

## Questions and Answers about Wabanaki People

### Q 1. *"Who are the Wabanaki people?"*

A. The Wabanaki people have lived along the northeastern shores of the Atlantic Ocean for 12,000 years. The Wabanaki Confederacy is made up of four unique individual tribes of Maine and the Maritimes, including the Penobscot, Passamaquoddy, Maliseet, and the Micmac. The Indian peoples of the Maine and Maritimes formed the Confederacy as an alliance with the Mohawks, who had been their enemies.

### Q 2. *"Why are the tribes of Maine known by more than one name?"*

A. Many of the names previously used to refer to a particular group were not the names they called themselves, rather they were names used by others to refer to them. Many commonly used names for the tribes were given to them by other tribes or by Europeans to refer to the place where they lived, that they spoke a different language, or had a distinctive trait. For example, Wabanaki is a name for the "Land of the Dawn" – that is, the Maine and Maritime Provinces, for they were the first to receive the light of dawn each day.

### Q 3. *"Do the tribes within the Wabanaki Confederacy speak the same language?"*

A. No. Prior to the Confederacy, each tribe was independent of the other and had formed its own distinctive form of communication *and word usage*.

### Q 4. *"What is the present population of the Wabanaki community?"*

A. The 1990 United States census placed the population of American Indians and Alaska Natives at nearly two million. Of the nearly two million, \*\*\* American Indians reside in Maine. The 2000 United States census placed the population of American Indians residing in Maine at approximately \*\*\*, an increase of \*\*\* %.

I am still  
researching  
this.

### Q 5. *"What is tribal sovereignty?"*

A. Sovereignty is the basis for all specific political powers. "Sovereignty is inherent; it comes from within a people or a culture. It cannot be given to one group by another" (Kickingbird, et al., 1). The Oneida Nation of Wisconsin offers the following definition: "Our existence as a nation with the power to govern ourselves in regard to political, social, and cultural aspects that meet the needs of our people." (Kickingbird, et al., 2) Within the boundaries of the United States, there are over 550 sovereign, federally recognized American Indian tribes and bands. Each of these nations has entered into a government-to-government relationship with the United States through treaties or other channels. Treaty making offers insight into tribal

sovereignty, as Chief Justice John Marshall explains in his opinion in Worcester v. Georgia (1832):

...The very fact of repeated treaties with them recognizes [the Indians' right to self-government] and the settled doctrine of the law of nations is that a weaker power does not surrender its independence—its right to self-government—by associating with a stronger, and taking its protection . . . without stripping itself of the right of government, and ceasing to be a state.

The Federal Government recognizes these tribes as nations within a nation, or "domestic dependent nations" to quote Marshall's opinion in Cherokee Nation v. Georgia (1831). The Supreme Court recognized that tribes were distinct, self-governing political societies able to enter into treaties with the United States.

While federal enactments have at times limited the power of Indian tribes to exercise their sovereignty, tribes have retained most of the rights of sovereign nations. Powers remaining on the reservation include the power to: determine the form of government; define citizenship; administer justice and enforce laws; regulate economic activities through taxation or other means; control and regulate use of tribal lands, including hunting, fishing, conservation, and environmental protection; provide social services; and, engage in relationships with other governments. Since their relationship is with the federal, rather than the state government, tribes have a status higher than states. Thus, states must have Congressional approval to exert or to extend political jurisdiction over tribes. Because tribes are inherently sovereign, they are only partially under the authority of the United States Constitution.

**Q 7. "Are Indians United States citizens, and if so, how can they be citizens of another government?"**

**A.** All American Indians became American citizens in 1924. It is estimated that nearly two-thirds of American Indians living in 1924 had become citizens of the United States through treaty, statute, or naturalization proceedings. The Indian Citizenship Act of 1924 declared all non-citizen Indians born in the United States to be U.S. citizens, a status that did not impair or otherwise affect an individual Indian's rights to tribal property (43 Statute 253). Subsequent amendments clarified this law by including Alaska natives and by specifying that citizenship was granted at birth (8 USC 1401).

All Americans are citizens of several governments. They are citizens of the United States, their state, their county, and their local city or town. American Indians who are enrolled members of their tribe (that is, who are tribal citizens) are citizens of the United States, their tribal nation, their state, their county, and their local city or town. The legislation conferring American citizenship upon American Indians, the Indian Citizenship of 1924, did not affect tribal citizenship.

# Introduction to Wabanaki People

Lee Francis

**Time Frame:**

**Grade Level: 4**

**Guiding Principle(s):** Students will gain a clearer perspective of Wabanaki peoples within Maine (and the Maritimes).

**Content Area(s):** Social Studies

**Standards:** **History - Historical Knowledge, Concepts, and Patterns**

Students will develop historical knowledge of major events, people and enduring themes in the United States, in Maine, and throughout world history.

**B2 - Demonstrate an awareness of major events and people in United States and Maine history.**

**History - Chronology**

Students will use the chronology of history and major eras to demonstrate the relationships of events and people.

**A2 - Place in chronological order, significant events, groups, and people in the history of Maine.**

**Essential Understanding:**

The Wabanaki peoples have lived in Maine and the Maritimes for 12,000 years and have been a significant part of the fabric of Maine.

**Essential Questions:**

1. Who are the Wabanaki people?
2. What does Wabanaki mean?
3. Where are Wabanaki tribal communities today?

4. What are stereotypes and misconceptions?
5. What are some contributions of Wabanaki peoples?

### Knowledge and Skills:

Students will know and be able to:

- Express who Wabanaki peoples are
- Define what Wabanaki means
- Explain how tribal communities have changed over time and where communities are located today
- List stereotypes and explain misconceptions regarding Native peoples
- Discuss Wabanaki contributions

### Unit Description:

Begin the unit by creating KWL charts with students. As a group, complete what students "know" about Wabanaki people. Let students develop questions for "what we want to know" keeping in mind the essential questions you want students to be able to answer.

#### Photo Presentation:

Develop an iPhoto or PowerPoint presentation using photographs of Wabanaki people from past to present incorporating songs or chants from Wabanaki groups to play in the background. Giving students visual images, accompanied by song, can be a powerful beginning or introduction to Wabanaki peoples.

- \* These images represent various generations and will help students understand Wabanaki people have been here for years.
- \* These images will also help when discussing stereotypes and/or misconceptions.

\*\*\*All information listed in italics can be found in *The Wabanakis of Maine & the Maritimes* published by the Wabanaki Program of the American Friends Service Committee.

This would lead into a discussion of who Wabanaki peoples are. Introduce names of tribal groups and discuss meaning of words, such as Wabanaki. (Could use *Present Day Wabanaki Groups* D-10)

### Time Line:

Using *Important Dates Chart* (from Time and Place Supplementary Materials B-53), create a list of pertinent information for this grade level to include in a time line. Include information about population of Wabanaki peoples, influx of Europeans, establishment of reservations, recognition, etc.

Determine groups and allow class time for students to create the time line. Assemble and hang on the wall.

**Maps:** How territories have changed over time.

Using maps of Maine and provinces in Canada specifically related to this section, discuss what types of changes took place and how Wabanaki peoples were affected. Place these two maps above the time line. *Maps 1590 and 1700* (Mapping D-4)

**Activity:** Where Wabanaki tribal groups are presently located.

Create an activity using a map of all Wabanaki reserves or reservations within Maine and the Maritimes. (*Wabanaki Reservations and Reserves of 1988* D-17)

Copy or enlarge the map of present day tribal groups. Make color-coded pieces out of the names for each place. Be sure to include the Aroostook Band of Micmacs and Houlton Band of Maliseets.

Penobscot - yellow      Micmacs - orange  
Passamaquoddy - green      Maliseets - pink



Have students find where each tribal group is presently located and attach their piece.

- \* This activity gives students the opportunity to visualize present day tribal groups and recognize how strong of a presence Wabanaki peoples still have in Maine and the Maritimes.
- \* Using colored pieces also helps students gather the understanding of separate distinct tribal peoples while also being Wabanaki.

Once completed, place map above the time line as a representation of present day Wabanaki tribal communities.

\*\*\*The time line and maps demonstrate the progressive change Wabanaki peoples have encountered from past to present.

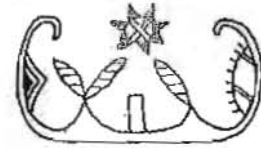
#### **Stereotypes and Misconceptions:**

#### **Contributions:**

Find examples of some of the listed contributions in the final report of the Wabanaki Studies Commission. Create display boards with students and exhibit in classroom. Examples could include pictures of athletes or entertainers, baskets and their makers, canoes, medicines, and place names within the state.

Revisit the KWL charts from the beginning of the unit and complete "what you have learned".

#### **Assessment:**



## IMPORTANT DATES CHART<sup>1</sup>

<u>16-14,000 B.C.</u>	maximum line of advance of the Wisconsin Glacier; ice one mile thick
<u>10,500 B.C.</u>	land free of ice much of Maine and the Maritimes (e.g., to East Millinocket and Bingham) flooded archaeologists' date for first humans in the area  tundra; mammoths  mixed tundra-forest (pine, birch)
<u>7,500 B.C.</u>	forest; tundra largely disappeared; mastodons, bears, horses
<u>7,000 B.C.</u>	mixed temperate forest
<u>3,000 B.C.</u>	beginning of "Red Paint" culture, when people used red ocher in their graves (Some people today believe the Red Paint people were not ancestors of Wabanaki people.)
<u>500 B.C.</u>	evidence of pottery; underground or pit houses
0	birth of Christ
<u>1200 A.D.</u>	warmer climate and ocean temperatures; larger central villages along major rivers
<u>1400 A.D.</u>	time of "Mi'kmaq" and "A Micmac Woman Speaks to Her Granddaughter"
<u>late 1400s</u>	fishing crews from England, France, Spain, and Portugal along N. Atlantic coast
<u>late 1500s</u>	beginning of epidemics in Nova Scotia
<u>1600</u>	about 32,000 Wabanakis in Maine, New Brunswick, Nova Scotia, and Prince Edward Island
<u>1604</u>	French settlement on Dochet Island

<sup>1</sup> The dates on this chart include some of those that are important in Wabanaki history as well as dates or times that are relevant for using this resource book. They are included as a guide, for use in making a time line with dates of most interest to students. (See "Time Line" lesson, B-50.)

Time and Place  
Supplementary Materials:

- 1605 French settlement at Port Royal, Nova Scotia  
five Wabanakis captured by Weymouth
- 1607 Popham colony established
- 1615 beginning of period of hostility between Micmacs and Abenakis
- 1616-1619 first epidemic in Maine
- 1629 trading posts at Cushnoc and Penobscot Bay
- 1630s first sawmills in Maine
- 1650 time of "A Kennebec Mother's Thoughts"
- 1650s & 60s Iroquois raids into Maine
- 1675 beginning of King Philip's War in Maine
- 1676 first treaty between English and Eastern Abenakis  
Wabanaki flight to Indian missions at Sillery, Tadoussac, and Quebec
- 1685 time of "A Penobscot Boy's Thoughts" and "English Cousins Have a Talk in Pemaquid"
- 1688 King William's War begins; during war many western Wabanakis flee north, some to Quebec
- 1700 English population of all of New England numbers 93,000
- 1703 Queen Anne's War begins; bounties offered on Wabanaki scalps
- 1722 Dummer's War begins
- 1724 English attack on Norridgewock
- 1744 King George's War begins
- 1749 2,400 English settlers arrive in Halifax
- 1754 French and Indian War begins
- 1759 French defeat at Battle of Quebec
- 1763 official end of "French and Indian Wars" with British Proclamation of 1763
- 1764 English formally assume ownership of lower Penobscot drainage
- 1775 British warship destroys Fort Pownall
- 1776 Declaration of Independence
- 1777 British attack Machias  
time of "Maliseets in the Revolutionary War"
- 1780 American Loyalists granted land in the Maritimes
- 1783 Treaty of Paris; Wabanaki lands divided after the war
- 1789 First Congress of the U.S.
- 1790 law passed by U.S. Congress to protect Indian land transfers
- 1794 treaty between Massachusetts and Passamaquoddies; Passamaquoddy reservations established
- 1796 treaty between Massachusetts and Penobscots
- 1820 Maine separates from Massachusetts
- 1825 Miramichi forest fire burns land across New Brunswick and much of Maine



- 1842 international boundary severs territories of Passamaquoddies and Maliseets
- 1850s chiefs elected on the Maine reservations
- 1860 colonies in Canada assume treaty responsibilities
- 1867 Canadian confederation; reserves relate directly to federal government
- 1887 time of Louis Mitchell's speech to the Maine Legislature
- 1920s time of "Maliyan"
- 1924 U.S. Government declares Native Americans to be U.S. citizens
- 1950 bridge built to Indian Island
- 1954 Maine Indians gain right to vote in national elections
- 1965 Maine Department of Indian Affairs established
- 1967 Union of New Brunswick Indians established  
Maine Indians gain right to vote in state elections
- 1969 Association of Aroostook Indians established
- 1970s reorganization of the Wabanaki Confederacy
- 1973 recognition of Micmacs and Maliseets by the State of Maine
- 1974 Central Maine Indian Association established
- 1980 formal organization of the Houlton Band of Maliseets  
Maine Land Claims Settlement
- 1982 formal organization of the Aroostook Band of Micmacs
- 1987 federal recognition of the Viger Band as a Maliseet community and the Conne River Band of Micmacs  
two-lane bridge to Indian Island completed

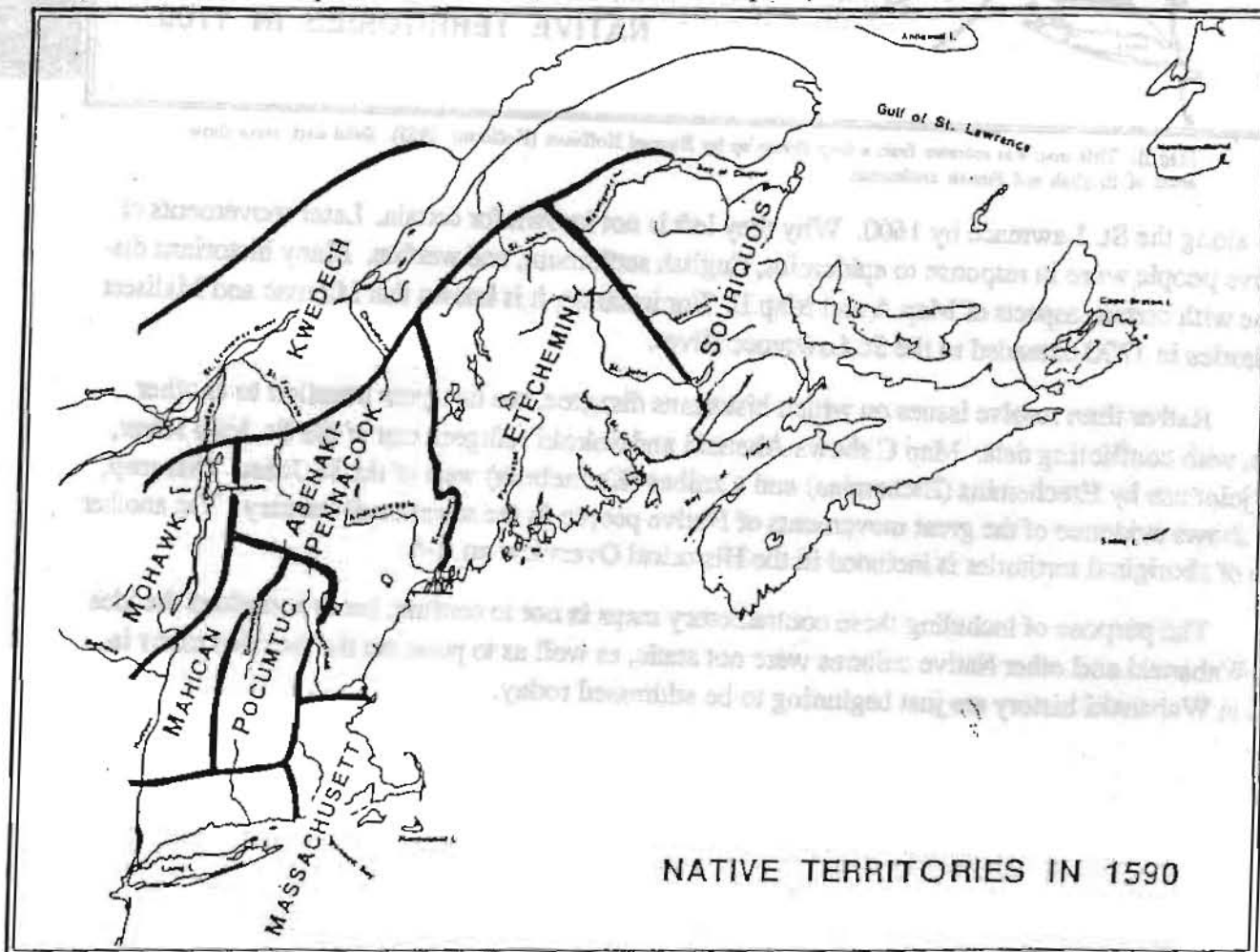
*Souriquois - Micmacs  
Etechemin - Passamaquoddy  
Abenaki - Pennacook*

# MAPPING

## WABANAKI ABORIGINAL TERRITORIES

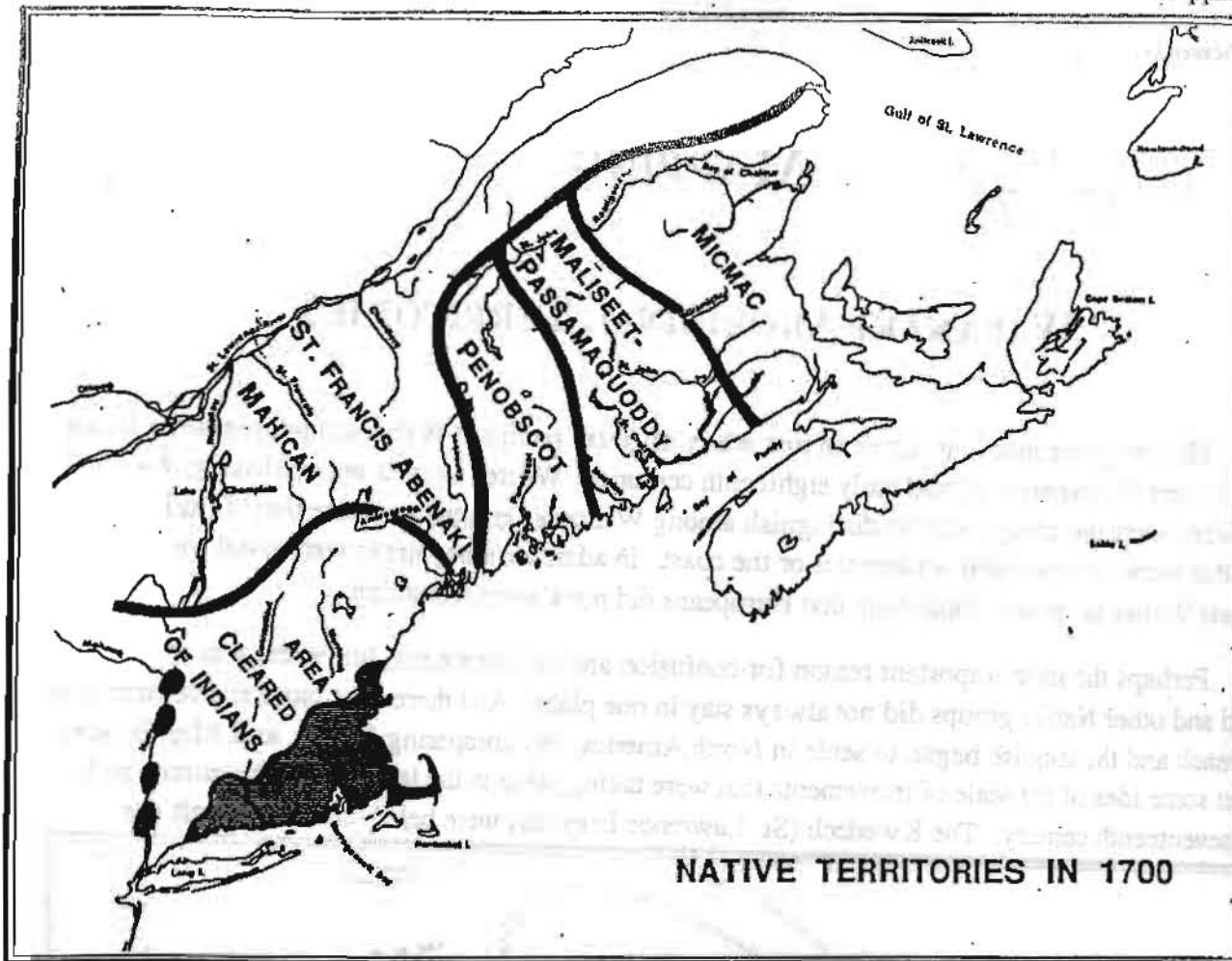
Historians are unable to agree on just where different groups of Wabanaki people were living in the sixteenth, seventeenth, and early eighteenth centuries. Written records are confusing, for Europeans were not always able to distinguish among Wabanaki groups, nor were they familiar with areas that were far from their settlements or the coast. In addition, many areas were used by more than one Wabanaki group, something that Europeans did not always recognize.

Perhaps the most important reason for confusion among Europeans, however, was that Wabanaki and other Native groups did not always stay in one place. And there was more movement after the French and the English began to settle in North America. By comparing Map A and Map B, you can get some idea of the scale of movements that were taking place in the late sixteenth century and early seventeenth century. The Kwedech (St. Lawrence Iroquois) were believed to have left the



NATIVE TERRITORIES IN 1590

MAP A. This map was redrawn from a map drawn up by Bernard Hoffman and included in his thesis (Hoffman: 1955). "Souriquois" was an early name for Micmacs, and "Etechemin" an early name for Malissets and Passamaquoddies.

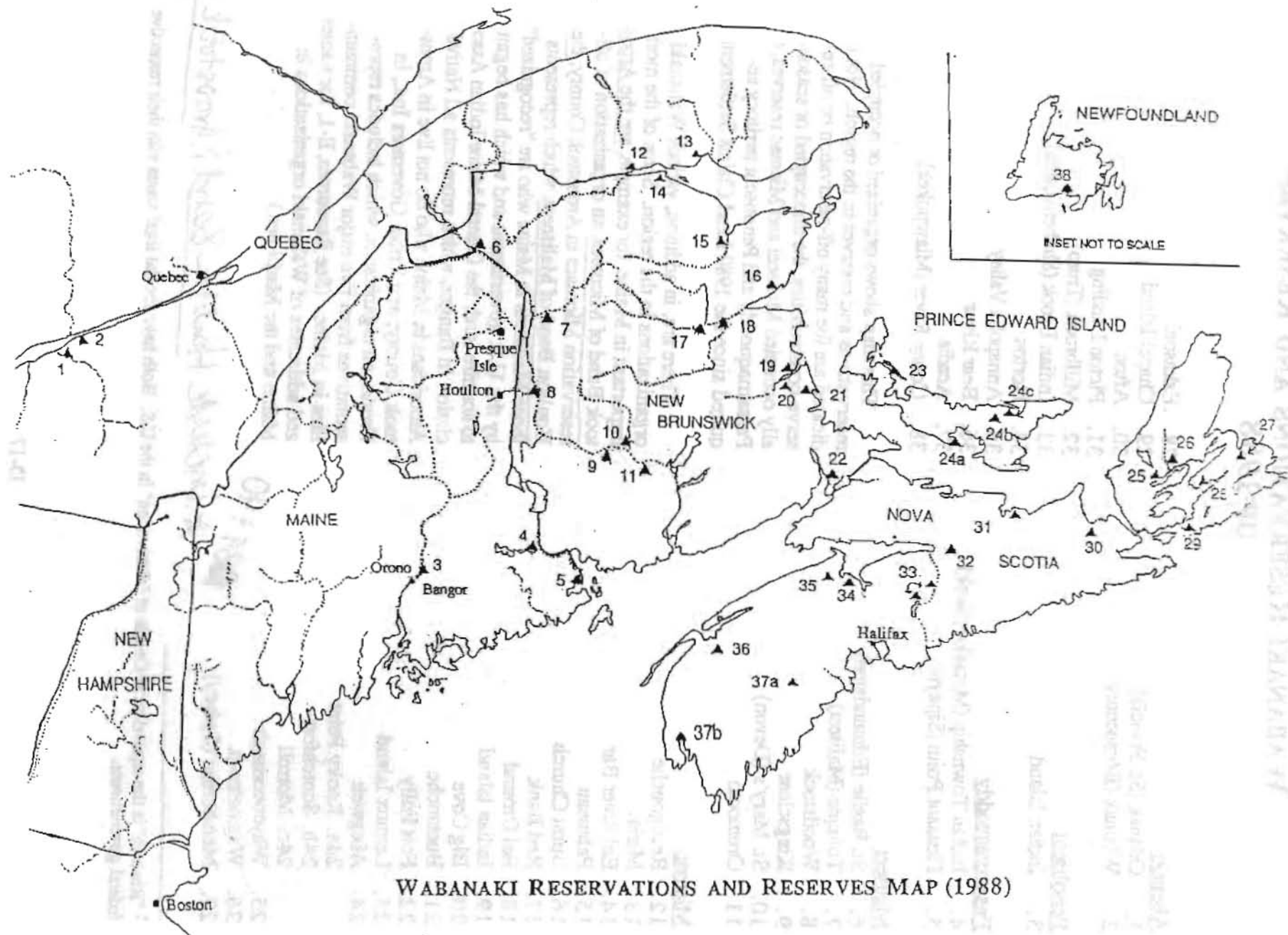


Map B. This map was redrawn from a map drawn up by Bernard Hoffman (Hoffman: 1955). Solid dark areas show areas of English and French settlement.

area along the St. Lawrence by 1600. Why they left is not known for certain. Later movements of Native people were in response to epidemics, English settlement, and warfare. Many historians disagree with certain aspects of Map A and Map B. For instance, it is known that Micmac and Maliseet territories in 1700 extended to the St. Lawrence River.

Rather than resolve issues on which historians disagree, we turn your attention to another map, with conflicting data. Map C shows Abenaki and Sokoki refugees east of the St. John River, and joint use by Etechemins (Etechemins) and Canibas (Kennebecs) west of the St. John. This map, too, shows evidence of the great movements of Native people in the seventeenth century. Yet another map of aboriginal territories is included in the Historical Overview on A-4.

The purpose of including these contradictory maps is not to confuse, but to introduce the idea that Wabanaki and other Native cultures were not static, as well as to point out the fact that many issues in Wabanaki history are just beginning to be addressed today.



WABANAKI RESERVATIONS AND RESERVES MAP (1988)









**na·tion·wide** \,nā-shən-'wid\ *adj* (1912) : extending throughout a nation  
**'na·tive** \ 'nāt-iv\ *adj* [ME *natif*, fr. MF, fr. L *nativus*, fr. *natus*, pp. of *nasci* to be born — more at NATION] (14c) **1** : INBORN, INNATE (< talents> **2** : belonging to a particular place by birth (< ~ to Wisconsin> **3** *archaic* : closely related **4** : belonging to or associated with one by birth **5** : NATURAL, NORMAL **6** **a** : grown, produced, or originating in a particular place or in the vicinity : LOCAL **b** : living or growing naturally in a particular region : INDIGENOUS **7** : SIMPLE, UNAFFECTED **8** **a** : constituting the original substance or source **b** : found in nature esp. in an unadulterated form (< mining ~ silver> **9** *chiefly Austral* : having a usu. superficial resemblance to a specified English plant or animal — **na·tive·ly** *adv* — **na·tive·ness** *n* .

*syn* NATIVE, INDIGENOUS, ENDEMIC, ABORIGINAL mean belonging to a locality. NATIVE implies birth or origin in a place or region and may suggest compatibility with it (< *native* tribal customs>) INDIGENOUS applies to species or races and adds to NATIVE the implication of not having been introduced from elsewhere (< maize is *indigenous* to America>) ENDEMIC implies being peculiar to a region (< edelweiss is *endemic* in the Alps>) ABORIGINAL implies having no known race preceding in occupancy of the region (< the *aboriginal* peoples of Australia>)

**<sup>2</sup>native** *n* (1535) **1** : one born or reared in a particular place **2** **a** : an original or indigenous inhabitant **b** : something indigenous to a particular locality **3** : a local resident; *esp* : a person who has always lived in a place as distinguished from a visitor or a temporary resident  
**Native American** *n* (1925) : AMERICAN INDIAN — **Native American** *adj*

LESSON PLAN - Time and sense of place

**HAND OUT PAGES ONE  
BY ONE**

**What is a “native” ? USE A DICTIONARY TO FIND THE DIFFERENT DEFINITIONS ( see attached dictionary excerpt)**

**In some sense we are all “native” to Maine if we were born here. How is that different from being a “Native American” ?**  
=====

**ONE DIFFERENCE RELATES TO TIME**

Activities to work with students' sense of time ( can be done in class or as preparatory work) - each question could be the focus of a class discussion or on the spot writing)

HAVE YOU LIVED IN MAINE ALL YOUR LIFE? IF SO, ARE YOU A 'NATIVE' OF MAINE?

HOW IS BEING BORN IN MAINE DIFFERENT FROM BEING A NATIVE AMERICAN? Consider time

**How long have you lived in your house?**

Do you remember something that has changed ( built a garage, added a room, remodeled the kitchen, planted a bush)

How long does an oak tree / lilac bush / eagle live

How long has your family lived in this town?

How long has your family ( either side) lived in the USA?

# Native Americans / First People in the US CONSTITUTION # 1

**1. ISSUE** : How do you count the US population in order to determine the number of representatives a State will have in the House of Representatives?

=====  
Constitution says=====  
=====

## Article 1 Section 2 (Legislative Branch)

'Representatives and direct Taxes shall be apportioned among the several States which may be included within this Union, according to their respective Numbers, which shall be determined by adding to thje whole Number of free Persons, including those bound to Service for a Term of Year, and excluding Indians not taxed, three fifths of all other Persons.....'

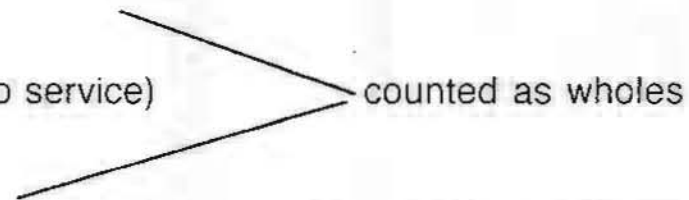
Categories of people to be counted for representation

Free persons

Indentured servants (those bound to service)

TAXED INDIANS

slaves (others persons)



=====  
=====

## Discussion points

Did the writers of the Constitution think Native Americans / First People had to be included in the count of the US population? *yes, but not all*

How did the writers divide Native Amricans / First People? *taxed and untaxed*

What concept that was crucial in the American Revolution is involved?  
*No taxation without representation*