

## Chapter 1 : The Penobscot Dance of Resistance : Pauleena M. MacDougall :

*"The Penobscot Dance of Resistance focuses on the cultural history of one of the major native peoples in the present state of Maine. By delineating the story of this one specific group, the Penobscot, Pauleena MacDougall joins those scholars who trace the individual cultural threads of particular peoples that form the rich tapestry of American.*

In lieu of an abstract, here is a brief excerpt of the content: Tradition in the History of a People. University of New Hampshire Press, Note by Jean Archambaud Moore. Maine Folklife Center, The Penobscot Dance of Resistance focuses on the cultural history of one of the major native peoples in the present state of Maine. By delineating the story of this one specific group, the Penobscot, Pauleena MacDougall joins those scholars who trace the individual cultural threads of particular [End Page ] peoples that form the rich tapestry of American history. Too many works purporting to deal with Native Americans weave together shoddy stories based on bits of fluff gathered from multiple distinct cultures. The documentary research essential to understanding each native culture and its history, as well as its interactions with other native groups and with various European polities, requires considerable effort. The long first chapter, however, begins after World War II and focuses on recent Penobscot political activism. MacDougall neglects to consider other renditions of these folktales but see her more effective comparative work, reviewed below. MacDougall notes some population figures p. MacDougall makes no mention of the extent of early land sales and ignores much of the important work of Harald Prins and Bruce Joseph Bourque, among other available sources. Her depiction of Penobscot resistance to the acculturative processes through religious means chapter 7 focuses on the retention of Catholic rather than native rituals. MacDougall also suggests that formal schooling was a mechanism for cultural conservation, although most scholars have seen it as a major agent of change. Chapter 8 focuses on Penobscot efforts to retain political sovereignty in the fifty years after Maine became a state in The final two chapters review traditional skills of hunting, guiding, and canoe and basket making as activities now important to the modern tourism industry. While attempting to delineate the rich You are not currently authenticated. View freely available titles:

**Chapter 2 : Penobscot Folklore by Heather Runnels on Prezi**

*Penobscot Dance of Resistance. Tradition in the History of a People. By Pauleena MacDougall. pgs. Softcover. Historians predicted the demise of the Penobscot Indians early in the nineteenth century, but the tribe is thriving at the opening of the twenty-first century.*

Today, they run businesses, manage their natural resources, provide education and health care to their members, and social services to the poor and elderly in their community. Traditional basket making flourishes in cooperation with the other Wabanaki tribes, an art that not only provides income but allows contemporary Penobscot to preserve their culture and express their creativity inspired by nature, just as their ancestors did before them. This large river runs from their sacred mountain to the north, Mount Katahdin, down through the state to Penobscot Bay. It was along this river that they made seasonal relocations to the ocean for seafood, and then back inland for moose, deer, and bear hunting, as weather dictated. Originally, Penobscot numbered over 10,000, but wars with the Mohawk, conflicts with European settlers, and diseases such as smallpox introduced by the Europeans, decimated their population. By the time the great chief Joseph Orono was born in 1680, the Penobscot people had been in close contact with French Catholic missionaries and traders for over a generation. Saint-Castin had married the daughter of Penobscot sagamore Madockawando, and their son, Bernard-Anselme de Saint-Castin, became the last leader of the tribe during its French alliance. His son was Joseph Orono. In the 1700s, the English from nearby Massachusetts defeated the French in Acadia, which included the ancestral lands of the Penobscot. English settlers began to populate the Penobscot River valley from the 1700s, putting pressure on the tribe. Chief Orono chose to accommodate the more numerous and better-armed white settlers as, in the course of his lifetime, they gained virtually full control of Penobscot lands, restricting the tribe to its largest island-village which they called "Indian Old Town" because it was assumed to be of ancient origin. The Penobscot sided with the American forces in the Revolutionary War. The town of Orono in Maine takes its name from the great Penobscot chief or sagamore, Joseph Orono. In 1789, the English had founded a village called Stillwater, just below "Indian Old Town" at the site of a falls. Relations between the settlers and Indians had been sufficiently peaceful that, when Stillwater incorporated as a town in 1792, it named itself Orono, Maine, after the recently-deceased Penobscot sagamore, who had lived to the age of 80. However, the Penobscot received no other reward for their service, and in the nineteenth century they suffered greatly as the Americans expanded into their territory. Despite petitions by their Chief John Neptune and other Penobscot leaders, the white people took over their hunting and fishing: The white men come and spoil all the game. They catch all the young ones and the old ones. We take the old ones and leave the young ones till they grow bigger and are worth more. The Penobscot were Christian, noting that "Christ is our Saviour as yours. He is the same to us all—no difference of color" Neptune, and made their requests based on environmentally sound principles: But when our white brethren came amongst us they settled on our lands at and near the tide waters of our River and there was plenty of fish for us all—but within a few years the white men built so many weirs that they have caught and killed so many of the fish that there is hardly any comes up the River where we live—we ask you to make a law to stop the white folks from building any more weirs forever so that fish may again become plenty and also stop the white people from using any seines above Kenduskeag on the main river. We also ask you to make the law so as to stop the white people and Indians from catching fish more than two days in the week in the season of salmon, shad and alewives at least for five years. We think that fish will then be plenty again Neptune. However, their pleas fell on deaf ears. Worse, when Maine became a state in 1789, treaties pertaining to Penobscot land made with Massachusetts were not honored and the Penobscot lost most of their traditional hunting grounds. They turned to other means to survive, using their skills at farming, basket making, and canoe building to make a living. Culture The insignia of this tribe, evidenced in their art and design, is the fiddlehead, in this case an immature frond of the Ostrich fern *Matteuccia struthiopteris* L. Fiddleheads of this fern are a delicacy and are one of the first "blooms" appearing after the harsh winters of the region, thus considered a gift from a spiritual higher power—a reward for having survived the winter. Wabanaki wigwam with birch bark covering The Penobscot, like other Algonquian peoples, lived in wigwams

covered with the bark of birch trees. Their life was semi-nomadic, traveling in the winter from their villages to hunt in the snow-covered forests. Each family had their hunting grounds, and used birch bark canoes to travel to the area and snowshoes to travel over land. They trapped game such as deer, elk, and even bear which they could drag back to camp using toboggans. Waldman They also cultivated crops, particularly maize, around their villages, and also gathered sap from the maple trees and boiled it to make maple syrup. Fishing was an essential part of their diet, with fish caught from the river and, in the summer, clams, lobster, and crabs were caught in the ocean. Waldman Basketry Prior to European contact, Penobscot basketmakers produced sturdy work baskets and fish traps from brown ash—the "Basket Tree"—which grows in wetlands and around streams. The logs are pounded, causing the tree to split along its annual growth rings. The splints are then woven to produce functional and decorative baskets. Over the years, different styles became popular as Penobscot artisans sold their baskets to make a living. Simple, utilitarian work baskets were made in quantity; beautiful, decoratively fancy baskets were created according to the fashions of the times. In Victorian times, for example, bright colors and curls were used as decoration. Today, baskets are seen as an artform and may be fashioned to resemble particular items, usually from nature such as an acorn or a strawberry.

Bean-hole beans Native Americans in Maine, particularly the Penobscot, prepared beans by cooking them with maple syrup, with pieces of venison or other meat. Penobscot beans, however, were baked in a hole in the ground, hence their name. The method of preparing bean-hole beans involves first digging a hole, about three feet deep and lined with rocks. A fire is then built in the hole, and burned down to large embers and ash taking several hours. The beans and other ingredients are put in a cast iron pot, covered with water, and the lid is put on. Then the pot is placed in the hole and covered with the embers and soil until buried. Cooking time varies but leaving the beans in the hole overnight is common.

Government The Penobscot social structure consisted of loose groupings of villages, each with their own sagamore. Sagamas in the Penobscot language or chief. Later they were also referred to as Governors and Lt. The sagamore was often, although not necessarily, also a shaman. These sagamores were elected, but there was a weak hereditary component to the position.

Pritzker Chief Bashabez or Bessabez died in the Micmac Wars in or was the first Penobscot chief documented by Europeans, although the Penobscot had many generations of Chiefs prior to Bashabez and they are proud to state that the Penobscot Nation is one of the longest continuously operating governments in the world. Significant Penobscot sagamores include Joseph Orono, after whom the town of Orono is named, and John Neptune, the powerful shaman who served as Lt. Governor sub-chief of the Penobscot for 50 years. While John Neptune was Lt. Governor, the Governor was John Attean - May 14, who was elected to the position for life. However, Attean and Neptune had political differences and their feud led to discontent which resulted in a faction known as the "New Party" electing a new governor, Tomer Soekalexis, and new lieutenant governor, Attean Orson. Many members of the tribe still followed Attean and Neptune, claiming they were elected for life, and their faction was known as the "Old Party."

Religion The Penobscot, like other Algonquian people, shared a belief in Midewiwin also spelled Midewin. With the arrival of the French, the Penobscot were converted to Christianity, but many still practiced Midewiwin or co-practice Christianity and Midewiwin. According to Penobscot mythology, Tabaldak, the creator god, made humans and then Gluskabe whose name has several variants associated including Glooscap, Glooskap, Gluskabe, and Klooskomba and Malsumis sprang from the dust on his hand. Gluskabe and Malsumis both had the power to create a good world, but only Gluskabe did so. Malsumis still seeks evil to this day.

Gluskabe A large statue of Gluskabe stands beside the town hall of Parrsboro, Nova Scotia. Gluskabe is a hero, the "transformer" of the Wabanaki peoples. His name means "Man that came from nothing" or literally, "Man [created] only from speech. Gluskabe created the Penobscot River, the headwaters of which are located at the base of Mount Katahdin, when he fought a greedy giant toad that had swallowed all of the water in the land. Gluskabe killed the toad, and thus created the Penobscot water shed, largest on the north east coast of what is now known as New England. He is then charged with teaching the people that there is only one Great Spirit and how to follow the will of the Great Spirit. This spirit causes cold weather. Specifically, according to the Penobscot, Pamola inhabited Mount Katahdin, the tallest mountain in Maine. Pamola is said to be the god of Thunder and protector of the mountain. He is described as having the head of a moose, the body of a man, and the wings and feet of an

eagle. Pamola was both feared and respected, and his presence was one of the main reasons that climbing the mountain was considered taboo. Contemporary Penobscot Penobscot Nation Museum In , the Penobscot tribe was one of the first Native American tribes to begin gambling enterprises with the opening of Penobscot High Stakes Bingo on their reservation. With this money they were able to buy back a portion of their ancestral lands, establish businesses, the Penobscot Nation Museum, and a trust fund to support tribal members. Although the demise of the Penobscot appeared imminent in the nineteenth century, the beginning of the twenty-first century saw the tribe thriving. Their achievement has involved both acculturation , in adapting to the dominant culture and changing conditions, and a resistance to assimilation through a preservation of their heritage in the form of legends, dance, and other aspects of their traditional lifestyle MacDougall Penobscot basketmakers continue to use the tools and techniques passed down from their ancestors to produce sturdy work baskets and finely woven fancy baskets. In , the Maine Indian Basketmakers Alliance MBIA was formed to promote all aspects of this tradition from the gathering and preparation of brown ash and sweet grass to actively promoting and marketing baskets made by Penobscot and the other Wabanaki tribes. Filmmaker Jim Sharkey produced a documentary in that brings together the life and artistry of one such Penobscot basketmaker, Barbara Francis. She explained how the baskets are full of history, tradition, culture, and spirituality. Just as her elders taught her to make baskets she teaches the next generationâ€™not just baskets but the heritage of the Penobscot. The town of Orono is named in his honor. John Neptune was a powerful shaman and sagamore of the Penobscot who served as Lieutenant Governor of the tribe for 50 years, shaping the social and political history of the tribe Eckstorm His grandfather was Chief of the Bear Clan. He was one of the first native Americans to play major league baseball. Andrew Sockalexis was born into a family of athletes on January 11, , the younger cousin of Louis Sockalexis. He was a marathon runner who competed in the Stockholm Olympic Games. Molly Spotted Elk, born on November 17, , in the Penobscot reservation in Maine, was a successful vaudeville dancer and appeared in the silent film *The Silent Enemy* However, the discrimination she suffered because she was Native American led her to pursue a dancing career in Paris McBride The Library of Congress. Retrieved October 23, American Indians in Maine. Retrieved October 1, Indians and Europeans in Northern New England. University Press of New England. University of Maine Press.

## Chapter 3 : Dr. Pauleena MacDougall - UMaine Mandela Washington Fellowship

*The Penobscot Dance of Resistance has 4 ratings and 0 reviews. Although historians predicted the demise of the Penobscot Indians early in the nineteenth.*

The Indians of Maine and the Atlantic Provinces: The Indians of Maine: Portland, Maine Historical Society, University of Maine at Orono [Press], Maine Indians in History and Legends. University of Oklahoma Press, c Segar and the Killing of the Last Moose. Printed by the Rumford publishing co. Pamp Newell, Catherine S-C. Bethel Historical Society, , c Ye Olde Print Shop, Maine E 99 P27 S53 ssipsis. Little Letterpress, Robin Hood Books, c Trouble to the Eastward: Indians and Europeans in Northern New England. University Press of New England, c Pamp Cook, David S. Above the Gravel Bar: Finding aid available online. Woodland People of Maine and the Canadian Maritimes. State of Maine Dept. Robert Abbe Museum, The Catholic Indian Missions in Maine Catholic University of America, University of California Press, c A Collection of Articles on Maine Indians. American Friends Service Committee, Report on Maine Indians. Prepared at request of Legislative Research Committee, September, Unsettled past, unsettled future: Indians of the Northeast Woodlands. Indian Wars of New England. Maine E 82 S98 " 12 vols. The Abnakis and Their History. The Penobscot Dance of Resistance: Tradition in the History of a People. University of New Hampshire Press, The Life and Traditions of the Red Man. Duke University Press, A Brief History of the Penobscot Indians. New York, Octagon Books, Wabanaki Homeland and the New State of Maine. University of Massachusetts Press, An Ethnohistory of the Passamaquoddy of Maine. Hard Times at Passamaquoddy, Passamaquoddy Tribe of Indian Township, First Nations of the Maritimes. New Ireland Press, c Tribulations of a Border Tribe: The Indians of the Kennebec. The Indians of the Androscoggin Valley: Lewiston Journal Printshop, Northeastern University Press, c Senate Committee on Indian Affairs subseries Maine. Box 30 Pecoraro, Joseph. A Copy of St. Baskets of the Dawnland People. Project Indian Pride, [? The Handicrafts of the Modern Indians of Maine. Artists of the Dawn: Christine Nicholas and Senabeh. Northeast Folklore Society, c Our Lives in our Hands: Symbolism in Penobscot Art. New York, The Trustees, New York and London, Harper, Music Among the Contemporary Penobscot Indians. The Indian Legends of Mount Katahdin. Pamp Ives, Edward D. Malecite and Passamaquoddy Tales. Northeast Folklore Society, , c Maine GR 1 N65 v. The Algonquin Legends of New England: Tales from Maliseet Country: The Maliseet Texts of Karl V. University of Nebraska Press, Stories Based on Old Indian Legends. Central Maine Press, c Maine Folklife Center, Maine GR 1 N65 no. Printed at the University press, La Voix des boisfrancs, []. Maine PM R3

## Chapter 4 : Pauleena MacDougall, Collector - Maine Folklife Center - University of Maine

*The Penobscot Dance of Resistance focuses on the cultural history of one of the major native peoples in the present state of Maine. By delineating the story of this.*

## Chapter 5 : The Penobscot Dance of Resistance: Tradition in the History of a People by Pauleena MacDou

*In a larger context, Dance of Resistance demonstrates how an examination of the history of one Indian nation provides a window on the complex interaction of cultural systems in America. MacDougall demonstrates that Penobscot legend, linguistics, dance, and oral tradition became "foundations of resistance" against assimilation into the dominant.*

## Chapter 6 : eBook The Penobscot Dance of Resistance download | online | audio id:9qg5hla

*Find helpful customer reviews and review ratings for The Penobscot Dance of Resistance: Tradition in the History of a People (Revisiting New England) at calendrierdelascience.com Read honest and unbiased product reviews from our users.*

**Chapter 7 : "Pauleena MacDougall " by Pauleena MacDougall**

*The Penobscot dance of resistance: tradition in the history of a people. [Pauleena MacDougall] -- "Historians predicted the demise of the Penobscot Indians early in the nineteenth century, but the tribe is thriving at the opening of the twenty-first century.*

**Chapter 8 : Pauleena MacDougall (Author of The Penobscot Dance of Resistance)**

*The Penobscot Dance of Resistance focuses on the cultural history of one of the major native peoples in the present state of Maine. By delineating the story of this one specific group, the.*

**Chapter 9 : Special Collections Subject Guide: Native Peoples - Raymond H. Fogler Library - University of**

*In a larger context, Dance of Resistance demonstrates how an examination of the history of one Indian nation provides a window on the complex interaction of cultural systems in calendrierdelascience.comgall demonstrates that Penobscot legend, linguistics, dance, and oral tradition became "foundations of resistance" against assimilation into the dominant.*