

# Appendix K

## Native Americans in Maine Other Contemporary Publications and Journal Articles

Abbe Museum. (1978). *The first fifty years of the Robert Abbe Museum of Stone Age Antiquities and a look ahead*. Bulletin XI. The Robert Abbe Museum, Bar Harbor, ME.

- Out of print.

Adams, Robert McC. (1974). Anthropological perspectives on ancient trade. *Current Anthropology*. 15(3). pg. 239-258.

Adams, William Y., VanGerven, Dennis P. and Levy, Richard S. (1978). The retreat from migrationism. *Annual Review of Anthropology*. 7. pg. 483-532. X.

Adney, E. Tappan, and Chappelle, Howard I. (1964). *The Bark Canoes and Skin Boats of North America*. Smithsonian Institution, Washington, D.C.

Adovasio, J.M. (1977) *Basketry Technology: A Guide to Identification and Analysis*. Aldine, Chicago, IL.

Andrews, J. Clinton. (1986). Indian fish and fishing off coastal Massachusetts. *Bulletin of the Massachusetts Archaeological Society*. 47(2). pg. 42-46.

Apess, William. (1836). *On our own ground: The complete writings of William Apess, a Pequot*. Reprinted in 1992, O'Connell, Barry, Ed. University of Massachusetts Press, Amherst, MA.

Appleton, Leroy H. (1950). *American Indian designs and decoration with over 700 illustrations*. Dover, NY, NY. IS.

Aubery, Father Joseph. (c. 1715). *French Abenaki dictionary*. From the manuscript of Father Joseph O'Brien which was hand copied from the translation by Stephen Laurent, Maine Historical Society, Portland, ME, 1995.

- This is the only printed version of this important dictionary. This work was originally compiled by Father Aubery at St. Francis in 1715, making it the earliest dictionary of the Abenaki dialect recorded. Fannie Hardy Eckstorm (1941) said of Aubery that he "knew perfectly the Abenaki dialect" and characterized this work (only in manuscript form at the time) as "the most scholarly Jesuit compilation the present writer [Eckstorm] knows" (Morey, 2005, pg. 127).

Axtell, James. (1979). Ethnohistory: An historian's viewpoint. *Ethnohistory*. 26(1). pg. 1-13.

Axtell, James. (1981). *The European and the Indian: Essays in the ethnohistory of colonial North America*. Oxford University Press, NY, NY.

Bailey, A.G. (1937). *The conflict of European and Eastern Algonkian cultures, 1504 - 1700*. New Brunswick Museum, St. John, Canada.

Barber, R.J. (1982). *The Wheeler's Site: A specialized shellfish processing station on the Merrimack River*. Peabody Museum Monograph. 7. Harvard University, Cambridge, MA.

Barbian, Lenore T. and Magennis, Ann L. (1994). Variability in late archaic human burials at Turner Farm, Maine. *Northeast Anthropology*. 47. pg. 1-19.

Barkham, Selma. (1978). The Basques: Filling a gap in our history between Jacques Cartier and Champlain. *Canadian Geographical Journal*. 96. pg. 8-19. X.

Bartone, Robert N., Quinn, Catherine A., Petersen, James B., and Cowie, Ellen R. (1992) *An Archaeological Phase I Survey of the Fort Halifax Project (FERC No. 2552) Kennebec County, Maine*. University of Maine at Farmington Archaeology Research Center. Submitted to Central Maine Power Company, Augusta. Farmington, ME.

Baxter, Rev. Joseph. (1867). *Journal of several visits to the Indians on the Kennebec River; 1717*. David Clapp & Son, Boston, MA.

Becker, Marshall J. (2002) A Wampum Belt Chronology: Origins to Modern Times. *Northeast Anthropology* 63. pg. 49-70.

Belcher, William R. (1989). The archaeology of the Knox Site, East Penobscot Bay, Maine. *Maine Archaeology Society Bulletin*. 29(1). pg. 33-46.

Belcher, William R. (Fall 1989). Prehistoric fish exploitation in East Penobscot Bay, Maine: The Knox site and sea-level rise. *Archaeology of Eastern North America*. 17. pg. 175-191.

Belcher, William R., Sanger, David and Cox, Bruce J. (1994). The Bradley Cemetery: A Moorehead burial tradition site in Maine. *Canadian Journal of Archaeology*. 18. pg. 3 - 38.

Bendremer, Jeffrey and Dewer, Robert. (1994) The Advent of Prehistoric Maize in New England. *Corn and Culture in the Prehistoric New World*. Edited by Johanessen and Hasforf, Christine. Westview Press, Minneapolis, MN.

Benes, Peter, Ed. (1991). Algonkians of New England: Past and present. *The Dublin Seminar for New England Folklife Annual Proceedings 1991*. Boston University, Boston, MA.

Bennett, M.K. (October 1955). The food economy of the New England Indians, 1605-1675. *Journal of Political Economy*. 63(5). pg. 369-397.

- Concludes that maize made up 65% of the diet of Native (southern?) New Englanders.

Bennett, Randall H. (Summer 1978). New England's last Indian raid. *The New-England Galaxy*. pg. 45-54.

Bierhorst, John, Ed. (1987). *In the trail of the wind: American Indian poems and ritual orations*. A Sunburst Book, Michael Di Capua Books, Farrar, Straus and Giroux. IS.

Binford, Lewis R. (1972). Willow smoke and dogs' tails: Hunter-gatherer settlement systems and archaeological site formation. *American Antiquity*. 45(1). pg. 4-20.

Bishop, Carl Whiting, Abbot, Charles Greeley and Hrdlicka, Ales. (1930). *Man from the farthest past*. In: Abbot, Charles Greeley, Ed. *Smithsonian Scientific Series: Volume 7*. Smithsonian Institution Series, Inc., NY, NY. IS.

Black, David W. and Whitehead, Ruth Holmes. (1988). Prehistoric shellfish preservation and storage on the northeast coast. *North American Archaeologist*. 9(1). pg. 17-30. X.

- "The building of substantial structures for drying and smoking shellfish would have been an unnecessary and therefore unlikely expenditure of energy unless other, bulkier types of meat or fish were to be preserved at the same time. Shellfish could have been sun-dried rapidly by shucking them and spreading the shucked meat on birch-bark sheets in the sun. For smoking, stringing small pieces of meat such as shellfish on spruce roots and hanging them over a fire, either outside or inside the wigwam, would have been the most efficient method of preservation and storage (see Willoughby, 1935:211-212 for a discussion and ethnographic substantiation of these points). None of these methods would necessarily leave discernible archaeological traces except for the deposits of shucked shells themselves." (pg. 24-25).

Blustain, Malinda S., Levesque, Margaret A., and Robinson, Brian S. (1999) Two Fossilized Late Archaic Textiles from Maine: Pyrite Pseudomorphs from the Hartford Cemetery Site. *Archaeology of Eastern North America*. 27, pg. 185-196.

Bond, C. Lawrence. (2004). *Native names of New England towns and villages: Translating 211 names derived from Native American words*. Third Edition. Alan B. Bond, PO Box 67, Rochester, VT 05767.

Borns, Harold W. Jr. (October 1972 and January 1973). Possible Paleo-Indian migration routes in northeastern North America - a geological approach. *Maine Archaeological Society Bulletin*. 34(1-2). pg. 55-59.

Borstel, Christopher. (1982). *Archaeological excavation at the Young Site, Alton, Maine*. Maine Historic Preservation Commission, Augusta, ME.

Bourque, Bruce J. (1971). Possible Paleo-Indian migration routes in northeast North America. *Maine Archaeological Society Bulletin*. 11(1). pg. 1-3.

Bourque, Bruce J. (1973). Aboriginal settlement and subsistence on the Maine Coast. *Man in the Northeast*. 6. pg. 3-20. IS.

- "Faunal samples from three multicomponent coastal sites, dating ca. A.D. 200-A.D. 1150, indicate that all components represent late winter-early spring occupations. There is no evidence for summer coastal occupation." (pg. 3).
- "Historic sources indicate that by ca. A.D. 1550 aboriginal populations exploited interior resources during late winter and early spring and coastal ones during late spring and summer. Possible explanations of this change in settlement systems include prehistoric climatic change and early European trade influences." (pg. 3).

Bourque, Bruce J. (1975). Comments on the late archaic populations of central Maine: The view from the Turner farm. *Arctic Anthropology*. XII(2). pg. 35-45. IS.

- "By 4500 B.P. a relatively large population exploiting marine and riverine resources, with special emphasis upon maritime hunting, was established. This population had close cognates as far north as Newfoundland." (pg. 35).
- "After c. 3700 B.P. a distinctly different archaeological pattern suddenly appears in western and central Maine. The technology and mortuary ceremonialism of this group are derived from the Susquehanna tradition and apparently replace earlier native patterns." (pg. 35).

Bourque, Bruce J. (1976). The Turner farm site: A preliminary report. *Man in the Northeast*. 11. pg. 21-30. IS.

Bourque, Bruce J. (1977). Fishing in the Gulf of Maine: A 5,000 Year History. In *The Gulf of Maine*. Ed. by G. Lawless. Blackberry Press, Brunswick, ME.

Bourque, Bruce J. (1992). Excavations at Cobbosseecontee Dam South. *Bulletin of the Maine Archaeological Society*. 32(2). pg. 15-29. IS.

Bourque, Bruce J. (1992). *Prehistory of the central Maine coast*. Garland Pub., NY. IS.

- A typographical catastrophe, this important report has been supplemented by Bourque's more important *Diversity and Complexity in Prehistoric Maritime Society: A Gulf of Maine Perspective* in 2001. Bourque remains, despite differences of opinion on the French versions of Maine's ethnohistory at the time of coastal settlement, the most important and comprehensive source of information about the ethnohistory of the maritime peninsula.
- Contains Bourque's initial description of the Susquehanna tradition as it applies to the archaeology of Maine; the Susquehanna being the non-maritime and anomalous culture which followed the maritime archaic.

Bourque, Bruce J. (1994). Evidence for Prehistoric Exchange on the Maritimes Peninsula. In *Prehistoric Exchange Systems in North America*. Plenum Press, NY.

Bourque, Bruce J. and Krueger, Harold W. (1991). *Dietary reconstruction of prehistoric maritime peoples of northeastern North America: Faunal vs. stable isotopic approaches*. Paper presented at the 24th annual meeting of the Canadian Archaeological Association, St. John's Newfoundland, Canada.

- This illustrates one of the ironies of the study of the history of Maine: the new technology of isotopic (bone, etc.) analyses for the evaluation of the diets of prehistoric Native Americans is enthusiastically embraced by Maine archaeologists while at the same time isotopic analysis of the radiological footprint of the Maine Yankee Atomic Power Company is strictly prohibited.

Bourque, Bruce J. and Krueger, Harold W. (1994). Dietary reconstruction from human bone isotopes for five coastal New England populations. In: *Paleonutrition: The diet and health of prehistoric Americans*. Sobolik, Kristen D., Ed., Southern Illinois University Center for Archaeological Investigations Occasional Paper No. 22. pg. 195-209.

Bourque, Bruce J., Morris, Kenneth, and Spiess, Arthur. (1978). Determining the season of death of teeth from archaeological sites: A new sectioning technique. *Science*. 199. pg. 530-531.

Boyd, Stephen G. (1885). *Indian local names with their interpretation*. Published by the author, York, PA.

- Defines the word "muskingum" as elk's eyes or deer eyes.
- Donahue, in *The Kingdom in Montville, Maine*, has this comment about the word muskingum: "town records as far back as 1807 refer to the area as Muskingum. Local legend has it that some of the early settlers were from Ireland (hence the name of the New Ireland Road) who had spent time along the Muskingum river in southeastern Ohio. Their

pronunciation of the name was interpreted by other locals as 'Moose Kingdom' - later shortened to the Kingdom" (pg. 2).

- It is unlikely that Irish immigrants first moved to Ohio in 1800 and then returned to settle Montville by 1807. Muskingum is instead one among many surviving Indian place names.

Bradley, James W. (1987). Native Exchange and European trade: Cross-cultural dynamics in the sixteenth century. *Man in the Northeast*. 33. pg. 31-46. X.

- "These 13 sites... fall into two rather amorphous clusters, one that includes the Taunton drainage and Buzzards Bay, the other on the outer Cape Cod. These clusters roughly coincide with the seventeenth-century Wampanoag and Nauset subgroups. Second, not only is there no pattern of village movement, virtually no village sites are known. Nearly half of these locations are burials. The rest are midden, or refuse deposits, in which small quantities of European material have been recovered. It should be noted that the quantities of European materials from most of these sites are very small. To sum up, the protohistoric period along the southern New England coast is, archaeologically speaking, almost invisible." (pg. 35).
- "Contrary to much of the existing literature (Willoughby 1935:273; Salwen 1978:166; Snow 1980:29-30), marine shell beads are a rare occurrence on Late Woodland and sixteenth-century Pokanoket sites. ...widespread usage does not occur until the intensification of contact and trade early in the seventeenth century. ...For the Pokanoket, the making an using of 'wampum' (in either discoidal or tubular form) was a seventeenth-century phenomenon." (pg. 41).
- "The one exception to this pattern of profound localism is that the Pokanoket may have been involved in an exchange network that brought native copper down the coast from Nova Scotia. This network appears to have operated during the Middle and Late Woodland periods and may have continued until the early seventeenth century." (pg. 41).
- "...the system of exchange and trade that operated in the Northeast was far more complex, dynamic, and interactive than is generally realized." (pg. 42).

Bradley, James W. (1998). *Origins and ancestors: Investigating New England's Paleo Indians*. Robert S. Peabody Museum of Archaeology, Andover, MA. IS.

Brain, Jeffrey P. (2003) The Popham Colony: An historical and archaeological brief. *Maine Archaeological Society Bulletin*. 43(1). pg. 1-28.

Brain, Jeffrey Phipps. (2007). *Fort St. George: Archaeological investigation of the 1607-1608 Popham Colony*. Occasional Publications in Maine Archaeology Number 12. The Maine State Museum, The Maine Historic Preservation Commission, and The Maine Archaeological Society, Augusta, ME. IS.

Brandon, William. (1973). *The last Americans: The Indian in American culture*. McGraw-Hill, NY, NY.

Brasser, T.J. (1974). Riding on the frontier's crest: Mahican Indian culture and culture change. *National Museum of Man Ethnology Division Mercury Series*. 13. Ottawa, Canada.

- This contains information pertinent to the study of Maine's Indian population.

Braun, David P. (1974). Explanatory models for the evolution of coastal adaptation in prehistoric eastern New England. *American Antiquity*. 39(4). pg. 582-596.

Brennan, Louis A. (January 1979). Coastal adaptation in prehistoric New England. *American Antiquity*. 41(1). pg. 112-113.

Brose, David S., Brown, James A. and Penney, David W. (1985). *Ancient art of the American Woodland Indians*. Harry N. Abrams, Inc., Publishers in association with the Detroit Institute of Arts. IS.

Bruce, Walter G. (1965). *Long Cove, a Maine shell-deposit site*. Massachusetts Archaeological Society Bulletin 27:1. pg. 8-12.

Burns, Robert L. (1971). *Mid-coast Washington county*. Maine Archaeological Society Bulletin 11. pg. 1-5.

Burrage, Henry S. (1899). *The Plymouth colonists of Maine*. Transcript. Maine Historical Society, ME.

- These quotes are from a transcript of a Nov. 16, 1899 Maine Historical Society meeting.
- "By the supplies received from the fishing vessels at and near Damariscove the Pilgrims were enabled to subsist, though most frugally, until the welcome time of harvest arrived. But the corn they then obtained did not furnish the colonists with a full year's supply, and there would have been hunger in their log-cabins, if they had not obtained subsistence from the neighboring Indians." (pg. 7).
- "The boat in which the corn was carried for this venture was one of two which the carpenter of the Pilgrims had built during the preceding year. 'They had a little deck over her midships to keepe ye corne drie,' says Bradford, 'but ye men were faine to stand it out all weathers without shelter; and ye time of ye year begins to growe tempestuous.' Mr. Edward Winslow was in charge of this Kennebec venture. Proceeding up the river, he found the Indians exceedingly well disposed, and had no difficulty in exchanging his store of corn for beaver, of which he obtained seven hundred pounds. When Winslow at length dropped down the river on his return homeward, he had laid the foundations of an exceedingly profitable trade, and he made his way back to Plymouth with high hopes that from this trade the colony would be able to discharge ere long its financial obligations in London. These hopes were not doomed to dissappointment. The sight of the beaver, as Winslow and his boat's crew landed

at Plymouth the proceeds of this Kennebec venture, was one with which the Pilgrims became more and more familiar as the years went by." (pg. 9).

- "After they had thus firmly established themselves on the Kennebec, Bradford and his associates came into possession of a trading house on the Penobscot. In 1629, some of the English merchant adventurers, who were interested in the Pilgrim enterprise, entered into business relations with one Edward Ashley and furnished him with goods for trading purposes." (pg. 17).
- "According to Bradford, between November, 1631, and June, 24, 1636, the Pilgrims sent to England 12,530 pounds of beaver, the most of which was obtained from the Indians on the Kennebec. It was from the sale of this beaver in a great measure that they were able at length to extricate themselves from the financial difficulties in which they had become involved through their London agents. But their troubles at Penobscot were not ended. At the trading house there they suffered a still greater loss from the French in 1635. Chevalier Charles de Menou, or as he is usually styled D'Aulnay Charnisay, appeared one day in the harbor... His orders were to expel the English as far as Pemaquid." (pg. 23).

Butler, Eva L. and Hadlock, Wendell S. (1957). *Uses of birch bark in the northeast*. Bulletin VII, The Robert Abbe Museum, Bar Harbor, ME. (out of print) IS. Butler, Eva L. and Hadlock, Wendell S. (1962). *A preliminary survey of the Munsungan-Allagash waterways*. Bulletin VIII, The Robert Abbe Museum, Bar Harbor, ME.

- Available for purchase from the Abbe museum.

Butler, Eva L. and Hadlock, Wendell S. (1994). *Dogs of the northeastern Woodland Indians*. Bulletin XIII, The Robert Abbe Museum, Bar Harbor, ME.

- Available for purchase from the Abbe museum.

Butler, Joyce. (1997). *Spirits in the wood*.

- Catalog of a 1997 exhibition on the traditional carving of ceremonial root clubs by the Wabanaki culture.

Byers, Douglas S. (1953). "Red paint tombs" in Maine. *Massachusetts Archaeological Society Bulletin*. 15(1). pg. 1-8.

Byers, Douglas S. (1962). New England and the Arctic. In: *Prehistoric cultural relations between the Arctic and temperate zones of North America*. Arctic Institute of North America, Technical Paper. 11. pg. 143-153.

Byers, Douglas S. (1979). The Nevin shellheap burials and observations. *Papers of the Robert S. Peabody Foundation for Archaeology*. 9. Andover, MA.

Cahill, Robert Ellis. (date unknown). *New Englands Viking and Indian Wars*. Old Saltbox Publishing, 20 Locust Street, #202, Danvers, MA.

Callum, Kathleen E. (1994). *The geoarcheology of the Nahanada site (16-90) Pemaquid Beach, Bristol, Maine*. Master's thesis, University of Maine, Orono, ME.

Camp, H. (1975). *Archaeological excavations at Pemaquid, Maine, 1965-1974*. Maine State Museum, Augusta, ME. W.

Carlson, Richard G., Ed. (1987). *Rooted like the ash trees: New England Indians and the land*. Eagle Wing Press, Inc., Naugatuck, CT. IS.

Cassedy, Daniel and Webb, Paul. (1999). New data on the chronology of maize horticulture in eastern New York and southern New England. In: Hart, John P., Ed. *Current northeast paleoethnobotany*. New York State Museum Bulletin No. 494, Albany, NY. pg. 85 - 100.

Catlin, George. (1844). *Letters and notes on the manners, customs, and condition of the North American Indians*. 2 vols. 3rd. ed. Wiley and Putnam, NY, NY. Reprinted 1913, Leary, Stuart, Philadelphia, PA under the title *North American Indians*.

Ceci, Lynn. (1975). Fish fertilizer: A Native North American practice? *Science*. 188. pg. 26-30.

Ceci, Lynn. (1979). Maize cultivation in coastal New York: The archaeological, agronomical and documentary evidence. *North American Archaeologist*. 1(1). pg. 45-74.

Ceci, Lynn. (Spring 1990). Radiocarbon dating 'village' sites in coastal New York: Settlement pattern changes in the middle to late woodland. *Man in the Northeast*. 39. pg. 1-28. X.

- "The findings suggest that: (1) shifts in settlement pattern to multicomponent central-base camps, originally called 'villages,' first developed in coastal New York during the Middle to Late Woodland period; and (2) the change process correlates with new intensified subsistence strategies before maize horticulture or European contact, new forms of burial ceremonialism, and new production of shell bead-blanks for long-distance trade. The project underscores the value of using old museum collections to address new theoretical questions." (pg. 1).
- "The traditional paradigm holds that sedentism increased in the Late Woodland (ca. A.D. 1000-1600) after maize or some maize-marine food combination improved subsistence so as to sustain large populations year round. Archaeological maize, however, is scarce." (pg. 2).
- "'Indian maize' was in fact scarce enough in local townships in the seventeenth century to serve as colonial barter; drawn from inland and southern sources it was commonly traded to

local Indians at *double* the price for colonists! Thus, the archaeological, documentary, and agronomical evidence collectively offer no support for the traditional 'maize' explanation for prehistoric 'village' development in coastal New York, an anomaly noted earlier by Kroeber (1963: 147-148)." (pg. 2).

- A particularly relevant study with respect to occupation of coastal Maine, where increasingly centralized, sedentary settlement patterns were based on the exploitation of rich coastal marine resources and not on extensive maize production.

Cell, Gillian T. (1969). *English enterprise in Newfoundland, 1577 - 1660*. University of Toronto Press, Toronto, Canada.

Chandler, E. J. (1997). *Ancient Sagadahoc: A narrative history*. Conservatory of American Letters, Thomaston, ME. W.

- A story of the Englishmen who welcomed the Pilgrims to the New World.

Chadwick, Joseph. (1889). An account of a journey from Fort Pownal -- now Fort Point -- up the Penobscot River to Quebec, in 1764. *Bangor Historical Magazine*. 4. pg. 141-148.

Chase, Henry E. (1885). Notes on the Wampanoag Indians. *Smithsonian Institution Annual Report (1883)*. Washington, DC. pg. 878-907.

Chase, Levi Badger. (1897). Early Indian trails. *Worcester Society of Antiquity Collections*. 14. pg. 105-126.

Christianson, D.J. (1979). The use of subsistence strategy descriptions in determining Wabanaki residence location. *The Journal of Anthropology at McMaster*. 5(1). pg. 81-124.

Church, Benjamin. (1865). *The history of King Philip's War*. Dexter, Henry M., Ed., Boston, MA.

Church, Benjamin. (1867). *The history of the eastern expeditions of 1689, 1690, 1692, 1696, and 1704 against the Indians and French*. B.K. Wiggin and W.P. Lunt, Boston, MA.

Cobblestone Publishing Inc. (November 1994). Indians of the northeast coast. *Cobblestone: The History Magazine for Young People*. 15(9). IS.

Coleman, Emma Lewis. (1925). *New England captives carried to Canada between 1677 and 1760 during the French and Indian Wars*. Southworth Press, 2 vols, Portland, ME.

Cole-Will, Rebecca, and Will, Richard (1996). *A probable middle archaic cemetery: the Richmond-Castle site in Surry, Maine*. *Archaeology of Eastern North America*, 24. pg. 95-148. W.

Congdon, Isabelle P. (1961). *Indian tribes of Maine*. The Brunswick Publishing Company, Brunswick, ME. W.

Conkling, P. (2005). Time capsules: The ecology of mid-coast Maine. In: *One land - two worlds: A symposium to celebrate the 400th anniversary of George Waymouth's voyage to New England*. Platt, D., Ed., Island Institute, Rockland, ME.

Coolidge, A.J. and Mansfield, J.B. (1860). *History and description of New England: Maine*. Austin J. Coolidge, 89 Court Street, Boston, MA.

- "Some of the old writers, as Charlevoix, Abbe Raynal, and La Hontan, as indeed some of the later ones, call all the natives east of the Piscataqua (except the Micmacs or Nova Scotia Indians) Abenagues. Gallatin, Williamson, and some others, make two great divisions -- Abnakis, and Etchemins or Etetchemins, i.e. 'canoe-men.' Under the Abnakis are usually included the *Sokokis*, or Saco Indians; the *Anasagunticooks*, or Androscoggin tribe; the *Wawenocs*, who dwelt along the coast from Merry-meeting bay to the St. George's; and the *Canibas*, or Kenabes, who occupied the valley of the Kennebec, and who were again divided into the *Norridgewocks*, the *Taconnets*, about Waterville, and the *Cushnocs*, about Augusta." (pg. 20).
- "Under the Etchemins are generally reckoned the *Tarratines*, or *Penobscots* (which some writers are at a loss whether to class with the Abnakis or Etchemins), the *Passamaquoddys*, and the *Marachites* or *St. John's* tribe." (pg. 20-21).
- "Of all the tribes of Maine, the Penobscots and Passamaquoddys, who probably constitute half of the whole Indian population of New England, alone remain." (pg. 21).
- "...that the Anasagunticooks claimed dominion along the Androscoggin, from its sources to Merry-meeting bay -- that they took part in the ravages during Phillip's war at Pemaquid and along Casco bay -- that, in 1744, 160 warriors remained, in 1750, most of the tribe joined the St. Francis Indians, and, at the time of the Revolution, about forty might be found scattered among the islands and along the course of the river." (pg. 21).
- "...that the Wawenocs or Sheepscot Indians were the immediate subjects of the Great Bashaba, whose residence was near Pemaquid, and who was slain in the war with the Tarratines, the power of the tribe being then broken -- that, in 1747, but two or three families were left here, the remnant having gone to Canada." (pg. 21).
- "...that the Canibas, more usually called the Norridgewocks, because most of them resided here, were a brave, and yet docile people. They tell us of the great success of the Jesuit missionaries among them, and especially of Gabriel Druillettes, who first came in 1646, of James Bigot in 1688, and of Sebastian Rasles from 1685 to 1724 [when Norridgewock was destroyed by the English]." (pg. 21).

Cooper, John M. (1938). Land tenure among the Indians of eastern and northern North America. *Pennsylvania Archaeologist*. 8. pg. 58-59.

Cooper, John M. (1939). Is the Algonquian family hunting ground system Pre-Columbian? *American Anthropologist*. N.S. XLI. pg. 66-90.

Cowie, Ellen R. and Petersen, James B. (1999). Native American ceramic manufacture at the Tracy Farm Site in the central Kennebec River Valley, Maine. *Maine Archaeological Society Bulletin*. 39(2). pg. 1-42.

Cox, Steven L. (1987). Archaeological data recovery at site 61.20, Jonesport, Maine. *Maine Archaeological Society Bulletin*. 27(2). pg. 16-35. X.

Cox, Steven L. (1991). Site 95.20 and the Vergennes phase in Maine. *Archaeology of Eastern North America*. 17(1-2). pg. 133-136.

Cox, Steven L., and Kopec, Diane (1988). *An archaeological investigation of the Watson site, Frenchman Bay*. Maine Archaeological Society Bulletin 28(1). pg. 39-45. W.

Cox, Steven and Lawless, Gary. (1972). The Indian shell heap: Archaeology of the Ruth Moore site. *Time's Web*. William Morrow Co. Reprinted in 1994 by the Abbe Museum, Blackberry Books, Nobleboro, ME. IS.

Cox, Steven and Wilson, Deborah B. (1991). 4500 years on the lower Androscoggin: Archaeological investigation of the Rosie-Mugford site complex. *Maine Archaeological Society Bulletin*. 31(1). pg. 15-40.

D'Abate, R. (2005). A nation above all others. In: *One land - two worlds: A symposium to celebrate the 400th anniversary of George Waymouth's voyage to New England*. Platt, D., Ed., Island Institute, Rockland, ME.

Davis, Mary. (1996). *Encyclopedia of Native Americans in the Twentieth Century*. Garland Publishing, NY, NY.

Davis, Ronald B., Bradstreet, T.E., Stuckenrath, R. and Borns, Harold W. (1975). Vegetation and associated environments during the past 14,000 years near Moulton Pond, Maine. *Quaternary Research*. 5(3). pg. 435-466. X.

Day, Gordon M. (1963). The tree nomenclature of the Saint Francis Indians. *Contributions to Anthropology, 1960*. Part II. National Museum of Canada Bulletin 190, Ottawa, Canada. pg. 37-48.

Day, Gordon M. (1965). The identity of the Sokokis. *Ethnohistory*. 12. pg. 237-249. IS.

- In William Williamson's *History of the State of Maine*, the Sokokis are identified as that tribe inhabiting the Saco River valley. This error was perpetuated in Maine history books until Gordon Day correctly identified them as inhabitants of the Connecticut River Valley at Northfield, MA. The correct identification for the Indians of the Saco River is Pequawkets.

Descarte, Rene M. (1974). *The Cabot site: a Cermaic period occupation on North Haven Island*. Maine Archaeological Society Bulletin 14(2). pg. 6-19.

Diamond, Sigmund. (April 1951). Norumbega: New England xanadu. *The American Neptune*. 11. pg. 95-107. IS.

- "In 1542, Jean Allefonsce, a French pilot, reported that he had coasted south from Newfoundland and had discovered a great river. 'The river is more than 40 leagues wide at its entrance and retains its width some thirty or forty leagues. It is full of Islands, which stretch some ten or twelve leagues into the sea. ... Fifteen leagues within this river there is a town called Norumbega, with clever inhabitants, who trade in furs of all sorts; the town folk are dressed in furs, wearing sable. ... The people use many words which sound like Latin. They worship the sun. They are tall and handsome in form. The land of Norumbega lie high and is well situated.' (DeCosta, 1890)" (pg. 99).

Dincauze, Dena. (1968). *Cremation cemeteries in eastern Massachusetts*. Papers of the Peabody Museum of Archaeology and Ethnology. 59(1). Peabody Museum, Harvard University, Cambridge, MA.

Dincauze, Dena F. (1971). An archaic sequence for southern New England. *American Antiquity*. 36(2). pg. 194-198. Dincauze, Dena F. (1973). Prehistoric occupation of the Charles River estuary. *Archaeological Society of Connecticut Bulletin*. 38. pg. 25-39.

- This contains information pertinent to the study of Maine's Native Americans.
- The Davistown Museum has one interesting stone tool recovered from this estuary.

Dincauze, Dena F. (1975). The late archaic period in southern New England. *Arctic Anthropology*. XXI(2). pg. 23-34.

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- **1744.** "As the St. John's Indians were concerned in the attack upon Annapolis, it was feared that the other eastern Indians would be disposed also to join their old allies in a new effort against the English ; especially as all the Etechemin tribes, whose country extended from the Penobscot to the St. Johns, formed, by their own account, one and the same people. War was therefore declared against all the Indians east of the Passamaquoddy ; and those to the west of that river were forbidden to hold any intercourse with them." (pg. 71-72).
- "In 1804, according to the treasurer's book, the town [of Warren] first began to derive a small revenue from the oyster fishery ; although a law for protecting such fisheries, and allowing selectmen to impose conditions upon the taking of them by people of other places, had been passed as early as 1796. In early times, oysters abounded in the lower part of the town, both in St. George's and Oyster rivers; and vessels from Portsmouth and other places, used to come, and carry off whole cargoes of them. After the passage of the above mentioned law, fewer vessels came for them. They were already on the decline, either from saw-dust washed down from the mills, as some suppose, or from other causes not ascertained ; and they have now become so scarce that few take the trouble to search for them. Small sums were occasionally paid into the treasury for these fish, till 1813." (pg. 279-280).

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Morrison, Alvin. (1973). Observations concerning an ethnohistorical taxonomy of the Wabanaki Algonquian Amerinds. *Maine Archaeological Society Bulletin*. 13(1). pg. 1-21. IS.

- "The ETCHEMIN either developed into, or at least were replaced by, today's MALISEET and PASSAMAQUODDY, ... But in the first decade and a half of the 1600's, the greatest ETCHEMIN overlord, Bashaba, lived on the Penobscot River, in what now is (and is shown on Kroeber's map) the heart of PENOBSCOT territory, while his authority spread to the Saco River and his influence extended far into ABNAKI and PENNACOOK lands. Later, Bashaba's successors (including Madockawando) continued the ETCHEMIN overlordship, but of ever-less-vast domains." pg. 14-15.
- One of the principle advocates of the Bashaba as a Etchemin.

Morrison, Alvin. (1974). *Dawnland decisions: Seventeenth-century Wabanaki leaders and their responses to the differential contact stimuli in the overlap area of New France and New England*. University Microfilms, State University of New York at Buffalo, NY.

Morrison, Alvin H. (1975). Membertou's Raid on the Chouacoet "Almouchiquois" - the Micmac Sack of Saco in 1607. *Papers of the Sixth Algonquian Conference, 1974*. William Cowan, Ed. Canadian Ethnology Service Paper 23. National Museums of Canada, Ottawa, Canada. pg. 141-179. W.

Morrison, Alvin H. (1976). Dawnland directors: status and role of seventeenth century Wabanaki Sagamores. *Papers of the Seventh Algonquian Conference, 1976*. William Cowan, Ed. Carleton University, Ottawa, Canada.

Morrison, Alvin H. (1991). Dawnland Directors' Decisions: Seventeenth-Century Encounter Dynamics on the Wabanaki Frontier. *Papers of the twenty-second Algonquian conference*. Carleton University, Ottawa, Canada. pg. 225-245.

Morrison, Alvin H. (2008). Mawooshen Research.  
[http://www.lakesregionofmaine.gen.me.us/sebago\\_anthro/index.html](http://www.lakesregionofmaine.gen.me.us/sebago_anthro/index.html)

Morrison, Kenneth M. (1978). *The people of the dawn: The Abnaki and their relations with New England and New France, 1600-1727*. University Microfilms, Ann Arbor, MI.

Morse, Dan F. (2006). Wampum manufacture in New Jersey. *The Chronicle*. 59(1). pg. 1. IS.

Mosher, John and Spiess, Arthur. (2004). An archaic site at Mattamiscontis on the Penobscot River. *The Maine Archaeological Society Bulletin*. 44(2). pg. 1-35. IS.

Muir, Diana. (2000). *Reflections in Bullough's Pond: Economy and ecosystem in New England*. University Press of New England, Hanover, NH. IS.

- While most of this text traces the evolution of the Industrial Revolution in New England to the current ecological crisis pertaining to chemical fallout issues, the first several chapters contain important observations pertaining to Native Americans in New England.
- Muir's primary observation is that hunting and gathering tribes maintained a viable equilibrium by limiting population growth and living within their resources. Muir notes that when the population outgrew the supply of game animals, there was a shift from hunting to harvesting shellfish. She also notes the large oyster shell heaps at Damariscotta and implies they may signify the impoverishment of the hunting and gathering tribes living north of the Kennebec. (pg. 9).
- Muir has this comment on the evolution of agricultural communities in southern New England "The change from hunting and gathering to depending on crops for half the annual food supply was made not suddenly or even in a single generation, but over the course of decades and centuries. It was a choice that redounded to enforce the original decision. A population growing too large to sustain itself by gathering the bounty of nature chooses to cultivate and store crops for the lean season. The surplus thus produced enables the

population to grow, which compels a more intensive agriculture, which results in population growth, which compels more intensive cultivation, which results in ..." (pg. 11-12).

- Frequently citing Dean Snow, Muir inadvertently perpetuates the anomalous deletion of the Wawenoc Indian from contemporary ethnohistoric writings. "North of the Kennebec, where corn was not grown, they lived as Europeans could live only in dreams: by plucking fruit and chasing the wild buck in the greenwood. It was that rare case of reality approaching idyll." (pg. 15).
- Not at all central to the purpose of Muir's important book, but still of interest to anyone concerned with the history of Native Americans in Maine is the question of the status of the Wawenoc Indians living *east* of the Kennebec River. The traditional practice by Native Americans of burning the under foliage of the coastal forests to open it for productive hunting as well as for agricultural use that both Muir and Cronon (*Changes in the Land*) describe also may apply to that small segment of the Maine coast that lies between the Kennebec and the Penobscot rivers. Muir, however, continues to rely on Dean Snow who in the *Archaeology of New England* designates the many Wawenoc villages between the Kennebec and Penobscot rivers as Kennebec and Penobscot Indian villages, effectively eliminating the Wawenocs from current history texts.
- For additional comments see the annotations on this book in the Industrial Revolution bibliography and in the Norumbega bioregion changes in the land bibliography.

Munson, Patrick. (1973) The Origins and Antiquity of Maize-Bean-Squash Agriculture in Eastern North America; Some Linguistic Evidence. *Variations in Anthropology*. Edited by Lathrap, D.W. and Douglas, Jody. Univeristy of Illinois Press, Urbana, IL.

Nash, R.J. Ed. (1983). *The evolution of Maritime cultures on the northeast and the northwest coasts of North America*. Department of Archaeology Publication 11, Simon Fraser University. W.

Newell, Catherine S. C. (1981). *Molly Ockett*. Bethel Historical Society, Bethel, ME.

Newman, Walter S. and Salwen, Bert, Eds. (1977). *Amerinds and their paleoenvironments in northeastern North America*. Vol. 288. New York Academy of Sciences, NY, NY.

- This text apparently contains a chapter titled: Early and Middle Archaic Site Distribution and Habitats in Southern New England by Dincauze and Mulholland.

Nickel, Harry G. (1965). The Cameron point excavation at Southport Island, Maine. *Maine Archaeological Society Bulletin*. 3. pg. 13-16. W.

Nies, Judith. (1996). *Native American history: A chronology of a culture's vast achievements and their links to world events*. Ballantine Books, NY, NY. IS.

Noel-Hume, Ivor. (1969). *Historical archaeology*. Alfred A. Knopf, New York, NY.

Norman, Craig. (1998). Controlled surface collection and artifact analysis of the Stevens Brook site, Presumpscot watershed. *Maine Archaeological Society Bulletin*. 38(2). pg 23-?. W.

Oldale, Robert N. (1985). Rapid postglacial shoreline changes in the western Gulf of Maine and the Paleo-Indian environment. *American Antiquity*. 50(2). pg. 145-150. W.

Oldale, Robert N., Whitmore, Frank C. and Grimes, John R. (1987). Elephant teeth from the western gulf of Maine, and their implications. *National Geographic Research*. 3(4). pg. 439-446.

Orchard, William C. (1975). *Beads and beadwork of the American Indians*. Museum of the American Indian. Heye Foundation, NY. IS.

Palmer, Rose A. (1929). *The North American Indians: An account of the American Indians north of Mexico, compiled from the original sources*. Smithsonian Scientific Series. Volume 4. Abbot, Charles Greeley, Ed. Smithsonian Institution Series, Inc., NY, NY. IS.

Parker, Arlita Dodge. (1925). *A History of Pemaquid with sketches of Monhegan, Popham, Castine*. Macdonald & Evans, Boston, MA.

- "The Pemaquid country was first known to Englishmen, so far as any written narrative relates, when it was visited by George Waymouth and his men, twenty-nine in number, June 3, 1605. Waymouth's ship was not the first that had skirted this rocky shore, but it was the first English ship that had come near enough to the Pemaquid peninsula to pass under the very eyes of that tribe of the 'Abenakis,' of eastern savages, know as 'Wawenocks.'" (pg. 7).
- "It was on the afternoon of May 30th [1605] that Waymouth's men first saw the savages. They were Wawenock braves who late in May had left their wigwams in Pemaquid to go 'fishing and fowling' down the shores of the St. George's region." (pg. 9).
- "Griffin returned to the ship to report that there were 'two hundred and eighty-three salvages, every one with his bowe and arrowes, with their dogges and wolves, which they keepe tame at command,' and 'not anything to exchange at all.' The English, somewhat staggered by the great number of savages as compared with their own company, became alarmed, and suspected treachery." (pg. 11).
- "'Wherefore, after good advice taken, we determined so soone as we could to take some of them, least (being suspitious we had discovered their plots) they should absent themselves from us.' On this pretext, they captured five savages." (pg. 11).
- "In July, 1605, ... Champlain sailed up the Sheepscot to the present Wiscasset Point, where he entered into an alliance with some friendly Indians, probably the Wawenocks, the same tribe with which Waymouth treated. By the back river he reached the Kennebec." (pg. 15).

- "Champlain makes one reference to the Waymouth ship. He says that Anasou, a native, told him while in the Kennebec, 'that there was a ship ten leagues off the harbor which was engaged in fishing, and that those on board her had killed five savages of this river, under cover of friendship.'" (pg. 15).
- "The captives told Gorges of the 'goodly rivers' and the stately harbors' of America, of the different savage tribes and where they were seated, and awakened in his soul an interest in the new world which did not perish with the years." (pg. 16).
- "Purchas makes the 'Pemaquid' one of the nine rivers that water the dominions of the Bashaba in a strange land called 'Mavooshen,' confusing the river perhaps with the Penobscot, while Strachey and Gorges apply the name 'Pemaquid' to the river explored by Waymouth. John Smith spoke of the whole coast as having formerly been called 'Norumbega, Musconkus, Penaquida, Canada, and such other names as those that ranged the coast pleased.'" (pg. 17).
- "...one cannot but regret that circumstances prevented Gilbert and Popham from appearing before the courts of that mysterious and challenging figure, the 'Bashaba.' About him much has been written, but little is really known. Purchas in his 'Pilgrims' makes him the chief lord of an extensive country called 'Mawooshen,' stretching from the Tarratines at the east to the River Piscataqua at the west. Purchas' whole description is too fanciful, however, to carry any weight. Rosier evidently believed that the savages with whom they treated used the word 'Bashaba' as a general term for ruler. 'They gave us some (tobacco),' he writes, 'to carry to our Bashaba.' Gorges says: 'That part of the country we first seated in seemed to be monarchical,' its ruler having the title of 'Bashaba.' 'The Bashaba,' he writes, 'and his people seemed to be of some eminence above the rest. ... His own chief abode was not far from Pemaquid.'" (pg. 27).
- "John Smith enumerated, under their several Indian names, the countries from the Penobscot to Massachusetts, and adds; 'Though most be lords of themselves, yet they hold the Bashabes of Penobscot the chiefe and greatest amongst them.'" (pg. 27).
- "Alliances were common, but there was no federation in the sense of one tribe's paying tribute to the people and rulers of another. The notion that the Bashaba as a sort of emperor was current with the early English, but not with the French who knew the savages more intimately. The 'Bashaba' was doubtless merely a prominent savage chief." (pg. 27).
- "The Indians fought stoutly to retain the lands east of Pemaquid and north of certain points on the Kennebec. At the conference with Gov. Shute in 1717 they said they were unwilling that the English should settle east of Pemaquid or north of certain mills on the Kennebec. In 1726, at a conference with Gov. Dummer at Falmouth, which ended the period of strife just described and which resulted in the ratification of a treaty, the savages took a similar stand, demanding the removal of the forts at St. George's and at Richmond." (pg. 195).

Pearo, Linda and Pelissier, Dorcus. (1997). *New dawn: The western Abenaki, a curricular framework for the middle level*. A joint publication of the Language and Cultural Affairs Program, University of Vermont Office of Rural Education and the Vermont State Department of Education, Burlington, VT.

Petersen, James B. (1991). Archaeological testing at the Sharrow site: A deeply stratified early to late Holocene cultural sequence in central Maine. *Occasional publications in*

*Maine Archaeology* 8. Maine Archaeological Society and Maine Historic Preservation Commission, Augusta, ME.

Petersen, James B. (1995). Preceramic archaeological manifestations in the far Northeast: A review of current research. *Archaeology of Eastern North America*. 23. pg. 207-229. W.

Petersen, James B. (1996). Fiber industries from northern New England: Ethnicity and technological traditions during the Woodland period. In: *A most indispensable art: Native fiber industries from Eastern North America*. University of Tennessee Press, Knoxville, TN.

Petersen, James B. and Blustain, Malinda. (2003). In the land of "Mawooshen:" Native American perishables from two contact period sites on the central Maine coast. *Perishables Material Culture in the Northeast*. Penelope Ballard Drooker, Ed. New York State Museum Bulletin 500, Albany, NY.

Petersen, James B. and Cowie, Ellen R. (2002). From hunter-gatherer camp to horticultural village: Late prehistoric indigenous subsistence and settlement. *Northeast Subsistence-Settlement Change A.D. 700-1300*. John P. Hart and Christina B. Rieth, Eds. New York State Museum Bulletin 496. New York, NY. pg. 265-287. X.

Petersen, James B. and Hamilton, N.D. (1984). Early woodland ceramic and perishable fiber industries from the northeast: A summary and interpretations. *Annals of Carnegie Museum*. Carnegie Museum of Natural History. 53. pg. 423-445.

Petersen, James B., Hamilton, Nathan D. et. al. (1986). Late Paleoindian remains from Maine. *Current Research in the Pleistocene*. 3. pg. 19-21.

Petersen, James B. and Putnam, David E. (1992). Early Holocene occupation in the central Gulf of Maine region. In: *Early Holocene occupation in northern New England*. Robinson, Brian S., Petersen, James B. and Robinson, Ann K. Eds. Occasional Papers in Maine Archaeology no. 9., Augusta, ME. pg. 13-61.

Petersen, James B., Robinson, Brian S., Belknap, Daniel F., Stark, James and Kaplan, Lawrence K. (1994). An archaic and woodland period fish weir complex in central Maine. *Archaeology of Eastern North America*. 22. pg. 197-222. X.

Petersen, James B. and Sanger, David. (1991). An aboriginal ceramic sequence for Maine and the Maritime Provinces. In: *Prehistoric archaeology in the Maritimes: Past and*

*present research*. Deal, Michael, Ed. The council of Maritime Premiers, Reports in Archeology No. 8. pg. 121-178.

Petersen, James B. and Wolford, Jack A. (2000). Spin and twist as cultural markers: A New England perspective on native fiber industries. In: *Beyond cloth and cordage: archaeological textile research in the Americas*. University of Utah Press, Salt Lake City, UT.

Prince, George. (1857). The voyage of Capt. Geo. Weymouth to the coast of Maine in 1605. *Maine Historical Society Collections*. VI. pg. 291-306.

Prince, J. Dyneley and Speck, Frank. (2005). *Volume 9: A vocabulary of Mohegan-Pequot*. American Language Reprint Series, Evolution Publishing, Bristol, PA.

Prins, Harald. (1984). Foul play on the Kennebec: The historical background of Fort Western and the demise of the Abenaki Nation. *Kennebec Proprietor*. 1(3). pg. 4-14. W.

Prins, Harald. (1987). The search for Cushnoc: A seventeenth century pilgrim trading post in the Kennebec Valley of Maine. *Kennebec Proprietor*. 4(1). pg. 8-13. W.

Prins, Harald. (1989). Natives and newcomers: Mount Desert in the age of exploration. In: *An island in time: Three thousand years of cultural exchange on Mount Desert Island*. *The Robert Abbe Museum Bulletin*. 12. pg. 21-36. W.

Prins, Harald. (1989). *Tribulations of a border tribe: A discourse on the political ecology of the Aroostook band of Micmacs (16th - 20th centuries)*. Doctoral Dissertation, Ann Arbor, MI.

Prins, Harald. (1993). To the land of the Mistigoches: American Indian traveling to Europe in the age of exploration. *American Indian Culture and Research Journal*. 17(1). pg. 175-195.

Prins, Harald. (1996). Penobscot. In: Davis, Mary. *Encyclopedia of Native Americans in the Twentieth Century*. Garland Publishing, NY, NY. X.

Prins, Harald. (1997). Tribal network and migrant labor: Mi'kmaq Indians as seasonal workers in Aroostook's potato fields (1870-1980). In: *After King Philip's War: Presence and persistence in Indian New England*. Colin Calloway, Ed. University Press of New England, Hanover. pg. 231-255.

Prins, Harald. (1998). Chief Big Thunder (1827-1906): The life of a Penobscot trickster. *Maine History*. 37(3), pg. 140-158.

Prins, Harald. (2002). The crooked path of Dummer's Treaty: Anglo-Wabanaki diplomacy & the quest for Aboriginal rights. *Papers of the Algonquian Conference/Actes des Congres des Algonquinistes*. H.C. Wolfart Ed. U Manitoba Press, Winnipeg. pg. 84-106.

Prins, Harald. (2004 in press). Storm clouds over Wabanakiak: Confederacy diplomacy until Dummer's Treaty (1727). In: *Original Vermonters: Exploring New Directions in Abenaki Studies*. James Petersen, et.al. Eds. University Press of New England.

Prins, Harald and Bourque, Bruce. (1987). Norridgewock: Village translocation on the New England -- Acadian frontier. *Man in the Northeast*. 33. pg. 137 - 158.

Prins, Harald and McBride, B. (1989). A social history of Maine Indian basketry. *The Kennebec Proprietor*. 6(2). pg. 18-21. W.

Prins, Harald and McBride, B. (1996). Walking the medicine line: Molly Ockett, a Pigwacket doctor. In: *Northeastern Indian Lives, 1632-1816*. Robert Grumet, Ed. University of Massachusetts Press, Amherst. pg. 321-347.

Pryor, F.L. (1986). The adoption of agriculture: Some theoretical and empirical evidence. *American Anthropologist*. 88. pg. 879-897. X.

- The Micmacs are one of three societies that did not adopt agriculture (the others were Pomo and Paiute).

Quimby, George I. (1966). *Indian culture and European trade goods*. The University of Wisconsin Press, Madison, WI.

Ranbom, Sheppard. (2008). *King Philip's War: A poem*. Settlement House Books, Arlington, VA.

Ray, Roger B. (February 1970). The Norsemen and the Indians of Maine. *Maine Historical Society Newsletter*. 9(3).

Ray, Roger B. (1973). Maine Indians' concept of land tenure. *Maine Historical Society Quarterly*. 13(1). pg. 28-51.

Reid, John G. (1981). *Acadia, Maine, and New Scotland, marginal colonies in the seventeenth century*. University of Toronto Press, Toronto, Canada.

Riley, Thomas J., Edging, Richard and Rossen, Jack. (1990). Cultigens in prehistoric eastern North America: Changing paradigms. *Current Anthropology*. 31(5). pg. 525-541. X.

- "New data on archaeobotanical macromorphologies, the chemical and chromosomal composition of archaeobotanical specimens, and the geographical distribution of archaeobotanical remains challenge old paradigms. In particular, the diffusion of tropical cultigens across the Caribbean must now be seriously considered. This paper reports on current research suggesting alternatives to existing paradigms in relation to four plants (maize, tobacco, beans, and chenopods) and stresses prehistoric eastern North America's relationship to, instead of isolation from, Mesoamerica and South America." (pg. 525).

Ritchie, William A. (1965). The 'small stemmed point' in New England. *Pennsylvania Archaeologist*. 35(3-4). pg. 134-138. W.

Ritchie, William A. (1969). *The archaeology of Martha's Vineyard: A framework for the prehistory of southern New England*. Natural History Press, Garden City, NY.

- A primary information resource for the identification and classification of New England area projectile points.
- The Davistown Museum consultant, Jim Clark, utilized this text to catalog the Coffin Stream Assemblage installation from West Newbury, MA.

Ritchie, William A. and MacNeish, Richard S. (1949). The pre-Iroquoian pottery of New York state. *American Antiquity*. 15(2). pg. 97-124. IS.

- Excellent photographs help differentiate New York pottery from that made in Maine.

Robbins, Maurice. (1980). *Wapanucket: An archaeological report*. Trustees of the Massachusetts Archaeological Society, Attleboro, MA. IS.

- The following is the dedication page in the report:

Dedicated to  
TUSPAQUIN  
Last Sachem  
of the  
Wapanucket Area  
and to  
Monamie, His Wife  
Daughter of Ousamequin (Massasoit)  
and Sister of Metacomet (Philip)  
\*\*\*\*\*

Tuspaquin and Philip gave their lives in a vain attempt to preserve the Wampanoag nation. Monamie was captured by the English and her fate is unknown.

- The Davistown Museum has on exhibit (Wapanucket Hoard) some Native American artifacts that are from the WAP-8 excavation described in this report.

Robbins, Maurice and Agogino, George A. (1964) The Wapanucket No. 8 Site: A Clovis-Archaic Site in Massachusetts. *American Antiquity*. 29(4). pg. 509-513.

Robinson, Brian S. (1985). The Nelson Island and Seabrook Marsh site: Late archaic, marine oriented people on the central New England coast. *Occasional Publications in Northeastern Anthropology no. 9 (part 1)*. Franklin Pierce College, Rindge, NH. pg. 1-107.

Robinson, Brian S. (1992). Early and middle archaic period occupation in the Gulf of Maine region: Mortuary and technological patterning. In: *Early Holocene occupation in northern New England*. Robinson, Brian S., Petersen, James B. and Robinson, Ann K., Eds. Occasional publications in Maine Archaeology 9. Maine Archaeological Society and Maine Historic Preservation Commission, Augusta, ME. pg. 63-116.

Robinson, Reuel. (1907). *History of Camden and Rockport, Maine*. Camden Publishing Co., Camden, ME. IS.

- Robinson is yet another Maine historian who rewrote the entrenched oral tradition that the Wawenoc Indians were an important, if not the foremost Abenaki community on the west side of the Penobscot River, in opposition to the Etchemins on the east side.
- For a complete rendition of Robinson's comments on the Wawenocs in Maine pre- and proto-history, see the Davistown Museum's information file from this text, The Aborigines.

Rosier, James. (1605). *A Vocabulary of Etchemin*. American Language Reprint series, Volume 39. Evolution Publishing, Bristol, PA.

- "In 1605, James Rosier obtained 86 words of an unnamed language along the coast of Maine, first printed in Samuel Purchas's 'Pilgrimes' (1625). Rosier's vocabulary has mixed Maliseet/Eastern Abenaki characteristics and possibly represents the Etchemin language. Also included in this volume is a more certain list of the Etchemin numbers from 1 to 10 recorded by Marc Lescarbot in 1607."

Rostlund, E. (1952). Freshwater fish and fishing in native North America. *Publications in Geography*. 9. University of California, Berkeley, CA.

Rowe, John H. (1940). Excavations in the waterside shell heap, Frenchman's Bay, Maine. *Excavators Club Papers*. 1(3). Harvard University, Cambridge, MA. Rowe, John H.

(1941). Archaeology and history in Eastern Maine. *Massachusetts Archaeological Society Bulletin*. 2(11). pg. 7-13. W.

Rumsey, Barbara. (Summer 2000). Waldron vs. Smith: Shipwreck at the eastward, 1671. *Maine History*. 39(2). pg. 69.

Sabine, Lorenzo. (1857). *Indian tribes of New Jersey*. Sanger, David. (1971). Passamaquoddy Bay prehistory: A summary. *Bulletin of the Maine Archaeological Society*. 11(2). pg. 14-19. W.

Sanger, David. (1973). Cow Point: An archaic cemetery in New Brunswick. *Mercury Series Paper*. No 12. National Museum of Man, Ottawa, Canada. Sanger, David. (1975). Culture change as an adaptive process in the Maine-Maritimes region. *Arctic Anthropology*. 12(2). pg. 60-75. W.

Sanger, David. (1976). The earliest settlements. In: *Maine forms of American architecture*. Deborah Thompson, Ed. Downeast Magazine, Camden, ME. pg. 3-14.

Sanger, David. (1977). Some thoughts on the scarcity of archaeological sites in Maine between 10,000 and 5,000 years ago. *Maine Archaeological Society Bulletin*. 17(1). pg. 18-25.

Sanger, David. (1981). Unscrambling messages in the midden. *Archaeology of eastern North America*. 9. pg. 37-42. W.

Sanger, David. (1982). Changing views of aboriginal seasonality and settlement in the Gulf of Maine. *Canadian Journal of Anthropology*. 2. pg. 195-204.

Sanger, David. (1985). Cultural ecology in Passamaquoddy Bay, New Brunswick. *Maine Archaeological Society Bulletin*. 25(1). pg. 10-16.

Sanger, David. (1985). Seashore archaeology in New England. *The Quarterly Review of Archaeology*. 6(2). pg. 3-4. W.

Sanger, David. (1986). An introduction to the prehistory of the Passamaquoddy Bay region. *The American Review of Canadian Studies*. 16(2). pg. 139-159.

Sanger, David. (1987). *The Carson site and the late ceramic period in Passamaquoddy Bay, New Brunswick*. Mercury Series Paper No. 135., Canadian Museum of Civilization.

- This text contains a "detailed construction of the Quoddy tradition" (Bourque, 1995).

Sanger, David. (1988). Maritime adaptation in the Gulf of Maine. *Archaeology of Eastern North America*. 16. pg. 81-100.

Sanger, David. (1989). Insights into Native American life at Fernald Point. In: *An Island in Time*. Robert Abbe Museum Bulletin 12. Robert Abbe Museum, Bar Harbor, ME. W.

Sanger, David. (1991). Cow Point revisited. In: *Prehistoric archaeology in the Maritime Provinces: Past and present research*. Deal, Michael and Blair, Susan, Eds. The Council of Maritime Premiers, Fredericton, New Brunswick, Canada. pg. 73-83. W.

Sanger, David. (1991). Five thousand years of contact between Maine and Nova Scotia. *Bulletin of the Maine Archaeological Society*. 32(2). pg. 55-61.

Sanger, David. (1996). An analysis of seasonal transhumance models for pre-european State of Maine. *The Review of Archaeology*. 17(1). pg 54-58 {published Fall 1997}.

Sanger, David and Belknap, Daniel F. (1987). Human responses to changing marine environments in the Gulf of Maine. In: *Man and the mid-holocene climatic optimum*. McCinnon, Neal A. and Steward, Glenn S.L., Eds. Proceedings of the 17th Annual Chacmool Conference, Calgary, Department of Archaeology, University of Calgary, pg. 245-261.

Sanger, David, Davis, Ronald B., MacKay, Robert G. and Borns, Harold W. (1977). The Hirundo Archaeological Project -- An interdisciplinary approach to central Maine prehistory. In: *Amerinds and their paleoenvironments in northeastern North America*. Newman, Walter S. and Salwen, Bert, Eds. Annals of the New York Academy of Sciences, vol. 288, NY, NY. pg. 457-471.

Sanger, David and MacKay, Robert. (1973). The Hirundo archaeological project -- preliminary report. *Man in the Northeast*. 6. pg. 21-29.

Saunders, Charles Francis. (1912). *The Indians of the terraced houses*. G.P. Putnam's Sons, NY, NY. Schoolcraft, Henry R. (1851). *The American Indians: Their history, condition and prospects*. Rev. ed. Rochester, NY.

- Schoolcraft makes no mention of the Wawenoc, Sheepscot, Abenaki or Wabanaki Indians. Also, there are no listings in the index for Penobscot or Samoset.

Schoolcraft, Henry R. (1857). *History of the Indian tribes of the United States: Section 6: Synopsis of the history of the New England tribes*. Philadelphia, PA.

Sewall, Rufus King. (January 23, 1896). Mavooshen: Land of a lost race. *Lincoln County News*. pg. 123-126.

- "A minute description of the Wawenocks, the native race of Lincoln County; their connection with the Damariscotta shell-heaps; their origin and their extinction." (pg. 123).
- See the essay on the Confederancy of Mawooshen in the Davistown Museum's *Norumbega Reconsidered* publication for a discussion and see our information file on Mavooshen for excerpts from this article.

Shaw, Leslie C. (1988). A biocultural evaluation of the skeletal population from the Nevin site, Blue Hill, Maine. *Archaeology of Eastern North America*. 16. pg. 55-77.

Sibley, John Langdon. (1851). *A history of the town of Union, Maine, to the middle of the nineteenth century*. Benjamin B. Mussey and Co., Boston, MA. Reprinted 1970, 1987 by New England History Press, Somersworth, NH.

- "There is no evidence that this was a place much resorted to by Indians, though the Wawenocks inhabited the country from Sagadahock to St. George's River. It is obvious, however, that they were here occasionally. It is said that during the French war several lived along Crawford's River, and between Seven-tree Pond and Round Pond, near the latter. Stone hatchets, chisels, and other Indian implements, have been found near the Upper Bridge, in the vicinity of which was a good place for fishing at the waterfall. About half-way between Nye's Corner and Sunnybec Pond, very near the spot where the school-house now stands, two Indian skeletons were ploughed up in repairing the road some twenty-five years since. Hatches, arrow-heads, &c. were found by the early settlers near the mouth of Crawford's River. A brass kettle, as large as a pail, was also found there." (pg. 23).
- "Not any Indians were living here when the first settlers came. They often visited the town afterwards, 'hunted along almost every year,' and were on friendly terms with the inhabitants." (pg. 25).
- See the other annotations for this citation in the Davistown Plantation bibliography.
- Also see a quote from this text about Vaughan & Pardoe, a tool manufacturer located in Union, in the Registry of Maine Toolmakers.
- An excerpt from Chapter 9 on manufactures can be found in the Davistown History Project's information files section.

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