

THE MONADNOCK
INSTITUTE

NEWS



An annual record of thoughts, activities, and events for "place-makers" in the region

Spring, 2003



"Raven" metal sculpture by The Taylor Welding Team, Alstead, NH
Read more about the artists on Page 6

Institute News Updates

- Our Regional Stories Anthology Project was featured this spring on NH Public Radio's *The Front Porch*, hosted by John Walters. Stories Circles were also the focus of a *Boston Chronicle* television program that interviewed John Harris and Harold Larro, the son of a Marlborough quarry worker.
- The Monadnock Institute is part of the program for the National Conference of the Association for the Study of Literature and Environment (ASLE), to be held in Boston June 3-7, 2003. Executive Committee members will conduct a workshop on place education on Tuesday, June 3, and advisory board members Tom Wessels and Howard Mansfield will lead a hike up Mount Monadnock on Saturday, June 7.
- The May/June 2003 edition of *Orion Magazine* includes a feature story by Kristin Grubbs of the Monadnock Conservancy, entitled "Blueprint for Change," on the Monadnock Institute's collaboration with teachers and students at Keene High School.
- Dr. Gerald Burns, Executive Committee Chair, presented on the Art of Place to Keene High School teachers on February 4, 2003. Dr. Burns was joined by Peterborough Historical Society Director Michelle Stahl and area artist Mary Iselin.
- The NH Municipal Association's annual conference in Manchester on November 20, 2002 included a presentation by Maryann Harper, Rindge 2020 community coordinator, Joni Doherty, assistant director of the New England Center for Civic Life, and John Harris on the aims and aspirations for the Rindge 2020 Project.
- The work of the Monadnock Institute was the cover story, as well as the focus of several articles written by Institute faculty John Harris and Catherine Owen, in the most recent edition of *Franklin Pierce Magazine*.

Fall Conference 2003: The Wild Side of Place

On Saturday, October 4, 2003, the Monadnock Institute will host its eighth annual conference on a place-related theme at Franklin Pierce College. This year our focus is the wildlife of the Monadnock Region. Keynote speakers will include Hancock resident Sy Montgomery, author of *Search for the Golden Moon Bear*, *Encantado: Pink Dolphin of the Amazon*, and *The Wild Out Your Window*; Paul Rezendes, internationally acclaimed photographer and author of *Tracking and the Art of Seeing* and *The Wild Within: Adventures in Nature and Animal Teachings*; and naturalist David M. Carroll, resident of Warner and author of *Swampwalker's Journal: A Wetlands Year* and *The Year of the Turtle*. The symposium will also include guided explorations of local wetlands and forests on the FPC campus. Registration materials will be available on the Monadnock Institute Web site beginning in June.

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DEEP PRESENCE: ABENAKI HISTORY AND INFLUENCE

FOLLOWING A GREETING AND welcome by Franklin Pierce College Provost Dr. Suzanne Buckley, Penobscot and Pennacook elders Donald and Beverly Newell greeted the 175 participants gathered under a tent on the Manor lawn. As founders of the New Hampshire Inter-Tribal Native American Council, the Newells provided a description and tribal homeland map for the twelve historic Abenaki groups in what has come to be known as New Hampshire. The Newells also summarized how the Council supports Native people in the state, organizes social events, and raises scholarship funds for Native high school students.

Keynote speaker Marge Bruchac began her remarks by offering a traditional Abenaki greeting and thanking the living things around her as well as her ancestors. She recognized the Newells for their energy and wisdom, and described her role as an educator and storyteller. “My goal is to mend broken bits of the past, and then to pass them on to the future in a way that restores some measure of respect and understanding.”

Marge emphasized that Native people have known this landscape intimately for more than eleven thousand years. To illustrate this point she talked about ancient traditions of creatures known as “earthshapers.” One such story describes how a giant beaver took up residence in the lower Connecticut Valley, damming up the river and constructing a lodge. When the creature refused to move, the humans appealed to Hobbamock, the shaper, who did battle with the stubborn beaver and broke its neck. Hobbamock allowed the River to flow free once more, and turned the body of the beaver to stone. “Those who visit this site today will notice to the east the shape of the head of the creature in the form of Mount Sugarloaf.” This story contains many “small fragments,” pieces of encoded history of a time when Native people witnessed profound changes in the land, such as the retreat of ice sheets and the collapse of dams and lakes.

Marge Bruchac also addressed the myth of erasure of Abenaki people by focusing on the history of particular individuals and families in the Connecticut River valley. One leader was the sachem Shattookquis, who in 1666 deeded over a portion of land around Brookfield, Massachusetts to John Pynchon for 300 fathoms of wampum. Shattookquis later traveled with the Pocumtuck people west to Schaghticoke, and then north to Canada. Throughout the 18th and 19th centuries, former Connecticut River valley Indians often returned to places like Newbury, Bellows Falls, Northfield, Greenfield, and Deerfield. On one visit to Deerfield, in 1837, a group of 24 Abenakis were described as “comfortably well-off for Indians.”

In the 1880s, Israel Sadoques, a hunter with the Hudson Bay Company, and his wife, Mary Watso, an herbal “Doctress,” moved south from the Odanak Reserve at St. Francis, in Quebec, Canada to improve their health and revisit their homeland. Israel and Mary took up residence in Keene and continued to make and sell Abenaki baskets. Their youngest daughter, Elizabeth, married Claude Mason and had two children, Claudia and Mali, who passed on the family story. This family became known as the “last Indians” in Keene, a common but misleading label for Native people who acclimated into Yankee society. In 1922 Elizabeth Sadoques related part of her family story to an assembly of scholars in Deerfield, MA:

“These stories were handed down as the only means of preserving these great deeds and events. As a child I heard the same stories of hunting the great bear and moose, of travels down long streams over thundering rapids, through peaceful valleys and blue mountains. Among these stories one stands out more conspicuously. It told of a number of captives brought to our village, and of a number of children brought to the campfires of the Abenaki. One child came from a long way down the Connecticut, from a town where there lived a number of Williamses. The grand-



Marge Bruchac

daughter of this girl lived to a very great age, and with her grandson, John Watso, or Mountain, lived in the village of St. Francis, the old village of the Abenaki tribe.”

Elizabeth Sadoques described how Eunice, the granddaughter of this captured Williams child, came to the town where a great many Williamses lived, “Williamsecook,” and met her English cousins. “She was treated nicely, and was shown the door full of nails, and was told that the deep marks were made by an Indian’s hatchet, on that memorable night of the battle, when Eunice Williams was taken captive to Canada.” Everyone in the audience that day in 1922 thought that it was very quaint that an Indian woman had family “stories” to share, but no one believed that her words were a truthful rendition of history. Elizabeth and her daughter Mali spent years unsuccessfully trying to convince White scholars that stories such as these contained a true and accurate record of their family’s history.

Marge described the documents she found establishing a clear link between the Sadoques family, the Abenaki visitors in 1837, and the events of 1704. She reported that recent efforts to validate these stories, using documents in the collections of Deerfield museums to corroborate Native oral histories and interviews with Mali and Claudia’s families, are now being met with interest and encouragement by the scholarly community.

Bruchac closed her remarks with an ironic reading of a statement by Jesuit priest Christian LeClair, on the intellectual capacity of the Abenaki: “these people do not know how to read or write; they have nevertheless enough understanding and memory to learn how to do both, if only they were willing to give the necessary application. But aside from the fickleness and instability of their minds, which they apply only so far as it pleases them, they have all the false and ridiculous beliefs that they would not live as long if they were as learned as the French. Some of these Indians, however, for whose instruction some trouble has been taken, have in a short time become decent philosophers and even pretty good theologians. But they have ever remained savages.”

Marge made it clear that Native peoples today need to draw on both the oratorical skills and memory of the ancestors, and the research skills demanded by Euro-American educational institutions, in order to have Native tradition and history taken seriously.

Repatriation Remarks by Donna Roberts Moody

DONNA MOODY, THE REPATRIATION AND site protection coordinator for the Abenaki Nation at Missisquoi, began by thanking her ancestors and elders. Donna summarized the arduous process of complying with the National Parks Service regulations under the terms of the Native American Grave Protection and Repatriation, made more so because the Abenaki people are not formally recognized as a tribe by the United States government. The Abenaki people have agreed that the process of repatriation is their highest priority, for “there can be no future until we have taken care of the past.”

Donna confessed that her work as Repatriation Coordinator is a calling rather than a choice. She was selected for this position by thirteen Native people who met to attempt ground rules for reburial of Abenaki people. The group agreed that

individuals who are unearthed should be reburied as close as possible to the site where they came out of the ground. Each time Donna walks out into the woods of New England, she is fully aware that she “walks over the bones of my ancestors, and at the same time over the faces of my great grandchildren.” She feels and takes seriously the responsibility to pass on the original instructions and to think about the continuum of life in every action she takes. In reburial, for example, Native people believe that an individual’s spirit is still connected to their bones, and that the ancestors remain with them on their journey.

DONNA’S HUSBAND, JOHN MOODY, IS AN ethno-historian who has devoted decades to re-interpreting the “hidden histories” of Abenaki people in Vermont and New Hampshire. John emphasized that oral stories and traditions hold the key to un-

derstanding the Native presence in the Monadnock Region, for these stories are intimately fitted to specific details of the landscape and contain vast and detailed knowledge of this place. He suggested that the Monadnock Institute consider hosting a conference on Abenaki themes every few years as a way to begin to collect these stories. John also encouraged the Institute to look towards Hinsdale, Winchester and Walpole as towns where Abenaki people may have settled and become “invisible.” John discussed the ongoing debates over the origins of the term “Monadnock”—which scholars have suggested might mean the mountain that stands alone, or silver mountain, or bare, smooth mountain—to demonstrate the complexity of unraveling and interpreting the multiple clues about objects and histories that remain in traditional homelands. 

Basketmaking Workshop with Judy Dow

Judy Dow, an Abenaki basketmaker and educator, outlined the major techniques and phases of production for Abenaki baskets in New England. Using more than 75 examples of baskets she had created or purchased, Judy described the variety of forms, from simple one-piece birch containers to complicated sweet-grass and pine needle vessels. She described how



Judy Dow

adaptation was the key to success for basketmakers, as women incorporated changes in materials and technologies into their designs. What remained constant over centuries were the philosophies, techniques and designs themselves, even as the materials changed. Judy also emphasized the close connection between form and function for Abenaki artisans. “Birch was preferred to make berry baskets and to line the food caches because birch bark has anti-fungal properties that prevent spoilage,” she pointed out. She also detailed how sweetgrass, an important Native plant that thrived in the brackish waters around Lake Champlain after the glacier departed, has begun to flourish recently in roadside ditches where fresh water mixes with road salt. Through numerous examples of beautifully made baskets, and by means of a hands-on exercise in folding cattail leaves to form an Abenaki toy, Judy demonstrated the skills and resourcefulness of Abenaki basketmakers developed over hundreds of years.

ABENAKI ETHNOGRAPHY & ARCHAEOLOGY

ETHNO-HISTORIAN DAVID STEWART-Smith, who is both Pennacook Abenaki and Scottish, distributed a series of maps as reference points for his presentation. David summarized the two significant forces that influenced Native settlement patterns in the Monadnock region before 1700. The first was a small ice age that occurred across New England at the close of the 14th century and constricted corn production to southern Massachusetts. As a result, Abenaki people were forced to migrate to agricultural communities in southern New England or to practice hunting and gathering. Although these groups continued to interact through trade, social gatherings, and intermarriage, tensions between different tribes increased during this period of diminished agricultural productivity. The second and more destabilizing force was the spread of smallpox

and other pestilent diseases carried by Europeans at the time of contact with Native peoples in the late 16th and early 17th centuries. One estimate suggests that 90% of the Abenaki people in some regions were wiped out by imported pathogens.

As a result of these catastrophic changes, Native people occupying the Monadnock Region likely migrated to other areas, intermarried with other bands, and formed alliances with Indians in surrounding territories. Another challenge to ethnographic research in the Monadnock Region, according to David, is that the border between European contact and “wilderness” shifted constantly in the 1600-1700s. “In documents of the day, ‘Canada’ usually means territory where White people have not yet settled.” David alluded to the work of Gordon Day, who used ethnolinguistic evidence, in the form of place

names and dialect distinctions, to piece together ethnographic information about various tribes in New Hampshire. Although this pioneering work has considerable merit, David pointed out that many Abenaki households likely spoke several dialects, making it difficult to establish precise links between language and location.

Robert Goodby on Archaeology

FRANKLIN PIERCE COLLEGE PROFESSOR Robert Goodby next described the archaeological survey work conducted along the banks of the Ashuelot River in Swanzey by students from Franklin Pierce College in the summer of 2002. In the 1970s, avocational archaeologist Arthur Whipple discovered an 11,000 year-old Paleoindian site, one of the oldest in New England. A quarter mile to the south of the Paleoindian site is the location of the so-called “Swanzey Fish Dam,” a V-shaped alignment of boulders in the Ashuelot River that local tradition says was built by the Abenaki to harvest salmon and other anadromous fish, but which had never been evaluated by professional archaeologists. Evaluation of the Fish Dam was of particular interest, as there is considerable debate over the construction of substantial stone features of any kind by Native Americans in New England.

The survey resulted in the discovery of a series of archaeological deposits along both banks of the Ashuelot indicating a Native American presence adjacent to the dam (for details, see related article on page 5), though definitive evidence of fishing was not discovered. Since very little evidence of Euro-American presence was discovered, and as this was where Native American artifacts were most concentrated, this survey provided the first tangible evidence that this unusual stone feature was probably made and used by indigenous peoples. The historical and archaeological evidence demonstrate a continuity in the use of the landscape that reflects enduring connections between the ancient inhabitants of the Monadnock region and the Abenaki people who gathered here once again for the conference on Deep Presence. 

Living History Encampment with Ken Hamilton

Ken Hamilton, a living history interpreter and professional craftsman of Ottawa descent, whose work has been featured in museum exhibits, set up an 18th century Indian trading encampment at the conference. Ken has spent years studying archaeological records and artifacts in order to reproduce accurate forged tools, sculpted stone pipes, silver work, wampum bracelets and belts, leather, bark baskets, and brass and copper ornaments. Ken and his wife are also skilled in reproducing traditional Native clothing ornamented with beadwork and porcupine quillwork. His display included authentic trade goods and reproductions, including knives and animal furs, pots and cooking implements, leather goods, beads, and silver ornaments. Ken spent the day describing these objects, many of which provided direct evidence of the ingenuity and resourcefulness of Abenaki people who incorporated Euro-American trade goods into northeastern Native communities in distinctly Indian ways. Ken made a special point of welcoming non-Native participants who were interested in learning more about the history of northeastern Indian craftsmanship and trade patterns.



Ken Hamilton

For two weeks in July, eleven secondary school students participated in Home Ground 2002, a summer enrichment program devoted to the study of place and local knowledge. Participants learned how to read landscape clues and research local history by exploring sites in West Keene, Roxbury, and other locations. Students created four presentations which examined the Nims and Nye farms, the Bodwell and Cass quarries, and the Babbage Reservoir in Roxbury, which were presented to an audience of fifty community members on July 19. The Monadnock Institute and Keene High School also collaborated on a pilot Continuing Education course entitled Community Connections, focused on the study of place and community history. Over a ten-week period, twelve continuing education students from the Monadnock region received instruction from Tony Dubois, Alan Rumrill and John Harris in reading landscape clues and researching New England history. Field trips included a candlelight tour of the Wyman Tavern in Keene and a half-day tour of Cheshire Place, an economic utopia situated in Rindge. Participants encouraged the instructors to offer this program annually as part of Keene High School's continuing education curriculum.

Eighteen teachers from Keene School District participated in a series of seminars as part of the Schools for New Millennium Project sponsored by the National Endowment for the Humanities. In October author Howard Mansfield joined Abenaki historian and storyteller Marge Bruchac to discuss what is included and excluded from regional and state historical records, and why. Participants explored several essays from Mansfield's book *In the Memory House* and discussed the themes of invisibility, selective preservation, and nostalgia. In November John Harris, Anthony Dubois, and Elaine Landry led a discussion of the place essay and the potential inherent in new technology for furthering place studies. The third fall seminar featured author John Hanson Mitchell, who introduced the concept of "ceremonial time," a Native American term that describes the collapse of past, present and future. Mitchell also explored the role of ghosts in our culture, and the ways in which an oral culture reinforces memory and highlights the connections between family members. Finally,



Home Ground Students at Cass Quarry



IC 101 students enjoy kayaking

Fredrick Rogers, a geology professor at Franklin Pierce College, presented on the geology of the Monadnock region, including the rock cycle and plate tectonics, as well as tracing the evidence of glaciation in the region.

At Franklin Pierce College, John Harris taught a section of IC 101, a required freshman seminar, with a focus on campus history. Sixteen freshmen explored the natural and cultural history of the FPC campus and nearby sites in Rindge. Students shared journal entries, read essays by Barry Lopez, Scott Russell Sanders, and Wendell Berry, and discussed the ethics of preservation, biodiversity, and wise use. Course evaluations indicated that most students found the campus walks and interdisciplinary history assignments both stimulating and informative.

Archaeology Field School

An archaeological field school was completed in June of 2002 as part of the Monadnock Archaeological Project. Fifteen FPC students under the direction of Dr. Robert Goodby conducted archaeological survey along the east and west banks of the Ashuelot River in Swanzey, NH. The goals of the survey were to discover Native American archaeological sites and determine their size, age and nature. Bordering the survey area are the 11,000 year-old Whipple Paleoindian site, one of the oldest sites in New Hampshire, and the so-called Swanzey Fish Dam, an unusual V-shaped alignment of boulders in the river that local historians have attributed to Native Americans.

Native American artifacts were recovered along both banks of the river, including nistic stone tools and ceramics that dated from 500 to 8000 B.P. (before present), a small stone hearth, and small fragments of bone. The greatest quantities of artifacts were recovered adjacent to the fish dam, and reflected two distinct occupations dating to the Late Archaic (c. 3000-4000 B.P.) and Late Woodland (c. 500 B.P.) periods. Radiocarbon dating of the wood charcoal from the hearth revealed it was 3,500 years old. The results of the survey have been shared with the public in an ongoing series of talks to school groups and local historical societies. 

REGIONAL STORIES ANTHOLOGY PROJECT

The Monadnock Institute's Regional Stories Anthology Project continues to evolve and gain momentum in 2003. Editor and author Howard Mansfield, who advises the project with Christine Salem and John Harris, has successfully solicited an array of stories that characterize the region and highlight the forces that have defined and shaped it. According to Howard, "in a sense the anthology is a laboratory for finding ways to write about this place. When we succeed we have more than straight history, more than memoir and recollection. We have the mix of attitudes and forces that give us an understanding of this land in sight of Monadnock." The impressive list of authors to be featured in our anthology includes Ernest Hebert, Edie Clark, Jane Brox, Tom Wessels, Richard Meryman, Roger Swain, Ron Jager, Marge Bruchac, Peter Sauer, Kevin Gardner, and Linda Dyer. The intent is to collect two-thirds of the essays and primary materials for the volume by early fall.



*Farming in East Sullivan, late 1800s
Courtesy of the Historical Society of Cheshire County*

In addition to our print anthology, the Monadnock Institute is collecting, editing, and transcribing oral histories that describe and elucidate important occupations and industries in our region's past. Edited audiotapes of these anecdotes and reminiscences are available on the Institute's revised anthology Web site at www.monadnockstories.org. Stories include farming in Walpole, granite quarrying and millwork in Marlborough and Troy, the formation of Pisgah State Park, and the establishment of a Conservation Corps Camp in Rindge. Audiotapes of individuals who have direct experience with these topics have been collected, augmented with historic photographs, and mounted on the Web site by Jon Schach and Elizabeth Getchell. 



*Sawmill Workers at Murdock Mill, 1900
Courtesy of the Winchendon Historical Society*

Stories Circles

Stories Circles provide informal opportunities for local inhabitants to recall and share reminiscences about life and work in the Monadnock Region. Organized in collaboration with local historical societies, these Circles probe occupations and events that have helped to shape and characterize our region. In 2002-2003, the Monadnock Institute, with support from the NH Humanities Council, conducted Stories Circles in Chesterfield, Keene, Temple, Walpole, Rindge, Winchester and Marlborough/Troy. According to Kevin Gardner, who reported on the Marlborough/Troy event for New Hampshire Public Radio, "The Marlborough Stories Circle recalled not just buildings and streets, personalities and oc-

cupations, but the storytellers remembered relationships—and that's what gives a community its texture. Professional historians have certainly documented their history, but few of those histories carry the immediacy of living memory."

If your town has an interest in convening a Stories Circle to learn about the deeper nature of a place and help create a stronger sense of community, please contact the Monadnock Institute at 899-4010. To listen to a selection of stories from previous Circles, or to read or hear Kevin Gardner's report, visit www.monadnockstories.org or the Anthology Project page at www.fpc.edu/monadnockinstitute. 

PORTRAIT OF THE ARTISTS

The Taylor Welding Team, Sculptors

These self-styled "blue-collar artists," Bob, Raymond and Jim Taylor, Mike Stoodley and Andy Wyman, work out of their busy welding shop in Alstead, NH. Their striking metalwork creations include life-size (and larger) moose, herons, turkeys, ravens, giraffes, hippos, dragons, and even a river monster. Select pieces have been featured at the Smithsonian Folklife Festival in Washington, D.C. and in the festival's "homecoming" phase, Celebrate New Hampshire. Recognition at the national and state levels has been accompanied by increasing patronage locally.

Building on its work in 2001, the *Rindge 2020: Mapping Our Future* project has proceeded as planned, and is now in the action phase. The project was lead by Rindge residents MaryAnn Harper and Tina Hansen, who, working with college faculty and staff members John Harris, Amy McIntyre, Joni Doherty, Doug Challenger, Gerald Burns and Catherine Owen, brought together a group of citizens who researched and wrote the discussion guide for the project. The discussion guide was based on the issue framing sessions and workshop held in fall of 2001. The discussion guide outlined four possible approaches for the future of the town: Nurture Economic Development; Sustain our Natural Resources; Provide Quality Education and Public Services; and Develop Village Centers.

After the forums ended, the project moved into the action phase. Three “action areas” were chosen:

Communication: Work with Franklin Pierce College to develop and distribute a community newsletter; investigate the possibility of a future cable TV show or a radio show featuring community issues and events through the Marlin Fitzwater Communication Center at FPC.

Economic Development: Determine the feasibility of establishing an Economic Advisory council to help attract desirable businesses or local start-ups to the town. Possibly undertake a joint venture with FPC which will result in some kind of community-college business, activity center, conference facility or coffee house.

Natural Resources: Improve communication about the importance of natural resources and the laws that protect them, starting with the upcoming vote to raise money to protect Converse Meadows. Investigate the possibility of establishing a local land trust or other organization that raises money privately (not through the town taxes) to protect land for future water supplies, views, wildlife and other natural resources.



Action Forum Participants

The discussion guide was then used as the basis for four Community Forums, held in October and November of 2002, designed to bring residents together to consider the future of their town. Each of the forums resulted in spirited and respectful exchanges of ideas and viewpoints and included residents of all age groups—from high school students to retired individuals—as well as people from many different occupations, areas of town, and years of residence in Rindge. A large number of people spoke in favor of the economic and natural resources approaches, and many ideas were discussed about the best ways to turn these approaches into reality. In particular, the need to attract certain kinds of businesses and jobs to the town was discussed repeatedly. The public services approach garnered strong support as well, although discussion was tempered by concern about the impacts of improved public services on taxes. A large number of young people attended the forums and supported ideas such as a community center or coffee house that would give them a place to go and things to do. Many people liked the idea of working with the college on these and other activities. All told, approximately 190 residents participated in one or more forums.



Converse Meadows

Converse Meadows Protection Gets Overwhelming Support

The Natural Resources group has already met with some success. Prior to Town Meeting, they helped educate residents on the benefits of protecting Converse Meadows, and a proposed bond to raise half of the money for its acquisition passed by an 85% margin. They are currently working on a strategy to raise the rest of the money. The group, lead by Art Fiorelli, Helene Rogers and Kim McCummings, has also submitted a grant application to the Southwest Region Planning Agency for open space planning assistance. 

DEEP PRESENCE PARTICIPANTS

Conference Keynotes

Marge Bruchac, Northampton, MA
Judy Dow, Essex Junction, VT
Robert Goodby, Stoddard, NH
Ken Hamilton, Corinth, ME
Donna Roberts Moody, White River Jct., VT
John Moody, White River Jct., VT
Donald Newell, Laconia, NH
Beverly Newell, Laconia, NH
David Stewart-Smith, Webster, NH

Community Members

Patricia Andrus, Concord, NH
John Balco, Bolton, MA
Rana Balco, Bolton, MA
Toby Ball, Concord, NH
Michael Barrett, Keene, NH
Russell Bastedo, Concord, NH
Jeremy Beech, Rindge, NH
Roberta Beeson, Hancock, NH
Matt Bickford, Keene, NH
Patricia Blevens, Concord, NH
Paul Bock, Dover, NH
Richard Boisvert, Concord, NH
Adam Bonapart, Rindge, NH
Tracy Botting, Stoddard, NH
Angela Bottomley, Rindge, NH
Regina Bringolf, Hancock, NH
Robert Brown, Fitzwilliam, NH
Lynn Brown, Fitzwilliam, NH
Hallery Brunet, Randolph, VT
Suzanne Buckley, Keene, NH
Linda Bundy, Antrim, NH
Leslie Carlson, Westmoreland, NH
Susan Casey, Rindge, NH
Frances Chelland, Deering, NE
David Cheney, Peterborough, NH
Fracelia Clark, Hancock, NH
Allison Corning, Rollinsford, NH
Charles Daloz, Hancock, NH
Ronald Dalton, Middleboro, MA
Catherine Dart, Ashburnham, MA
Deb DePaul, Jaffrey, NH
Pamela Derby, Winchester, NH
Daniel Derby, Winchester, NH
Aaron Derman, Greenville, NH
Pat Despres, Marlborough, NH
Deborah DeTore, Charlestown, NH
Lynn Duckworth, Jaffrey, NH
Ruth Duckworth, Jaffrey, NH
Darlene Dunn, Chesterfield, NH
Lisa Durr, Keene, NH
Bob Earnest, Dublin, NH
Nancy Earnest, Dublin, NH
Becky Ebel, Vergennes, VT
Edna Feighner, Concord, NH
Jenny Fialkoff, Burlington, VT
Donald Foster, Exeter, NH
Marny Gannett, Dublin, NH
Barbara Gannon, Goffstown, NH
Ryan Gasper, Fitchburg, MA
Ibit Getchell, Burlington, VT
Rebecca Golden, Brattleboro, VT
Jonathan Gottscho, Cambridge, MA
Clare Green, Warwick, MA
Beverly Greenhalgh, Lowell, MA
Kristen Grubbs, Harrisville, NH
Tom Haynes, Keene, NH

Susan Hott, Keene, NH
Bonnie Hudspeth, Burlington, VT
Shannon Hurley, Greenfield, NH
Renee Hurley, Fitchburg, MA
Susie Husted, Kittery, ME
Megan Hutchinson, Keene, NH
Alex Hutchinson, Keene, NH
Atsuko Imanishi, Winchester, NH
Barbara Jones, Charlestown, NH
Bruce Kantner, Temple, NH
Kerry Kantner, Temple, NH
Bonnie Kaweczki, Randolph, VT
Patrick Keegan, Sullivan, NH
Barbara Klie, Hancock, NH
Andrew Kordalewski, Peterborough, NH
Jennifer Lee, Plainfield, MA
Miriam Lockhart, Rindge, NH
Richard Lunt, Dover, NH
Anne Marie MacMaster, Keene, NH
Peter Majoy, Richmond, NH
Theresa Majoy, Richmond, NH
Howard Mansfield, Hancock, NH
Ellen Marlatt, Portsmouth, NH
Linda Marsella, Peterborough, NH
Nancy McGartland, Troy, NH
Jeannie McGartland, Troy, NH
Joyce McKay, Suncook, NH
Murray McLellan, Keene, NH
Janice Medor, Dracut, MA
Tripp Mikich, Dublin, NH
Tricia Miller, Alstead, NH
June Miller, Hudson, NH
Faye Miller, Hudson, NH
Ann Moller, Hancock, NH
Elke Nadeau, Greenfield, NH
Marie Paradis, Jaffrey, NH
Leon Paradis, Jaffrey, NH
Meera Patankar, Munsonville, NH
Shaun Patterson, Rindge, NH
Jeannette Perron, Hancock, NH
Gregory Peterson, Rindge, NH
Brian Phillips, Keene, NH
Ann Pilkovsky, Center Sandwich, NH
Jean Polovchik, Hancock, NH
Eric Poor, Peterborough, NH
David Potter, Chesterfield, NH
Paul Pouliot, Franklin, MA
Laurel Powell, Chesterfield, NH
Joanne Prescott, Greenfield, MA
Tina Ramsey, Chesterfield, NH
Jen Riskey, Jaffrey, NH
Susan Rolke, Rindge, NH
Gordon Roy, Stoddard, NH
Stephanie Roy, Stoddard, NH
Peter Sauer, Salem, NY
Heidi Savery, Bridgewater, MA
Jon Schach, Marlborough, NH
Paul Schlotman, Peterborough, NH
Siobhan Senier, Durham, NH
Judy Seppala, Rindge, NH
Janet Shea, Peterborough, NH
James Shea, Peterborough, NH
Steve Sherman, Hancock, NH
Brooke Shunning, Rindge, NH
Jane Smallidge, Dover, NH
Jane Spragg, Concord, NH
Teresa Starkey, Chesterfield, NH
William Stroup, Keene, NH
Talks With Animals, Keene, NH

Lori-Ann Tessier, Jaffrey, NH
Amy Thut, Philadelphia, PA
Fritze Till, Drewsville, NH
Dan Toomey, Putney, VT
Sarah Webb, Alstead, NH
Patricia Westgate, Keene, NH
Kathleen Wheeler, Portsmouth, NH
Eugene Winter, Lowell, MA
Shannon Wood, Sullivan, NH
Margaret Wyman, Richmond, NH
Joan Young, Keene, NH
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