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The Life and Traditions of the Red Man: A Rediscovered Treasure of Native American Literature. By Joseph Nicolai. Edited and with a summary and introduction by Annette Kolodny, preface by Charles Norman Shay, and afterword by Bonnie D. Newsom. Durham, NC: Duke University Press, 2007. 256 pages. \$74.95 cloth; \$21.95 paper.

Joseph Nicolai lived between worlds, imagining for himself—in his book, as in life—a place of sovereignty not unlike “the third space of sovereignty” posited by Kevin Bruyneel in his 2007 book of that title. Nicolai worked in different ways throughout his life to challenge the temporal and spatial boundaries constraining him and his people. Written about the time when the Penobscots appeared as part of a “living museum” on the “south lagoon, next to the Anthropology Building” (37), an exhibition at the World’s Columbian Exposition in Chicago, Nicolai’s *The Life and Death of the Red Man* (1893) offers a number of traditional stories, some of them with Nicolai’s own spin on them, so as to illustrate the resilience—what we today might call the survivance (Gerald Vizenor) or the indigenism (Elizabeth Cook-Lynn)—of Indian peoples, the Penobscots in particular, despite their presumed consignment to “history.”

As Annette Kolodny’s useful and important “Summary History of the Penobscot Nation” and her compelling and detailed interpretive essay serving as an introduction to this republication point out, Nicolai was well aware of the effects of the changing cultural, political, and legal scene American Indians faced. He wrote his book at the moment when the General Allotment Act (1887) began to undermine communal Indian landholdings in the West and when the Penobscot peoples began, on their own, to find answers to the divisive problems they faced as a result of colonization. Their problems included internal divisions over competing religious practices, differing political orientations (some favored hereditary leadership and others, elections), tribal versus public education, and the difficulties associated with a wage economy as opposed to the traditional subsistence economies based on the homeland environment. Nicolai favored the ideas of the Old Party, which sought to keep in place the hereditary chiefs as leaders but also wanted Indian children to receive general public schooling on Penobscot lands (20, 39, 68). Nicolai was a product of education in tribal ways and formal schooling. He came from an important family lineage. He inherited on his father’s side a singular tradition of survival as a direct descendant of “Half-Arm” Tomer Nicola, who with only 150 of his people managed to thwart the 1724 extermination attempt by Massachusetts militia against the Norridgewock Indian village on the upper Kennebec River. His mother was Mary Malt Neptune, a “powerful woman and a prodigious storyteller,” daughter of John Neptune, who served the people as shaman and chief. Nicolai taught himself land surveying and served influentially as an elder and leader. As Kolodny explains it, he became known as “the lawyer of the tribe” for his use “of his political acumen in tribal disputes” and his representation of the Penobscots’ interest in the Maine state legislature (38–39).

In creating *The Life and Traditions of the Red Man*, Nicolai engaged in a twofold project to dispute the negative implications foisted (by outsiders)

upon his people and to elucidate traditional stories so that the children would know their peoples' place in the Great Being's world. Nicolar insisted that in "this work[,] which will give the public the full account of all the pure traditions which have been handed down from the beginning . . . there have been no historical works of the white man, nor any other written history from any source quoted." To the question, "Where did the red man come from?" Nicolar proposed that his book would be the answer. Such an answer was necessary, he conceived, in order "to remove the fear, that the life of the red man will pass away unwritten" and to reveal "a full account of all the original traditions, in a simple way and manner, so that even the small children will readily understand them" (95, 100).

Nicolar acknowledged that his book might have a non-Indian reading audience, especially in his use of the trope of the supposedly "vanishing American" in his expression of concern that Indian people's lives "not pass away unwritten." But Nicolar was writing down Penobscot Indian stories primarily for Indian people, unlike the anthropologists, who seemed to be studying Indians as if they were history. Nicolar cited two reasons for writing his book: first, because "none of the studies nor the researches of the white man have ever penetrated" these traditions, leaving the real traditions to "remain . . . with him [white men] as hidden things," and second, because "their [his peoples'] prophecies are very significant and important, not only to the red man himself, but nations of all other races as well." In telling the stories of Glous'gap or Gluskabe, the Penobscots' cultural hero, Nicolar sought to clarify that the name (he used another version of the name, "Klose-kur-beh") did not mean liar, as others had insisted (101). Nicolar was evidently disputing with white recorders of his peoples' history, and he was making an effort to explain Gluskabe more as a prophet who could create magical events rather than as a mere trickster or liar.

Instead, the children needed to remember Klose-kur-beh's words and the true story of the Penobscots, which he would relate. The stories were of prophecies and history. But Nicolar stressed the prophetic nature of Klose-kur-beh's presence among Penobscots: Klose-kur-beh carried the teaching of the Great Being to the People: "[T]he Great Being made known to Klose-kur-beh that the world was all spiritual, that there was a *living* spirit in all things, and the spirit of all things has power over all, and as the spirit of all things center in Him, he was the Great Spirit, by His will, all things move, all power comes from Him; and he—'Klose-kur-beh' must teach the people that there is but one Great Spirit" (102). As Kolodny concludes in remarking about one of the stories Nicolar relates (this one about the eventual peace that arose, after much dissension, with the Mohawks), "We need to understand that Nicolar was revising and weaving together several different stories and traditions in order to forge a morality tale about the dangers of unbridled human power, the natural phenomena that can restrain that power, and the imperative for peace and cooperation 'for the general good'" (211).

The republication of Nicolar's book results from a remarkable and careful and surely time-consuming collaboration between Kolodny and several members of the Penobscot nation. Charles Norman Shay, Nicolar's

grandson, prefaces the book and it offers an afterword by Bonnie D. Newsom, director of the Penobscot Nation's Cultural and Historic Preservation. It also includes in the annotations some interesting running conversations (by e-mail and telephone) between Kolodny and several people who shared cultural stories, including Carol Dana (Penobscot), Arnie Neptune (Penobscot), and Michael Running Wolf (Micmac). The notes are replete with information and source materials but also with additional running conversations between the editor and several scholars noted for studying the Algonquians and Wabanakis (and specifically the Penobscots) and their languages, such as Conor McDonough Quinn (a linguist), Dean Snow (an anthropologist), and Pauleena McDougall (a folklorist and historian of Penobscot traditions). An insightful and important collaborative effort, Kolodny's and Nicolar's volume can usefully be read alongside several other publications from the last decade, including Micah Pawling's recent edition of Joseph Treat's papers, *Wabanaki Homeland and the New State of Maine: The 1820 Journal and Plans of Survey of Joseph Treat* (2007), MacDougall's *The Penobscot Dance of Resistance* (2004), and Frederick Matthew Wiseman's *Reclaiming the Ancestors: Decolonizing a Taken Prehistory of the Far Northeast* (2005) and *The Voice of the Dawn: An Autohistory of the Abenaki Nation* (2001). Importantly, too, Nicolar's life, like his narrative, provides a useful case study in survival and resistance that might fruitfully be examined along the lines suggested by Bruyneel as sovereignty's third space. This volume is an important and welcome contribution to American Indian literary and cultural studies.

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Native American Women's Studies: A Primer. Stephanie A. Sellers. New York: New York, Peter Lang Publishing, 2008. 136 pages. \$29.95 paper.

Stephanie A. Sellers provides some ground rules for teaching a course on Native American women. Discovering the popularity of her class among a variety of students, Sellers was compelled to encourage other educators to join her in teaching about the lives of Native American women. Therefore, she aims her book at community and college educators who would use education as a tool to empower others.

In six brief chapters, she presents an introduction and overview; suggests textbook, lecture, and project ideas; defines important terminology and concepts from a Native perspective and for the women's studies' classroom; includes a brief history of patriarchy, colonialism, and feminism; and, finally, provides a brief note on Native American women today. Some of the issues she covers include Western and Native distinctions and epistemological differences regarding women in creation stories, menstruation, leadership, sexuality, and gendered roles. Sellers also provides a concise explanation on Native American women's studies and the appropriateness of applying Western-centered theoretical approaches such as feminism and ecofeminism,