



THE ABENAKIS AND THEIR NEIGHBORS:

Teachers' and Interpreters' Resources

Compiled by Frederick M. Wiseman, Ph.D. and Melody Walker Brook



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Introduction

It is only within the last three decades that European scholars have shown any interest in the American Abenakis, thereby changing our perceptions of history and diversity within the Abenaki homeland. As a response, teachers, museum professionals, archaeologists and state officials have shown an increasing need for books, audio-visuals and other resources, conferences and coursework pertaining to the Western Abenakis. This extensively annotated resources list, is now made available to Vermont educators by the Vermont Commission on Native American Affairs (VCNAA). It was first created in the late 1990's and made available as an appendix to *The Voice of the Dawn* (Wiseman, 2001), then expanded and included as a part of the *Against the Darkness* video supplemental materials (Wiseman, 2006), then supplemented by Melody Walker Brook's June 2008 Native Resources List. This attempts to provide in one place, a coherent listing by topic, of the current resources available to teachers and other professionals, although some, such as audio sources may no longer be available or now in other formats and published by other companies. In addition to resources on the American Abenakis, we have included important materials concerning the closely related Wabanakis of Maine and the Canadian Maritimes. These people, especially the Micmacs, have been extensively studied for many years and have by far the most written about them. The American Abenakis lived in an almost identical way and had a very similar material and spiritual world, so the more "polished" productions (such as the Mi'kmaq video listed below) are appropriate for students until analogous materials dealing with the Western Abenakis are produced.

THIS IS A LIVING DOCUMENT; IF YOU KNOW OF ANY ADDITIONS, CHANGES OR DELETIONS PLEASE CONTACT VCNAA COMMISSIONER MELODY WALKER BROOK AT THE FOLLOWING E-MAIL:

mel_soccer_10@hotmail.com



VERMONT MUSEUMS WITH ABENAKI MATERIALS

(also includes nearby museums with important collections and programs)



Abenaki Tribal Museum and Cultural Center 100 Grand Ave. Swanton, VT 05488. (802) 868-2559

The Tribal museum is the only Abenaki –run cultural center in the United States. It has an exhibition room with original and replica artifacts, as well as a large meeting and arts room. The museum is currently undergoing a major renovation.

Alnobak Heritage Preservation Center alnobakheritage@yahoo.com

The Heritage Preservation Center is a great source of cultural and historical information, especially for the northeast Kingdom. Bea Nelson is the Cultural Resource Manager of the Alnobak Heritage Preservation Center (see her listing).

Bennington Museum West Main St. Bennington, VT 05201, (802) 443-1571

The Bennington Museum, made famous by the theft of their Grandma Moses paintings, contains a small collection of Vermont artifacts and ethnographic material. Don't go there specifically for Native American materials.

Bixby Memorial Library. Main St. Vergennes, VT 05491 (802) 877-2211.

The Bixby Library has collections of archaeological materials from the Western portion of the Western Abenaki area. Important collections of Contact Period beads are displayed. A major problem is that many of these materials may be from desecrated graves and belong in the Earth rather than in a display case. I would not take native people to see the materials. By the time this resource guide is out they may have handled the problem.

Chimney Point State Historic Site Rt 3 Box 3546, Vergennes, VT, 05491. (802) 759-2412.

Chimney Point is the State of Vermont's museum of Native American and French culture. It was designed with some input from the Abenaki Nation, unlike many other museum installations listed here. They sponsored the "Spirit of the Abenaki" exhibit in the early 1990's, which was the first all Abenaki art show in Vermont. Excellent destination for all levels of school children and young adults.

ECHO Lake Aquarium and Science Center/Leahy Center for Lake Champlain. One College St. - Burlington VT 05401. 1.802.864.1848

The ECHO Center has an excellent exhibition of historic Abenaki artifacts, mostly dealing with transportation and subsistence, but also includes materials on ash-splint basketmaking. ECHO is also committed to sponsoring, several times a year, significant exhibits, presentations or programs regarding the Vermont Abenakis. A must see for all ages.

Ethan Allen Homestead. Winooski Valley Park District, Burlington, VT 05401. (802) 865-4556

The Ethan Allen Homestead has a nice small interpretive program on the Abenaki. They have been quite responsive to the Abenaki renaissance, sponsoring symposia, handbooks and a map of the Abenaki homeland.

Fairbanks Museum & Planetarium. 1302 Main Street St. Johnsbury, Vermont 05819 (802) 748-2372 <http://www.fairbanksmuseum.org/collection.cfm>

The Fairbanks Museum has a significant collection of Native materials, and an excellent museum tour with well-informed docents. They also mount significant exhibits of Native American culture (such as the "Pathways: evolution in American Indian Material Culture, in 2005-2006). Good as a general field trip destination.

Robert Hull Fleming Museum. University of Vermont, Burlington, VT 05405 (802) 656-2090

The Fleming is the premier anthropological museum in the state. The James Petersen Gallery has Abenaki materials. Good as a general field trip destination.

Mt. Kearsarge Indian Museum, PO Box 142 Kearsarge Mt. Rd. Warner, NH 03278 (603) 456-2600

This is an excellent small museum, basically devoted to Western Indian groups. There are some Abenaki and Micmac materials. It has an excellent museum shop, the Dream catcher. The museum sponsors seasonal celebrations where local Wabanaki people attend. Call ahead as the museum is not open all year.

Lake Champlain Maritime Museum • 4472 Basin Harbor Rd. Vergennes, VT 05491 • (802) 475-2022

The Lake Champlain Maritime Museum has a small but excellent collection of historic Abenaki materials, especially as it relates to the development of Bark Canoes. It also sponsors a Native American "Encampment" every summer which brings Abenakis from all over the state to set up and live in a camp setting as their ancestors did.

Memphremagog Historical Society, State Office Building, 100 Main Street, Newport, Vermont 05855 (802) 334-6195

The second floor of the Newport State Office Building has a pictorial a timeline and artifacts of the Memphremagog Basin Abenaki community. A small exhibit but the only one in the area. Good for all grades.

Musee des Abenakis 58 Wabanaki. Odanak PQ JOG 1H0 (514-568-2600)

The Musee des Abenakis gives tours in English during the fall, spring and summer seasons. The museum is an excellent long day trip for all ages and levels of expertise. It may be a tiring trip for young children unless coordinated with other attractions in southern Quebec. Remember that children must have appropriate documented permission from parents and all

of the new and changing Homeland Security red tape to cross the border. Check with the feds on this one. If you can get through the red tape, the trip is worth it.

Vermont History Center, 60 Washington Street, Barre, Vermont 05641-4209. 802-479-8500

The Vermont Historical Society's new exhibits and research materials collections are in the old Spaulding High School in Barre, as well as at the Pavilion Building in Montpelier, next to the State House. They have built a replica Abenaki home interior from the precontact period. This of course is the problem; in that it generally portrays the Abenakis as being only in prehistory and perhaps the early history, then basically and conveniently disappear, yielding the stage to the Europeans and their industries. I am ambivalent about this. Perhaps when the State of Vermont recognizes the Abenaki Bands, the VHS will feel more comfortable in interpreting the whole history of Abenakis in Vermont. Good for a visit dealing with the "Beads and Buckskin" Abenaki stereotype.

Wôbanakik Heritage Center 17 Spring St. Swanton, VT 05488. (802) 868-3808

The Wôbanakik Heritage Center is designed as the curation facility for sensitive diplomatic, political and cultural materials of the Vermont Abenakis, the Seven Fires Confederacy, and the Wabanaki Confederacy. As such, the Heritage Center contains historic diplomatic and military artifacts used by the Abenaki people to preserve their land against British-American assault. Although not able to give tours, the Center does lend materials and sponsor talks by its staff.



ABENAKI ARTISTS, PRESENTERS AND PERFORMERS

This section includes professional Abenaki individuals who are, of this writing, available to give presentations, workshops and performances. This list is incomplete and difficult to keep current. In the time since we first compiled a professional roster in 1993, names, addresses and subjects taught have changed, and so you may have to search a bit to locate some of these individuals. The world of professional Abenaki presenters is rather small, so if you contact any of the people listed below, they can probably suggest others, or may know where people on the list have moved to after the Against the Darkness System was released.

A good source to locate professional non-native archaeologists and anthropologists to discuss Vermont aboriginal peoples is the Vermont Archaeological Society, PO Box 663, Burlington, VT 05402-0663 or <http://vtarchaeology.org>.



Jeffrey Benay. (802-868-4033)

Jeff Benay is the Director, Title VII Indian Education of the Franklin Northwest Supervisory Union. Jeff has been a mover and shaker in the Western Abenaki community. Although not Native, he is considered the Vermont indigenous community's greatest advocate, and so by request of many Abenakis, he is included here. Jeff can speak to a wide variety of topics concerning education, the Missisquoi community, and the Abenaki renaissance.

Rhonda Besaw 262 Lancaster Road Whitefield NH 603-837-3381

Rhonda is probably the premier Western Abenaki bead worker and has extensive experience with the craft. If you call her she may be willing to do presentations about Abenaki beadwork.

Jeanne Brink 130 Tremont Street, Barre, Vermont 05641 (802) 479-0594, Azoniz@aol.com

Jeanne Brink offers programs, workshops, presentations and consultations on Western Abenaki history and culture through the Speaker's Bureau of the Vermont Council on the Humanities.

Melody Walker Brook mel_soccer_10@hotmail.com

Melody Walker is a graduate student at the University of Vermont. Lecturer on Abenaki history, women's issues and is authorized to present on the Against the Darkness System. Ms. Walker is a young Abenaki woman beginning her career at interpreting the Abenaki experience to the public. She is an excellent resource for understanding "from the inside" the issues facing young Abenakis, especially women today.

Jim Bruchac He can be reached through The Greenfield Press, R.D. 1, Box 80, Greenfield Center, N.Y. 12833 or the Ndaqinna Education Center
<http://www.ndakinnacenter.org/index.php>

Jim specializes in outdoor education in all of its aspects, from tracking to indigenous crafts and survival techniques, and is the director of the Ndaqinna Education Center just across the border in New York. A great resource for the environmental aspects of the Abenaki experience.

Joe Bruchac. He can be reached through The Greenfield Press, R.D. 1, Box 80, Greenfield Center, N.Y. 12833

Joe Bruchac is the elder statesman of the Abenaki renaissance, and began promoting Abenaki culture soon after Missisquoi came out of the closet in the 1970's. He is an extremely prolific author, gifted storyteller and performer. Very busy and expensive, but an excellent resource.

Marge Bruchac (413) 584-2195 or maligeet@earthlink.net

Marge Bruchac is an Abenaki scholar, performer, and historical consultant who works to decolonize representations of northeastern Native peoples from the 17th century to the present, by disseminating more accurate historical information and deconstructing stereotypes in museums and the academy. She offers a wide variety of lectures and performances for schools, museums and historical societies.

John G. Crock, Director, Consulting Archaeology Program, University of Vermont, 111 Delehanty Hall, 180 Colchester Avenue, Burlington, VT 05405 802-656-4310

John Crock has worked, primarily in Maine, Vermont and the Caribbean, and has included all phases of archaeological investigation from preliminary assessments to large-scale site mitigations. Dr. Crock has authored dozens of technical reports and numerous scientific articles. He can lecture to all ages on Vermont archaeology.

Burton DeCarr (802) 868-3829

Burton DeCarr is an Abenaki pipe carrier of peace and unity. He can address issues of native spirituality, and discuss the Missisquoi Abenaki experience "from the inside". A very knowledgeable Abenaki elder but is not a "polished" speaker. However, he is the only person that we know who can discuss spirituality without getting ideological or "preachy," and is thus an important resource. He does not drive, and so will need transportation to any presentation.

Judy Dow 273 Old Stage Road, Essex Jct., VT 05452, 802-879-6155

Judy Dow is an accomplished basket maker as well as a teacher of native environmental practice. She has lectured to groups of all ages.

Kim Elmore wolfinvt2@gmavt.net

Kim is an Abenaki artist and musician. She is skilled in modern crafts, especially beadwork pieces, modern regalia, fans, medicine pouches, and other mediums. Her business is Designs from the Heart.

Sherry Gould gould@iamnow.net

The Gould family has expertise in Native American family history, specifically in Vermont and New Hampshire. They are also incredible basket makers and work with ash splint and sweetgrass.

Rose Hartwell. <http://dawnlandquillwork.tripod.com>

She is an expert porcupine quill embroidery artist, as well as an expert crafter of twined bags (a technology used as containers before the development of ash-splint basketry), clothing within various periods of history, finger weaving, and a moose hair embroidery artist. She is an excellent presenter and can explain not only her crafts, but how they fit into the culture that produced them. She specializes in the 17th through 18th century history.

Joshua Hunt (Contact through the Laughing Couple website)

Joshua is a young dancer adept in both powwow and Abenaki dance. He has performed at the Flynn Theater in Burlington, Vermont and powwows throughout the Northeast. He can also present on his experiences living within the community and his experiences within living history.

Jeanne Kent rkent3661@charter.net

Jeanne is a gifted Abenaki craftsperson and highly respected artist. She can speak on powwow protocol, material culture, and genealogy.

Billie Largy (802) 766-2353

Billie is a wonderful person to contact for general resources on Abenaki music, arts, crafts, and customs for grades K-6.

Jesse Larocque info@abenakibaskets.com

Jesse is a traditional Abenaki basket maker. Jesse can do short or very detailed demonstrations and lectures on basket making from the collection of the materials to the finished product.

George Larabee 802-472-3065

George Larabee is the pioneer in interpreting the historical Abenaki experience. Can give lectures on all aspects of Abenaki history and culture, from language to material culture. Good presenter for all ages.

Laughing Couple <http://www.laughingcouple.com/>

Rick Hunt and Carolyn Black-Hunt are perfect for all ages and have performed for Girl Scout troops up to college students. Carolyn engages the audience with her stories as Rick simultaneously creates a mural of the story. This presentation is a treat for people of any age and demonstrates the art of storytelling in the Northeast.

Dawn Macie (802) 776-8909

Dawn is a contemporary jewelry maker and member of the Vermont Commission on Native American Affairs. She is available for craft demonstrations.

Takara Matthews lavendertakaream@hotmail.com

Takara is a gifted dancer specializing in powwow dance. She was a participant in the Flynn dance performance From the New World during the Quadricentennial Celebration in 2009 that highlighted the experience of Samuel de Champlain and the indigenous peoples of the Northeast. She dances at powwows throughout the region. She is also a current member of the Vermont Commission on Native American Affairs and an artist that specializes in beadwork, modern regalia, jewelry, and other crafts.

Rachel May-Whitebear 84 Grand Ave. Swanton, VT 05488, (802) 868-7738

rwhitebear@yahoo.com

Rachel does storytelling with environmental themes, talks about the craft arts as well as traditional Native American healing and the use of herbs. She tries to encourage a return to the old ways.

April Merrill (802) 868-2559

April Merrill is the Chief of the Abenaki Nation at Missisquoi and is an excellent resource for information on the past and current struggles of Vermont's largest indigenous community. Very busy, but an excellent resource.

Bea Nelson nebesak@surfglobal.net

Bea Nelson is the Cultural Resource Manager of the Alnobaq Heritage Preservation Center. She does not drive and so cannot travel to do presentations but she is a great source of cultural and historical information, especially for the northeast Kingdom.

Nulhegan River Drum (802) 754-2216

This group is available for performances specializing in Abenaki music.

Trudy Parker (802) 892-6675

Trudy is the author of [Aunt Sarah: Woman of the Dawnland](#). She is a gifted speaker on women's issues and Abenaki history.

Linda Longtoe Sheehan http://www.elnuabenakitribe.org/Linda_crafts.html

Linda has been working with quahog, glass and mother of pearl wampum beads for over 20 years. She also does traditional eastern-Native style quillwork, finger weaving, eastern center seam moccasins, and twined work. An excellent resource for lectures or demonstration of 17th and 18th century craft arts.

Roger Longtoe Sheehan. gitceedadann@yahoo.com

Roger Longtoe specializes in living the historical experience of the Abenakis and their neighbors in the 17th and 18th centuries. His knowledge of the material culture, warfare and outdoor skills appropriate to this period is unique. He is also an accomplished Wabanaki singer, storyteller, native historian, speaker of Wabanaki culture from pre-contact to present and maker of many types of fine native arts and skills. Very good with all audiences.

Vera Longtoe Sheehan <http://www.elnuabenakitribe.org/Vera.html>

Vera is of Abenaki descent and a citizen of the Elnu Tribe. She also designs and makes Wabanaki Style clothing; twined bags and wampum bracelets and necklaces. She does lectures and demonstrations at museums, historic sites and K-12 classes for schools. Vera is also an accomplished Wabanaki singer, story teller, historian and teacher of outdoor living skills

David Skinas, Archaeologist, USDA Natural Resources Conservation Service, 617 Comstock Road, Suite 1Berlin, Vermont 05602-8498 802-828-4493 ext. 102

Dave does not do classroom presentations, but he is an excellent resource for verifying archaeological sites that have been inadvertently discovered, or when students/teachers bring artifacts to his office to have them identified.

Katherine Swift elnuabenakitribe@yahoo.com

Katherine is a citizen of the Elnu Abenaki Tribe and specializes in the craft of finger weaving. She also interprets the 17th and 18th century Abenaki experience and can place her crafts within the proper historical context. She has performed demonstrations at various museums and historic sites.

Jim Taylor http://quillwork_byswiftfox.tripod.com/id1.html

Jim is a member of the Elnu Abenaki Tribe and is an Eastern Woodlands quill worker for the last 17 years, His work has been featured in *Muzzleloader Magazine*, and displayed in museums here and abroad. Jim is also an excellent teacher of The Eastern Woodland Indians from our area and beyond using stories, visual aids and music.

Luke Willard (802) 754-2216

Luke is the Chair of the Vermont Commission on Native American Affairs and is available to speak on contemporary Abenaki politics and state recognition. He is also a speaker on Abenaki history and agricultural practices within the Northeast Kingdom.

Fred Wiseman Chair, Dept. of Humanities, Johnson State College. Johnson, VT 05656,
Fred.Wiseman@jsc.edu

Wiseman's specialty is Abenaki material culture, 19th and early 20th century Abenaki history, and the external relations of the Vermont Abenakis in the whole Postcontact Period. He gives lectures, demonstrations, and shows and interprets the DVDs he has produced, including "Before the Lake Was Champlain," "The New Antiquarians," "1609, the other side of history," "Against the Darkness," and "The Changeling," and teaches credit-bearing undergraduate and graduate courses.



PUBLISHED GENERAL ABENAKI STUDIES

This section includes mostly introductory Western Abenaki materials, but also includes some material from nearby Quebec and Maine to "fill in" holes in the local literature and media productions.



Curricula

"1609: Quadricentennial Curriculum" Lake Champlain Maritime Museum
lcomm.org/navigating.htm

Excellent up to date curriculum for Vermont schools. For the native American experience, focus on the "Lake Champlain's first Navigators," "First Nations, and Eurpoeans" and "Native Americans: A lasting Impact" sections. Good for fourth grade up.

Articles and booklets

"The Abenakis of Vermont". Stephen Laurent. 1955. *Vermont History*. 286-295. Reprinted 1993, Vermont Historical Society.

This important article, written in the entirely Euroamerican-biased Vermont History, was a milestone. Steven Laurent, a recognized Abenaki elder and scholar, put the cards on the table: the Abenaki were in Vermont. Two decades ahead of its time, the article fell on deaf ears, and it wasn't until Euroamerican ethnohistorians such as Day and Calloway came forth that the

Euroamerican community began to listen. This article is good for people interested in the Abenaki renaissance.

"Abenaki in Vermont: A History for Students and Their Teachers." 1998 The Vermont Historical Society

This 35 page booklet provides teaching objectives, reference books; a list of related artifacts, images, and stories; background information, and discussion questions.

Books

The Abenaki. Colin Calloway. Chelsea House. New York. 1989. 110 pp.

This is the best short introduction to the people of Wôbanakik, which includes the Western Abenaki. Designed as a part of a Native American series for middle and high school students, it is even useful for younger or more mature audiences. It is well written and includes many archival photographs of Abenaki peoples surrounded by traditional clothing, lodging and crafts. Color and halftone photographs of Abenaki artifacts complement the text and archival photography. While focusing on the more well-known eastern groups, it makes a strong case for the persistence of the Western Abenaki and puts them into a regional context. This is a must for inclusion in any library on Abenaki materials.

Les Abenakis du Canada 1986 Honorius Provost. Textes # 8 Quebec, H.ville 32 pp.

An important introduction to the Abenakis north of the border, in French. It is a quick historical sketch of history and culture. Important for Francophones, it could also be used in Anglophone areas as a text for intermediate French-language coursework.

Abenaki Legends, Grammar and Place Names. H. L. Mast. 1932 Victoriaville, PQ. La Voix des Bois Francs .

This out of print book is a necessary addition to any Abenaki library, in that it represented an attempt by a gifted Abenaki scholar to put in one place a wealth of linguistic, folkloric and geographic detail. I have found this much more useful in my work than those of Laurent or Day (which see). I always prefer to hear what the Abenaki say about themselves first, then fill it in with Euroamerican scholarly material. This book is a valuable resource for teachers or museum professionals.

A History of the Abenaki People. 1977. Ken Pierce. University of Vermont Instructional Development Center, University of Vermont, Burlington, VT 05405.

This small book, somewhat dated, and not too available in the 2000's was the first attempt to give teachers and other interpreters information necessary to have Vermont children understand the Abenaki experience in Vermont. This is of historical interest only.

In search of New England's Past. 1998 M. K. Foster and William Cowan. University of Massachusetts Press, Amherst.

This is a selected compendium of the late Gordon Day's published research. Primarily for scholars, it gives an insight into his motivations (in part, to save the Abenakis' supposedly dying culture for posterity) techniques (a mix of scientific, social scientific and historical

inquiry), and material he uncovered. If you need to have access to his research, this, and the Identity of the St. Francis Indians, are good places to start. .

New Dawn: The Western Abenaki, a Curricular Framework for the Middle Level. 1987. Linda Pearo, Frederick Wiseman, Madeline Young and Jeff Benay. Franklin Northwest Supervisory Union Title IX Indian Education Program, 14 First St. Swanton, VT 05488

This book was a first attempt at converting the wealth of the data on the Abenaki into a format usable by teachers. It is wide ranging and covers most of the information out there that is applicable. The archaeology sections are somewhat dated and simplistic and the history also does not take into account much of Colin Calloway's excellent and detailed work. I am not sure how usable all sorts of different sources, from newspaper clippings to articles, to sections of longer published works, are for harried teachers. A good start, but needs a second edition.

Northeast Indian Resource Secrets. 1997. Thomas Ford. Audenreed Press, Brunswick, ME 129 pp.

This book is a very interesting compendium of Ford's thoughts and resources for teachers who are attempting to portray the Wabanaki peoples in their classrooms. Laced with his own spirituality and beliefs about what is appropriate to teach and what isn't, this small book gives another, much needed perspective to teachers.

Notes on a lost flute: A field guide to the Wabanaki Hardy, Kerry, 2009. Downeast Press.

A new book giving a very personalized ecological view of the Wabanaki people and their lands; includes Abenaki materials. Probably the best look at the relations of Natives of the Northeast and their environment.

A Semi Annotated Bibliography: the Wabanakis. 1982 Boston Indian Council. 105 S. Huntington Ave. Boston, MA 02136.

This is an excellent resource for professionals or high school teachers, however, it shows the very distinct "Maine bias" that implies that Maine is the only place in the Abenaki area that contains native people. It is somewhat dated.

Unsettled Past, Unsettled Future: The story of Maine Indians. 2004 Neal Rolde. Tilbury House. Gardener Maine.

An excellent review of the history of our neighbors to the east. Important to give the Vermont Abenakis some historical context. Another important section is an in-depth review of the Maine Land Claims Settlement process and its aftermath. Shows that the historical facts are at variance with what State of Vermont officials say about it.

The Voice of the Dawn, an Autohistory of the Abenaki Nation, 2001. Fred M. Wiseman. University Press of New England. Lebanon, NH.

This book was the first attempt at compiling in one place the information that existed at the time on the Abenakis, from Paleo-Indian Period until 2000. It was designed as a resource book for teachers (Middle School +) and professionals. It combines personal experience and

philosophy with historical data, as well as discusses the important political events of the 1990's.

The Wabanaki: An Annotated Bibliography of Selected Books, Articles, Documents about Maliseet, Micmac, Passamaquoddy, Penobscot Indians in Maine, Annotated by Native Americans. 1982. Eunice Nelson. American Friends Service Committee, Box 286 Orono, Me 04473

This is a very valuable resource, although somewhat dated and shows the "Maine bias" that implies that Maine is the only place in the Abenaki area that contains native people. Good as a reference for high school or college students.

The Wabanakis of Maine and the Maritimes. American Friends Service Committee, Maine Indian Program. PO Box 1096, Bath ME 04530.

This is the premier book treating the whole "Wabanaki cluster" of peoples. It is designed for elementary school teachers, but contains a wealth of information on almost every aspect of life from 1600 until today. It includes both informational sections as well as lesson plans. Included in the back are various resources available for teachers. It suffers from one major flaw. It considers that the Western Abenaki of Vermont are not true Abenakis. This racist attitude is inexplicable given that the American Friends Service Committee produced the book with the oversight of native people.

The Western Abenaki. Gordon Day. In Northeast. Handbook of North American Indians, Vol. 15 pp. 148-159.

This is one of the best short introductions to the Western Abenaki, written by their first great Euroamerican exploiter and champion. Although relying heavily on material from the Canadian Mission Abenaki people, it nonetheless lays out the boundaries of the Western Abenaki homeland and discusses the culture in some depth. Its inclusion in the Handbook of North American Indians, allows a quick comparison with neighboring people such as the Eastern Abenaki or the Mahicans. A must read for teachers or students from middle school up.

Videos:

Our dances. Penobscot Student Dance Troupe. Penobscot Nation, Indian Island, ME 04468

This short, but very nice video was done by the Indian Island Elementary School, using dances, interviews and an animated sequence. This is an excellent resource for elementary school children to see what their neighbors in Maine can do with local, and state support for their culture.

Penobscot, the People and Their River. Penobscot Nation Museum. Indian Island, ME 04468

Another well done Penobscot production, this time focusing on their spiritual and ecological relationship to their river. It is analogous to Vermont Abenaki relations to their river. Good for 5th grade up.

Wabanaki: a New Dawn. Maine Indian Tribal-State Commission. Hallowell, ME Box 87 04347

Probably the best introduction to the Wabanaki peoples, but like all Maine Indian productions, leaves the Vermont Abenakis out of the culture. Good interviews, and scenic shots, well integrated.

CDs:

Abenaki Cultural Heritage Celebration 1993 Good Mind Records PO Box 308 Greenfield Center, NY 12833. greenfieldreview.org

This CD is a recording of the Flynn Center performance in May, 1993, with stories, teachings and music of the Abenaki renaissance. Good for teachers and students 3rd grade and up.



GENERAL ABENAKI ARCHAEOLOGY

This section includes mostly introductory Western Abenaki materials, before 1600 A.D., but also includes some material from nearby Quebec and Maine to “fill in” holes in the local literature and media productions.



Books

A Most Indispensable Art: Native Fiber Industries from Eastern North America. 1996 James B. Petersen, editor. University of Tennessee Press. 212 pp. James Petersen brings together the little-known aspects of indigenous culture in the Northeast that does not generally survive within archaeological contexts. He illustrates the sophisticated culture of indigenous people with reference to fiber technology, including cordage, fabrics, and basketry. This book is at the collegiate level.

Diversity and Complexity in Prehistoric Maritime Societies: A Gulf of Maine Perspective. 1995 Bruce Bourque. Plenum Press New York. 413 pp. Bourque’s years of work with the Turner farm Site is put into a regional context. While this deals mostly with coastal Maritime Archaic materials, including much burial data, which many native people consider inappropriate, it is an important contribution to our understanding of the Abenakis’ coastal and deep-sea adaptations. Excellent for researchers, OK for college students. .

Manitou. 1989. James Mavour and Byron Dix. Inner Traditions International, Rochester, VT 05767.

This 390 page book discusses stone walls, chambers and monoliths common throughout Wôbanakik. Long believed to be European, this book raises the possibility that this stonework is of Native American origin. It has had the unfortunate effect of making Western Abenaki sacred areas “attractions”, such as has happened to the earthworks and calendrical sites of our western and southern neighbors. On the other hand, it settles once and for all the implicit belief that the interior Abenaki were somehow less “advanced” than the “Maritime

Archaic" people of coastal Maine. Good background reading for someone who knows Abenaki archaeology; may confuse other people.

The Micmac: how their ancestors lives 500 years ago. Ruth Whitehead and Harold McGee. Nimbus Publishing Ltd. PO Box 9361 Sta. A Halifax NS. 3BK 5N5 This small book, designed for elementary school students should be in every school in New England, for it shows in a well illustrated and written way the way that Wabanaki peoples lived on the eve of contact. The well thought out illustrations of clothing are especially choice, since they destroy stereotypes about how "Indians" dressed.

The Original Vermonters. 1994. William Haviland and Marjory Power. University Press of New England, Lebanon, NH 03755.

This is the standard work on the Western Abenaki area from the perspective of anthropology and archaeology. It is a must for anyone who has any interest in the prehistory of the Abenaki area. The current edition is up to date and includes modern anthropological thought. It is important historically in that its first printing made the strongest case at that time for the presence and persistence of the Western Abenaki, and therefore deserves our greatest respect. The current edition does suffer from several basic flaws when looked at from a native perspective. For example, it reveals the location of sacred sties and burial grounds to the public. This information, while permitted under Vermont and US law, are considered in bad form by traditional people who believe that it encourages looting (unlawful excavation of graves and sacred goods) or defacement of sacred monuments. A second problem is that materials from graves are shown and discussed explicitly. Traditional people also consider this in bad taste. If one takes these faults into account, this remains a very important, if flawed work-- the best that modern social science can do. Excellent resource guide for middle and high school teachers or museum people. OK for high school students.

Reclaiming the Ancestors. 2005. Fred M. Wiseman. University Press of New England, Hanover, NH. This is an attempt at writing the definitive history of the per-contact Wabanaki people, using a well-designed native perspective. Although it is designed to cover all Wabanakis, from Vermont to Nova Scotia, much Vermont data are included, including more recent material than is in The Original Vermonters. Should be usable from Middle School up.

Twelve Thousand Years: American Indians in Maine. 2001. Bruce Bourque. University Of Nebraska Press, Lincoln, Nebraska. This is an excellent review of the prehistory and history of our neighbors to the West. It included quite a bit of data from Western Maine, an area that the Western Abenakis consider part of their homeland, and is therefore important to use in a full understanding of Abenaki history. Unfortunately, it was not compiled with any input from Maine's Native community. A major flaw.

Vermont Division for Historic Preservation Plan Division for Historic Preservation, Montpelier, VT

This publication, not primarily for public use, gives a fine concise resume of Vermont prehistory with an excellent bibliography.

Videos

"Before the Lake Was Champlain" 2010 Hidden Landscapes Productions 1 Hewins Farm Rd. Wellesley, MA 02481 (781) 235-0190, hiddenlandscape.com. The discovery of a 10,000 year old "Clovis Point" from Vermont led scientists on a quest to find the source over 12200 miles away in northern Labrador, completely altering our views of Vermont Prehistory.

"The New Antiquarian" 2010 Hidden Landscapes Productions 1 Hewins Farm Rd. Wellesley, MA 02481 (781) 235-0190, hiddenlandscape.com. This DVD tells the story of a partnership that is forming between professional scientists, Native representatives and avocational researchers around the identification and preservation of the stone monuments in Eastern North America.

"The Great Falls" 2010 Hidden Landscapes Productions 1 Hewins Farm Rd. Wellesley, MA 02481 (781) 235-0190, hiddenlandscape.com. This DVD tells the story of the stone structures at Turner's Falls Massachusetts, on the southern border of Abenaki territory. They were about to be destroyed in an expansion of the local airport, but a team of archaeologists and native leaders worked together to save the site. The National Register of Historic Places uses "The Great Falls" - as documentary evidence when considering a site to be recognized as eligible for inclusion on their list.

"Secrets of the Red Paint People" NOVA. WGBH Television, Boston, MA. (hiddenlandscape.com)

This excellently done video presentation is one of the few nationally broadcast presentations that focused on Wôbanakik. It shows the relations of coastal Wabanaki people to cultures of the South-central USA and aboriginal Europe. Turns the "European Influence" idea around, and suggests that prehistoric contact went from America to Europe. The only problem is that it implies that the coastal Wabanaki people were more "advanced" than the people of Inland Wôbanakik. Excellent resource for high school up.

"Song of the Drum" Acaçia Productions PO Box 99 Brunswick Maine 04011

Focuses on the extensive library of rock art in Maine. Has Wayne Newell, one of the premier Wabanaki traditionalists in Maine explain the meaning of the petroglyphs according to Wabanaki spiritual philosophy. The best insight into Wabanaki spirit available for Middle School and up.

Other media (may not be available any more)

Mi'kmaq. American Friends Service Committee Audiovisual Resources. 2161 Massachusetts Ave, Cambridge, MA 02140. This film, consisting of six episodes for elementary or middle school students, explores in depth the life ways of the Micmac people during the Late Woodland Period. It is probably the best "stereotype breaker" available in that the people portrayed in the dramatic sections dress in clothing that is far removed from what children believe to be "Indian dress". Highly recommended. The Western Abenaki probably lived in a virtually identical way.

Micmac, their daily life. McIntyre Educational Media Ltd. 30 Kelfield Road, Rexville, Ont. M9W 5A 2. This filmstrip for elementary school level students, is accompanied by a sound tape and teacher's manual, focuses on much the same material as Mi'kmaq, but puts it within a daily routine format. This also shows students that the Wabanaki people did not dress or behave like the stereotypical "Indian."

Micmac, their seasonal life. McIntyre Educational Media Ltd. 30 Kelfield Road, Rexville, Ont. M9W 5A2. This filmstrip, second in the McIntyre Educational Series, is also accompanied by a tape and manual. This multimedia resource focuses on the Micmac seasonal activities of fishing, hunting, gathering and craft work.

Events with a Vermont Archaeology theme

Vermont Archaeology Week

Generally in September, this statewide celebration has many events, lectures, short courses etc. scheduled each year. This is an event that is not to be missed as it affords a clear look at the Abenaki Renaissance, and is a chance to meet people who are active in it. For Information Contact: Division for Historic Preservation, Montpelier, VT 05602



ABENAKI HISTORY: 1609-1900

This section deals with historical information concerning the Abenakis and their neighbors during the first four hundred years of contact between them and the European invaders. This is a period which holds much interest for Euroamerican historians in that it is a time of war and diplomacy. This section also deals with the Abenaki and their neighbors and allies during the time that the European invaders attempted to absorb and extinguish the Abenaki peoples. During this later period, the Western Abenaki went "underground" hiding their distinctive culture and presenting a French. River Rat or Gypsy face to the incoming tide of British-Americans. This later period holds virtually no interest for historians, so very few materials exist.



Books and Articles

At Lake Between Frederick Wiseman 2009. Lake Champlain Maritime Museum, Basin Harbor, VT. The story of the discovery of Lake Champlain by Europeans. The important issue for Vermont teachers is that it explores the Great Council Fire Alliance, a multinational coalition that the Abenakis belonged to. Looks at Champlain as a willing tool of the Alliance to neutralize early 17th century Iroquois advances toward the East. A good book for high school teachers, perhaps for background for researchers and museum professionals.

Baseline 1609 Frederick Wiseman 2009. Lake Champlain Maritime Museum, Basin Harbor, VT. The story of the discovery of Lake Champlain by Europeans. The definitive work on the nature of Wabanaki life at the very dawn of recorded history. Includes many photographs of original and reconstructed artifacts. A good book for high school teachers, perhaps for background for researchers and museum professionals.

Champlain Tech Frederick Wiseman 2009. Lake Champlain Maritime Museum, Basin Harbor, VT.

The comprehensive text concerning military technology at the dawn of the 17th century; both French and native, includes arms and armor, navigations and logistical tools and transportation systems. An excellent book for researchers and museum professionals; perhaps for high school teachers.

Identity of the St. Francis Indians. Gordon M. Day. 1981. Canadian Ethnographic Service Paper # 71. National Museum of Man, Ottawa.

This book was the first major Western Abenaki work undertaken by Prof. Day. In it, he discusses at some length the history of Coos and Missisquoi villages. Intended for other scholars, it is somewhat wordy and pedantic. It maintains the old idea that everyone left Vermont and headed to the Canadian Mission villages. For those who are interested in the fine details about the Abenaki from an ethnohistoric point of view, it is an excellent resource. A good book for researchers and museum professionals; perhaps for high school teachers.

"Indian Joe" V. Downs, 1960 Vermont Life (14:11-14)

This little article focuses on what we know about Indian Joe of Northern Vermont (not the Indian Joe of Newbury, VT).

Mollyockett Pat Stewart 2003 Twin Lights Publications 10 Hale St. Rockport, MA 01966 twinlightspub.com.

This is a delightful, well researched historical fiction concerning Molly Ockett, an Abenaki woman who frequented Vermont's Northeast Kingdom as well as Northern NH and Western ME. A good book for middle and high school students.

North Country Captives. Colin Calloway. 1992. University Press of New England. Hanover. 160 pp. It is said that the "captivity narrative" is the oldest form of American literature. Calloway has compiled a series of narratives that are extremely revealing about the Abenaki world during the wars with the British-Americans. Great data on war, social customs, material culture and other aspects of life from hostile observers. A must read. Good from middle school up. .

Northeastern Indian Lives. 1996. Edited by Robert Grumet. University of Massachusetts Press. Amherst. Although generalized to all of the Northeast, it is an excellent series of biographies of important Native people of the region. While only the biographies of Rawandigon (Chapter 5) and Molly Ockett (Chapter 15) deal with Abenakis, it is worth using as a text in college courses, or placing in every high school library. .

Twelve Thousand Years: American Indians in Maine. 2001. Bruce Bourque. University Of Nebraska Press, Lincoln, Nebraska. Chapters IV to VIII give an excellent review of the historic period, with new data on the external relations of the Wabanakis. Unfortunately, it was not compiled with any input from Maine's Native community. A major flaw.

Western Abenakis of Vermont. Colin Calloway. 1990. University of Oklahoma Press. Norman.

Colin Calloway has emerged as the foremost historian interested in the Western Abenaki. This well researched and documented 346 page book goes into exhaustive detail concerning the stuff historians are interested in "guys, guts and guns". For those interested in the social and material history of the Abenaki there is information in it, but it must be combed and sifted from innumerable descriptions of the diplomacy and war that engaged the men of both worlds during the first 200 years of Euroamerican/Abenaki contact. It is probably the best work on the period available, and is therefore a must read. A good book for high school or college students and their teachers, researchers and museum professionals.

Videos

"1609: The Other Side of History" Wobanakis Heritage Center Swanton, Vermont. (802-868-3808)

This is the "docu-drama" story of the European discovery of Lake Champlain and highlights a possible participation of the Vermont Abenakis on the Champlain/Great Council Fire Alliance expedition to intercept a 1609 Iroquois War Party. A good Video for middle or high school or college students and their teachers, and museums.

"Champlain, the lake between" Vermont Public Television 204 Ethan Allen Avenue Colchester, VT 05446 (802) 655-4800

Looks at the Lake from about the time of Champlain through the French and Indian War. Abenakis and Iroquois prominently featured. A good Video for middle or high school or college students and their teachers, and museums.

"Changeling" Miraclegirl Productions. 1522 Harvard Street Apartment 5, Santa Monica, CA 90404-3536; Phone:(310) 828-1752 changelingthemovie.net/ChangelingTheMovie/buy

This video chronicles a few days in the 1770's in the life of an Abenaki warrior with the loss of his family and his growing relations with an orphaned Euroamerican girl. Contains violence and partial nudity. An excellent Video for middle or high school or college students and their teachers, and museums.

"Dead Reckoning: Champlain in America" Mountain Lakes PBS 1 Sesame St, Plattsburgh, NY, (518) 563-9770.

This is an animated story of the great French explorer Samuel de Champlain, but focuses as much on his interaction with the Abenakis neighbors as on the French civilization of the time. A good Video for middle or high school or college students and their teachers, and museums.

"The Forgotten War" Mountain Lakes PBS 1 Sesame St, Plattsburgh, NY, (518) 563-9770. This video explains the northern sector of the French and Indian War, and includes sections dealing with the Abenakis and their neighbors. Uses current research. A good video for middle or high school or college students and their teachers, and museums.



RECENT ABENAKI HISTORY: 1900-TODAY

This section deals with historical information concerning the Abenaki during the recent past, how they almost became culturally dominated by the States of Vermont, New Hampshire and Maine. During this time they were seen as gypsies or other undesirable "white" people who should be marginalized and exterminated by sterilization.



Books and articles

Breeding Better Vermonters. 1999. Nancy Gallagher. University Press of New England. While Nancy Gallagher does not specifically confront the eugenics issue as a tool of ethnic cleansing, of the Abenaki people, she does an excellent job of uncovering the history, philosophy and methods of the Eugenics Survey. This is a must read for anyone attempting to understand recent Abenaki history in Vermont.

Finding one's way-- the story of an Abenaki Child. 1988. Franklin Northwest supervisory union Title IV Indian education program.

This little book and its accompanying guide for elementary and perhaps middle school teachers, was instrumental in bringing contemporary Abenaki issues to the Vermont classroom. This is a fictional story of a child who faces the day to day racism still found in northwestern Vermont and slowly through the help of his family, becomes more comfortable with his ethnicity. No teacher who expects to interpret the Abenaki experience can afford to be without it.

"Gypsies, Pirates and River Rats". 1994 Frederick M. Wiseman. Laboratory for Traditional Technology. Dept. of Humanities. Johnson State College, Johnson, VT 05656. (802) 635-2356

This little handout for all teachers details the experiences of Abenakis during this time of extreme genocide, how they were see as vaguely menacing people always at the edge of proper society always under pressure to move on or become sterilized.

Odanak: chez nous. 1998 Kim Chamberland. Musee des Abenakis, Odanak, Quebec. This small but colorful book is an excellent French-language introduction to the modern Quebec

community. This may be used in the States in French-language coursework. Its writing is simple but elegant and the pictures help with understanding. A must have, even if you have to go to Ođanak to get it. .

"Return of the Natives". Yvonne Daley. 1994. Vermont Life Autumn. pp. 38-45.

A very important article, in that it is one of the first serious attempts of Vermont Life, long a cultivator of the "lily-white", British-American Vermont stereotype, to seriously consider that native people may actually live in the state.

"Review of Eugenics in Vermont." H.F. Perkins Vermont Review. Sept. Oct. 1926

This short article, written by Prof. Perkins of the University of Vermont, is one of the most chilling documents ever published in Vermont. Well written and benignly worded, it lays out the groundwork for the surgical extermination of undesirable people who don't fit into the well-behaved, "white" Vermont stereotype. A nomadic, basket selling and horse trading family of obvious Abenaki affiliation is targeted toward the end of the article. The German scholars interested in eugenics found Vermont's Eugenics Survey useful for crafting their final solution that was later pursued by the Nazis. A must read for anyone who believes that genocide never happened here.

The Western Abenakis: Maintenance, Reclamation and Reconfiguration of an American Indian Ethnic Identity. 1996 Mariella Squier. University Microfilms, Anna Arbor. Squier's dissertation caused a firestorm of controversy in Abenaki country when it was released. It contains good data, but according to other reviewers has an agenda of promoting one group of Abenakis from the Clyde River, VT area over other groups. It has also been reported as containing questionable data concerning many of the people discussed in the work. I would suggest being careful using the data in the work; please compare it with other sources.

Videos

"Abenakis of Vermont: A Living Culture." Vermont Folklife Center vermontfolklifecenter.org

A résumé of modern Vermont Abenaki culture from a Euroamerican viewpoint. All of the new data on the VT Abenaki experience was completely unexplored in this video, showing that the right questions need to be asked.

"Against the Darkness" Title VII Indian Education, Swanton, VT. The story of seven generations of Abenakis of Northwestern Vermont, focusing on the documentary and artifact record showing that the Abenakis never disappeared.

"Calumet to crisis and back." Franklin Northwest Supervisory Union Office of Indian Education circleofcourage@comcast.com

Produced by the Missisquoi Abenaki community, it details the problem of substance abuse, especially tobacco, in the VT Native community, and how the Circle of Courage Program has reduced the problem almost to oblivion. Good for any age.

"Invisible," Northeast Historic Film 1-800-639-1636

This video examines some of the history of the relations between the white and Indian communities in Maine. Through individual voices, it looks at underlying reasons for the racism so deeply imbedded in white American culture and how that racism continues to shape Native American reality today. This is an excellent analogue to the racism that Vermont Abenakis face. Good for middle schools and up.

"Our Stories: Healing Woods" Maine State Library, 207-287-5620.

This documentary explores the importance of culture, community and family in the Passamaquoddy Nation, Maine. Issues including preservation of the natural resources that have sustained the community throughout history are explored.

"Penobscot: People and their River." Penobscot Indian Nation 6 River Road Indian Island 04468 207-827-4153

This video focuses on the long historical and even spiritual attachment that the Penobscot Nation has to the Penobscot River, from its headwaters to the sea. Good for 4th grade up.

"Waban Aki: People from where the sun rises." National Film Board of Canada 800-512-2164 nfb.ca

Very long and detailed video concerning the Odanak Abenakis and their American Neighbors at Missisquoi and Penobscot. Best for high school and college students.

Wabanaki: a New Dawn. Maine Indian Tribal-State Commission. Hallowell, ME Box 87 04347

Probably the best introduction to the Wabanaki peoples, but like all Maine Indian productions, leaves the Vermont Abenakis out of the culture. Good interviews, and scenic shots, well integrated.



WESTERN ABENAKI LANGUAGE

This section deals with the modern Western Abenaki language. Includes materials from both native and Euroamerican scholars.



Books:

French Abenaki Dictionary 1995. Stephen Laurent. Chisholm Brothers. Portland ME. 528 pp.

Although arranged in the format of the original eighteenth century work by a priest to the Abenakis; and keyed to French rather than English; it contains a wealth of data on the culture of the Abenakis during their long war with the British Americans. It also contains names for objects and actions that have passed out of use, and were undetected by Gordon Day. Useful for researchers only.

Western Abenaki Dictionary, Vol. 1, Abenaki-English Gordon M. Day. 1994. Canadian Ethnology service papers 128. AND Western Abenaki Dictionary, Vol. 2, English- Abenaki Gordon M. Day. 1995. Canadian Ethnology service papers 129. Mail Order: Mail order services, Canadian Museum of Civilization. 100 Laurier St. PO. Box 3100 Station B. Hull, Quebec. J8X 4H2 This monumental work is a comprehensive listing of Abenaki words and their English translations. Volume 1's Abenaki-English format makes back-translating English words a nightmare and is therefore not recommended except for researchers and other linguistic masochists. The English-Abenaki translations of Volume 2 are highly useful. Get the second one! A must read book for all interested in the Abenaki people.

Abenaki Indian Legends, Grammar and Place names. Henry L. Masta. 1932. Victoriaville, PQ. La Voix des Bois Francs.

This work was done by an Abenaki scholar fluent in both native and non-native voice, and does not suffer as much from the biases and ignorance of a non-Abenaki scholar. The information is delightful and well organized. The place name data is crucial to understanding Western Abenaki geography. A good resource for researchers and museum professionals; and perhaps for high school teachers.

New Familiar Abenakis and English Dialogues Joseph Laurent 1884. Quebec, P.Q. Leser Brousseau.

This delightful dictionary has a wealth of information on Abenaki names and gives the reader an insight into how the Abenaki language expresses the Abenaki world view. Much more pleasant to use than the pedantic works of Gordon Day, and is much closer to the pre-contact Abenaki culture in both time and the fact that it was written by a member of the Abenaki Nation. The place name data is crucial to understanding Western Abenaki geography. A good book for researchers and museum professionals; perhaps for high school teachers.

Multimedia

Alnobadowa: a Western Abenaki language guide. Gordon Day and Jeanne Brink. Jeanne Brink, 130 Tremont St. Barre, VT 05641.

This inexpensive little introductory book and cassette tape (perhaps now a CD?) is an excellent resource for anyone interested in a primer of the Abenaki language. It is especially useful for teachers in the elementary grades who wish to acquaint their pupils with Abenaki.



TRADITIONAL ABENAKI MATERIAL CULTURE

This section deals with Abenaki (and neighboring tribes') material culture from the recent past, as well as modern arts made from within older traditions.



Books

Abenaki Basketry. Gaby Pelletier. 1982. Canadian Ethnology Service Papers # 85. National Museum of Canada, Ottawa K1A 0M8. This book, which focuses on the basketry of the Mission Abenaki communities of Canada, is well researched and documented. Similar wares were made extensively by the Western Abenaki in their homeland. The halftone photographs are muddy and unclear but until someone re-does the work with better illustrations, this is the best that we have. A good book for researchers and museum professionals; perhaps for high school teachers and students.

Spirits in the Wood. Joyce Butler, 1997 Portland, ME: The Maine Historical Society. This little book is the definitive work on Root clubs, which the Vermont Abenakis made as well, but there is no similar material published from our area.

Elitekey Ruth Holmes Whitehead. 1980. Nova Scotia Museum & Education Resources Program. Dept. Education. Province of Nova Scotia, Halifax.

I find that little book is the best single reference on Wabanaki material culture. Although it focuses on the Micmacs, who some Euroamerican scholars would separate from the Abenaki, it is a valuable resource in that the Micmac, due to their relative isolation from intense Anglicization, retained much more of their ancient lore into the twentieth century than did the more westerly groups. Therefore this book explains analogous well documented western Abenaki artifacts-- how they were made, what their makers thought of the objects and how they were used. Splendid for middle school up students or any teacher or researcher.

Gift of the Forest. Frederick Wiseman. 1995. Abenaki Education Series. #1. Ethan Allen Homestead, Burlington, VT.

This short handbook for elementary and middle school teachers concerns small and large bark crafts of the Western Abenaki, ranging from small trinket boxes to canoes and bark architecture. It is ideal for children in the primary and middle school curricula, and would be a useful addition to the bookshelf of adults in that it has some new information on Abenaki material culture.

Western Abenaki Clothing. Frederick Wiseman. 1995. Abenaki Education Series. #3. Ethan Allen Homestead, Burlington, VT.

This short handbook for elementary and middle school teachers concerns later historic Abenaki clothing. It dispels the image that the Abenaki had to look like the "Last of the Mohicans" or like the plains native people. It is ideal for children in the primary and middle school curricula, and would be a useful addition to the bookshelf of adults in that it has some new information on Abenaki material culture.

Indian Double Curve Secrets. 1996 Tom Ford. Audenreed Press. Brunswick, ME.

This is a small, unusual small book, mainly available in Maine bookstores. It presents Ford's compilation of the basic Abenaki design motif, the double scroll, and gives it a wealth of cultural meanings, some of which are well known such as the symbol for the Wabanaki Confederacy. Other meanings are obscure. This is a good work for art and craft classes or

anyone who is interested in an exhaustive treatment of the scroll. We wish he would have given us more data on the origin of the meanings.

Indian Handcrafts. Kieth Wilbur. 1990 Globe Pequot Press. Old Saybrook CN.

This book, while treating people mostly to the south of the Abenaki area, has the most extensive known series of drawings and graphic interpretations of Native American technology from prehistory through the supposed disappearance of native peoples about 1700. Much of this material culture was certainly analogous to that of the Abenaki. This book is especially useful for children from the 5th grade up, and for adults interested in a quick view of prehistoric and contact period crafts.

Legends in wood, stone and bone. Tsonakwa and Yolaikia 1986. Arts and learning services foundation. 4632 Vincent Ave. South Minneapolis, MN 55410.

This little book is a jewel, for it deals with both the Abenaki spiritual world as well as showcases the exemplary art of two of our most gifted artists. Good for middle school students up.

Light of the dawn. Tsonakwa. 1994 LL Publishing. 2937 Avenida Destriao. Tucson, AZ 85746.

This book unfortunately lacks the polish of the first two in the series; the photographs are muddy and the typeset is obviously from a desktop machine. However, it is an important work, in that new stories from Tsonakwa are included, and for the first time other Abenaki artists are at least mentioned, even if their artwork is not shown. For people interested in the Abenaki art renaissance, it is a must read, for others, ho-hum.

Micmac Quillwork. Ruth Holmes Whitehead. 1982. Nova Scotia Museum, Halifax.

A splendid, well researched, written, edited and illustrated book on a specific Abenaki people and craft. While the Western Abenaki did not make quillwork boxes in a style similar to the Micmac people, the sections on technology, materials and dyes are very important to apply to quilled boxes from our area. Excellent resource for researchers and museum professionals.

New England Indians. Keith Wilbur. 1978. Globe Pequot Press. Old Saybrook, CN.

This book, like Wilbur's Indian Handicrafts, describes people south of the Abenakis. It also has extensive series of drawings and interpretations of New England Native American life. Useful for children from the 5th grade up, and for adults interested in a quick view of prehistoric and contact period culture. It also perpetuates the stereotype that native people disappeared from New England. If we bear that in mind, we can give it a

Our lives in our hands. Bunny McBryde. 1990 Tillbury House Publishers. 132 Water St. Gardiner, ME 04345.

This small book relies heavily on interviews and biographies of people who still make traditional baskets, adding an important dimension to the study of material culture. Excellent for elementary and middle school students up. Important for anyone interested in material culture of the Abenaki.

Seven eyes and seven legs. Tsonakwa and Yolaikia. 2001 Kiva Publishing 21731E. Buckskin Drive Walnut, CA 91789.

Tsonakwa and Yolaikia's latest and best book of art and story. Has a couple important references to the Vermont Abenakis and Lake Champlain. Good for middle school students up.

"The Traditional Material Culture of the Native Peoples of Maine" 2001. Ruth Holmes Whitehead's chapter in Twelve Thousand Years: American Indians in Maine. 2001. Bruce Bourque. University Of Nebraska Press, Lincoln, Nebraska. Whitehead's appendix is perhaps the best published source for the material arts of the Maine Wabanakis.

Welcome the caribou man. Tsonakwa and Yolaikia. 1992. San Diego Museum of Man, 1350 El Prado, Balboa Park, San Diego, CA 92101.

This little book, second in the series is also a jewel, for it again deals with the Abenaki spiritual world as well as showcases the exemplary art of Tsonakwa and Yolaikia. Good for middle school students up.

Videos

"Our lives in our hands." Harald Prins and Karen Carter. Documentary Educational Resources. 101 Morse St. Watertown, MA 02172.

This film discusses the survival of basket making among the Aroostook County, ME Micmac people as a means of continuing their culture and making a decent living in a very economically depressed area. Lots of detail on technique and materials.

"Gabriel Women Passamaquoddy Basketmakers." Center for the Study of Lives. 400 Bailey Hall University of Southern Maine. Gorham, Maine 04038 usm.maine.edu/coe/csi

This video is probably the best resource dealing with the Modern Wabanaki basket and its makers. Good for Middle school and up.

"Penobscot Basket Maker," Barbara Francis potteryvideos.8k.com

Nice small video giving a detailed look at an individual Penobscot basketmaker and her commitment to keeping the basketry tradition alive. Good for Middle school and up.



ABENAKI FOODS AND SUBSISTENCE

This section deals with historical information concerning Abenaki hunting, agriculture, gathering and fishing during the most recent past.



The Abenaki People and the Bounty of the Land. Frederick Wiseman. 1995. Abenaki Education Series. #2. Ethan Allen Homestead, Burlington, VT. 05401

This short handbook for elementary and middle school students is the first attempt at collating and organizing information on Abenaki plant foods and their use. The data, from primary historical sources from other Abenaki peoples, experimental work carried out at Johnson State College and discussion with modern Abenaki people who collect and use these resources, is listed by geographic resource use zone and by plant species. Abenaki names, if known are included.

"The diet that made the red man." Stephen Laurent. 1955. New Hampshire Archaeologist. # 4. pp. 6-9

This little article includes much material published for the first time concerning Western Abenaki subsistence. It is a must for anyone teaching Abenaki studies that include food and cooking.

In the Three Sisters Garden. 1995. Joann Dennee, Jack Peduzzi, Julia Hand. Food Works. Montpelier, VT. 05602. I love this large book on gardening in a Northeastern Indian way. While somewhat Iroquois centric and "New Agey," it is by far the best work for teachers attempting to use gardening as a way of connecting with their students, and connecting them to the earth. A must read!



COLLECTIONS OF STORIES

This section deals with information concerning Abenaki religion, spirituality and childrearing during the recent past. These stories were often taken by folklorists and anthropologists from storytellers who were unaware that the stories were going to be retold for the professional advancement and financial gain of later anthropologists and storytellers.



Books:

Algonquin Legends Charles Leland. Dover Publications. New York.

This book is THE source for all professional storytellers and researchers. Direct translation of Penobscot, Passamaquoddy and Micmac stories abound, complete with the scatological humor and outrageous sexual and eating practices that we need to "clean up" before telling these to our young people. The author was convinced that the Wabanaki were heavily influenced by the Vikings and their religion, and maybe they were-- or perhaps Viking religion was influenced by Wabanaki beliefs. The illustrations, done by a talented Passamaquoddy artist, are the only traditional depictions that we have of many of the characters featured heavily by storytellers. There is an enigmatic reference to collections of stories from the Abenaki Mission Villages, but none are included-- what a shame!

The Faithful Hunter. Joseph Bruchac. Greenfield Review Press, Greenfield Center, NY. This booklet was the second book of Abenaki stories for children by the gifted storyteller Joe Bruchac (see *The Wind Eagle...*). However, the book is slightly misleading for people interested in WESTERN Abenaki materials. The stories are mostly from our neighbors to the East. But the stories are splendid.

Legends in wood, stone and bone. Tsonakwa and Yolaikia 1986. Arts and learning services foundation. 4632 Vincent Ave. South Minneapolis, MN 55410.

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Tsonakwa and Yolaikia's latest and best book of art and story. Has a couple important references to the Vermont Abenakis and Lake Champlain. Good for middle school students up.

Six Micmac stories. Ruth Holmes Whitehead. 1985 Nimbus Publishing and the Nova Scotia Museum, Halifax.

This book, by the doyen of Micmac studies, relates Micmac stories in a way that the author hopes is true to the original meaning and nature of the stories, even though they are derived from secondary anthropological and folkloric sources. They have a much grittier feeling than the more polished productions of Joe Bruchac, but don't make as many allowances for telling to children and are therefore more of anthropological interest. If used in storytelling, they need to be edited somewhat.

Stories from the Six Worlds. 1988. Ruth Whitehead. Nimbus, Halifax, NS. 242 pp. I am only sorry that this book is specifically about the Micmac. Whitehead's book has given me the best Euroamerican scholarly insight into the Wabanaki worldview. It makes clear many questions that I had about our own Abenaki belief systems. I cannot recommend this book enough!

Welcome the caribou man. Tsonakwa and Yolaikia. 1992. San Diego Museum of Man, 1350 El Prado, Balboa Park, San Diego, CA 92101.

This little book, second in the series is also a jewel, for it again deals with the Abenaki spiritual world as well as showcases the exemplary art of Tsonakwa and Yolaikia. Good for middle school students up.

The Wind Eagle and other Abenaki stories. Joseph Bruchac. 1985. Bowman Books. Greenfield Center, NY

This small booklet was the first book of Abenaki stories for children by the gifted storyteller Joe Bruchac. However, it is misleading for people interested in WESTERN Abenaki materials. The introduction, by John Moody focuses on the Western Abenaki of Vermont, while in actuality, the stories are mostly from our heavily studied and anthropologically exploited neighbors to the East. Also, there is some controversy as to the character of Tabaldak in the stories, who some would see as an importation of Yahweh, the Judeo-Christian God from the forced Christianization of the last several hundred years. However, if we suspend disbelief, the stories as told are splendid.

Audio:

Note: Most of these in our collections are in the old audio cassette format, but they may be now in CD format.

Gluskabe Stories. Joseph Bruchac. 1990. Yellow Moon Press. PO Box 1316, Cambridge, MA. (617) 776-2230

This tape was the first audio presentation of children's Abenaki stories by the gifted storyteller Joe Bruchac. However, it is slightly misleading for the stories are mostly from the Penobscot and more easterly Abenaki people. As pointed out in the Wind Eagle... review, there is controversy as to the character of Tabaldak. The stories told in Bruchac's enchanting voice, are splendid.

Voice of the Night. Tsonakwa. 1987. Soundings of the Planet. PO Box 43512, Tucson, AZ.

This tape is a jewel for anyone child or adult, for it deals with both the Abenaki spiritual world as well as showcases the exemplary art of Tsonakwa one of our most gifted artists and storytellers. It also features Carlos Nakai's magical stop-flute. Tsonakwa's stories, told to music, have a spirit that is unrivaled in the audio production world.

Welcome the Caribou Man. Tsonakwa. 1993. Old Pueblo. 4420 E. Speedway, Tucson, AZ 85712

Another excellent retelling of Wabanaki tales by this gifted storyteller. Not quite so polished as his first, but seems closer to the spirit in his publications.

Light of the Dawn. Tsonakwa. 1994 (no publication data on the cassette, may be available from the Dawnland Center. PO Box 1358 Montpelier, VT 05601)

Another collection of his excellent stories, but one not quite so polished.



ABENAKI FICTION

We would personally like to see a novel that portrays modern Abenaki people and their struggles. Finding one's way is good but not targeted to an adult reader population. *Abenaki Warrior*, *Cave of Falling Water*, and *Dawnland* are nice, but once again have the Abenaki in buckskins and beads.



Books:

Abenaki Warrior. 1997 Alfred Kayworth. Branden Publishing Co. Boston. 261 pp. This is probably the best fictionalized historical biography available for the Abenaki area. It reads like a historical novel, until you see exact historical-geographic references. Although it takes place in the "guys guts and guns" era of the British American wars, it would captivate students from middle school up, and is OK for college survey courses.

Cave of Falling Water. Janice Ovecká. 1992. New England Press. P.O. Box. 575. Shelburne, VT 05482.

This is a "costume drama" that involves both Euroamerican and Abenaki female protagonists, but once again gives us the feeling that the Abenaki have faded from the scene, and only leave their artifacts and stories for us to enjoy as "cultural resources". Good for middle school students up. Not for researchers, of course.

Dawnland. Joseph Bruchac.. 1993. Fulcrum Publishing. Suite 350, 350 Indian St. Golden, CO, 80401

This is the first full length novel by the storyteller Joe Bruchac. It is good to see him try his hand a long story crafted to intertwine the political, social and mystical worlds. He does so with great success, making a book that can be read again and again and still have something new to find. Good for middle school students up. Not for researchers, of course.

Finding one's way-- the story of an Abenaki Child. Franklin Northwest supervisory union Title IV Indian education program. 1988.

This little book and its accompanying guide for elementary and perhaps middle school teachers, was instrumental in bringing contemporary Abenaki issues to the Vermont classroom. This is a fictional story of a child who faces the day to day racism still found in northwestern Vermont and slowly through the help of his family, becomes more comfortable with his ethnicity. No teacher who expects to interpret the Abenaki experience can afford to be without it.

Mollyockett Pat Stewart 2003 Twin Lights Publications 10 Hale St. Rockport, MA 01966 twinlightspub.com.

This is a delightful, well researched historical fiction concerning Molly Ockett, an Abenaki woman who frequented Vermont's Northeast Kingdom as well as Northern NH and Western ME. A good book for middle and high school students



COLLECTIONS OF MUSIC

This section deals with music -- both traditional and newly composed



Audio

Note: Most of these in our collections are in the old audio cassette format, but they may be now in CD format.

Abenakis. Thomas Obomsawin. 1990. Canyon Records Productions 4143 N. 16th. St. Phoenix, AZ 85016, and Koasizak Tom Obomsawin 1996 Bomoseen Productions
These tapes are for high school students and adults, by contemporary musician Tom Obomsawin, uses Native American themes and applies them to modern songs of social and political consciousness. If you want to see how the Abenaki fit into the modern Native American musical world, Tom's audio recordings are a must.

Alnobak. The Dawnland Singers & Awassos Sigan drummers. Good Mind Records. PO Box. 308 2 Middle Grove Rd. Greenfield Center, NY. 12833. (518) 583-1440.
This CD for anyone, children up, by contemporary musicians Joe, Marge and Jesse Bruchac uses native Abenaki themes and applies them to modern songs of spiritual consciousness. Some have called it slightly "new-agey" but good.

For the grandchildren: Pageant songs plus songs from the past. Watie Akins 2008 chimusums@hotmail.com
These are the songs of the Wabanaki Confederacy, an ancient alliance to which the Abenakis belong, sung by a Penobscot elder who us very freindly to the Vermont Abenakis.

Pa-be-kon-gan Flute songs Jesse Bruchac 1998 Good Mind Records. PO Box. 308 2 Middle Grove Rd. Greenfield Center, NY. 12833. (518) 583-1440. This CD is a collection of Wabanaki songs and original compositions and arrangements on the wooden flute.

Songs of the Wabanaki Jesse Bruchac 1998 Good Mind Records. PO Box. 308 2 Middle Grove Rd. Greenfield Center, NY. 12833. (518) 583-1440. This is a collection of "social" Wabanaki songs and original compositions and arrangements.

Zahkiwi Lintow8ganal: Voices in the Woods 1999 Marge Bruchac and Justin Kennick. Good Mind Records Northhampton, MA

A very nice new production by a talented pair of musicians. You can hear the Abenaki language and its cadence here. Good for children through adult. I look forward to more productions by this group.



SOURCES FOR CRAFT MATERIALS APPROPRIATE TO THE NEW ENGLAND ABENAKIS

For those who wish to attempt, as part of a curriculum or of personal use, a recreation or adaptation of Western Abenaki craft arts, it is often difficult to obtain the proper materials. However, there are sources for historically appropriate or almost appropriate materials. Below I have listed the best and most comprehensive sources that I know of for finding hard-to-obtain goods for Abenaki arts.



Crazy Crow Trading Post PO Box 847 Pottsboro, TX 75076 903-786-2287; 903-786-2287
Crazy Crow is a supplier for all kinds of Native American craft materials, but there are quite a few things that are appropriate to Abenakis arts. This includes wool trade cloth, and linens, beads of all sizes, including imitation wampum of various kinds; deer hide leather and rawhide, shell discs, feathers, and many books. The catalog is a gold mine.

Waaban Aki Crafting PO Box 73 Storrs, CT 06268 waaban#cshore.com
This is the source for hand-made imitation wampum, by far the best material for making wampum jewelry and belts.

Wandering Bull PO Box 496 Carver Massachusetts 02330 800-430-2855.
Probably Wandering Bull is the Native crafts source that best appreciates Eastern native craft traditions. The catalog/web site lists wool trade cloth, trade silver, linens, beads of all sizes, including imitation wampum of various kinds as well as real wampum (very expensive!!), deer hide leather and rawhide, shell (including quahog wampum) discs, feathers, and many books and CD's.

Jas. Townsend and Son, PO Box 415-W, Pierceton, IN 46562 1-574-594-5852
John Townsend is more appropriate to the re-enactor than the school, but I have included it for completeness. It is the best source that I know of for historically appropriate clothing of the 18th and early 19th century. Abenakis who are looking to complete their regalia with items "borrowed" from contemporary New Englanders, should investigate this source.

Sunrise Trading Post, 35 Park Avenue, Dumont, NJ 07628, 201.384.4794,
sunrisetradingpost.com

The best source for natural materials for authentic contact period-19th century recreations and higher-end craft arts