



ANA Language Project Report: First Year

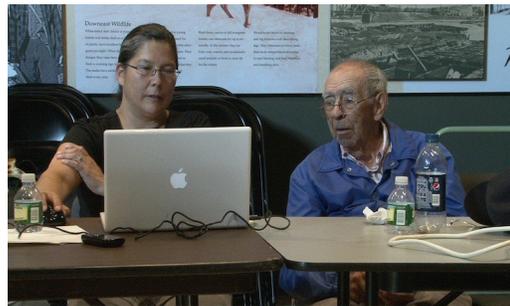
The Passamaquoddy Tribal Historic Preservation Office has received in 2010, a Native Language Preservation and Maintenance Grant in the program office of the Administration for Native Americans within the Department of Health & Human Services ACF.

One objective is to create curriculum sound files, which will be completed by the end of the 24th month. These sound files will be created from the words listed in the newly published Passamaquoddy online dictionary (www.vre.lib.unb.ca/passadrupal).

From 2010 to 2011, the language project workers/recorders/speakers have recorded the words from the letters A to O during the

first year of the ANA language grant project. This is more than half of the words and examples in the dictionary.

During the second year of the project, the workers/recorders/speakers will finish the letters P to Y. These files will be available to teachers and students of the language on CD-ROM and the dictionary website on September 20th, 2012.



Brenda Lozada working with David Francis

The long-range goal of this process is to sustain the language within the communities by producing competent, confident speakers. Lesson plans will also be included online along with the videos.

The next step is to apply for ANA Language Immersion, which includes the master/apprentice approach. The master/elder/speaker teaches in cultural settings, such as cooking, hunting, fishing, storytelling, and craft

making activities.

Special points of interest:

- *ANA Language Project Report: First Year*
- *Canoe building project...*
- *German POW Camp...*
- *Carronade/Cannon ...*
- *New Petroglyphs...*
- *Drum Making...*
- *Cannon...*

St. Ann's Church Restoration Assessment

The church committee, Darryl Bridges, and THPO, Donald Soctomah are overseeing the National Park Service grant to evaluate the structural conditions of the St. Ann's church.

An architect will evaluate the interior and exterior of the church to assess where work is needed, such as the structure of the foundation, the stained glass windows, the rectory, the bell tower,

the roof, and brick work.

At the end of the project, the architect will produce a written report, which can be used for obtaining other grants for restoration.

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Birch Bark Canoe Building/Launching

The Passamaquoddy Historic Preservation Officer, Donald Soctomah and his assistant, Stephanie Francis received funding from the National Park Service to build a birch bark canoe for the continuation of the canoe building tradition.

The birch bark canoe was built during the month of August at the Wabanaki Cultural Center in Calais and taught by David Moses Bridges and Steve Cayard/Master canoe builders with the aid of apprentices and visitors. Fifty three people participated in the building process, which totaled 1,600 hours of

construction and 3,000 visitors stopped by to view the building process.

The oldest canoe builders were Calvin and Lane Nicholas and the youngest builder was Xavier Soctomah-Newell.



Donald Soctomah and some of the canoe builders

The 21 foot birch bark canoe is a replica of a canoe built by Peter Atwin in 1852 at Indian Township/Princeton, Maine.

Three launches of the 2011 birch bark canoe took place at the Calais, Maine boat landing, split rock boat landing at Pleasant Point, and Muwin Park at Peter Dana Point. The canoe will be housed at the Indian Township Museum on Route 1 and will eventually go on tour around the state of Maine.

ANA Language Symposium in Minnesota

Donald Soctomah and Stephanie Francis traveled to Minnesota to attend the ANA language symposium on September 11, 2011.

Some of the questions posed at the symposium include:

-What are the most pressing reasons that Native Language Revitalization efforts should be a critical focus for Native peoples?

-What are some methods to ensure that the government, tribes and communities have the understanding of the importance of Native Language commu-

Many of the fluent speakers are 60 years of age and older. Therefore, the language will be lost if something is not done to preserve the language.

nicated to them in a way that the importance is also understandable to them?

These are two questions posed at the round table discussion. How do you suggest we address these issues?

Email Donald with you suggestions at soctomah@ainop.com or facebook

New Petroglyph sites uncovered

A new Passamaquoddy petroglyph site was located around 2005 by a local Washington County resident near a portage site in Cobscook Bay.

All of the glyphs at the Cobscook Bay site are neatly incised (presumably with an iron blade) and stylistic features of a spirit person indicates a 19th century date similar to Grand Lake Stream.

A petroglyph of a ship with schooner rigged sails also indicate a nineteenth century date at this site and the rock appears to be a large glacial erratic of uncertain origin.

Other petroglyphs found in Winter Harbor and Great Spruce Island are incised images.

All newly found images are indexed by the Tribal Historic Preservation Office.



Motewolon/Spirit Person



German POW Camp at Indian Township

A German POW camp is located on Passamaquoddy Tribal reservation lands in Indian Township, Maine.

The total estimated size of the POW camp is 14 acres, of which 3 acres are known to be impacted, 9 acres are potentially impacted, and 5 acres are potentially impacted adjacent to the site. Known and potential BD/DR, contamination, and ordinance impacts are the result of former DoD activity from 1944-1946 to support a World War II German POW camp.

It is also noted that there are reports of two German prisoners buried at the Princeton POW camp. One grave is reported to be located in a foundation and the other is in the wooded area; however, the exact location of both graves is unknown. It is recommended that the graves be located prior to any mitigation activities through the use of ground penetrating radar (GPR) followed by archaeological excavation. Tribal Historic Preservation Officer, Donald Soctomah will consult with the German government concerning

disposition of the remains. Any artifacts or other cultural material identified during the archaeological excavations will be catalogued and curated by the tribe and stored at the Indian Township Museum as part of its collections.

The Tribal Historic Preservation office will conduct a two year project which includes archaeological excavation, inventory of artifacts, and consultation with the German government involving possible repatriation.

Oldest Archaeological site in the Northeast

As the route 1 gateway project was under construction, an ancient archaeological site was uncovered.

In April, a report submitted to both the province and the Passamaquoddy First Nation by AMEC Earth and Environment, said the Paleo-Indian site was considered to be a significant provincial archaeological resource.

Some of the people working on the archaeological excavation are first

nations people under the guidance of Brent Suttie and Michael Nicholas from the province's Archaeological Services, helping to uncover materi-

als—some of which date back 11,000 years.

The find is so significant that the route of the new highway has shifted to avoid most of the site at a cost of millions of dollars and the department of Transportation has been 100% behind the archaeological project.

Since work began, three sites have been uncovered and there are probably many more in the area which may never be

An archaeological site in Pennfield has yielded significant First Nations items estimated to be as much as 11,000 years old.

Drum Making Project

Carl and Sherry Sabbattus held a drum making class at Indian Township Tribal Office on Sunday, November 19th, 2011. Thirty four people attended and 17 drums were made.

The drum making class was an inter-generational activity funded by the Indian Township Health Center and the Tribal Historic Preservation office.

The beautiful hand drums were made

with elk skin/leather and a cedar rim.

Participants ranged in age from five years to fifty plus.

Other future workshops to look for will be sponsored by the Tribal Historic Preservation Office include snow shoe making, flint knapping, paddle making, and singing/drumming lessons.



Carl Sabbattus instructing Billy Longfellow

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Caribou Petroglyph

Passamaquoddy Historic
Preservation Office

What are Tribal Historic Preservation Officers (THPO)?

Tribal Historic Preservation Officers are officially designated by a federally-recognized Indian tribe to direct a program approved by the National Park Service and the THPO must have assumed some or all of the functions of State Historic Preservation Officers on Tribal lands. Tribal historic preservation has emphasized the importance of the oral tradition, as well as consulting Tribal elders and spiritual leaders with special knowledge of the Tribe's traditions. They also have given emphasis to the importance of protecting "traditional cultural properties," places that are eligible for inclusion on the National Register of Historic Places because of their association with cultural practices and beliefs that are rooted in the history of the community and are important in maintaining the continuity of that community's traditional beliefs and practices. Incorporating Tribal cultural values into the historic preservation program has been consistently cited as a priority. Finally, the need for assuming the responsibility for reviewing Federal undertakings that may affect historical properties and the importance of archaeological survey work was consistently mentioned as essential. Tribal Historic Preservation Officers advise Federal agencies on the management of Tribal historic properties and strive to preserve their Tribes' cultural heritage and preservation programs.

Donald Soctomah, THPO

Carronade/Cannon comes back to Indian Township

Carronades are short guns of heavy bore designed originally for battering purposes. When placed in casemates commanding the drawbridge and main entrance to a fort, however, they would have been loaded with grape or canister. This was the story of the American Heavy artillery in the years from the close of the Revolution to 1835. The growth of the American seacoast defenses from isolated posts to an integrated system of defense that became perhaps the strongest in the world. The cannon were an integral part of that system, and they deserve the continued attention of scholars.

How did the carronade/cannon get to Indian Township? During the revolution, cannons were given to the Passamaquoddy tribe. One cannon was located at Pleasant Point and the other at Indian Township. In 1942, Pleasant Point's cannon was donated to the war

drive for scrap metal. Indian Township kept their cannon. The cannon was used during chief ceremonies, and special events. In 1960, the cannon disappeared.

Around 1960, Marvin Kahn and his wife camped near Princeton, Maine. At the base of the hill at Peter Dana Point, Mr. Kahn found a carronade in plain sight on the shore. It appeared to have been pushed off or fallen from a steep embankment onto eroded material between the embankment and the water's edge at the narrow passage between Big Lake and Long Lake.

Mr. Kahn believes this 41 inch long, 400 lb short heavy gun is a naval carronade. The four inch bore had a fruit juice can wedged into it when he first saw it. This gun was in fairly good condition except for a ring cast into the cascabel at the breech. The ring was broken off when the gun was found. At

that time he used a rowboat to lift the gun up out of the mud of the shore. Mr. Kahn was able to haul it away in the backseat of his car. A few months ago, Mr. Kahn decided to give the carronade/cannon back to its owner, the Passamaquoddies at Indian Township with help from the Maine State Museum.



Replica of a carronade/cannon