A companion to the booklet, "A Teacher Manual on Native Americans: The Wabanakis," the semi-annotated bibliography consisting of 235 citations may be used by people who wish to have access to information and research (1890-1982) done about the tribes on the New England and Maritime shores, including the Wabanaki Confederacy composed of the Maliseet, Micmac, Passamaquoddy, and Penobscot tribes. The booklet is divided into five sections: Wabanakis Today (23 citations); Our Way of Life (28 citations); Oral Traditions: Recollections and Traditions (35 citations); Wabanakis Yesterday (60 citations); and Resources: Bibliographies (18 citations), Places, Newspapers, Periodicals (55 citations), and Films (16 citations). (ERB)
Let our children stand as a ray of hope for the people of the dawn.

WABANAKI Curriculum Development Project

Presents

A SEMI-ANNOTATED BIBLIOGRAPHY

The WABANAKIS
ABSTRACT

THE SEMI-ANNOTATED BIBLIOGRAPHY ON THE WABANAKIS

A 51 page booklet containing reviews of books, articles and periodicals collected by the Wabanaki Ethnic Heritage Curriculum Development Project for the Wabanaki tribes. The tribes are: Maliseet, Micmac, Passamaquoddy, and Penobscot.

This bibliography is a companion to A TEACHER TRAINING MANUAL ON NATIVE AMERICANS: THE WABANAKIS or may be used by itself by people who wish to have access to information and research done about the tribes on the New England and Maritime shores.

For your convenience, the booklet is divided into five sections: 1) Wabanakis Today (Contemporary publications), 2) Our Way of Life (Arts and Crafts), 3) Oral Traditions, Recollections and Interpretations (Legends, stories and folklore), 4) Wabanakis Yesterday (History), and 5) Resources (Bibliographies, places, newspapers, periodicals and films).

It is beautifully illustrated throughout so that it is not just a listing of books. Booklet is done in blue cover and velo bound. Location: The Boston Indian Council, Inc., 105 South Huntington Ave., Jamaica Plain, MA, 02130.
The four tribes that form the WABANAKI CONFEDERACY are the MALISEET, MICMAC, PASSAMAQUODDY, PENOBSCOT. WABANAKI is usually interpreted as "PEOPLE OF THE DAWN" or "DAWNLAND PEOPLE".
EXPLANATION OF DESIGNS

Cover.................. Maliseet
Micmac
Passamaquoddy
Penobscot

Table of Contents.... Micmac

Introduction......... Wabanaki Woman

Wabanakis Today..... Fiddleheads

Our Way of Life...... Berry Pickers

Oral Traditions...... Moose Hunters

Wabanakis Yesterday.. Snowshoes

Resources..............
Bibliographies...... Baskets

Places, Newspapers,
Periodicals......... Woodland

Films, Filmstrips,
Video-tapes........ Blueberries
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    Places, Newspapers, Periodicals ............... 45-49
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"Fiddlehead Picker"

The fiddlehead is a delicacy in the Wabanaki cuisine. Its natural curvature provides a pattern for most Wabanaki craftwork.
Each day
we breathe in
the life of
the sun, moon, trees
and all that is
around us
Thank you to those
who have come before us
Thank you to those
who have
through many seasons
left footprints for us
to trace and follow
Thank you to those
who have
left space for us
to make our own footprints
Thank you Creator
for leading us
around the circle
of life
Thank you Creator
for the lessons
you teach us
through all of
your creation
The staff of the WABANAKI Curriculum Development Project would like to welcome you -- TEACHER -- to this semi-annotated bibliography.

The staff has attempted to review most of the books and articles. However, in compiling the list not all books were accessible and others were so outdated or stereotypical that they have either been left out or mentioned with a note of NOT RECOMMENDED.

Most of the emphasis is on the WABANAKI tribes of New England and the Canadian Maritime Provinces. You will find other tribes of the East Coast listed within the RESOURCES section which should allow you to compare and reflect.

For your convenience, the semi-annotated bibliography has been divided into five sections: WABANAKIS TODAY (Contemporary); OUR WAY OF LIFE (Arts and Crafts); ORAL TRADITIONS: RECOLLECTIONS AND INTERPRETATIONS (Legends, stories and folklore); WABANAKIS YESTERDAY (History); and RESOURCES (Bibliographies, places, newspapers, periodicals and films); respectively.

The spirit of survival and unity runs through this bibliography in the continuous border designs. Some depict a seasonal activity beginning with Spring and ending with some of the natural resources that are precious to all Native people.

This is the second and last in the series of publications developed by the Ethnic Heritage Wabanaki Curriculum Development Project. The first publication is a Teacher Training Manual.

All illustrations were done by Phillip Young (Micmac) a professional artist residing in Boston.

Writing, editing and reviewing was done by Lee Braber and Jacquelyn M. Dean (Seneca).

The gathering and compilation of reference materials was done by Carol J. Lang (Cjibway).
Support and encouragement was provided by Barbara Gentry (Wampanoag), Education Director, and Roxanne Mills-Brown, (Wampanoag).

At this time the staff would like to thank the people of the MALISEET, MICMAC, PASSAMAQUODDY AND PENOBSCOT tribes and their friends for their assistance in the compilation of this publication. Most especially a big thanks goes to the Boston community people and the members of the Advisory Committee for this project.

The Advisory Committee members are as follows:

Mrs. Elsie Basque Micmac
Mrs. Victoria Howe Micmac
Mr. John Sapiel Penobscot
Mrs. Annie Johnson Micmac
Mrs. Barbara Floyd Micmac
Ms. Edna Kabatay Micmac
Mrs. Josephine White Eagle Winnebago

It is because of people like this and others, mainly concerned parents, that the WABANAKI Curriculum Development Project exists. In 1978, the education department of the Boston Indian Council did a survey of the community to find out what the educational needs of the community were. The results were not surprising. Most of the parents were concerned with the education of their children in the Boston Public School system.

Their basic concerns were that they were not getting any Micmac culture, nor Native American identity within the six hour time period that they were away from home in the classroom setting. Parents did not want their language put in the schools but they wanted good Native American curriculum. Thus, the seed was planted for this project. It took three years to find a funding source; Ethnic Heritage of Title IX, the Elementary and Secondary School Act, came through and the project received a grant which began on October 1, 1981 only to end on September 30, 1982.

The staff urges you to use this bibliography in exploring ideas and knowledge with non-Native as well as Native American teachers in the area of Native Americans. The main
emphasis being on the study of WABANAKI tribes.

Finally, on behalf of the staff, I would like to ask you to take some time in reading this publication and to realize that not all things are true in the printed page about Native Americans. If you have occasion and have access to a Native American center or reservation, you should talk with people from there for they are the most accurate source.

For the future of all children,

Jacquelyn M. Dean
Project Coordinator
WABANAKIS

TODAY

In a series of tape recorded interviews, Sipsis, Martin Neptune and other Penobscots describe what it is like to be an Indian living in Maine in the 1970's. A collection of Penobscot legends and excerpts from historical documents are included, as well as sections from the author's personal journal. The author combines pieces of history, information on Penobscot living and the relationship between the Penobscots and non-Indians in his study.


This contemporary article, written by a Micmac woman, is a detailed look at the value of the continuing traditions of the Micmac people in today's society. Native American tribal societies, in general, are shown to have "developed strong adaptive strategies for dealing with their environment and their conditions of life, in order to insure not only their personal survival but their cultural survival as well." The Micmac people are one of the oldest tribal societies to have survived the influx of European culture into their societal system. The author gives a concise look at the annual gathering and celebration of the Micmacs, emphasizes important aspects of their lifestyle and incorporates information on language, beliefs, hospitality and attitudes. This article is recommended as a resource for teachers.

This booklet, published for the bicentennial celebration in Boston, is a brief expose on the Native American community in Boston. Included are illustrations, poetry and essays from local Native American community members. Historical and contemporary information on the Wapanaki Confederacy make up this booklet which can be used as a basic resource for those not familiar with Boston's Native Americans.


A study with illustrations and strategies for teachers, this work explains the basic concepts of Native American loom beadwork and relates them to learning concepts of mathematics. A Schaghticoke tribal member, this author offers a positive approach to the design of a mathematics curriculum through the use of a native craft that can be worked through with both native and non-native students.


Biography of a young Micmac woman. This book gives an account of her life and work for Native American rights, and explores the reasons and causes of her death.

Council on Interracial Books for Children.
GUIDELINES FOR SELECTING BIAS-FREE TEXTBOOKS.


Cultural traditions of the people of the Wabanaki Confederacy, the Maliseets, Micmacs, Passamaquoddies and Penobscots, are the basis of this study, which involved both Indian and non-Indian participants. For all concerned with improving the educational system for Native American children, this study is recommended as one that emphasizes an increased understanding between Indian and non-Indian peoples.

Delisle, Gilles L. and Metallic, Manny L. MICMAC TEACHING GRAMMAR. Quebec, Canada: Manitou College, Restigouche, 1976.

A basic grammar text that includes information on Micmac traditions and customs, such as the Micmac lunar calendar and seasonal activities of the Micmacs.


This article, written by a concerned parent, reflects the abuse of the Native American through the stereotyping so common during the months of October and November, as preparations for Halloween and Thanksgiving.
are in full swing. Michael Dorris (Modoc) talks of the self-image of the Native American, and how this is affected through mass media and commercial displays, as well as history classes in the schools. Specific examples of Native American stereotyping found in books and advertising are cited, and strategies for reversing these patterns are offered.


Issue containing articles written mostly by Micmac people. These articles reflect a personal look on a wide range of topics, such as: cultural traditions, spirituality, identity and family life. Stories and legends, both in Micmac and English are accompanied by old photographs. This issue is recommended for people who are concerned and want to increase in knowledge and understanding of the Micmacs.


This book is racist and degrading; an example of the damaging and potentially dangerous writings available to the public. The Native American Internship Program of the Boston Children's Museum reviewed this book as one that is "biased and racist."


A study that reviews more than three hundred social studies textbooks used in schools
throughout the United States. This study is useful in its presentation of criteria to judge the accuracy of information contained in texts, as well as examples of derogatory treatment of Native Americans, distortions, stereotypes and omissions found in the texts themselves. All works were examined and reviewed by a team of Native American scholars and students.

Indian and Northern Affairs, Canada. INDIAN CONDITIONS—A SURVEY. Published under the authority of the Minister of Indian Affairs and Northern Development, Ottawa, Canada, 1980. 153 pp. Adult.

This government report is a comprehensive review and reference source for Indians, government officials and people interested in the conditions of Canadian Indians. The main developments in the social, economic and political conditions of Canadian Indians since 1960 are outlined. It should be emphasized that this is a government report and although fifty Indian leaders and officials were interviewed, not many direct quotes are included. Photographs and statistics are found throughout the text.


An article recommended for a personal glimpse into the life and traditions of a remarkable Penobscot woman. This interview with Madas Sappiel touches on history, traditions, beliefs and lifestyle of the Penobscot people. The words of Madas serve as an insight into the changes that have occurred for Penobscots and other Native Americans through the years. She relates many stories from her childhood and expresses her desire to keep the traditions of the
Penobscots alive. A second interview with two of Madas's sons follows; They speak of their work on Indian Island, their identity as Indians and their commitment to helping make life better for the Penobscot people.

Maine Human Rights Commission. REPORT TO GOVERNOR KENNETH CURTIS ON CONDITIONS IN MIGRANT BLUEBERRY CAMPS. August, 1974. 17 pp. Xeroxed.

A report portraying the inhuman conditions at the blueberry camps around Cherryfield, Maine, in which many Native Americans do migrant work.


An article about Louis Paul, a Maliseet from the Woodstock Reservation. Direct quotes from Louis Paul are included about his struggle between two cultures and how he grew to recognize the value of Maliseet traditions. A description of the process of making an ash splint basket, a craft his father taught him years ago, is included. The value of this article is in the words of Louis Paul, himself.


Two groups of elementary school children were involved in this study. One, an experimental group, was from the Pleasant Point Reservation and Perry Public Elementary Schools, and one, a control group, from Peter Point Reservation and Princeton Public Elementary Schools. The study stresses the idea that negative attitudes of Indian and non-Indian children
towards Indian tradition and culture could be changed. A positive approach, utilizing multi-media presentations on Indians and their contributions to the United States proved to reverse negative attitudes in these two groups of children.


Photographic documentary of the Passamaquoddy, Penobscot and Maliseet people. The photographs convey a realistic look at the people, places and environment of these three tribes. This story, beautifully and honestly presented, shows the people, "yearning to discover the old ways; they are tired of trying to live like the non-Indian." Emphasis is on the pride of the people, their children, the influence and reaction to technology and the influence of Christianity.

Project PRIDE, Maine Indian Education. PRIDE. Calais, Maine: Maine Indian Center, 1978. 54 pp. Junior High.

A book written by Passamaquoddies about Passamaquoddies. In English and Passamaquoddy, this book gives a general account of the culture, history and life of the Passamaquoddies who live on the three reservations in Maine. Recommended as a contemporary resource.


This resource for teacher training is a comprehensive guide to assist in the recognition and reversal of patterns of Native American stereotypes. Specific examples are included from films, picture books, greeting cards and articles that
portray Native Americans in negative, stereotypic ways. The teaching unit contains guidelines for publishers, illustrators and writers, role-playing strategies and ways to sensitize students to stereotypes. A filmstrip script and filmstrip accompanies the manual.


Can be obtained from the Boston Indian Council, Inc., or through ERIC/CRESS.


The story of a Penobscot who was a great Major League baseball player with the Cleveland Indians. The life, career, struggles, ways in which he shared his talent, and death of Louis Sockalexis are presented in this work.


Interviews with Senabeh, Penobscot spiritual leader. Born in 1913, Senabeh spent his life helping people and teaching trust between all peoples. For the Penobscots he speaks of spiritual solutions to their problems, based on traditional and non-material values. The old ways, preparation for his work and lifestyle are discussed in the interviews. Senabeh tells of his life in the woods and ways in which he uses the spiritual power he has received to help people.
OUR WAY OF LIFE

Brown, Mrs. William Wallace. SOME INDOOR AND OUTDOOR GAMES OF THE WABANAKI INDIANS. Canada: Royal Society of Canada Proceedings and Transcripts, #6, Section 2, 1888.

Describes games and gives their Indian names.


A description of many uses of birch bark, with examples of the work of Tomah Joseph, Sylvester Gabriel and other nineteenth century Indians.


An extensive assortment of Native American recipes from tribes throughout New England, compiled by a Pennacook woman and including some Wabanaki recipes.


A description of how this Micmac game is played. Paper may be obtained from the Boston Indian Council.

A booklet that includes illustrations of ash baskets, quillwork and designs used by Maine Indians.


Good reference on canoe building and designs. Examples of Maliseet and Micmac canoes are given.


This booklet includes the names of dye stuffs, with a description of the Micmac use of dyes. It can be obtained through the Arnold Arboretum, Jamaica Plain, Mass.


A primary reader on archaeology and the Wabanakis.


A display, in Micmac and English, with instructions and pictures on basket weaving. Traditional methods are described and a step by step process is clearly presented. The transcript is available thru the Boston Indian Council.

An informative booklet which presents ways in which to use herbal medicines. This Penobscot author illustrates Indian uses of certain plants, the making of teas and distinctions between edible, medicinal plants and poisonous varieties.


An interview with Frannie Joe, (Micmac) who shares traditional methods of hunting, fishing, and cooking, memories of family life and an old recipe for rabbit stew. A collection of 46 recipes by and from other Native Americans make up the rest of this booklet.


North American Indian Art is surveyed from its earliest known examples to the present day.


Not much reference to the use of Periwinkles as an Indian food.


Examples of Micmac quilled birch bark boxes and Penobscot pipe stems can be found in this book.
PASSAMAQUODDY BASKETRY KIT. Boston, Ma.: Children's Museum of Boston in conjunction with the Passamaquoddy Tribe.

Includes slides, pamphlets, tape and pictures. A good demonstration of gathering and braiding sweetgrass.


Through the use of color and black and white photographs, this text shows traditional baskets, canoes, quilled boxes, articles of clothing, and moccasins of the Micmac and Maliseet peoples. Their decorative traditions include the use of porcupine quills, beads, moosehair embroidery and deer hide and birch bark etchings. A short bibliography is listed.


A resource for introduction to one of the oldest crafts of the Passamaquoddy, Penobscot, Maliseet and Micmac nations: Basket making. "The People of the Dawn are proud and believe in using the talent provided by the Great Spirit. Basket making is one element of their heritage that still makes their lives harmonious with nature," is the concluding statement of this book; a detailed presentation of the process of basket making. Explanations
of the materials used, how and where they are gathered and examples of the many types of both functional and decorative baskets are given. Photographs appear on almost every page, adding to the value of this resource.


A brief description of Micmac wigwams, with one picture of a birch bark teepee.


Good introduction of Wabanaki tribes, with many examples of beadwork and designs.


The role of totems in establishing the territorial family groups of the Northeast tribes as social units.


Reference book covering designs, beadwork, basketry and other crafts, with many pictures and examples.


Many illustrations of designs, including the double-curve and floral representations.


A book that includes examples of Micmac quillwork, Penobscot wood carvers and boat makers, with pictures of Indian Island, Maine.

Contains "Thoughts on Penobscot Frybread" by Winifred (Apid Nelson) January, including a recipe for fry bread, how to cook muskrat and memories of her seventy six years. Seventeen recipes from Native Americans across the United States complete this booklet.


An in-depth look at the origins of Micmac quillwork, with beautiful photographs and detailed examples.
ORAL TRADITIONS:

RECOLLECTIONS & INTERPRETATIONS
Clark, Ella Elizabeth. **INDIAN LEGENDS OF CANADA.**

This book contains three Micmac legends, as well as one from the Maliseet and one from the Passamaquoddy people.


A picture book. This retelling of a Micmac legend depicts the traditional clothing and way of life of the Micmacs.


A picture book for young children, this story tells of a lonely hunter and a mysterious woman who appears in his wigwam one day. She becomes his wife and their winter life together is happy. Upon returning to his home camp in the spring with a bountiful supply of furs, his father makes him take a wife. At winter time, he sets out for his winter wife, but his summer wife will not stay behind. By his betrayal of the winter wife he loses her and the children. He tracks them only to discover a surprising phenomenon.


This book contains songs from the Penobscots, Passamaquoddies and Maliseets. Music, plus words in native languages are included. Informants from the different tribes are recognized.

This book of thirty two Canadian Indian poets contains the works of two Micmac poets, Marty Dunn and Joseph McLeod.


This story of a young Penobscot boy and his family, is one of the few contemporarily written children's books on any of the Wabanaki tribes. Descriptions of the seasonal work of the Penobscots during berry ripe moon (July) are included, with reference to hunting, canoeing, fishing and gathering. Within the story, whose main focus is on the preparation for a great tribal gathering and feast, are many references to the traditional way of life of the Penobscots. An educational guide for use in home and school is available. Black and white illustrations are sensitively done.

Denny, Sarah. *OUR GREAT CHIEF ABAUNOU.* Eskasoni, Nova Scotia; Canada.

This legend, retold by a Micmac woman, is available from the Boston Indian Council.


This anthology of tales and legends from Native American tribes, includes four Micmac legends. Two of the legends are retold by Dorothy deWit and two are from books by Kay Hill.
Junior and Senior High.

New Hampshire and Maine is the setting of this story, which depicts the adventures of a twelve year old Wabanaki girl in the 1940's. Her mother has died and she runs away from guardians who mistreat her. She ends up alone in a mountain cave and survives the winter through the memories of the traditions learned from her mother. She receives help from an old, white hermit and he takes her to Maine to look for her people. Because her father was non-Indian, she is rejected. The girl and the hermit go to an island in Maine and begin a new life together. The author attempts to portray the Wabanakis realistically, however there are some inaccuracies throughout the book. One example is the unlikeliness of Indian people to reject an orphaned child whose mother is of their tribe. Other inaccuracies include the use of words such as "half-breed", "squaw"; and "papoose" which perpetuate Indian stereotypes that teachers need to be aware of. If the teacher addresses these flaws, the book could be used to help sensitize students to children of bi-racial parentage.

Intermediate and Junior High.

A collection of folktales from across the United States, Canada and from European immigrants. These tales are retold by various authors. It is recommended that more authentic legends be read before turning to ones with a European flavor, such as these.

A Wabanaki legend of a Micmac boy who plays tricks on everyone. Glooscap teaches him a lesson. There is a lesson in this story for everyone: compassion for others. The visual representation of the characters and of Micmac culture adds to the adventure of the story.


These tales, first adapted for a television presentation, contain the adventures of Glooscap, as he protects his people and teaches them many things. Badger, the rabbit Ableegumooch, the otter Keoonik, Glooscap's servants Noogumee and Marten contribute to the adventures. Black and white illustrations, a glossary and pronunciation key are included.


This series of five books is a collection of "the best of the Weewish Tree," a former publication for young people on Native Americans. The readers are: "A Child's History of the American Indian," "A Thousand Years of American Indian Storytelling," "Beautiful Indian People," and "Competing for Glory: The Indian World of Sports." Each reader has lots of two-color illustrations and is printed in readable large type. The readers contain stories and information from tribes throughout the United States and Canada.

The sensitivity, innocence and sense of discovery of young children is reflected in the words, drawings and pictures of these Penobscot children. This work is a welcomed change from standard texts. The interviews with two Penobscot elders completes the circle in this book, which is recommended for elementary age children, as well as a basic source book for teachers.


This present day fiction, set in Old Town, Maine, next to the Penobscot Reservation on Indian Island, can be used in promoting racial understanding. Through the eyes of children, racism is seen and acknowledged.


The poetry of this Micmac woman reflects her tradition, beliefs, values and awareness of the society she lives in. Some of the poems are written in Micmac, as well as English.


This book is about the adventures of a thirteen year old white boy and a Passamaquoddy girl on the coast of Maine. Through mystery and suspense they help each other out of perilous situations, as a picture of trust and friendship is presented.


Four Wabanaki folktales, an informative bibliography and information on various tribal sources are included.


Two pages are given to legends of the Wabanakis.


An illustrated book that contains 46 essays on various topics, some of which relate to the Wabanaki Tribes.


This is the telling of a tale having to do with shamans and their guardian spirits.

This collection of Wabanaki tales is set in Eastern Canada in pre-European time. Many of the legends are about the hero—Glooscap, and reflect a Europeanized tone. Native American reviewers recommend that teachers use a more authentic source for traditional Wabanaki legends.


A collection of legends that is an attempt to alter mostly non-Indian fairy tales to Indian legends. An example of this is an Indian version of "Cinderella". The majority of these are written to fit into a Micmac telling of the legend. It is recommended that teachers use a more authentic source.


Based on a true account of five Native Americans who were captured along the coast of Maine and taken to England, the content of this writing comes from contemporary and historical documents. Reference to the Native Americans as "savages" and "squaws" appear throughout this book, which is not recommended.
Oral tradition is the basis of this book. Traditional storytellers comprise the bulk of research done by Penobscot author, Joseph Nicolart. He writes of the myths and legends of the Penobscots and emphasizes tradition as the mainstay of Penobscot life.


A reprint of Rand's 1894 book of eighty-seven legends that were related to him in Micmac, and translated by Rand. Many themes are covered. Micmac narrators are cited.


This collection includes twenty-six Micmac tales, a brief introduction to traditions, way of life and beliefs of the Micmacs, a list of Micmac informants and a short bibliography. The tales, divided into six sections, are accompanied with illustrations by Fred Scott from the George Creed Tracings of Micmac petroglyphs from Lake Kejimkoojik, Nova Scotia. This book is readable to younger children.

Simon, Gary. HOW THE MICMAC PEOPLE LEARNED TO DANCE.

This short story has been retold by a local Micmac and can be found at the Boston Indian Council.

An Indian culture-based curriculum for classroom use. A pamphlet was developed after this week-long workshop that involved community participation. A variety of teaching methods and techniques, including storytelling, puppetry with Indian Oral Tradition, and learning games are included. The pamphlet contains legends such as, "Glooskap and the Whale", "The Bear and the Seven Hunters", and "Rabbit and Grandmother". This valuable resource for teachers, along with color photographs of curriculum products developed during the workshop, may be reviewed at the Boston Indian Council.


This illustrated rendering of Algonquin and Abenaki myths and legends centers around Mt. Katahdin, in Maine. Six tales tell of the 'spirits' of Katahdin and their various activities.


A book of twenty recorded legends, compiled as part of a summer course for teacher assistants at Centennial College. The legends are retold by the students as they remember hearing them on their reservations in Canada. The main focus is for these legends to be used in storytelling with primary grade children. Legends are representative of the Micmac, Ojibway, Cree and Mohawk tribes, and are recorded in English and translated into Cree and Ojibway. Recommended as a resource for teachers.

The lives and traditions of the people of the Northeast Woodland are reflected in this group of legends. Eight legends are from the Wabanakis, including the adventures of Glooscap. Sensitive, stylized illustrations are found throughout the book.


This series of books, in both English and Passamaquoddy, is an excellent source for teachers, to both become familiar with Passamaquoddy legends and to relate these legends to their students. The books contain the traditional legends of the Wabanaki, recreated by the people of Indian Township and Pleasant Point, Maine. They are Passamaquoddy versions of traditional stories as they were told approximately eighty years ago by the Hon. Lewis Mitchell of Pleasant Point, and published in "Passamaquoddy Texts", Volume X of the Publications of the American Ethnological Society by John D. Prince. Each book is between 24 and 31 pages, with beautiful line drawings.

Epspons (Raccoon): Lak, who assumes the form of a raccoon is seen in his meetings with different animals and people. We see what happens to raccoon when he eats rose hips.

Pukcinsqehs (Tree Stump Woman) and Kiwahgiyik (the Giants): The first is the story of tree-stump woman, who tries to outwit the chief of a village so she can take over his power. The...
second is the story of the giants, who are changed into fish and sent off into the salt water by Koluskap.

Koluskap Naka 'Siwiyi/Oqum/Wocawson (Koluskap and His Relatives/Loon/Wind:) Three stories of the adventures of Koluskap. The first is of how jealous people try to get rid of Koluskap by taking away his grandmother and younger brother. Koluskap forgives them and brings them food to show his compassion. In the second story the loons and Koluskap become friends. When it is time for Koluskap to leave, he teaches them a calling song, so they can call to him when in need. There is a great bird in the third story, the wind-maker. He makes gusts of wind so strong that Koluskap cannot travel by canoe. Koluskap teaches the wind-maker a lesson.

Mikcic (Turtle): The adventures of Koluskap's uncle, Mikcic, begin when Koluskap helps him win the heart of a young girl. Jealous youths want to get back at Mikcic, but Koluskap changes him into a turtle so he will be protected.

Koluskap Nekotok Skitkomiq (When Koluskap Left the Earth): Before Koluskap left the earth he tried to teach the people to live in a good way. There is a big feast before he leaves. Many changes occur after Koluskap's departure, and three men travel great distances to find Koluskap.

This book, half coloring pages and half text, contains 45 stories from Maine folk history. The first eight stories and pictures center on the way of life and legends of the Wabanakis. Wabanaki traditional life-style is reflected through the words and illustrations.
WABANAKIS

YESTERDAY


An account of Malecite daily life on the Tobique Reserve, New Brunswick.

Bennett, Dean B., ed. MAINE DIRIGO "I LEAD". Camden, Maine: Maine Studies Curriculum Project, Downeast Books, Education Division, 1980. 300 pp. A GUIDE AND INSTRUCTIONAL RESOURCES FOR TEACHING JUNIOR HIGH AGE LEARNERS is also available.


Historical information is presented in this illustrated book, describing the life-style, clothing, dwellings, ceremonies and
spirituality of the Northeastern Woodland Indians. A bibliography and museum listing is found at the end of the work.


Contemporary economics, schools, family, politics, social habits and folklore.


A document within the Boston Indian Council, this contains historical and contemporary information.


Includes information on the education of Indians from early times.

Includes a bibliography and listing of many Indian organizations, this work gives a brief introduction to customs. Can be found at the Boston Indian Council.


Archaeological artifacts of the early Malecites.


Obtain from: Dr. Willard Walker, Wesleyan University, New Haven, Ct.


Plants are listed according to their botanical classification, common names and Native American names. Also included information on natural dyes.

Denys, Nicholas. "The Description and Natural History of the Coast of North America". William F. Ganag, editor and translator. Toronto: The

Dickson, Olive Patricia. SEA RAIDERS OF ACADIA: A MICMAC HISTORY. Reprinted article from TAWOW and the Circle.

History of the Micmacs in the 1600's.

Eagles, Edward A. DIARY OF EDWARD A EAGLES, BIG COVE INDIAN RESERVE, May-July.

Mss. bound notebook that can be found in the Canadian National Museum, Eth. 49.


Woodland people of Maine and the Canadian Maritimes are mentioned, and an early history of the Wabanaki way of life is included in this book, which may be used as a resource for teachers.


Includes a brief section on the Micmacs, and some mention of the Penobscots and Passamaquoddiies.


Contains chapters on Micmacs and Maliseets, with photographs of traditional clothing, canoes, birch bark baskets and tobaggans. Text is in French and English.


Brief section on Micmacs and Maliseets included.


"Joseph Orono, Indian Chief". Lewiston Journal Illustrated Magazine, from the scrapbook of clippings of L.C. Bateman.


Includes information on Micmacs from early times to present. Resource for teachers.


This "how to" book includes thirty pages of beautiful pictures.

Micmac News. PHOTOGRAPHS OF MICMAC TRADITIONAL CLOTHING.

May be located at the Boston Indian Council or by writing to Micmac News, P.O. Box 961, Sydney, Nova Scotia, B1P 6J4.

Morrison, Kenneth M. TOWARDS A HISTORY OF INTIMATE ENCOUNTERS. Algonkian Folklore, Jesuit Missionaries, Kiwakwe, the Cannibal Giant. AMERICAN INDIAN CULTURE AND RESEARCH JOURNAL. 3, #4, 1979, pp. 51-80.


Native North American Studies Institute. ANIMALS WE DEPEND ON. Manitou College for the Department of Indian Affairs and Northern Development. Thunderbird Press.

Nicholas, Andrea Bear. CONCEPT OF UNITY AMONG INDIAN TRIBES OF MAINE, NEW HAMPSHIRE AND NEW BRUNSWICK. Orono, Maine: University of Maine, Maine Collection, 1966.

Obtain from Colby College, Waterville, Maine, 04091; Senior Scholar Thesis.


A report on the traditional summer gathering of the Micmacs at St. Anne's Mission, Chapel Island, Cape Breton, with brief descriptions of family life, marriage and burial customs.


This book traces the history of the Kennebec River in Maine. Its history, reflected in the many groups of people who have used it as a waterway and source of food, is discussed with more emphasis on the Vikings, Europeans and other explorers, than on the Abenakis. The Abenakis are referred to "as among the original settlers of the area," rather than as the original people of the area. There are references which suggest the life-style of the Abenakis was "primitive" and "savage." Their dwellings are described as "houses built of timber," rather than conical-shaped wigwams made of birch bark. This book is full of stereotypical images of Native Americans and is not recommended.


Drawings and figures relating to Micmac mythology. Sketches are in black and white.


Brief references to religion, intermarriage, government, loss of Indian crafts and concern for Indian rights are given by this Penobscot woman.


Includes information on dances of the Wabanakis and instruments used, such as, rattles made from turtle shells.


Illustrated with old photographs, this is the story of a young girl who relates her activities alone and with her family while growing up in Indian Township in the 1920's. Fall and winter activities are touched upon.

Deals specifically with the Penobscot tribe, their customs and historical information. Contains many pictures.


An account of Indian/white relations in the Maritimes from 1713 until 1867.


An account of the role played by the Wabanakis in the American Revolution. Narration is in English, presented by a Passamaquoddy. Maps, drawings and letters from the Provincial Congress and General Washington to the "Brothers of the St. John's Tribe" are included.

Wherry, James. THE HISTORY OF MALISEETS AND MICMACS IN AROOSTOOK COUNTY. Progress Report for the Association of Aroostook Indians, including Hearings in regards to the Maine Land Claims, June, 1979, pp. 502-622.


In "First Encounter Series", Chandler Whipple presents an unrealistic, biased and condescending account that includes interpretations of traditional Indian life-style as "crude" and "strange". Chandler implies that Indians were not able to work together in the past, and for this reason it was easy for the colonists to take over. This condescending tone is carried throughout the books, and in The Indian and The White Man in Massachusetts and Rhode Island is reflected in the final statement: "After all, we do owe the Indians of this area something. It could even be said that we owe them New England." Information of this nature is not what our children should be taught, therefore, this series is NOT RECOMMENDED.


A beautiful book, dedicated to all Micmac artists, Elitekey is a researched work on the background of Micmac arts and crafts, including the traditions of basketry,
quillwork and weaving. Black and white photographs give clear examples of the various arts and crafts of the Micmacs. Recommended as a resource book for teachers.


Williamson, William D. NOTICE OF ORONO, A CHIEF AT PENOBSCOT. Boston, Ma.: Massachusetts Historical Society Collections, Series 3, Volume 9, 1846, pp. 82-91.


Three designs of permanent dwellings are described: round, long house and conical.
WALTES GAME

A game played by the Micmacs before the missionaries arrival and can be seen played to this day.

Waltes is played by two players.

Game pieces are:

1 wooden bowl—made of the burl of a hard wood tree.

6 bone dice—caribou or deer— with one side flat and the other side rounded. One side is plain and the other is marked with a dotted cross.

51 plain rounded "counter" sticks about 7" long.

3 sticks called old ladies or wives.

1 stick called old man.

Tournaments are held in the fall. It is a game that must be watched and played to understand the true method of playing. It is a game of skill rather than luck.

An explanation of this game can be read at the Boston Indian Council or by asking someone from the Wabanaki Confederacy.
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American Friends Services Committee
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American Indian Historical Society
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American Museum of Natural History
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New York, NY 10017

Association of Aroostook Indians
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Central Maine Indian Association
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Children's Museum
Museum Wharf
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390 King St.
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State Road
Gay Head, MA 02535
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