

- 1.1 Passamaquoddy, they speak Malecite-Passamaquoddy (also known as Maliseet-Passamaquoddy. It is an endangered language from the Algonquian language family (1)
- 1.2 Pqm (2)
- 1.3 45.3,-66.656 (3)
- 1.4 The Passamaquoddy tribe belonged to the loose confederation of eastern American Indians known as the [Wabanaki](#) Alliance, together with the [Maliseet](#), [Mi'kmaq](#), [Abenaki](#), and [Penobscot](#) tribes. Today most Passamaquoddy people live in Maine, in two communities along the Passamaquoddy Bay that bears their name. However, there is also a band of a few hundred Passamaquoddy people in New Brunswick. The French referred to both the Passamaquoddy and their Maliseet kinfolk by the same name, "Etchimins." They were closely related peoples who shared a common language, but the two tribes have always considered themselves politically independent. Smallpox and other European diseases took a heavy toll on the Passamaquoddy tribe, which was reduced from at least 20,000 people to no more than 4000. Pressured by European and Iroquois aggression, the Maliseet and Passamaquoddy banded together with their neighbors the Abenakis, Penobscots, and Micmacs into the short-lived but formidable Wabanaki Confederacy. This confederacy was no more than a loose alliance, however, and neither the Maliseet nor the Passamaquoddy nation ever gave up their sovereignty. Today the Passamaquoddy live primarily in the United States and the Maliseet in Canada, but the distinction between the two is **not** imposed by those governments--the two tribes have always been politically distinct entities. (4)
- 1.5 After working with the French and joining the Abnaki confederation against the English, many converted to Catholicism. (1)
- 1.6 The Passamaquoddy live in a region that is abundant in wildlife and has good vegetation. Winters are long and harsh. During the summers they move to a costal environment and stay close to rivers all year round.
- 1.7 Passamaquoddy have an ethnic population of 3,000-4,000 people as of 1998, and the language has an active speaking population of only 2,060 in all countries, more than half of that figure being from Canada (2). They live on 18,000 acres of land today which gives a population density of 3,500/18,000 or .1944 persons per acre.
  
- 2.1 They gathered wild plants, roots, and seeds as their main carbohydrate source (5)
- 2.2 Passamaquoddy subsisted primarily by hunting moose, caribou, and porpoises; this was supplemented by fishing. (5)
- 2.3 They used bows and arrows, spears, and wooden clubs. Fishermen used harpoons and pronged spears to catch fish in porpoises (6)
- 2.4 The Passamaquoddy moved during the seasons. In summertime the moved to costal regions where food and resources were abundant. In winter they would move inland and hunt game. Food from hunting could be safely stored outside due to the freezing temperatures. (6)
- 2.5 Men hunt and fish, women raise children, gather roots, and care for whatever corn they may have planted. (6)

- 2.6 Being a primarily nomadic group land tenure of individuals was non-existent, but there are many documentations of the Passamaquoddy claiming to own land as a collective tribe.
- 2.7 No ceramics, however Passamaquoddy are well known for their basket weaving and wampum beads. (6)
- 2.8 Widows cannot eat food killed by young single men, they must be provided for by a married or old man. (10, pg 48)
- 2.9 A special ritual required for killing and eating bears.
- 2.10 Passamaquoddy were well known for their water crafts. They hand made birch bark canoes and used them for traveling down what is now St. John river and for fishing. (6)

- 3.1 There is no recorded data but mean height of people in the region of the world they are in is 1.736 m for males and 1.595 m for females. (8)
- 3.2 Similar to mean height there are not Maliseet or Passamaquoddy specific values, but mean adult weight for people from that region and even a reasonable or consistent value was not found for that region.

- 4.1 No rituals for puberty, so it is difficult to attain this information
- 4.2 Women were married very young and were ridiculed if they had a child within the first year of marriage so it is likely to be between 15 and 18 years. (10, pg 40)
- 4.3 The greatest joy of the Passamaquoddy was having many children (10, pg 45) I cannot find any specific numbers but it is made clear by multiple sources that the family sizes were quite large.
- 4.4 Children were completely dependent on mothers for at least three years and were not even allowed to attempt to walk until this age, so no less than 3 or 4 years (10, pg 26)
- 4.5 The young man is commonly about thirty years of age or twenty at the least whereas the girl is always extremely young (10, pg 32)
- 4.6 If the woman is unable to bear children after two or three years the man can divorce her and find another wife and is not held to service for the next wife. One cause for divorce among these people is bareness (which only women are capable of), however incompatibility was also an acceptable grounds for divorce. (10, pg 47)
- 4.8 The young man who wished to marry a woman would serve the father for several years according to an agreement this included hunting and making things like bows and arrows, canoes and snow shoes. (10, pg 35)
- 4.9 No data available
- 4.10 Fathers would make bows and arrows for sons and paddles for both sons and daughters. Mothers would teach girls to fetch wood and water as well as carry loads when they moved camp. Children were carried around and not allowed to attempt walking until nearly three years of age (10, pg 28)
- 4.11 Some men and women may have performed tasks of the opposite gender, but it is hard to say if they were homosexual or not. These people were highly revered because the displayed spiritual power of both genders. (7, pg 343)

- 4.12 Patterns of exogamy were present and typical of Passamaquoddy and their neighbours. (10, pg 104)
- 4.13 There are no other fathers recognized in this society, none mentioned by any sources
- 4.14 Woman provides man with a child, she is the only one capable of being barren and can be divorced if she is unable to provide the man with a child (10)
- 4.15 No indication of this being true. They think the women grows the child inside of her but no limitations are placed on pregnant women.
- 4.16 No data available
- 4.17 Before Europeans polygyny was a recognized institution, they can have several wives, but the greater number of them only have one, however there is conflicting data on the actual percentage, it is likely men sought more wives so that they could have a stronger presence in war and a more connections socially (10, pg 33)
- 4.18 No (10)
- 4.19 No, Fewkes describes a high level of fidelity and sometimes men could be mercilessly beaten if having extramarital relationships, thus supporting extramarital partners would be extremely rare. (10)
- 4.20 Father is what my sources indicate, but not explicitly stated as being present
- 4.21 No data available
- 4.22 No evidence of this in any sources, but not explicitly stated as being absent
- 4.23 No, fathers are pretty distinct no multiple fathers present
- 4.24 No data available
- 4.25 Patterns of descent in the male line, patrilineal (10, pg 104-105)
- 4.26 They observe certain degrees of relationship among them which prevents their marrying together. This is never done by brother to sister, by nephew to niece, or cousin to cousin, that is to say so far as the second degree... (10, pg 31)
- 4.27 After the arrival of Europeans there were often Catholic priests who would perform marriage ceremonies as well as deaths (10, pg 25)
- 4.28 There is a presence of nicknames relating to animals, there are often several of these and were given by members of the village (9, pg 259)
- 4.29 Marriage is very frequently between members of different villages, but with no preference of any particular village (10, pg 31)
- 4.30 Yes. The father of the man who seeks a wife looks out for a girl and then a proposal is made to the father of the bride and an agreement of bride service is made between the two. However the bride or suitor can refuse the mate (10, pg 36)
- 4.31 No, they are free to refuse who they wish, thus avoiding conflict. (10)
- 4.14 No data available.
- 4.15 All indications are that outgroup violence much outweighed ingroup violence, but Fewkes relays that in some instances men of the tribe would be mercilessly beaten and this could result in deaths. (10)
- 4.16 The Passamaquoddy would go to war to help their allies, to defend their territories from other nations. They also went to war against the Iroquois alliance. In group violence seemed to be primarily caused because of infidelity, typically it was the man who was mercilessly beaten, often times for so little as lusting. (10)

- 4.17 They were part of a “confederacy” but this would be more accurately described as an alliance. They never went to war with any members of this alliance and often joined forces with this alliance when going on the offensive (10, pg 114)
- 4.18 War songs describe taking the scalp of slain enemies and “dancing about it for days”. There is no indication of whether or not eating the scalps was traditional or not (9 pg 265)
  
- 5.1 No data available
- 5.2 Passamaquoddy were nomadic and moved primarily with the change of the seasons. In the summer they would be more sedentary near the ocean, but in winter they would become more nomadic inland to follow game.
- 5.3 Passamaquoddy people did have a chief called a sakom, but he was chosen by the council which was made up primarily of elders of the clan. (6)
- 5.4 After the marriage ceremony they go to the wigwam of the bride, and from there they carry the brides bedding to the suitors wigwam, indicating that post marriage is with the male and possibly his family (10, pg 47)
- 5.5 They were very territorial, their land spanning primarily along the St. John river, referred to by the Passamaquoddy as “beautiful, or the good river”.
- 5.6 Young males would practice by shooting bow and arrows made by their fathers at small birds, young females would learn to fetch wood water, both were taught how to paddle a canoe. These activities are reflected, simply on a larger scale by adult males and females respectively. (10, pg 29)
- 5.7 No data available
- 5.8 There were 14 to 22 bands of Passamaquoddy who were nomadic. These groups were, however rather loose (10)
- 5.9 None were described, since they were primarily nomadic, but occasionally I read about the “council wigwam” whether or not this was a members home or a specific building it is impossible to say, but I find it unlikely in such a nomadic group that there would be much in the way of specialized structures.
- 5.10 Passamaquoddy people would build wigwams and dwell in those. They were relatively easy to build, but more permanent than other structures found in other hunter gatherer societies. (6)
- 5.11 They were organized in to clans called bands that followed the male line and were named after animals (10, pg 104-114)
- 5.12 They traded with French settlers and there is some evidence of encounters with Norsemen, however the mostly traded with neighbours and eventually European settlers (6)
- 5.13 Yes, there were council members that elected a chief. Chiefs often had much prestige and more wives than most. Outside of this men had more prestige than women and some were more wealthy than others, but no structured social hierarchies (10, pg 104-114)
  
- 6 There are phonographs recording songs and dances. These were often performed by the Passamaquoddy before important events. Such events included war and trading ventures. Most songs recorded are war songs and dances (9, pg 258-259)

- 6.1 Multiple sources talk about medicine men. There are many stories about medicine men in the Passamaquoddy culture. (9 pg 259)
  - 6.2 No data available
  - 6.3 There has been nothing to preserve the ceremonies of the Passamaquoddy, the resemblance in the manner of life between Passamaquoddy and their white neighbours is shown particularly in the crises of birth, puberty, marriage, and death. (10, pg 24)
  - 6.4 Snake dances are often performed by the people and is believed to have once been important to religion but has since become just part of celebration. (9, pg 259) There were also marriage banquets where the suitor would go hunting and provide for a large feast and they would all get drunk (10, pg 42)
  - 6.5 There are many intriguing myths that are recorded by Fewkes, these myths make it clear that the Passamaquoddy believed that all things were created both animate and inanimate. It is also clear that they believe their ancestors were present and had an impact on how things were created. (9 pg 266)
  - 6.6 There are multiple references made to games involving a ball that was kicked mostly played by children. Dances and Banquets were the entertainment of the adults
  - 6.7 No data available
  - 6.8 Nearly all that characterized Passamaquoddy rituals and religions have died out. They are now fully acculturated and have been for a long time.(9 pg 259)
  - 6.9 There are groups that do dances and sing songs of the old days, but these are primarily for celebration and to keep the language alive.
  - 6.10 They believed that if you were very ill or old it was better to die than to live bed ridden. There are indications of afterlife beliefs but there was no data available for what exactly they believe about the afterlife.
  - 6.11 No evidence of this. In fact there are many stories told about dead chiefs, warriors, and medicine men.
  - 6.12 No, families are name after animals and nicknames are given by people in the clan. If there is teknonymy it is not widespread. (10)
  - 6.13 It appears to be primarily animism and some ancestor worship.
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- 7.1 Passamaquoddy did not usually paint their faces (6)
  - 7.2 No
  - 7.3 Men and women both wore their hair long (6)
  - 7.4 No
  - 7.5 Formerly wore pointed hats with beads and silver disks (9, pg 259) they also wore moccasins (6)
  - 7.6 Elaborate masks were worn for sacred dances, head bands of silver or copper were also worn for festive occasions and dances (9 pg 260)
  - 7.7 Women wore long skirts with removable sleeves and men wore breechcloths and leggings (6)
  - 7.8 During colonial times Passamaquoddy adopted a European style of dress such as blouses and jackets, but decorated them with fancy bead work (6)
  - 7.9 There are groups that dress traditionally and do traditional dances, trying to keep the dying language family from going completely extinct.

- 8.1 No data available
- 8.2 No data available
- 8.3 No data available

References:

- (1) [http://en.wikipedia.org/wiki/Malecite-Passamaquoddy\\_language](http://en.wikipedia.org/wiki/Malecite-Passamaquoddy_language)
- (2) [http://www.ethnologue.com/%5C/15/show\\_language.asp?code=pqm](http://www.ethnologue.com/%5C/15/show_language.asp?code=pqm)
- (3) <http://maps.google.com/maps?hl=en&tab=wl>
- (4) <http://www.native-languages.org/passamaquoddy.htm>
- (5) <http://encyclopedia.farlex.com/Passamaquoddy>
- (6) [http://www.bigorrin.org/passamaquoddy\\_kids.htm](http://www.bigorrin.org/passamaquoddy_kids.htm) (despite the targeted age there was some good information here.)
- (7) <http://laurel.lso.missouri.edu/search~S1?/dIndians+of+North+America+--+Religion+--+Encyclope/dindians+of+north+america+religion+encyclopedias/-3%2C-1%2C0%2CB/frameset&FF=dindians+of+north+america+religion+encyclopedias&1%2C%2C3>
- (8) [http://en.wikipedia.org/wiki/Human\\_height](http://en.wikipedia.org/wiki/Human_height)
- (9) <http://www.jstor.org/stable/534065>
- (10) <http://www.jstor.org/stable/25604424?seq=25>