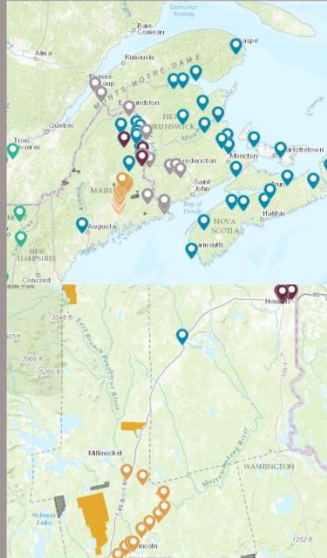




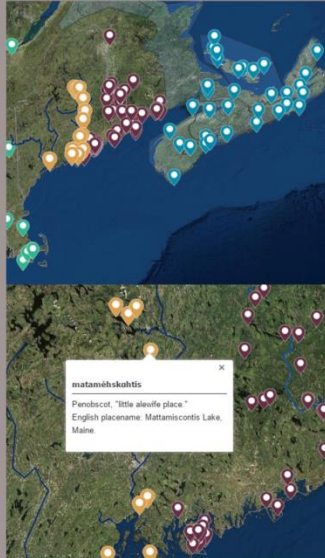
Places of the Dawnland



CHANGES IN THE DAWNLAND



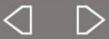
WABANAKI TODAY



LANGUAGE & LANDSCAPES



STORIES OF THE DAWNLAND



Changes in the Dawnland

Wabanaki Today

Language & Landscapes

Stories of the Dawnland

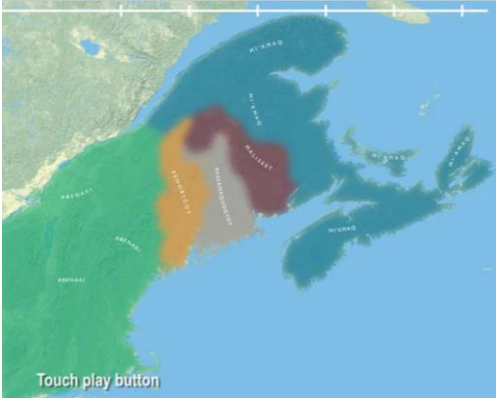


Changes in the Dawnland

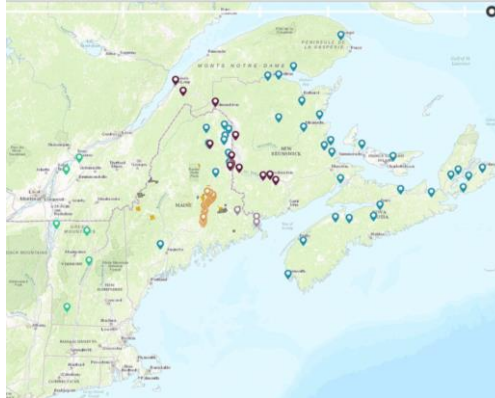
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Tap the play button to animate the map.

Beginning of animation:



End of animation:



For thousands of generations, Wabanaki people have lived across what is now northern New England, the Canadian Maritimes, and Quebec. The arrival of Europeans more than 500 years ago began a process of dramatic and destructive loss that continues today.

Much of the Wabanaki homeland was taken through a series of treaties, negotiated between various Wabanaki groups and the French, English, Massachusetts, Maine, and United States governments. Wabanaki and non-Native signatories often had very different ideas and interpretations of what they had agreed to.

Wabanaki communities today are working to protect what remains, and to assert their sovereign rights in their homeland, for future generations.

For photos and information about Wabanaki communities today, tap here:
WABANAKI TODAY

Wabanaki Today

Web URL: <http://arcg.is/1OGLJ7O>

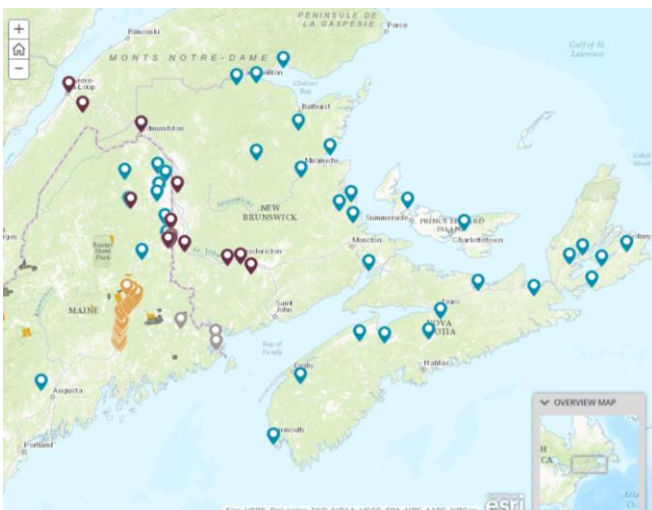
The Wabanaki Nations – Abenaki, Maliseet, Mi'kmaq, Passamaquoddy, and Penobscot – are thriving and growing in Maine and beyond.

We invite you to visit, at least virtually, the many contemporary Wabanaki communities across Ckuwaponahkik, “the land of the dawn.”

- **Click on a community name on a TAB above** to learn more about the people and places of the Penobscot, Passamaquoddy, Mi'kmaq, Maliseet, and Abenaki Nations.
- **Tap on the map markers** to see details about tribal communities and land holdings.



Photos courtesy of (clockwise from top left) Grace Jia, Bangor Daily News, Abbe Museum, and Donald Soctomah



Tribal lands include reservations and reserves where many members live and work, and where tribal governments serve their communities. The tribes also hold lands that are used for subsistence hunting, fishing, and gathering. Other lands are held for traditional and spiritual use, while others provide habitat or other resources for wildlife.

Reservation, Trust, and Fee Lands

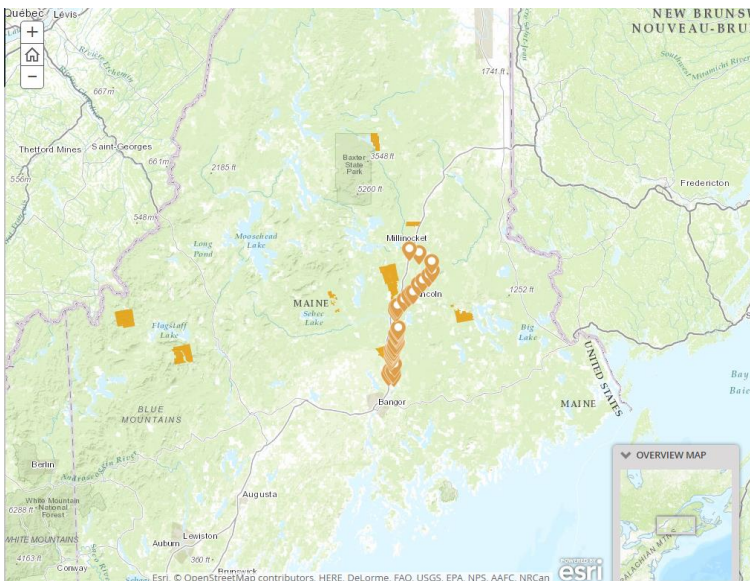
Tribally-owned land in Maine falls under three different categories:

- Reservation lands are lands reserved under treaties for the tribes, along with some lands added later, which are held in trust for the tribe by the U.S. government. These lands cannot be sold, and do not fall under the jurisdiction of the state. The Passamaquoddy Tribe and Penobscot Nation have reservation lands.
- Trust lands are lands acquired by the tribes outside the area of their reservation, but also held in trust by the federal government, with the legal protections and limitations of that trust status. All four tribes have non-reservation trust lands.
- Fee lands are lands acquired by the tribes that are held under the relevant laws of the state, the same as would apply to any private landowner. All four tribes have fee lands.

Special thanks to the photographers who generously shared their work here:

- Blake Gumprecht, associate professor of geography at the University of New Hampshire. He is studying Maine's Indian groups as part of his research for a book *The Peopling of New England*.
- Stephanie Francis-Soctomah, Passamaquoddy.
- Donald Soctomah, Passamaquoddy.
- Leslie Bowman, artist, freelance photographer, and journalist, www.bowmanstudio.net.

Penobscot Nation





Indian Island. Photo by Blake Gumprecht.

Tribal headquarters are located at Indian Island, or *alənapə mənəhan*, which translates as “the Indian people’s island.”



Indian Island. Photo by Bridget Besaw, Penobscot River Restoration Trust.

The name *pənawəhpskek* or ‘where the rocks widen out’ refers to a specific location just downriver from Indian Island, but an English version of this, Penobscot, has been used to refer to the entire river and its people since the arrival of Europeans.



Penobscot River, photo courtesy of Maine Public Broadcasting Network.

The Penobscot Nation owns a total of about 120,000 acres of land in Maine: their reservation centered on almost 200 islands in the Penobscot River, and trust lands and fee lands around the state.



Reconstructed traditional Penobscot wigwams on the Penobscot River. Photo by Blake Gumprecht.

There are 2,367 enrolled members of the Penobscot Nation (2010 census).

- 450 tribal members live on the reservation
- 1,917 tribal members live off the reservation
- 518 live outside of Maine



Rabbit Dance, Indian Island. Photo by Chris Sockalexis.

Penobscot Nation tribal government consists of an elected tribal chief, vice chief, twelve-member tribal council, and representative to the Maine Legislature.



Students enter the Penobscot Nation Community Center after school on Indian Island. Brian Feulner, Bangor Daily News photo.

The Penobscot Nation provides a wide range of services to tribal members, including health services, social services, natural resources, hunting and fishing, land and housing, education, historic and cultural preservation, economic development, and public safety.



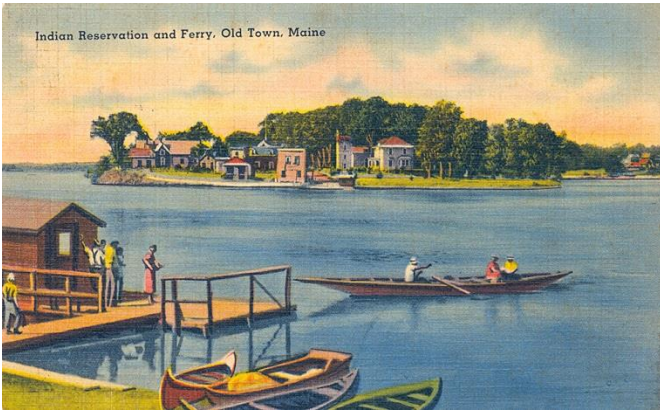
Indian Island School. Photo by Blake Gumprecht.

Penobscot children attend the Indian Island School for pre-Kindergarten through eighth grade. They attend off-reservation public and private schools for high school.



St. Anne's Church, circa 1909.

St. Anne's Catholic Church on Indian Island is the oldest continuous site of Catholic worship in New England, and the current church building is the third oldest Catholic Church in Maine.



Indian Island ferry, circa 1940.

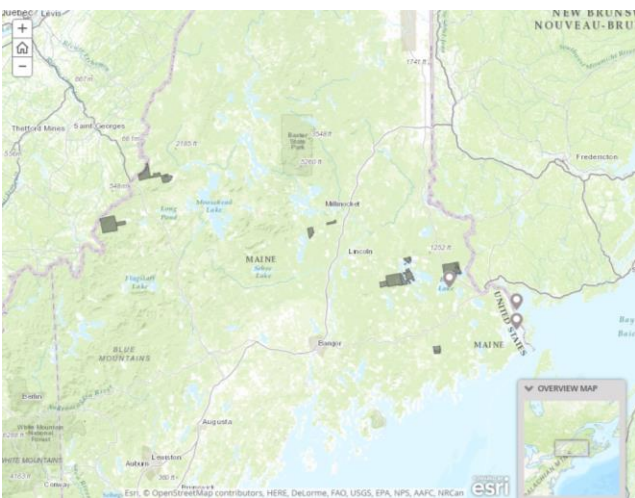
The first bridge to Indian Island was built in 1950. Before then, travel between the island and Old Town was by canoe or the 16-passenger wooden bateau ferry.



Penobscot singers, round dance, Indian Island. Photo by Chris Sockalexis.

A visit to Indian Island can start with the Penobscot Nation Museum or Princess Wahtahwaso's Teepee Family Museum.

Passamaquoddy Nation



The Passamaquoddy Tribe has two reservations in Maine with separate tribal administrations, but some shared governance and services.



Annual canoe journey between Motaikomikuk and Sipayik. Photo by Stephanie Francis-Soctomah.

The Joint Tribal Council consists of two chiefs, two vice chiefs and twelve council members. The position of representative to the Maine Legislature alternates between the two communities.



Passamaquoddy students visit petroglyphs created by their ancestors. Photo by Leslie Bowman.

A total of 3,369 tribal members are listed on the tribal census rolls with 1,364 on the Indian Township census and 2,005 listed on Pleasant Point census.



Sipayik. Photo by Blake Gumprecht.

The tribe has about 117,841 acres of trust lands. The reservation at Motahkomikuk makes up 43.4 square miles and the reservation at Sipayik consists of 212 acres.



Annual Indian Day Celebration at Motahkomikuk. Photo by Donald Soctomah.

The Passamaquoddy Tribe provides a wide range of services to tribal members, including health services, social services, natural resources, hunting and fishing, land and housing, education, historic and cultural preservation, economic development, and public safety.



Tribal housing at Pleasant Point. Photo by Blake Gumprecht.

A third Passamaquoddy community, the Schoodic Band of the Passamaquoddy Nation, is located across Passamaquoddy Bay at Qonasqamkuk (Saint Andrews, New Brunswick). The Schoodic Band is currently seeking federal recognition and to have their treaty rights honored by Canada.

Passamaquoddy Tribe at Motahkomikuk (Indian Township)

Tribal headquarters are located at Motahkomikuk (Indian Township), along the St. Croix River watershed.



Motahkomikuk. Photo by Blake Gumprecht.

The tribal government at Motahkomikuk includes an elected chief, vice chief, and six-member tribal council.



Indian Township tribal administration building. Photo by Blake Gumprecht.

Children at Motahkomikuk attend the Indian Township School for kindergarten through eighth grade, and attend private and public high schools off the reservation.



Indian Township school. Photo by Blake Gumprecht.

The Indian Township Reservation is the largest reservation in the state of Maine.



Lewey Lake at Motahkomikuk. Photo by Stephanie Francis-Soctomah.

Motahkomikuk consists of two neighborhoods– Peter Dana Point is located at Big Lake, and Indian Township overlooks Lewey Lake.



Indian Township childcare center. Photo by Blake Gumprecht.

The Treaty of 1794 between the tribe and Commonwealth of Massachusetts established the Indian Township Reservation.



Annual Indian Day Celebration at Motahkomikuk. Photo by Donald Soctomah.

A visit to Motahkomikuk can start at the Passamaquoddy Tribal Museum. The public is also welcome at Indian Township's Annual Indian Day Celebration Weekend in July.

Passamaquoddy Tribe at Sipayik (Pleasant Point)

Tribal headquarters are located at Sipayik (Pleasant Point), a peninsula reaching out into the Atlantic Ocean at Passamaquoddy Bay.



Sipayik, Maine photo by Ken Gallager.

The tribal government at Sipayik includes an elected chief, vice chief, and six-member tribal council.



Traditional tribal inauguration at Sipayik, 2015. Photo by Leslie Bowman.

Children at Sipayik attend the Beatrice Rafferty School for kindergarten through eighth grade, and attend private and public high schools off the reservation.



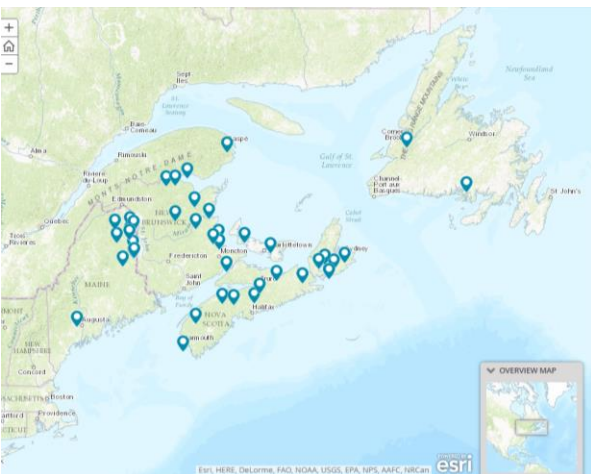
Pleasant Point village from the air, circa 1959.

A visit to Sipayik can start at the Waponahki Museum. The public is also welcome at the Sipayik Indian Day Celebration, held annually in August.



Sipayik. Photo by Thom Willey.

Aroostook Band of Micmacs & Mi'kmaq First Nations



Tribal headquarters for the Aroostook Band of Micmacs are located in Presque Isle, Maine.



Tribal headquarters, Presque Isle. Photo by Blake Gumprecht.

The Aroostook Band does not have a reservation, but they do have 1,343 acres of trust and fee lands. This includes farm land being used to raise fresh produce for the community.



Aroostook Band of Micmacs farmland. Photo by Blake Gumprecht.

Tribal government includes a Tribal Chief, Vice-Chief, and seven-member tribal council.

Tribal enrollment is currently about 1,240.



Tribal health center, Presque Isle. Photo by Blake Gumprecht.

The Aroostook Band of Micmacs provides a wide range of services to tribal members, including health services, social services, environmental protection, land and housing, education, historic and cultural preservation, and economic development.



Tribal housing, Presque Isle. Photo by Blake Gumprecht.

Micmac children in Maine attend public and private schools around their community in northern Maine; they do not have a tribal school.



Mishun Morey, 9, of the Aroostook Band of Micmacs works at the Micmac Farmers Market. Bangor Daily News photo, Julia Bayly.

The Aroostook Band of Micmacs is part of the Mi'kmaq Nation, which includes thirty bands in Maine and eastern Canada.



The Annual Mawiomi of Tribes. Photo by Gary Smith.

Members of the Aroostook Band have free border-crossing rights guaranteed under the Jay Treaty of 1794.

The Annual Mawiomi of Tribes, held every August in Caribou, Maine, is a great opportunity to learn more about the Mi'kmaq.



Micmac Farms. Photo by Blake Gumprecht.

There are many more Mi'kmaq First Nation communities across eastern Canada:

Nova Scotia

- Acadia First Nation
- Annapolis Valley First Nation
- Bear River First Nation
- Eskasoni First Nation
- Glooscap First Nation
- Membertou First Nation

Millbrook First Nation
Paq'tnkek First Nation
Pictou Landing First Nation
Potlotek First Nation
Sipekne'katik First Nation
Wagmatcook First Nation
Waycobah First Nation

New Brunswick

Buctouche First Nation
Eel Ground First Nation
Eel River Bar First Nation
Elsipogtog First Nation
Esgenoopetitj First Nation
Fort Folly First Nation
Indian Island First Nation
Metepenagiag First Nation
Pabineau First Nation

Newfoundland

Miawpukek First Nation
Qalipu First Nation Band

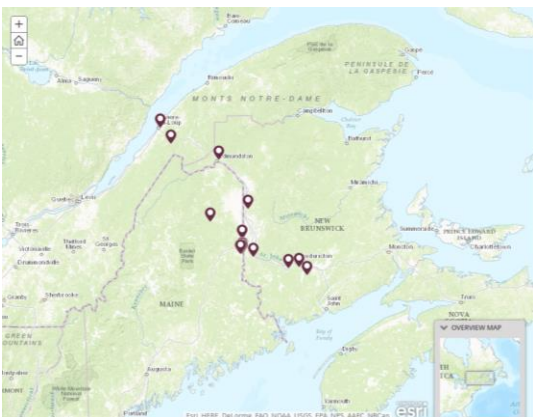
Prince Edward Island

Abegweit First Nation
Lennox Island First Nation

Quebec

Gesgapegiag First Nation
Gespeg First Nation
Listuguj First Nation

Houlton Band of Maliseet Indians & Maliseet First Nations



The tribal headquarter of the Houlton Band of Maliseet Indians, or Metaksonikewiyik (People of the Meduxnekeag), is located in Houlton, Maine.



Tribal headquarters, Houlton. Photo courtesy of the Houlton Band of Maliseet Indians.

While the Houlton Band does not have a reservation, they do own 1,240 acres trust and fee lands.



Maliseet Athletic Field and Maliseet Riverside Village. Courtesy of the Houlton Band of Maliseet Indians.

Much of the Houlton Band's land borders the Meduxnekeag River. The Maliseets are river people who have traditionally been hunters and gatherers in the St. John River (Wolastoq) Watershed, of which the Meduxnekeag is a tributary.



The Meduxnekeag River. Photo courtesy of the Houlton Band of Maliseet Indians.

Tribal government consists of an elected tribal chief, six member tribal council, and representative to the Maine Legislature. The Band's current chief, Brenda Commander, is their first female chief, and she has held the position since 1997.



Maliseet Tobacco Free Playground. Courtesy of the Houlton Band of Maliseet Indians.

Houlton Band of Maliseet Indians membership currently stands at approximately 1,340.



Maliseet apartment housing. Courtesy of the Houlton Band of Maliseet Indians

Maliseet children in Maine attend public and private schools around their community in northern Maine; they do not have a tribal school.



Tribal youth walking nature trail as part of Skitkomiq Youth and Science Camp. Courtesy of the Houlton Band of Maliseet Indians.

The Houlton Band of Maliseet Indians is part of the Maliseet Nation which also has seven tribal communities based in Canada.



Natural Resources Specialist Matthew Edberg conducting winter track survey. Courtesy of the Houlton Band of Maliseet Indians.

The Maliseet are also party the Jay Treaty of 1794 which granted tribal members the right to travel freely between the United States and Canada.



High tunnel greenhouse raspberry crop. Courtesy of the Houlton Band of Maliseet Indians.

The Houlton Band of Maliseet Indians provides a wide range of services to tribal members, including health services, social services, natural resources, land and housing, education, historic and cultural preservation, and economic development.



Maliseet Health and Wellness Center. Courtesy of the Houlton Band of Maliseet Indians.

The annual Maliseet Recognition Day Celebration in September is a great time to visit the Houlton Band of Maliseet Indians.



Historic barn, home to Water Resources Lab. Courtesy of the Houlton Band of Maliseet Indians.

There are several more Maliseet First Nation communities in eastern Canada:

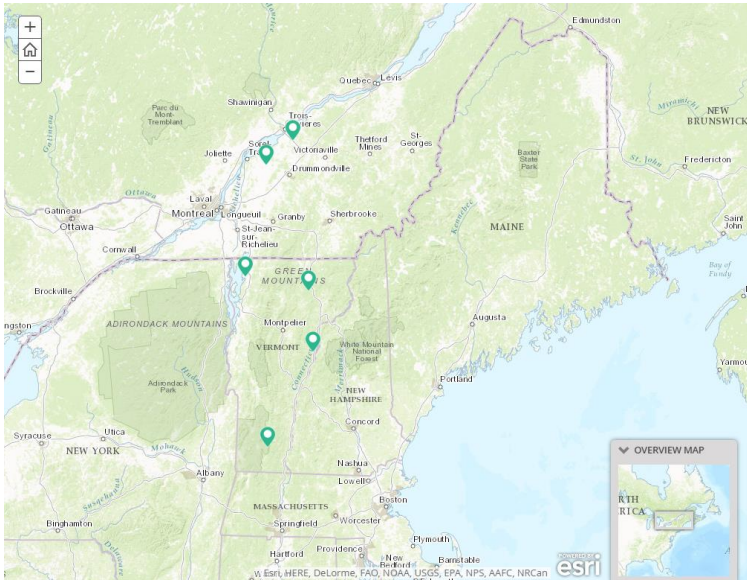
New Brunswick

Madawaska First Nation
Kingsclear First Nation
Oromocto First Nation
Saint Mary's First Nation
Tobique First Nation
Woodstock First Nation

Quebec

Première Nation Malécite de Viger

Abenaki Nation



The Abenaki are the original peoples of western and southern Maine, New Hampshire, Vermont, and Quebec, and are a part of the Wabanaki confederacy.



Dancers at the Odanak Pow-Wow. Photo by Andre Gill.

There are currently no state or federally recognized Abenaki communities in Maine or New Hampshire. There are several state-recognized bands in Vermont, and two Abenaki reserves in Quebec. It is believed that many of the Abenaki from Maine either moved to join bands in other places or became part of the wider community rather than maintaining distinct village or communities. Some were welcomed into the Penobscot Nation.



Wôlinak Abenaki First Nation. Photo by Benoit Pellerin.

Vermont

Abenaki Nation at Missisquoi (Swanton, VT)

Koasek Band of the Koas Abenaki Nation (Newbury, Vermont)

Elnu Abenaki Tribe (Jamaica, VT)

Nulhegan Abenaki Tribe (Barton, VT)

Quebec

Odanak Abenaki First Nation

Wôlinak Abenaki First Nation

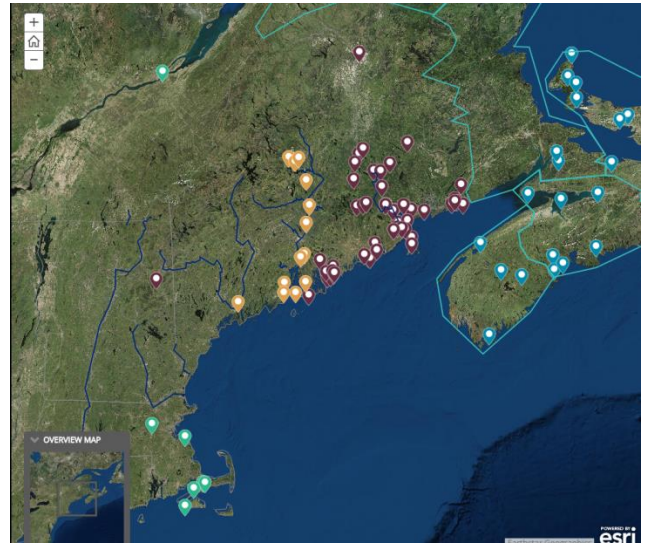
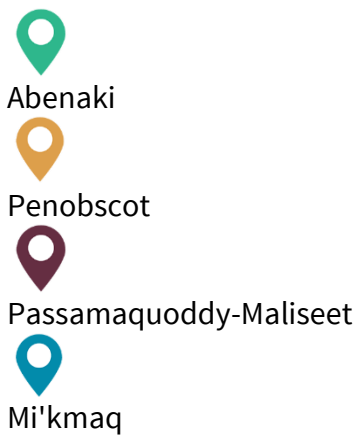
Languages and Landscapes

Wabanaki place names record generations of knowledge and a deep connection their homeland.

We invite you to travel across the landscape of Ckuwaponahkik, “the land of the dawn,” and explore it from a Wabanaki perspective.

- Tap a map marker to see the Abenaki, Passamaquoddy-Maliseet, Mi’kmaq, or Penobscot name for a place and learn more about the meaning of the name.
- Zoom out to go farther afield, swipe across the map, and zoom in when you see something interesting!

LANGUAGES LEGEND



The Wabanaki and their ancestors have been living in this place– the place where you are standing – Ckuwaponahkik, “the land of the dawn,” for thousands of generations.

They know the land around them as part of a universe of living beings, where humans are just one type of being. The land is their relation, and they know her deeply.

One path to better understanding the Wabanaki relationship to their homeland is through the words they use to describe the landscape:

In Wabanaki traditions, places are most often named either for their geological features or for important resources that could be found there. Other names are rooted deeply within traditional stories.

–George Neptune, Passamaquoddy, Abbe Museum Educator

Note that the bulk of the content in this section is in the map marker pop-ups, and is not included here. You can browse them at <http://arcg.is/20DWjwu>.

Stories of the Dawnland

Web URL: <http://arcg.is/1KvKGpo>

The Wabanaki have many stories, passed down from one generation to the next, about the landscape of Ckuwaponahkik. Some explain how rivers or islands or mountains were formed. Others tell of the connections between people, animals, and place, or explain the role of the land in Wabanaki history.

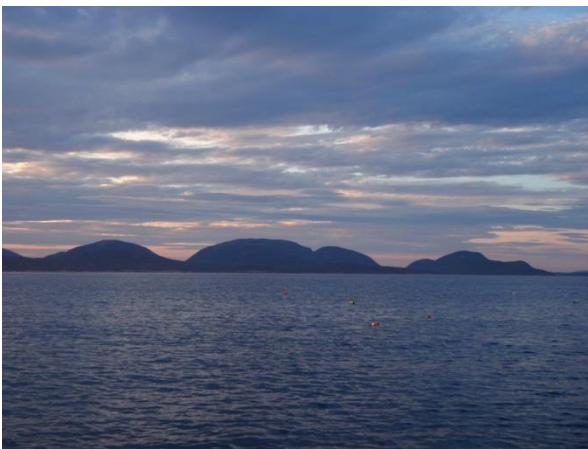
Here are a few of these stories. These written versions are adapted and abbreviated, providing just a glimpse of the full narratives. Their traditional, dynamic form can only be fully experienced when shared by a gifted Wabanaki storyteller.

- Start scrolling down to read the stories and to interact with the map



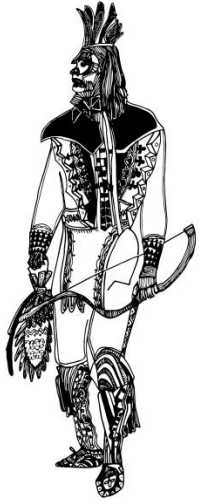
How Pukcinsqehs Tricked Koluskap into Creating the First Mosquitoes, a Passamaquoddy Story

This island is where Koluskap, the first man, finally caught Pukcinsqehs, the witch who loved him, after she kidnapped his family as revenge for not returning her affections.



Pesamkuk, Mt Desert Island, photo via Astra Haldeman

After a long chase involving many battles, Koluskap caught the witch by her hair and began to stomp on her. As he stomped, Pukcinsqehs laughed, enraging Koluskap. He began to stomp harder and faster.



Koluskap, by Gina Brooks, Maliseet.

Growing suspicious of the witch's maniacal cackling, Koluskap lifted his foot to discover that he had broken Pukcinsqehs into millions of tiny pieces.



Somes Sound, February 2016. Photo by Vittoria McIlhenny.

She swarmed around Koluskap's face, saying in millions of voices, "Thank you, Koluskap. Now I have the power to torture your children, the Wabanaki, forever."

Then, in a swirling, dark, buzzing cloud, Pukcinsqehs flew away from **Pesamkuk**— as the first mosquitoes and blackflies.

Map marker:

Pesamkuk

This is where Koluskap caught the witch Pukcinsqehs.

Passamaquoddy-Maliseet, translation uncertain; ending -amkuk denotes a "sandy place."

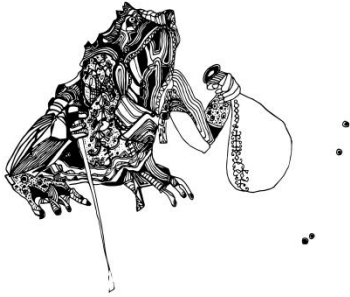
Similar Mi'kmaq word: samkuk, "a landing place [for canoes]."

English placename: Mount Desert Island

(Adapted from *Algonquin Legends*, by Charles G. Leland.)

Aglebe'm, the Monstrous Frog, a Maliseet Story

A long time ago, Aglebe'm, a monstrous frog, kept back all the water in the world so that the rivers stopped flowing and the lakes dried up and people everywhere began dying of thirst.



Aglebe'm, by Gina Brooks, Maliseet.

The people sent a messenger to Aglebe'm asking him to give the people water, but he refused. He gave the messenger only a small drink from the water in which he washed, not even enough to satisfy the thirst of one.

At last, a great man was sent to Aglebe'm to convince him to release the water for the people. Aglebe'm refused, saying that he needed it all to lie in. The messenger then cut down a tree so that it fell on the monster and killed him.



Wolastoq, photo courtesy of Imgur, <http://i.imgur.com/8d0FUOj>

The body of the tree became the **Wolastoq**, the branches became the tributaries of the river, and the leaves became the ponds at the head of these streams.

Map marker

Wolastoq

The river and its tributaries are the ancestral territory of the Maliseet, formed by the tree that killed Aglebe'm.

Passamaquoddy-Maliseet. "The Beautiful River."

English placename: St. John River, New Brunswick

The Wolastoq people (the Maliseet) now live along the river and its tributaries.

(Adapted from Dozay's *Koluskap of the Wabanaki*, told by Gabe Paul, in *Malecite Tales*, by Frank G. Speck.)

How Niskaminu made Glooscap, a Mi'kmaq Story

Long ago, on the great bold cliffs of **Ktitnuk** (Cape North), on the eastern side of the Cape, Niskaminu (our Great Spirit) made Glooscap out of the good red earth of Cape Breton and breathed on him until he lived.



Ktitnuk, photo by Anthony Fejes, via Wikimedia Commons

Map marker

Ktitnuk

This is where Niskaminu made Glooscap out of the good red earth of Cape Breton.

Mi'kmaq, translation uncertain.

English placename: Cape North, Cape Breton Island, Nova Scotia

Then, Niskaminu willed that Glooscap should wait on the lonely cliffs seventy times seven days until He came again. “Until I come, wait on the mountain,” Niskaminu told Glooscap.

Glooscap waited, lying on the cliffs as Niskaminu had made him, with his head toward the rising sun, his feet toward the setting sun, his arms flat on the earth and stretched toward the north and the south.

Then, at noonday, when the red cliffs were blue with hare bells, Niskaminu came again to Cape North, and from the dew that clings to the rocks, He made an old woman to care for Glooscap’s wigwam, “Noogumich, Grandmother,” Glooscap called her.

How Niskaminu made Glooscap, a Mi'kmaq Story - 2

Still Niskaminu willed that Glooscap should wait on the great bold bluff of Cape North until the noon of another day, when He came again to the mountain, and from the sea foam where it was white and thick at the foot of the cliffs, He made a little man to wait on Glooscap.

“Nataoa-nsem, my sister’s son, Little Martin,” Glooscap called him.



Kluskapewiktuk, photo courtesy of Road Trip Cape Breton Blog

When Niskaminu had made old Grandmother and Nataoa-nsem, my sister's son, Little Martin and the Mother of the Mi'kmaq, Glooscap left Cape North and went over the mountains until he came to **Kluskapewiktuk** (the Fairy Hole) on the lovely bay of St. Ann. There he pitched his wigwam and lived for many long winters.

Map marker

Kluskapewiktuk

According to oral histories, this is where Koluskap built his wikuwam, where he lived for many years.

Mi'kmaq, "Koluskap's place."

English placename: Fairy Hole, Cape Breton, Nova Scotia.

(Adapted from *Kluskap in Una'ma'ki: How Niscaminou made Glooscap*, by Dozay.)

Kəloskəpe and the First Moose Hunt, A Penobscot Story

Long ago, the people were starving. There was no food to be found. The chief at the time didn't know what to do. Then the earth shook, and suddenly kəloskəpe appeared and said, "I will help you."

Soon the people heard a rumbling sound, as though something was approaching. What they heard was a moose leaping to his feet. Kəloskəpe shouted and the earth rumbled again.



Mus, by Gina Brooks, Maliseet

Then the earth opened up and kəloskəpe stomped the moose out of the ground near a huge, steep mountain that we know as **ktātən**.

Map marker

ktātən

This is where kəloskəpe appeared to help the Penobscot find food before stomping the giant moose out of the ground.

Penobscot, "large mountain."

English placename: Mt. Katahdin, Maine.



Ktātən from Sandy Stream Pond, Baxter State Park, photo by Terri McLellan.

He saw the hole where the moose came out at **weči-moskisa mos**, then ran away.

Map marker

weči-moskisa mos

This is where the giant moose emerged from the ground before being pursued by kəloskəpe. Penobscot, "from where the moose had emerged."
English placename: Basin Ponds area, Millinocket, Maine.

Kəloskəpe thought, "Let him go precisely in the direction of my people. When this large beast reaches the proper place, there I will kill him."

So kəloskəpe went after the moose. At **mosatəpakam**, he found the people, who said to him, "Our village is in great danger from a giant magic moose. For fear of him, we can hardly go hunting. He has killed many of us."

Map marker

mosatəpakam

This is where kəloskəpe killed the cow moose, and where her body became a mountain. Penobscot, "moose head lake."
English placename: Moosehead Lake, Maine.

"I will search for him," said kəloskəpe, "and destroy him for you."



Mosatəpakam, photo by Chris Sockalexix.

When kəloskəpe found the cow moose, he killed her with a stone arrow. When she fell, her body turned to stone, the same kind of stone used to make the arrow.

Her body became the place we call **kkinəwahkamok**. Now we travel there to quarry stone from the moose's body.

Map marker

kkinəwahkamok

Here, the giant cow moose fell over after being hit by kəloskəpe's arrow, and turned into the stone that killed her.
Penobscot, "kkino's country," Passamaquoddy-Maliseet, kineyu, "it is sharp."
English placename: Mt. Kineo, Maine

Kəloskəpe also showed us that you can eat moose when he killed a cow moose.



Kkinəwahkamok, photo by Tkessler, via Wikimedia Commons.

The cow moose's calf took off and kəloskəpe ran after it.

The calf knocked over kəloskəpe's kettle at **kkókačo**.

Map marker

kkókačo

This is where kəloskəpe's kettle lands when the calf moose overturns it.

Penobscot, "kettle."

English placename: Little Spencer Mountain, Maine.



Kkókačo, photo courtesy of 1happyhiker.blogspot.com.

Kəloskəpe threw down his pack at **sabotowan**, and kept chasing the calf all the way to the bay.

Map marker

sabotowan

This is where kəloskəpe tosses his pack when pursuing the calf moose.

Penobscot, original spelling and pronunciation uncertain, translated as "end of the pack, where the strap is pulled together."

English placename: Big Spencer Mountain, Maine.



Sabotowan, photo courtesy of spindleshanksmaine.wordpress.com.

He was running in big snowshoes, and his dog ran after him. With each step, kəloskəpe formed the ground into hillocks.

When the calf got to the bay, it began swimming across. To get ahead of it, kəloskəpe lept and landed at **matəkəmæssək**.

Map marker

matəkəmæssək

This is where kəloskəpe landed when he jumped across the bay in pursuit of the calf moose. His snowshoe prints can still be seen in the rocks along the coast.

Penobscot, "at the old jagged snowshoe."

English placename: Dice Head, Castine, Maine.



Matəkəmæssək, photo by Karl Agre, M.D., via Flickr.

Kəloskəpe killed the calf at **etali-čihčik^wehsək**.

Map marker

etali-čihčik^wehsək

This is the spot where kəloskəpe butchers the calf moose in the story of the first moose hunt.
Penobscot, "very narrow carrying place."
English placename: Goose Falls, Cape Rosier, Maine.



Etali-čihčik^wehsək, photo by brennanjb, via www.panoramio.com.

He then threw the entrails to his dog who had swum over **topihtawəpek^wi-mə́nəhanok**.

Map marker

pihtawəpek^wi-mə́nəhanok

This is where kəloskəpe's dog went to help corner the calf moose, and where he received the entrails.
Penobscot, "at the island between two bodies of water."
English placename: Islesboro, Maine.



Pihtawəpek^wi-mə́nəhanok, photo courtesy of NOAA, via oceanservice.noaa.gov.

You can still see the white entrails in the cliff when you are paddling by, and the rock where he threw the liver is the color of liver. That's **how mósihkəčik** (moose's rump), **wəlakəsəyal**(entrails), **wəskʷan** (moose liver), and the snowshoe pattern in the rock at matəkəmæssək [see above for map marker] came to be.

mósihkəčik

After kəloskəpe killed him, this is where the calf moose's rump fell. It can still be seen as a rock formation in the landscape.

Penobscot, "the moose rump."

English placename: Cape Rosier, Maine.

wəlakəsəyal

Here, the calf moose's entrails can be seen as a stripe of quartzite that stretches across the bay. They also mark a safe portage to avoid rough waters.

Penobscot, "entrails."

English placename: Islesboro Narrows, Maine.

wəskʷan

This is where kəloskəpe discarded the calf's liver, still visible as a reddish brown rock just off the coast, a landmark to point travelers towards the moose's entrails.

Penobscot, "liver."

English placename: Thrumcap Ledge, Maine.



Mósihkəčik, photo by davensuze via www.panoramio.com.

(Adapted from *This Is How We Name Our Lands*, Penobscot Nation Cultural and Historic Preservation Department.)

Glooscap and His Dogs Pursue the Moose, a Mi'kmaq Story

In the spring, while Glooscap was out hunting with his dogs, a moose was startled and ran and his dogs pursued the moose to the land's end at **L'mu'juiktuk** (Cape d'Or, Nova Scotia).

Map marker

L'mu'juiktuk

Glooscap's dogs watched the moose escape across the water from this point of land, where they can still be seen in the rock formations.

Mi'kmaq, "place of the dogs."

English placename: Cape d'Or, Nova Scotia



The cliffs at L'mu'juiktuk, photo courtesy of www.visitingnovascotia.com.

There, the moose took to the water and struck boldly out to sea where the dogs, even with all their magic, could not pursue him.

But the dogs seated themselves on their haunches, raised their forepaws, pricked forward their ears, and howled loudly and piteously at the loss of their prey.

Glooscap arrived on the spot in time to witness the interesting spectacle. He stopped the moose and turned him into an island, **Maskusetkik**, which is known today as Isle Haut.

Map marker

Maskusetkik

According to Mi'kmaq oral histories, this island is the moose that escaped from Koluskap's dogs.

Mi'kmaq, translation uncertain.

English placename: Isle Haut, Nova Scotia



Maskusetkik seen from L'mu'juiktuk, photo courtesy of Photographer's Guide to Visiting Nova Scotia.

Changing the dogs into rocks, Glooscap left them there fixed in the same positions, where they can be seen this day, still watching the moose.

(Adapted from *Legends of the Micmac*, Silas T. Rand, and *The Language of This Land, Mi'kma'ki*, Francis and Sable.)

Koluskap's Fish, a Passamaquoddy-Maliseet Story

A long time ago when Koluskap was in the land of the Passamaquoddy people, he wanted to help the people survive.

When the people went hunting on the ocean, many came back with stories of a giant fish in the bay. The giant fish were chasing each other, killing everything in the area and turning the pure blue-green color of the ocean brown. It got so bad that hunters would not go out on the ocean.

The people called to Koluskap asking for his help. Koluskap got into his giant canoe and started catching the giant fish, shrinking them to the size they are today.

But there was one giant fish he could not catch. Koluskap stood on the highest peak along the bay to wait for the giant fish. This time he saw the fish and captured it with the help of Whale.

As punishment for its behavior, Koluskap cast a spell on the fish. It must swallow the waters of Passamaquoddy Bay twice a day, and not eat all the other fish. Koluskap allowed Whale to keep its large size as thanks for its help.

Today you can still see the bay being swallowed twice a day at **Nomestuns**, the whirlpool in the narrows between Deer Island and Eastport. Off in the distance the whales still watch, making sure that Koluskap's spell is being enforced.

Map marker

Nomestuns

This is where Koluskap cast the spell on a giant fish, who must now swallow Passamaquoddy Bay twice a day.

Passamaquoddy-Maliseet, "whirlpool." From nomehs, "fish," and 'tun, "mouth."

English placename: Old Sow Whirlpool, Maine

(Adapted from *Koluskap's Fish*, by Dozay.)

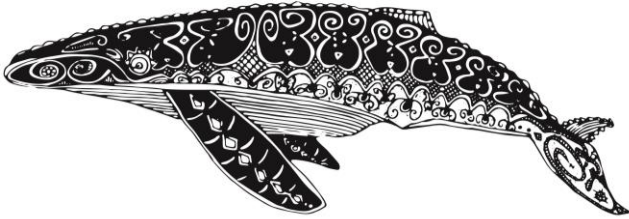


Nomestuns, photo courtesy of DocsHoliday, via cruisingwithdoc.blogspot.com.

Koluskap and Putep, a Passamaquoddy Story

During his pursuit of Pukcinsqehs, the witch who kidnapped his family, Koluskap enlisted the help of Putep, a young whale, to carry him across the ocean.

Before embarking, Putep made Koluskap promise that she would not be run ashore, and Koluskap agreed.



Putep, by Gina Brooks, Maliseet.

As they approached the opposite shore, the clams in the sand sang out to Putep, warning her that she was getting too close and would soon beach herself.

Putep asked Koluskap if this was true, and he lied, assuring her that they were still far from their destination. Not speaking the language of the clams, Koluskap was unaware that they had warned Putep. Eventually, the whale ran ashore, cursing Koluskap for lying to her.

To keep up his end of the agreement, Koluskap used his bow to push on Putep's forehead and send her back out to sea. As a sign that their agreement had been kept, Koluskap offered Putep his pipe, and she swam away, happily smoking the tobacco.

Putuwewiw is named after Putep, because it too blows water from its spout when the waves come in.

Map marker

Putuwewiw

Putuwewiw is named after Putep, because it blows water from its spout when waves come in. Passamaquoddy-Maliseet, "it blows water." From putuwe, "s/he blows; (whale) s/he spouts."
English placename: Thunder Hole, Mount Desert Island, Maine

(Adapted from *Algonquin Legends*, by Charles G. Leland.)

It is said that this story, which tells of one of the first treaties made in the Dawnland, is where Wabanaki people learned the tradition of sharing a pipe as a sign of an agreement.



Putuwewiw, photo by Debbie Miles.