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**Author**

Smith, Maureen E.

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*Threatening Anthropology* is an important book and deserves attention from scholars in American Indian studies. It should inspire further investigation, more FOIA searches. Price maintains that the incessant harassment of anthropologists had a chilling effect on certain lines of analysis and rendered subsequent generations of anthropologists timid and passive in the face of global assaults on ever more marginalized peoples. If he is correct, it should be imperative to see how that outcome was achieved. When I finished the book and began this review, I wondered about possible similar campaigns of intimidation against scholars in my own field (literature) and how, when I was in graduate school and when some of the investigations Price documents were undertaken, we might have envisioned our professional futures in the face of such overt government pressures. So I asked an anthropologist friend; we had both been graduate students at Stanford in the mid-1960s. Did any of his professors warn him about this peculiar peril of the field? No, he said. He knew a vague rumor about one of the people on my list, but nothing more. No one sat him down and said, "Professor X has had to leave the country, Dr. Y has been fired after thirty years from his curator's position, Ms. Z's contract has been withdrawn. You can expect your friends to be questioned, your correspondents to be listed, your colleagues and administrators to be interrogated, your grant applications to be diverted." As I finish writing, the current attorney general, a man who cannot bring himself to condemn the use of torture, is testifying to Congress that the most invasive provisions of the "Patriot" Act should be continued and expanded. Price's book is one important move against the power of the secret state, a move to be emulated.

Helen Jaskoski

Editor emerita, *Studies in American Indian Literatures*

**Unsettled Past, Unsettled Future: The Story of Maine Indians.** By Neil Rolde. Gardiner, ME: Tillbury House Publishers, 2004. 462 pages. \$20.00 paper.

*Unsettled Past, Unsettled Future: The Story of Maine Indians* is an ambitious attempt to write the history of the Native peoples of Maine. Neil Rolde makes an earnest effort to help readers understand the issues currently facing the tribes. Utilizing the current controversies between the state of Maine and the four tribes of Maine—the Maliseet, Micmac, Passamaquoddy, and Penobscot (known by their confederated name of Wabanaki or People of the Dawn)—Rolde presents who these people were prior to contact, their history since contact, and the contemporary struggles they face.

In writing about the Maine Indian Land Claims and the subsequent settlement and implementation act of which he was personally involved, Rolde adopts a conversational, journalistic tone. Wishing not to sound like "just another specialized academic tome" (135), Rolde writes in a style that is deeply personal, following his journey from a boy who was a tourist among the Seminoles, through his own political career and his continued interest not

only in Maine history but Wabanaki history as well. Rolde has written a number of historical books about Maine. Though not trained as a historian, he is deeply committed to studying and preserving Maine history. He rightly asserts that it is impossible to have a full understanding of Maine without a thorough knowledge of its indigenous peoples and their history.

The book begins with Rolde's personal experiences with Native people. He situates the current position of Native people in the United States through a chapter entitled "Indians 101," based on a lecture he attended on Native sovereignty. Rolde then discusses in detail the events that led to the landmark Maine Indian Land Claims settled in 1980. This land claim demonstrated the illegal taking of approximately two-thirds of Maine by Massachusetts in a series of treaties between the state of Maine and the state of Massachusetts, not by the federal government as indicated in the Trades and Intercourse Acts of the 1790s, which were never ratified by Congress. He provides personal background information culled from his experience as a legislator who was involved in the initial land claims and the ensuing implementing act.

Rolde then moves back to Native history prior to contact. This is perhaps the weakest part of the book since he utilizes questionable sources such as Chuck Ross's *Mitakuye Oyasin: We Are All Related* (1989) and *Parabola* magazine. The real strength of the book follows in the often-untold postcontact history of the Indians of Maine, an area in which there is a dearth of information. Of substantial importance is Rolde's inclusion of notable Wabanakis and their importance to the development not only of Maine but the United States as well. Rolde's incorporation of the late-nineteenth and early-twentieth-century history of the Native people of Maine—an era that Rolde and others refer to as a time of invisibility for them—is another significant contribution.

The book then returns to the Maine Land Claims and the developments that preceded it. Rolde moves next to a discussion of the contested area of sovereignty as viewed by the Maine government and the tribes. The state of Maine's view is that the tribes surrendered all rights to it through the settlement of the land claims when they received cash with an option to purchase more land by giving up their claim to the two-thirds of the state. The state maintains that the tribes are now to be viewed not as nations but as municipalities. The tribal view is that no sovereignty was yielded because not only is it inherent and not granted by any governmental entity, but US Indian history demonstrates the retention of such. Rolde shows how problematic this stalemate has become by presenting situations that now face Native people in Maine. He focuses on two pivotal events that have reaffirmed the conflict: the Passamaquoddy and Penobscot attempt to enter into high-stakes gaming and the tribes' inability to supervise the quality of the water that flows through their reservations.

*Unsettled Past, Unsettled Future* presents the study of Maine Indians as a story. Occasionally Rolde writes almost too personally, such as when he mentions the ethnicity of people in stories in which that ethnicity is seemingly irrelevant. For instance, Rolde tells us that Edward Brooke is an African American—but his role in the history is as a superior to one of the Boston attorneys hired to pursue the land claims against the state of Massachusetts.

In discussing the events that transpired at the federal level, Rolde tells us that the chairman of the Senate Select Committee was “of Lebanese descent” (34–35). Again, it is not clear how the ethnicity of the senator from South Dakota affects how this individual chose to look at the issue at hand. Sometimes Rolde’s reminiscences are phrased a bit inappropriately. As he reflects on his past lack of awareness of diversity, he states, “It had no more meaning to my life than Negro shacks and barefoot piccaninnies. . . .” (vii). Rolde refers to the Seminole boy with whom he had his picture taken as “swarthy” (vii) and refers to Penobscot men as “braves” (153). When he discusses the Maori, he describes his experience viewing “this hokey folk dance” (421). He discusses his trip to Taipei, where a group of Aborigines from Australia performed while “cavorting about” (422) and where tribal dancers of “their own Oriental ‘aboriginal’ populations, in gaudy local costumes, welcomed us” (422).

However, one of the most serious flaws of the book is the frustrating lack of citations. There are far too few in general and they are often missing when the author asserts critical points. For example, Rolde cites statistics pertaining to socioeconomic factors and the Micmac of Maine, but he never says where he found these numbers. The critical interviews with Native people that Rolde uses are not documented at all, not even in the bibliography. As an individual interested in examining Wabanaki history, I found references to some very important events and materials in his book that I cannot substantiate because they are not documented. The time and place of even some direct quotes are not provided.

Despite some problems, *Unsettled Past, Unsettled Future* makes a significant contribution to the field of Native studies. It provides one of the few comprehensive pictures of Maine Natives; especially important is its coverage of the Wabanaki during the late-eighteenth and early-twentieth centuries. Of further significance is the voice Rolde gives to many Maine Natives through the extensive interviews. Rolde shows his devotion to the Native people of Maine by dedicating the book to Priscilla Attean (a Penobscot leader), and states that he is contributing any profit from the book to Passamaquoddy and Penobscot cultural endeavors. Books such as this, dedicated to the history of the Wabanaki, are critical to the field because they reveal a Native history unique to this area and unlike that of Western tribes.

Maureen E. Smith  
University of Maine

**Voices from Four Directions: Contemporary Translations of the Native Literatures of North America.** Edited by Brian Swann. Lincoln: University of Nebraska Press, 2004. 617 pages. \$70.00 cloth; 27.50 paper.

In this collection, Swann continues to manifest his long-term interest in the translation of Native American verbal art. In previous work, he has edited such important volumes as *Coming to Light: Contemporary Translations of North America*