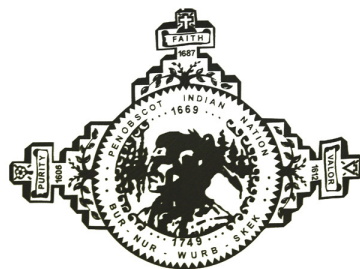
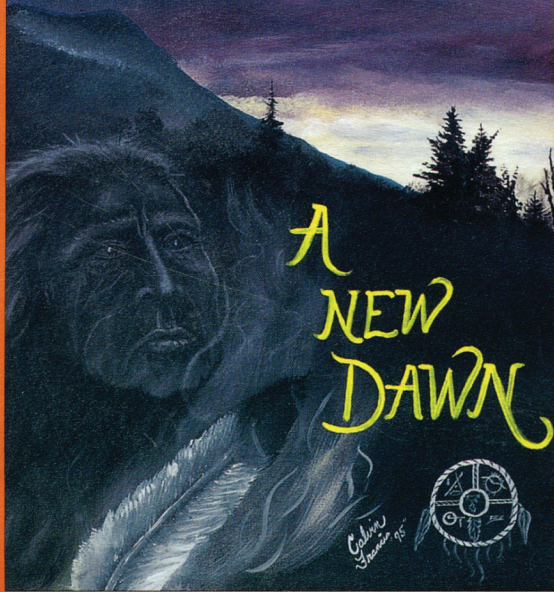


Penobscot Homeland Unit



Wabanaki



presented by the
Maine Indian
Tribal-State Commission

Wabanaki A New Dawn

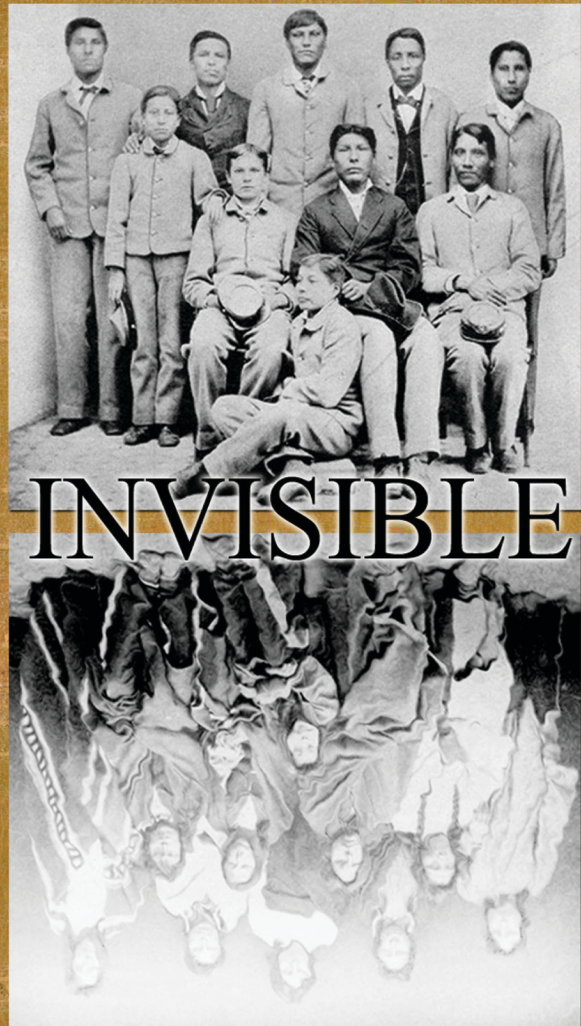
This film by the Maine Indian Tribal-State Commission was produced by Dennis Kostyk and David Westphal of Acadia FilmVideo (1995).

The film “shows the quest for cultural survival by today’s Wabanaki... the Maliseet, Micmac, Passamaquoddy, and Penobscot People.”

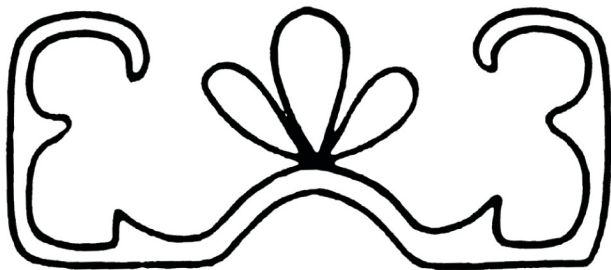
Invisible

This film was commissioned by the Episcopal Diocese of Maine and was produced by Gunnar Hansen, David Westphal, and James Eric Francis of Acadia Film-Video (2004).

“This film examines some of the history of the relations between the white and Indian communities in Maine.”



It is strongly recommended that the teachers using the Penobscot Nation Curriculum Packet view the films “Wabanaki A New Dawn” and “Invisible.” These films are included within the curriculum packet. High School teachers may also consider the films for their students. The teacher’s guide for Invisible is also included.



Penobscot Homeland

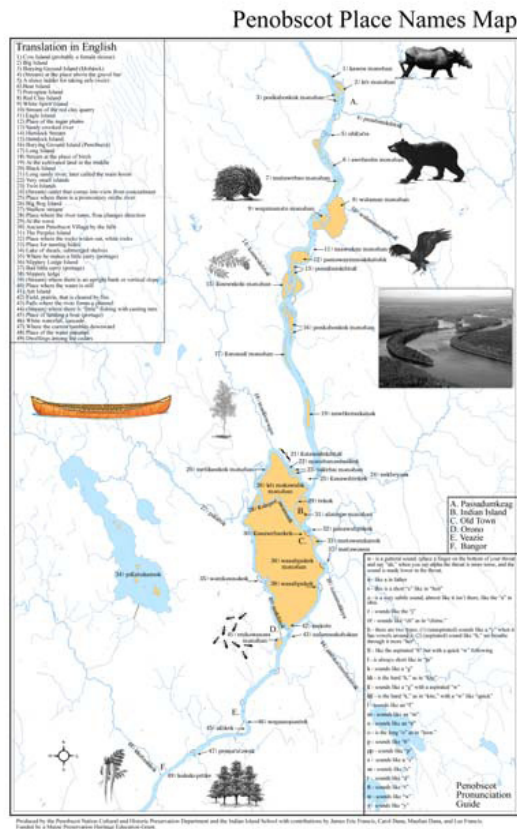
Introduction:

The Pilot Project for the unit took place at the Indian Island School in the Cultural Education Class. There are two resources that are essential for this unit:

1. Penobscot Nation's Cultural and Historic Preservation Department's "Penobscot Place Names Map." This map is included in this Curriculum Packet as a printable file (PDF), in print form (8 ½ x 11), and in sections in the Penobscot Landscape Book.
2. Wabanakis of Maine and the Maritimes.

This unit has three lessons:

1. Reaching Indian Island
2. Homeland I
3. Homeland II



Reaching alənəpe mənəhan (Indian Island)

By Lee Francis

Standards

- Social Studies – History
 - C – Historical Inquiry, Analysis, and Interpretation
 - Identify ethnic and cultural perspectives missing from a historical account and describe these points of view.
- Social Studies – Geography
 - A – Skills and Tools
 - 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.

Description

Students will have the opportunity to experience and better understand complex knowledge Penobscot people had of the environment prior to contact with European settlers. For this unit, students will become historians and gather information about Penobscot people and their detailed knowledge of this land for thousands of years. These historians will have opportunities to look at maps with place names labeled in Penobscot, learn more about Penobscot meanings, and navigate their way through the Penobscot River based on the language.

*This unit is designed to help deepen the understanding of the knowledge Penobscot people have of the land that is now known as Maine. The use of the Penobscot River required a complex understanding of the water and land before advancement of settlers and contemporary technology. The Penobscot people had that knowledge. Many written resources discredit the notion of Penobscot or Wabanaki people having this type of understanding. Having accurate and relevant information is vital in the attempt to educate children about the Penobscot people. This unit was created by Penobscot people and is appropriate for all classrooms.

Materials Needed

- Place names maps
- Paper
- Drawing or construction paper
- Highlighters
- Access to computer
- Materials to create birch bark canoe

Teacher Preparation

This map serves as an entrance into the past and offers the experience of how Penobscot people have viewed this land, what is now known as Maine, for thousands of years. Many villages were established along the Penobscot but for this lesson, we are focusing on one island Penobscot people used, (31)alənapə mənəhan, or Indian Island.

alənapə mənəhan means ‘the Indian people’s island’ and all places on the Penobscot River lead to this island. From Indian Island, one could very easily have the resources needed. (32)pərawahpskek or ‘where the rocks widen out’ would be used for good fishing. There are many smaller islands located between Indian Island and Marsh Island, (now mostly underwater) that served different purposes. Gut Island, which can still be seen when crossing the Indian Island Bridge, was a place to gut fish. Shad Island was a place for fishing. (26)kči məkəwahk mənəhan or ‘big bog island’, now known as Orson Island, was used for hunting. Birch needed for canoes, baskets, bowls, and utensils, was available at (18)maskesi-sipo, which means ‘place of birch’, and is now known as Birch Stream. Ash would also be found in or around streams. Spruce root, which is needed for canoes and baskets, is abundant on peninsulas such as (25)kəsəwihtək or where there is a promontory on the river, referred to as Ebers Point, which is the peninsula located just north of Indian Island. Also, from Indian Island, there are places one could sit and be able to see far up the river past Orson and Ebers Point. (24)səkheyəss or ‘outlet that comes into view from concealment’ can be seen from Indian Island. Cedar would also need to be collected for various reasons and there was a village at (49)kəkski-pitike or ‘dwellings among the cedars’, which could be reached by more than one route, which leads into this lesson.

Students will look at three different routes and Penobscot place names.

- (1) Traveling up the Penobscot, to arrive at Indian Island ((31)alənapə mənəhan – the Indian people’s island), one would encounter many areas of rough water beginning soon after passing the Kenduskeag (48)(kkətaskkihtek). Continuing up the Penobscot, you’ll see ‘where the current tumbles downward’ (47)(pənəčəčəwak), ‘place with sharp perpendicular banks’ (45)(ahkəkke), ‘white waterfall’ (46)(wəpanopəntek), and ‘where the river forms a channel’ (43)(naləmsəkəhəkan) which brings you to the point of the Penobscot branching out around either side of Marsh Island (36)(wasahpskek mənəhan – ‘slippery ledge island’).

- (1a) To continue around the west side of Marsh Island, one would encounter ‘he makes a little carry’ (35)(wənikəsisəkək) and then another set of falls presently referred to as Gilman Falls in Old Town. Soon after this set of falls, you would head for Indian

Island by traveling down between Marsh and Orson (26)(kčī məkəwahk mənəhan – ‘big bog island’) Islands until reaching Indian Island.

(1b) To continue around the east side of Marsh Island, one would encounter ‘slippery ledge’ (38)(wasahpskek), by the outlet of a stream where ‘there is an upright bank or vertical slope’ (39) (nəmatəkkihtək), ‘bad little carry’ (37)(mačəwəssis), and ‘where the rocks widen out’ (32)(pənawahpskek) before reaching Indian Island.

(2) To arrive at Indian Island by use of an alternate route, you would take the Kenduskeag ((48)kkətaskkihtek – ‘water parsnip place’) and continue until reaching inlets leading to ‘at the lake of shoals, submerged shelves’ ((34)piḱatəkamok) currently known as Pushaw Lake. You would portage (carry the canoe up and over) and then canoe up through Pushaw where you would be able to reach the Penobscot by using ‘shallow stream’ ((27)piḱihtəkə) currently known as Pushaw Stream. You would come in to the Penobscot right above Gilman Falls and would paddle between Marsh and Orson Islands to reach Indian Island.

By taking the second route, you could bypass rough waters and reach Indian Island with only having to portage once.

Lessons Steps/Procedures

1. Familiarize self with map, place names in language, and legend with translations.
2. As a class, create a web including students’ knowledge of Penobscot people and the Penobscot view of the environment. Save this web to compare with a second web created at the end of this unit.
3. Give letter to students informing them of their assignment as historians.
4. As a class, look at rubric and explain expectations of students.
5. Let students look at map and listen to their discussion, see what interests them.
6. Create an enlarged legend of the place names relative to this assignment and share with students. Hang legend in classroom near place names map.
7. Using the map, discuss the Penobscot River as it appears on the map. You might point out different place names that might sound familiar today, animal place

names, and descriptive place names without really concentrating on any one area. This is only a small portion of the river and as this lesson progresses, you will refine it even more to a smaller area.

8. Have students begin to record their findings as you travel up the Penobscot and around either side of (36)wasahpskek mnrhan. This will be used for their written essay.
9. After having looked at the river, start looking at the Penobscot River on the southern part of the map and begin a more concentrated look at the place names leading you to Indian Island. You will have to look at either side of (36)wasahpskek mənəhan or Marsh Island.
10. As you travel up the river, discuss the place names you come across and ask students how this might affect their travel. There are many different places with rougher waters, ask students what they might have to do when encountering this type of water (people would have to portage quite a few times going either route).
11. Assign their first scenario. Tell students they need to get a message to those on Indian Island and need to take the fastest route. Students may choose either side of Marsh Island as long as they can explain why they have chosen this route based on place names. Reasons for choosing a route might include difficulty with rough waters and having to portage. Either route is fine as long as they can support their choice.
12. Assign the second scenario. Tell them they've just left (49)kəkski-pitike and have a very small child and mother with them. They need to find an alternate route to Indian Island where they would only need to portage once. Safety is the major concern.
13. When students have discovered the alternate route through the (48)kkətaskkihtek (Kenduskeag), ask them to explain their findings based on place names.
14. Allow time for written essay.
15. Have materials ready and allow time for creation of maps.
16. Provide examples on how to teach a lesson to younger children. Perhaps create a checklist for students to use as a guide and post in classroom.
17. Allow time for students to practice teaching their lesson.

18. Schedule time for students to teach their lessons and assess their work.
19. To end this unit, meet as a class and create a second web of students' knowledge of Penobscot worldview and make comparisons with the first web created by class.
 - For those who want to attempt to exceed the standard and research birch bark canoes and make a model, you might assign as this work as homework or offer class time depending on grade level and time allotted to this lesson. *The Wabanakis of Maine & the Maritimes* is a good place to start. The main objective is for students to discover the complexity of birch bark canoes and make a clear connection to the Penobscot or Wabanaki people; Penobscot people had this knowledge generations ago and knew what materials to gather, how to accomplish this task, and the how important this item was to Penobscot life.
 - Another option is to allow students to work in pairs on the map and lesson for younger students while requiring a written essay from each student.

Time Needed

10+ class periods

Assessment

See attached rubric.

Resources

- James E. Francis, Tribal Historian, Cultural and Historic Preservation Department, Penobscot Nation, Indian Island, Maine
- Carol Dana, Penobscot Language Master, Cultural and Historic Preservation Department, Penobscot Nation, Indian Island, Maine
- Maulian Dana, Penobscot Language Student, Cultural and Historic Preservation Department, Penobscot Nation, Indian Island, Maine
- Eckstorm, Fannie Hardy. Indian Place Names of the Penobscot Valley and the Maine Coast. Published by the University of Maine at Orono Press; Orono, 1978.
- The Wabanakis of Maine & the Maritimes. Published by the Wabanaki Program of the American Friends Service Committee. 1989.
 - Time and Place Lesson Plans from B 45-52

REACHING INDIAN ISLAND

Grade Span: 5-8

	1	2	3	4
	attempted demonstration (does not meet standard)	partial demonstration (partially meets standards)	proficient demonstration (meets standard)	sophisticated demonstration (exceeds standards)

<p>Standard: Social Studies – History C – Historical Inquiry, Analysis, and Interpretation</p> <p>Indicator: Identify ethnic and cultural perspectives missing from an historical account and describe these points of view.</p>	<p>The student's work does not demonstrate an understanding of ethnic and cultural perspectives.</p> <p>Essay is incomplete, missing, or does not demonstrate understanding of importance of Penobscot knowledge of land.</p> <p>Student is not prepared to participate in teaching a lesson to younger students.</p>	<p>The student's work demonstrates some understanding of ethnic and cultural perspectives.</p> <p>Essay demonstrates some understanding of importance of Penobscot knowledge of land and/or may have some grammatical errors.</p> <p>Student is able to explain some information regarding travel route(s) through Penobscot meanings to younger students while teaching a lesson using student created work.</p>	<p>The student's work demonstrates an understanding of ethnic and cultural perspectives.</p> <p>Essay will include a detailed description of chosen travel route(s) using meanings of specific Penobscot place names based on assigned scenario.</p> <p>Student will be able to accurately explain travel route(s) through meanings of Penobscot words to younger students while teaching a lesson using student created work.</p>	<p>Meet all requirements for proficient demonstration. AND Research birch bark canoes and write a report including information and the connection to Penobscot people using place names from the place names map. Student will also construct a model of a birch bark canoe.</p> <p>Student will include this information, in addition to other student created work, in lesson for younger students.</p>
<p>Standard: Social Studies – Geography A – Skills and Tools</p> <p>Indicator: Visualize the globe and construct maps of the world and its sub-regions to identify patterns of human settlement, major physical features, and political</p>	<p>Map is missing. OR The map does not show an understanding of patterns of human settlement and major physical features.</p>	<p>Create a map with travel route(s) relevant to assigned scenario.</p> <p>The map shows some understanding of patterns of human settlement and major physical features and meets some of the following criteria: place names in the language as well as English translations, is neat, visually</p>	<p>Create a map with travel route(s) relevant to assigned scenario.</p> <p>The map shows an understanding of patterns of human settlement and major physical features and meets most of the following criteria: place names in the language as well as English translations, is neat, visually appealing, and</p>	<p>Meet requirements for proficient demonstration. AND Choose the route that presented the biggest challenge and explain why using information gathered from Penobscot place names.</p>

divisions.		appealing, and uses color to highlight travel route(s).	uses color to highlight travel route(s)	
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Penobscot Homeland

By Lee Francis

Standards

Social Studies – Geography

- B – Human Interaction with Environments
 - Students will understand and analyze the relationships among people and their physical environment.

Essential Understanding

The Penobscot life source and homeland are rooted in cultural traditions and beliefs.

Essential Question #1

What is ‘life source’ for the Penobscot people?

Key Concepts

- 1) What does ‘life source’ mean?
- 2) Why is the river a life source?
- 3) What resources exist on the Penobscot River?
- 4) How does this life source sustain the Penobscot people, both physically and culturally?

Activities

- Create class web using student generated ideas of what ‘life source’ means
- Investigate Place Names map and translations
- Revisit and refine web as a class

Formative Assessment

Student will write a memo to teacher defining ‘life source’ for Penobscot people.

Resources

Place Name Map

Essential Question #2

What does homeland mean to Penobscot people?

Key Concepts

- 1) Penobscot beliefs and traditions are deeply related to this land.
- 2) Penobscot people were created from this land.

Activities

- 1) Look at various materials supporting these concepts
 - a. River Creation
 - i. Frog Monster (Video)
 - ii. Penobscot A People and their River (Video)
 - b. Place Names
 - c. Sustenance
 - d. Birch bark canoes
 - e. Baskets
 - i. Penobscot Basket Maker (Video)

Formative Assessment

Student will keep a log of various materials supporting concepts.

Resources

The Wabanakis of Maine & the Maritimes, American Friends Service Committee

- D 18-19 Rivers
- D 20-21 Map
- D 22-23 Place Names
- D 25 Penobscot Months
- D 26-27 Migratory Patterns and Seasonal Activities
- D 28-31 Fishing *Relative to Sluice ladder for taking eels (weir) on place names map
- D 32-37 Hunting
- D 43-46 Uses of animals and animal foods
- D 47-52 Plant Foods
- D 53-55 Wabanaki Healing
- D 56-63 Uses of Birch Bark
- Time and Place Lessons B 45-52

Essential Question #3

What Penobscot cultural traditions and beliefs shaped and continue to shape uses of resources and their homeland?

Key Concepts

Penobscot Nation's Cultural and Historic Preservation Department, Indian Island School, Old Town School Department, and Administration for Native Americans (ANA) "Homeland" for the "We Teach" Curriculum Development Project 2005.

Penobscot Nation Cultural and Historic Preservation All Rights Reserved

- Place names demonstrate connections between beliefs/traditions and uses of resources and homeland.

Activities

- 1) Create chart or graphic organizer to create categories for place names.
- 2) Make connections between Penobscot beliefs and traditions and the uses of resources and their homeland using place names from map.

Resources

Place Names Map

Summative Assessment

Create a handbook and visual guide using the memo, log and chart or graphic organizer completed during this unit that demonstrates an understanding of the strong relationships between Penobscot beliefs and traditions and uses of their homeland and resources.

Scenario

You are a researcher and have just been selected to gather information about Penobscot traditions and beliefs and how they have shaped and still shape the uses of their resources and homeland. After doing your research, you will have to complete the task of creating a handbook and visual guide that will be added to the Native collections in our school library that answer the following questions.

- What is a life source to Penobscot people?
- What does homeland mean to Penobscot people?
- What Penobscot cultural traditions and beliefs shaped and continue to shape uses of their resources and homeland?

PENOBSCOT HOMELAND

Grade Span: 5-8

	1	2	3	4
	attempted demonstration (does not meet standard)	partial demonstration (partially meets standards)	proficient demonstration (meets standard)	sophisticated demonstration (exceeds standards)
<p>Standard: Social Studies – Geography B – Human Interaction with Environments</p> <p>Indicator: Students will understand and analyze the relationships among people and their physical environment.</p>	Student’s work does not meet the criteria by answering less than 2 essential questions and does not demonstrate an understanding of the relationship between cultural traditions and beliefs of the Penobscot people and their life source and homeland.	Student’s work meets some of the criteria by answering 2 of 3 essential questions and demonstrates some understanding of the relationship between cultural traditions and beliefs of the Penobscot people and their life source and homeland.	Student’s work meets most of the criteria by answering 3 essential questions and demonstrates an understanding of the relationship between cultural traditions and beliefs of the Penobscot people and their life source and homeland.	Student’s work meets requirements for proficient demonstration AND Includes an essay including examples of how this land has been or is currently used by people other than the Penobscot people and how these examples might be similar and/or different to Penobscot belief.

Penobscot Homeland II

By Lee Francis

Suggested Grade Level: 5-8

* This was piloted with grades 5 – 8 and would work well for 7-8.

Standards

- Social Studies – Geography
 - B – Human Interaction with Environments
 - Students will explain how cultures differ in their use of similar environments and resources. **[B3 (5-8)]**

Essential Understanding

The Penobscot life source and homeland are rooted in cultural traditions and beliefs.

Essential Question #1

What is ‘life source’ for the Penobscot people?

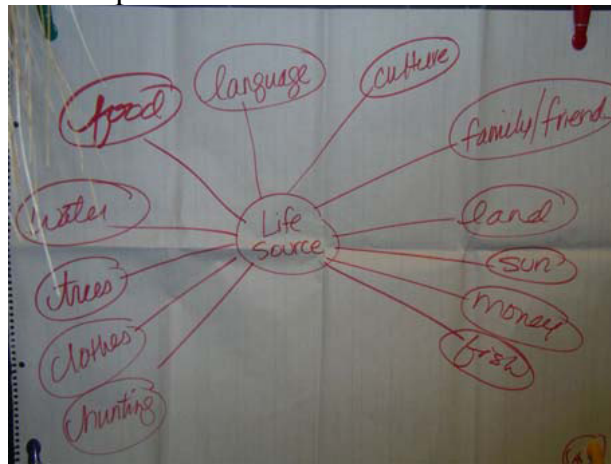
Key Concepts

- 5) What does ‘life source’ mean?
 - ‘Life source’ for Penobscot people could be defined as ‘that which gives life’. The Penobscot River is connected to every aspect of Penobscot culture in some way.
 - Later in the unit, students participated in an activity to help them discover how connected Penobscot culture is to the river and the land. For students in the pilot group, this activity helped strengthen their understanding of ‘life source’ for the Penobscot people.
- 6) Why is the river a life source? How?
- 7) What resources exist on the Penobscot River?
- 8) How does this life source sustain the Penobscot people, both physically and culturally?
 - Students will be able to answer these questions with specific examples after having spent time investigating the Place Names map.

Activities

- Create class web using student generated ideas of what ‘life source’ means
 - Pilot class created “blind” webs which were later revisited after investigating Place Names map and translations. These webs were basically guesses of what students think ‘life source’ might mean.

- See attached photo



- Watch *Penobscot: The River and it's People*
 - This video was watched twice during this unit. Once as part of an introduction to the Penobscot people and the relationship between the culture and the river. The second time as part of wrapping up the unit. This proved to be quite valuable. The first viewing seemed to leave the students with questions that were brought up during class work throughout the unit. Watching the video at the end of the unit gave students an opportunity to watch the video as informed students, with more background information, and they finished this unit with a much deeper understanding between the river and its people.
- Investigate Place Names map and translations
- Revisit and refine web as a class
 - After looking at the map, the class created a second web. This web included specific examples of resources which would contribute to the definition of 'life source' for Penobscot people. Some entries from the first web were simply refined and both webs proved to be beneficial throughout the unit, one being more general and the other more specific to Penobscot people. Students referred to both during unit.



Formative Assessment

Student will write a memo to teacher defining ‘life source’ for Penobscot people.

- Students used Project Gallery in Office to create their memos. Once in Project Gallery, students selected Business Forms and then clicked on Memo to select a memo design of their choice. By having the freedom to chose a design, students seemed to take this assessment very seriously. Students had to provide answers for the four key Concept questions, which were posted on the board. The webs generated by the class were also posted for students to use.
 - See sample memo

Resources

Place Names Map

Essential Question #2

What does homeland mean to Penobscot people?

Homeland can be defined as the land from which the Penobscot people come from and culture derives from. Homeland for the Penobscot would extend throughout much of what is now know as Maine and beyond it’s borders. An important concept concerning worldview would be Penobscot people would not say the land belongs to the Penobscot. Instead, the Penobscot belong to the land and can use the land and resources while respecting and protecting it.

Key Concepts

- 3) Penobscot beliefs and traditions are deeply related to this land.
- 4) Penobscot people were created from this land.

Activities

- 2) Look at various materials supporting these concepts
 - a. River Creation
 - i. Frog Monster (video)
 - ii. Penobscot a People and their River (video)

This is the point the students watched the video for the second time. The concept of homeland seemed to be easier to grasp after having watched this a second time. The importance of the river to the Penobscot becomes clear.
 - b. Place Names
 - c. Sustenance
 - d. Birch bark canoes
 - e. Baskets
 - i. Penobscot Basket Maker (video)

I decided to make index cards (included in reproducible/curriculum packet) for different resources using information found from the attached bulleted list. These cards were mixed and placed into different envelopes. Large pieces of chart paper were each labeled with a category and attached to walls around the room. Each bullet served as a category: place names, Penobscot months, seasonal activities, fishing, etc. The students were divided into small groups and had to work together to separate the cards into different categories. Once students separated their cards into the proper categories, they used markers to post their information onto the pieces of chart paper. When this activity was finished, the walls were loaded with connections between the Penobscot River and the Penobscot people. It was easy for students to see how the river is related to all aspects of the Penobscot culture.

Formative Assessment

Student will keep a log of various materials supporting concepts.

- The chart paper stayed on the walls for the remainder of the unit. I visited the idea of what happens to this river affects the Penobscot people and culture and briefly mentioned dams, mills, and waste water treatment facilities. In addition to keeping a log of information, students had to respond to the following prompt: Explain how Penobscot beliefs and traditions are deeply related to this land. We used the culture wheel as a model to help students make those connections.

Resources

The Wabanakis of Maine & the Maritimes, American Friends Service Committee

- D 18-19 Rivers
- D 20-21 Map
- D 22-23 Place Names
- D 25 Penobscot Months
- D 26-27 Migratory Patterns and Seasonal Activities
- D 28-31 Fishing *Relative to Sluice ladder for taking eels (weir) on place names map
- D 32-37 Hunting
- D 43-46 Uses of animals and animal foods
- D 47-52 Plant Foods
- D 53-55 Wabanaki Healing
- D 56-63 Uses of Birch Bark

Culture Wheel

Essential Question #3

What Penobscot cultural traditions and beliefs shaped and continue to shape uses of resources and their homeland?

Key Concepts

- Place names demonstrate connections between beliefs/traditions and uses of resources and homeland.

Activities

- 3) Create chart or graphic organizer to create categories for place names.
 - Students used Inspiration to separate the place names into three categories and used Inspiration Software to create graphic organizers. Attached is the list of categories I used as a guide. Some place names could certainly fit into more than one category but were only used once.
- 4) Make connections between Penobscot beliefs and traditions and the uses of resources and their homeland using place names from map.
 - This revisits the formative assessment from Essential Question #2. Students looked at the culture wheel and held a class discussion to help each other strengthen their understanding of the relationship between the Penobscot people and the river.

Resources

Place Names Map

Summative Assessment

Create a handbook and visual guide using the memo, log and chart or graphic organizer completed during this unit that demonstrates an understanding of the strong relationships between Penobscot beliefs and traditions and uses of their homeland and resources.

Scenario

You are a researcher and have just been selected to gather information about Penobscot traditions and beliefs and how they have shaped and still shape the uses of their resources and homeland. After doing your research, you will have to complete the task of creating a handbook and visual guide that will be added to the Native collections in our school library that answer the following questions.

- What is a life source to Penobscot people?
- What does homeland mean to Penobscot people?

- What Penobscot cultural traditions and beliefs shaped and continue to shape uses of their resources and homeland?

Evaluative Criteria for Handbook and Visual Guide

Below is a list of criteria students need to meet:

- Assembled with “pride in packaging”
- Typed – double spaced
- Evidence of research in the complete responses to the 3 questions:
 - What is a life source to Penobscot people?
 - What does homeland mean to Penobscot people?
 - What Penobscot cultural traditions and beliefs shaped and continue to shape uses of their resources and homeland?
- A section for each question
- Work from graphic and visual pieces included in handbook
- An “About the Author” page [photo optional]
- Cover page – with title and author’s name

Evaluative Criteria for Essay (Go Beyond – Exceeding the Standard)

Below is a list of criteria students need to meet:

- Assembled with “pride in packaging”
- Typed – double spaced
- Provide at least three examples of how this land has been or is currently being used by people other than Penobscot people, including supporting details
- Include explanations how these examples might be similar to and/or different from Penobscot beliefs
- Include pictures supporting work
- Few spelling and grammatical errors



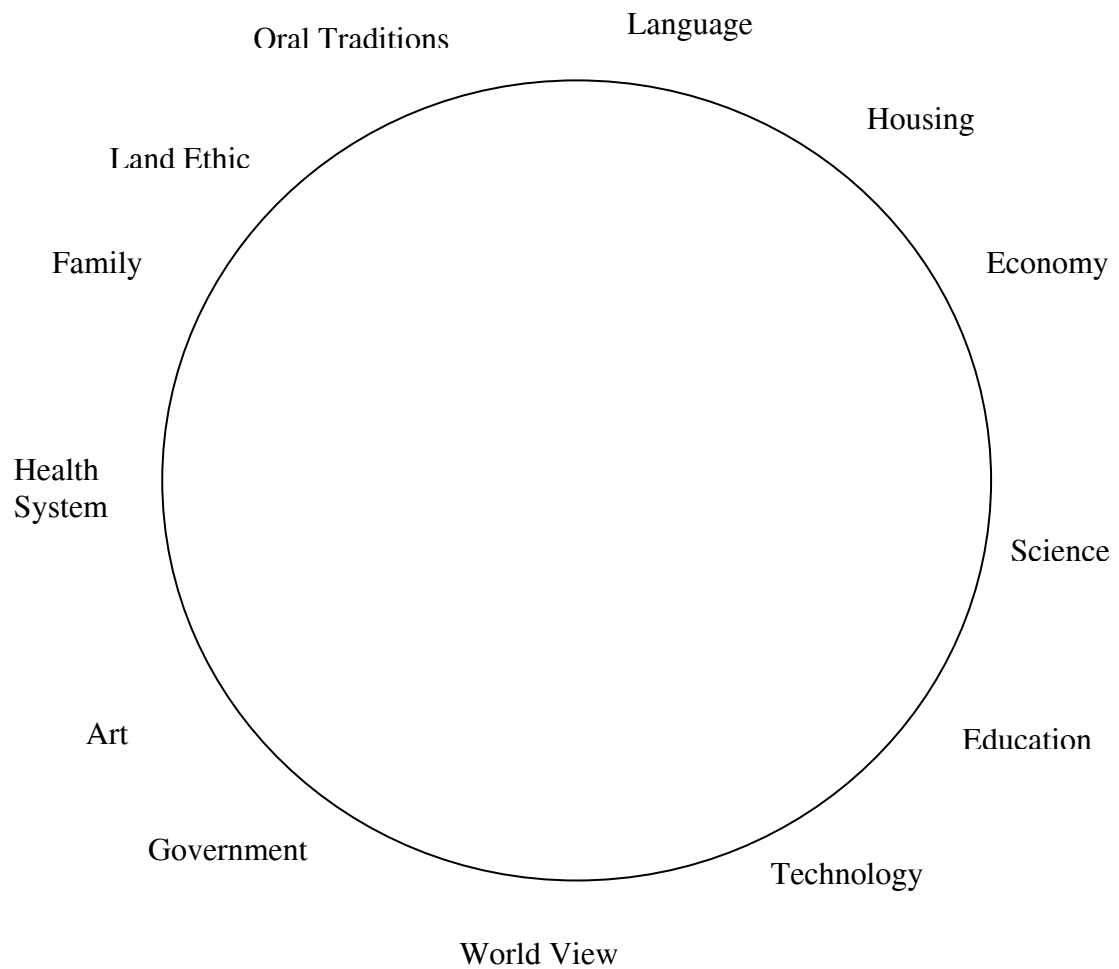
Memorandum

To: Mrs. Francis
From: XXXXXXXX
CC:
Date:
Re: Life Source



A life source is something that gives life to people and other things in the world. The Penobscot River is a life source for Penobscot people. This is because the river is connected to many things in our culture. We learned that the river is related to moose, fish, transportation and vegetation and these have always been really important to us. We looked at the place names map and found out how knowledgeable our people have always been about this land. Things had names describing what the place or the river was like. Others were named for animals, food and trees. It's a lot different from how people look at the land now. The river sustains our people because it provides us with food and a way to travel. It also gives us trees like ash for baskets and medicines that our people have used for thousands of years. I think it's cool because I always heard stories about how Gluskape created us and animals from this land and taught us how to live here. Now we are looking at this place deeper than before and it's cool to see how much knowledge our people have. The river has everything to do with our culture.

All Cultures Circle*



*All cultures have these components.



INSPIRATION LIST CREATED FROM PLACE NAMES MAP

Resources

A sluice ladder for taking eels	Red Clay Island
Stream of the red clay quarry	Place of the sugar plums
Hemlock Stream	Hemlock Island
Stream at the place of birch	At the cultivated land in the middle
Where there is "little" fishing with casting nets	
Place of the water parsnips	

Descriptions

Big Island	Burying Ground Island (Mohawk)
At the place above the gravel bar	Shining Spirit Island
Sandy crooked river	Burying Ground Island (Penobscot)
Long Island	Black island
Long sandy river, later called main boom	Very small islands
Twin Islands	Big Bog Island
Shallow stream	At the wave
Ancient Penobscot Village by the falls	The People's Island
Place for tanning hides	Lake of shoals, submerged shelves
Where he makes a little carry (portage)	Slippery Ledge Island
Bad little carry (portage)	Slippery ledge
Place where the water is still	Field, prairie
Falls where the river forms a channel	White waterfall, cascade
Place with a sharp perpendicular bank	Where the current tumbles downward
Dwelling among the cedars	
Outlet that comes into view from concealment	
Place where there is a promontory on the river	
Place where the river turns, flow changes direction	
Place where the rocks widen out, white rocks	
Where there is an upright bank or vertical slope	

Animals

Cow Island (probably a female moose)
Bear Island
Porcupine Island
Eagle Island
Ant Island

CARD LISTS EXEMPLIFYING HOW THE RIVER GIVES LIFE

Place Names

- aləssikəntəḵ - river of rock shelters (Androscoggin River)
- asəpihtəḵ - river alongside (Ossipee river – Maine and New Hampshire)
- əməssəhkəhti - smelt gathering place (Farmington Falls)
- kəpahsehkəhti – sturgeon gathering place (Cobbosseecontee Lake and stream)
- kči-səkok – location at the big outlet (Chesuncook Lake – lower portion of lake and outlet)
- kəpəpekek – where the water narrows (Quebec)
- kkətaskkihtəḵ – stream with water parsnips (Kenduskeag Stream – Penobscot County)
- kənskəhkamīkek – where there is a point or end of land (Indian Island village)
- ketəkpskənik – where rocks outcrop or protrude from the water (Debsconeag)
- kəyəksopihtəḵ – stream where water is shaded from the moonlight (Gassabias Stream – Hancock County)
- pəḵəkəmis – little, seasonally shallow or turbid lake (Pockwockamus Pond – Piscataquis County)
- pənwəhpskek – where the rocks widen, spread out, open out (Penobscot – region of Verona Island and Orland)

Although this section isn't completely related to the Penobscot River, it is a great tool for students to use in order to discover and strengthen the notion of the relationships between Penobscot culture and a body of water. Also, it helped students realize Penobscot people were familiar with more than just Indian Island and the Penobscot River for resources.

Penobscot Months

- Moon that provides little food grudgingly – January
- Moon of crusts of ice on the snow – February
- Moon of laying eggs (of owls, eagles) – March
- Moon of smelts – April
- Planting or sowing moon – May
- Grubbing hoe moon (for harrowing soil) – June
- Moon of ripening of berries and maize – July
- Moon of fall fish or white chubs – August
- Moon of rutting of moose and caribou OR Moon of eels – September
- Autumn moon OR Moon of little nuts (chiefly hazelnuts) – October
- Period when ice forms on the margins of lakes and streams – November
- Old moon – December

By pairing this with information found on the Place Names Map, students were able to understand how the river plays an important role in Penobscot life. One major concept

was how vital the river is regarding transportation. With these examples, students were able to visualize Penobscot people using the river for fall fish or white chubs, or paddling to Big Bog Island to hunt moose, or travel up river to gather eels.

Present-Day Wabanaki Seasonal Activities

- Splint Basketry
- Logging
- Industry
- Clamming
- Lobster Trapping
- Tourism

Although some of these activities might seem unrelated to the Penobscot River, students were able to make the connections after a brief discussion. There was once an abundance of ash trees along the banks of the Penobscot for basket making. The river was used for logging. There are five mills located on the Penobscot River and use it as a source of power (and a place for waste). Tourism could include river guides. Finally, the river served as a means of transportation for Penobscot people to travel to the ocean.

Fishing

- Weirs
- Fish Traps
- Spears
- Harpoons
- Hooks and Lines
- Nets
- Torch Light
- Eels
- Flounder
- Skate
- Sturgeon
- Cod
- Tomcod
- White Hake
- Squirrel Hake
- Sculpin
- Plaice
- Brook Trout
- Smelt
- Striped Bass
- Sea Perch
- Salmon
- Lobster
- Porpoises
- Whales
- Mackerel
- Pollock
- Bass
- Pickerel
- Sea Bass
- Squid
- Herring

The Penobscot River is the main focus of this unit; however, it is very difficult to separate life on the Penobscot River from the life of Penobscot people as a whole. Boundaries didn't exist and the people were not confined to a certain area, therefore it is necessary to include resources that might not exist primarily on the Penobscot River, keeping in mind the river served as a means of transportation.

Hunting

- Stalking
- Torch Light from Canoes
- Sling stones
- Bows and Arrows
- Lances
- Dogs
- Calls
- Beavers
- Deadfall Traps
- Snares
- Fur Trade

Uses of Animals

Uses of Parts of a Moose

- Meat and blood – food
- Liver and heart – food
- Fat and bone marrow – food and seasoning
- Nose and tongue – food delicacies
- Sinews – sewing thread and bowstrings
- Tendon from spine – used to string wampum
- Brains – tanning hides
- Bladder – sack for storing seal oil
- Intestines – skin for sausage, snowshoe webbing, bowstrings
- Teeth (incisors) – pendants
- Hooves – ingredient in medicine for epilepsy
- Dewclaws – rattles
- Hide – clothing, moccasins, bags and containers, rawhide for snowshoe webbing and lashing, skin canoes, bed coverings, wigwam coverings
- Bones – needles, awls, spear points, pipes
- Shin bones – dice for games
- Antlers – tools
- Perforated toe bones – games

Other animals

- Beaver incisors – knives, chisels
- Whale ribs – bark peelers, wedges
- Oyster shells – bow polishers
- Sturgeon or striped bass nose – rubbery ball
- Fish – fertilizer

These animals were included because they are all connected to the Penobscot River, some indirectly (whales and oysters).

Wabanaki Healing

- White Ash – tea for after childbirth
- Northern White Cedar – for swollen hands or feet
- Sweet Flag – for disease prevention
- Water Lily – for swellings of the limbs
- Yellow Birch – for rheumatism

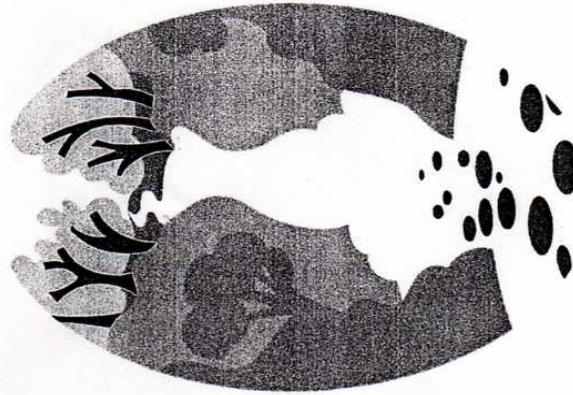
These are a few examples of different plants and trees used for medicine. Some were chosen because of the connections that can be made with the Place Names Map (Cedar and Birch).

Uses of Birchbark

- Wigwams
- Canoes
- Bedding
- Food Utensils
- Containers
- Maple Sugaring
- Sap containers
- Sap kettles
- Sugar cones
- Animal calls
- Cradleboards
- Funnels
- Kindling and tinder

This category was included to help strengthen the understanding of relationships between the river and its resources. This list generated class discussions that connected the birch tree to Birch Stream on the Place Names map.

The Penobscot People

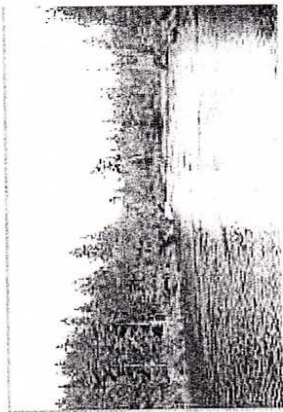


Author

This handbook on the Penobscot and their connections with the river was made by me, ¹. In Native Studies class we have worked on the life source for the Penobscot, the river for awhile and now we have made these handbooks to show all that we researched, wrote, and learned.

The Penobscot River as a Life Source

For as long as the Penobscot have been here, we have relied on the Penobscot River as a life source. A life source is something that provides a human or animal with the things it needs to survive, such as food and water. The river has sustained us both physically and culturally in many ways. Our ancestors used the water to drink, cook with, and bathe in. Today, even though it is polluted, we use the water in different, more non-direct ways.



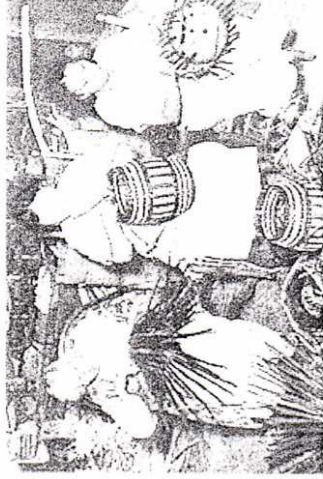
The Penobscot River serves as a home to the fish, beavers, and other animals we used to hunt. Today, we mostly hunt the moose and deer that live around the river for water, since the river is polluted and we shouldn't eat a lot of its fish. The water from the river allows many plants to grow, such as fiddleheads and trees including birch and ash. These trees were an important resource to the Penobscot, since we use the birchbark to make baskets that can hold water.

Cultural Traditions and Beliefs

Even though we don't eat much of the fish in the river, the eagles and other birds do. The eagles are an important part of our culture, because we use their feathers and talons in traditional ceremonies and as part of our regalia that we use to dance in to the songs we sing and will probably continue to sing for a long time.

The river is like a highway, and before the dams were built, we canoed up and down the river all the time. We would have big, community trips to places along the river, and it became like a family tradition to us. We can't do that anymore, but we still have other

traditions, like making the baskets from the ash and everyone getting together for a big community social, sometimes with the other tribes.



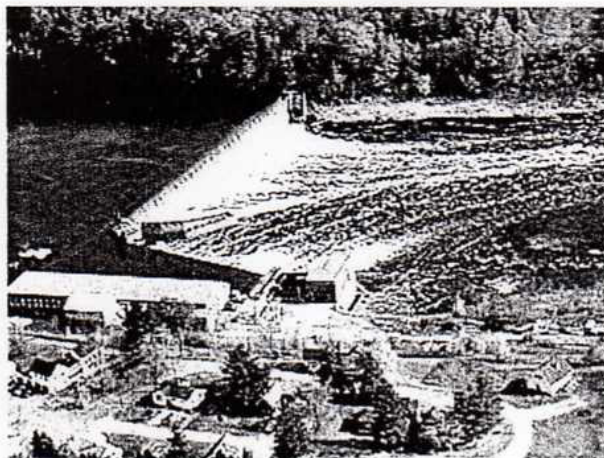
Some of our cultural traditions were lost when we adapted to a different way of life, but we will always have the river, which our ancestors have used and that we will use for the time to come.

Go Beyond (Exceeds the Standard)

Worldview Differences

The Penobscot culture views the river as a gift, something that we can use to give us life, but also something we must respect and take care of. We have always believed that we may use the river to our benefit, but in the end we must make sure that we have not harmed it. However, there are other people that live around the river that have different beliefs concerning the welfare of the Penobscot river.

Settlers to this land have used the river since they arrived, sometimes against the will of the Penobscot. They have built dams to harvest the power of the river and turn it into electricity that powers the homes and businesses in Maine. It is good that the river is being helpful, but it comes at a price. The dams obstruct the natural flow of the river, and the fish have a difficult time migrating to the ocean and back.



Another way the river has been used is how the logging companies used it to float the logs to the lumber mills. Before the dams



were built, people upstream would cut down the forests and ship the logs down the river until they reached the mills where they were cut into lumber and

sold. The river was once again being used, but this time there wasn't as much damage done to it as before.

But once the mills were built, the real damage to the river begun. The paper companies know the tribe does not want any contaminants in the river, but they continue to use it as their



dumping ground for the toxic waste that comes from the bleaching process of

the paper at the mills. Our cultural beliefs tell us we should care for the river and help it as it has helped us. Clearly, this is extremely different from the views of the people who have been polluting the river.

PENOBSCOT HOMELAND II

Grade Span: 5-8

	1	2	3	4
	attempted demonstration (does not meet standard)	partial demonstration (partially meets standards)	proficient demonstration (meets standard)	sophisticated demonstration (exceeds standards)
<p>Standard: Social Studies – Geography B – Human Interaction with Environments</p> <p>Indicator: Students will explain how cultures differ in their use of similar environments and resources.</p>	Student’s work does not meet the criteria and does not demonstrate an understanding of the relationship between cultural traditions and beliefs of the Penobscot people and their life source and homeland.	Student’s work meets some of the criteria and demonstrates some understanding of the relationship between cultural traditions and beliefs of the Penobscot people and their life source and homeland.	Student’s work meets most of the criteria and demonstrates an understanding of the relationship between cultural traditions and beliefs of the Penobscot people and their life source and homeland.	Student’s work meets requirements for proficient demonstration. AND Write an essay including examples of how this land has been or is currently used by people other than the Penobscot people and how these examples might be similar and/or different to Penobscot belief.



Penobscot Place Names Map



Translation in English

- 1) Cow Island (probably a female moose)
- 2) Big Island
- 3) Burying Ground Island (Mohawk)
- 4) (Stream) at the place above the gravel bar
- 5) A sluice ladder for taking eels (weir)
- 6) Bear Island
- 7) Porcupine Island
- 8) Red Clay Island
- 9) Shining Spirit Island
- 10) Stream of the red clay quarry
- 11) Eagle Island
- 12) Place of the sugar plums
- 13) Sandy crooked river
- 14) Hemlock Stream
- 15) Hemlock Island
- 16) Burying Ground Island (Penobscot)
- 17) Long Island
- 18) Stream at the place of birch
- 19) At the cultivated land in the middle
- 20) Black Island
- 21) Long sandy river, later called the main boom
- 22) Very small islands
- 23) Twin Islands
- 24) (Stream) outlet that comes into view from concealment
- 25) Place where there is a promontory on the river
- 26) Big Bog Island
- 27) Shallow stream
- 28) Place where the river turns, flow changes direction
- 29) At the wave
- 30) Ancient Penobscot Village by the falls
- 31) The Peoples Island
- 32) Place where the rocks widen out, white rocks
- 33) Place for tanning hides
- 34) Lake of shoals, submerged shelves
- 35) Where he makes a little carry (portage)
- 36) Slippery Ledge Island
- 37) Bad little carry (portage)
- 38) Slippery ledge
- 39) (Stream) where there is an upright bank or vertical slope
- 40) Place where the water is still
- 41) Ant Island
- 42) Field, prairie
- 43) Falls where the river forms a channel
- 44) (Stream) where there is "little" fishing with casting nets
- 45) Place with a sharp perpendicular bank
- 46) White waterfall, cascade
- 47) Where the current tumbles downward
- 48) Place of the water parsnips
- 49) Dwellings among the cedars

A. Passadumkeag
 B. Indian Island
 C. Old Town
 D. Orono
 E. Veazie
 F. Bangor

α - is a guttural sound. (place a finger on the bottom of your throat and say "ah," when you say alpha the throat is more tense, and the sound is made lower in the throat.)

ā - like a in father

e - this is a short "e" like in "hen"

ə - is a very subtle sound, almost like it isn't there, like the "a" in "idea."

ç - sounds like the "j"

čč - sounds like "ch" as in "chime."

h - there are two types. (1) (unaspirated) sounds like a "h" when it has vowels around it, (2) (aspirated) sound like "h," we breathe through it more "her."

h̄ - like the aspirated "h" but with a quick "w" following

l - is always short like in "in"

k - sounds like a "g"

kk - is the hard "k," as in "kite"

k̄ - sounds like a "g" with an aspirated "w"

kk̄ - is the hard "k," as in "kite," with a "w" like "quick"

l̄ - sounds like an "l"

m - sounds like an "m"

n - sounds like an "n"

o - is the long "o" as in "loon."

p - sounds like "b"

pp - sounds like "p"

s - sounds like a "z"

ss - sounds like "s"

t - sounds like "d"

tt - sounds like "t"

w - sounds like "w"

y - sounds like "y"