cabins are all that remain.

“Kineo is the starting point for hundreds of people who put out for the canoe trips, the most famous of which is that along the Allagash, where for three weeks one can paddle with white or Indian guides by day over a continuous chain of streams and lakes, and at night sleep on their refreshing shores.”

(The Hill-Top Magazine, July 5, 1914)

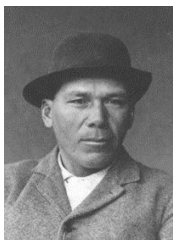
B.4 case- moose hunt basket on wall next to it on C.1 is moose hunt root club



C.1 Fall: Tracking/Hunting (C.2 is block game/interactive)

“Penobscot Nation land encompasses over 130,000 acres of pristine and majestic Maine wilderness. The tribe has exclusive jurisdiction over the harvesting of wildlife within the boundaries of the trust lands.” Penobscot Nation <http://pinmoosehunt.com/>

The Penobscot and Passamaquoddy own large tracts of land where they manage traditional resources, including large game for hunting. Moose, deer, bear, and other game animals traditionally hunted by the Wabanaki have thriving populations on tribal land. To hunt on tribal land requires hiring a Wabanaki guide and securing a tribal hunting permit. This contributes to the economic sustainability of tribal members and tribal government. Based on generations of knowledge about the land and animals here, clients are likely to have a successful hunt when working with a Wabanaki guide. As a result, guiding is a thriving business for the Penobscot and Passamaquoddy.



“Nothing escapes Joe’s keen eyes. His power of sight, especially the knack of finding things, is nothing short of marvelous. Often with the naked eye he has seen a canoe hugging the farther shore of a cove in the lake, while I with powerful binoculars have had difficulty in locating it.”
William Underwood, *Wilderness Adventures*, 1927

“In casting a fly I have never seen him excelled, scarcely equaled.” About Passamaquoddy guide Tomah Joseph on Grand Lake Stream, author unknown, 1880s.

“On our way to the barren we saw several fresh tracks of caribou, but had not discovered their beds, the depressions in the snow made by caribou when laying down to rest. After inspecting indications of that kind, Sebatis can form a correct opinion of the time elapsed since the beds were occupied...Sebatis said ‘The caribou are somewhere on this barren, you see the tracks along side the big rock, then a little ways ahead you see the tracks go everywhere, must be nine, maybe ten caribou going that way.’ Passamaquoddy Hunting Trip account, 1878 author unknown



C.3 Moose hunting and calling

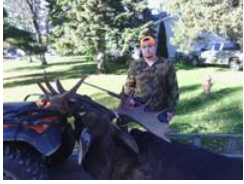
“When I first start calling a moose I use a low pitch, or call quietly in case a bull is close. If I don’t get a response then I amplify the call. When a bull hears the call of a cow he responds with a grunt, which he makes with almost every step he takes. When the grunting stops the bull is looking for the direction of the cow and I call again.” Butch Phillips, Penobscot

Calling moose is a skill the Wabanaki have practiced for thousands of years. Hunters make a cone out of birchbark and use it to amplify the sound and make it more realistic. Hunters learn how to call both bull and cow moose, but most are trying to lure a bull moose into view, so the cow call is more commonly used. Any bull moose within half a mile will hear that sound and know it is coming from a cow. Once a bull is moving toward them, the guide will soften the sound by pointing the bark cone toward the ground or away from the bull. A guide wants the bull to think the cow is farther away than the hunter, so the bull will walk past the hunter in an effort to get to the cow.



“I don’t want to shoot a moose until I have one where I want it. I don’t want to drag one through the woods, so the purpose of calling is to bring the moose in close, to where you are.” Butch Phillips, Penobscot

"I observed, while he was tracking the moose, a certain reticence or moderation in him. He did not communicate several observations of interest which he made, as a white man would have done, though they may have leaked out afterward. At another time, when we heard a slight crackling of twigs and he landed to reconnoiter, he stepped lightly and gracefully, stealing through the bushes with the least possible noise, in a way in which no white man does, --- as it were, finding a place for his foot each time." Henry David Thoreau, ca. 1857



“I called my first moose on my own I was ten years old.” George Sabattus, Jr., Passamaquoddy, 2012



(Photo caption) Matt Dana is a Passamaquoddy guide who specializes in hunting trips for tribal youth. He described one memorable trip taking two Passamaquoddy boys on their first hunt. “William took aim, fired, and the wounded moose took off running. William was shaking and thanking me over and over again—he was so excited, he could barely stand! We had to work a bit to get it out of the woods, which was good because the boys got to learn that moose hunting isn’t all fun! Because of the hunt, the boys were able to provide meat for their families for the winter. They each got their first moose on the

same day.” Matt Dana, Passamaquoddy, 2012

“We were impressed with Charlie’s extensive knowledge of moose and the area we were hunting. He is also an accomplished moose caller and brought the moose to within 40 yards of us.” Client of Penobscot guide Charlie Francis, 2011



C.6 rr Camping: Overnight



(Photo caption)“Our quarters were not to Joe’s liking, ‘The fire is too hot; I don’t sleep so good’ he said as he disappeared in the darkness toward the lake. Here on the shore he turned over his canoe and under it made his bed. And then he lighted his own little campfire and turned in for the night.” William Underwood, *Wilderness Adventures*, 1927



Camp life has changed over time, depending on the location and desires of the client. Camp could be a small tent pitched at a new location each evening, a cabin in the woods that served as a home base during

the trip, or a lodge with full staff and dining facilities. Henry David Thoreau described a small lean-to style camp that could easily be turned away from the wind if needed when camping with his Penobscot guides in the 1850s. Beds were made of pine boughs and moose hide blankets. Kean Francis Tomah, Penobscot guide, described camp in 1940 as a small tent with fir boughs laid on the ground covered by a

couple of blankets. Modern guides have the benefit of sleeping bags stuffed with feathers or synthetic materials to keep clients warm when sleeping outside.

C.3 case: Object label caption to go with camp model: “A backwoods camp can be a welcome place to rest after a day spent on the trail or in a canoe.” William Underwood, *Wilderness Adventures* 1927

“We were lying on beds made of moose-hides in the Indians’ hunting camp. A tremendous rib of moose meat was roasting before an unearthly hot fire.” Henry David Thoreau, 1857

Many clients share recollections of evenings by the fire, when camaraderie and the thrill of the adventure crossed cultural barriers and broke down societal norms. Henry Perley, Maliseet guide, wrote an article for *Maine Recreation Magazine* in 1929 in which he reported “I have seen a dignified Senator attempt a hula-hula, a staid stern banker attempt to climb a tree, and a society dowager try to stand on her head, beside a campfire!”

“The flute is Tomah’s evening companion and to its sweet music the tired fisherman reposing upon the bank after a day of pleasant toil is often soothed to rest by its soft notes.” Comment from a client about Tomah Joseph, Passamaquoddy, Lewy Lake, date unknown



Photo Caption “After supper, when darkness descended, Joe suggested that we go with him back through the woods to a stream close by. There he would show us how the Indians in former days used to spear fish at night by the light of a flambeau. For some time Joe entertained us with stories of the Indians, telling us of their manners and customs until finally in the warm firelight a pleasant drowsiness crept over us.” William Underwood

Wilderness Adventures 1927



C.7rr Camping:Food

(On photo mural of camping or evening scene)“Once partaken of, no one can ever forget those out-of-door campfire repasts. The keen smell of the frosty air, spicy with the tang of fallen leaves, pine needles, and balsam spills, gives one an appetite to relish the food and cooking of the back woods.” William Underwood *Wilderness Adventures*, 1927

Clients and guides often recount detailed lists of the foods eaten and the culinary skills of the guides. In addition to any foods caught while on the trip, like fish and fowl, guides cooked doughnuts, cookies, cakes, gingerbread, light and fluffy biscuits.

Modern guides are no longer necessarily responsible for creating menus and cooking meals, but this can be arranged on a case-by-case basis. In some cases modern guides' meals are included in the cost of the trip.

“Hot canned soup, tea or coffee, toast and doughnut, boiled potatoes, fried bacon or ham with eggs, together with broiled fish just out of the lake, partridge, ducks, or venison in season, with dessert of wild strawberry preserves. After lunch we lolled idly about the campfire while Joe washed the dishes and told us of his hunting and trapping experiences of the past year.” William Underwood, *Wilderness Adventures* 1927

“I’m learning how to bake in a reflector oven so I can bake breads, cakes, and brownies while we’re out in the woods. I can cook and clean for my clients; I like to cook so that would be fun.” Jennifer Neptune, Penobscot guide-in-training, 2012



D.1 Winter Survival Quiz still being developed by Warden Service D.2 Winter:

“The storm was increasing every moment, and the light snow drifting rapidly before the rising wind made it pretty hard walking.” Passamaquoddy caribou hunt, author unknown, 1878.



Guiding in winter requires special skills and tools to keep clients safe and create an enjoyable experience. Historically, fur trappers hired Wabanaki guides throughout the winter to lead them to muskrat and beaver dens. Winter was an important season for trapping because animal fur was thicker and sold for a higher profit.

Today the winter season does not provide as much work to guides as it has in the past. However, winter excursions can be arranged with modern guides who specialize in ice fishing and recreation. Guides who work through the winter must have special training, and answer detailed survival scenario questions on the licensing exam.



Many guides talk about the rapidly changing weather in Maine, and how it can make or break a trip. Being flexible and knowing how to set up camp anywhere, quickly, is an important skill guides must master. Storms can come up quickly, and historic guides did not have the benefit of radios and GPS navigation systems, so they had to know how to read other signs.

“The frost of winter had not yet sealed the forest lakes, and the night was unusually mild, so much indeed that Sebatis predicted a sudden change. ‘There is a big snow storm coming; I heard the Wabepe (white-throated finch) singing just now, that always means a storm is coming. He always sings best in moonlight, but when he sings on a dark night it’s a sign a storm is coming.” Passamaquoddy caribou hunt, author unknown, 1878

“The smothering often experienced from avalanches of snow falling from a tree branch immediately after a snowstorm is one of the most disagreeable things encountered in the forest in winter. Sometimes as the hunter tries to force his way under the boughs of a large fir tree, the accumulated snow will be discharged upon his head, getting down his neck if his hood is not up, wetting the locks and barrels of his gun, and piling up on his snowshoes in such a manner as to hold him prisoner for the time, and often trying to work clear he gets his snowshoes tangled and takes a header into the snow and his misery is complete.” Passamaquoddy caribou hunt, author unknown, 1878

D.2 case With muskrat traps:

December 15, 1845 Trapping Revenue
 Prices paid for fur hides during the year of 1845:

Red Fox	\$0.90	Mink	\$0.20
Otter	\$3.00	Beaver	\$0.40
Fisher	\$2.63	Lynx	\$3.00
Muskrat	\$0.05	Bear	\$1.00
Wolf	\$1.21	Raccoon	\$0.25
Deer	\$0.50		



E.3rr Spring: Guide Responsibilities:



(Photo caption): “In spring when going upstream in fast water a guide would use a setting pole rather than a paddle. You can’t paddle fast enough against white water.” Kean Francis Tomah, Penobscot, 2012



Historically guides were responsible for planning a trip, packing the required camping equipment, purchasing the food, supplying the transportation, setting up and taking down camp, cooking, cleaning, and entertaining clients over the course of a trip. Trips often lasted anywhere from one week to one month, with the option of stopping at a lodge or camp for a portion of the trip.



Guides have always been concerned with the safety and comfort of their clients, and planned trips accordingly. Clients sometimes had a different idea, causing a guide and client to renegotiate the terms of the trip. Generally, guides preferred to work with one client at a time for hunting and canoeing trips. Most guides refused to carry more than one passenger in a canoe because the weight of the guide, client, and gear can equal 800-1000 pounds, requiring careful navigation.

“Peter Tomah was a good guide. He worked from a canoe. He had a folding table, dishes, and all the equipment necessary for guiding. He could handle two people in a canoe, with all the gear. He carried a tent, cooking gear, and provisions for a week, or even two.” Kean Francis Tomah, Penobscot, 2004

Guide Kean Tomah, Penobscot, jokes that he was “born in a canoe,” and agrees that the Wabanaki have long been known as excellent guides, in part because of their skills with a canoe.

“In going downstream, load the bow to make it slightly heavier than the stern, and vice versa going upstream. In running the plunging white water of a rapids whose length is studded with menacing rocks, the pole is of inestimable value.” Henry Perley, Maliseet, 1946



E.4rr

“We do not recommend this trip without the services of a competent guide, and whatever his wages may be, he’ll earn every cent. For combined with his canoemanship, knowledge of country, of fishing pools, woods trails, etc. he furnishes the camping equipment, canoe, tent, dinning fly, cooking utensils, dishes, and other accessories. He cooks all the meals, makes and breaks camp, gathers wood, maps and plans the itinerary, and acts as general factorum from start to finish.” Henry Perley, Maliseet writing about a trip down the Allagash in 1952

“The longest guiding trip, well, one guy hired me for thirty days. We went quite a few places.” David Sockabasin, Passamaquoddy, 2010



“Some of the guides that I know in Grand Lake they would leave canoes out there. They found a spot and we go down the trails and stuff and they said ‘Don't bring your canoes, we got canoes here we can use today.’ And we would use their canoes and guide, and fishing was tremendous on Third Lake with bass, good bass fishing.” David Sockabasin, Passamaquoddy, 2010

“I usually lodge my clients in cabins. I do cook. I don’t clean, but I cook. I clean the harvested animal too.” George Sabattus, Jr., Passamaquoddy, 2012

F.5 Special Skills: Video of Henry Perley Paddling

“On flat water a guide could paddle 25 miles a day, and then had to set up camp, cook the meal, chop wood, and clean the food dishes.” Kean Francis Tomah, Penobscot, 2012



F. 6

Wabanaki guides were often noted for their skills in paddling a canoe, tracking, and cooking. Special skills exhibited by guides were often noted in client journals or in publicity materials. Visitors recorded stories of Wabanaki people paddling around Mount Desert Island in 12 hours, to Connecticut to visit family, and far out to sea.

“Paddling a canoe from 4 o’clock in the morning until 11 o’clock at night might seem impossible to most people, and even to Chief Henry Red Eagle of Greenville, the task was a bit more than he relished. He said ‘A good guide should be able to take his party through the woods, over mountains, down streams, taking all precaution for their safety, and should be a good cook.’” According to an interview with Henry in the Moosehead Gazette, Henry and his brother ended up competing with a guide named Black Hawk Palmer for a site on Moosehead Lake. In his attempt to overtake Palmer, Perley paddled his canoe for 19 hours, and won the campsite.



swamped.”

In September of 1863 a group of men hired Sebatis, a Passamaquoddy guide, to take them on a fishing trip near Princeton, Maine. The clients insisted upon leaving early in the morning, despite Sebatis’s suggestion that the conditions on the lake were too rough. After a difficult paddle across a choppy lake, the client reported that “Sebatis now changed his tactics, and instead of meeting the waves, gradually allowed the canoe to wear off into the trough as it passed. Only the most consummate skill on his part could have affected this with safety, and I believe had any white man attempted the like exploit, we should have been instantly

Henry Perley, Maliseet, often submitted articles in national publications highlighting the unique experiences a guide and sport could have traveling together in the Moosehead Lake and Allagash regions. Perley was an entertainer, which contributed to his popularity as a guide. Some of his humor is evident from this article, where he maintains that an Indian would never get lost in the woods. “It is common knowledge that Indians

always know where they are in the woods. Indians are the most reliable people to have around when you're penetrating wild country, so you couldn't exactly say my uncle was lost. He was just a bit mislaid for three days. Let's have no misunderstanding about it, my uncle was not lost, Telos Dam got lost, it just took my uncle three days before he got it back to where it should be." Henry Perley, Maliseet guide, c 1940

F.7 Licensing:

"I wasn't supposed to have a license, but the head game warden raked me in. He thought I could handle my sportsmen, my fishermen, just as good as the older guides." Noel Jack Tomah, Penobscot guide, licensed at age seventeen guided over 100 trips along the Allagash by canoe, c 1920

In 1897 the Maine legislature passed a bill requiring hunting guides to register with the state. Until 1975 guides were not required to submit to any type of test. If a local game warden considered someone qualified and fit to guide, than the warden could register that person as a guide. In 1975 a standardized test was produced which all guides are required to pass in order to obtain a state license.

Wabanaki guides can be licensed through the tribe, with the state, or both. Earning a license requires a high level of expertise in various categories. State licenses can be issued in hunting, fishing, recreation, sea kayaking, and tide water fishing, or as a Master Guide, working in multiple categories.

Henry Perley obtained his license to guide at the age of fourteen, at which time he was the youngest registered guide in the state. "Despite his youth he was able to negotiate the boiling rapids and swift currents of Maine's rivers. He knows nearly all of the waterways and woods country of northern Maine, as well as those of the Rangeley region." Retirement announcement, Henry Perley, 1960s

"I take tribal community members who may not have a chance to hunt or trap with an older tribal member. I like to provide an opportunity to learn that skill set, so the traditions continue to be passed on to the next generation. I have never charged anyone for guiding them. The most challenging aspect of guiding is working with someone who is inexperienced, and trying to teach the intangibles—like when the moose comes in from an unexpected direction, trying to keep the hunter from being too excited, or moving down wind of the animal—things that are almost instinctual to me." Matt Dana, Passamaquoddy, 2012

F.8 Into the Future

"Shortly thereafter I met up with my guide and soon to be good friend George Sabattus Jr. I was so excited and pumped about the first day I could hardly sleep." Client feedback about George Sabattus, Passamaquoddy

Guiding continues to be an important economic tool for individual tribal members, and Passamaquoddy and Penobscot tribal governments, which issue permits for hunting on tribal lands.

Wabanaki guides have distinguished themselves based on a long connection with the rivers, mountains, lakes, and forests of this region. Sharing this unique perspective and intimate knowledge of the landscape and resources makes a trip with a Wabanaki guide a special and memorable experience. Many of the guides and clients report life-long friendships that develop during a guided trip.

“You give everybody an experience that they’ve never had before in the woods. It’s very rewarding. Like their first bear. If I get a client their first bear and they’re happy about it, that makes me happy. It makes me feel like I accomplished something.” George Sabattus, Passamaquoddy, 2012

“Once I was working with a client who wanted his money back because he didn’t have a successful hunt. My job is to provide ample opportunity to harvest the animal, and I gave him six different opportunities to shoot and he missed every one of them. I’m not going to shoot the animal for him, that’s not my job. I still think of that guy, you know, what was I supposed to do?” Charlie Francis, Penobscot, 2012

“This fall my friend of 30 years and I had the privilege of going on the Penobscot Nation moose hunt. We were very successful and actually got our moose within the first half hour of opening day! We were impressed with Charlie’s extensive knowledge of moose and the area we were hunting.” Client feedback about Charlie Francis, Penobscot

“This past fall, my father (81 years young) and I enjoyed one of our most memorable moose hunts. Paddling with our Penobscot guides we explored Penobscot Nation lands, flushing ducks and calling moose as we went. The hallmarks of any great hunt are the little things - the leaves, the wildlife, the paddling, the camping and the laughs – our guides’ attention to detail and their sincere friendship brought all the little things into focus. We’ve hunted big game across North America and this was truly one of our favorite hunts.” Client feedback about Scott Philips, Penobscot

“I must have taken a dozen canoe trips with Henry Perley- some long and some short. When I was practicing in New York City I used to look forward so much to taking the entire month of September as vacation and heading into the Allagash region with only him as a guide and companion.” Client feedback about Henry Perley, Maliseet 1972