“almost totally destroyed by the great sickness”- Bibliographic essay including books, websites, museums, and historic sites

REFERENCES

The chapter title and quote at the beginning of the chapter and all other quotes attributed to Daniel Gookin are from *Historical Collections of the Indians in New England* (Boston: Massachusetts Historical Society), which is available as an ebook from Google books. It was written in 1674, but not published until 1792. For context, the 1674 date is used for the Gookin quotes in the chapter. For a paper version, I recommend the 1970 publication of *Historical Collections of the Indians in New England* with notes by J. H. Fiske (No place of publication listed: Towntaid).

For information about the Bering Land Bridge (Beringia) see *Postglacial Flooding of the Bering Land Bridge: A Geospatial Animation: INSTAAR, University of Colorado, v1* available at http://instaar.colorado.edu/QGISL/bering_land_bridge and watch the .mov animation. There is also an informative exhibit of the Bering Land Bridge at the Mashantucket Pequot Museum and Research Center.

The quotes from William Wood are from *Wood's New England's Prospect* (Boston: The Prince Society), published in 1865 and available as an ebook on Google Books and at https://archive.org/details/woodsnewengland00woodgoog. Wood wrote the original document in 1634 and that is the date I use in the chapter.

John Smith’s quotes come from Arber, E., & Bradley, A. G. (eds.) (1910). *Travels and Works of John Smith*. 2 vols. (Edinburgh: J. Grant). The works by John Smith that were quoted are from *A Description of New England; or, Observations and Discoveries in North America, 1616*, and *Advertisements for the Inexperienced Planters of New England, or Anywhere or The Pathway To Experience to Erect a Plantation, 1631*. The *Travels and Works of John Smith* is available at https://archive.org/details/travelsworksofca00smituoft.
The Baird quotes are from Reuben Gold Thwaites (ed.), (1896 - 1901) The Jesuit Relations and Allied Documents, 1610 - 1791 (73 Volumes) (Cleveland: Burrows Bros. Co.). Baird’s 1616 quotes are in Volumes I, II, and III. This is available at http://puffin.creighton.edu/jesuit/relations/.

The quote from Ferdinando Gorges is from the 1890 publication Sir Ferdinando Gorges and his Province of Maine, Vol. I (Boston: The Prince Societ. Gorges’s book was published in 1658 and that is the date I use in the chapter. Gorges never set foot in the New World, so was not a first-hand witness of the effects of the epidemics.

Thomas Dermer’s 1620 quotes are from Samuel Purchas’s Hakluytus Posthumus or Purchas his Pilgrimes: Contayning a history of the world in sea voyages and lande travells by Englishmen and others, Volume XIX (Glasgow: James MacLehose and Sons). Hakluytus Posthumus was originally published in 1625. The online version is available at https://archive.org/details/hakluytusposthum19purc. The archive.org site lists 1905 as the publication date for this edition, but the book itself has MCMVI (1906) as the date.


Of Plymouth Plantation was written by William Bradford between the years 1630 and 1651. I use the 1651 date for context when referring to any quotes from the book. Many versions are available including one published in 1856 edited and with notes by Charles Deane on archive.org at https://archive.org/details/historyplymouth00bradgoog.

In 1662, Phinehas Pratt (circa 1593 - 1680) wrote “A declaration of the affairs of the English people that first inhabited New England,” which is also known as The Narrative of Phineas Pratt and Phinehas Pratt’s Narrative (1858) (Boston: T. R. Marvin & Son) R. Frothingham, Jr. (ed.), which is available through Google Books. I modernized the text for
presentation in the chapter. In 1662, Pratt presented to the General Court of Massachusetts a narrative that requested aid, which was being awarded to “First Comers” (i.e., Mayflower Pilgrims), even though he arrived in 1622 aboard the Sparrow to join the ill-fated Wessagussett settlement, and joined the Plymouth settlement in 1623. He is buried in Phipps Street Burying Ground in Charlestown.

The Narrative [addressed to Secretary Coke ?] concerning the settlement of New England - 1630 was printed in Proceedings of the Massachusetts Historical Society, Volume 5, 1862, which is available as an ebook at Google Books.

Increase Mather’s 1677 “Phinehas Pratt's Relation” appears in Phinehas Pratt's Narrative (1858) (Boston: T. R. Marvin & Son) R. Frothingham, Jr. (ed.), which is mentioned above.

The Cotton Mather quote is from his 1702 Magnalia Christi Americana: Or the Ecclesiastical History of New England from 1620 - 1698, which is available at Google Books.


Noah Webster’s (1799) A brief history of epidemic and pestilential diseases; with the principal phenomena of the physical world, which precede and accompany them, and observations deduced from the facts stated. In two volumes (Hartford: Hudson & Godwin) is available at Google Books.

The 1987 article by Arthur Spiess and Bruce Spiess, *New England pandemic of 1616 - 1622: Cause and archaeological implication* was published in *Man in the Northeast*, (34), pp. 71 - 83. The journal *Man in the Northeast* is available at many college libraries.

John S. Marr and John T. Cathay’s (2010) article *New Hypothesis for Cause of Epidemic among Native Americans, New England, 1616–1619* was published in the journal *Emerging Infectious Diseases*, 16(2), pp. 281 - 286. The article is available online on the CDC site at http://wwwnc.cdc.gov/eid/article/16/2/09-0276_article.

The Thaddeus Piotrowski quote is from the chapter *Introduction: The Northeast* in the book *The Indian Heritage of New Hampshire and Northern New England* T. Piotrowski (ed.) (Jefferson, NC: McFarland & Co.). This book also has a chapter about the epidemics by Bilee Hoornbeek titled *An investigation into the cause or causes of the epidemic which decimated the Indian population of New England 1616-1619*.

The quote from David S. Jones is from his book *Rationalizing Epidemics; Meanings and Uses of American Indian Mortality since 1600* (2004), (Cambridge, MA: Harvard University Press). He also addressed this topic in the article *Virgin Soils Revisited*, which was published in *The William and Mary Quarterly*, 60(4) pp. 703-742 in 2003.

Alfred Crosby introduced the concept of virgin soil epidemics in a 1976 article *Virgin soil epidemics as a factor in the aboriginal depopulation in America* published in the *William and Mary Quarterly*, 23(2) pp. 289-299.


John Josselyn’s 1638 quote is from his book *An account of two voyages to New England, made during the years 1638, 1663* (Boston: William Veazie) published in
1865. It is available at
http://digital.library.pitt.edu/cgi-bin/t/text/textidx?idno=31735054861855;view=toc;c=darltext.


Charles Cowley’s quotes are from his Memories of the Indians and Pioneers of the region of Lowell (Lowell: Stone & Huse) published in 1862. This 24-page book is available at https://archive.org/details/memoriesofindian00cowl and at Google Books. Cowley’s writings are fascinating for the information conveyed, the writing style, and his passion for Lowell’s history. An interesting selection from one of the reviews of the book, printed on the last page, states that

[w]e have here, compressed in a few pages, a complete history, as far as known, of a people extending through more than a century. While it is pleasant to gather up the memorials of these pioneer settlers in our land, it is sad to think how suddenly these "red men" have nearly all disappeared from the earth, and that, too, occasioned in part by the wrongs inflicted upon them by the "white man." — Boston Congregationalist.


The concept of the “Columbian Exchange” was introduced by Alfred W. Crosby

Miantonomo (circa. 1600 - 1643) was a chief of the Narragansetts. The 1642 quote is from an exhibit at Fruitlands Museum’s Native American Gallery in Harvard, Massachusetts.


**BIBLIOGRAPHY**

**Books about this period of history in the Greater Lowell area including the Pawtucket and Pennacook Indians**


Miles, H. A. (1846). Lowell, as it was, and as it is, (Lowell: Massachusetts, Powers &


**Books and articles about Indians in New England**


Other articles about the epidemics


MUSEUMS AND HISTORIC SITES

There are great places to visit to try to get an understanding of this period in history in this part of the world. The ones that I visited are discussed briefly here.

Plimoth Plantation’s 17th Century English Village is a re-creation of the village of Plimouth in 1627, seven years after the arrival of the first Pilgrims and before the start of the Great Migration. The feel of the place is extremely realistic. There is nothing spiffed-up, sugar-coated, or Disneyfied about it. There are no modern guides or interpreters, and there are no signs or little plaques explaining things. Well-studied costumed actors portray actual residents of 1627 Plimouth, and they never come out of character. Having a long conversation with William Bradford was something I do not do every day.

Plimoth Plantation’s Wampanoag Homesite has the same realistic feel as the village, but the “residents” are descendants of Indians and speak from a modern perspective. The wetsus and the lifeways being demonstrated would have been very similar for the Pawtuckets. One difference would be the Wampanoags proximity to the ocean, while the Pawtuckets relied on the river.
The Pilgrim Hall Museum in Plymouth is a gallery-style museum with original artifacts such as William Bradford’s Bible, and a lot of interpretation and explanation. There was a living history event the day I was there. It was “Establishment Day” marking the anniversary of the establishment of the original militia on February 17, 1621. There was a demonstration of shooting matchlock muskets, which was even more work than firing a flintlock, and a demonstration of using pikes in battle.

The Rebecca Nurse Homestead in Danvers, Massachusetts is a great place to see what a New England homestead looked like in 1692. It is also a must for learning about the Salem Witch Trials. The Archeology Exhibit at the homestead includes Indian artifacts that were found on the property.

The Peabody Museum of Archaeology & Ethnology at Harvard University contains a variety of artifacts from all over the world. There is a good representation of the history and culture of the New England Indians. When I visited there was an exhibit of the “Archaeology & History of the Indian College & Student Life at Colonial Harvard,” which is also viewable online. By making a special appointment I was able to see artifacts found in the Lowell area, such as celts, plummetts, net weights and projectile points. As mentioned in the chapter, the museum has fragmentary skeletal remains of Indians that were uncovered in the area.

The Millyard Museum in Manchester, New Hampshire is a trip through time beginning with the Paleo-Indians who lived near Amoskeag Falls, to the Pennacooks, and through and beyond the Industrial Revolution. The permanent exhibit is titled “Woven In Time: 11,000 Years at Amoskeag Falls.”

I will not try to describe the Mashantucket Pequot Museum and Research Center in Mashantucket, CT. I will just say that if you have not seen it, plan a trip there soon.

The Mount Kearsarge Indian Museum in Warner, New Hampshire has information and artifacts from Indians across North America. There is a lot from Indians in the New
England area. Be sure to take a self-guided tour of the “Medicine Woods.” It is in a beautiful and rural part of New Hampshire—bring food and beverages.

The Fruitlands Museum’s Native American Gallery has a whole room focused on Indians from this area. The artifacts and the diorama are excellent. There is also a wetu replica and a Three Sisters (corn, beans, squash) garden. On the hiking trails, there is a section where there are efforts to recreate some of the aspects of an Indian village. There is also an example of the controlled burning or swidden practiced by some Indians, which resulted in forests with trees but no dense underbrush. This practice allowed food-producing plants such as berries and groundnuts to grow and be harvested, and made hunting game easier without creating wide-open fields that the animals instinctively avoid.

The Robbins Museum of Archaeology in Middleborough, Massachusetts is “Dedicated to the Native Cultures of New England.” It is run by the Massachusetts Archaeological Society and is a great place to learn about the people and see thousands of artifacts.

The Aptucxet Trading Post Museum, 24 Aptucxet Road, off Shore Road, in Bourne, Massachusetts, is a replica of a trading post on the original site by the used by Plymouth Colony in 1627 for trade with the Indians and the Dutch.

**HISTORIC MARKERS AND STATUES**

**Passaconaway**

There are two monuments to Passaconaway in Lowell.

The **Passaconaway Statue** in Edson Cemetery.

Address:
The City of Lowell Cemetery Department
1375 Gorham St
Lowell, MA 01852
GPS N 42 37.141 W 71 18.280
The plaque on the statue reads:

CHIEF
OF THE
PENACOOKS

GREAT WARRIOR AND FRIEND OF THE WHITE MAN
EMBRACED CHRISTIANITY
DIED AT THE AGE OF 122
KNOWN AS
ASPINQUID-THE INDIANS SAINT

PROPERTY OF
IMPROVED ORDER OF RED MEN
OF MASSACHUSETTS

The Memorial to Passaconaway, an inscribed stone on the Merrimack River by the Pawtucket Falls.

Address:
Corner of Mammouth Road and Varnum Avenue in Lowell.

GPS N 42 38.999 W 71 19.870

The plaque on the stone reads:

MEMORIAL TO PASSACONNAWAY

CHIEF OF THE PAWTUCKET INDIANS
NEAR THIS SPOT IN 1648 HE ACCEPTED CHRISTIANITY
UNDER THE PREACHING OF JOHN ELLIOT
PRESENTED BY THE MOLLY VARNUM CHAPTER D. A. R.

GIVEN TO THE CITY OF LOWELL
JUNE 11, 1935

Wannalancet
Wannalancet is memorialized in two places.

**Wannalancet Marker** on Tyng’s Island (entrance to the Vesper-Country Club)

Address:

85 Pawtucket Blvd, Tyngsboro, MA 01879

GPS N 42 39.313 W 71 23.685

The marker reads:

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1630     1930

WANNALANCET

ON WICKASEE ISLAND (NOW TYNGS ISLAND) IN THE MERRIMAC DWELT WANNALANCET LAST SACHEM OF THE PENNACOOK CONFEDERACY. AND LIKE HIS FATHER PASSACONWAY A FAITHFUL FRIEND TO THE ENGLISH.

MASSACHUSETTS BAY COLONY TERCENTENARY COMMISSION
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**Wannalancet Rock** in Tyngsborough, Massachusetts.

Address:

Tyng Road (NOT Old Tyng Road) off Middlesex Road (Route 3A)

GPS N 42 39.665 W 71 24.415

The bronze plaque on the rock reads:

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In this place lived during his last years, and died in 1696
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WANNALANCET
Last Sachem of the Merrimac River Indians,
Son of Passaconaway, like his father a
faithful friend of the early
New England Colonists.

Placed by the Massachusetts Society
of Colonial Dames

In a kiosk at the site is the following text -

Wannalancet Rock Dedication
October, 21, 1901

[The Plaque Inscription]

On this day a bronze tablet from the Murdock Parlor Grate Company of
Boston. Designed by John Fitz was dedicated in honor of Wannalancet, last
grand chief of the Merrimack River Indians. This land presented to the
town of Tyngsboro by the heirs of the late Jacob Drake.

The dedication was conceived by Charles Cowley of Lowell. The tablet was
dedicated by the Massachusetts Society of colonial Dames. Wannalancet
was converted to the Christian faith on Sunday, May 5, 1674 through the
efforts of John Elliot, apostle to the Indians.

Present at the ceremony were chief Joseph Laurent of the St. Francis tribe
of Abenaki Indians, members of the Tyngsborough V. I. A., J. H. Guillet of
the Franco-American Historical Society, Judge S. P. Hadley, Hon. Solon W
Stevens, Reverend E. V. Bigelow, Colonial Dames Miss Rose Lamb and
Miss Adeline Bigelow.

Honorary guests included the Misses Melinda and Charlotte Mitchell of the
Lakeville, Massachusetts, great-great granddaughters of Massasoit, chief of
the Wampanoags, and their great grandmother being "the Lily of the
Cherokees" sister of King Phillip.

Wannalancet Rock

Here on this spot lived Wannalancet, last grand chief of the Merrimack
River Indians, son of Passaconaway, during the final years of his life.

Returning to his tribal grounds in his declining years, Wannalancet lived
under the care of Colonel Jonathan Tyng in the mansion that stood behind
this spot. The aged chief spent many hours at this rock with full view of the
Merrimack and his beloved island, Wicasauk.
Upon his death, Wannalancet was buried in the Tyng family burial ground. He remained a true friend of the colonists throughout his life, heeding the advice of the great Passaconaway to remain at peace with the English.

During King Philip's war he and his people moved to St. Francis in Canada to avoid hostilities. The general court convinced Wannalancet to return to ensure peace in the area. Here his final years were spent, and upon this rock the great sachem contemplated his life and times upon the Merrimack.

While on his Evangelical tours, Reverend Whitfield stood upon this rock to preach to the congregation of early settlers.

Near the Wannalancet Rock is the Mansion House Marker on Middlesex Road (Route 3A)

The marker reads:

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1630 1930

THIS MANSION WAS BUILT IN 1676
BY COLONEL JONATHAN TYNG FOR
WHOM THIS TOWN WAS NAMED. IT WAS
THE NORTHERLY OUTPOST TO THE
GARRISON HOUSE WHICH STOOD A
QUARTER-MILE DOWN STREAM
OPPOSITE WICASSEE FALLS AND
ISLAND WHERE THE PAWTUCKET
INDIANS WERE SETTLED.

MASSACHUSETTS BAY COLONY
TERCENTENARY COMMISSION
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The Wamesit Indian

Statue of the Wamesit in Tewksbury

Address:

A park between Main Street (Route 38) and Old Main Street In Tewksbury, Massachusetts
A plaque in the park reads:

THE WAMESIT INDIAN PARK
DEDICATED IN MEMORY OF A PROUD, PEACE LOVING
PEOPLE, WHO INHABITED THESE LANDS UNDER THE
RULE OF PASSACONAWAY, THE GREAT SACHEM AND
BASHABA, AS RECORDED BY THE REVEREND JOHN
ELIOT IN THE YEAR OF 1648

DONATED THROUGH
THE COMMITTEE OF INTERESTED CITIZENS, INC.
TEWKSBURY, MASSACHUSETTS
JUNE 17, 1989

John Eliot

Meetinghouse Hill Marker at the Eliot Church in Lowell.
Address:
273 Summer Street, Lowell, MA
GPS N 42 38.328 W 71 18.796
The marker reads:

1630 1930

MEETINGHOUSE HILL.

SITE OF CHAPEL ERECTED IN
1653 FOR JOHN ELIOT, THE APOSTLE
TO THE INDIANS. HERE HE PREACHED
TO THE WAMESIT AND PENNACOOK
INDIANS, CONVERTING MANY AND
ESTABLISHING A VILLAGE OF CHRIS-
TIAN INDIANS CALLED WAMESIT.
DEEDS

The agreement signed by Nahnaacomoc and Passaconaway on June 12, 1644, can be viewed on microfilm at the Massachusetts Archives along with other deeds and records from this period. They are in the Massachusetts Archives Collection, Volume 30. I photographed the image below from the microfilm and changed the white on blue of the film to black on white. Notice the “marks” of Nahnaacomoc and Passaconaway at the bottom, which are enlarged beneath the deed.