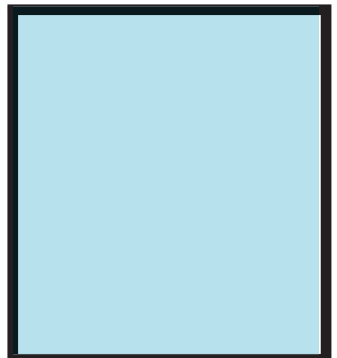
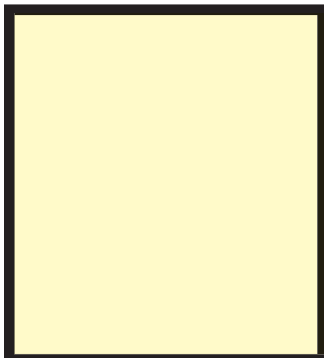
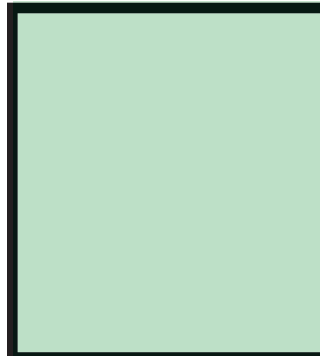
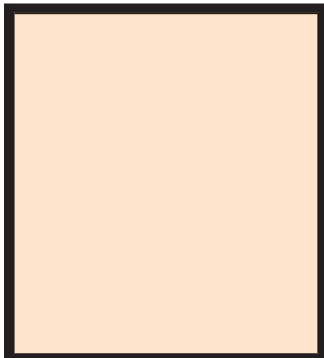


TEACHER'S GUIDE

Passamaquoddy History & Culture:

A Traveling Teaching Kit for Grades 5-8

Saint Croix Island International Historic Site
US National Park Service • Abbe Museum
2005



Welcome

Thank you for choosing *Passamaquoddy History and Culture: A Traveling Teaching Kit for Grades 5-8*.

The National Park Service and the Abbe Museum collaborated to create this traveling kit. This hands-on kit uses student-centered activities and tactile elements to introduce students to the richness of Passamaquoddy culture and history. This kit does not attempt to fully teach all of Passamaquoddy history. Rather, these lessons and activities should be used as an introduction that will hopefully inspire you and your students to learn more about Passamaquoddy and other Wabanaki history.

We hope that you and your students enjoy using this kit and that you begin to look at Passamaquoddy history in a whole new way.

Acknowledgements

Special thanks to Joseph A. Nicholas, whose idea it was to create this kit dedicated to the history of the Passamaquoddy people.

Thanks also to the staff at the Wapohnaki Museum at Sipayik, especially Dolly Apt and David A. Francis; Robert M. Leavitt, Director, Mi'kmaq-Maliseet Institute, University of New Brunswick; Donald Soctomah, Passamaquoddy Tribal Historic Preservation Officer; Martin Dana, David A. Francis, Jeremy Frey, Alison Lewey, Elizabeth Neptune, Wayne Newell, Donald Soctomah, and Madonna Soctomah for their openness in sharing their life stories for this kit; Teachers Donna Gagnon, Indian Township School, and Lori LaCombe-Burby and Lee Birmingham, Old Town Middle School; Michael Marion and Joshua Torrance.

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Video: [Our Stories: The Healing Woods, Indian Township, Maine](#), MPBN (1998)

Resource book: [The Wabanakis of Maine and the Maritimes](#), American Friends Service Committee (1989)

Make this Kit Work for You

This kit has been designed to meet Maine Learning Results in grades 5-8 but is easily modifiable for use in other grade levels. We suggest that the lessons in this kit be worked through sequentially; however, each lesson has been developed to stand on its own and/or be infused into other classroom units.

We encourage all modifications that engage students and develop understanding. However, please evaluate any other activities you may develop (such as crafts, recreated feasts, or role playing) to make sure they do not perpetuate myths and/or cultural stereotypes.

Check Out All of the Resources

Background Information

Each lesson includes important background information about the subject of the lesson. Before beginning each lesson, we suggest teachers read and share this information with their students. Teachers can also reproduce the background information and distribute it to students.

Following each background essay, you will find a list of references used to compile the information, and in some cases, a bibliography of additional resources. We encourage teachers to use these valuable lists for further study.

Biographies

Each lesson begins with a short biography of a contemporary Passamaquoddy person. These biographies give students the opportunity to learn about and appreciate Passamaquoddy people today.

Before beginning each lesson, we suggest teachers share the information aloud with students and then post the laminated versions in the classroom for students to reference during the lessons. Teachers can also reproduce the biographies to distribute to students.

Healing Woods Video

Watching *Healing Woods* will give your students another important opportunity to learn about and appreciate Passamaquoddy life and people today. *Healing Woods* reflects and reinforces many of the key concepts taught in the kit and will make the lessons come alive for your students.

The video runs about an hour. We suggest you show this video in shorter segments, staggered throughout the course of the kit. For your convenience, we have included paragraph descriptions and the start and finish times of each 15-20 minute segment. For more information about the content in each segment, refer to the sheet titled “About Healing Woods.”

The Wabanakis of Maine and the Maritime Resource Book

We suggest teachers use the lessons, activities and other information in the Wabanakis of Maine and the Maritimes resource book to supplement the primary lessons in the Passamaquoddy History and Culture kit.

Download this Kit

If you do not have enough time to complete the kit or wish to build your own for future classroom use, the background information, lessons, worksheets and a list of the kit objects with purchasing information may be downloaded in PDF format from the following websites: <http://www.nps.gov/acad/> or <http://www.nps.gov/sacr>.

LESSON 1: 12,000 Years: A Passamaquoddy Timeline

OBJECTIVES:

- To investigate selected cultural changes and historical events of the Passamaquoddy Tribe.
- To understand the concept of scale and apply it by designing, creating and interpreting a timeline for the Passamaquoddy Tribe.
- To compare the timeframe of the Passamaquoddy Tribe's existence with other historical timeframes.

ALIGNMENT WITH THE MAINE STATE LEARNING RESULTS:

HISTORY:

Chronology

1. Identify the sequence of major events and people in the history of Maine, the United States, and selected world civilizations.
2. Trace simultaneous events in various parts of the world during a specific era.

MATHEMATICS:

Measurement

1. Demonstrate the structure and use of systems of measurement.

OVERVIEW:

Students will design a timeline to scale incorporating important events from world and Passamaquoddy history. After initial construction of a timeline and the placement of selected increments and events, students will continue to place events relevant to the subject matter covered in subsequent lessons throughout the use of this kit.



TIME REQUIRED: 1 hour

MATERIALS:

- *Conversions* reproducible worksheet
- *Creating a Timeline* reproducible worksheet
- *Timeline Template* reproducible worksheets
 - *Timeline Template #1* – Consists of the title page and the point for 12,000 years ago
 - *Timeline Template #2* – Consists of the sheet marked with two dark lines
 - *Timeline Template #3* – Consists of the sheet containing the dates 1500 AD and 2000 AD
- *Teacher's Guide to Measurements and Dates*

VOCABULARY

Scale

A proportion between two sets of dimensions.

Metric System

A system of weights and measures based on a unit of length, called the meter, and a unit of mass, called the kilogram.

Centimeter

A unit of measurement equal to one hundredth of a meter.

Millimeter

A unit of measurement equal to one thousandth of a meter.

- *Answer Key to Conversions Worksheet* (for Teachers)
- *Teacher's Guide to Contact Period*
- Sample Timeline for reference
- Pencils, pens or crayons
- Ruler (with metric system), one per student
- Tape (clear)
- Calculator (optional)

PREPARATION:

1. *Timeline Template* reproducible worksheets:
 - a) Make copies of the *Timeline Templates* described above. You will need one copy of *Timeline Template #1*, five copies of *Timeline Template #2*, and one copy of *Timeline Template #3* for each student.
 - b) Use a paper cutter to cut the worksheet along the center dotted line. If you have time, you may choose to have the students use scissors to cut their own timeline sheets. Create enough **half-sheets** of paper so that each student has:
 - 1 title page and 1 sheet with the point marked 12,000 years ago (*from Timeline Template #1*)
 - 10 sheets marked with a dark center line (*from Timeline Template #2*)
 - 1 sheet marked with 1500 AD and 1 sheet marked with 2000 AD (*from Timeline Template #3*)
2. *Conversions* reproducible worksheet: Make enough copies of the *Conversions* worksheet for each student to have one.
3. *Creating a Timeline* reproducible worksheet: Make enough copies of the *Creating a Timeline* worksheet for each student to have one.
4. Create a system to provide students with tape, markers, colored pencils, etc. during the activity. You may choose to set up stations or stick small pieces of tape along the edge of the students' desks.

Students will discover the major events that shaped Passamaquoddy communities, the changes they have undergone, and the details of Passamaquoddy life today, by constructing a timeline of their history.

INTRODUCTION:

The Passamaquoddy Tribe has lived in Maine since before recorded history. During the last 12,000 years, the Passamaquoddy and their ancestors have experienced dramatic changes not only culturally, but ecologically and geologically. The adaptations by the Passamaquoddy to these changes can be witnessed through political, social, cultural and technological shifts. Students will discover the major events that shaped Passamaquoddy communities, the changes they have undergone, and the details of Passamaquoddy life today, by constructing a timeline of their history.

The metric system is utilized in this activity to locate and place dates and events to scale on the timeline. Students should be familiar with centimeters and millimeters found on most rulers. These units are based on their length relative to a meter (1 meter = 100 centimeters = 1000 millimeters). For this exercise, it is important to know that there are 10 millimeters in each centimeter. If students are familiar with decimal points, they will quickly realize that converting between centimeters and millimeters is just a matter of moving the decimal point one place (135 mm = 13.5 cm). Although most commonly used in science and mathematics in the United States, the metric system is the standard system of measurement in most parts of the world.

PROCEDURE:

1. Review the metric system (centimeters and millimeters) and the concept of scale with students. Explain to students that a time scale is analogous to a distance scale used on a map.

Teacher's Choice: Depending on the skill level of your students, you may choose to:

- a) Allow the students to make the conversions and measurements for the dates and events used throughout the kit. Once students familiarize themselves with the metric system and sample conversions, finding and plotting the timeline dates to scale should readily come to them. If you choose this process, please proceed to step 2.
- or**
- b) Provide the students with the necessary measurements used throughout this activity and future activities. This allows the students to focus on measuring and plotting. The conversions and measurements for each event and date used throughout the kit can be found in the *Teacher's Guide to Dates and Measurements* at the end of this activity. If you choose this approach, please proceed to step 3.
2. Practice some conversions as a class. Distribute the *Conversions* worksheet and have students practice additional conversions. After students become comfortable with conversions, proceed to step 3.
 3. Distribute one *Creating a Timeline* worksheet to each student, and direct him or her to complete the activity as described.
 - a) Provide each student with the following half-sheets:
 - 1 title page and 1 sheet containing the point for 12,000 years ago
(from *Timeline Template #1*)
 - 10 sheets marked with a dark center line (from *Timeline Template #2*)
 - 1 sheet marked with 1500 AD and 1 sheet marked with 2000 AD
(from *Timeline Template #3*)
 - b) Lead the students through the *Creating a Timeline* worksheet.

IMPORTANT

It is important to note that the Pre-Contact scale is *1 millimeter = 4 years* for events occurring **before 1500 AD** and the Contact Scale is *1 millimeter = 1 year* for those events occurring **after 1500 AD**. Boxes have been connected to the timeline for the students to record events occurring after 1492 AD.

When recording events on the timeline, it may be necessary for students to shorten the wording for an event to fit them into their designated areas.

- c) It is recommended to wait and have the students design the title page of the timeline after completing the activities in the kit. This will provide students with a more accurate representation of Passamaquoddy culture to include on the cover. You may choose to have students include one element from each activity once the activity is completed.

WRAP UP:

As students begin to explore the different aspects of Passamaquoddy existence over the last 12,000 years, they will notice the dramatic changes and events that have shaped the Passamaquoddy culture. It should become apparent that a great deal more is known after contact with the Europeans than in other periods. Additional information, dates and events relevant to the subject matter covered in subsequent unit activities will be added to the timeline at the end of each activity. If available time at the close of an activity is an issue, these dates could be assigned as homework. Upon completion of all of the activities, students should use colored pencils or crayons to design the title page of their Timeline. Elements from each activity should be incorporated into the design. By the end of the kit, the students will have a detailed collection of Passamaquoddy events and practices traced through history.

EXTENSIONS:

Classroom Connection

Teachers may choose to add events from other subject areas or Social Studies units to the timeline. This could weave seemingly unrelated material together, create multidisciplinary connections, and relate Passamaquoddy historical events with other world events and lessons.

Supplemental Dates

Additional events and corresponding dates can be found on page B-53 in The Wabanakis of Maine and the Maritimes Activity Guide. Selected information may be used in addition to the dates listed at the close of each activity or end of the kit.

The World Around Us

In future activities, dates and events will be recorded on the timeline. Have the students select a specific Passamaquoddy event and date. Find and describe three other world events that occurred at the same time as the selected event.

CONVERSIONS

1. Look at a ruler and identify centimeters and millimeters. How many millimeters are in a centimeter? _____
2. Measure the line below and determine its length in:



- a) _____ centimeters b) _____ millimeters

3. Complete the following conversions using the **Pre-Contact** scale below.

Pre-Contact Scale: 1 millimeter = 4 years (1 centimeter = 40 years)

- 1 millimeter = _____ years
- 5 millimeters = _____ years
- 10 millimeters = _____ years
- 10 millimeters = _____ centimeter(s)
- 1 centimeter = _____ years
- 100 millimeters = _____ centimeters = _____ years
- 100 years = _____ millimeters
- 500 years = _____ millimeters
- 1,000 years = _____ millimeters = _____ centimeters
- 10.5 centimeters = _____ cm and _____ mm

4. Using the **Pre-Contact** scale above, determine how many years the following line represents.



5. Using the **Pre-Contact** scale above, draw a line that represents 200 years.

How long is the line? _____

6. Complete the following conversions using the **Contact** scale below.

Contact Scale: 1 millimeter = 1 year (1 centimeter = 10 years)

- 1 millimeter = _____ years
- 5 millimeters = _____ years
- 1 centimeter = _____ years
- 150 millimeters = _____ centimeter(s) = _____ years
- 100 years = _____ millimeters
- 1,000 years = _____ millimeters = _____ centimeters

7. Using the **Contact** scale above, determine how many years the following line represents.

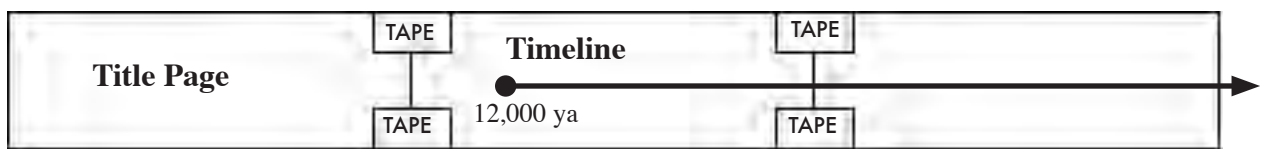


8. Using the **Contact** scale above draw a line that represents 67 years.

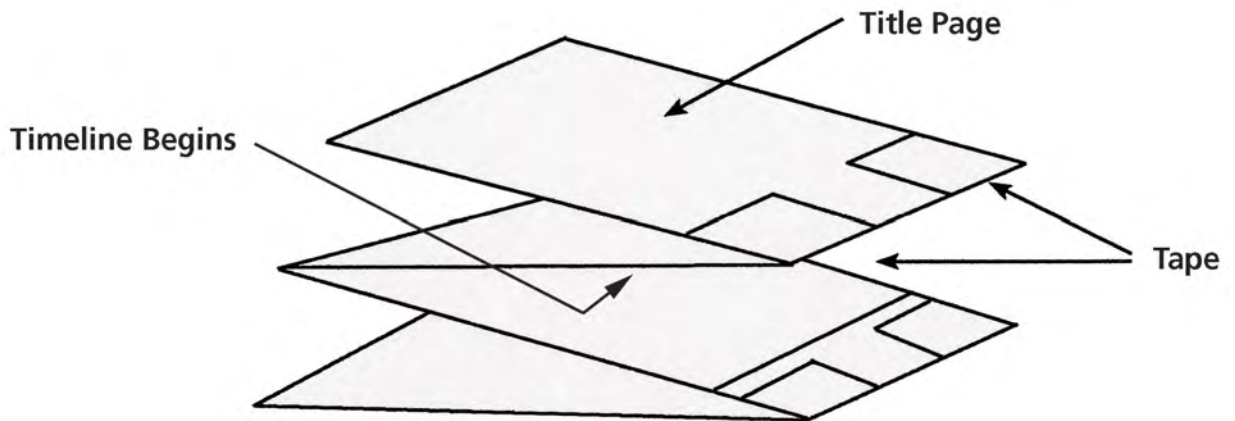
How long is the line? _____

CREATING A TIMELINE

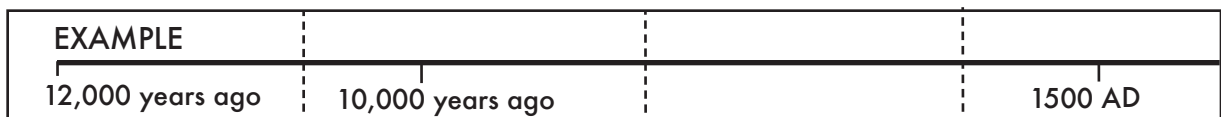
1. Write your name on the line in the lower right corner of the title page.
2. Align the edges of the title page and the sheet containing the point for 12,000 years ago. Attach these sheets with tape (see diagram below).
3. Align the center lines and the edges of the pages on each additional page and attach the half-sheets of paper end-to-end with tape (see the diagram below). It might be necessary to turn the pages around to align the edges and the lines. The sheets marked 1500 AD and 2000 AD should be the last sheets attached. Read step 4 for folding instructions. Make these folds as additional sheets are attached.



4. For organizational purposes, fold the timeline along the tape and paper margins. This will create an accordion-like booklet that can be used, referenced, and easily stored.



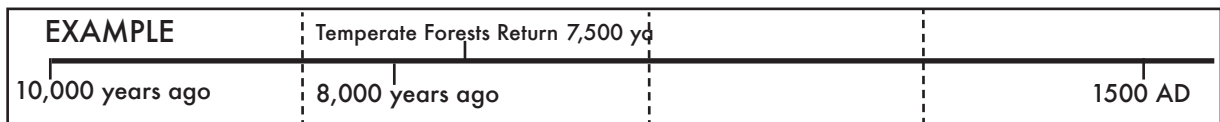
5. Add the title: **TIMELINE OF PASSAMAQUODDY HISTORY**
6. Using the **Pre-Contact scale** of 1 mm = 4 years (1 cm = 40 years), begin at the point marked 12,000 years ago and place a small dash at 1,000 year increments along the timeline. Stop when you reach the sheet containing 1500 AD. As you go from left to right, you will be approaching the current year. Label these increments with the appropriate date (i.e., 11,000 years ago, 10,000 years ago, etc.). Previous calculations and conversions may help. (Hint: you do not have to repeatedly begin your measurements, from the starting point. Once a date is established, you may use this as a reference point to simplify measuring.)



7. The **Pre-Contact scale** is **1 millimeter = 4 years** for events occurring **before 1500 AD** and the **Contact scale** is **1 millimeter = 1 year** for those events occurring **after 1500 AD**. Boxes are connected to the timeline for you to record the events occurring after 1492 AD. Convert, measure, and place the following events on your timeline (ya = years ago). Dates are used rather than “years ago” for those events occurring after contact with Europeans (1492 AD).

- 10,000 ya Tundra Common in Maine
- 7,500 ya Temperate Forests Return to Maine
- 4,700 ya The First Pyramids Built in Egypt
- 1492 AD Columbus Reaches America
- 1776 AD Declaration of Independence
- 1820 AD Maine Becomes a State

It may be necessary at times to shorten the wording of a particular event to fit it into its designated area on the timeline.



8. You will be asked to post selected Passamaquoddy events on the timeline at the end of each activity. Please store the timeline in a safe place.
9. After completing all of the activities in the kit, design the title page using regular/colored pencils or crayons. Please include something from each activity in your design.

By: _____

SCALE

Years: 12,000 ya – 1500 AD

1 millimeter = 4 years

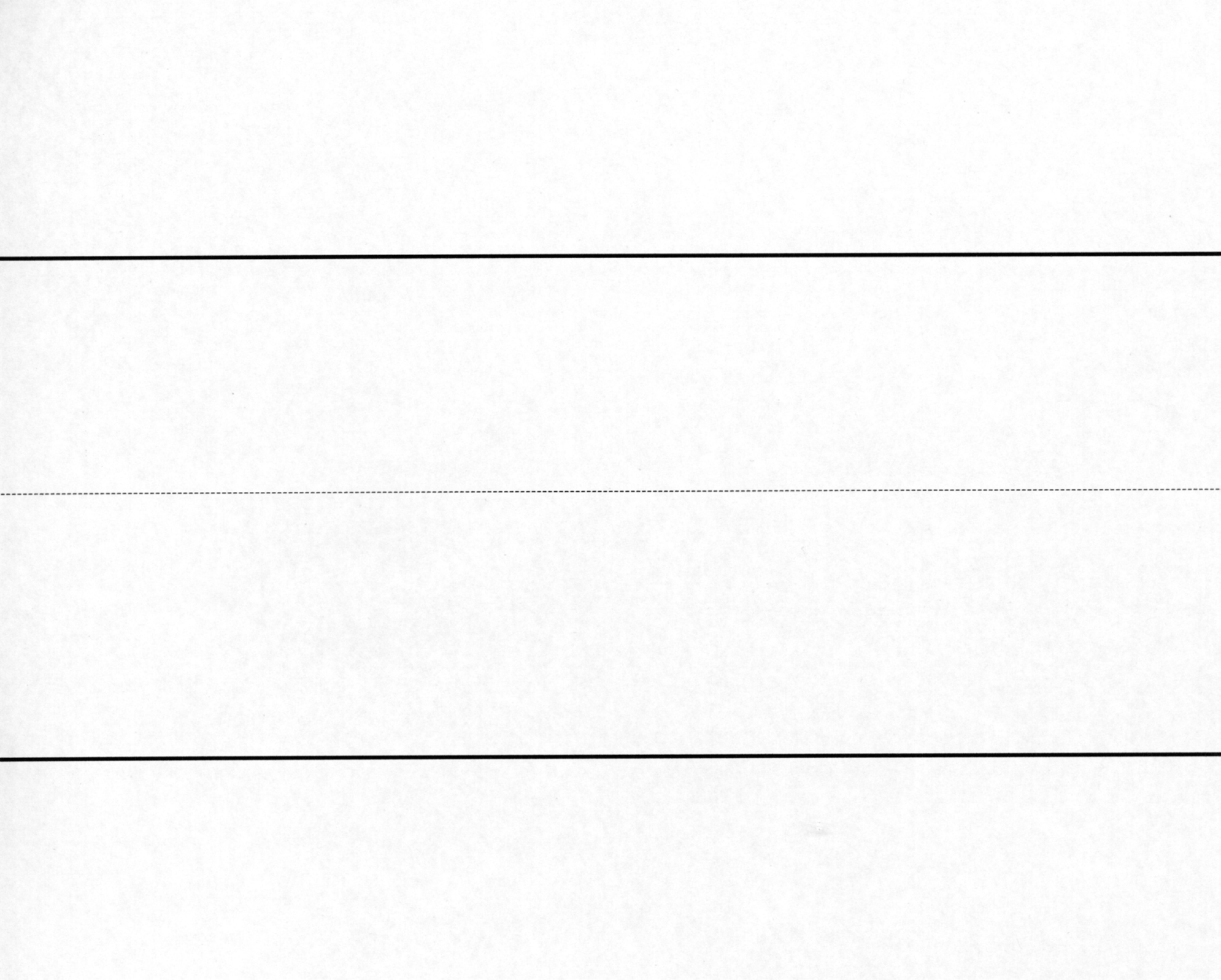
1 centimeter = 40 years

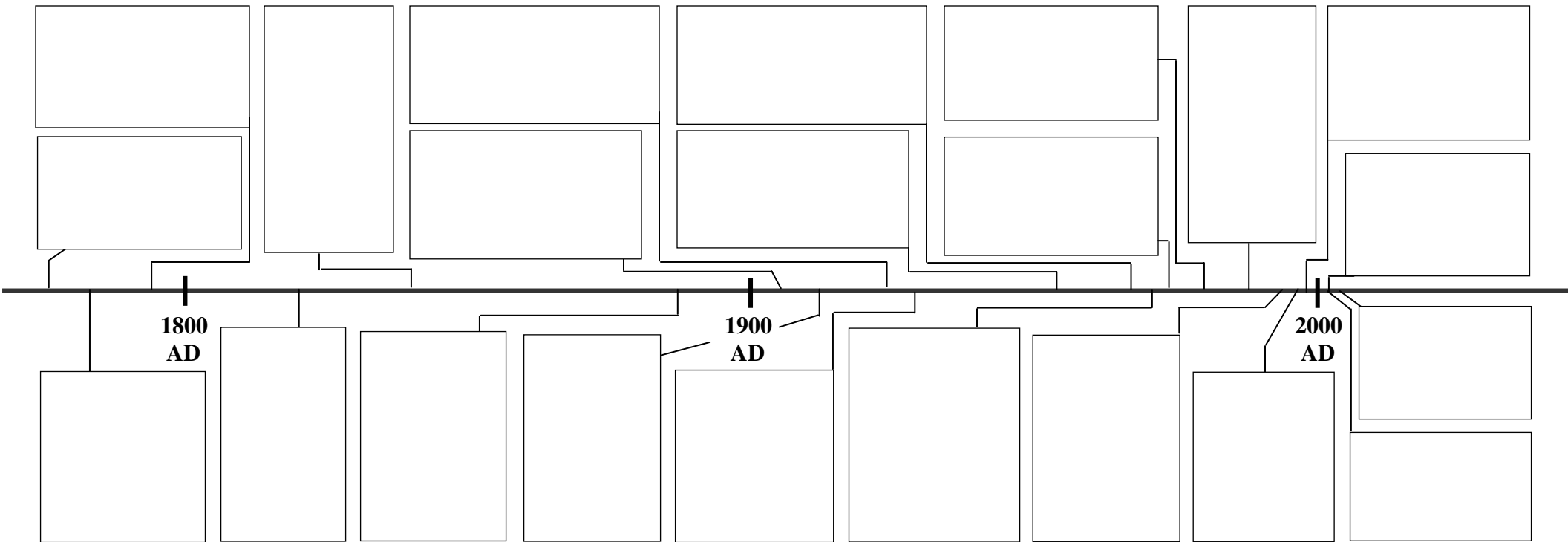
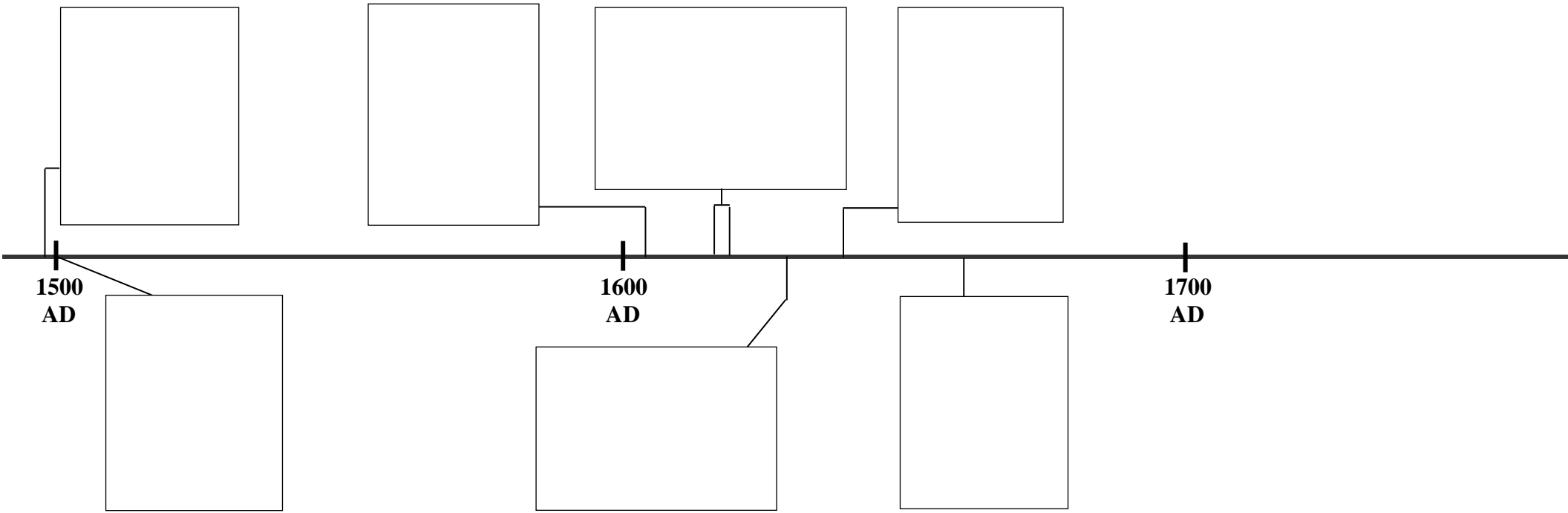
Years: 1500 AD - Present

1 millimeter = 1 year

1 centimeter = 10 years

●
**12,000
years ago**





Teacher's Guide to Dates and Measurements

You will find the dates and conversions for the events listed in the timeline activity and in the timeline connections section at the end of each activity. The measurements below are listed from points previously placed on the timeline. When the measurements are listed in centimeters, the number after the decimal point is equal to the number of millimeters (i.e., 12.5 centimeters = 12 centimeters and 5 millimeters).

Pre-Contact Scale: 1 millimeter = 4 years *or* 1 centimeter = 40 years

Contact Scale: 1 millimeter = 1 year *or* 1 centimeter = 10 years

12,000 Years: A Passamaquoddy Timeline

Pre-Contact Scale

1,000 year increments = every 25 centimeters to the right of the 12,000 years ago mark

10,000 years ago = listed when the 1,000 year increments were labeled

7,500 years ago = 12.5 centimeters to the right of the 8,000 years ago mark

4,700 years ago = 7.5 centimeters to the right of 5,000 years ago mark

1492 AD = 2 millimeters to the left of 1500 AD (box provided)

Contact Scale

1776 AD = 7.6 centimeters to the right of 1700 AD (box provided)

Art Everyday—Artifacts!

Pre-Contact Scale

12,000 years ago = listed when the 1,000 year increments were labeled

12,000-9,500 years ago = begins at the 12,000 years ago point and continues 12.5 centimeters to the right of the 10,000 years ago point

9,500-3,000 years ago = begins at the 9,500 years ago point and continues to the 3,000 years ago mark

3,000-500 years ago = begins at the 3,000 years ago point and continues to the 1500 AD mark

Ash and Birchbark: The As and Bs of Traditional Baskets

Contact Scale

1905 AD = 5 millimeters to the right of the 1900 AD mark (box provided)

1994 AD = 6 millimeters to the left of the 2000 AD mark (box provided)

Connections to the Land: Resources and Practices

Pre-Contact Scale

11,000 years ago = listed when the 1,000 year increments were labeled

6,000 years ago = listed when the 1,000 year increments were labeled

5,000 years ago = listed when the 1,000 year increments were labeled

2,000 years ago = listed when the 1,000 year increments were labeled

Contact Scale

1783 AD = 8.3 centimeters to the right of the 1700 AD mark (box provided)

1840 AD = 4 centimeters to the right of the 1800 AD mark (box provided)

1912 AD = 1.2 centimeters to the right of the 1900 AD mark (box provided)

1929 AD = 2.9 centimeters to the right of the 1900 AD mark (box provided)

Learning from Stories

Contact Scale

1971 AD = 7.1 centimeters to the right of the 1900 AD mark (box provided)

1997 AD = 9.7 millimeters to the right of the 1900 AD mark (box provided)

1998 AD = 9.8 millimeters to the right of the 1900 AD mark (box provided)

Trading Places

Pre-Contact Scale

1,000 years ago = listed when the 1,000 year increments were labeled

Contact Scale

1629 AD = 2.9 centimeters to the right of 1600 AD mark (box provided)

1660 AD = 6 centimeters to the right of the 1600 AD mark (box provided)

1988 AD = 8.8 centimeters to the right of the 1900 AD mark (box provided)

2004 AD = 4 millimeters to the right of the 2000 AD mark (box provided)

Epidemics: A Story of Loss

Contact Scale

1500 AD = listed (box provided)

1604 AD = 4 millimeters to the right of the 1600 AD mark (box provided)

1616-1619 AD = 1.6 and 1.9 centimeters to the right of the 1600 AD mark (box provided)

1639 AD = 3.9 centimeters to the right of the 1600 AD mark (box provided)

1980 AD = 8 centimeters to the right of the 1900 AD mark (box provided)

2002 AD = 2 millimeters to the right of the 2000 AD mark (box provided)

Talking Politics

Contact Scale

1794 AD = 9.4 centimeters to the right of the 1700 AD mark (box provided)

1887 AD = 8.7 centimeters to the right of the 1800 AD mark (box provided)

1924 AD = 2.4 centimeters to the right of the 1900 AD mark (box provided)

1954 AD = 5.4 centimeters to the right of the 1900 AD mark (box provided)

1967 AD = 6.7 centimeters to the right of the 1900 AD mark (box provided)

1974 AD = 7.4 centimeters to the right of the 1900 AD mark (box provided)

2002 AD = 2 millimeters to the right of the 2000 AD mark (box provided)

ANSWER KEY TO CONVERSIONS

1. Look at a ruler and identify centimeters and millimeters. How many millimeters are in a centimeter? **10**
2. Measure the line below and determine its length in:



- a) **17** centimeters b) **170** millimeters

3. Complete the following conversions using the **Pre-Contact** scale below.

Pre-Contact Scale: 1 millimeter = 4 years (1 centimeter = 40 years)

- 1 millimeter = **4** years
- 5 millimeters = **20** years
- 10 millimeters = **40** years
- 10 millimeters = **1** centimeter
- 1 centimeter = **40** years
- 100 millimeters = **10** centimeter(s) = **400** years
- 100 years = **25** millimeters
- 500 years = **125** millimeters
- 1,000 years = **250** millimeters = **25** centimeters
- 10.5 centimeters = **10** cm and **5** mm

4. Using the **Pre-Contact** scale above, determine how many years the following line represents.



5. Using the **Pre-Contact** scale above, draw a line that represents 200 years.

How long is the line? **50 mm or 5 cm**

6. Complete the following conversions using the **Contact** scale below.

Contact Scale: 1 millimeter = 1 year (1 centimeter = 10 years)

- 1 millimeter = **1** years
- 5 millimeters = **5** years
- 1 centimeter = **10** years
- 15 millimeters = **1.5** centimeter(s) = **15** years
- 100 years = **100** millimeters
- 1,000 years = **1000** millimeters = **100** centimeters

7. Using the **Contact** scale above, determine how many years the following line represents.

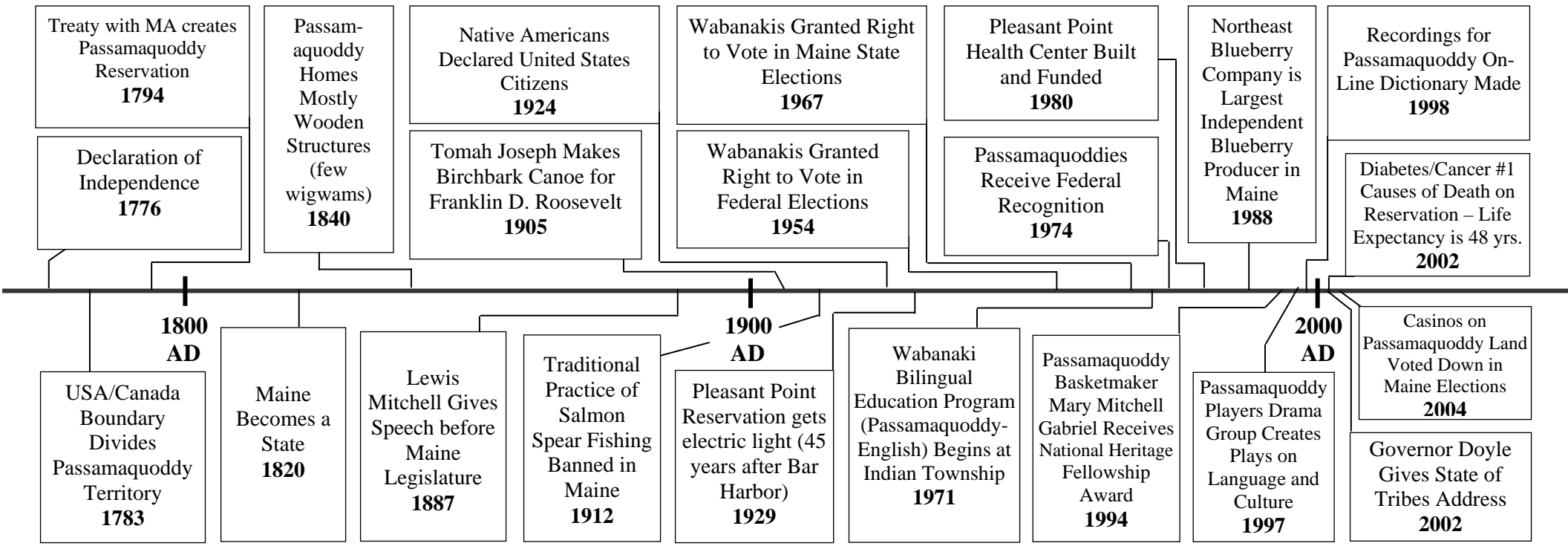
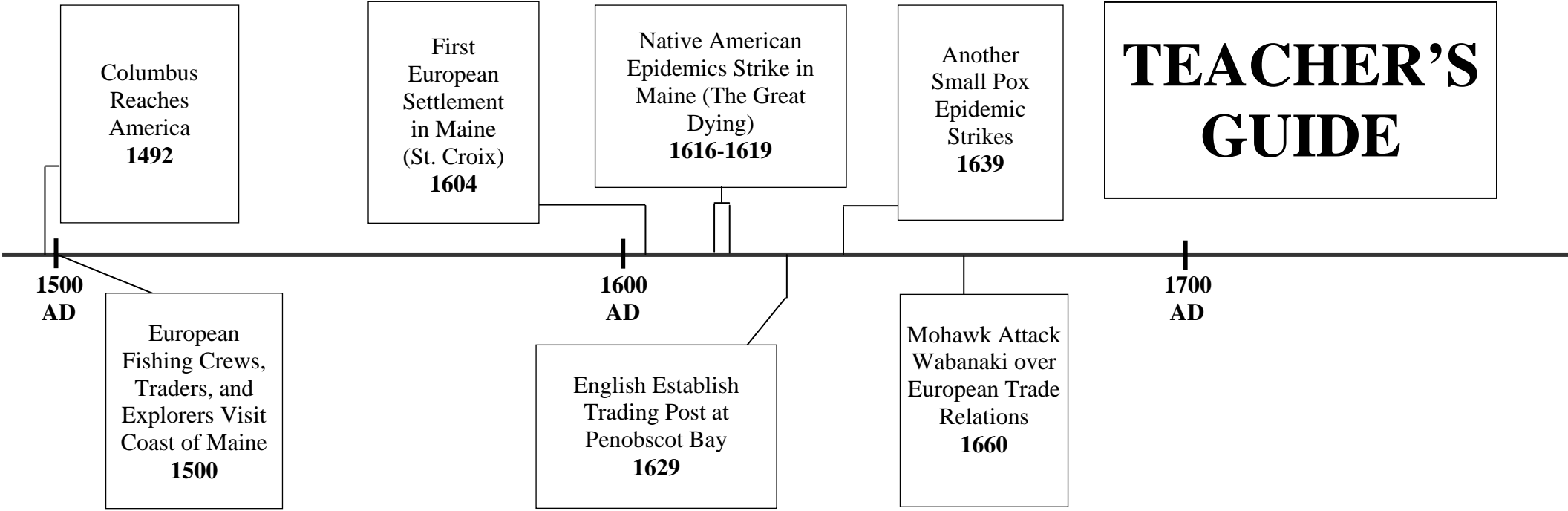


8. Using the **Contact** scale above draw a line that represents 67 years.

How long is the line? **67 mm or 6.7 cm as shown below.**



TEACHER'S GUIDE





Meet Donald Soctomah

If you ask Donald Soctomah what comes to mind when he hears the words “Passamaquoddy history” he might say “a camera, a digital voice recorder, a laptop computer, a cell phone, a canoe and a Subaru Outback.” That’s because almost every day, Donald uses these tools to learn, gather and document the history of his people, the Passamaquoddy.

Behind the wheel of his red Subaru Outback, Donald drives between Indian Township, the Passamaquoddy Reservation near Princeton, Maine, and Sipayik, the Reservation at Pleasant Point. In both communities, he takes pictures of everyday life, like people fishing in Big Lake, or children hard at work in language class. He is also interested in the deeper parts of Passamaquoddy life, like religion, people’s interactions with nature, ancestral songs and the relationships between the Passamaquoddy and other tribes.

Another passion of Donald’s is oral history. Something he especially likes doing is interviewing Passamaquoddy elders—he records their memories about what life was like long ago or even their favorite stories, which have been passed down from their great-great-grandparents or even earlier. Many of the elders tell their stories in Passamaquoddy even though they also speak English. Donald loves hearing Passamaquoddy—he spoke only Passamaquoddy as a young boy.

Meet Donald Sotomah 2

Currently the Tribal Historic Preservation Officer for the Passamaquoddy tribe, Donald also works with state and federal agencies to preserve and protect historic properties and other resources on Passamaquoddy tribal land. In 1999, Donald helped to identify and protect an archaeological site important to the Passamaquoddy people, later named “Ntolonapemk” in Passamaquoddy, or “My Ancestor’s Place” in English. This archaeological site was discovered during an emergency federal cleanup of a toxic dumping site bordered by Meddybemps Lake. Once artifacts were found, the U.S. Environmental Protection Agency worked closely with the Maine Historic Preservation Commission and the Passamaquoddy Tribe to preserve the archaeological site. Donald worked hard to ensure the important archaeological collections would belong to the Passamaquoddy Tribe instead of the federal government. Currently, the Abbe Museum holds these important artifacts in trust for the Passamaquoddy until the Tribe’s museum is federally certified and licensed.

Whether it’s a 6,000-year-old spear point or a digital picture of his aunt picking sweetgrass just the other day, Donald is committed to preserving and protecting Passamaquoddy history—yesterday’s and today’s.

He is the author of [Passamaquoddy at the Turn of the Century, 1890-1920: Tribal Life and Times in Maine and New Brunswick](#) and [Hard Times at Passamaquoddy, 1921-1950: Tribal Life in Maine and New Brunswick](#).

BACKGROUND—

Art Everyday—Artifacts!

The first peoples of Maine used their knowledge of the natural world to survive by making the tools they needed out of the raw materials that surrounded them. These tools included carefully fashioned stone points, beautifully shaped woodworking tools, tools and ornaments of bone, and decorated pottery. Did they also make tools and decorative objects from other natural materials, like wood and birchbark? Probably, but we can only speculate on this, since these more perishable materials decay quickly in Maine's acidic soils. In fact, even bone tools are found only in the more recent archaeological sites, and usually only in coastal shell middens where calcium carbonate from the large numbers of clam shells actually changes the chemistry of the soil, making it less acidic, and so preserves organic materials like bone.

STONE TOOLS

Most archaeological artifacts found in Maine are made from stone. The two basic ways of making stone tools are by pecking out the basic tool shape and then sharpening the cutting edge by abrasion, or by striking off flakes of stone ever more precisely and finely to shape the final tool. Artifacts made by these methods are called "ground stone tools" and "chipped stone tools," respectively. Early tool makers had to know what sorts of rocks to use for each type of tool, and had to master the complex technology needed to actually shape the rocks.

Ground stone tools are made from rocks soft enough to be pecked into shape, but hard enough to hold a sharpened edge. These include varieties of basalt, quartzite, and slate. Tools made this way were probably resharpened as long as the tool was useful, since they undoubtedly took a long time to make originally. Ground stone tools from Maine include stone axes, gouges, and adzes, which are probably woodworking tools. Many of these tools may have been hafted, or attached to a handle, but the wooden parts have decomposed over time and we can only speculate as to exactly how they were used. Some sites in Maine also have ground stone slate points, sometimes with incised designs on them. These lovely objects would seem to be too fragile for regular use, and may have been ceremonial in nature.

Chipped stone tools are made from stone with a fine grained texture and a lack of internal structure, which allows the rock to fracture in predictable ways when struck with another rock. In Maine, chert, felsite, and quartz were used. Since we don't really know how people long ago made stone tools, much of what we hypothesize comes from the experience of contemporary archaeologists who try to make replicas of these tools. People who make tools out of stone are called flint knappers. After choosing an appropriate stone, shaping begins with a technique called percussion flaking, in which large flakes are chipped off a stone core with a second stone used as a hammer (a hammerstone, to archaeologists). Some of these flakes are just waste material, but some have a sharp enough edge that they may have been used immediately as temporary scraping or cutting tools. To make finer tools like spear points or arrowheads, tool makers select a large flake and further thin it by striking off flakes with tools made of antler (called billets). The final finishing of the edges is done by a technique called pressure flaking, in which small flakes are carefully pushed off the edge of the tool with an antler, bone or wood punch. This technique is also used to shape the stems and notches of stone points.

The entire process of making a chipped stone tool required a great deal of skill and knowledge. The tool maker had to know what type of stone to use, the amount of force needed to break the stone, and the correct angle at which to hit the stone to break off the appropriate-sized flake. Too much force, or at the wrong angle, could snap the tool in the middle. In fact, archaeologists find many broken or half-made tools – evidence of the difficulties inherent in chipped stone technology.

BONE TOOLS

Less common than stone tools due to their perishable nature, bone tools are most frequently found in Maine in coastal shell middens. Many of the same techniques used in stone tool making can be applied to bone, which can be ground, chipped and polished. Antler, generally harder than bone, can also be used as a raw material for tools.

The simplest way to fashion a tool from bone is to split the bone with a hammerstone and work the fragments into tools. A more controlled method is to use a stone flake or engraving tool to cut parallel, closely-spaced grooves in the piece of bone or antler, and then to split slivers from the core and finish them.

Bone tools include awls, points, scrapers, fleshers and beamers (tools used in preparing animal hides), barbed harpoon tips and bone flutes. Sometimes, these tools are found with finely incised designs—evidence of taking utilitarian objects into the realm of art objects.

POTTERY

Some time about 3,000 years ago, people in Maine began making and using clay pots. Archaeologists have never found a complete pot in Maine, but broken fragments of these pots, called sherds, are among the most common artifacts from that time period. After the arrival of the Europeans, clay pots were very quickly replaced with iron and copper kettles.

Native American pottery was made from clay found along the banks of streams and rivers, and at some outcroppings along the coast. Temper consisting of fibers, sand or crushed rock or shell was added to the clay before working it. Temper reduces the extremes of shrinkage and expansion during firing, and allows for a more even distribution of heat during both firing and use, thus reducing breakage. Pots were shaped by hand. Evidence from sherds shows that coiling was the usual method of pot construction. The coils were smoothed over and sometimes the exterior of the pot was decorated before it was baked and hardened in an open-air fire.

Archaeologists can use characteristics of form, type of temper and style of design to date sites where pottery is found. The earliest pots found in Maine were roughly conical, with pointed bases, and were tempered with coarse crushed stone. They were fairly large, holding about a gallon. They had thick walls and were decorated with impressions of cordage, netting or basketry. Later pots retained the conical shape, but were tempered with fiber or crushed shell. They were decorated in a series of different styles. A tool with comb-like teeth pressed

repeatedly into the clay created a type of decoration known as “dentate stamping.” If the tool was pressed into the clay and then pivoted at one end to create a zig-zag design, the style is called “rocker dentate stamping.” Pots were also decorated by pressing a small stick wrapped with cordage into the pliable clay to create “cord-wrapped stick” style pottery. Markings were often made in rows. Pots were also decorated with impressions made by shells, pointed objects (likely sticks or bone awls) and even fingernails. Over time, pots became thinner walled and more rounded, and the latest pots were sometimes decorated with incised linear decoration.

PRE-EUROPEAN MAINE

Archaeology is the branch of anthropology that scientifically studies the physical remains of past human life. Archaeology deals with things people have left behind them, their material culture. From this material culture, archaeologists try to put together a picture of how people lived in the past.

Archaeologists divide the pre-European history of Maine into time periods. Each period is represented in the archaeological record by distinctive types of artifacts that are recognizable and characteristic. These artifacts reflect adaptations to changing environments and ways of life.

Twenty-thousand years ago, the land that Europeans would later call Maine was buried under an ice sheet that in some places was over a mile thick. The weight of the ice actually depressed the land, and the amount of the world’s water frozen into glaciers lowered sea level. About 18,000 years ago, the ice sheet began to melt, retreating northward as it did. The land, released from the weight of the glaciers, began to rise, as did sea levels, fed by the melting ice. By the time the first people arrived in Maine about 11,500 years ago, the coastline extended further out into the Gulf of Maine and sea level was considerably lower than it is today.

PALEOINDIAN PERIOD (12,000 – 9,500 years ago)

During this period, the last glaciers had just left the land and the climate of the time was very cold. Maine resembled Arctic tundra (treeless plains) or taiga (boreal forests), although the environment may have been richer than today’s tundra. People probably hunted big game and followed herds of grazing animals into the area—possibly caribou, musk-ox, woolly mammoths, and other now-extinct herbivores. Only a few Paleoindian sites are known in Maine, and it may be that population levels were low at that time.

The people of the Paleoindian Period made very beautiful, distinctive spear points known as fluted points. Fluting was a way of making a tool in which a long channel was removed from the center of the base of the point, probably so that it could be hafted onto a split-stick spear. They also left behind scrapers, graters and drills made of a variety of exotic stones not found nearby. This suggests either a wide-ranging population or an established trade network to acquire raw materials from a considerable distance.

THE ARCHAIC (9,500 to 3,000 years ago)

As the climate continued to warm and sea level to rise, artifacts characteristic of the Paleoindian Period were replaced by those of a period archaeologists call the Archaic. During the Archaic, a long era which covers more than half the time people have lived in Maine, coniferous forests gave way to deciduous trees, and people probably practiced a lifestyle of general hunting and gathering.

For the early and middle parts of the Archaic Period, there are few archaeological sites known in Maine. This could be for a variety of reasons—the population density was low and so there aren't many sites. Then-coastal sites are now covered by rising sea levels, or perhaps archaeologists aren't looking in the right places.

By the late Archaic, about 6,000 years ago, the climate in Maine was actually warmer than it is today and the area was covered with primarily deciduous forest. People of this era left behind a variety of tools – plummets (fish net weights), adzes, gouges (woodworking tools, like chisels), ground slate tools, and distinctive spear points. People probably lived in small, seasonal groups, relying on hunting (moose, deer, bear, and small animals), fishing, and gathering of berries and nuts. Many of the tools may have been used for woodworking activities, such as making dugout boats. Communities living near the coast relied heavily on marine resources like clams, cod, sturgeon, swordfish, porpoises and seals.

At the very end of the Archaic Period, new and distinctive tools emerged. This period is called the Susquehanna. People during this period made the widest and thinnest spear points known, and apparently relied more heavily on hunting than fishing. Susquehanna sites are often found in the same places as earlier Archaic sites, but post-date them in time.

THE CERAMIC PERIOD (3,000 to 500 years ago)

The Ceramic Period is marked by the introduction of pottery (ceramics) into the archaeological record. Pottery-making probably spread into Maine from the south. The climate in Maine had cooled somewhat until it was similar to what we know today. There appears to have been substantial population growth, and people relied on a wide variety of resources. Tools made from types of rocks not found in Maine indicate connections to people as far away as Labrador and the Hudson River Valley.

The Ceramic Period probably saw the introduction of the bow and arrow and the birchbark canoe. During this period, people relied on a wide variety of foods. Along the coast, shellfish were an important resource. Sites called shell middens—literally, garbage heaps of clam shells, food bones, broken bone and stone tools, and pottery—are common along the Maine coast and give us much of our information about this period.

THE CONTACT PERIOD (1500 AD to present)

The Contact Period is that time in which first contact was made between Native Americans and Europeans. The earliest European voyagers were fishermen and explorers. Later, traders and settlers moved in. Trade became important to both Native Americans and Europeans. Furs of all kinds (but especially beaver) were exchanged for metal tools, guns, trinkets, clothing, alcohol and other items. Bows and arrows were quickly replaced by guns and bullets, stone axes and gouges by similar tools made of metal, and ceramic pots or birchbark containers by iron or copper kettles. The old tools remained, however, buried at sites that archaeologists would excavate hundreds of years later.

Today, when we can easily buy so much of what we need, we can only wonder at the skill, knowledge and care that went into making these beautiful tools. Now, archaeologists use these tools in a new way—as evidence to piece together the stories they tell us about lifeways long ago.

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Maine Audubon Society, *Habitat* Vol. 5, No. 1 (January, 1988). *[The issue is called “Prehistoric Maine” and has several useful articles.]*

Snow, Dean R. 1980. *The Archaeology of New England*. Academic Press, New York, NY.

Wilbur, C. Keith. 1978. *The New England Indians*. The Globe Pequot Press, Chester, CT. *[This has good illustrations of how ancient tools may have been hafted and used, but use it carefully since it covers all of New England and many of the tools it shows are not known in Maine.]*

INTERNET RESOURCES

Arch Net <<http://archnet.aus.edu>>. *[Go to the subject areas for good information on pottery, stone tools and more.]*

Native Tech: Native American Technology and Art <<http://www.nativetech.org>>. *[This site has lots of good information, but be aware that it is not specific to New England.]*

Provincial Museum of Alberta <<http://www.pma.edmonton.ab.ca/archo/aspects/technol>>. *[Again, this site is not about New England, but has good information on stone tool technology.]*

OTHER

Teachers Guide, Curriculum Guide and Student Handouts for Teaching Tools, Maine Prehistoric Archaeology Teacher Resource Kit, by Richard T. Will, Archaeological Research Consultants, Inc., Ellsworth, ME, 1997.

LESSON 2: **Art Everyday—Artifacts!**

OBJECTIVES:

To understand that the Passamaquoddy people:

- keenly adapted to their changing environment.
- created everything they needed from the natural resources around them.
- crafted every-day items that were functional and showed artistry—creativity, imagination and skill.

ALIGNMENT WITH THE MAINE STATE LEARNING RESULTS: SOCIAL STUDIES:

History, Historical Inquiry, Analysis, and Interpretation

1. Formulate historical questions based on examination of primary and secondary sources including documents, eyewitness accounts, letters and diaries, artifacts, real or simulated historical sites, charts, graphs, diagrams, and written texts.

OVERVIEW:

Students will investigate casts of archaeological artifacts. They will record their observations and answer historical questions to discover what the object can tell about the people that made and used it. Then, they will formulate their own historical questions about another artifact.



TIME REQUIRED: 45 minutes

MATERIALS:

- Artifact casts (See below: list of casts in **Artifact boxes**)
- *Reading an Artifact* worksheet
- *Artifact Catalogue*
- Pencils
- Notebook, journal or paper for final assessment

ARTIFACT CASTS: *see Artifact Catalogue if needed.* There are 23 artifacts in total.

Paleoindian fluted spear point
Paleoindian endscraper
Paleoindian sidescraper
Paleoindian perforator
Middle Archaic stemmed projectile point
Middle Archaic ground stone rod
Late Archaic ground stone plummet
Late Archaic stemmed spearpoint

Late Archaic ground stone spear point
Late Archaic ground stone stemmed spear point
Late Archaic ground stone gouge
Late Archaic ground stone adze
Fire-cracked rocks (set of 3)
Ceramic Period side-notched projectile point
Ceramic Period stone knife
Hammerstone

Ceramic Period rocker dentate stamped pottery sherd
Ceramic Period cord-wrapped stick pottery sherd
Ceramic Period linear incised pottery sherd
Ceramic Period small bone harpoon
Ceramic Period large bone harpoon
Ceramic Period bone flute
Bone awl

VOCABULARY

Artifact

Any object made, or modified and used by people.

Natural resources

Materials supplied by nature.

Technology

The body of knowledge available to a society that is of use in fashioning implements, practicing manual arts and skills, and extracting or collecting materials.

Projectile point

A general term for the stone or bone points on darts, spears, or arrows; often mistakenly termed "arrowheads."

Artistry

The superior artistic ability that is attained by study, practice and observation.

PREPARATION:

1. Unpack all artifact casts.
2. Locate artifact catalogue for teacher use.
3. Divide artifacts into 2 groups—one set for use in the lesson and one set for use in the assessment. It does not matter which artifacts you choose for the lesson and which you choose for the assessment. However, you may want to include the projectile points (arrow and spearheads) with the artifacts for the lesson rather than with the artifacts for the assessment. Although most students recognize “arrowheads” and “spearheads” (and therefore may want to choose them to research), challenge your students to learn through observation about their *differences* in style, shape, use and method of manufacture.
4. Put aside the artifacts for the assessment. (If you choose not to do the assessment, use all the artifacts for the lesson.)
5. *Reading An Artifact*: Reproduce double-sided copies of the worksheet, one for each pair of students.

INTRODUCTION:

Archaeologists want to learn how people once lived. Archaeology, the science of studying past people through the materials they left behind—artifacts—is one way of understanding the past.

An artifact is anything made or modified and used by people. Artifacts are not just “old things.” A shoe is an artifact—someone made it and someone is using it! A building is an artifact—someone made it. A stone arrowhead is an artifact—someone made it. A lot can be learned about people by looking at the things they make or use. That’s why archaeologists study artifacts—to understand how people once lived.

Long ago, there were no supermarkets, clothing stores or apartment buildings, so people made everything they needed to live their daily lives from the natural resources around them. Natural resources are materials supplied by nature that can be used or changed to make things needed for people to survive. Examples of natural resources in the environment are water, trees, sand, lakes, ponds, fish, and the sun.

Before European Contact, Passamaquoddy people used only the natural resources in their environment to make tools, clothing, houses, toys, food, jewelry and anything else they needed. The functional objects people made for everyday use also showed creativity, imagination and skill. In many ways, these everyday objects combined art and function, like nicely decorated dinner plates, clothes, shoes—even modern-day homes.

Students will examine some archaeological artifacts to discover how the Passamaquoddy incorporated artistry—creativity, imagination and skill—into everyday objects long ago.

PROCEDURE:

1. Pair students.
2. Distribute *Reading An Artifact* worksheet to each pair of students.
3. Distribute one artifact cast to each pair of students. Explain that although these are plastic casts of real objects they are fragile. Students should imagine what material the original object would have been made from.
4. Students should work with their partner to answer the questions on the worksheet. This should take about 20 minutes.
5. When everyone is done, get the class into a circle and ask each pair to report briefly about the information they have observed about their artifact.
6. The teacher should use the *Artifact Catalogue* to explain “what an archaeologist would say” about each object.

WRAP UP:

1. Based on these artifacts, what different types of material are represented?
stone, animal bone and pottery
2. What types of materials are not represented by these artifacts?
Wood, animal skins and meat, glass and metal are not represented.
3. Why?
Maine’s acidic soil quickly and easily deteriorates wood and other organic objects. However, the calcium carbonate in shell middens (heaps of discarded clams shells that build up over time) causes the soil to become more basic, which preserves material like animal bone.

ASSESSMENT:

Using the artifacts in the second group, have students in pairs make observations and formulate three to five historical questions about a different artifact. Teachers can observe the students working and give them an individual score if needed.

TIMELINE CONNECTIONS: Add the following important dates to the timeline of Passamaquoddy history:

• 12,000 years ago	Glaciers Retreat from Maine
• 12,000-9,500 years ago	Paleoindian Period
• 9,500-3,000 years ago	Archaic Period
• 3,000-500 years ago	Ceramic Period

EXTENSIONS AND OTHER ACTIVITIES:

“Exploring Wabanaki Technology,” page B-77, in [The Wabanakis of Maine and the Maritimes](#).











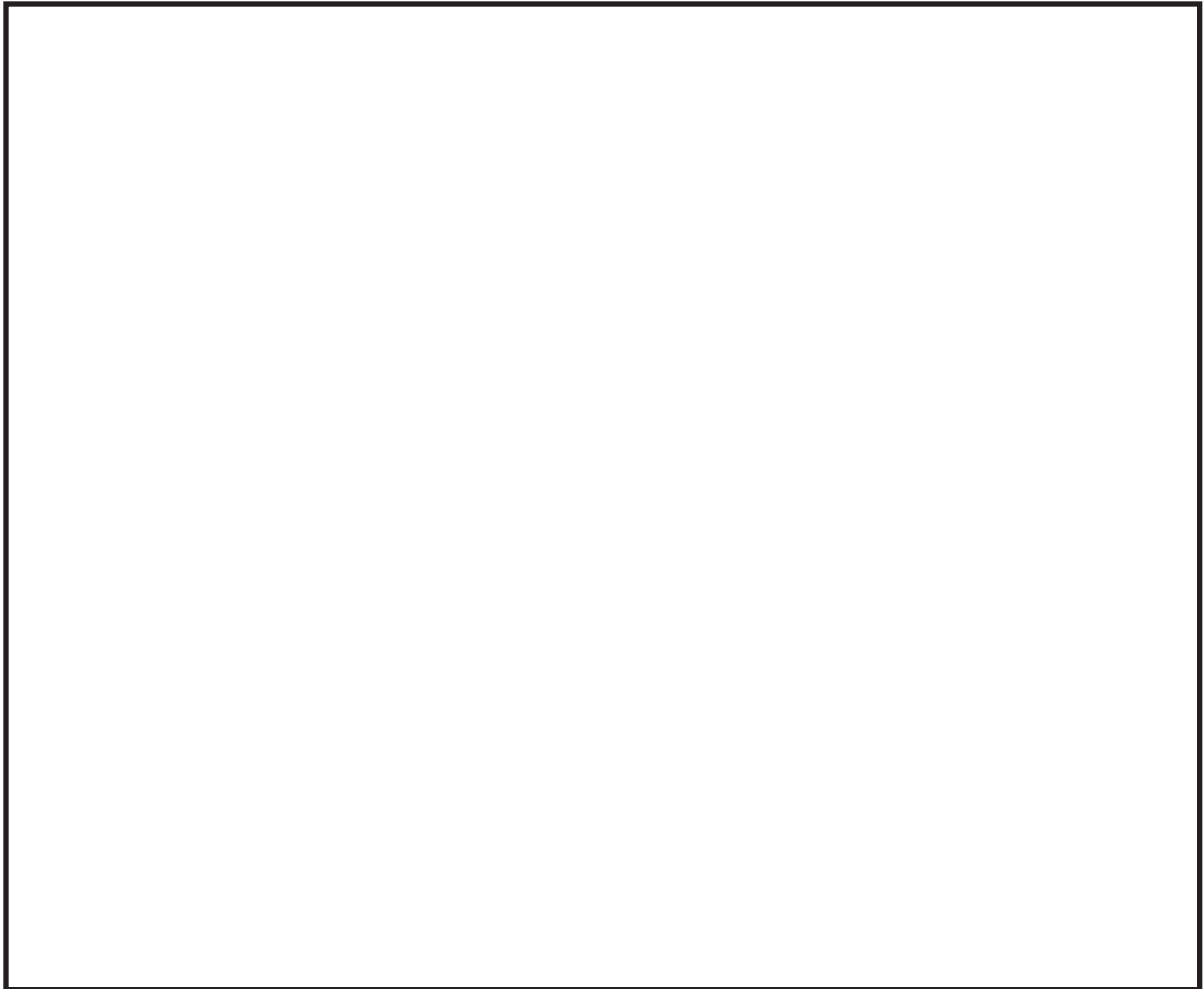
READING AN ARTIFACT

What is an artifact?

An artifact is anything made or modified and used by people.

Answer the following questions about your artifact. Make a guess if you don't know the answer. (Try to base your guess on fact, if possible.)

TRACE your artifact below:



1. What does your artifact look like?

What is it made from?

What shape is it?

Is it heavy? Light? What color is it?

Describe any decoration you see. How do you think the decoration was made?

continued

2. What is your artifact and what does it tell us?

What could it have been used for?

Is there a piece or part missing from this tool? If so what?

What other tools or artifacts might have been used with it?

How was it made?

What kind of activities might have happened at the site where it was found?




Is there a modern tool that does the same job? What is it?

*What about this artifact shows *creativity, imagination* and *skill*?




3. Give your artifact a name based on your observations:

I think my artifact is a _____



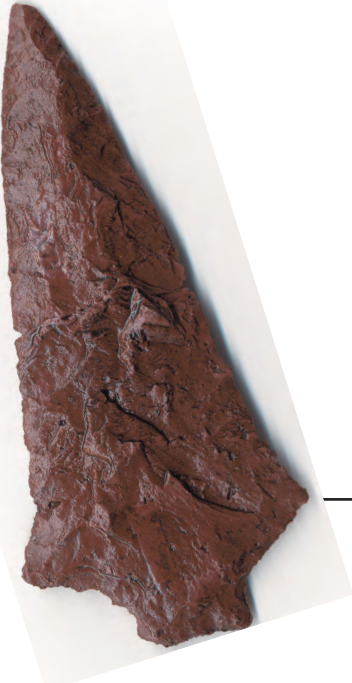
ARTIFACT CATALOGUE

 A long, slender, light-brown stone spear point with a distinct longitudinal channel (flute) running down its length. The edges are sharp and finely flaked.	<p>Paleoindian fluted spear point</p> <p>These spear points are distinguished by a fluting or channel flake scar that travels from the base up both sides towards the tip. Preparation and removal of the channel flake required a special technique. Note also that tiny, parallel-sided flake scars appear along the edges of the specimen. These were produced by pressure flaking. Made more than 10,000 years ago, these spear points are found at a few sites in Maine, and in many sites across North America, where they are commonly called Clovis points. Often they were manufactured from fine-grained stone that could not have been obtained in Maine. These spear points are believed to have been used for hunting large game animals, such as caribou.</p>
 Two artifacts: a dark, elongated, pointed stone tool on the left, and a smaller, reddish-brown, curved stone tool on the right with a textured surface.	<p>Paleoindian side scraper</p> <p>Side scrapers are another type of scraping implement. These tools are not as regularly shaped as endscrapers because they were manufactured from a wider range of flake shapes. But like end scrapers, they were produced by chipping away the edge of a flake from one side only, were commonly made throughout the Paleoindian Period, and were used to process organic materials, like animal skins and bone.</p>
 A long, dark, slender stone spear point with a central longitudinal groove and a sharp tip.	<p>Late Paleoindian spear point</p> <p>This type of spear point is very rare in Maine; only a few have been discovered. They were made around 10,000 years ago. They were not “fluted,” but did share shape characteristics and pressure-flaked edges with earlier spear point forms. The points were likely also used for hunting large game animals.</p>

ARTIFACT CATALOGUE 2

	<p>Paleoindian perforator Stone tools for perforating hides that were to be sewn together, or for making holes in bone and wood so that pieces could either be lashed together to form composite tools or so that they could be suspended with cords, are referred to as “perforators.” They are a common type of artifact recovered from Paleoindian campsites. Perforators were manufactured from flakes by chipping along two edges to meet at a sharp point.</p>
	<p>Paleoindian end scraper Scraping tools are another diagnostic tool form belonging to the Paleoindian Period. Their form does not appear to change much between 11,000 and 9,500 years ago. They were made by carefully chipping around the edges of specially prepared flakes on one side only. These unifacially flaked tools are also made from a variety of rocks, many of which were collected to the south and west of Maine. They may have been fixed into wooden or bone handles and used to prepare hides and to scrape tougher materials, like bone and antler.</p>
	<p>Middle Archaic stemmed projectile point Chipped stone spear points are not common in the Middle Archaic Period between 8,000 and 6,000 years ago. One diagnostic type that has been recovered from Maine archaeological sites has a straight stem. Like different kinds of Early Archaic chipped stone points, this kind of Middle Archaic point is much more common to the south of Maine, where it is variably referred to either as a Stark point or a Neville point.</p>

ARTIFACT CATALOGUE 3

		<p>Middle Archaic ground stone rod Stone rods make their appearance in Maine during the Middle Archaic Period about 7,000 years ago and continue into the Late Archaic Period to about 3,900 years ago. They come in all sizes. Some are small, like this one. Other specimens are more than 18 inches long. Some are very cylindrical, taper to points at both ends, and are highly polished. Others are not so well made, irregularly elliptical in cross section, and are not well polished. They are found in campsites and burial sites. Their function remains a mystery.</p>
		<p>Late Archaic ground stone plummet Plummets are another kind of stone tool, like stone rods, for which function is not well understood. They apparently were made for the first time about 6,000 years ago in the Late Archaic. Plummets are not found in archaeological sites belonging to the Ceramic Period. They occur in a variety of sizes. Some are very polished. Others, like this specimen, are covered with tiny indentations indicating that they were pecked into shape with a hammerstone. A neck or constricted area where a cord could have been attached is diagnostic.</p>
		<p>Late Archaic stemmed spear point Near the end of the Late Archaic Period between 3,900 and 3,000 years ago, the manufacture and use of ground stone tools almost disappears. Large, distinctively shaped spear points appear as one of the characteristic implements of this time period. They are stemmed, have wide blades, and were manufactured from rocks, such as felsite and rhyolite, which could be obtained in Maine. Known as Susquehanna points because of their resemblance to similarly dated spear points in southern New England, some archaeologists infer that they indicate a migration of people into Maine during the Late Archaic.</p>

ARTIFACT CATALOGUE 4



Late Archaic ground stone gouge

Many different kinds of wood-working tools are found in Late Archaic Period sites dating between 6,000 and 3,900 years ago. Some of them, like stone gouges, make their appearance in the Middle Archaic Period, however. Stone gouges, with long and short channels, were pecked and ground into shape. They have sharp, polished bit ends for working wood. Like many kinds of ground stone tools, they have been excavated from campsites as well as cemetery sites.



Late Archaic ground stone adze

Adzes are another form of heavy wood-working tool found in sites dating to the Late Archaic Period. They possess a sharp, polished edge for chipping wood. They do not possess a channel. Their surfaces may be highly polished or show evidence of manufacture with a hammerstone as indicated by small, numerous pits. This specimen shows pitting and polishing. Adzes are commonly found from Late Archaic sites in the interior of Maine along lakes and waterways.



Late Archaic ground stone spear point

This large, Late Archaic stone spear point or knife may be unfinished. It bears some evidence of decoration in the form of incised lines that begin near the sides of the base and come together near the tip. Large specimens, such as this one, have counterparts made from bone or swordfish bill in coastal Late Archaic shell midden sites.

ARTIFACT CATALOGUE 5



Ceramic Period side-notched projectile point

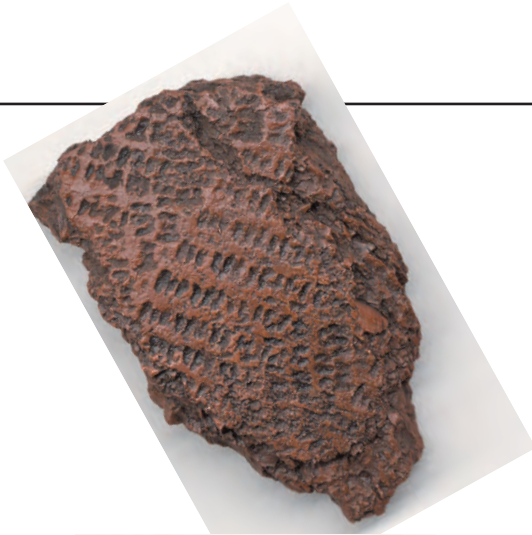
The introduction of clay pots into Maine about 3,000 years ago marks the beginning of the Ceramic Period which lasted up until contact with Europeans in the late 1500s. Many different kinds of spear points and projectile points were made during this time period. A common form of projectile point, which may be manufactured more often in the earlier rather than later part of the Ceramic Period, was notched by pressure flaking its sides. Notches were presumably important for securing the point to an arrow shaft.



Ceramic Period rocker dentate stamped pottery sherd

Clay pot making appears in the Maine archaeological record about 3,000 years ago. No complete pots have ever been excavated. Small sherds that have been refit like three dimensional jig-saw puzzles give us rare insights into what complete vessels looked like. Most pots were conical in form. Clay for their manufacture was probably collected locally. Crushed rock, shells, or other materials were added to the clay to temper it. The most common method of production involved coiling ropes of clay on top of each other and then pinching them together. None of the pots was ever decorated with paint. Instead, designs were impressed before the clay had hardened. Recent research has shown that some aspects of manufacturing, including choices of temper, vessel shape and wall thickness, and decoration styles changed through time. One of the earlier decoration methods involved making a stamping tool with small, regularly spaced square projections. When rocked back and forth on the surface of the wet clay, the stamps left rows of dentate impression. This replica pottery sherd possesses rocker dentate impressed decoration.

ARTIFACT CATALOGUE 6



Ceramic Period cord-wrapped stick pottery sherd

Pottery in the middle and later Ceramic Period was made in much the same fashion as the earlier Ceramic Period. A few innovations include use of shell for temper and decoration impressed with cord-wrapped stick and punctations. This decorative technique involved wrapping a stick with cord and impressing it into the wet clay. The resulting impression is very distinctive. This pottery sherd replica is impressed with cord-wrapped stick design. The end of the stick was used to make the circular punctations near the top of the rim.



Ceramic Period linear incised pottery sherd

The most recent prehistoric Maine pottery tends to have much thinner walls than do earlier pots. Manufacturing techniques appear to remain similar, however. Vessels were sometimes “collared,” and vessel form was often less conical. This sherd specimen is decorated with “linear incision.” Linear incised decoration was produced by dragging a pointed tool across the surface of the wet clay.



Ceramic Period small bone harpoon

Artifacts manufactured from bone are preserved in shell middens. The oldest bone artifacts are less than 5,000 years old, but this is likely due to poor preservation and destruction of older shell middens by erosion than to whether bone was used before this time. Bone could be fashioned into all kinds of durable and flexible implements. This one was probably made from a section of bone that was grooved and splintered from a mammal leg bone. It was cut and snapped at its base, and then was whittled and scraped into final form with a chipped stone knife and end scraper. A variety of piercing and snagging bones are commonly found in Ceramic Period archaeological deposits. This specimen was cast from a small harpoon with two barbs. It was likely used to spear fish.

ARTIFACT CATALOGUE 7



Ceramic Period large bone harpoon

Like the small bone harpoon, this harpoon was probably used to spear fish or perhaps even sea mammals. It was probably made from the leg bone of a deer and produced in the same manner as the small harpoon.



Ceramic Period bone awl

This simple bone tool is one of the most common found in Ceramic Period sites from 3,000 to 500 years ago. An awl is a sharp, pointed tool made from a splinter of bone or a bone that already has a natural pointed end. This awl is made from a duck wing bone. It was ground and polished to a sharp tip. People used awls for punching holes in skins to sew them together for clothing. They also made birchbark containers, wigwams and canoes with awls. The circular holes in clay pots could be made using an awl.



Ceramic Period bone flute

This specimen, although incomplete, attests to the value prehistoric people placed on music. Bone flutes are known from Late Archaic Period and Ceramic Period archaeological sites. Flutes and other types of musical instruments were probably made even much earlier in time but have not been preserved. This flute, like the few others that have been recovered, is made from the wing bone of a goose.



Hammerstone

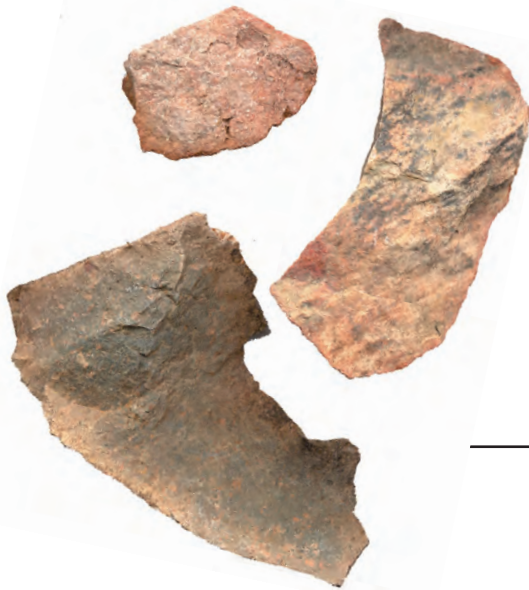
Hammerstones were tools for making other kinds of tools. They could be used to peck stones into desired shapes or they could be used to chip the edges of stones to thin them and to shape them into projectile points. Hammerstones are found in archaeological sites of all time periods. Many were simply fashioned from cobbles, collected on the shores of rivers and lakes, that fit comfortably in the hand. Round surfaces became battered and faceted through repeated use. Note the battering on this specimen.

ARTIFACT CATALOGUE 8



Ceramic Period chipped stone knife

Knives, chipped from stone, were made in most prehistoric time periods. Sometimes, the edges of spear points and projectile points were also used as cutting tools. Unlike those tool forms, however, chipped stone knives are often not symmetrical in form. They may have been hand held, set into bone and wooden handles, or chipped in such a way that they possessed a natural “handle.” This specimen is of the latter form.



Fire-cracked rocks

Archaeologists find many other kinds of evidence of prehistoric human activity besides artifacts. One important item common in the archaeological record, at least as far back as the Middle Archaic, is fire-cracked rock. Fire-cracked rock, commonly called “FCR,” is an indicator of places where prehistoric people made fires to keep warm and to cook food. Hearths were frequently lined with stones collected from nearby that changed color and broke up into irregular shaped fragments when they cooled. These specimens are actual pieces of fire-cracked rock from a prehistoric archaeological site.

Meet Jeremy Frey

Jeremy Frey is an artist who specializes in ash and sweetgrass basketry and porcupine quillwork. Jeremy has been making art since he was a young boy. He began with drawing and woodcarving, and eventually, learned basketmaking from his mother, Gal Frey, who in turn had apprenticed with master Passamaquoddy basketmaker Sylvia Gabriel.

Jeremy begins his basketmaking process in the forest: he selects a perfect, straight ash tree, cuts it down and carries it out of the woods. With the butt end of an axe head, he pounds the log to loosen the tree's growth rings, allowing him to remove long strips of ash that he will later clean and split into thinner pieces for weaving.

At this young age, Jeremy has achieved a level of basketmaking skill beyond his years. Today, his baskets are in the collection of the National Museum of the American Indian, Smithsonian Institution; George Gustav Heye Center, New York City; and a number of other prominent galleries and shops around Maine.



BACKGROUND-

Ash and Birchbark: The As and Bs of Traditional Baskets

Wabanaki people today are famous as basketmakers, carvers and canoe makers. As in the past, their arts and traditional crafts are made from the natural resources of their homeland. Brown ash, birchbark, sweet grass, spruce root and porcupine quills are used to create objects that are both utilitarian and beautiful, and that reflect the interaction of tradition and individual expression.

BIRCHBARK BASKETS

When Europeans arrived in Maine, Native people were using a wide variety of birchbark containers. John Josselyn, an Englishman who made two voyages to Maine in the mid-1600s, reported:

Delicate sweet dishes too they made of Birch-bark sowed with threads drawn from Spruse or Cedar-roots, and garnished on the outside with flourisht works, and on the brims with glistening quills taken from the Porcupine...these they made of all sizes from a dram cup to a dish containing a pottle, likewise Buckets to carry water or the like, large Boxes too of the same materials...wrought very smooth and neatly.

Birchbark is a versatile material, put to many uses. It is waterproof, rot-resistant, and flexible, which makes it an ideal material for everything from dishes and baskets to wigwams and canoes. Most items made from birchbark have the dark inner bark on the outside. This provides a surface for decoration by etching, the process of scraping away the dark inner bark to reveal the light layers underneath – the “flourisht works” described by Josselyn. Early birchbark baskets were usually decorated with the traditional Wabanaki “double curve” motif.

ASH SPLINT BASKETS

Splint baskets are made from brown ash, *Fraxinus niger*, a tree of moist woodlands and wetlands. Ash is so important to the Wabanaki that a Passamaquoddy legend collected from an elderly woman in the 1800s by scholar Charles Leland cites the ash tree as the origin of all Wabanaki people:

Glooskap came first of all into this country...into the land of the Wabanaki, next to the sunrise. There were no Indians here then...And in this way he made Man: He took his bow and arrows and shot at trees, the basket-trees, the Ash. Then Indians came out of the bark of the Ash-trees.

A good “basket log” is a straight section of ash trunk 5-12 feet long and six inches in diameter. Once the log has been cut, it is pounded along its length with the back of an axe or a sledge. This causes layers of the wood to split along the annual growth rings, and splints can be peeled off.

BACKGROUND–Ash and Birchbark: The As and Bs of Traditional Baskets 2

The rough splints are then split further, either by hand with a knife or with a specially made “splitter,” and then smoothed with a splint plane or a knife. The splints are then cut to size with a gauge, a tool that consists of a series of evenly spaced metal blades set in a wooden handle. Ash splint baskets are plaited in a “checkerboard” weave where the horizontal weft (weaver) moves over and under the vertical warp (standard) in a regular pattern to make the basket. They are finished with the addition of rims and sometimes handles, depending on the intended function.

At some point, Native people began to weave sturdy work baskets of ash for their own use and for sale. By the early 1800s, basketmakers peddled hat boxes, trays, bowls, pack baskets and harvest baskets door-to-door in growing towns throughout Maine. With the influx of settlers and industries such as logging, Native people lost control of their self-determination and land. Basketmaking, woods work and guiding were means to make a living in an increasingly difficult world.

Some Maine industries used these Wabanaki work baskets in quantity, particularly the potato industry in Aroostook County which used baskets in the harvest, and the fish processing industry in areas like Eastport which used Passamaquoddy “fish scale” baskets. These were used to collect fish scales, a byproduct of fish processing used in cosmetics. Their sturdy bottoms held the weight of wet fish scales while the more loosely woven sides allowed the water to run out.

After the Civil War, the Industrial Revolution brought new-found wealth to the nation. Tourism flourished and led to the development of summer resorts such as Bar Harbor, Poland Springs and Old Orchard Beach in Maine, the White Mountains in New Hampshire and Campobello Island in Canada. Wabanaki basketmakers found an eager and concentrated market for their wares. This market to some extent replaced the old pattern of itinerant selling. Families of basketmakers would travel to resort areas for the summer, bringing the supply of baskets they had made over the winter plus raw materials to make baskets in their summer homes. Other Wabanaki sold baskets from their homes or from shops near the main roads, and some continued to sell door-to-door.

By the late 1800s, these resort areas and Victorian tastes created a demand for “fancy baskets,” which were smaller and more ornately decorated than the older work baskets. New tools also facilitated the development of this type of basketry – gauges, mentioned above, allowed basketmakers to cut small and regular splints, and the use of molds, called “blocks,” made shaping the baskets easier. Blocks could be used in various ways, and baskets made on the same block could be very different, varying in height, surface decoration and use. Most fancy baskets incorporated sweet grass, *Hierochloe odorata*, either combed or braided, and used various decorative weaves. These weaves involved laying a second weaver over the first and twisting it into decorative shapes with names like “porcupine,” “curly” or “ribbon” weave. In the 1930s, sweet grass was sometimes replaced by manufactured paper twine known as “Hong Kong cord,” in an attempt at efficiency and economy, but it was never as popular as sweet grass. These baskets were also frequently brightly colored. Originally, dyes were made from native materials – brown from alder bark, yellow from golden thread root, red from Solomon’s seal – although even from very early days, imported indigo was used for blue. By the late 1800s vivid aniline dyes were widely used.

BACKGROUND–Ash and Birchbark: The As and Bs of Traditional Baskets 3

The inventiveness and creativity of Wabanaki basketmakers is reflected in the huge variety of forms. Baskets were made to hold handkerchiefs, gloves, celluloid collars, buttons, stationery, calling cards, hat pins, sewing supplies and more. Wall pockets, sometimes two or three tiered, held mail and miscellaneous papers. There were jewelry baskets, yarn holders, shoppers, purses and napkin rings, all made out of ash and sweet grass. Some baskets were purely decorative, like basketry tea cups, and baskets shaped like ears of corn or strawberries.

TOMAH JOSEPH

The Passamaquoddy artist Tomas Joseph was an inheritor of the tradition of birchbark basketry. Only the bare outlines of his life are known. He was born in 1837 into a world that was rapidly changing for his people. Non-Native incursions into tribal lands were making traditional ways hard to maintain. By the time Tomah Joseph was an adult, it was probably almost impossible to make a living following the traditional patterns of hunting, fishing and gathering. During his lifetime, a political split at the Pleasant Point reservation in Eastport led to the establishment of a second Passamaquoddy reservation at Peter Dana Point in Princeton. Tomah Joseph served at least one term as governor of Peter Dana Point. We know that he was married to Hanna Lewey, and that they had a son, Sabattis. Tomah Joseph died of pneumonia when he was seventy-seven after sleeping outside on the frozen ground. Many of his descendants still live at Peter Dana Point and Pleasant Point.

During his lifetime, Tomah Joseph made a living as a canoe guide and by making and selling incised birchbark objects. His main market was on Campobello Island, then a popular spot for “summer people,” including the Roosevelt family. Each summer, Tomah Joseph would paddle to Campobello and camp, hiring out as a guide and selling his wares. Before Tomah Joseph, most of the decoration on these types of containers was floral or geometric, using the traditional double-curve motif. Tomah Joseph retained these traditional elements, but reduced them primarily to border designs and added pictures of animals, scenes from daily life, and illustrations from Passamaquoddy legends.

His use of Passamaquoddy stories may well have developed from his work with Charles Leland, a scholar who collected Maine Indian legends. Leland published *The Algonquin Legends of New England* in 1884. The first person listed in his acknowledgments is “Tomah Joseph, Passamaquoddy, Indian Governor at Peter Dana’s Point, Maine.” As well as being one of Leland’s primary sources for legends, Tomah Joseph illustrated the volume with a series of etchings on birchbark. He would reuse these images in later works.

A second common theme in Tomah Joseph’s work is pictures of everyday life. The activities he shows – hunting with bow and arrow, fishing, cooking over a fire, portaging and paddling canoes while hunting deer – were from a way of life already passing. He also recorded contemporary scenes, Indians paddling “summer people” in canoes or acting as fishing guides.

Finally, Tomah Joseph decorated his birchbark with pictures of animals. He was a master at catching the essence of an animal with a few well-drawn lines. An owl, sometimes labeled

BACKGROUND—Ash and Birchbark: The As and Bs of Traditional Baskets 4

“Ko-ko-gus,” frequently appears. It is probably either a barred owl or a snowy owl and may have been Tomah Joseph’s personal mark, or his totem.

Tomah Joseph also used words in his etched birchbark work. He sometimes labeled the characters in the legends he illustrated. In his earlier work, he also used the Passamaquoddy phrases, “Kolele mooke,” translated as “you have good luck,” and “Mikwid hamin,” or “recall me in your mind.”

As well as introducing new artistic elements into birchbark work, Tomah Joseph used new forms. He knew and made traditional birchbark objects like canoes and mocucks (buckets), but he also turned birchbark into items made to appeal to the Victorian tourist trade – collar boxes, log holders, waste baskets, picture frames, glove boxes, and more.

Tomah Joseph’s life was deeply rooted in traditional Passamaquoddy culture. Drawing from that strength, he adapted his skills and knowledge to changing economic conditions, and produced a remarkable body of work.

BASKETMAKERS TODAY

In the 1930s, the hard economic times that hit the rest of the nation were particularly difficult for Maine Native people, and the market for baskets began to disappear. Many of the industrial baskets were replaced by imported or plastic substitutes. By the early 1990s, there were probably fewer than a dozen Wabanaki basketmakers under the age of 50. In an effort to preserve the art and traditions of Wabanaki basketry, the Maine Arts Commission Traditional Arts Apprenticeship program began working with Wabanaki people to provide opportunities for young basketmakers to work and learn with master craftspeople. In 1992, the Maine Indian Basketmakers Alliance was founded. It has three basic aims – to encourage younger tribal members to become basketmakers, to actively promote and market Maine Indian baskets, and to ensure basketmakers access to supplies of raw materials. These two organizations have been an important part of the current revival in Maine Indian basketry.

In 1994, the National Endowment for the Arts awarded Passamaquoddy basketmaker Mary Gabriel a National Heritage fellowship for her work, and in 2002, fellow Passamaquoddy basketmaker Clara Neptune Keezer received the same honor. In recent years, other Wabanaki basketmakers have also received state and national recognition of their artistic achievements.

Artists today still work from their homes, creating limited numbers of high quality baskets for sale. Like many artists working in other media, basketmakers often have other sources of employment. Basketmaking is now widely recognized as an important traditional art form with deep cultural roots. At the same time, individual artists are exploring new forms and decorative styles, bringing a traditional craft into the present. Basketmaking continues to be an important economic enterprise, and a source of cultural identity and pride for the Wabanaki people.

BACKGROUND–Ash and Birchbark: The As and Bs of Traditional Baskets 5

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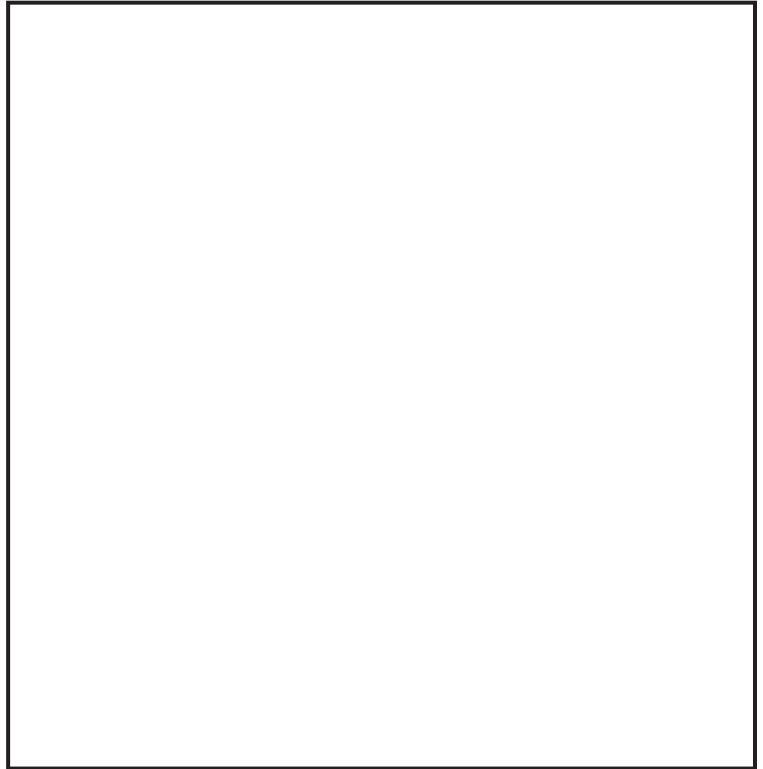
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BASKET RESEARCH WORKSHEET

Use your *Parts of a Basket & Basket Weaves* laminated pages to help you answer the questions below.

Do a quick sketch of the basket here.



1. **SHAPE** (circle one)
Square
Rectangular
Round
Square bottom and round top
Other _____

2. **WEAVE** (circle one)
The standards: wide narrow
The weavers: wide narrow

3. **DECORATIVE WEAVE** (circle one)
Porcupine Curly Ribbon Plain

Sketch the weave here.



4. **COLORS?** If yes, name them:

WHERE IS THE COLOR? (circle one) Inside only Outside only
Inside and faded on the outside None

5. MATERIALS Other than ash splints, name the materials that make up your basket:

HOW ARE THE MATERIALS USED? Is there a pattern in the decoration?

For example: are they braided, unbraided, on cover, handle, base, rim?

6. FUNCTION

Based on your observations, what do you think your basket might have been made or used for?

Remember to think about the shape, decoration, use of color, etc.

Be ready to share your research with the rest of the class!

LESSON 3: **Ash and Birchbark: The As and Bs of Traditional Baskets**

OBJECTIVES:

To understand that:

- Passamaquoddy people have a long history of basketmaking, first for personal use, then for sale in the marketplace.
- Many basketmakers use traditional natural materials, such as brown ash, sweetgrass and birchbark.
- Today, Passamaquoddy and other Wabanaki people make three distinct types of traditional baskets: fancy baskets, work baskets, and birchbark baskets.

ALIGNMENT WITH THE MAINE STATE LEARNING RESULTS:

SOCIAL STUDIES:

Geography, Human Interaction with Environments

1. Explain how cultures differ in their use of similar environments and resources.

VISUAL AND PERFORMING ARTS:

Cultural Heritage

1. Identify how factors of time and place (such as climate, resources, ideas and technology) are reflected in visual and performing arts.

OVERVIEW:

Using the research materials provided, students will examine three types of traditional Wabanaki baskets. Students will learn the basics of basket shapes, weaves, materials and functions.



TIME REQUIRED: 1 hour

MATERIALS:

- *Basket Research* reproducible worksheets (2)
- *Parts of a Basket* and *Basket Weave* laminated pages
- *Classroom Basket Worksheet*: (for Teacher use)
- Fancy, birchbark, and work baskets
- Samples of basketry materials: ash strips, sweetgrass braid, piece of birchbark (located in **Resource Bag**)
- Pencils
- Large Writing Surface (chalkboard, whiteboard, butcher paper)
- Photos of *Minnie Fouts* and *Moccasins made by Minnie Fouts* (optional assessment)

Ash and Birchbark: The As and Bs of Traditional Baskets 2

PREPARATION:

1. *Basket Research* worksheets (2): Make one copy for each pair of students.
2. Gather *Parts of a Basket* and *Basket Weaves* laminated reference pages, baskets and samples of basketry materials for easy distribution.

INTRODUCTION:

Passamaquoddy people have been making and selling baskets for centuries. Over time, styles and functional forms of baskets changed. The earliest recorded containers included birchbark baskets and twine woven bags. At some point, Native people began to weave sturdy ash baskets for their own use and for sale.

By the late 1800s, the Passamaquoddy were producing baskets for sale to both the summer tourists and local industries. They created and sold a wide variety of fancy baskets to the wealthy Victorian tourists of the time. These types of baskets were small, easy to transport, colorful and highly decorated with complicated weaves or sweetgrass. At the same time, Passamaquoddy people were making and selling sturdy, plain work baskets to local sardine canneries. Passamaquoddy and other Wabanaki people still craft and sell these traditional baskets today.

In this activity, students will research three types of baskets. These baskets represent the kinds of baskets that Wabanaki people were making in the late 1800s and that Passamaquoddy and other Wabanaki people still make versions of today. Each individual student will share information about his/her basket with the rest of the class.

PROCEDURE:

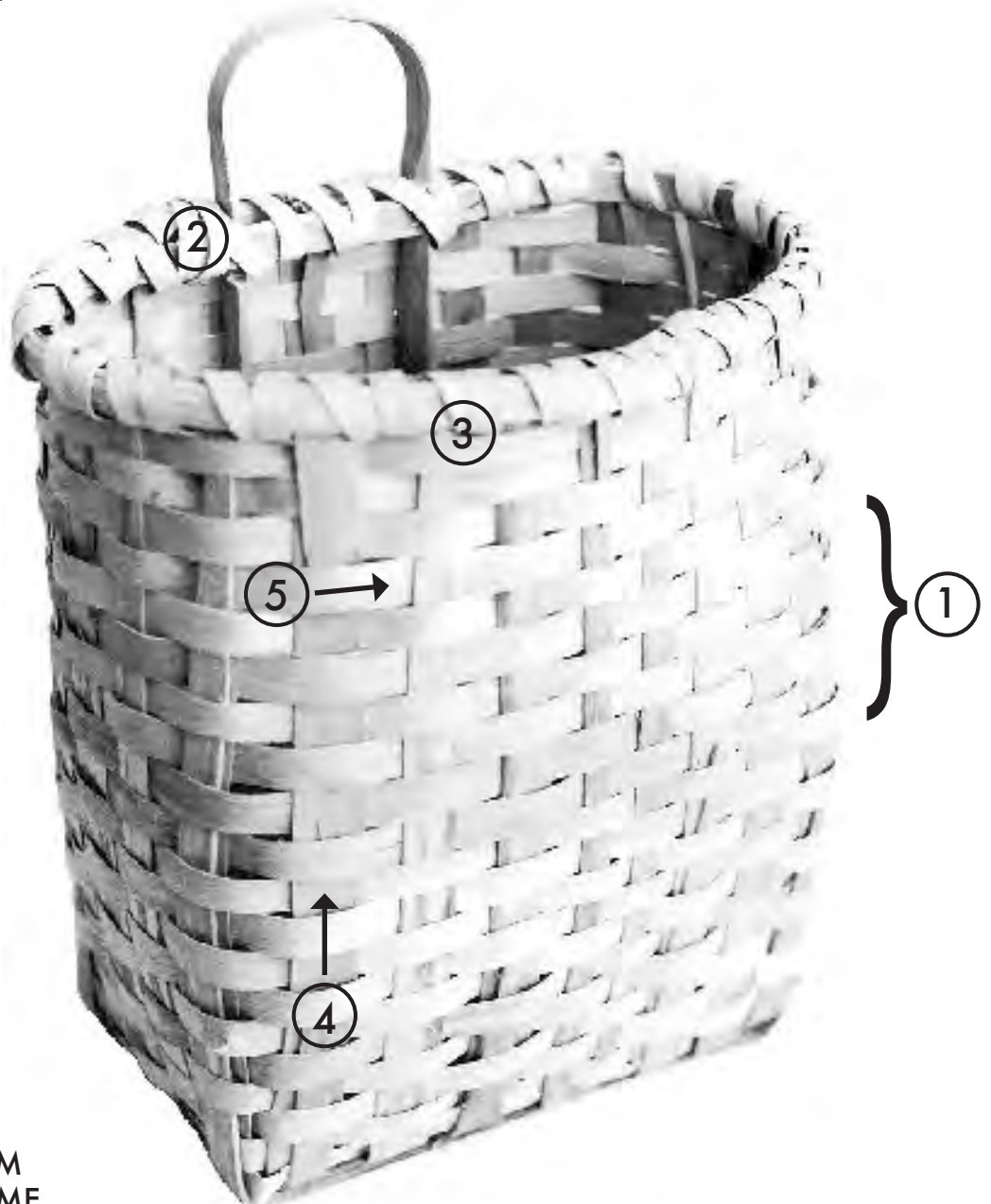
1. Divide the class into three groups and then pair students within the groups.
2. Distribute to each group:
 - *Basket Research* worksheets: one copy for each pair in the group
 - 1 *Parts of a Basket* and 4 *Basket Weaves* laminated reference pages
 - 1 Basket
3. Give students 15-20 minutes to answer the questions on the worksheet within their group, using the laminated reference pages and sample basketry materials when needed. Each pair should record their answers on their worksheet.
4. During this time, the teacher should outline the *Classroom Basket Research* worksheet on the board, so that keypoints can be recorded for the entire class during class discussion.
5. When everyone is done, have each group report out to the class about their basket. During the report, pass the basket around the class for students to handle. The teacher should record notes on the board for each section of the *Classroom Basket Research* worksheet.
6. The teacher and class should verify that the information reported is accurate (ie., type of weave, material, etc.) using the laminated reference pages.

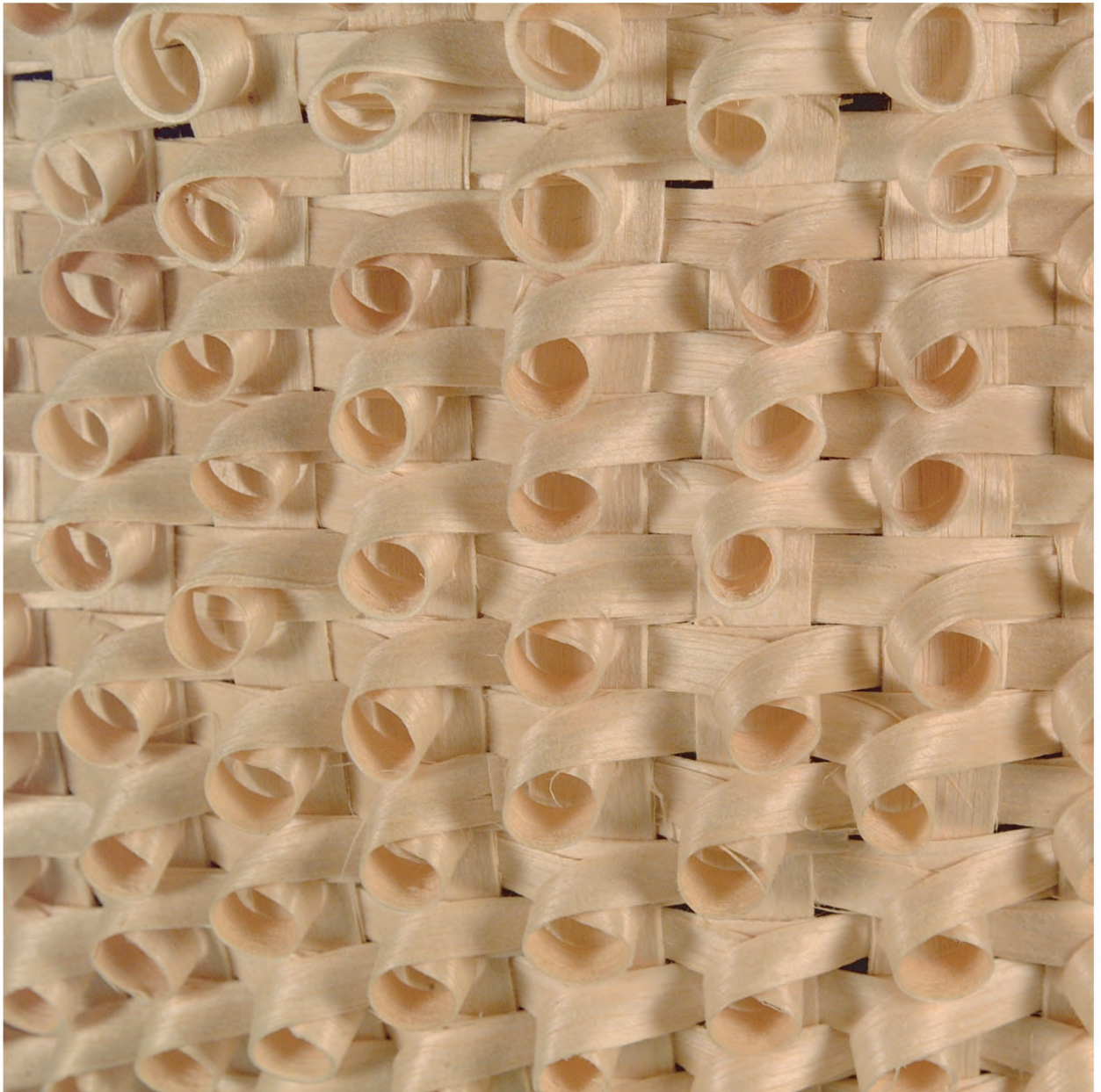
ASSESSMENT:

Have students compare one of the Passamaquoddy baskets to a pair of moccasins made by Minnie Fouts, Delaware Tribe of Oklahoma (a photo of Minnie Fouts and the moccasins is included). Students should explain how and why they are different.

PARTS OF A BASKET

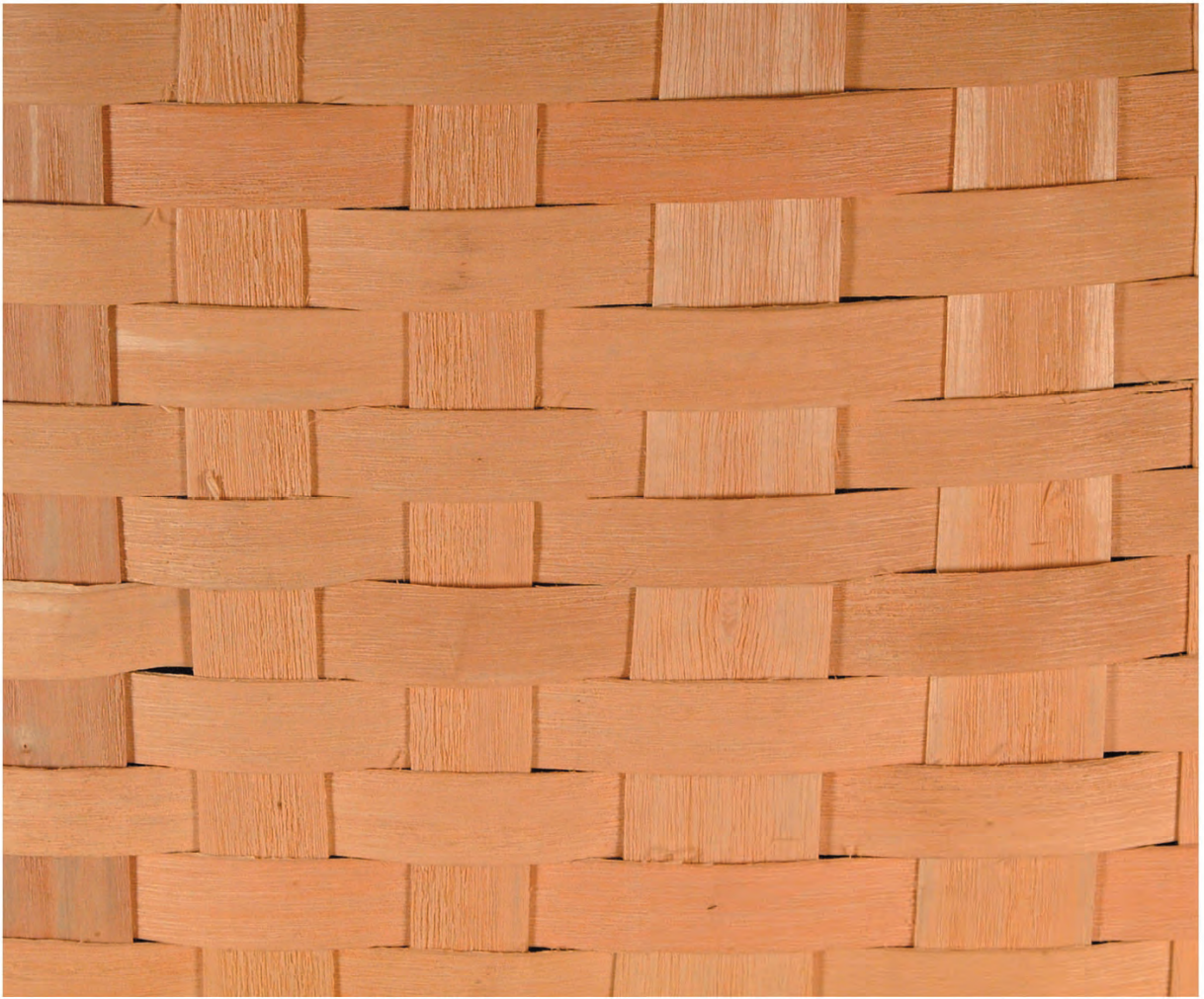
- ① **splints:** Usually harvested from a brown ash tree, these strips of wood are used to weave many kinds of baskets.
- ② **binders:** This is the splint used to firmly fix the rim to the rest of the basket. There are many different styles of binders.
- ③ **rim:** This is the upper edge of the basket. Usually, it is reinforced with another splint on the inside.
- ④ **standards:** These are the splints that make up the bottom and upright sides of the basket.
- ⑤ **weavers:** These are the splints that are placed horizontally, intertwined within the standards, to make the body of the basket.



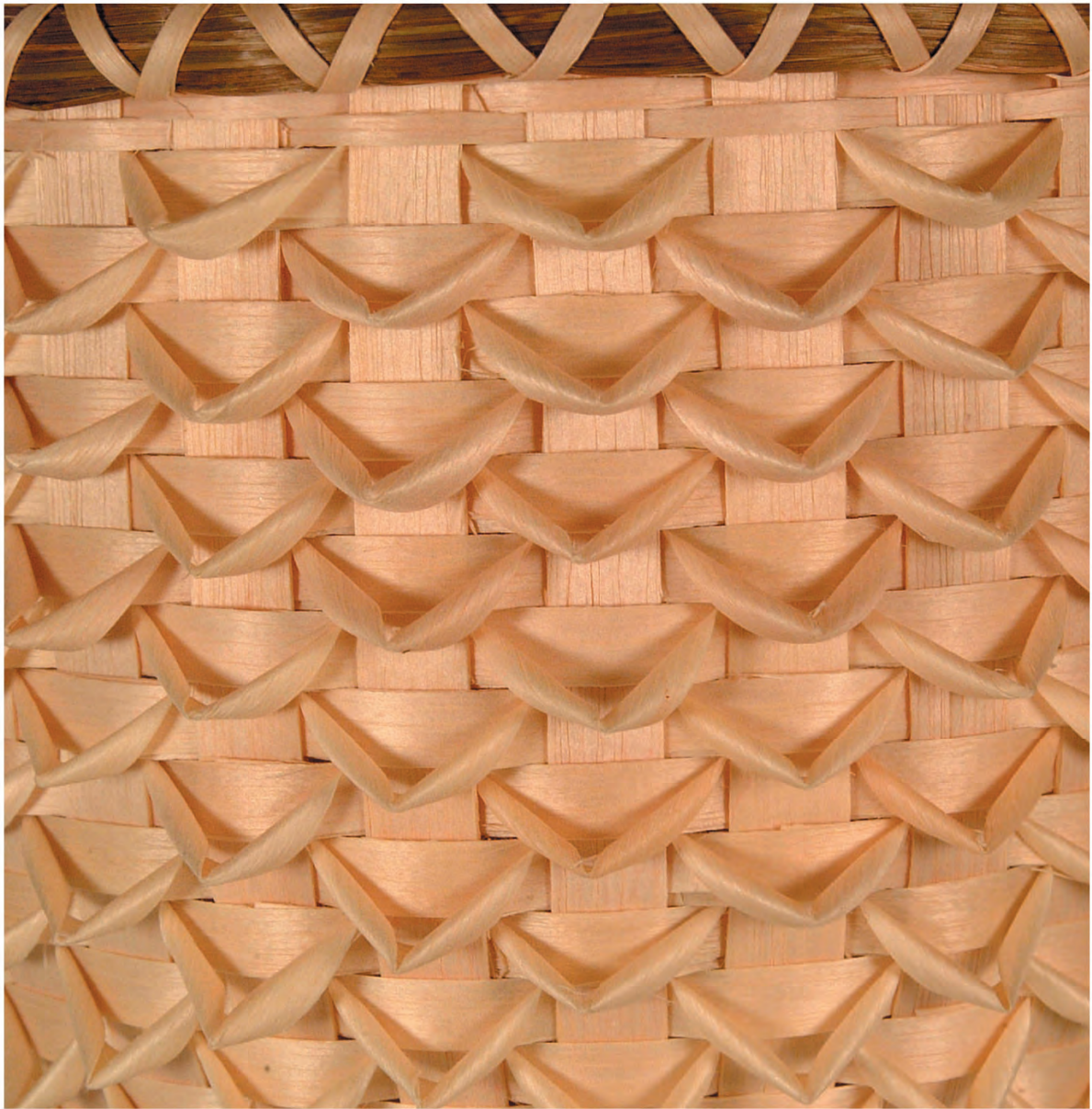


Curly Weave

Abbe Museum ♦ Wabanaki Basketry



Plain Weave
Abbe Museum • Wabanaki Basketry



Porcupine Weave
Abbe Museum • Wabanaki Basketry



Ribbon Weave

Abbe Museum • Wabanaki Basketry

Basket				
Shape?				
Standards and weavers: wide or narrow?				
Ash or birchbark?				
Decorative weave?				
Materials?				
Colors?				
Function?				

Passamaquoddy Fancy Basket





Passamaquoddy Birchbark Basket





**Passamaquoddy
Work Basket**



Ash Strips



**Sweetgrass
Braid**



Birchbark



Minnie Fouts, Delaware Tribe of Oklahoma

Frank T. Siebert Collection courtesy of the Abbe Museum and Stephanie M. Finger



Moccasins made by Minnie Fouts, Delaware Tribe of Oklahoma
Frank T. Siebert Collection courtesy of the Abbe Museum and Stephanie M. Finger

LESSON 4: Tomah Joseph: A Traditional Passamaquoddy Birchbark Artist

OVERVIEW:

Through color images, students will explore birchbark objects made by well-known 19th century Passamaquoddy birchbark artist Tomah Joseph. Students will discover the artistry, history and economics behind Joseph's work.



TIME REQUIRED: 1 hour

In the following activity, students will examine some objects created by Tomah Joseph.

MATERIALS:

- *Tomah Joseph* focus worksheets: Log Holder, Picture Frame, Magazine Holder, Handkerchief Box
- Photos of four Tomah Joseph objects
- Teacher Supplementary Information

PREPARATION:

1. *Tomah Joseph* focus worksheet: Make enough copies for each group.
2. Organize photos of Tomah Joseph objects for easy distribution.

VOCABULARY

Motif

A repeated design.

Etch

To produce a picture or design by cutting into a surface, such as birchbark or glass.

INTRODUCTION:

In the late 1800s, Passamaquoddy artist Tomah Joseph created etched birchbark objects that could be appreciated as art, used as household decoration, and serve as tourist souvenirs (Lester, 1993). He made everyday things like log holders, baskets, letter holders, umbrella stands, picture frames, hat racks, magazine holders, canoe models and wastebaskets. On these birchbark objects, Tomah Joseph illustrated traditional Passamaquoddy origin stories (how things came to be), featuring animals like the snowshoe hare (mahteqwes) and the barred owl (kokogus), as well as the Passamaquoddy trickster/culture hero, Koluskap. He also used plants, half-circles, wigwams, double curves and star patterns to make patterns/borders around his objects. Tomah Joseph's work was and still is very well known—some of his most famous clients included the Roosevelt family on Campobello Island (Lester, 1993).

PROCEDURE:

1. Divide the class into four groups.
2. Each group should be given one photo of a Tomah Joseph object and one *Tomah Joseph* focus worksheet (one worksheet per group).
3. Explain to students that they have 20 minutes to work on the focus worksheets and that they should be prepared to discuss their findings with the rest of the class.
4. Direct each group to choose one person to record that group's answers.

WRAP UP:

After all groups have finished their research, each group should share their information with the rest of the class by answering the following questions:

- What is the object?
- What kinds of decorations or designs does it show, and do they tell a story?
- Who do you think would have bought the object?

These objects were made to be sold to summer tourists and summer residents as souvenirs either of their visit to the area or of their personal meeting with Tomah Joseph. Many Passamaquoddy people of the late 19th century made baskets and other objects to sell to tourists.

Today, Wabanaki basketmakers still make ash and birchbark baskets, and sell them to shops and galleries around the country.

TIMELINE CONNECTIONS: Add the following important dates to the timeline of Passamaquoddy history:

- 1905 Tomah Joseph Makes a Birchbark Canoe for Franklin D. Roosevelt
- 1994 Mary Mitchell Gabriel, Passamaquoddy Master Basketmaker, Receives a \$10,000 National Heritage Fellowship Award from the National Endowment for the Arts—One of 11 out of 220 Folk Artist Fellowship Recipients, and the Only One from New England

EXTENSIONS:

Visit a museum or festival where Passamaquoddy baskets are displayed or made. Make a chart and keep track of the different styles, shapes, weaves and materials demonstrated in the baskets. What kinds of other Passamaquoddy artwork are found there?

The Abbe Museum, Bar Harbor <<http://www.abbemuseum.org>>

The Downeast Heritage Center, Calais <<http://www.downeastheritage.org/home.html>>

The Hudson Museum, Orono <<http://www.umaine.edu/hudsonmuseum/index.php>>

The Native American Festival, every July, Bar Harbor <<http://www.abbemuseum.org>>

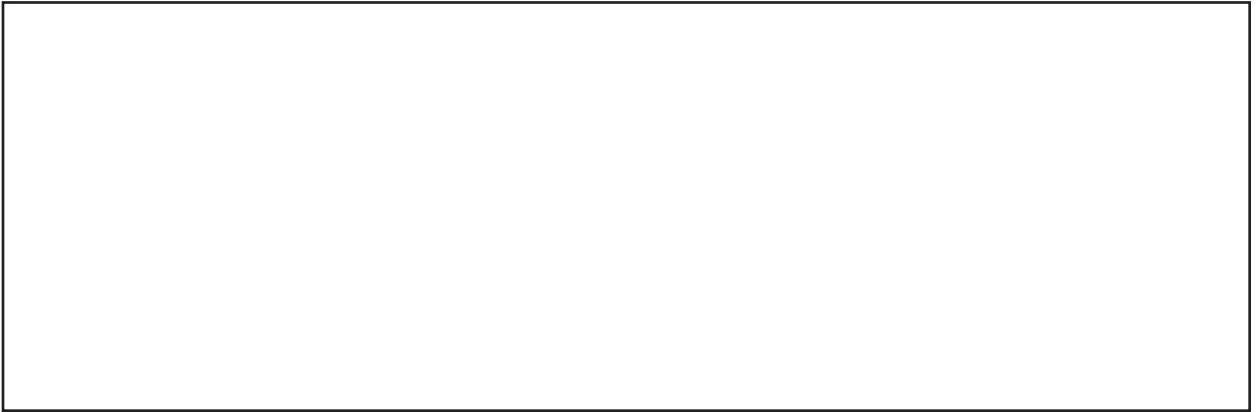
Sipayik Indian Days Celebration, Pleasant Point, for information call: (207) 853-2600

The Wapohnaki Museum and Resource Center, Pleasant Point <<http://www.wabanaki.com/museum.htm>>

PICTURE FRAME – Focus Worksheet

Look at the picture frame and answer the following questions:

1. Name as many animals as you can recognize on the picture frame.
2. Other than animals, what other designs, shapes, or motifs does Tomah Joseph use? (Hint: look at the top and bottom of the frame.) Sketch them here.



3. Now look at the photograph of Tomah Joseph and describe ...
 - his facial expression:
 - his clothing:
 - what he is holding:
4. Do you think this is a candid “snapshot” or did Tomah Joseph pose for this picture? Explain your answer.
5. Who might have sold this picture and frame, and who would buy it?

MAGAZINE HOLDER – Focus Worksheet

Look at the magazine holder and answer the following questions:

1. Look at the front panel where Tomah Joseph signed his name. In two or three sentences, describe the scene that he etched.
2. Look at the back panel. What animals did Tomah Joseph etch?
3. Other than animals and people, what other designs, shapes or motifs did Tomah Joseph use? Sketch them here.

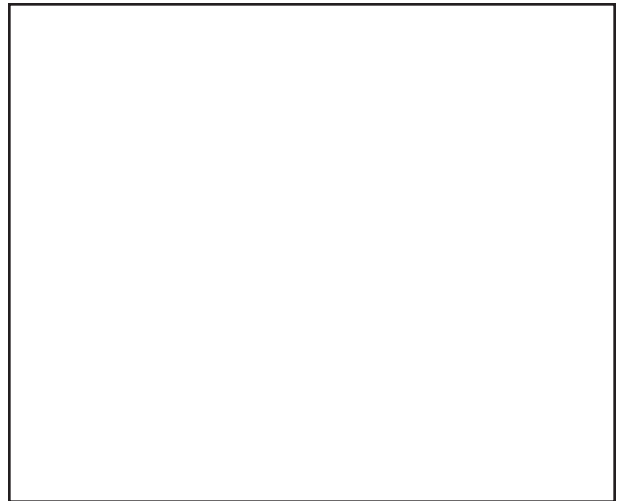
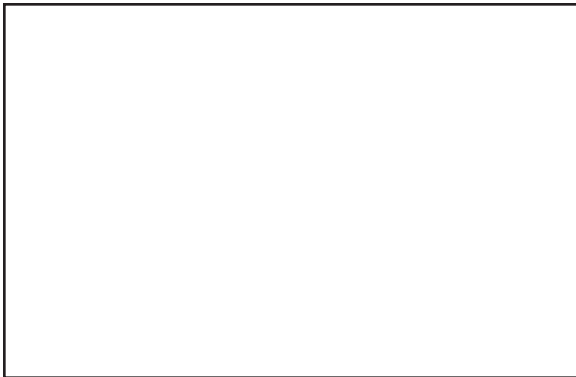


4. Who might buy this object?
5. Tomah Joseph often illustrated traditional Passamaquoddy stories. What story might the scene on this object tell?

LOG HOLDER – Focus Worksheet

Look at the log holder and answer the following questions:

1. What animals does Tomah Joseph etch?
2. Describe the scene on the front.
3. Other than animals and people, what designs, shapes or motifs did Tomah Joseph use?
Sketch them here.

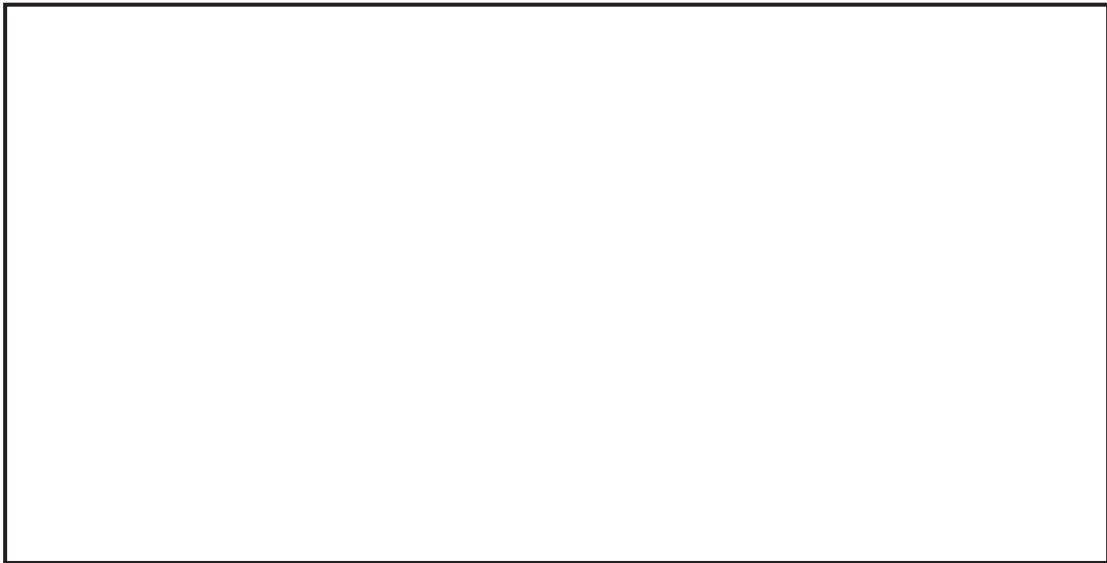


4. Who might buy this object?
5. Tomah Joseph often illustrated traditional Passamaquoddy stories. What story might the scene on this object tell?

HANDKERCHIEF BOX – Focus Worksheet

Look at the handkerchief box and answer the following questions:

1. Look at the scene on the lid of the box. In one or two sentences, describe the scene that Tomah etched.
2. Look at the sides of the box. What animals do you recognize?
3. On one side, Tomah does not etch animals. Describe the three things he etches.
4. Other than animals and people, what designs, shapes or motifs did he use?
Sketch them here.



5. Who might buy this object?



TRADITIONAL ARTS

Handkerchief Box, by Tomah Joseph

Photo courtesy of Abbe Museum, Bar Harbor, Maine



FRONT



BACK



SIDE

TRADITIONAL ARTS

Handkerchief Box, by Tomah Joseph

Photo courtesy of Abbe Museum, Bar Harbor, Maine

Teacher's Guide to Focus Worksheets

PICTURE FRAME

1. Name as many animals as you can recognize on the picture frame.
Owl, hare, bear, fox, beaver, porcupine, squirrel, sea gull, heron, duck
 2. Other than animals, what other designs, shapes, or motifs does Tomah Joseph use? (Hint: look at the top and bottom of the frame.) Sketch them here.
 3. Now look at the photograph of Tomah Joseph and describe ...
his facial expression: *Not smiling, expressionless*
his clothing: *Fringed buckskin coat*
what he is holding: *A wooden bow and arrow*
 4. Do you think this is a candid "snapshot" or did Tomah Joseph pose for this picture? Explain your answer.
 5. Who might have sold this picture and frame, and who would buy it?
Tomah Joseph might have been selling this frame and picture of himself. A tourist might have bought it as a souvenir of visiting the area or of meeting Tomah Joseph.
-

MAGAZINE HOLDER

1. Look at the front panel where Tomah Joseph signed his name. In two or three sentences, describe the scene that Tomah etched.
2. Look at the back panel. What else did Tomah Joseph etch?
wildcat, bear, wigwams, people in a canoe going after a deer, a person carrying a canoe, a rabbit smoking a pipe
3. What other designs, shapes or motifs did Tomah Joseph use to decorate the magazine holder? Sketch them here.
4. Who might buy this object?
A tourist looking for a souvenir of their visit or of meeting Tomah Joseph
5. Tomah Joseph often illustrated traditional Passamaquoddy stories. What story might the scene on this object tell?

LOG HOLDER

1. What animals did Tomah Joseph etch?
A wildcat and a hare
 2. Describe the scene on the front.
 3. What other designs, shapes or motifs did Tomah Joseph use? Sketch them here.
 4. Who might buy this object?
A tourist looking for a souvenir of their visit or of meeting Tomah Joseph
 5. Tomah Joseph often illustrated traditional Passamaquoddy stories. What story might the scene on this object tell?
-

HANDKERCHIEF BOX

1. Look at the scene on the lid of the box. In one or two sentences, describe the scene that Tomah etched.
2. Look at the sides of the box. What animals do you recognize?
A hare, wildcat, porcupine, heron, turtle, and a seal on a rock
3. On one side, Tomah does not etch animals. Describe the three things he etches.
Two people paddling in a canoe, one person carrying canoe paddles and one person portaging, or carrying, a canoe
4. Other than animals and people, what designs, shapes or motifs did he use? Sketch them here.
5. Who might buy this object?
A tourist looking for a souvenir of their visit or of meeting Tomah Joseph

BACKGROUND-

Connections to the Land: Resources and Practices

Their food is whatever they can get from the chase and from fishing; for they do not till the soil at all....In January they have the seal-hunting: For this animal, although it is aquatic, nevertheless spawns upon certain islands about this time....In the month of February and until the middle of March, is the great hunt for beavers, otters, moose, bears (which are very good), and for the caribou, an animal half ass and half deer. If the weather then is favorable, they live in great abundance, and are as haughty as Princes and Kings; but if it is against them, they are greatly to be pitied, and often die of starvation....In the middle of March, fish begin to spawn, and to come up from the sea into certain streams, often so abundantly that everything swarms with them....Among these fish is the smelt; this smelt is two or three times as large as in our rivers; after the smelt comes the herring at the end of April; and at the same time bustards, which are large ducks, double the size of ours, come from the south....At the same time comes the sturgeon, and salmon, and the great search through the Islets for eggs, as the waterfowl, which are there in great numbers, lay their eggs then....From the month of May up to the middle of September, they are free from all anxiety about their food; for the cod are upon the coast, and all kinds of fish and shellfish....In the middle of September [they] withdraw from the sea, beyond the reach of the tide, to the little rivers, where the eels spawn, of which they lay in a good supply; they are good and fat. In October and November comes the second hunt for elks [moose] and beavers; and then in December (wonderful providence of God) comes a fish called by them ponamo [tomcod] which spawns under the ice.

The above was written by Pierre Biard, a French priest who lived among the Wabanaki from 1611 to 1613, and represents an early European written record of Wabanaki life. While there is no reason to doubt the accuracy of Fr. Biard's observations, it must be read with some caution. It describes a migratory lifestyle—the inland woods in winter, the rivers in the spring, the sea coast in the summer and the rivers and woods again in the fall. While this undoubtedly represents the seasonal pattern of Wabanaki life in the early 1600s, contact with the Europeans may already have changed their traditional pattern by that time. Archaeological evidence from the coast and islands west of current Passamaquoddy territory indicates that before European contact people lived on the coast in the winter, and sometimes year round. With the arrival of trading ships, which came in the summer and which valued beaver above all else, the Wabanaki began to come to the coast in summer, to meet the ships and trade, and to retreat to the inland woods in winter to hunt beaver. So Fr. Biard's words should perhaps be read as an account of a resilient people responding to changes in their world by changing their annual routine.

BACKGROUND- Connections to the Land: Resources and Practices 2

What Fr. Biard's passage undeniably does describe is a people using the natural world around them to supply their needs. And it is clear that the ancestors of today's Passamaquoddy people knew their environment intimately and used it carefully to provide themselves with food, shelter, clothing and the other necessities (and some luxuries) of life.

FOOD

The Wabanaki of eastern Maine lived by hunting, fishing and gathering. There is no evidence of agriculture or gardening east of the Kennebec River drainage. People hunted deer, moose, caribou, bear, beaver, otter, hare, muskrat and sea mammals, like seals, walrus, porpoise and whales. Seal oil was a delicacy that was apparently also used on hair and bodies. They hunted birds—ducks, Canada geese, swans, partridge, wild turkey and the now-extinct passenger pigeon and great auk. In addition, they gathered eggs.

Most mammals and larger birds were hunted by bow and arrow or lance. Bows were made of spruce or rock maple and polished with flaked stone or oyster shell. The finished bow was about five feet long, with one curve, and was strung with moose sinew or gut. Arrows were made of white ash or alder, fletched with feathers and tipped with bone or stone points. The effective range of a bow and arrow was about 100 yards. Lances were made from beech wood, tipped with stone points, and were thrown at animals as they came within range. The size varied, depending on the prey. Dogs were the only animal domesticated by the Wabanaki, and they were an important part of the hunt, tracking and worrying animals like deer, caribou, moose and bear.

Animals like bear and beaver, and sometimes smaller animals like otter and mink, were also taken in deadfall traps. A heavily weighted log was set up on an unstable support with bait underneath. When the prey took the bait, the prop was disturbed and the log fell and crushed the animal. Snares were used to catch small mammals and birds like rabbits and partridge, and even larger animals like deer and moose.

Snowshoes, made of white ash or beech with rawhide webbing, were important winter hunting gear. They allowed the hunters to stay on top of the snow and follow game like moose, deer and caribou through the winter woods. Toboggans, made of planks split from rock maple, were used to carry the catch back to camp. A single person could haul about 200 pounds on a toboggan, or about half a moose.

The Passamaquoddy, more than other Wabanaki groups, utilized maritime resources. The name "Passamaquoddy" roughly translates to "pollock-plenty-place," a reflection of the abundance of marine life in the Passamaquoddy homeland. Flounder, cod, sturgeon, sculpin, smelt, sea bass, sea perch and other species were taken in fish traps woven of basket materials and weirs of rocks or stakes in rivers and tidal areas. Eels were caught by building dams across the streams up which they migrated to spawn and then diverting the eels into sluice boxes made

of wood lined with birchbark. Fish like salmon, sea trout and striped bass were speared with weapons called leisters, spears made by attaching two flexible prongs of shaped hardwood to a shaft with a sharpened bone point in the middle at the end of the spear. The point killed the speared fish and the side pieces held it on the leister for easy retrieval. At night, torches made of birchbark were used to lure fish like salmon. Fish which school, like mackerel and pollock, were taken with hooks made of fire-hardened wood or bone on lines of braided basswood fiber. In winter, similar gear could be used for ice fishing. Larger fish and sea mammals like sturgeon, porpoise, seals and, possibly, whales were hunted from canoes using harpoons with beautifully carved bone points. Intimate knowledge of the environment and of the characteristics of the different species of fish were important in matching the fishing method to the intended prey.

The shell middens found all along the Maine coast are testimony to the importance of shellfish. Clam, quahog, mussel and sea urchin shells are routinely found, along with bones from cod, sculpin and other marine species. Although lobster remains decay too quickly to be preserved in the archaeological record, there are early written reports of abundant lobster, including an account of lobsters five and six feet long in New York Bay. There are records of lobster meat being dried to store for winter eating.

Just as snowshoes and toboggans were essential parts of a winter hunt, canoes were important in fishing and for general transportation by water. Canoes made of logs, spruce bark and moose hide are known, but the most common type of canoe was made from birchbark. If possible, a single piece of winter bark was used, but over time as fewer large trees were available, bark was pieced together to cover canoes. The gunwales, lining and ribs were white cedar, and the birchbark was sewn onto the frame with lengths of split spruce root. A bone awl was used to make holes for the lashings, and these holes and any seams were sealed with pitch made of spruce or pine resin boiled down with animal grease. The exact size and shape of the canoe was determined by its intended use. A small, narrow canoe was good on streams and in white water, while a larger, broader canoe was more stable and better on large lakes. The Passamaquoddy made sea-going canoes with a V-shaped bottom up to twenty-five feet long. These canoes carried several paddlers and were used to hunt porpoise. By the 1800s, these sea-going canoes also carried a sail. The Passamaquoddy were known for the fine decoration etched into the bark of their canoes, usually in a band below the gunwales and at the ends of the boat. The personal mark of the owner was frequently used as the decoration at the bow and stern.

It is likely that the most common way of cooking the animals and fish the Wabanaki caught was by boiling in soups or stews. From about 3,000 years ago through 500 years ago the Native people of Maine made large clay pots that could be placed in the fire with coals raked up around the sides. Later, people cooked in large birchbark containers. Containers of green birchbark could be put directly over a fire, although the resulting charring usually meant the vessel couldn't be reused. People also probably used the technique of "stone boiling," heating rocks in the fire and then dropping them into birchbark or wooden containers of liquid and

stirring until the liquid was heated, replacing the rocks with hot ones as necessary. Food could also be roasted over the fire on a wooden spit, or baked in the coals, and shellfish were steamed in a fire smothered with seaweed.

Native people probably made fires by using a fire drill, a thin piece of wood that is twirled quickly against a wooden base. The friction of the two pieces of wood created heat that ignited tinder. The drill could also be driven by a bow. Fire could be carried from place to place by packing a bit of smoldering punky wood in a container made of clam shells lined with clay. After the arrival of Europeans, people made fires with “strike-a-lights,” a piece of iron pyrite and a piece of flint that produced sparks when struck together.

Although the early European accounts list many of the species of birds, fish and mammals that were hunted, they rarely mention plants that were gathered, and since plant remains decay quickly, we have little absolute evidence of what plants the pre-contact Passamaquoddy used as food. Recent archaeological work has begun to look at microscopic plant remains from old sites. One site on Frenchman Bay has raspberry (*Rubus sp.*), goosefoot (*Chenopodium sp.*) and knotweed (*Polygonum sp.*). It would seem only logical that early people also used blueberries, strawberries, shad berries (June berries), wild grapes and other wild fruit. Nuts like acorns, beech nuts and butternuts were another resource. In addition, they undoubtedly gathered roots, tubers and greens which were eaten by themselves or used in soups and stews. We also know that the Wabanaki taught the Europeans how to make maple sugar.

Food was preserved by drying or smoking. Food was dried by hanging on branches or by spreading it out on reed or birchbark mats in the sun. Meat and fish were smoked on racks over an open fire, sometimes inside a structure that looked like a small wigwam. Once it was dried or smoked, food was stored in pits in the ground lined with birchbark, or in baskets buried in sand. The Passamaquoddy preserved blueberries in several ways. Some were simply dried in the sun, like raisins. Others were cooked and then put on thin sheets of birchbark where they were mashed, spread thin, and dried in the sun. The sheets of dried berries were then stored for winter use.

When thinking about how the first peoples of Maine lived on and with the land, we need to remember that the land wasn't the same as it is today. Population density was much lower, and the forest and marine resources more plentiful. There were, of course, fewer cleared areas and more forest. The Wabanaki were not, however, passive inhabitants of the landscape—there is evidence that they managed the land to encourage certain species by periodic burning.

SHELTER

“Wigwam” is a Wabanaki word which means “house” or “home.” It doesn’t specify shape or material, and several different types of structures are mentioned in early accounts. Wigwams could be shaped like domes, cones or A-frames, and could be covered with hides, reed mats, spruce bark or birchbark. By far the most common type of wigwam in Passamaquoddy territory was made of birchbark and cone-shaped. The frame was made of white cedar or spruce poles, held together with cordage of basswood bark and tied to a supporting wooden hoop about head high. It was covered with pieces of winter bark from the white birch. Lengths of bark were sewed together with spruce root with strips of wood added at the ends for strength. There were usually three tiers of bark on a wigwam, overlapping from top to bottom to keep out the rain and snow. A smoke hole was left at the top and an opening in the side for a door which could be covered with a moose hide or another piece of bark in bad weather. Balsam and hemlock boughs were spread on the floor, providing insulation and comfort. A fire pit lined with stones was built inside the wigwam, although in the summer most of the cooking may well have been done outdoors. Early French and English travelers commented favorably on the warmth and dryness of wigwams compared with Colonial houses.

CLOTHING

Before the arrival of the Europeans, clothing was primarily made of leather. Animal hides were tanned by soaking in a solution of animal brains, bird livers and oil, and were then worked and stretched until smooth and flexible. Hair could be left on or scraped off for a smooth hide. Finished hides could also be smoked for increased water resistance.

Early written reports say that men’s and women’s clothing was similar, and consisted of a loin cloth and separate leggings for each leg tied onto a belt. Like the leggings, sleeves were separate for each arm and were tied together at the back and front. A robe, of leather in the summer and fur in the winter, was attached at the shoulders and hung down to about the knees and was sometimes belted. Moccasins were made from thick, smoke-tanned leather, like seal or moose hide. Special boots for use with snowshoes were made from skin from moose shanks, left whole and tanned with the hair left on, making them especially waterproof. Clothing was decorated with painted designs, or with porcupine quills or moose hair embroidery.

After about 1600, the availability of European trade goods changed the style and type of clothing worn by the Wabanaki. At first, traditional clothing elements were simply made out of cloth rather than hides. Eventually, men wore trousers and a coat, and women a long skirt and a shorter jacket. Women also sometimes wore a peaked cap. These articles were usually made of blue, red or black trade cloth. Regalia, ceremonial clothing, was often decorated with elaborate piping of ribbons and by intricate beadwork on collars, cuffs, hats and belts. By the early 20th century, Wabanaki clothing was much like that of the Anglo population, but regalia was, and is, still worn on ceremonial occasions.

MEDICINE

Just as they used the resources of the natural world around them to provide food, shelter and clothing, the Wabanaki used natural resources for their medicines. Extensive lists of medicinal uses of native plants are available in many reference books. Blueberry leaf tea was used for rheumatism, spruce gum as a salve for cuts, and willow bark tea for relief from colds and fevers. In addition, sweat lodges were used to break fevers, and also more generally as a healthy practice.

A French source reported on how they treated broken bones:

...Nature has under the bark of the Balsam-fir trees, which are very common in all parts of Acadia, a marvelous remedy for all their wounds; it is a Turpentine, finer in quality and more balsamic than that obtained from Venice, and it is found wherever it might be needed for a dressing. If the Indians break their arms or legs, the bones are reset evenly, and large pads of soft fine moss are made, which are saturated with their Turpentine, and wrapped around the broken limb; outside of that is placed a piece of Birch-bark, which readily conforms to the shape of the part; splints are not forgotten and to hold this secure, they use long strips of thinner bark which make suitable bandages.

GAMES, MUSIC AND DECORATIVE ARTS

There is ample evidence that the Wabanaki people did more than just scrape a bare existence from the land. Their lives had time for music, as shown by the flutes made from swan bones that are found in archaeological sites. There were also probably drums of hide stretched over wooden frames, and rattles of turtle shells and pebbles or deer dewclaws. People had time to make jewelry, using shell beads, animal teeth with holes drilled in them, and porcupine quills. They decorated their clothing with painted designs. Birchbark containers had designs etched on them, as did canoes. And people had time for games—waltes, a gambling game with dice made from moose shin bones, a shallow birchbark tray and wooden counters, and ring and pin games made from moose hide, cedar twigs, cordage and a sharpened stick. In winter, people played snow snake, competing to see who could throw their carved wooden “snake” furthest along the course.

USING RESOURCES WISELY

The Passamaquoddy and other Wabanaki people used the entire range of plants and animals available to them to provide what they needed to live well. They also used each resource as completely as possible. Wasteful killing of animals put people out of balance with nature and brought bad luck. The Wabanaki approach to using their land is exemplified by how they used two especially versatile resources, the moose and the birch tree.

BACKGROUND- **Connections to the Land: Resources and Practices 7**

When they took a moose, the first gutting was given to the dogs, and the heart and liver were immediately eaten as delicacies, as were the nose and tongue. The rest of the moose was taken back to the camp for processing. The meat was used for food, as was the nutrient-rich bone marrow. Using the brain for processing, the hide was tanned, then made into clothing, moccasins, bags, bed coverings and snowshoe lashings. The hair was used as embroidery thread. The bladder was used as a sack for storing seal oil, and the intestines as skin for sausage and as snowshoe webbing or bow strings. Sinew was also used for bowstrings and as sewing thread, as was the tendon running along the spine. Teeth were used for jewelry, and dewclaws in making rattles. Bones were made into tools like needles, awls and spear points, and pieces of antler into tools used in flint knapping. Even the shin and toe bones were used as pieces in games.

Just as the moose was used for a whole array of things, birchbark was also a multi-use resource. As well as being used for wigwams and canoes, its waterproof quality was exploited in the manufacture of bowls, dishes and cooking kettles, in containers and equipment for maple sugaring, and as impromptu raincoats. It was used to make meat bags, pack baskets, cradle boards, quivers and moose calls. It was used as tinder to start fires, and as torches for night fishing. Birchbark provided material for bandages, and for casts and splints to stabilize broken bones.

BACKGROUND- Connections to the Land: Resources and Practices 8

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Wilbur, C. Keith. 1995. *The Woodland Indians*. The Globe Pequot Press, Chester, CT.

ADDITIONAL RESOURCES

Text Resources

American Friends Service Committee. 1989. *The Wabanakis of Maine and the Maritimes*. Bath, ME. ***[This is an invaluable resource for all sorts of information on plants and animals and their uses.]***

Butler, Eva L. & Wendell S. Hadlock. 1957. *Uses of Birch-Bark in the Northeast*. Bulletin VII, The Robert Abbe Museum, Bar Harbor, ME.

Calloway, Colin G. 1989. *The Abenaki*. Chelsea House Publishers, New York, NY.

Snow, Dean R. 1980. *The Archaeology of New England*. Academic Press, New York, NY.

Wilbur, C. Keith. 1978. *The New England Indians*, and 1995, *The Woodland Indians*. The Globe Pequot Press, Chester, CT. ***[Both books have good illustrations of activities like canoe and wigwam building, but use them carefully since they cover all of New England and not just Maine.]***

Internet Resources

Brooks, Laura. 1995. "The People of the Dawnland," in Native American Political Issues, <<http://www.geocities.com/CapitolHill/9118/history1.html>> ***[A good overview of Passamaquoddy history put together by a Passamaquoddy woman.]***

Native Tech: Native American Technology and Art <<http://www.nativetech.org>> ***[This site has lots of good information on clothing (including pictures) and tanning hides, but be aware that it is not specific to New England.]***

Other Resources

Teachers Guide, Curriculum Guide and Student Handouts for "Teaching Tools, Maine Prehistoric Archaeology Teacher Resource Kit," by Archaeological Research Consultants, Inc., Ellsworth, ME, 1997. ***[See especially Student Handouts #25, "The Fishermen," and #27, "The Gathering."]***

Meet Martin Dana

Eight years ago, Martin Dana took his first class to become a Certified Lead Technician. Today, he is the Assistant Director of the Environmental Department at Indian Township and works every day to fight a serious danger in his community—lead.

Lead can be found in many places, like house paint, soil, fish, and drinking water. Exposure to lead can make people and animals really sick. That’s why people at Indian Township count on Mr. Dana to “get the lead out”—out of their houses, their soil and even their local wildlife, like the loon.

Mr. Dana educates his community in many ways about the dangers of lead. He works with the Environmental Protection Agency, other tribal governments and the State of Maine to develop and distribute informational brochures, videos, DVDs and booklets to children and parents. He inspects homes for high lead levels, and then works to make any high-level houses lead-free.

One of his favorite annual events is the special Ice Fishing Derby where Mr. Dana gives away lead-free sinkers to kids. Scientists discovered that loons mistake the older, lead sinkers for pebbles that loons then swallow to help with digestion. When loons swallow lead sinkers, instead of pebbles, the lead poisons them. Today, thanks to fun, educational events like the Ice Fishing Derby, most kids use lead-free sinkers and most stores don’t even sell the older lead sinkers.



Meet Martin Dana 2

Mr. Dana also makes his community more beautiful in another way: he paints murals. A self-taught artist whose first painting was a paint-by-number of horses, Mr. Dana has since painted colorful scenes on the walls of the Indian Township School, in St. Ann's Church and in the Tribal Office. His favorite subjects include turtles, bears, traditional Passamaquoddy designs and traditional dances performed by the Passamaquoddy people.

Kids really enjoy his artwork and often ask him to teach them so they can draw and paint as well as he can. He always tells them: "I'll teach you, but it takes practice. You may not succeed at first, but if you keep practicing, you'll make something beautiful." And Martin Dana should know.

LESSON 5: Connections to the Land: Resources and Practices

OBJECTIVES:

- To understand the practices and resources used by the Passamaquoddy people to meet their needs prior to contact with Europeans.
- To stimulate thought and discussion about the resources of Maine, their historical uses, and the resourcefulness of the Passamaquoddy people.

ALIGNMENT WITH THE MAINE STATE LEARNING RESULTS FOR GEOGRAPHY:

Human Interactions with the Environment

1. Analyze how technology shapes the physical and human characteristics of places and regions, including Maine.
2. Explain how cultures differ in their use of similar environments and resources.

OVERVIEW:

Students will determine the basic needs of the Passamaquoddy people and identify ways in which these needs were met. After identifying the practices and materials required, students will utilize a limited number of resources to meet these basic needs.



TIME REQUIRED: 1 hour

MATERIALS:

- *Resources and Practices* reproducible worksheet
- *Resource Bag* containing:
Moose Hide, Hare Hide, Feathers, Birchbark, Spruce Root, Chert Core, Arrowhead, Other Stone, Ash Splint, Cedar Bark, Bone Harpoon, Bone Awl, Sinew, Sweetgrass Braid, Cattail Cordage
- *Possible Uses* laminated cards (10 - found in resource bag)
- Large Writing Surface (Chalkboard, Whiteboard or Butcher Paper)
- Pencils, one per student

VOCABULARY

Resource

An available supply that can be drawn on when needed.

Gathering

The collecting of food or raw materials from the wild.

Sinew

An animal tendon commonly used for cordage by Native Americans.

Fletching

The feathers on an arrow.

Cordage

Ropes or cords.

Chert

A type of sedimentary rock rich in silica used to make chipped stone tools.

Haft

To fit into or equip with a hilt or handle.

Wigwam

A shelter of Native Americans in the Northeast having typically an arched framework of poles and overlaid with bark.

PREPARATION:

1. *Resources and Practices* reproducible worksheet: Make enough copies of the *Resources and Practices* worksheets for each student to have one.
2. *Material Stations*: Set up different *Material Stations* around the room. Include the laminated copies of *Possible Uses* and their associated materials from the *Resource Bag*.
3. Write the following phrase on a large writing surface: *NEEDS OF A PEOPLE*.

INTRODUCTION:

The Passamaquoddy people had basic needs similar to those of other communities and cultures. The basic needs for survival such as food, water and shelter were not the only needs of the Passamaquoddy people. Other needs existed which enriched their lives and improved their quality of life. This activity will focus on the basic needs essential for successful living. Often these needs were met with materials found in the wild and skills and practices passed down from generation to generation. As materials and technologies changed, so did the ways the Passamaquoddy people met their needs. With the understanding that the Passamaquoddy is and was an ever changing community, this activity will focus on the way the needs were met from 2,000 years ago until European contact.

PROCEDURE:

1. Ask students to identify people’s basic needs and activities. Write their responses under the heading *NEEDS OF A PEOPLE*.

Although a number of possible answers exist, guide students’ thinking in the following direction:

FOOD WATER SHELTER FIRE CLOTHING MEDICINE

2. Ask students to identify the practices and activities used by the Passamaquoddy people to meet these basic needs before European settlement. Write their answers under each sub-heading.

Possible answers may include:

FOOD	WATER	SHELTER	FIRE	CLOTHING	MEDICINE
Hunting	Collecting	Constructing	Fire Making	Hunting	Gathering
Fishing	Lakes	Wigwams	Bow Drills	Sewing	Hunting
Gathering	Creeks	Teepees *	Flint/Steel **	Gathering	
Farming *	Rain			Plant Fibers	

**Although some groups of Native Americans may have incorporated these objects or practices into their culture, the Passamaquoddy typically did not.*

- a) *Due to the short growing season of the north, the Passamaquoddy did not normally grow crops but gathered plant foods from the wild.*
- b) *Passamaquoddy and other Wabanaki peoples used the word “wigwam.” It’s the common spelling for the word meaning “house” in several Algonquian languages. Great Plains tribes, like the Sioux, use the Siouan word “teepee” meaning “dwelling.”*

*** These resources were not available until contact with the Europeans.*

3. Provide each student with one copy of the *Resources and Practices* worksheet. Direct students to complete Section A of the worksheet and identify possible tools or equipment needed to accomplish the listed activities. Remind students that European materials and technology were not available at this time.

DISCUSSION POINT:

Review the tools and equipment listed by students. Discuss their relevancy to the Passamaquoddy Tribe and possible changes in technology and materials over time (Pre-Contact [before 1500 AD]).

4. In Section B of the *Resources and Practices* worksheet, direct students to brainstorm possible uses and materials gained from each resource (i.e., animals – fur, bone, etc.) and any possible uses of this material (i.e., fur – blanket, etc.).
5. Show students the different materials from the *Resource Box* that will be available to them for this activity (i.e., Birchbark, Ash, etc.).
6. In Section C of the *Resources and Practices* worksheet, direct students to review the list of selected equipment or tools needed for each activity. The different parts of the tools and equipment have been provided. Students should visit the different *Material Stations* set up around the room to determine and list the specific materials needed (i.e., Ash, Chert, Birchbark, etc.) to construct the different items. It may be beneficial for students to look at the pictures associated with each activity (in Section C) to get an idea as to what might be needed to construct each item.

Inform students that the Passamaquoddy used many other types of materials and resources. Additionally, the uses provided for these materials are only a small sample of the possible uses.

DISCUSSION POINT:

Review the material from each Material Station with the class and discuss the specifics of their historical uses. Discuss the possible impacts of European goods and materials (specifically, metal) after contact (including technological advancements).

Optional: You may choose to discuss the possible tools needed to create the equipment listed in Section C.

TIMELINE CONNECTIONS: Add the following important dates and events to the timeline of Passamaquoddy history:

- 11,000 years ago Spears/Lances Used for Hunting
- 6,000 years ago Nets Used for Fishing
- 5,000 years ago Harpoons Used for Fishing and Hunting Marine Mammals
- 2,000 years ago Bow and Arrow Used for Hunting
- 1783 USA/Canada Boundary Imposed on the Passamaquoddy, Dividing Their Territory
- 1840 Most Passamaquoddy Tribal Homes Are Wooden Structures with Few Wigwams Remaining
- 1912 Salmon Spear Fishing Banned by State of Maine; Eliminates Traditional Passamaquoddy Hunting Practice
- 1929 Electricity Comes to Pleasant Point Passamaquoddy Reservation, 45 Years after Bar Harbor, Maine

WRAP UP

After reviewing the historical practices used by the Passamaquoddy, discuss the means by which Passamaquoddy people meet their needs today. It may be helpful to review the list of needs (i.e., food, water, shelter, etc.) when covering this material. Students may provide answers that are consistent with historical practices, not current practices. This is an opportunity to explain to students that the Passamaquoddy and other Native Americans are contemporary people who shop, own houses, hold jobs, etc., with modern day practices and needs.

ASSESSMENT:

Compare and contrast the needs and associated practices, covered in this activity, of the Passamaquoddy 1,000 years ago to the needs and practices of your current community. List two similarities and two differences.

EXTENSIONS AND OTHER ACTIVITIES:

Creating Cordage

The Passamaquoddy would make their rope, string or line (also called cordage) by hand from plant fibers or animal parts. Cordage had an almost unlimited number of uses in historic Passamaquoddy everyday life. Have students brainstorm possible uses of cordage in past Passamaquoddy communities. Possible uses include thread for clothing, fishing line, rope, nets, etc. The basic methods used to develop cordage by the Passamaquoddy and other Native American tribes in the past can be copied today.

Students can use raffia, an inexpensive plant material sold at many hobby or craft shops, to create cordage. Pass out one strand of raffia (1½’ long or longer) to each student and follow the steps below:

1. Direct students to hold both ends of the raffia and place the center of the strand between their teeth. Students should have a “right strand” in their right hand and a “left strand” in their left hand.
2. With their right hand, instruct students to grab the “right strand” about 2 inches from their mouth and twist the raffia towards their shoulder in a clockwise direction until it is taut.
3. Place the twisted “right strand” over the top of the untwisted “left strand” and switch hands. The twisted strand should now be in the left hand and the untwisted strand should be in the right hand.
4. With their right hand, direct students to twist the untwisted strand of raffia about 2 inches from their mouth towards their shoulder in a clockwise direction until it is taut.
5. Place the newly twisted strand over the top of the other strand and switch hands. Repeat these steps until the entire piece of raffia is wound into cordage.
6. The cordage may be lengthened by weaving in additional pieces of raffia. When finished, simply tie a knot in both ends.

Passamaquoddy Calendar

Month	Passamaquoddy Month	Month	Passamaquoddy Month
January	Whirling Wind Month	July	Ripening Moon
February	When the Spruce Tips Fall	August	Feather Shedding Moon
March	Spring Moon	September	Autumn Moon
April	Egg Laying Month	October	Harvest Moon
May	Alewife Moon	November	Freezing Moon
June	Summer Moon	December	Christmas Moon/Frost Fish Moon

Options:

- Discuss the possible origins and reasoning behind the Passamaquoddy names of the months.
- Direct students to design a Passamaquoddy Calendar with artwork corresponding to the Passamaquoddy month (i.e., Egg Laying Moon).
- Ask students to observe events throughout the year and to develop their own names for each month. Students could then design a calendar incorporating their “months” with corresponding artwork. To shorten the time period, this activity may be adapted to the days of the week.

The Wabanakis of Maine and the Maritimes

Seasonal Cycles, page B-76

Land Use, page B-93

RESOURCES AND PRACTICES

Section A: Please list the tools and equipment needed to accomplish the following activities.

<p>HUNTING <i>Possible Tools/Equipment Required</i></p> <hr/> <hr/> <hr/> <hr/> <hr/>	<p>WATER COLLECTION <i>Possible Tools/Equipment Required</i></p> <hr/> <hr/> <hr/> <hr/> <hr/>
<p>GATHERING <i>Possible Tools/Equipment Required</i></p> <hr/> <hr/> <hr/> <hr/> <hr/>	<p>FISHING <i>Possible Tools/Equipment Required</i></p> <hr/> <hr/> <hr/> <hr/> <hr/>
<p>FIRE MAKING <i>Possible Tools/Equipment Required</i></p> <hr/> <hr/> <hr/> <hr/> <hr/>	<p>CLOTHING CONSTRUCTION <i>Possible Tools/Equipment Required</i></p> <hr/> <hr/> <hr/> <hr/> <hr/>
<p>BUILDING SHELTER <i>Possible Tools/Equipment Required</i></p> <hr/> <hr/> <hr/> <hr/> <hr/>	

Section B: Please list any materials you could gain from the following resources. Include any possible uses of this material. For example, animal → hide → blanket.

<p style="text-align: center;">Materials Gained:</p>	<p style="text-align: center;"><u>ANIMALS</u></p>	<p style="text-align: center;"><u>CHERT (STONE)</u></p> <p style="text-align: center;">CHERT</p>	<p style="text-align: center;"><u>TREES</u></p>
<p style="text-align: center;">Uses:</p>			

<p style="text-align: center;">Materials Gained:</p>	<p style="text-align: center;"><u>BONE</u></p> <p style="text-align: center;">BONE</p>	<p style="text-align: center;"><u>MISC. PLANTS</u></p>
<p style="text-align: center;">Uses:</p>		

Section C: The following objects were commonly used by the Passamaquoddy from approximately 2,000 years ago until Contact (1500 AD). Use the information found at each *Material Station* to discover which materials (i.e., Ash, Spruce) could be used to create the items below and what part of that material was used (i.e., Ash Roots, Spruce Branches).

HUNTING

Bow and Arrow

Arrow Shaft

Fletching

Arrowhead

Bow

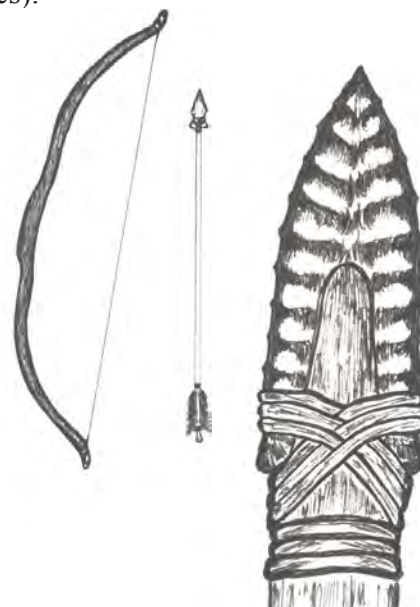
Lance / Spear

Spear Shaft

Spearhead

Hafting

Bow String



FISHING

Spear / Harpoon

Spearhead

Wooden Shaft

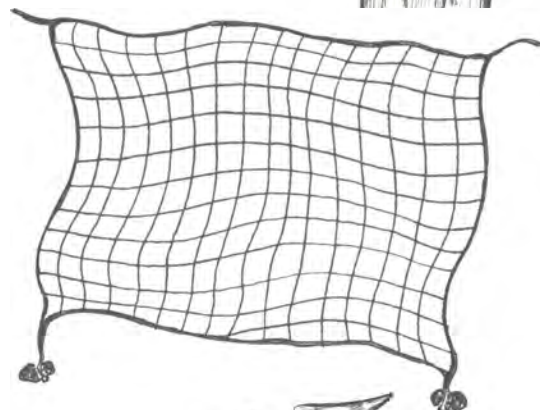
Leash

Hafting

Nets

Netting

Plummets (Weights)



GATHERING

Basket

Basket Material

Additional Material (Decoration)



WATER COLLECTION

Birchbark Container

Waterproof material

Cordage

Waterproof material for seams



BUILDING SHELTER

Wigwam

Frame

Cordage

Outside material

Covering for door



CLOTHING CONSTRUCTION

Material

Thread

Needle



FIRE MAKING

Bow Drill

Bow

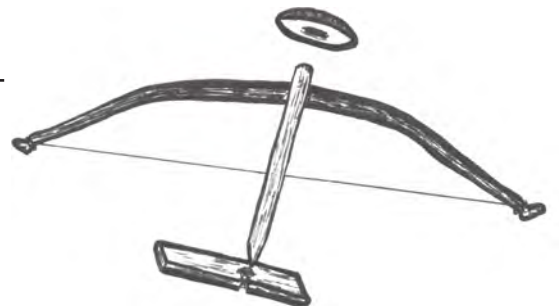
Drill

Fireboard

Tinder

Bow String

Guard (Cap)



SPRUCE

Possible uses:

BRANCHES / SAPLINGS

- Bow
- Wigwam Frame
- Shaft for Spears

BARK

- Dye
- Covering for Wigwams

SAP

- Waterproofing



ROOTS

- Cordage
- Containers
- Wigwam
- Canoes
- Clothing

ANIMAL HIDE

MOOSE AND HARE SAMPLES

Possible uses:

LEATHER

- Clothing
- Footwear
- Covering for Wigwams
- Bags/Pouches

OTHER

- Warm Clothing
- Blanket



ASH

Possible uses:

BRANCHES

Shaft for Arrows
Handles for Tools



WOOD

Standards and Weavers for Baskets

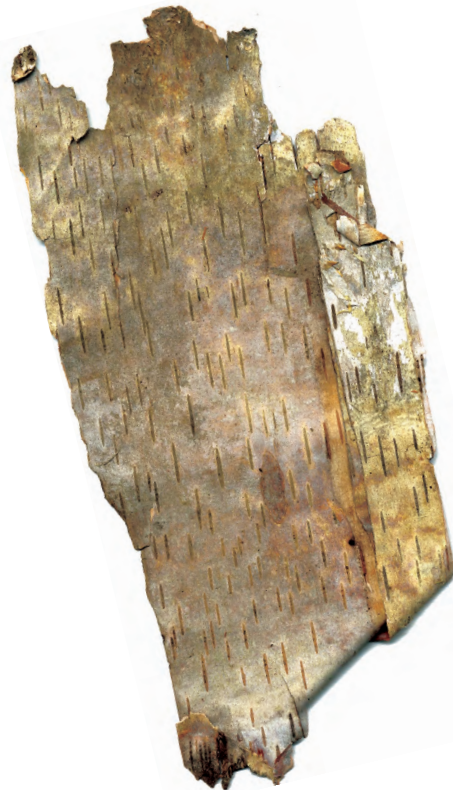


BIRCH

Possible uses:

BARK

Containers
Bowls
Utensils
Spoons, Dippers, etc.
Covering for Wigwams
Tinder
Canoe Covering
Moose Call



CEDAR

Possible uses:

WOOD & BRANCHES

- Canoe Frame
- Wigwam Frame
- Arrow Shaft
- Bow Drill & Fireboard

BARK

- Cordage/Lacing
- Hide Tanning
- Dye



STONE

Possible uses:

CHERT

- Tools
 - Scraper
 - Cutting Tool/Knife
 - Arrowhead
 - Spearhead



OTHER TYPES of ROCK

- Tools
 - Hammer
 - Axe
 - Plummet (weight for net)

FEATHERS

Possible uses:

- Arrow Fletching
- Decoration
- Padding

Found:

- Bird of Prey
- Shorebird
- Other Birds



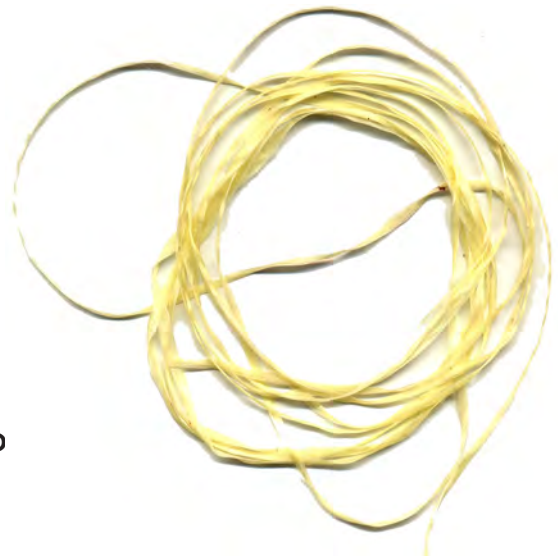
SINEW

Possible uses:

- Strong Cordage
- Rope
- Bow String
- Thread
- Net
- Lacing
- Hafting (attaching handles o shafts to tools)

Found:

- Tendon in Animals
- Moose
- Deer
- Caribou
- Other Animals



BONE

Possible uses:

Tools

- Arrowhead
- Harpoon Point
- Awl (for punching holes)
- Needle
- Fish Hook

Found

- Deer
- Moose
- Fox
- Hare
- Other Animals



OTHER PLANTS

Possible uses:

CATTAIL

- Food & Medicine
- Leaf & Stalk
- Cordage
- Mat

DOGBANE & BASSWOOD

- Strong Cordage
- Fishing line, Bow String & Net
- Hafting (attaching handles or shafts to tools)

BLUEBERRY

- Fruit
- Food

SWEETGRASS

Material for Basketry





Meet Madonna Soctomah and David Francis

Madonna Soctomah

Madonna Soctomah’s passion is the Passamaquoddy language—hearing it, teaching it and speaking it. Born and raised on the Sipayik Reservation at Pleasant Point, Madonna spoke only Passamaquoddy until age five when she began attending St. Ann’s Catholic School. She later went to Shead High School in nearby Eastport, where she found herself speaking less and less of her beloved Native language and more and more English. After high school, she attended college in Bangor, and then traveled around the world to places as far away as Beijing, China. One day, while living in Hawaii, far away from Maine, Madonna’s phone rang. When she picked it up and said hello, Madonna heard something she had not heard in years—the sound of her Native language, being spoken by a Passamaquoddy friend visiting Hawaii. It brought tears to her eyes!

Since then, Madonna has worked for many years within and for her community. She has been a health administrator at the Pleasant Point and Indian Township health centers, a member of tribal council, and has served as the Passamaquoddy tribal representative to the Maine State Legislature. Now that she is retired, Madonna works on projects close to her heart: teaching the Passamaquoddy language. One of her current interests is the “Passamaquoddy Transformers Theater,” a drama group that creates interactive plays about Passamaquoddy language and culture.

David Francis

David Francis may be a quiet man, but he certainly has a lot to say—and he can say it in more than one language. How did Mr. Francis become interested in language? Sixty years ago, a young David Francis joined the U.S. Army to fight in World War II. He was a Native Passamaquoddy speaker with little experience speaking English. Mr. Francis describes his time in the Army as five years “with no one to speak [Passamaquoddy] to.”

However, Mr. Francis went on to master another language in the Army—Morse code, which he used during the frequent power outages to send important communications for food, water and ammunition.

Thirty years ago, Mr. Francis took a language class at the University of New Brunswick with a linguist named Robert Leavitt. This class marked an important partnership between the two men. Today, they are the co-editors-in-chief of the Maliseet-Passamaquoddy dictionary, a 30,000-word dictionary of the Passamaquoddy-Maliseet language. A condensed, on-line version of the dictionary will link words to sound files of a Native speaker pronouncing the words.

For the past 12 years, Mr. Francis has been compiling, editing and recording words in his Native language, Passamaquoddy. You can usually find him behind his computer at the Wapohnahki Museum and Resource Center at Sipayik, where he works daily editing the dictionary.

BACKGROUND-

Learning From Stories

When Europeans first arrived in North America, well over 300 different languages were spoken by the people who lived here. Like languages elsewhere in the world, North American Native languages can be grouped into families which share various characteristics. Passamaquoddy is a member of a large family of languages referred to as Algonquian. Algonquian speakers range from the dawnland of the northeast, south to the Carolinas and west to the Great Plains. Besides Passamaquoddy, Algonquian languages include Cree, Ojibwa, Shawnee, Arapaho, Cheyenne and many more.

Linguists hypothesize that all Algonquian languages share a common ancestor called “Proto-Algonquian,” which probably dates to 4,000 years before present. Dialects developed within this large group, and isolation may have caused these dialects to eventually differentiate into separate languages. Some time around 3,500 to 3,800 years ago, Iroquoian speaking people moved into an area west of present-day New England, cutting Algonquian speakers in this part of the continent off from those on the Great Plains. These Iroquoian speakers developed into tribes like the Mohawk, Huron, Seneca and Tuscarora, among others. Iroquoian languages are not related to Algonquian at all, and they are not mutually understandable.

Beginning about 2,000 years ago, the isolation of the Eastern Algonquian languages led to the development of the languages of the Wabanaki tribes of today. In Maine, these include Penobscot, Passamaquoddy, Maliseet and Micmac. Passamaquoddy and Maliseet are very closely related, and many linguists consider them dialects of the same language and refer to them as Maliseet-Passamaquoddy. They have been compared to British and American English, differing slightly in vocabulary, pronunciation and accent, but easily mutually understood. Penobscot, while related, is more distant, and Micmac is more distant still. While a Passamaquoddy speaker could carry on a conversation with a Maliseet speaker with little difficulty, they probably could not converse easily with a Micmac speaker.

Algonquian languages are structured differently from English. Maliseet-Passamaquoddy has many of the same parts of speech as English—nouns, verbs, pronouns and conjunctions—but the modifying words that English-speakers consider adjectives, including possessives, are built into the nouns and verbs. This means that one word in Passamaquoddy may contain as much information as a whole sentence in English. This makes for a language of great flexibility, one where words are continually “invented” by combining elements in new ways. Madonna Soctomah, who lives and teaches Passamaquoddy at Sipayik, the Passamaquoddy Reservation at Pleasant Point, talks about the challenges her students set for her each class, asking her to use the traditional language to convey modern ideas like checking accounts, or dog treats, a challenge the language readily meets.

In addition to being structurally different from English, Passamaquoddy nouns are all either “animate” or “inanimate.” This is somewhat like the gender of French nouns, and as in French, the “gender” of Passamaquoddy nouns is not always obvious. Some are easy—nouns referring to people and animals are animate. But while ‘star,’ ‘mountain’ and ‘tree’ are all animate nouns, the words for ‘earth,’ ‘river’ and ‘flower’ are inanimate. Some rocks, but certainly not all, are animate. As with French, the reason for these distinctions is lost in time, and Native Passamaquoddy speakers just know that the words for ‘milk’ and ‘shoe’ are animate while those for ‘water’ and ‘sock’ are not.

Passamaquoddy verbs are also different from English verbs. Like nouns, they may be animate or inanimate, with different forms of the verb depending on whether the object is animate or inanimate. While English verbs are singular or plural, Passamaquoddy verbs have forms that indicate specific numbers—not just “one” or “more than one.”

And there are words in Passamaquoddy that have no English equivalent. “Nekom,” for example, means “he” or “she,” without specifying gender. This avoids the problems that arise in English where you either need to use “he” when referring to people of both sexes (and risk offending half your listeners) or resort to “them,” which is usually grammatically incorrect.

Language, and the structure of language, determines how we perceive and think about the world around us, and we can use language as one way of attempting to understand another culture. Many words that are nouns in English, like ‘wind,’ ‘storm,’ ‘snow,’ ‘rain,’ and even ‘moon,’ are verbs in Passamaquoddy, as are time words, like ‘day’ and ‘year.’ They are processes rather than things. Shapes and colors are inherent characteristics of objects and so are parts of nouns naming those objects rather than adjectives describing them. One final example – in Passamaquoddy there is no real distinction between teaching and learning, and to learn is to teach oneself.

Robert Leavitt, who worked with David A. Francis on the Maliseet-Passamaquoddy dictionary and who is the Director of the Mi’kmaq-Maliseet Institute at the University of New Brunswick, holds that language even influences the organization of how we think:

Native languages do not necessarily organize their reasoning according to a linear sequence of causes-and-effects or evidence-and-conclusions, as do speakers of European languages. Instead, they may keep a number of related ideas in mind, without putting them in a fixed order....To European-language thinkers this approach may seem scattered and unfocused. Native-language thinkers, on the other hand, may find the linear way of thinking rigid and narrow. They commonly approach an idea or a topic from many different angles at once, thinking in a circle rather than a line. (Leavitt, 1995, p. 6.)

When Europeans first arrived in the New World, none of the Wabanaki languages were

written. Since then, orthographies (systems for writing language) have been developed for all currently spoken Algonquian languages. There is one alphabet used to write Penobscot, one for Maliseet-Passamaquoddy, and three different systems used to write Micmac. The Maliseet-Passamaquoddy alphabet uses seventeen English letters (five vowels and twelve consonants), but the letters do not necessarily represent the same sound values as in English. People like David Francis at Sipayik and Wayne Newell at Motahkomikuk, the Passamaquoddy Reservation at Indian Township, have been instrumental in developing these orthographies and in keeping the Passamaquoddy language alive. Today, there are about 1,500 people who speak Maliseet-Passamaquoddy.

Until recently when Passamaquoddy and the other Wabanaki languages were first written down, knowledge and beliefs were passed from generation to generation entirely by oral tradition. People who do not rely on written records develop ways of keeping their oral tradition accurate. Special occasions during the year may require specific stories or recitations of historic events. In the old days, family trees were recited at Micmac and Maliseet funerals and weddings. Formulas and ritual phrases developed to help people remember. Charles Leland, who collected many Wabanaki stories in the late 1800s, reported that his older informants told him that all the stories were originally poems and were sung.

Stories are an important part of this oral tradition. Micmac stories frequently begin with the ritual phrase, “The Old People are encamped....” Many stories are now written down, but storytelling is inherently different than reading. It requires an interaction between the teller and the listeners, while reading is an essentially solitary activity. Some contemporary Native American storytellers deliberately will not write down certain parts of their stories, believing that to do so will lessen the value of the oral tradition. Linguists also value old stories—many older stories use language less influenced by European culture than everyday speech and so are a rich source of vocabulary and traditional language.

Many stories were told at certain times, usually only in the winter or only at night. The Klouscap stories were meant to be told only after the first frost of autumn and before the last frost of spring. Other stories, drawn from personal experience and frequently funny, were told at any time of the year. Many of the traditional stories are considered sacred, but are frequently also humorous.

Stories are more than just stories. They explain the world around us—how turtle got his hard shell, or how the seasons came to be. Most importantly, they teach people the values of their culture and how to behave well within that culture. And finally, stories are for entertainment. There is a Cree saying that “the good story is the one that lets you live in winter.”

Wabanaki stories may seem strange to English speakers. Part of this is undoubtedly due

to language—much subtlety and nuance is lost in translation. But the structure of these stories is also different. Many are long cycles of stories without an obvious beginning, middle or end. Episodes may be moved around between or within stories, depending on the point the storyteller wants to emphasize. Characters in Wabanaki stories frequently change shapes, and the shape of the stories themselves changes with each telling. The same story may well be told differently on different occasions, changed to suit the circumstances and the audience. And characters in these stories are rarely “good” or “bad” in the European sense. In the space of a story, the same character may be both foolish and wise.

Many Native American story traditions involve a character known as the trickster, who is usually both sacred and foolish. Tricksters are frequently shape changers, and often are involved in shaping the earth and its inhabitants. In the American West, this is usually coyote, on the Northwest Coast it is raven, and in Wabanaki stories it is sometimes Klouscap, but more often it is Mahtoqehs, the hare. In some stories he is the trickster, deceiving bear or wildcat or wolf and leaving them looking foolish. In other stories, Mahtoqehs is the foolish one, losing his tail by trying to use it to fish through the ice, and so explaining why hares have such short tails! By their dual nature, tricksters both teach people how to behave and allow them the vicarious pleasure of behaving badly and breaking cultural taboos.

Perhaps the most well known Wabanaki stories are those involving Klouscap. His name is spelled several ways – **Kčļsk”pe** in Penobscot, Kluskap in Micmac, and Klouscap or Glooscap in Maliseet-Passamaquoddy. These are sacred stories, but they are not somber or solemn, and while they are told to children, they are not specifically children’s stories. Klouscap has magical powers, and has helped to make the world a good place for people to live, making the animals the right size, insuring a supply of fresh water, and regulating the winds and the seasons. But Klouscap also makes mistakes, and he learns the right way to do things from the animal world and from his elders in the form of Grandmother Woodchuck. The Klouscap stories, especially, deal with people’s relationship to nature and their place in the world.

Stories are a vital part of the oral tradition, a repository of knowledge and traditional language, and a guide to how to live life. As Abenaki storyteller Joseph Bruchac says, “Our stories remember when people forget.”

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- "Native Languages of the Americas: Passamaquoddy (Peskotomuhkati)," <<http://www.native-languages.org/passamaquoddy.htm>>

LESSON 6: Learning from Stories

OBJECTIVES:

- To understand that stories play a significant role in passing on the values of a society.
- To identify some of the values and/or lessons taught in each Passamaquoddy story.

ALIGNMENT WITH MAINE STATE LEARNING RESULTS:

ENGLISH LANGUAGE ARTS:

Process of Reading

1. Understand stories and expository texts from the perspective of the social and cultural context in which they were created.

Literature and Culture

1. Read literature and view films which illustrate distinct cultures in various types of works, and formulate and defend opinions gathered from the experience.

OVERVIEW:

After listening to and reading two traditional Passamaquoddy stories, students will answer questions and discuss the cultural importance and meaning of the stories.



TIME REQUIRED: 40 minutes

MATERIALS:

- Audio CD of The Little Spark and the Little Mouse
- Reproducible transcription of The Little Spark and the Little Mouse
- Koluskap and the Wind-maker story reproducible worksheet
- Reproducible *Traditional Stories* focus worksheet
- CD player
- Pencils

VOCABULARY

Oral tradition

The passing along of knowledge (including tradition, customs, and skills) by word of mouth from one generation to the next. Stories are one type of oral tradition.

PREPARATION:

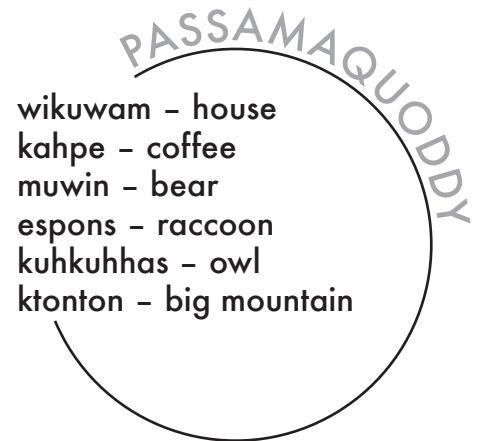
1. Set CD player with sound capabilities loud enough for entire class to hear the story.
2. Load CD recording of The Little Spark and the Little Mouse.
3. The teacher should read The Little Spark and the Little Mouse transcription.
4. Koluskap and the Wind-maker story and the *Traditional Stories* focus worksheet: Make enough copies for each group.

INTRODUCTION:

Traditional Passamaquoddy stories have been passed down from generation to generation. Originally, these stories were not written down—they were recited from memory. These stories teach cultural information, such as values, lessons and explanations of “how things came to be.” Many times, these stories use humor to teach an important lesson.

Today, storytelling is still an important part of Passamaquoddy culture.

Students will listen to and then read two traditional Passamaquoddy stories. Passamaquoddy Elder David A. Francis, the head of the Passamaquoddy Language program at the Waponhaki Museum, Pleasant Point, tells the first story, The Little Spark and the Little Mouse. Then, the teacher will read the second story called Koluskap and the Wind-maker. Encourage students to just sit back and enjoy the stories. If necessary, they may be played or recited a second time.



PROCEDURE:

1. Play the audio recording of The Little Spark and the Little Mouse for the class. It may need to be played a second time. (There is a transcribed copy of the story available for the teacher.)
2. Discuss the following questions:
 - What lesson does the Little Spark learn?
 - What lesson does the Little Mouse learn?
 - What does this story explain about the mouse?
 - What is a “value” and what values are reflected in this story?
3. The teacher now reads the Koluskap and the Wind-maker story aloud to the class. Tell students: This story’s main character is Koluskap (GLOOS-kahb). Koluskap is a “culture-hero” of the Wabanaki people. Koluskap is known for accomplishing magical and astonishing tasks. He is also known for making lots of mistakes, but he usually learns from them.
4. After the teacher reads the Koluskap and the Wind-maker story aloud, divide the class into small groups. Pass out one copy of the story and one copy of the *Traditional Stories* focus worksheet to each group.
5. Ask students to answer the questions on the worksheet as a group. One person should record the answers. Give students about 15 minutes to complete the worksheet.
6. Once all groups are finished, students should use their worksheets for the class discussion.

WRAP UP:**Discussion Points**

- How are these two stories both alike and different in the lessons they teach?
- How are they alike in their use of humor?
- How are their explanations of the natural world and “how things came to be” both alike and different?

TIMELINE CONNECTIONS: Add the following important dates to the timeline of Passamaquoddy history:

- 1971 Wabanaki Bilingual Education Program (Passamaquoddy-English) Begins at Indian Township, under the Direction of Wayne Newell
- 1997 The “Passamaquoddy Players” Founded: A Drama Group that Creates Interactive Plays about Passamaquoddy Language and Culture
- 1998 Several Hundred Recordings of Passamaquoddy Words Created for the Passamaquoddy On-line Dictionary at the University of New Brunswick Mi’kmaq-Maliseet Institute

EXTENSIONS AND OTHER ACTIVITIES:

Direct students to read one or two other Wabanaki stories and discuss the lesson taught or nature event explained by the stories. Then, ask each student to write down a favorite family story they may have heard from Mom or Dad, an aunt or uncle, or a grandparent. Does the story teach a lesson, explain something, or is it just funny?

The Wind Eagle and Other Abenaki Stories, as told by Joseph Bruchac, 1985.

The Faithful Hunter: Abenaki Stories, as told by Joseph Bruchac, 1988.

How Glooskap Outwits the Ice Giants and Other Tales of the Maritime Indians, as retold by Howard Norman, 1989.

How Chipmunk Got His Stripes, as told by Joseph Bruchac and James Bruchac, 2001.

“Gluskap Legends,” page B-61, in The Wabanakis of Maine and the Maritimes.

Transcription of The Little Spark and the Little Mouse

Little Mouse and the Little Spark were walking. Finally they came to a little brook. Little Spark said to the Little Mouse, “How can we get across?” Then the Little Mouse got a blade of grass and laid it across the little brook. He ran across to the other side. And when this Little Spark climbed in the middle he said to the Little Mouse, “Oh this swings very nice. I’ll stay right here.” Little Mouse says to him, “You’d better come off there.” While the Little Spark was swinging, the little grass burned in two, and the Little Spark fell into the water. And when Little Spark fell in the water he melted. The Little Mouse starts laughing. He laughed so hard his chest bursts. Then he went to someone’s house, and he told the man, “Will you please help me? I laughed so hard my chest burst.” Then the man sewed his chest up, using pig’s hair. That is why a mouse is so greasy now.

*This story is transcribed from an audio recording of David A. Francis,
used with permission from Donald Soctomah.*

Traditional Stories

FOCUS WORKSHEET

Koluskap and the Wind-maker

- 1.** What do you think about Koluskap after hearing this story?

- 2.** What does this story teach about the environment?

- 3.** What does it teach about the relationship between animals, the environment and people?

- 4.** What values does this story teach?

- 5.** What lesson does Koluskap learn?

- 6.** What lesson might this story teach us about today's environment?

Be ready to share this information with the rest of the class.

Koluskap Naka Wocawson (Koluskap and the Wind-maker)



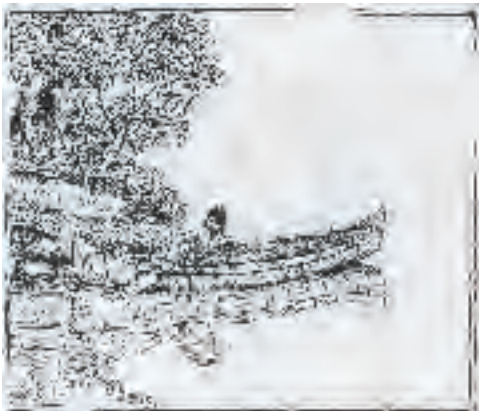
The Indians believe in a great bird. They call him Wocawson, the wind-maker. He lives far north; there he sits on top of a big rock where the clouds end. Whenever he moves his wings, the wind begins to blow. At that time when Koluskap still went around among men, often he too would go paddling in his canoe, hunting birds.

Once, long ago, the wind blew every day; it blew strongly. More and more the wind blew, until at last it gusted and brought on a storm. Koluskap could not travel about by canoe. He said, “Wocawson, this big bird who lives in the north, he is the one who is doing this.”

He searches for him. He has to go very far before he finds him. He finds him sitting on a big rock—a huge white bird. He says to him, “Grandfather, do you not have pity for your grandchildren? You are the one who has made the bad weather, the wind, the gusts. You move your wings too much.”

In spite of this the big bird continues yawning. “I was here at the very beginning. In the distant days, before anyone spoke, I was the first one to be heard. I was the first to move my wings. And I will continue to move them as I please!”

At that point, Koluskap gets up. He is so powerful, he grows to the height of the clouds. He picks up this huge bird as if he were a duck. He holds him by both wings and throws him down into a crack between two rocks. There he leaves him.



From that time on, the Indians could travel about, all day long. It was always calm—for days, weeks, and months—until at last the water became foamy with stagnation. So thick was it that Koluskap could not paddle his canoe.

And then he remembered the great bird: he set out; he went to see him again. He found him just as he had left him, for Wocawson lives forever. He lifted him up, put him back again on the rock, and opened one of his wings. From that time on, it was not quite as windy as long ago.

Meet Alison Lewey

The first time you meet Alison Lewey, she might smile and say to you, “Buzz-Off.” Not because she wants you to leave, but because she makes an all-natural insect repellent for her company Lewey’s Eco-Blends.

Ms. Lewey never planned to be a businesswoman who owns her own company. She just wanted a safe, non-toxic bug repellent for her young son. So, one summer morning over six years ago in her rural Maine home, she started mixing batches of natural oils and safe insect-

repelling ingredients she knew about from Indian anecdotes passed on by her mother and others. She went a few steps further and combined many into one—a safe natural mix that would repel 22 different insects away from her almost 1 year old boy. She couldn’t have dreamed that one day she would turn that “secret blend” into a popular and effective insect repellent that now sells in more than 700 stores in the Northeast.

Ms. Lewey is committed to creating safe, natural products: “There were always many bunches of dried herbs and plants drying in our house. Understanding nature is part of my family’s heritage...and as a company we’re committed to developing safe, natural products that people will love using for their effectiveness and safety.”

Lewey’s Eco-Blends creates economic opportunities for local Maine communities and Native Americans. For instance, Ms. Lewey buys the soybean oil for her repellent from Aroostook County in Northern Maine, where jobs and economic opportunity are in short supply. “This is an opportunity I couldn’t have dreamed of,” says Lewey, “to have a Native-owned company that develops natural products from the Earth, and to bring opportunity to the Native community here. It’s something I’m extremely proud of.”

You can visit Lewey’s Eco-Blends on the web at <http://www.buzzoff.us/about.asp>



BACKGROUND-

Trading Places

Before the arrival of the Europeans, the Wabanaki had what we in today's jargon would call a "resource-based" economy. What they needed came from the land—stone for tools, wood for fires and wigwams, animal furs and skins for clothes, and animals and plants for food. These people left no written record, but the stories in their oral tradition tell us that remaining in balance with the natural world was important to them—they recognized the need to preserve and care for their resources. The science of archaeology gives us another way of looking at how people lived in the past. It gives us a brief and tantalizing glimpse of life long ago, and some hints of possible economic relationships between different groups of people.

According to the archaeological record, the earliest known inhabitants of Maine followed the retreating glaciers northward some 12,000 years ago. Archaeologists call the following period between 12,000 and 9,500 years ago the Paleoindian Period. The people of the Paleoindian Period were skilled flint knappers, makers of beautiful and functional stone tools, and they clearly valued certain types of fine-grained, colorful stone for this work. When they arrived in a new area, evidence suggests that they quickly located the best stone, but the presence in Maine Paleoindian sites of tools made from stone not native to the area indicates the likelihood of trade. It is not at all impossible that ideas and technologies were "traded" along with raw materials and finished tools, but this is a matter for speculation. In contrast, tools from the later Early Archaic Period (about 9,500 years ago) are made from local stone, which would seem to indicate less interaction with distant groups.

In the Early Ceramic Period (about 3,000 years ago), people traded with groups perhaps as far away as the Midwest for ceremonial objects, similar to those of the Adena culture of the Ohio Valley. By about 1,000 years ago, there is much more archaeological evidence for long-distance trade. People in Maine were making and using arrowheads and scrapers made from high quality chert from Labrador, northern Quebec, and western New York and Ontario. They were also using jasper from Pennsylvania and chalcedony from Nova Scotia. Native copper from western Nova Scotia is also found in Maine sites, made into ornaments and tools like small awls.

At one site on the central Maine coast at Blue Hill Bay, over 20% of the tools found were made from non-native stone. Probably the most interesting artifact found at this site (and certainly the most famous) is a Norse coin. Research has shown that it is authentic, and that it was minted between 1065 and 1080 AD. While some people see this as evidence of an early Viking presence on the Maine coast, the more likely and reasonable explanation is that it arrived on the shores of Blue Hill Bay through trade. This conclusion is supported because the site also contains tools made from Ramah chert from Labrador and at least one stone tool made in the style of the Dorset Culture, a prehistoric Eskimo people. This is evidence that before European arrival, Native people living in coastal Maine had long-distance relationships through trade with people living far to the north.

An interesting associated hypothesis is that the sharp increase in tools made from non-native stone in the late Ceramic Period was made possible by the development of the birchbark canoe. It is likely that birchbark canoes replaced the more cumbersome dug out canoes somewhere around this time, and would have been more maneuverable on inland lakes and streams—an asset on long trading trips to the interior.

When Europeans began exploring the Gulf of Maine in the early 1600s, they found the people living there were already using European goods. A member of Bartholomew Gosnold's 1602 expedition to the Maine coast reported meeting "...six Indians in a baske shallop with a mast and saile, an iron grapple, and a kettle of copper [who] came boldly aboard us, one of them apparrelled with a waistcoat and breeches of black serge, made after our sea fashion, hose and shoes on his feet....from some words and signs they made [we concluded] that some baske or [other vessel] of St. John do Luz [had] fished or traded in this place." Clearly, these Maine Natives had been in contact and traded with Europeans, and it was not unreasonable to assume that these Europeans were Basque or Breton fishermen.

Recent reevaluation of contemporary European accounts, however, indicates that this was probably not the case. There were very few voyages to the Gulf of Maine before 1600, probably none before the 1520s. These were for exploration rather than trade, and so could not be responsible for the quantity of trade goods that were already incorporated into Native culture by 1600. There are two possible sources of these trade goods. The people identified by Europeans as *Etchemins (the probable ancestors of today's Penobscot, Passamaquoddy and Maliseet peoples) were involved directly in the fur trade on the St. Lawrence, bringing at least small quantities of French trade goods from Quebec down into Maine. Even more importantly, the *Souriquois, also referred to as the Tarrentines (the likely ancestors of the Micmacs), were sailing European-style boats called shallops along the entire Maine coast by the early 1600s, acting as middlemen and trading goods obtained from the French on the St. Lawrence for furs.

There are indications that the Souriquois may have sailed as far south as Massachusetts Bay, where Champlain reports Native people using iron hatchets they obtained in trade from "the Indians of the Acadian coast." Another valued trade item was wampum, purple and white shell beads, which originated in southern New England. It is unlikely, however, that the Souriquois actually sailed further south than Massachusetts Bay.

The trade in the Gulf of Maine run by the Souriquois middlemen may well have built upon trade patterns that existed before the arrival of Europeans. It is likely that the Indian-French trade network was already decades old when Gosnold's men first described it in the early 1600s. Maine Native peoples were much more active participants in long-distance trade networks than was previously realized.

(Footnote)

* "Etchemin" and "Souriquois" were names or terms for Native groups recorded by Champlain during his 1604 excursions along the coast of Maine. The descendents of Etchemin and Souriquois are the present-day Wabanaki.

Early trading encounters between Europeans and Native people were often subject to cultural misunderstandings. Native people had a tradition of mutually-beneficial exchange while European traders were usually motivated by a desire for profit, either for themselves or for their employers back in England or France. Native trading was often preceded by ceremonial gift giving, and Europeans, not understanding this, offended the Indians by refusing as trade goods what the Indians intended as gifts, thus losing opportunities for trade.

By the late 1600s, the nature and quality of European-Native trade relationships changed drastically as all Europe went “fashion-crazy” for hats made of felt from beaver fur. European beaver was soon trapped out, and people turned west to the New World for beaver skins. The Souriquois middlemen in the Gulf of Maine were soon replaced by European traders. In this booming market, coastal trade from ships was replaced by a series of permanent settlements and trading posts. The basis for their economic well-being thus eroded, some Souriquois became raiders, attacking Native villages along the southern Maine coast for food supplies and furs.

The explosive growth of the fur trade was disastrous for Native people. It brought with it disease which wiped out a large percentage of the Native population. Competition between Native groups for trade with Europeans led to unprecedented rivalries, which, facilitated by the introduction of European firearms, frequently became deadly. Eastern and western Wabanaki groups began raiding each other’s villages. Unscrupulous traders often included liquor in their trade goods, and alcoholism became a growing problem. Spending more and more of their time hunting furs for trade, Native people became dependent on European trade goods and foods, and so were tied into the larger European colonial economies, which responded to factors all too frequently beyond their control.

Although these were times of rapid and dislocating cultural change, Native people showed their resiliency by adapting and surviving. Trade did provide a bridge (albeit an unequal one) between Native people and Europeans in the overlapping French, English and Indian economies. Native people incorporated European material goods into their lives, and developed new technologies, while maintaining strong ties to their traditional ways.

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- Snow Dean R. 1980. *The Archaeology of New England*. Academic Press, New York, NY.

Other Resources

- Teachers Guide, Curriculum Guide and Student Handouts for "Teaching Tools, Maine Prehistoric Archaeology Teacher Resource Kit," by Archaeological Research Consultants, Inc., Ellsworth, ME, 1997. *[See especially Student Handout #27, "The Gathering."]*

LESSON 7: **Trading Places**

OBJECTIVES:

- To increase student knowledge and appreciation for the importance and complexity of trade in the Passamaquoddy culture prior to European contact.
- To understand the role of trade in acquiring resources and maintaining positive relationships with other groups.
- To introduce students to the transfer of material and technology due to trade and the establishment of trade routes.

ALIGNMENT WITH THE MAINE STATE LEARNING RESULTS:

ECONOMICS:

Comparative Systems

1. Compare how different economies meet basic wants and needs over time.

GEOGRAPHY:

Skills and Tools

1. Visualize the globe and construct maps of the world and its sub-regions to identify patterns of human settlement, major physical features, and political divisions.
2. Develop maps, globes, charts, models, and databases to analyze geographical patterns on the Earth.

OVERVIEW:

Students will act as individual trading groups from one of the four Wabanaki tribes in Maine. These groups will be given a collection of resources to trade for desired objects at a large trade gathering. Students will map their travels, establish trade routes and plot the area in which their newly acquired goods originated. The parallels between this activity and historic Passamaquoddy trade will be made through class discussions.



TIME REQUIRED:

1 hour - Trading Section
25 minutes - Mapping Section

MATERIALS:

- *Trade Photos* (10 sets)
- *Trading Needs* reproducible worksheet
- *Exchange Rates* laminated worksheets (10)
- *Trading Map* and *Mapping Your Travels* reproducible worksheets
- *Wabanaki Homelands* laminated map

VOCABULARY

Resource

An available supply that can be drawn on when needed.

Trading Center

In this activity this term refers to the location of a large gathering of individuals for the purpose of trade.

Trade

An exchange of one thing for another.

- *Wabanaki Homelands* reproducible worksheet
- Pencil and ruler, one per student
- Optional:
 - Resource Bag* materials (used during Connections to the Land: Resources and Practices)
 - Trading Outcomes* reproducible worksheet (Extension)
 - European Trade Cards* (Extension)

PREPARATION:

1. *Trade Photos*: Organize the sets of *Trade Photos* and the laminated *Exchange Rates* worksheets for easy distribution to the individual trading groups.
2. *Trading Needs* reproducible worksheet: Make enough copies of the *Trading Needs* worksheet for each group to have one.
3. *Trading Maps* and *Mapping Your Travels* reproducible worksheets: Make enough copies of the worksheets for each student to have one.
4. *Wabanaki Homelands* reproducible map: Make enough copies of the worksheet for each student to have one.
5. Establish an area for each group to use as a station when not trading and an area for all groups to use during trading.

INTRODUCTION:

Trade, the exchange of one material for another, played an important role in cultures throughout the world both in the past and today. Past Passamaquoddy communities were no exception. Trade provided a means to acquire goods or materials that were either in high demand or not abundant in a given region. This exchange could take place on a small scale between individuals or family groups or on a much larger scale in which Native Americans traveled great distances to attend large gatherings in the hope of acquiring abundant and diverse resources. Although this “need” often fostered positive relationships between differing tribes or groups, competition for a resource or trading partnership could become contentious. This activity will give students the opportunity to understand and experience the complexities of trade.

PROCEDURE:

1. Explain to students that they will serve as members of one of Maine’s four tribes (Maliseet, Micmac, Passamaquoddy, Penobscot) visiting a large trading center near Penobscot Bay almost 1,000 years ago. Forums such as these were held along trade routes to promote the transfer of material, technology, and information.
2. Divide the students into either **5 groups or 10 groups**. Each team of students represents a Wabanaki trade group with varying skills and different goods to trade.

Optional: Review some of the materials from the Resources Bag with the class.

This activity will give students the opportunity to experience the complexities of trade.

3. Give each trading group one copy of the *Trading Needs* worksheet. This worksheet identifies the types and amount of materials each group needs to acquire through trade.
4. Pass out one set of *Trade Photos* to each group. There should be 10 copies of each trade photo. These photos represent items available to each team for trade. Some groups will have more than one type of item to trade. The type and amount of material depends on the relative value of the items. The amount of the resource represented by each photo and the area it originated from can be found on the front of the trade photos (e.g. dried fish = 2 day supply, Resource Area: B).

- | | |
|------------------|--------------------------------|
| Trading Group 1 | - DRIED MEAT
- FISH |
| Trading Group 2 | - CHERT CORE |
| Trading Group 3 | - MOCUCK |
| Trading Group 4 | - FISHING NET |
| Trading Group 5 | - SEA MINK
- HARE PELTS |
| Trading Group 6 | - ASH BASKET |
| Trading Group 7 | - NATIVE COPPER |
| Trading Group 8 | - MOOSE PELT |
| Trading Group 9 | - BONE HARPOON |
| Trading Group 10 | - TOBACCO
- CORN AND SQUASH |

5. Each Trading Group's Tribe and Home Territory are listed on the back of each set of *Trade Photos*. Have a member of the trading group add this information to the appropriate spot at the top of the *Trading Needs* worksheet.
6. Pass out one set of the laminated *Exchange Rates* worksheets to each trading group.
7. Direct individual trading groups to review the *Trading Needs* worksheet and plan a strategy (including prioritizing items to acquire). When prioritizing the items, students should consider the resources available to them in their home region and their ability/skill in crafting the objects.

The Art of the Trade

- A. Trading should take place in rounds. Trading should be stopped after each team has conducted a trade with another team. This will allow students to return to their station and record the item earned through trade on the *Trading Needs* worksheet. Students should also record the area that the item was originally found next to the trade item. This information is found on the front of the trade photo under Resource Area.

A trading group may elect to trade all of their resources, none of their resources, or some of their resources during each round of trade. Trading can take place between any groups. Teams are allowed to re-trade items acquired from previous trades and, in fact, this may be necessary. The length of trading or number of trading rounds will be left up to the teacher as he/she assesses the success of the trading teams. Inform students that some of these needs will be easy to meet, while others may be a challenge.

- B. To complete a trade, one group exchanges a *Trade Photo* of the object they wish to trade with a *Trade Photo* from a different group. The number of photos (i.e., 2) combined with the amount of the material denoted on each photo (i.e., dried fish = 2 day supply), determines the total amount of each object traded (i.e., 4 days supply). Exchange rates are found on the *Exchange Rates* worksheet.

For this activity, exchange rates are set. In reality, the degree of need for a resource influenced exchange rates. What was offered in return, the abundance or difficulty in acquiring a resource, relationships between trading members, and negotiating skills all affected the rates of exchange.

Optional: These exchange rates may be used as presented, as suggested rates or students may set their own exchange rates.

- C. Once an agreement is made and the photos (trade objects) are exchanged, the trade is final. Any trade disputes will be settled by the trading facilitator (a.k.a. the Teacher).
- D. At the end of each trading round, students should record on the *Trading Needs* worksheet the amount of a resource received through trade. Students should use this information to determine when they have met any of their trading needs.
- E. At the end of the trading session, students should review the *Trading Needs* worksheet and determine which needs were met and which needs went unmet.

Optional: To measure levels of success amongst trading groups, award one point for every need met. Groups with higher point tallies had more successful trading ventures. Discuss why some groups found greater success than others.

- F. If students did not record the Resource Area in which their trade resources originated on the *Trading Needs* worksheet, have them do this now. This information is needed to complete the Mapping Section.

Discussion Point:

It may be of interest to have students identify which resources they believe to be the most valuable and why. Discuss the details of the groups' strategies, trade negotiations and challenges encountered. Review the importance of positive relationships amongst tribes and the role of trade in conflicts and disputes.

Mapping

- A. Pass out *Trading Map* and *Mapping Your Travels* worksheets to each member of the trading groups.
- B. Lead students through the *Mapping Your Travels* worksheet.
- a) Address the following discussion points throughout Steps 1-7.

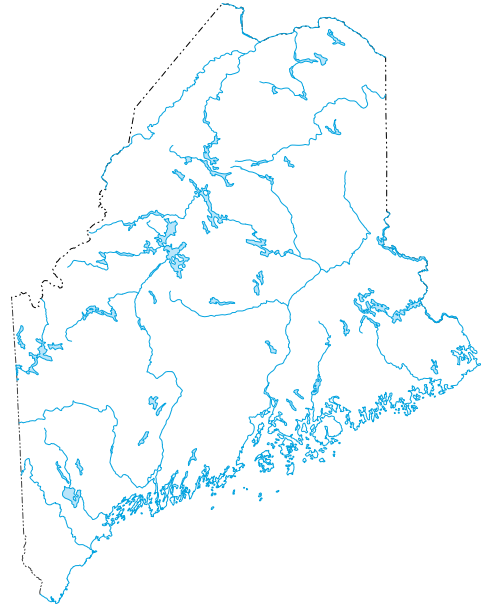
Discussion Point:

Discuss possible hazards, obstacles and land features (i.e., rivers, mountains, etc.) that might help or hinder travel along the trade routes. Review details of the routes and modes of travel (i.e., foot or canoe). Horses were not available until after contact with the Europeans. How would the introduction of horses affect trade?

- b) After completing Step 8 on the worksheet, stop for discussion.

Discussion Point:

How would the tribes have gotten this material if not through trade? Discuss the transfer of trade material over long distances and the potential for this material to continue to be transferred to other areas. Ask students to think about other possible benefits of trade. This provides an opportunity to review the role of trade in the transfer of technology, ideas, and information and developing intertribal relationships.



C. Have students compare their *Trading Maps* with the *Wabanaki Homelands* map.

Discussion Point:

Discuss the role trade may have played in establishing Native American territories throughout the state. Look at different regions and determine what resources and other trade items would be more abundant in some regions than others. Why are tribal lands limited to such small areas today when compared to the historical territories? Specific answers to this question may be found in future activities.

WRAP UP:

As this activity illustrates, trading was a successful method of acquiring different materials, exchanging technological advancements, fostering positive relationships and sharing information. Even as new materials and trading partners became available and aspects of trade began to change, it remained an important part of Passamaquoddy culture.

Today, the Passamaquoddy have an economy that parallels that of other Maine communities, including small businesses, corporations, health care providers, stores, tourist-based industries, resource based-industries, etc.

ASSESSMENT:

- a) Reflect upon the details of the trade activity and talk about the important role trade played in past Passamaquoddy culture. Give three specific examples of the impacts of trade.
- b) Do you think that trade played a similar role in other cultures around the world? How would the roles have been different? List two similarities and two differences.

TIMELINE CONNECTIONS: Add the following important dates and events to the timeline of Passamaquoddy history:

- 1,000 years ago Estimated Date of Large Trade Gathering at the Goddard Site (Blue Hill Bay) in Maine
- 1629 English Establish Trading Post at Penobscot Bay
- 1660 Mohawk Raiding Party Attacks Wabanaki Villages as Both Tribes Attempt to Control Trade with English, French and Dutch Trade Partners
- 1988 The Northeast Blueberry Company, Owned by the Passamaquoddy Tribe, Is the Largest Independent Producer of Blueberries in Maine
- 2004 Initiative Permitting Gaming Casinos on Passamaquoddy Land Voted Down in State Election

EXTENSIONS AND OTHER ACTIVITIES:

European Impact on Trade

At the close of trading or at the end of a trading round, the teacher can act as a European trader with a wealth of desirable goods (i.e., metals, fabrics, finished goods, etc.). A set of European Trade Cards are included.

- 1) Hold a round of trading including European goods.
- 2) Hold a second round of trading and solicit offers from trade groups interested in these goods. Make trades only with those groups willing and able to trade furs.

Optional: Hold an additional round of trade. Although the European trader has much to trade, continue to decline any trade because of an interest only in furs, specifically beaver pelts. Since no other trade group has beaver pelts, no trades are made.

Discussion Point

Discuss the impact that the increased frequency and interest of the Europeans in beaver pelts, combined with the Native Americans' interest in European material, would have on trade, competition with other tribes, and the type of materials students would bring to the next trading forum. What role would this have on the habits and lifestyle of the Passamaquoddy? How would this affect competition between tribes regarding trade with Europeans?

Trading Outcomes

After completing a trade, trading groups may record the results of their transactions (i.e., resources traded, resources received) on the *Trading Outcomes Extension* worksheet. At the end of each round, trade groups should note the total collection of goods in their possession. This provides an opportunity for students to review how trading changed throughout the day, the exchange rates (if the provided exchange rates were modified), and other details of trade activities.

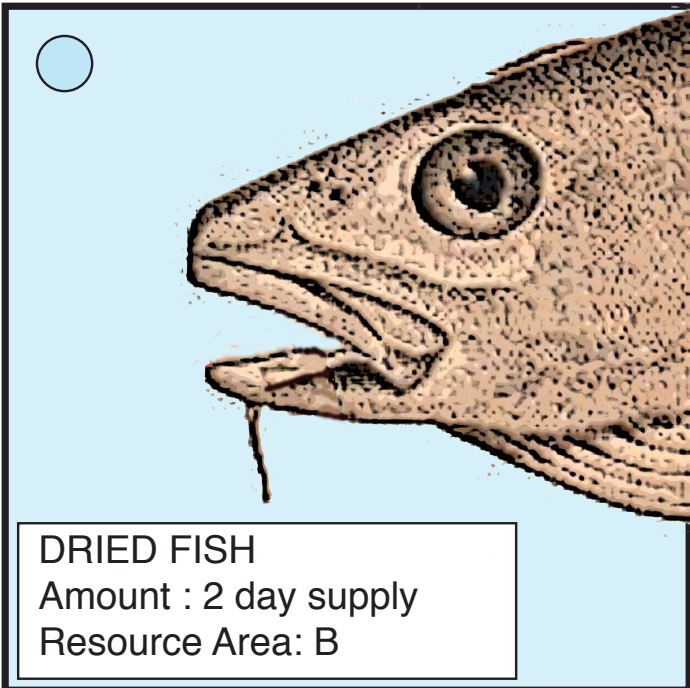
Preparation and Procedure:

Trading Outcomes Extension reproducible worksheet: Make enough copies of the *Trading Outcomes Extension* worksheet for each group to have one. Provide each group with one *Trading Outcomes Extension* worksheet. After each trade, students will record the details of their trading transactions.



DRIED MEAT
Amount : 2 day supply
Resource Area: A

Trade Group 1
Tribe: Penobscot
Home Territory: 1



DRIED FISH
Amount : 2 day supply
Resource Area: B

Trade Group 1
Tribe: Penobscot
Home Territory: 1



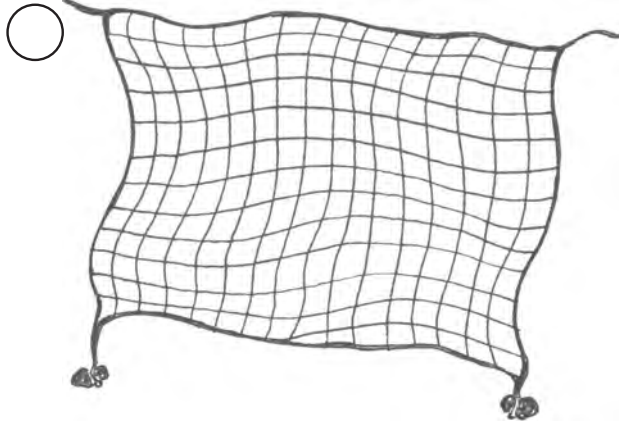
CHERT CORE (for stone tools)
Amount : 2 cores
Resource Area: G

Trade Group 2
Tribe: Passamaquoddy
Home Territory: 2



MOCUCK (Birchbark container)
Amount : 2 mocucks
Resource Area: E

Trade Group 3
Tribe: Maliseet
Home Territory: 3



NET
Amount : 1 net
Resource Area: F

Trade Group 4
Tribe: Passamaquoddy
Home Territory: 4



SEA MINK PELT
Amount : 2 pelts
Resource Area: C

Trade Group 5
Tribe: Passamaquoddy
Home Territory: 5



Trade Group 5
Tribe: Passamaquoddy
Home Territory: 5



Trade Group 6
Tribe: Passamaquoddy
Home Territory: 6



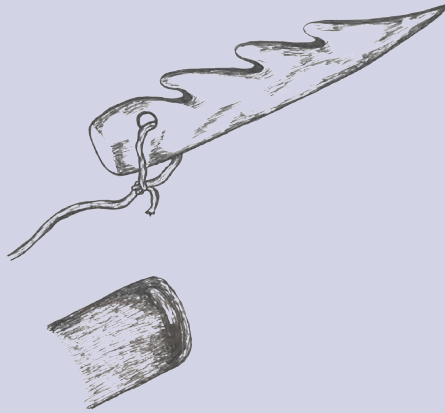
NATIVE COPPER
Amount : 2 units
Resource Area: K

Trade Group 7
Tribe: Maliseet
Home Territory: 7



MOOSE PELT
Amount : 1pelt
Resource Area: I

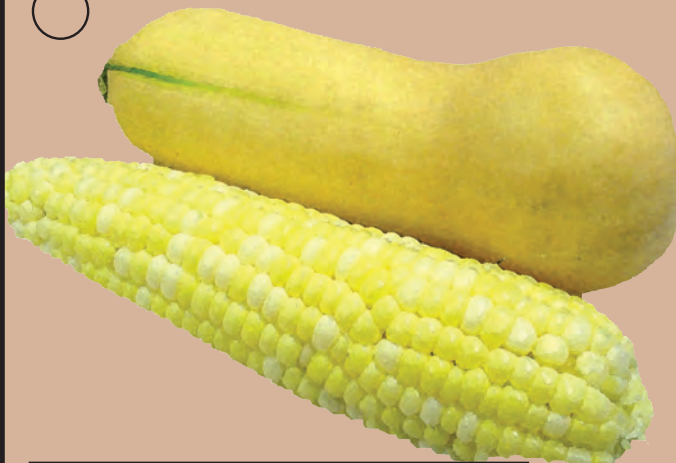
Trade Group 8
Tribe: Micmac
Home Territory: 8



LARGE BONE HARPOON
Amount : 4 harpoons
Resource Area: H



Trade Group 9
Tribe: Penobscot
Home Territory: 9



CORN & SQUASH
Amount : 1 bundle
Resource Area: L



Trade Group 10
Tribe: Penobscot
Home Territory: 10



TOBACCO
Amount : 2 units
Resource Area: M



Trade Group 10
Tribe: Penobscot
Home Territory: 10

TRADING NEEDS

Names of Trading Group Members: _____

Tribe: _____ Home Territory: _____

This worksheet identifies the types and amount of materials each group needs to acquire through trade. You do not need to meet the needs that would have been met by those items you originally brought to the Trading Center (i.e., if you brought hare pelts, you do not need to worry about meeting this need. It is assumed that you addressed this need prior to traveling to the Trading Center.)

If there are 5 Trading Groups participating in the trading, your needs are as follows:

_____ 4 DAY SUPPLY OF MEAT	_____ 4 MOCUCKS (Birchbark Containers)
_____ 4 DAY SUPPLY OF FISH	_____ 2 FISHING NETS
_____ 4 SEA MINK PELTS	_____ 4 CHERT CORES
_____ 8 HARE PELTS	

If there are 10 Trading Groups participating in the trading, your needs are as follows:

_____ 2 DAY SUPPLY OF MEAT	_____ 2 MOCUCKS (Birchbark Containers)
_____ 2 DAY SUPPLY OF FISH	_____ 1 FISHING NET
_____ 2 SEA MINK PELTS	_____ 2 CHERT CORES (for Stone Tools)
_____ 4 HARE PELTS	_____ 4 BONE HARPOONS
_____ 1 MOOSE PELT	_____ 2 ASH BASKETS
_____ 2 UNITS OF NATIVE COPPER	_____ 1 BUNDLE OF CORN AND SQUASH
_____ 2 UNITS OF TOBACCO	

EXCHANGE RATES - TRADING PLACES

Trading Groups 1-5

DRIED MEAT AND/OR FISH Trading Group 1

- *2 day supply*
 - = Sea Mink Pelt (2 pelts)
 - = Hare Pelt (4 pelts)
 - = Tobacco (2 units)
 - = Corn & Squash (1 bundle)
 - = Dried Meat and/or Fish (2 day supply)
- *4 day supply (total):*
can combine fish (2 day supply) & meat (2 day supply)
 - = Chert Core (2 cores)
 - = Mocuck (2 mocucks)
 - = Fishing Net (1 net)
 - = Ash Basket (2 baskets)
 - = Native Copper (2 units)
 - = Moose Pelt (1 pelt)
 - = Bone Harpoon (4 harpoons)
 - = Dried Meat and/or Fish (4 day supply)

CHERT CORE Trading Group 2

- *2 cores*
 - = Dried Meat and/or Fish (4 day supply)
 - = Mocuck (2 mocucks)
 - = Fishing Net (1 net)
 - = Native Copper (2 units)
 - = Bone Harpoon (4 harpoons)
 - = Ash Basket (2 baskets)
 - = Moose Pelt (1 pelt)

- = Sea Mink Pelt (2 pelts) + Hare Pelt (4 pelts)
- = Tobacco (2 units) + Corn & Squash (1 bundle)

MOCUCK Trading Group 3

- *2 mocucks*
 - = Dried Meat and/or Fish (4 day supply)
 - = Chert Core (2 cores)
 - = Fishing Net (1 net)
 - = Native Copper (2 units)
 - = Bone Harpoon (4 harpoons)
 - = Ash Basket (2 baskets)
 - = Moose Pelt (1 pelt)

- = Sea Mink Pelt (2 pelts) + Hare Pelt (4 pelts)
- = Tobacco (2 units) + Corn & Squash (1 bundle)

FISHING NET Trading Group 4

- *1 net*
 - = Dried Meat and/or Fish (4 day supply)
 - = Chert Core (2 cores)
 - = Mocuck (2 mocucks)
 - = Ash Basket (2 baskets)
 - = Native Copper (2 units)
 - = Moose Pelt (1 pelt)
 - = Bone Harpoon (4 harpoons)

- = Sea Mink Pelt (2 pelts) + Hare Pelt (4 pelts)
- = Tobacco (2 units) + Corn & Squash (1 bundle)

SEA MINK AND HARE PELTS Trading Group 5

- *2 sea mink pelts*
 - = Dried Meat (2 day supply)
 - = Dried Fish (2 day supply)
 - = Tobacco (2 units)
 - = Corn & Squash (1 bundle)
 - = Hare Pelt (4 pelts)

- *4 hare pelts*
 - = Dried Meat (2 day supply)
 - = Dried Fish (2 day supply)
 - = Tobacco (2 units)
 - = Corn & Squash (1 bundle)
 - = Sea Mink Pelt (2 pelts)

- *Combination: 2 sea mink pelts + 4 hare pelts*
 - = Chert Core (2 cores)
 - = Mocuck (2 mocucks)
 - = Fishing Net (1 net)
 - = Ash Basket (2 baskets)
 - = Native Copper (2 units)
 - = Moose Pelt (1 pelt)
 - = Bone Harpoon (4 harpoons)

EXCHANGE RATES - TRADING PLACES

Trading Groups 6-10

ASH BASKET Trading Group 6

- *2 baskets*
 - = Dried Meat and/or Fish (4 day supply)
 - = Chert Core (2 cores)
 - = Mocuck (2 mocucks)
 - = Fishing Net (1 net)
 - = Native Copper (2 units)
 - = Moose Pelt (1 pelt)
 - = Bone Harpoon (4 harpoons)

- = Sea Mink Pelt (2 pelts) + Hare Pelt (4 pelts)
- = Tobacco (2 units) + Corn & Squash (1 bundle)

NATIVE COPPER Trading Group 7

- *2 units*
 - = Dried Meat and/or Fish (4 day supply)
 - = Chert Core (2 cores)
 - = Mocuck (2 mocucks)
 - = Fishing Net (1 net)
 - = Ash Basket (2 baskets)
 - = Moose Pelt (1 pelt)
 - = Bone Harpoon (4 harpoons)

- = Sea Mink Pelt (2 pelts) + Hare Pelt (4 pelts)
- = Tobacco (2 units) + Corn & Squash (1 bundle)

MOOSE PELT Trading Group 8

- *1 pelt*
 - = Dried Meat and/or Fish (4 day supply)
 - = Mocuck (2 mocucks)
 - = Chert Core (2 cores)
 - = Fishing Net (1 net)
 - = Ash Basket (2 baskets)
 - = Native Copper (2 units)
 - = Bone Harpoon (4 harpoons)

- = Sea Mink Pelt (2 pelts) + Hare Pelt (4 pelts)
- = Tobacco (2 units) + Corn & Squash (1 bundle)

BONE HARPOON Trading Group 9

- *4 harpoons*
 - = Dried Meat and/or Fish (4 day supply)
 - = Chert Core (2 cores)
 - = Mocuck (2 mocucks)
 - = Fishing Net (1 net)
 - = Ash Basket (2 baskets)
 - = Native Copper (2 units)
 - = Moose Pelt (1 pelt)

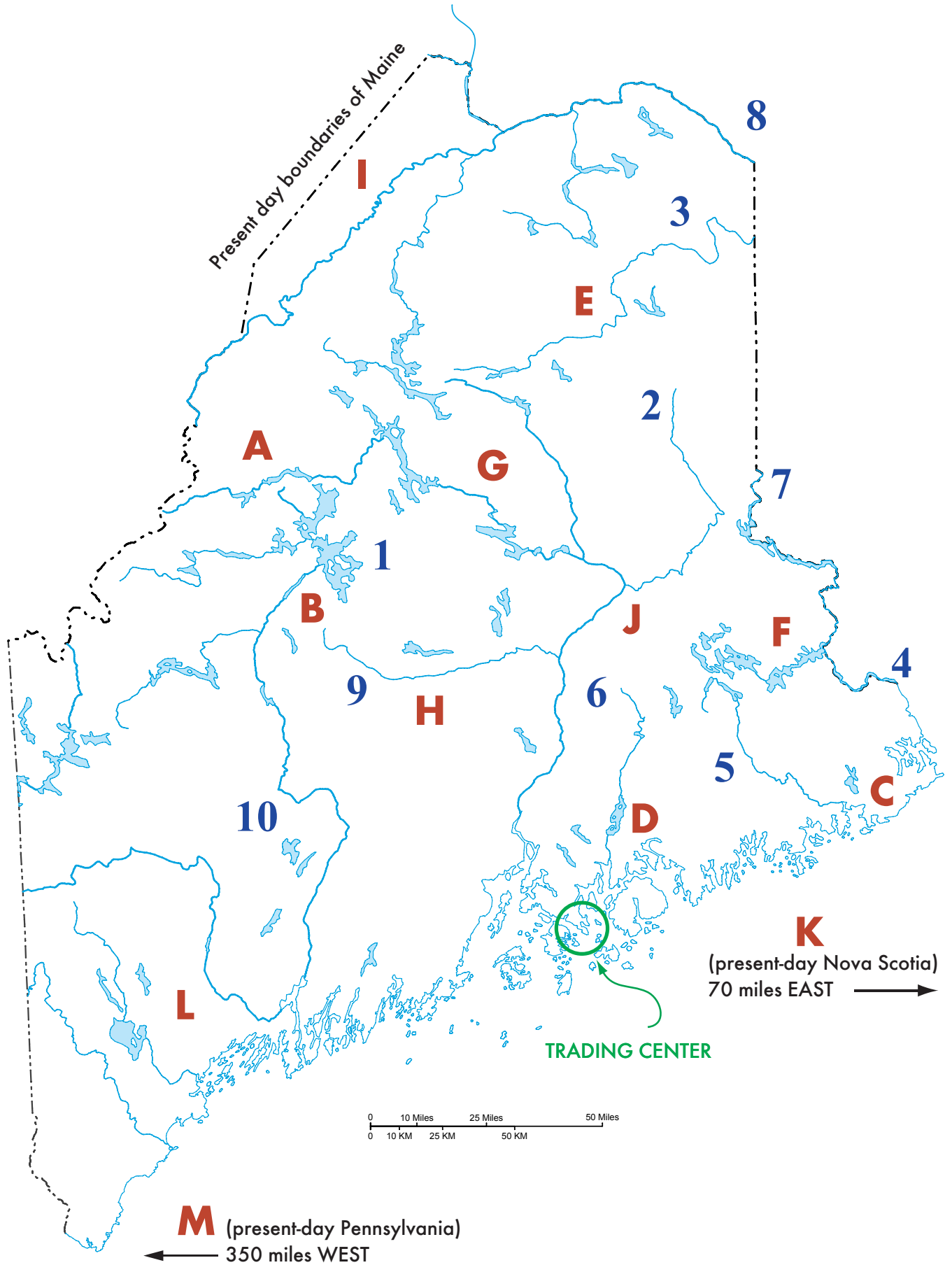
- = Sea Mink Pelt (2 pelts) + Hare Pelt (4 pelts)
- = Tobacco (2 units) + Corn & Squash (1 bundle)

TOBACCO AND CORN & SQUASH Trading Group 10

- *2 units of tobacco*
 - = Dried Meat (2 day supply)
 - = Dried Fish (2 day supply)
 - = Hare Pelt (4 pelts)
 - = Sea Mink Pelt (2 pelts)
 - = Corn & Squash (1 bundle)

- *1 bundle of corn & squash*
 - = Dried Meat (2 day supply)
 - = Dried Fish (2 day supply)
 - = Hare Pelt (4 pelts)
 - = Sea Mink Pelt (2 pelts)
 - = Tobacco (2 units)

- *Combination:*
2 units of tobacco + 1 bundle of corn & squash
 - = Chert Core (2 cores)
 - = Mocuck (2 mocucks)
 - = Fishing Net (1 net)
 - = Ash Basket (2 baskets)
 - = Native Copper (2 units)
 - = Moose Pelt (1 pelt)
 - = Bone Harpoon (4 harpoons)



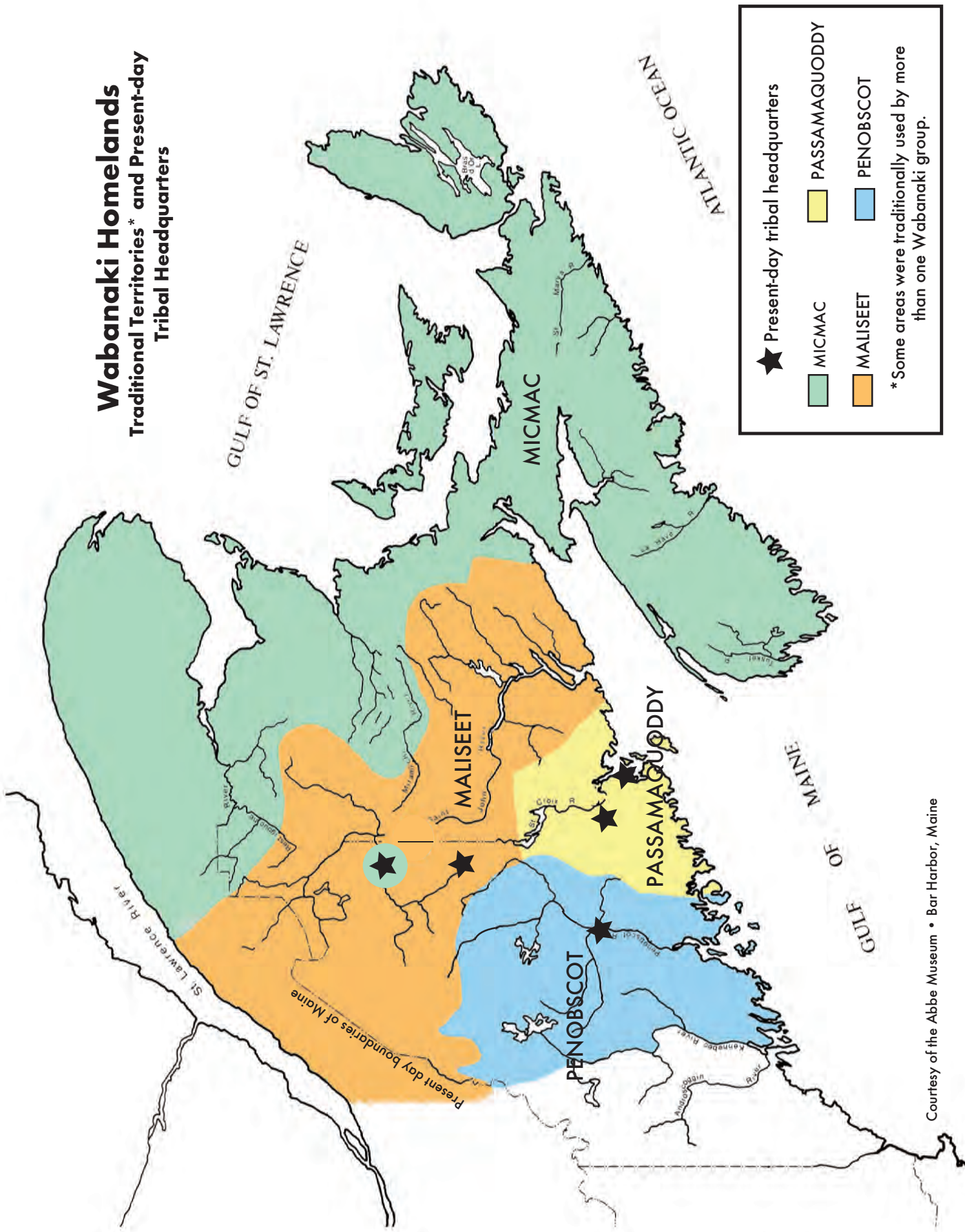
MAPPING YOUR TRAVELS

1. On the map, find your Home Territory Number (now indicated at the top of your *Trading Needs* worksheet) and place a small square around it marked “Home,” include the tribe your Trading Group belongs to. Locate your travel destination by finding the circle marked “Trade Center.”
2. Find and draw the easiest and quickest route from your “Home” to the “Trading Center.” Consider alternative modes of travel, potential hazards, obstacles and land features (i.e., water, mountains, etc.) which may help or hinder your travels.
3. Using the scale provided on the map, calculate the distance traveled to the Trade Center:
one-way _____ round trip _____
4. How did you reach the Trading Center?
Walking, canoeing on rivers, canoeing on ocean? _____

If you traveled by canoe, how did you get your canoe to the water?
5. What role did water play in your travels? Would it be more difficult heading towards the ocean or away from the ocean? Why?
6. What, if any, additional materials, equipment or tools did you need for travel? Do you think trading took place in other seasons? How would it differ?
7. In which season do you think these trading forums would be held and why?
8. Find the **Resource Area Letter** on the map that corresponds with the **Resource Area Letter** found on both your *Trading Needs* worksheet and the front of each *Trade Photo* (i.e., Resource Area: A). This letter represents the location in which the trade resource was originally found. Write the name of the resource next to the corresponding letter (i.e., Hare Pelt at Resource Area D).

Wabanaki Homelands

Traditional Territories * and Present-day Tribal Headquarters



TRADING OUTCOMES EXTENSION

ROUND 1

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Current Holdings: _____

ROUND 2

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Current Holdings: _____

ROUND 3

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Current Holdings: _____

ROUND 4

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Current Holdings: _____

TRADING OUTCOMES EXTENSION 2**ROUND 5**

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Current Holdings: _____

ROUND 6

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Current Holdings: _____

ROUND 7

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Current Holdings: _____

ROUND 8

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Traded _____ unit(s) of _____ for _____ unit(s) of _____

Current Holdings: _____



Meet Elizabeth Neptune

Liz Neptune is the Director of the Indian Township Health Center at Indian Township, Maine, one of two Passamaquoddy reservations. When Liz first became Director in 1996, the average age of death for Passamaquoddy people was 44 years old. Today, it's 48—that's progress, but not enough, according to Liz. "Our people deserve to live longer and healthier lives, and I want to make life better for Indian people—it's always been a dream of mine."

When Liz was a young girl, she began work at the then Indian Township Clinic through a summer youth employment program. That one summer quickly turned into an extra half year of working at the clinic. Still very much interested in health care, Liz went

on to the University of Maine to study medical technology. She soon realized that medical technology was not the field that would help her fulfill her dream of "making life better" for Indian people. So, she switched her major to Health Administration and soon began her directorship at the Health Center.

Liz is most proud of the Health Center's innovative programs—they are based on community and family needs. One of her favorite programs is called "Kmihqutahasultipon" in Passamaquoddy, or "We Remember" in English. This health program is based on Passamaquoddy values and is geared towards children with special needs and their families. A "strength-based" program, it helps children and families build on the things they do well, which in turn, helps them to become stronger and healthier families. Today, "We Remember" is a model health program used across the United States.

With all that Liz does at the Health Center, she still keeps family as a high priority in her life: "But not just my family, but the families of the future—they are our future, too, and that is why I do this work." Liz lives with her husband and children in Indian Township.

Gun

.....FOLD.....

French Trader

Extension

**1 Pint
Gunpowder
&
Shot**

.....FOLD.....

French Trader

Extension

**Wool
Blanket**

FOLD

French Trader

Extension

**Copper
Kettle**

FOLD

English Trader

Extension

**1 Yard of
Cotton**

FOLD

English Trader

Extension

**Iron
Axe**

FOLD

French Trader

Extension

BACKGROUND-

Epidemics: A Story of Loss

The family was and still is the basis and the basic unit of Wabanaki life. Long ago, it was more than just the home—it was also the workplace and the school. Children grew up among people who were working as members of a family and a band, and they learned by observation and example. From birth, infants, riding in a cradleboard padded with soft moss on the mother's back, were a part of a group, surrounded by people who cared for them and would help them grow up.

Kinship ties were and still are important. Long ago, the bond between siblings of the same sex was especially important. Sisters or brothers and their families would often remain close, building their wigwams nearby each other. While the basic social unit was the nuclear family (parents and their children), other family members—parents' siblings, grandparents, cousins, and especially nieces and nephews (who were frequently adopted into the family)—might share a wigwam or live close by. The pressure of an extended family living together was made easier by a code of etiquette that determined the use of space in the wigwam. Usually women sat on one side and men on the other, more or less in order of age. There was also a division of public and private space, with areas near the walls being private and those near the central hearth more public.

Children were cherished. They were taught by example and by stories that embodied history, explanations of the natural world and examples of correct behavior. They might be cajoled or teased, but they were rarely punished. They learned by watching and working alongside their parents and older relatives, doing productive work for their community from an early age. With large extended families, children were responsible to many more adults than just their parents, but those adults were also responsible for the children.

There is no record of coming of age ceremonies among the Wabanaki, although boys were deemed to have reached adulthood by about 14 or 15 when they killed their first moose. When a young couple wished to marry, there was an “engagement” period of a year or more. During this time the young man lived with the woman's family, proving his worth as a provider able to care for a family of his own.

Gender roles were well defined in Wabanaki society. The men hunted, fished, trapped, built canoes and went to war as necessary. The women cooked and preserved food, and made much of what the family needed to survive and live comfortably, including clothing from hides, and household utensils like birchbark containers. There are some reports that women would join in the hunting and fishing; certainly, they often processed the fish or game.

Older people were and still are respected. Before the Passamaquoddy used a written language, elders were especially important as repositories of knowledge and experience. “Grandmother” and “Grandfather” were general terms of respect used in addressing elders and did not necessarily indicate a biological relationship. In the great cycle of stories featuring Klouskap, the Wabanaki culture hero with magical powers who orders the world for humans, the person he learns from is frequently Grandmother Woodchuck—the clear message is that one learns from one’s elders.

When the Europeans first arrived in northern New England, the Wabanaki lived in semipermanent villages of five to 150 or more wigwams. People in these settlements were usually related by either kinship or friendship, but in any case residence was voluntary and people who disagreed with the decisions of the leaders simply left. These settlements were frequently on the estuaries of the larger rivers, although at least one major village was apparently centered on an inland lake system. In eastern Maine, the palisaded villages found among agricultural peoples to the west were unknown until Colonial times. Groups might move out from the larger village to smaller, seasonal hunting and fishing camps in the interior, on rivers or near the coast. In the spring of 1614, Captain John Smith reported that the area around Penobscot Bay was, “...well inhabited with many people, but they were from their habitations, either fishing among the Iles, or hunting the lakes and woods....[O]ver all the land, iles or other impediments, you may well see them sixteene or eighteene leagues (about 40 miles) from their situation.”

While the Wabanaki were basically egalitarian, there were several leaders in a typical village. A **motewolon** (m’-DEH-w’-l’n) was a person with spiritual powers, who could communicate with the unseen worlds, and served as a shaman, and sometimes a healer. A **kinap** (GHEE-nahb), the literal translation of which is “great man,” was a person with skill and bravery who was consulted and who led the band in times of war. A **sakom** (ZAH-g’m) or **sagamore** was a respected community member whose advice was valued. Sakoms generally came from large economically and politically important families, but they led by respect and example rather than by coercion. Sometimes these roles were combined—a motewolon might also be a kinap or sakom. Sakoms were usually chosen for life, although they could be deposed if they lost the confidence of their followers. The position was sometimes hereditary, although it might as easily be passed to a nephew as to a son, while kinaps were usually chosen by ability.

Sakoms would meet together, usually in the summer, to make formal decisions regarding territorial distributions, peace and war, and alliances. Decisions, both among the sakoms and between the sakoms and their band members, were usually by consensus, and not always easily reached. There was no one overall chief of the Wabanaki bands, although at the time of the earliest contact, Maine and Canada’s Maritime Peninsula were governed by five “superchiefs.” We actually know these men by name—Membertou was the Souriquois sakom in the area where the Passamaquoddy people live today.

Europeans brought their own ideas of social structure with them to the New World and they often referred to sakoms as “kings” or “chiefs.” Even so, many recognized the differences between Wabanaki and European leadership structures. An entry in *Jesuit Relations*, the annual report sent back to France by missionaries to the New World, regarding sakoms reads, “They have reproached me a hundred times because we fear our Captains, while they laugh at and make sport of theirs. All the authority of their chief is in his tongue’s end; for he is powerful in so far as he is eloquent; and even if he kills himself talking and haranguing he will not be obeyed unless he pleases [them].” The Europeans valued their own system of leadership for its order and stability, and saw the Indians as weak and disorganized. The Wabanaki, conversely, valued equality and freedom of choice and saw the European system as restrictive and oppressive.

During the late 1600s, the introduction of European trade goods and the economics of the fur trade began to erode traditional Wabanaki life, as did the increasing number of Europeans wanting to clear and farm the land. What was most devastating to the Wabanaki, however, was the introduction of European diseases to which they had no immunity.

There is a tendency to see pre-contact America as a disease-free paradise. It is difficult to get accurate data, but work done on South American mummies indicates the pre-Columbian presence of tuberculosis, respiratory disease, dysentery and an array of intestinal parasites. These were mainly confined, however, to areas in Meso and Central America with settled agricultural communities and high population densities, like the Aztec and Inca empires. In areas like New England, where the population was more dispersed, diseases tended to be chronic and degenerative rather than epidemic. In Europe, by contrast, centuries of long distance trade, exploration and war combined with proximity to domesticated livestock and the rise of cities led to diseases like chickenpox, influenza, measles, mumps, rubella, small pox, typhus and the plague. While epidemics were serious for European communities, people developed at least partial immunity to many of these diseases. This was not the case in the New World, where what are called “virgin-soil epidemics” swept through the population with disastrous results.

At the time of European contact, the Wabanaki appear to have been a generally healthy people with a necessarily hardy lifestyle and a high-protein diet. They were described by an early explorer as “between five or six foote high, straight bodied, strongly composed, smooth skinned [and] merry countenanced.” Father Pierre Biard, a French Jesuit missionary, reported, “You do not encounter a big-bellied, hunchbacked, or deformed person among them: those who are leprous, gouty, affected with gravel, or insane, are unknown to them.”

But problems with disease quickly followed contact with Europeans. As early as 1610, Fr. Biard noted of the Souriquois, “[O]ne by one the different coasts according as they have begun to traffic with us, have been more reduced by disease.” Unfortunately, worse was soon to follow.

The years from 1616 to 1619 are known as “the Great Dying.” During this time, a pandemic swept coastal New England from Cape Cod through Maine. In Massachusetts, the death rate among Native people was as high as 90-95%. Among the Wabanaki, even with a more dispersed population, the death rate was more than 75%. The pathogen responsible for this epidemic has not been specifically identified, but it may have been plague, small pox or viral hepatitis. At the end of the Great Dying, many coastal villages were entirely abandoned, and the land was left virtually empty of its original inhabitants. An English settler observed, apparently without irony, “...the greater part of that land was left desert, without any to disturb or oppose our free and peaceable possession thereof.” Thomas Gores, Deputy Governor of Maine, was even more direct, writing in 1642, “The Indians are tractable. The Lord sent his avenging Angel and swept the most part away.”

In 1634, Maine Native people were hit by another epidemic, this time of small pox, which began at Plymouth Colony the preceding year. Small pox struck again in 1639, and in 1646 the Wabanaki were beset by an epidemic disease which has not been identified but which caused its victims to vomit blood. Yet another small pox epidemic swept through the St. Lawrence River Valley in 1669, wiping out most of the Native people in the area. Smaller epidemics and outbreaks of infections and often fatal diseases continued throughout the rest of the 1600s, and small pox epidemics reoccurred in the 1730s and 1750s.

The tribal groups called Souriquois and Etchemin by the Europeans (ancestors of today’s Passamaquoddy and Micmacs) survived the Great Dying as identifiable groups, but their social and economic structure and identity was stretched thinner and thinner by successive waves of disease. Not only were numbers severely reduced, but in a culture with no written language, as elders died, a rich repository of history and tradition was lost. As people tried to understand the calamity that had befallen their society, they could see that European traders and priests were usually unaffected by the diseases that were claiming so many of their family and friends. Their own shamans and healers were apparently powerless in the face of these epidemics. This was the era of missionaries, as French Catholics and English Protestants vied for the souls of Maine Native people, and many did convert to Christianity at this time. Some rejected the European religions outright, and others adopted an approach that blended elements of the old and new religions.

Disease, combined with the fur trade with its introduction of guns and alcohol and the increasing number of Europeans clearing and farming the land, brought devastating changes to the Wabanaki. Despite this difficult history, today the Passamaquoddy and other Wabanaki people survive, cherishing and reviving their traditional languages and cultures and maintaining their identity as a people. Their strength as a people have enabled them to maintain their communities, and in the 1960s and 1970s, they drew on this strength in their successful struggle for reparation and partial restitution for the lands lost in the 1600s and 1700s.

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- Verano, John W. & Douglas H. Ubelaker. 1991. “Health and Disease in the Pre-Columbian World,” in *Seeds of Change*, Herman J. Viola and Carolyn Margolis, Eds. Smithsonian Institution Press, Washington, DC.

ADDITIONAL RESOURCES

Text Resources

American Friends Service Committee. 1989. *The Wabanakis of Maine and the Maritimes*. Bath, ME.

Bourque, Bruce J. 2001. *Twelve Thousand Years. American Indians in Maine*. University of Nebraska Press, Lincoln, NE.

Calloway, Colin G. 1989. *The Abenaki*. Chelsea House Publishers, New York, NY.

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Prins, Harald E., 1995. “Turmoil on the Wabanaki Frontier, 1524-1678,” in *Maine, the Pine Tree State from Prehistory to Present*, Richard W. Judd, et al., Eds. University of Maine Press, Orono, ME.

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LESSON 8: Epidemics: A Story of Loss

OBJECTIVES:

- To gain a deeper understanding of the role of the epidemics of the 1600s (the Great Dying) and their impact on the Passamaquoddy people.
- To identify contributions from individuals to the community and create a parallel between current culture and past cultures.
- To understand that the Passamaquoddy culture has endured many hardships and is active today.

ALIGNMENT WITH THE MAINE STATE LEARNING RESULTS

HISTORY:

Chronology

1. Describe the effects of historical changes on daily life.

Historical Knowledge, Concepts, and Patterns

1. Demonstrate an understanding of the causes and effects of major events in United States history and the connections to Maine history with an emphasis on events up to 1877.

OVERVIEW:

Student groups will represent community members and define individual roles in a simulated community and family. As individuals succumb to disease, students will gain a deeper understanding of loss and make parallels to the events that affected the Passamaquoddy community.

Due to the sensitive nature of this subject matter, it may be best suited for 6-8 grade students. Please read through this activity carefully and determine if it is appropriate for your class.



TIME REQUIRED: 1 hour

MATERIALS:

- *Community Background Information* worksheet
- *Community Member Profile* reproducible worksheets
- *Impacts of Disease* reproducible worksheet

VOCABULARY

Epidemic

An outbreak of a contagious disease that spreads rapidly and widely.

Active Immunity

Immunity produced by the body following exposure to disease-causing agents.

Community

A body of individuals with common characteristics or interests living in a particular area.

Culture

The behavioral patterns, arts, beliefs, institutions, and all other products of human work and thought of a society.

Immigrant

A person who leaves one country to reside permanently in another.

- *Family Identification Pieces* (10)
- Pencils
- Large Writing Surface (Chalkboard, Whiteboard or Butcher Paper)

PREPARATION:

1. *Community Member Profile* reproducible worksheet: Make enough copies of the *Community Member Profile* worksheet for each group to have one.
2. *Impacts of Disease* reproducible worksheet: Make enough copies of the *Impacts of Disease* worksheet for each student to have one.

Optional: Teachers may choose to cover the questions found in Sections A and B of the Impacts of Disease worksheet through class discussions.

3. Write the following on a large writing surface:

<i>Name</i>	<i>Professional Contributions to Community</i>	<i>Other Contributions to Community</i>	<i>Contributions to Family</i>

INTRODUCTION:

The Passamaquoddy people faced many hardships as they encountered the early Europeans. Discrimination, loss of land, and violence all played a role, but the epidemics of the early 1600s (also known as The Great Dying) dealt the heaviest of blows. As European settlers and explorers began to frequent the Northeast of what is now the United States, their contact with Native Americans often ended with deadly results. Europeans had developed a resistance to the many diseases common in Europe for centuries. As the Passamaquoddy and the Europeans interacted, these diseases began to spread throughout the Native American communities. Unfortunately for the Passamaquoddy people, without prior exposure to diseases such as measles, chicken pox, small pox and other unknown diseases, death was often the end result.

PROCEDURE:

This activity will provide insight on the devastating effects of introduced diseases.

1. Divide students into teams with a maximum number of 10 teams. Each team will represent an individual from a family unit living on Elliot Island.
2. *Community Member Profile* reproducible worksheet: Provide each team with a different worksheet and enough copies of the *Impacts of Disease* worksheet for each student to have one.
3. *Community Background Information* worksheet: Read aloud to the class the information on the worksheet found under the heading *Setting the Scene: Your Island Community*.
4. Give students 5 minutes to review their community member profile and identify and list on their *Community Member Profile* worksheet the contributions made by the selected individual to their community and family.

- Each group selects a representative to state the name of their community member and share two contributions by their selected individual to the family and two contributions to the community. Write these contributions on the board under the appropriate headings (i.e., Name, Professional Contributions, Other Contributions, or Family Contributions).

Optional: The representative from each group may read their Community Member Profile aloud to the other students prior to providing their contributions.

- Read aloud to the class the information on the *Community Background Information* worksheet found under the heading *Disease: The Sickness Begins*. This will inform students that a disease of unknown origin has begun to infect the community and that every member is susceptible.
- Draw a *Family Identification Piece*. This ID piece represents a community member who has contracted the disease. Due to the serious effects of the disease, the individual who contracts the disease will be temporarily removed from the community and their contributions to the community and family will be lost.

Discussion Point:

Refer to the list of contributions on the board and cross out the contributions attributed to this individual. Discuss the impact of each loss on the community and family.

- Continue selecting *Family Identification Pieces* and discussing the additional losses until 70% of the selected community members are affected (7 rounds).
- Give students 5-10 minutes to complete the *Impacts of Disease – Part A*

Optional: You may choose to cover the questions found on the Impacts of Disease worksheet through class discussions.

measles
small pox
chicken pox

Discussion Point:

Review *Impacts of Disease—Part A* and discuss the impacts of the comprehensive losses on the community and the future of the community.

- Introduce the topic of immunity by reading aloud *Resistance: Immigrant Immunity* found on the *Community Background Information* worksheet. Give students 5-10 minutes to complete *Impacts of Disease—Part B*.

Discussion Point:

Review *Impacts of Disease—Part B* and discuss the implication of this immunity on the medicinal practices and spiritual beliefs of the affected population.

The arrival of European immigrants coincided with the devastating epidemics that killed an estimated 70-75% of the Native American population in Maine over a three year period.

WRAP UP:

Create a parallel between this activity and the epidemics that affected the Passamaquoddy Tribe in the 1600s.

ELLIOT ISLAND	PASSAMAQUODDY
The community was comprised of individuals with different skills and strengths.	The community was comprised of individuals with different skills and strengths.
The primary source of income for Island residents came from natural resources.	Their needs were met by using the natural resources around them.
The discovery of precious metals resulted in the rapid arrival of immigrants with the promise of jobs and money.	The discovery of new land and its resources (i.e., fish, lumber, furs) led to the arrival of European settlers with the promise of money and a better life.
The arrival of the immigrants coincided with devastating illness that affected close to 70% of the original Island residents.	The arrival of European immigrants coincided with the devastating epidemics that killed an estimated 70-75% of the Native American population in Maine over a three year period.
The immigrant population seemed to be immune to disease and benefited due to reduced competition for jobs and resources.	The European immigrants were immune to the diseases and benefited due to reduced competition and subsequent changes in Native cultures.

Discuss the impacts of the disease on the Passamaquoddy Tribe and establish similarities to the students' views expressed on the worksheet. Point out to students that the illness which affected Elliot Island residents in this activity was non-fatal but the epidemics that swept through the Passamaquoddy and other Native American communities were fatal. It is important to convey the devastating consequences that these diseases had on the Passamaquoddy Tribe and for students to understand the long-term effects of losing an estimated 70-75% of the Native American population in Maine over a 3 year span (1616-1619). This equates to the death of more than 7 out of every 10 Native Americans in historic Maine. The diseases were not selective. All members of the Native American population—spiritual leaders, political leaders, elders, healers, hunters, artists, children, parents—were susceptible. To further compound the problem, evidence supports the intentional introduction of disease into Passamaquoddy and other Wabanaki communities by some Europeans through the trade of infected material such as blankets. These introduced diseases were tools used by some Europeans to gain a foothold in the New World. In closing, it is important to bring to the students' attention that even though the Passamaquoddy people faced many hardships, their culture is alive and active today.

After thorough discussions, establish the parallels between this activity and the events affecting the Passamaquoddy people. Students may need follow up discussions and the opportunity to debrief.

ASSESSMENT:

After creating a parallel between this activity and the real events affecting the Passamaquoddy in the 1600s, describe the role that disease played in causing historical changes to the Passamaquoddy culture. Provide 3 changes and their lasting effects.

TIMELINE CONNECTIONS: Add the following important dates and events to the timeline of Passamaquoddy history:

- 1500 Early European Fishing Crews, Traders, and Explorers Along the Maine Coast (Contact)
- 1604 First European Settlement in Maine on St. Croix Island
- 1616-1619 Epidemics Strike Native Americans in Maine (The Great Dying)
- 1639 Another Small Pox Epidemic Strikes
- 1980 Pleasant Point Health Center Designated, Funded, and Built
- 2002 Diabetes and Cancer Are Leading Causes of Death on the Reservation Resulting in a Life-expectancy of Only 48 Years

EXTENSIONS AND OTHER ACTIVITIES:

Research Opportunity

Direct students to select and research a disease such as small pox, measles or chicken pox, thought to be responsible for the epidemics in the 1600s and/or an illness such as diabetes or cancer that continue to affect many Passamaquoddy people today.

COMMUNITY BACKGROUND INFORMATION

Setting the Scene: Your Island Community

You live in a small, isolated community on Elliot Island in northern Maine. There are only 90 members in your close-knit community. Due to the difficulty reaching the mainland, many members of the community have not been exposed to the cultures of mainland Maine. The primary sources of income are from timber harvesting and fishing. However, a large reserve of precious metals has recently been discovered on the Island. This discovery has led to a recent increase in immigrants arriving from foreign countries with the promise of jobs and money.

Disease: The Sickness Begins

In the past six months, a disease of unknown origin has begun to spread through the community. The symptoms begin with mild fever and body ache, but progress to high fever (102° -104° F), vomiting, and severe rash. Although the disease appears to be non-fatal, it keeps the afflicted individual bedridden for up to 3 months. Unfortunately, those individuals who contract this disease are no longer active in the community and their contributions are temporarily lost.

Resistance: Immigrant Immunity

It has become apparent that, although original members of the Island community are contracting the disease, none of the immigrant families are affected. The immigrants credit their doctors and spiritual beliefs for sparing them from the disease. While close to 70% of your friends, family, and fellow community members have contracted the disease, not a single immigrant has been infected.

COMMUNITY MEMBER PROFILE

Don Haskins

Don is 43 years old and has lived his entire life on the Island. He has been married to Joan for 19 years and they have three children ages 4, 8, and 12. Don works as a carpenter building houses, remodeling homes, and constructing cabinets. In addition to his skill as a carpenter, Don is a well respected artist. He designs woodcarvings using techniques and materials unique to the Island. With the loss of his grandfather, Don is the only person on the Island who understands this form of art. He occasionally holds free art classes for local community members.

Possible Contributions to the Family

_____ Father	_____ Transportation	_____ House Cleaning
_____ Mother	_____ Playmate	_____ Plans Social Activities
_____ Role Model	_____ Income	_____ Spiritual Guidance
_____ Prepares Meals	_____ Advisor	_____ Education – Life Lessons
_____ Schedules	_____ Cares for Sick	_____ Education – Right & Wrong
_____ Laundry	_____ Cleaning	_____ Other _____
_____ Support	_____ Nurturer	_____ Other _____
_____ Helps with Schoolwork	_____ Yard Work	_____ Other _____
_____ Fixes Stuff	_____ Shopping	_____ Other _____

List two contributions to the family that you will share with the class.

Possible Contributions to the Community

_____ Volunteer	_____ Doctor/Medical	_____ Firefighter
_____ Teacher /Educator	_____ Mayor	_____ Caregiver
_____ Law Enforcement	_____ Carpenter	_____ Museum Curator
_____ Fisherman	_____ Business Owner	_____ Artist
_____ Religious Leader	_____ Employer	_____ Other _____
_____ Historian/Museum Curator	_____ Coach	_____ Other _____
_____ Fund Raiser	_____ Advisor	_____ Other _____
_____ Communication	_____ Spiritual Guidance	_____ Other _____

List two contributions to the community that you will share with the class.

COMMUNITY MEMBER PROFILE

Jill Parsons

Jill is a 61 year old doctor who has lived on the Island for the last 30 years. Jill's husband, Ben, died 3 years ago and they didn't have any children. She took over the medical practice when the previous doctor passed away. Jill is the only medical professional on the Island. Subsequently, she has vast experience with a broad range of medical situations from delivering babies to treating illness and injuries. The Island community has come to trust her judgment and expertise. Jill's niece and nephew visit each summer from Boston and stay for 3 months.

Possible Contributions to the Family

_____ Father	_____ Transportation	_____ House Cleaning
_____ Mother	_____ Playmate	_____ Plans Social Activities
_____ Role Model	_____ Income	_____ Spiritual Guidance
_____ Prepares Meals	_____ Advisor	_____ Education – Life Lessons
_____ Schedules	_____ Cares for Sick	_____ Education – Right & Wrong
_____ Laundry	_____ Cleaning	_____ Other _____
_____ Support	_____ Nurturer	_____ Other _____
_____ Helps with Schoolwork	_____ Yard Work	_____ Other _____
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List two contributions to the family that you will share with the class.

Possible Contributions to the Community

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_____ Fisherman	_____ Business Owner	_____ Artist
_____ Religious Leader	_____ Employer	_____ Other _____
_____ Historian/Museum Curator	_____ Coach	_____ Other _____
_____ Fund Raiser	_____ Advisor	_____ Other _____
_____ Communication	_____ Spiritual Guidance	_____ Other _____

List two contributions to the community that you will share with the class.

COMMUNITY MEMBER PROFILE

Mike Janson

Mike is a 44 year old teacher who has lived on the Island his entire life. With a relatively small population of school age children, Mike teaches all subjects for the fifteen K-8th grade students. Mike has a gift for working with children and is known for his knowledge, passion and creativity in the classroom. In 1992, Mike's interest in history motivated him to open a small museum focusing on the Island's history. Jenny, his wife of 12 years, and Max, his 9 year old son, pitch in and help with the upkeep of the museum. Since most of the Island's history is passed on by word of mouth, Mike has spent much of his free time interviewing Island residents and is considered the foremost historian on the Island. Although he plans on writing a book in the future, nothing is written down as of yet.

Possible Contributions to the Family

_____ Father	_____ Transportation	_____ House Cleaning
_____ Mother	_____ Playmate	_____ Plans Social Activities
_____ Role Model	_____ Income	_____ Spiritual Guidance
_____ Prepares Meals	_____ Advisor	_____ Education – Life Lessons
_____ Schedules	_____ Cares for Sick	_____ Education – Right & Wrong
_____ Laundry	_____ Cleaning	_____ Other _____
_____ Support	_____ Nurturer	_____ Other _____
_____ Helps with Schoolwork	_____ Yard Work	_____ Other _____
_____ Fixes Stuff	_____ Shopping	_____ Other _____

List two contributions to the family that you will share with the class.

Possible Contributions to the Community

_____ Volunteer	_____ Doctor/Medical	_____ Firefighter
_____ Teacher /Educator	_____ Mayor	_____ Caregiver
_____ Law Enforcement	_____ Carpenter	_____ Museum Curator
_____ Fisherman	_____ Business Owner	_____ Artist
_____ Religious Leader	_____ Employer	_____ Other _____
_____ Historian/Museum Curator	_____ Coach	_____ Other _____
_____ Fund Raiser	_____ Advisor	_____ Other _____
_____ Communication	_____ Spiritual Guidance	_____ Other _____

List two contributions to the community that you will share with the class.

COMMUNITY MEMBER PROFILE

Rebecca Stevens

Rebecca is 38 years old and is serving her second term as Mayor. Although she was born on the Island, Rebecca left for college and returned 12 years ago to help her father who is of failing health. Rebecca has had a positive influence on the Island. She has developed assistance programs to help the less fortunate community members and her economic policies have led to vast economic growth for local businesses. Rebecca conducts council meetings to address any issues in the community. Her presence has promoted open communication and fostered cooperative relationships between different groups on the Island.

Possible Contributions to the Family

_____ Father	_____ Transportation	_____ House Cleaning
_____ Mother	_____ Playmate	_____ Plans Social Activities
_____ Role Model	_____ Income	_____ Spiritual Guidance
_____ Prepares Meals	_____ Advisor	_____ Education – Life Lessons
_____ Schedules	_____ Cares for Sick	_____ Education – Right & Wrong
_____ Laundry	_____ Cleaning	_____ Other _____
_____ Support	_____ Nurturer	_____ Other _____
_____ Helps with Schoolwork	_____ Yard Work	_____ Other _____
_____ Fixes Stuff	_____ Shopping	_____ Other _____

List two contributions to the family that you will share with the class.

Possible Contributions to the Community

_____ Volunteer	_____ Doctor/Medical	_____ Firefighter
_____ Teacher /Educator	_____ Mayor	_____ Caregiver
_____ Law Enforcement	_____ Carpenter	_____ Museum Curator
_____ Fisherman	_____ Business Owner	_____ Artist
_____ Religious Leader	_____ Employer	_____ Other _____
_____ Historian/Museum Curator	_____ Coach	_____ Other _____
_____ Fund Raiser	_____ Advisor	_____ Other _____
_____ Communication	_____ Spiritual Guidance	_____ Other _____

List two contributions to the community that you will share with the class.

COMMUNITY MEMBER PROFILE

Alyssa Miles

Alyssa is a 28 year old single mother of two. Her husband passed away in a boating accident three years ago leaving her with a 4 year old son, Alexander, and a 6 year old daughter, Lisa. Alyssa is a stay at home mother in the summers and works in the local grocery store during the school year. She also runs an after school music program for children. The program focuses on historic songs and instruments of the Island. With no other family on the Island, she spends much of her time taking care of her children. Alyssa is regarded in the community as a loving mother and caring friend.

Possible Contributions to the Family

_____ Father	_____ Transportation	_____ House Cleaning
_____ Mother	_____ Playmate	_____ Plans Social Activities
_____ Role Model	_____ Income	_____ Spiritual Guidance
_____ Prepares Meals	_____ Advisor	_____ Education – Life Lessons
_____ Schedules	_____ Cares for Sick	_____ Education – Right & Wrong
_____ Laundry	_____ Cleaning	_____ Other _____
_____ Support	_____ Nurturer	_____ Other _____
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Possible Contributions to the Community

_____ Volunteer	_____ Doctor/Medical	_____ Firefighter
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_____ Historian/Museum Curator	_____ Coach	_____ Other _____
_____ Fund Raiser	_____ Advisor	_____ Other _____
_____ Communication	_____ Spiritual Guidance	_____ Other _____

List two contributions to the community that you will share with the class.

COMMUNITY MEMBER PROFILE

Stephen Gales

Stephen is the 51 year old owner of Gales Timber Company and has been married to Sally for 28 years. Stephen owns large parcels of land on the Island from which he regularly harvests trees. He allows Island residents unlimited access to his land to hike, hunt, fish, or camp. Gales Timber Company and its mill are the largest employers on the Island and have been for the last 50 years. The company was started by Stephen's father, who is now retired. Stephen hopes to eventually turn the management over to his 10 year old son Jacob when he grows older. In addition to the Timber Company, Stephen runs the volunteer fire department.

Possible Contributions to the Family

_____ Father	_____ Transportation	_____ House Cleaning
_____ Mother	_____ Playmate	_____ Plans Social Activities
_____ Role Model	_____ Income	_____ Spiritual Guidance
_____ Prepares Meals	_____ Advisor	_____ Education – Life Lessons
_____ Schedules	_____ Cares for Sick	_____ Education – Right & Wrong
_____ Laundry	_____ Cleaning	_____ Other _____
_____ Support	_____ Nurturer	_____ Other _____
_____ Helps with Schoolwork	_____ Yard Work	_____ Other _____
_____ Fixes Stuff	_____ Shopping	_____ Other _____

List two contributions to the family that you will share with the class.

Possible Contributions to the Community

_____ Volunteer	_____ Doctor/Medical	_____ Firefighter
_____ Teacher /Educator	_____ Mayor	_____ Caregiver
_____ Law Enforcement	_____ Carpenter	_____ Museum Curator
_____ Fisherman	_____ Business Owner	_____ Artist
_____ Religious Leader	_____ Employer	_____ Other _____
_____ Historian/Museum Curator	_____ Coach	_____ Other _____
_____ Fund Raiser	_____ Advisor	_____ Other _____
_____ Communication	_____ Spiritual Guidance	_____ Other _____

List two contributions to the community that you will share with the class.

COMMUNITY MEMBER PROFILE

Mary Masterson

Mary is 68 years old and has lived her entire life on the Island. She has been married for 49 years to David and has 4 children and 8 grandchildren. She owns and operates the only grocery store on the Island. Because of the long distance to the mainland, her store is the main source of food on the Island. By purchasing products in bulk, Mary can provide food to Island residents at a reasonable rate. She has run the store for the last 35 years. Her children have expressed no interest in running the store. Mary spends her free time babysitting her grandchildren and running her household.

Possible Contributions to the Family

_____ Father	_____ Transportation	_____ House Cleaning
_____ Mother	_____ Playmate	_____ Plans Social Activities
_____ Role Model	_____ Income	_____ Spiritual Guidance
_____ Prepares Meals	_____ Advisor	_____ Education – Life Lessons
_____ Schedules	_____ Cares for Sick	_____ Education – Right & Wrong
_____ Laundry	_____ Cleaning	_____ Other _____
_____ Support	_____ Nurturer	_____ Other _____
_____ Helps with Schoolwork	_____ Yard Work	_____ Other _____
_____ Fixes Stuff	_____ Shopping	_____ Other _____

List two contributions to the family that you will share with the class.

Possible Contributions to the Community

_____ Volunteer	_____ Doctor/Medical	_____ Firefighter
_____ Teacher /Educator	_____ Mayor	_____ Caregiver
_____ Law Enforcement	_____ Carpenter	_____ Museum Curator
_____ Fisherman	_____ Business Owner	_____ Artist
_____ Religious Leader	_____ Employer	_____ Other _____
_____ Historian/Museum Curator	_____ Coach	_____ Other _____
_____ Fund Raiser	_____ Advisor	_____ Other _____
_____ Communication	_____ Spiritual Guidance	_____ Other _____

List two contributions to the community that you will share with the class.

COMMUNITY MEMBER PROFILE

Bill Carrolls

Bill is 29 years old and has lived on the Island his entire life. He is married and has 2 children, ages 8 and 10. Bill works as a fisherman in the surrounding waters. Bill consistently has the biggest haul amongst the fishermen on the Island. He credits the special techniques and knowledge of the fishing grounds passed down to him from his grandfather and father. Bill has begun to teach his children the art of fishing in the hope that the family tradition will continue. When not on the water, Bill works as a boat mechanic in the harbor. Bill also volunteers on the Island council as a representative for the fishing community and local boat owners.

Possible Contributions to the Family

_____ Father	_____ Transportation	_____ House Cleaning
_____ Mother	_____ Playmate	_____ Plans Social Activities
_____ Role Model	_____ Income	_____ Spiritual Guidance
_____ Prepares Meals	_____ Advisor	_____ Education – Life Lessons
_____ Schedules	_____ Cares for Sick	_____ Education – Right & Wrong
_____ Laundry	_____ Cleaning	_____ Other _____
_____ Support	_____ Nurturer	_____ Other _____
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Possible Contributions to the Community

_____ Volunteer	_____ Doctor/Medical	_____ Firefighter
_____ Teacher /Educator	_____ Mayor	_____ Caregiver
_____ Law Enforcement	_____ Carpenter	_____ Museum Curator
_____ Fisherman	_____ Business Owner	_____ Artist
_____ Religious Leader	_____ Employer	_____ Other _____
_____ Historian/Museum Curator	_____ Coach	_____ Other _____
_____ Fund Raiser	_____ Advisor	_____ Other _____
_____ Communication	_____ Spiritual Guidance	_____ Other _____

List two contributions to the community that you will share with the class.

COMMUNITY MEMBER PROFILE

Rob Zimmerman

Rob is 51 years old and works as the Island Sheriff. He ensures that rules and guidelines are followed on the Island. In addition to the Island, Rob conducts patrols in the surrounding waters for problems, boater safety, and accidents. Rob is married with 5 children. He coaches basketball at the local grade school and volunteers his time at the local church. Rob has proven helpful in working out individual conflicts in the community. Since he became Sheriff, crime has become virtually nonexistent on the Island. When problems arise, the Island residents are not hesitant about seeking his advice.

Possible Contributions to the Family

_____ Father	_____ Transportation	_____ House Cleaning
_____ Mother	_____ Playmate	_____ Plans Social Activities
_____ Role Model	_____ Income	_____ Spiritual Guidance
_____ Prepares Meals	_____ Advisor	_____ Education – Life Lessons
_____ Schedules	_____ Cares for Sick	_____ Education – Right & Wrong
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Possible Contributions to the Community

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_____ Fisherman	_____ Business Owner	_____ Artist
_____ Religious Leader	_____ Employer	_____ Other _____
_____ Historian/Museum Curator	_____ Coach	_____ Other _____
_____ Fund Raiser	_____ Advisor	_____ Other _____
_____ Communication	_____ Spiritual Guidance	_____ Other _____

List two contributions to the community that you will share with the class.

COMMUNITY MEMBER PROFILE

Father Manuel Garcia

Father Manuel is 76 years old and came to the Island in 1950. His belief system is a distinct branch of Christianity and appears to be unique to Elliot Island. Although this religion is followed by almost all residents of the Island, everyone is welcome to worship at the church. Father Manuel has conducted ceremonies such as funerals, weddings, and baptisms. For many on the Island, Father Manuel is the only spiritual leader they have ever known. The Island residents hold Father Manuel in the highest regard due to his unwavering belief, sound judgment, and caring nature.

Possible Contributions to the Family

_____ Father	_____ Transportation	_____ House Cleaning
_____ Mother	_____ Playmate	_____ Plans Social Activities
_____ Role Model	_____ Income	_____ Spiritual Guidance
_____ Prepares Meals	_____ Advisor	_____ Education – Life Lessons
_____ Schedules	_____ Cares for Sick	_____ Education – Right & Wrong
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_____ Fisherman	_____ Business Owner	_____ Artist
_____ Religious Leader	_____ Employer	_____ Other _____
_____ Historian/Museum Curator	_____ Coach	_____ Other _____
_____ Fund Raiser	_____ Advisor	_____ Other _____
_____ Communication	_____ Spiritual Guidance	_____ Other _____

List two contributions to the community that you will share with the class.

IMPACTS OF DISEASE

PART A:

1. Where do you think the disease originated? How did it get to the Island?
2. Which lost contributions do you believe have the greatest impact on the family and community?
3. What impact will these losses have on the Elliot Island community as a whole? Do you think this disease could end the Elliot Island community? If so, why?
4. Give two reasons why you would or would not leave the Island if you faced this epidemic?

continued

PART B:

1. Why do you think the immigrants are unaffected by the disease?
2. Would you ask the immigrant doctors for help or continue with your current medical treatments?
3. If the disease continued to spread, would your belief system waiver? Would you consider following the spiritual beliefs of the immigrants?
4. Would you consider moving into the immigrant community? Why?
5. What affect would it have on your community if the immigrants filled the roles normally held by original Elliot Island inhabitants (carpenter, teacher, priest, etc.)?
6. How would you feel about the immigrants if you discovered that the immigrants were intentionally infecting members of your community so that they could benefit from your resources and jobs? What would you do?

Jill Parsons

Mike Janson

Rebecca Stevens

Alyssa Miles

Don Haskins

Stephen Gales

Mary Masterson

Bill Carrolls

Rob Zimmerman

**Father Manuel
Garcia**

BACKGROUND– **Talking Politics**

“Sovereignty is absolute. We are unique to this land. And with that uniqueness comes special powers of sovereignty.... We’re still here today asserting our sovereignty. We’re not going to go away.”

Reuben ‘Butch’ Phillips, Penobscot, on Wabanaki sovereignty, Earth Day, 2001.

Sovereignty can be a difficult concept to define, in part because (like so many other political constructs) its meaning has changed over time. At its most basic, though, sovereignty is the right of a people to self-govern. Whether this right is seen as flowing from the people themselves, from some spiritual source, or as a “law of nature,” most cultures would include political sovereignty as a basic human right. The Wabanaki people of Maine have been struggling with issues of sovereignty ever since Europeans arrived on these shores.

The seventeenth century was a time of change and disruption for Maine Native people. Their traditional culture and social structure were torn apart by the introduction of European trade goods, by repeated cycles of epidemic diseases that killed over 75% of the population, and by the economics of the fur trade which introduced guns and alcohol, forcing people from traditional life ways into participation in the larger European money economy. Reeling from these rapid changes and greatly reduced in numbers, the Wabanaki people regrouped their family and political units and adapted to life in this changed New World.

Native people and Europeans attempted to regularize and regulate their relationship to each other through the use of written instruments—deeds and treaties. The English settlers were eager to acquire land from the Wabanaki. In return for land, the Indians received trade goods. A number of so-called “Indian deeds” still exist, usually signed on the Indians’ part by small drawings of animals or some other symbolic representation. Although dealing with the same document, Wabanakis and Europeans saw these land transactions differently. To the Wabanaki, the land was a living thing, shared with the creatures on it, to be held in trust for future generations. The very structure of the Algonquian languages reflects a different approach to the natural world than that of European language speakers. If language structures thinking, as many scholars believe, then it was quite literally unthinkable for a Wabanaki to “sell” land. Instead, when they signed deeds, they were giving permission for the Europeans to use the land for a period of time, or possibly to share the use of the land. For this, the Europeans gave them gifts. The English, on the other hand, saw land as something to be bought and sold, like any other commodity. It was not surprising that both sides felt wronged by these transactions.

From 1675 through 1763, Maine was the scene of an almost continuous series of six Anglo-Wabanaki wars. Most of these, like King William’s War (1688-1699) and Queen Anne’s War (1703-1713), were outgrowths of European conflicts between England and France. The English and French were also fighting for control of North America. Many Wabanaki considered themselves allies of the French, whose priests had lived among them and learned their languages.

However, most also traded with the English at their increasingly common trading posts along Maine's coasts and rivers. The English were explicitly aware of the dual nature of this commercial relationship, instructing the captains of their trading posts to use trade to counteract French influence and make allies of the Wabanaki. Some wars, like Dummer's (or Lovewell's) War (1721-1726) were local wars, caused by increasing British encroachment on Wabanaki lands. Frequently drawn into these wars reluctantly, throughout this troubled time the Wabanaki were struggling to maintain their sovereignty and preserve their way of life through a variety of approaches, usually trying diplomacy and accommodation before resorting to war.

Most of these wars were concluded with treaties. Like deeds, treaties were frequently understood differently by the two cultures. For the English, written documents were seen as absolute, setting the status quo in stone. For the Wabanaki, with a rich and fluid oral tradition, written documents were of less importance than the actual day-to-day political situation. Translation between languages was also a problem. Again and again treaty terms were mistranslated, either through ignorance or through duplicity, so that while the Wabanaki thought they were "saluting" the English king, the English had them "submitting" to British authority. And English and Wabanaki negotiating styles differed. Faced with an especially difficult problem, the Wabanaki would go on to something easier, intending to return to the more problematic matters after a basis of agreement was established. The English saw this silence on an issue as agreement with their position. Leadership structures, on which the validity of treaties depended, were also different in the two cultures. The English assumed that the individual leaders they were dealing with had the authority to speak for all their people. When the sakoms said they could not guarantee the behavior of the young men in their group, they were simply stating social realities and not defying the British negotiators.

Finally, there was the problem of sovereignty. The Wabanakis saw themselves as a free and independent people, trying to protect their land and their way of life against increasing pressure from European traders and settlers. Neither the French nor the English, with their "civilized" European perspective, were able to see the Wabanaki this way. Instead, they must be either French subjects or English subjects. This mind set is evident in the English treaties, which had titles like "The Submission and Agreement of the Eastern Indians" (the Treaty of Portsmouth, signed in 1713 and ending Queen Anne's War).

As a result of this unrelenting cycle of war, which inevitably led to the destruction of Wabanaki villages and food supplies and further encroachments on their traditional lands, many Wabanaki broke into small family bands and moved away from the coast, the area most impacted by British trade and settlement. By the end of the French and Indian War (the last of the Anglo-Wabanaki wars) in 1763, many were living as refugees in Penobscot and Passamaquoddy villages, with the Mohawk in St. Regis, New York, or in the Catholic mission communities at Caughnawaga, Odanak (St. Francis) and Wôlinak (Beçancour) in Quebec. There were few Wabanaki left in southern or western Maine, certainly no large tribal bands, and it

is estimated that at the end of the French and Indian War there were fewer than 1,000 Native people in the state. The defeat of the French left the Wabanaki without their traditional allies and opened their lands to a flood of English settlement. After the final French defeat at Quebec in 1759, representatives of the Passamaquoddy, along with those of the other Wabanaki tribes, signed treaties with England. The attitude of the victorious British is captured in the response of Governor Bernard of Massachusetts to Penobscot complaints about loss of their land: “The English have conquered this whole country; and the Indians must not prescribe to them what shall be the bounds of their settlements.”

While dealing with the increasing pressures of European encroachment in their homeland, the Wabanaki also sought to preserve their sovereignty through alliances with other Native peoples. Matters of importance to the Wabanaki as a whole, like alliances with other groups or division of hunting territories, had historically been negotiated and decided at meetings of sakoms, usually held in the summer. Long before the Europeans arrived in the New World, the Wabanaki had relationships, primarily through trade of items like copper, Ramah chert and wampum, with peoples from Labrador to southern New England. Their traditional enemies were the Iroquois Nations to the west, long the allies of the English. In 1700, the French mediated a treaty between the Wabanaki in Maine, New Brunswick and Nova Scotia and the Five Nations of the Iroquois, thus opening the door for increased interactions between these peoples.

During this era, the four contemporary Wabanaki tribes—the Penobscot, Passamaquoddy, Maliseet and Micmac—while remaining separate nations, joined together to form the Wabanaki Confederacy. The Confederacy gave the Wabanaki a formal structure for the tribes to interact with each other, settling disputes and selecting new chiefs when necessary. The Confederacy was part of a larger alliance of Catholic Indians, including the Hurons, known as the Seven Nations of Canada, whose central council fire burned among the Mohawk at Caughnawaga, near Montreal. Member nations used wampum belts as mnemonic devices to call people to council, some of which are still in existence. Among other matters, this alliance affirmed political decisions taken by its members and ratified the election of their chiefs. It may be that the concept of elected, rather than hereditary, leaders was introduced to the Wabanaki through the Caughnawaga council. The authority of the Caughnawaga council over the nations of the Wabanaki Confederacy is not entirely clear, but there is some evidence that the treaty between the Passamaquoddy and Massachusetts signed in 1794 was confirmed at Caughnawaga. Most Wabanaki trips to Caughnawaga were to reaffirm the basic treaty of peace and friendship with the Seven Nations. During the nineteenth century, the importance of the Caughnawaga council declined, perhaps in part because of decreased Wabanaki participation. The last record of interaction between the Caughnawaga council and the Wabanaki Confederacy is a reference to a Passamaquoddy delegation traveling to Caughnawaga in 1870.

During the Revolutionary War, most Passamaquoddy were non-belligerents friendly to the American cause, and the entry of the French into the war in 1778 created more pro-American feeling. In 1782, John Allan, who had been appointed by the Continental Congress as superintendent to the eastern Indians and who had himself fought at Machias, reported that 51 Penobscots, 46 Passamaquoddy, 51 Maliseets and 39 Micmacs had “been in the service of the United States” during the war. Passamaquoddy fighters helped defend Machias against an attack by the British in 1777. One effect of the war was that many of the Passamaquoddy who had lived in the area of St. Andrews, New Brunswick, left in 1784 when loyalists moved into the area. They first migrated to Deer Island in Passamaquoddy Bay, and when that too was declared British territory, they joined other Passamaquoddies at their present territory in Washington County, Maine.

In 1794, the Passamaquoddy signed a treaty with Massachusetts giving up all their land in eastern Maine except for about 23,000 acres, which includes the sites of the present Passamaquoddy reservations at Indian Township (Peter Dana Point) and Sipayik (Pleasant Point). Moving into the 19th century, the State adopted an increasingly paternalistic attitude towards the Native people living within its boundaries. Maine separated from Massachusetts and became a state in 1820. At that time it is estimated that the Wabanaki, whose world this had been, owned only a few thousand acres statewide.

From 1821 to 1839, the State sold or leased parts of the remaining Passamaquoddy land without participation or permission of the Passamaquoddy, and authorized timber harvesting on their territory, all in violation of the 1794 treaty. In 1856, a Passamaquoddy trust fund was established, the money coming from the sale of timber, grass and power rights on Passamaquoddy land. Although the terms of the fund specified the payment of interest at the rate of 6% annually, no interest was paid for one hundred and ten years, from 1859 to 1969. The relationship of the Wabanaki to the State of Maine is summarized in an 1842 decision from Maine’s highest court, which said, “...imbecility on their [the Indians’] part, and the dictates of humanity on ours, have necessarily prescribed to them their subjection to our paternal control; in disregard of some, at least, of abstract principles of the rights of man.” In 1892, Maine courts declared that the Passamaquoddy Tribe no longer existed, and so its people were completely subject to state law. Passamaquoddy sovereignty was at a low ebb.

The mid-1800s were difficult times for the Passamaquoddy. As well as the external forces of poverty and state control, there was also dissension within the tribe. People disagreed on two major issues. The first was education—whether children should be taught in English by Protestant teachers, or by the traditional Catholic priests and nuns who taught in French. The second issue was the selection of leaders—should chiefs serve for life, as was traditional, or be elected periodically. Among the Passamaquoddy, differences on these issues were serious enough that in 1851 some tribal members split off from the reservation at Sipayik and formed a new community at Peter Dana Point. Although the issues were eventually settled by compromise, the two separate reservations still exist today.

In the early years of the 20th century, government policy towards Indians encouraged assimilation into the dominant culture on the assumption that the tribes would eventually cease to exist as separate political entities. Although the Passamaquoddy have sent non-voting representatives to the Maine legislature since 1842, Maine Native people, the first residents of this land, did not receive the right to vote in federal elections until 1954, or state elections until 1967, making Maine the last state in the nation to enfranchise its Native American citizens. Despite government policy and the obstacles of poverty and discrimination, the Passamaquoddy and other Wabanaki groups continued to maintain their identity as a people and to nurture their traditional culture.

The most recent chapter in the story of Passamaquoddy attempts to retain their sovereignty began on a February afternoon in 1964 when George Stevens, a tribal member, heard a chain saw start up next door and went to investigate. He discovered that the white man who had recently bought the land next door was clearing the area to put in a road. Knowing that the tribe had not been consulted about this, George Stevens conferred with his brother John, then the tribal governor at Indian Township. John Stevens thought of Louise Socabesin, his wife's great-aunt, who showed him a copy of the old 1794 treaty with Massachusetts which she had stored for many years in a shoe box. Almost a quarter of the 23,000 acres protected by that treaty had been sold or passed out of Passamaquoddy control. The law suit that began that day would not end until 1980, when President Jimmy Carter signed the legislation authorizing the Maine Indian Land Claims Settlement.

The first link in a long chain of legal events was the decision by a federal judge that the Trade and Intercourse Act of 1790 did apply to Maine Native peoples. This Act said that all treaties between Indians and the states had to be approved by Congress. The 1794 treaty with Massachusetts had never been approved, and so was invalid. This led to the recognition by the U.S. Government of the Passamaquoddy, the Penobscot and the Houlton Band of Maliseets as federal Indians*. It recognized their status as sovereign people, entitled to enact their own laws on their lands. In addition, the tribes were acknowledged to have a special trust relationship with the federal government that entitled them to the same benefits in areas like health care and education as other federal tribes. Perhaps most importantly, since the 1794 treaty was invalid, it required the U.S. government to sue the State of Maine on the Indians' behalf for the return of their traditional lands—12.5 million acres, about 60% of the state—unless a settlement could be worked out.

As it became clear that the government was serious about the suit, the State reluctantly came to the bargaining table. The final result was a compromise. While the Passamaquoddy, Penobscot and Maliseets remain federally-recognized tribes, the terms of the Land Claims

(Footnote)

*The Aroostook Band of Micmacs finally received federal recognition in 1991 after a long process of research and petition to the U.S. Federal government.

Settlement required them to function more like cities than like nations, and their lands are subject to Maine law. The tribes do, however, control internal tribal matters like membership; determination of who may live on tribal land; tribal organization, government and elections; and the disposition of the funds which were part of the settlement. The tribes have their own courts which have jurisdiction over minor crimes and civil disputes, minor juvenile matters, divorce and child custody cases. The tribes make their own hunting and fishing regulations for their lands, but there are some restrictions and they may be overruled by the State if they cause a negative effect on wildlife outside Indian territory. The tribes are also effectively subject to State taxes. And finally, the tribes gave up all future claims to land in Maine.

In return for these limits on their sovereignty, the three tribes received a settlement, funded by the federal government, of \$81,500,000. Of this almost \$55,000,000 was set aside for the purchase of 300,000 acres of land, the remainder going into trust funds. The Maine Indian Land Claims Settlement was the largest monetary settlement ever negotiated in such a case, and the first which required that land actually be returned to the status of Indian territory. While many tribal members saw the financial benefits of the Land Claims Settlement as securing the future of the tribes, others opposed relinquishing any of the aspects of sovereignty which had only recently been recognized, and pointed out that 300,000 acres of land was considerably less than the 12.5 million acres taken by the invalid 1794 treaty. Today, many Passamaquoddy and other Wabanaki people still question the compromises agreed to in the settlement.

Today, the two Passamaquoddy reservations are each governed by an elected governor, lieutenant governor and 6-person tribal council. When matters affect both reservations, a joint council meeting is called. As of 2005, the population of the two reservations was just under 3,500 people. The Passamaquoddy continue to send a non-voting representative to the Maine Legislature. Settlement money has been used to purchase land and for several successful business investments. There is a vibrant and growing tribal bilingual education program and excellent work is being done on the preservation of the Passamaquoddy language. Passamaquoddy craft people like Mary Gabriel (1909-2004) and her daughters Sylvia (1929-2003) and Clare received national recognition for their work.

Moving into the 21st century, there are still difficult issues to be dealt with, like the appropriate direction of economic development on tribal lands, and how to protect the health of the waters of their rivers and lakes and of Passamaquoddy Bay. There is always the tension of working on these and other issues within the State constraints on Passamaquoddy sovereignty. But what is clear is that the Passamaquoddy have maintained their identity as a people and nurtured their traditional culture. The resiliency of the Passamaquoddy will enable them to work through the complicated issues confronting them and to move forward as a sovereign people.

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Task Force on Tribal-State Relations. 1997. “At Loggerheads—the State of Maine and the Wabanaki.” Maine Rural Development Council, The University of Maine Cooperative Extension Service, Orono, ME. <<http://mrdc.umext.maine.edu/archive/wabanaki/loggerheads.htm>>

ADDITIONAL RESOURCES

Text Resources

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Internet Resources

Abbe Museum. From Present to Past: Wabanaki Timeline. <<http://abbemuseum.org/timeline.html>>

Brooks, Linda. Passamaquoddy Origins. <<http://www.geocities.com/CapitolHill/9118/pass.htm>> ***[This will get you to a series of excellent articles by Laura Brooks, a Passamaquoddy woman, on Passamaquoddy history and culture.]***

Maine Public Broadcasting. “A Timeline of Native American Culture.” <http://www.mpbn.net/homestom/timelines/natamtimeline.html> <<http://www.mpbn.net/homestom/timelines/natamtimeline.html>> ***[This is a good, if very general, outline of events important to Native American history.]***

The Passamaquoddy Tribe of Maine, Indian Township Tribal Government. <<http://www.peopleofthedawn.com>>. ***[Click on “History” for a good brief overview of Passamaquoddy history, and then on the “Maine Indian Land Claims Settlement” for a wealth of information (much of which is also available in *The Wabanakis of Maine and the Maritimes*).]***

Pleasant Point, Passamaquoddy Tribal Government Web Site. <<http://www.wabanaki.com>>

LESSON 9: Talking Politics

OBJECTIVE:

- To understand the importance of selected cultural ideas and historical events in Passamaquoddy and Maine history.

ALIGNMENT WITH MAINE STATE LEARNING RESULTS:

HISTORY:

Historical Inquiry, Analysis, and Interpretation

1. Formulate historical questions based on examination of primary and secondary sources including documents, eyewitness accounts, letters and diaries, artifacts, real or simulated historical sites, charts, graphs, diagrams and written texts.

OVERVIEW:

Students will study two historic speeches given by Passamaquoddy politicians in 1887 and 2002. Using a T-chart, students will compare and contrast the central ideas, themes and tones of the speeches.



TIME REQUIRED: 1 hour

MATERIALS:

- Audio CD of recording of the *2002 Speech Made by Governor Doyle* and the *1887 Speech Made by Lewis Mitchell*
- CD Player(s)
- *2002 Speech Made by Governor Doyle* reproducible worksheet
- *1887 Speech Made by Lewis Mitchell* reproducible worksheet
- *Sample T Chart* for teacher use
- *Major Points* for teacher use
- Pencils
- Large Writing Surface (chalkboard, whiteboard, or butcher paper)

VOCABULARY

Sovereignty

Having supreme power; freedom from external control; self-governing.

Treaty

A contract in writing between two or more political authorities (as states of sovereigns) formally signed by representatives duly authorized and usually ratified by the lawmaking authority of the state.

PREPARATION:

1. *2002 Speech Made by Governor Doyle*: Make three or four copies to distribute as needed.
2. *1887 Speech Made by Lewis Mitchell*: Make three or four copies to distribute as needed.
3. Get CD player.

4. Copy the enclosed sample T chart onto the board. You may want to use keywords like “treaty rights” and “tone” instead of the whole question.
5. Governor Doyle’s speech is longer than Lewis Mitchell’s. After listening to it once, you may want to pause the speech after 5 minutes (about half-way through) instead of playing it in its entirety three and four times.
6. First, play both speeches for the whole class. Then, divide the class into two groups to each focus on one of the speeches. If you have access to two listening spaces and two CD players, both groups may listen to and work on their speeches at the same time. If not, you may need to start a second group after the first is done.

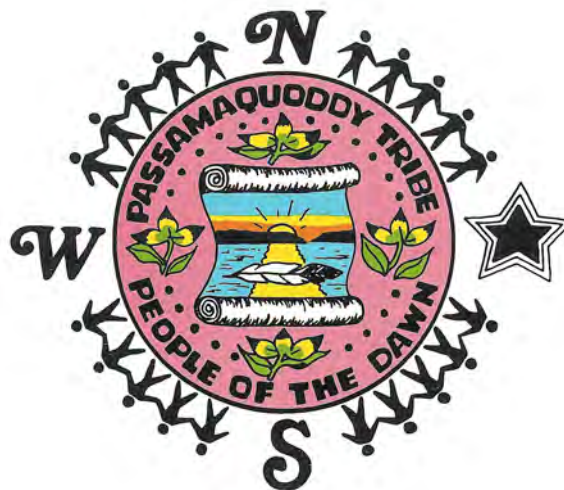
INTRODUCTION:

Lewis Mitchell (1847-1930) was a Tribal Representative to the Maine State Legislature. In 1887, he delivered what many Passamaquoddy historians say was the most emotional and stirring speech ever recorded. In the book Passamaquoddy at the Turn of the Century, 1890-1920 (2002), author and Passamaquoddy historian Donald Soctomah says this about the speech:

This [speech] created an awareness of the Passamaquoddy. For his protection of Tribal rights, Lewis Mitchell was considered a militant, but to the Tribe he symbolized the hope for survival of future generations. He fought for his rights from the courts of Maine to the Federal government. His life was symbolic of the [Passamaquoddy peoples’] cultural struggle during this period of time, but this struggle was not his alone; it was being experienced by all tribal members each and every day.

Governor Richard Doyle delivered his speech at the March 11, 2002 State of the Tribes Address before the Maine State Legislature. The Passamaquoddy Tribe and the Penobscot Nation have each sent a representative to the Maine House since Maine became a state in 1820, although tribal representatives were not allowed to sit in the House chamber from 1941 to 1975. Despite the 182-year history of representation, tribal leaders had never addressed a joint session.

In this activity, students will study two important historical speeches given by Passamaquoddy politicians Lewis Mitchell and Governor Richard Doyle. Together, students will compare and contrast the ideas, themes and tones of the speeches using a T-chart



PROCEDURE:

1. Introduce the speeches.
2. Explain that the whole class will listen to the speeches read by two non-Native actors. (These are not recordings of the actual speeches.) Then, half of the class will focus on Lewis Mitchell's 1887 speech and the other half focus on Governor Doyle's 2002 speech. Each group will take notes on important ideas in the speeches, then come back together as a class to discuss and compare the speeches using a T chart.
3. Go over the questions on the T chart with the class and define any unfamiliar words or concepts to your students. Remind students that while listening to the speeches they should keep in mind the questions on the T chart.
4. Divide students into two groups for listening to the speeches. Then, divide each group again into smaller groups (4 or 5 students). This will help with small group discussion.
5. Play Lewis Mitchell's 1887 speech for the Lewis Mitchell groups. Tell students you will play the speech a few times.
6. Once students have listened to the speech again, hand out a copy of the speech to any student who would like to read along as you play it again.
7. Play the speech again and ask students to make notes about important points. Remind students of the questions on the T chart and to refer to the text copies of the speech as needed.
8. Repeat the same steps for the group listening to Governor Doyle's speech.

WRAP UP:

1. Once both groups have finished, come together for a class discussion. Make sure students bring their notes. If needed, play both speeches one more time for the entire class.
2. Fill out the T chart together as a class. Discuss each idea for comparison and encourage students to use their notes. Use the teacher worksheet *Major Points* to help guide your discussion.
3. You may or may not want to include on the T chart personal responses to the speech. If you do not want to include personal responses on the T chart, you should still use them to spark student discussion.
4. Once you've finished the T Chart, ask students the following questions:
 - a) Lewis Mitchell and Governor Doyle both talked about the importance of hunting and fishing rights and/or the rights to clean water. Why are these rights so important to the Passamaquoddy people?

Without land, Passamaquoddy people could not hunt or fish for themselves, so they could not provide for themselves. Today, polluted water makes it unsafe for Passamaquoddy people to eat the fish they catch, swim in their river or harvest traditional plants.

- b) Why do you think Lewis Mitchell referred to the Passamaquoddy role in the Revolutionary War?
- c) Why did Governor Doyle speak about Passamaquoddy people who served in the military during recent wars?

TIMELINE CONNECTIONS: Add the following important dates to the timeline of Passamaquoddy history:

- 1794 Treaty between the Passamaquoddy and Massachusetts Establishes Passamaquoddy Reservation
- 1887 Lewis Mitchell Gives Speech Before the Maine State Legislature
- 1924 Native Americans Are Declared United States Citizens
- 1954 Wabanakis Receive Right to Vote in Federal Election
- 1967 Wabanakis Receive Right to Vote in Maine State Election
- 1974 Passamaquoddy Tribe Receives Federal Recognition
- 2002 Governor Doyle Gives State of Tribes Address

EXTENSIONS OR OTHER ACTIVITIES:

“Thinking about Treaties,” page B-99, [The Wabanakis of Maine and the Maritimes](#).

Visit the Passamaquoddy Tribe website: <http://www.wabanaki.com> to learn more about tribal government today, including tribal law and tribal council. Look at a frequently asked questions page about treaties: mrc.uccb.ns.ca/treaties.html

SPEECH MADE BY GOVERNOR DOYLE BEFORE MAINE STATE LEGISLATURE, March 2002

“The State of the Tribes Address”

Honorable Rick Doyle, Governor, Passamaquoddy Tribe at Pleasant Point

Good Morning, I bring greetings from Sipayik.

I had two choices this morning, my war club or my peace pipe, but I am here to make peace. Thank you for inviting me here today. My name is Rick Doyle, my traditional title is Sakom, but I am now called Governor of the Passamaquoddy Tribe at Pleasant Point. The Passamaquoddy are proud members of the Wabanaki people. I am honored to be the guest of the Maine Legislature. This is a historic occasion and a historic opportunity for the Passamaquoddy people and the people of Maine. My hope is that this is the beginning of a new era of cooperation, trust, and partnership as we move forward and look to the future. While our past has been colored by distrust, we are willing to walk forward, together in friendship to help raise the quality of life of my people and all the people of Maine. My people have lived in Maine and parts of Canada for more than 500 generations. We were once the most predominant people in this area living in harmony with Great Mother, receiving her bounty and protecting the watershed. We lived off the mountains, the water, the woods, and the land. We were fishermen in the summer and hunters in the winter. Great Mother provided for us and we were there to nurture, protect, and preserve her bounty. We have a spiritual connection to the earth and have always viewed ourselves as caretakers of the land, river, and Great Mother.

We believe that everything in nature is interconnected, the water, the land, the people, the plants, and the animals. When we pick sweet grass, we do so blade by blade to honor the spirit of each blade. We then clean the sweet grass in the field so that the seeds may fall back into the field, where nature intended them to fall so that the field can continue.

It has always been so with our people. We harvest only what we need from the land. We view each animal and plant separately based on its environment and connection to nature and US. In turn, we look to the land and Great Mother for signs of danger and injury and work to protect her. In that way, all of creation can replenish itself.

From the beginning of European settlement, we held out the hand of friendship, first with the French, then the English, and finally with the American colonists. We assisted French explorers who sought our knowledge of the area as well as our help with their new settlements.

When the English arrived, we signed treaties with the understanding that we would share the land with them. We shared the land and Great Mother's bounty with the new colonists. When the new colonists arrived, we were there when they needed us.

In the hopes of protecting some of our land base, we signed a treaty with the Commonwealth and later with the State of Maine. The U.S. Congress never ratified these treaties. These treaties gave us title to several islands, a 23,000-acre township, and several smaller tracts of land, including 10 acres at Pleasant Point, which through our efforts was later increased. Despite the lack of federal protections, the tribe followed the tenets of this treaty even after the State of Maine was created in 1820.

Three years after the State of Maine was made a state, our people were given non-voting representation in the Maine Legislature. Through these representatives we were able to secure the establishment of the Passamaquoddy Trust Fund to finance emergency aid for the needy. The fund was financed from the proceeds of timber sales, grass, and power rights on our land. Such aid was desperately needed to help our people who were in dire straits. Despite being on the rail lines, our people were not allowed to take advantage of the situation and remained reliant on hunting, fishing, trapping, basket making, and other traditional arts. Interest from this fund was paid to the Indian Agents who were supposed to be looking out for our welfare. Instead, we were given the leftovers, thus beginning a long cycle of welfare dependency. Where was the State of Maine when we needed your help and protection? Again, we had been taken advantage of by those we trusted.

Later, in the 1960s, we discovered that part of our land was sold or leased without federal consent. This discovery set off a legal battle that resulted in federal recognition for the Passamaquoddy and Penobscot peoples and a claim by the tribes to nearly two-thirds of the State of Maine. Despite legal victory after legal victory, we sought compromise with the state. The future of Maine as a whole was at stake. Government functions, businesses, and people's lives were held in the balance as long as this court case was being pursued. The result of that compromise was the Maine Indian Settlement Act, under which we operate now.

Unfortunately, the Settlement Act has not achieved its goal. It is a failed experiment in my mind. We seek only to maintain and exercise our sovereignty to protect our way of life. The settlement gave us more authority over our internal matters and allowed us to keep our federal recognition. However, it also left open questions over jurisdiction. As called for in the Settlement Act, I would urge the Maine Tribal State Commission to review the Settlement Act and to suggest changes to help bring it into a new era and clarify the questions of jurisdiction that were left open.

These questions have led us to our current situation. We want to ensure that we have clean water. Plain and simple. The current court cases and arguments made by the paper companies are not about documents to us. It is about our right to clean water. It is about the health and safety of our people.

I am fighting for my people's right to continue our traditions and way of life without fear of poisons or toxins in our water. We want to continue to be able to fish, swim, canoe, sustain ourselves, and harvest our medicines. In sum, we ask that we be allowed to continue to practice our traditions and culture as we have for more than 500 generations. Polluters have been discharging toxins into the river that make the fish unsafe to eat, the water unsafe to swim in, and that threaten the very vitality of the river itself. It is my duty not only to my people, but also to Mother Earth to protect the river and the water. That is why we have fought so hard and vigorously on the issue of water quality. If I must be imprisoned to protect the river, than so be it. This is worth fighting for. Money and power are fleeting. Nature is forever. My people are forever. We will not back down. We will continue to fight for our right to clean water, no matter how long, and no matter what the cost.

We are encouraged by the Governor's offer of negotiations to find a way to solve this matter outside of court. It has always been my hope that we could settle the problems between the Passamaquoddy, the State, and the other parties involved through negotiation. However, we must make it clear that our main goal is the preservation of the bays, rivers, streams, lakes, and ponds in order to protect the health and safety of our people. We hope that these negotiations will open a new chapter in our relationship with the State of Maine: Despite the problems of the past, we seek cooperation and consensus. We see progress and a growing understanding of our concerns on this issue and others. Together, we can help to protect our State's natural resources and the lifeblood of our culture: the river and its watershed. Together, we can begin to build the foundations for a new relationship between the Passamaquoddy and the people of Maine.

From this debate, I see many opportunities for my people and the people of Maine. Our needs are many. Since the time the first Europeans came to our lands, we have become ever more dependent and less self-sufficient. What started as a desire for guns, powder, and iron has developed into the creation of a welfare state on tribal lands. We need to break this vicious cycle and develop new opportunities for Indian people here in the State. Ways that will help my people beat back disease, poor health, poverty and substance abuse. The list of social ills goes on and on.

In sum, we seek hope for a better and healthier tomorrow. Hope that there will be new jobs. Hope that our waters will be clean and healthy. Hope that our children can grow up free from abuse and the chains of dependency.

The new relationship may also lead to the development of other tribal resources. We are eager to work with our neighbors in Washington County to help spur economic development in the region. Whatever the relationship grows into, statewide or locally, it needs to help me and my people to break the cycle of dependency. We want to become self-sufficient. I believe that was part of the purpose behind the Settlement Act, to give tribes the means and self-determination to help ourselves.

Throughout history, the Passamaquoddy have been there when the people and the United States needed us. Our people fought in many wars for the United States to protect our country, our land, and our way of life. From the Revolutionary War to the present, my people have fought valiantly to protect our nation. This despite the fact we were not granted the right to vote in Maine until 1954. This is the first time in 182 years that tribal leaders have addressed the Maine Legislature. We have always taken great pride in fighting for our nation to preserve its liberty. My uncle, who recently passed to the next world, was a veteran of World War II, Korea, and Vietnam. I know personally the type of sacrifice that he and others like him from my tribe made to preserve this country of ours.

Even in today's conflicts, our presence is noticed. The U.S. Marines in Afghanistan, through a friend of the Tribes, have requested a Passamaquoddy flag to be flown by one of its pilots during a bombing mission against the Taliban and al Qaeda. Our tribe has a long history of fighting to protect this nation and its liberty. We are proud to provide this symbol to our fighting forces overseas and are always prepared to provide whatever assistance is necessary to protect this great nation of ours against all attacks.

We look forward to this opportunity for a new relationship with great expectations. We enter these negotiations with Governor King and the paper companies with the hope that our waters will be protected. We do this despite the challenges of the past. Whenever we were asked, we came willingly to the aid of the State. We ask for your assistance now. Help us to protect our waters. Help us to grow economically. Help us to protect our traditions and culture. And, most importantly, let's help each other to become better neighbors and partners.

SPEECH BY LEWIS MITCHELL BEFORE THE 63RD MAINE STATE LEGISLATURE, 1887 (excerpted)

Lewis Mitchell, Representative of the Passamaquoddy Tribe of Indians

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

Passamaquoddy Tribe can show you by a letter from Col. John Allan when he authorized the Passamaquoddy Indians to guard the coast from Machias to Passamaquoddy, and authorized them to seize the enemy's vessels. And according to his orders we can show you by the affidavit, Capt. Sopiell Socktoma, with fifty others of his tribe, captured an armed schooner in Passamaquoddy Bay, and they ran her to Machias and gave her up to Col. John Allan.

We know the Indians who served in that war are passed out of existence, but the Passamaquoddy Tribe helped the Americans in that war, and the tribe is still in existence. Now we bountily ask your attention to help us by letting the Legislature examine the papers and refer them to Congress, if they see fit.

In the treaties of 1725, 1794, and Governor Dummer's treaty of 1727, and in the laws of Massachusetts and Maine at their separation, we were guaranteed the right to hunt and fish forever.

In the year 1854 or 1857 some dishonest person or persons presented a petition to the Maine Legislature, asking the State to sell the Indians' land – Indians did not need it – so the Legislature passed a resolve, that a certain piece of land, situated in the Town of Perry, owned by the Indians, would be sold by public auction, on such day, at Perry (they must have arranged everything so they wouldn't bid against each other) and that land was sold for the small sum of \$500.00. The Indians opposed the sale of it. Now their firewood costs the Indians of Pleasant Point \$1,500.00 a year.

If that land had not been sold, the Indians would not suffer for want of firewood. Thousands of cords of cordwood have been cut, and wood is on it yet. The land cleared by the Indians was also sold. Now we claim again that this is not right. An Indian agent himself bought this land afterward and again when we lost the claim on the Islands the case Granger vs. Indians, we not only lost the claim, but \$2,500.00 out of the Indians in favor of Mr. Granger.

Just consider, today, how many rich men there are in Calais, in St. Stephen, Milltown, Machias, East Machias, Columbia, Cherryfield, and other lumbering towns. We see a good many of them worth thousands and even millions of dollars. We ask ourselves, how do they make most of their money? Answer is, they make it on lumber or timber once owned by the Passamaquoddy Indians.

How many of their privileges have been broken? How many of their lands have been taken from them by authority of the State? Now, we say to ourselves, these Indians ought to have everything they ask for. They deserve assistance. We are sent here to help the poor and defend their rights.

Now, this plainly shows us how much worse a people of five hundred and thirty souls are, stripped of their whole country, their privileges on which they depend for their living; all the land they claim to own now being only ten acres. If one or two men in this body were Indians, they would fight like braves for their rights.

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

Talking Politics

Sample T Chart for Teacher Use

Speech to the 63 rd Legislature, 1887 <i>Representative Lewis Mitchell</i>	Ideas for comparison	State of the Tribes Speech to the Legislature, 2002 <i>Governor Rick Doyle</i>
	What specific treaty rights are mentioned?	
	What events made the Passamaquoddy feel “ taken advantage of ”?	
	What does the speech say about cooperation, friendship and/or Passamaquoddy commitment to the US?	
	Which speech asks for “ sovereignty ” and which asks for “ assistance ”?	
	What is the tone of the speech?	
	What was the purpose or the “ big idea ” of the speech?	
	What is your personal response to the speech?	

MAJOR POINTS

FOR TEACHER USE:

Lewis Mitchell's Speech in 1887:

- In the past, there was cooperation and friendship between the Passamaquoddy and the United States. For example, the Passamaquoddy helped the United States in various wars.
- Treaties were signed to guarantee Passamaquoddy hunting and fishing rights forever.
- The Passamaquoddy were taken advantage of when the State of Maine sold off their land.
- The Passamaquoddy were not asking for sovereignty, but for “assistance”—to “help the poor and defend their rights.”

Governor Doyle's Speech in 2002:

- In the past, there was cooperation and friendship between the Passamaquoddy and the United States. For example, the Passamaquoddy helped the United States in various wars.
- Treaties were signed to protect the Passamaquoddy land base.
- The Passamaquoddy were taken advantage of when proceeds from tribal land went to Indian agents and not to the Passamaquoddy people.
- The Passamaquoddy seek sovereignty and protection of their way of life.
- Passamaquoddy people want a guarantee of water quality. Their rivers and watershed should be clean.

Passamaquoddy Kit Teacher Evaluation

Please mail this evaluation to:
Acadia National Park
PO Box 177
Bar Harbor, ME 04609
Attn: Education

Name: _____

School: _____

We value and encourage your feedback. Please take a moment to fill out this brief questionnaire and mail it to the park. If you prefer, you can include your feedback in an e-mail to acad_education_office@nps.gov.

Grade level of students who worked with the kit _____
Number of students who worked with the kit _____
Number of teachers who worked with kit _____
Number of schools in your district that worked with the kit _____

Rate the usefulness of the kit on a scale of 1 to 5. Circle the number that best describes your experience.

1	2	3	4	5
not at all useful	somewhat useful	useful	very useful	key to successful study

How did this kit fit into your classroom teaching and learning?

What did you like about this kit?

What would you change about this kit?

Would you recommend this kit to others? Why or why not?

Other comments: