

Jan T. Mackay

MAINE ARCHAEOLOGICAL SOCIETY



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MAINE ARCHAEOLOGICAL SOCIETY

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PRESIDENT'S LETTER

As President of your Society, I am taking this opportunity to speak of coming events. To begin with, we will have the Spring meeting at the University of Maine at Orono. All are urged to attend and bring displays or any material that you might wish to discuss.

You will be brought up to date on plans formulated for the coming EASTERN STATES ARCHAEOLOGICAL FEDERATION meeting in Bangor in October 1974. Our Society is co-hosting this meeting with the Abbe Museum, the Wilson Museum and the Anthropology Department of UMO. As this is the first time that Maine (and New England) has enjoyed the privilege of scheduling an ESAF meeting we are expecting a good turn-out. Many of those who plan to come may never have been to Maine before and we wish to give them a Down East welcome.

Since we are entertaining, we should put our best foot forward. We urge you to plan to participate; display material should be marked as to site.

As the Maine Archaeological Society is a member of the ESAF, you are individually members of the Federation. The ESAF is composed of State Societies and Museums from Florida to Maine and west to Ohio. In all these groups amateurs and professionals are working together to protect prehistoric sites and to develop as much knowledge of our prehistory as possible.

The program is from Thursday evening thru Sunday noon, 17-20 October. Please mark your calendar now. The Society will forgo its Fall meeting but there will be the annual business meeting sometime during the session. At the meeting papers of ten to twenty minutes are expected to be presented by members. These papers should be interesting and informative -- but not highly technical. We would like very much to have papers presented covering sites in Maine. Officers of the Society will gladly help in the preparation of any papers.

Last, but not least, our participation as co-hosts will entail considerable expense. We are, therefore, soliciting your help in defraying costs. As MAS is a non-profit educational organization gifts are tax deductible. Donations will be gratefully received by: Maine Archaeological Society

Jean T. MacKay, Treasurer
P.O. Box 133
Stillwater, Maine 04489

Your president,

Marshall L. Rice, Sr.

We sadly report the passing of the following members and benefactors:

Hugh (Micky) Chandler, Brewer, Maine
Dr. Clair Bauman, Waterville, Maine
Leroy P. Edwards, Greenville, Maine
Dr. Bradford Willard, Bethlehem, Pa

Mr. Chandler bequeathed his artifacts and associated records to the Society.

A SITE ON BIG LAKE

Steve Feher

Evidence of former Indian occupation has been noted at a number of sites along the shores of Big Lake in Washington County. This particular site is located on the southern shore just below where Grand Lake Stream empties into the lake. Here the very irregular shoreline runs north and south for some 300 yards. To the east is a small bay formed by Little River which flows in from the south.

The area under consideration is quite level and extends for 100 feet along the shore. It is about 60 feet deep. Some 3 to 4 inches of black soil overlies a thin layer of yellow-brown sand. Under this is the gravel found all through this region. Immediately behind, the level ground rises abruptly to a ridge that parallels the shoreline. In all probability this is an esker, a geological formation quite common throughout Washington County.

At present, a summer camp occupies most of the site and consequently only partial excavation was possible. Possibly a third of the area was examined.

The following artifacts were recovered:

- 6 Projectile points
- 2 Knives
- 5 Scrapers
- 1 Whetstone
- 1 Drill
- 1 Graver
- 1 Unidentified fragment

As shown in the illustration, points #1 thru 5 are arrowheads. Except for #5, they were all made of a light brown felsite that has bleached to a bone-like whiteness. They are especially notable for their thinness. Number 5 is of a dark gray felsite that shows no

weathering. It is quite thick. The same is true of #6, a spearhead of light gray felsite. This point has a great deal of secondary chipping along both edges. Although #5 and #6 were found at about the same level as #1 through 4, they lack the aged look that the latter possess.

The two knives are quite different in type and material. Number 10 is a slate knife which was found on the surface at the water's edge. The cutting edge is well honed and the base is distinctly notched. However, the back is quite crude and unfinished. Number 11 is crudely made of the same bleached felsite as points #1 to 4. It, too, is rather thin in relation to its overall size.

Of the five scrapers, three are end scrapers, one is a side scraper and one is a turtleback. Side scraper #12 is quite thick and shows a lot of wear. It also is made of a felsite that has bleached to bonev whiteness. End scraper #13 is made of the same dark gray felsite as point #5. Turtleback #14 is of milky white quartz. End scraper #15 is exceedingly well made of clearest chalcedony with a pinkish tinge. Endscraper #17 is fashioned from a thin flake of reddish chalcedony. The chipping is quite minute.

Whetstone #7 is well made from a light gray sandstone. One end is encircled by a distinct groove which probably served to hold a thong. Its surface shows considerable wear.

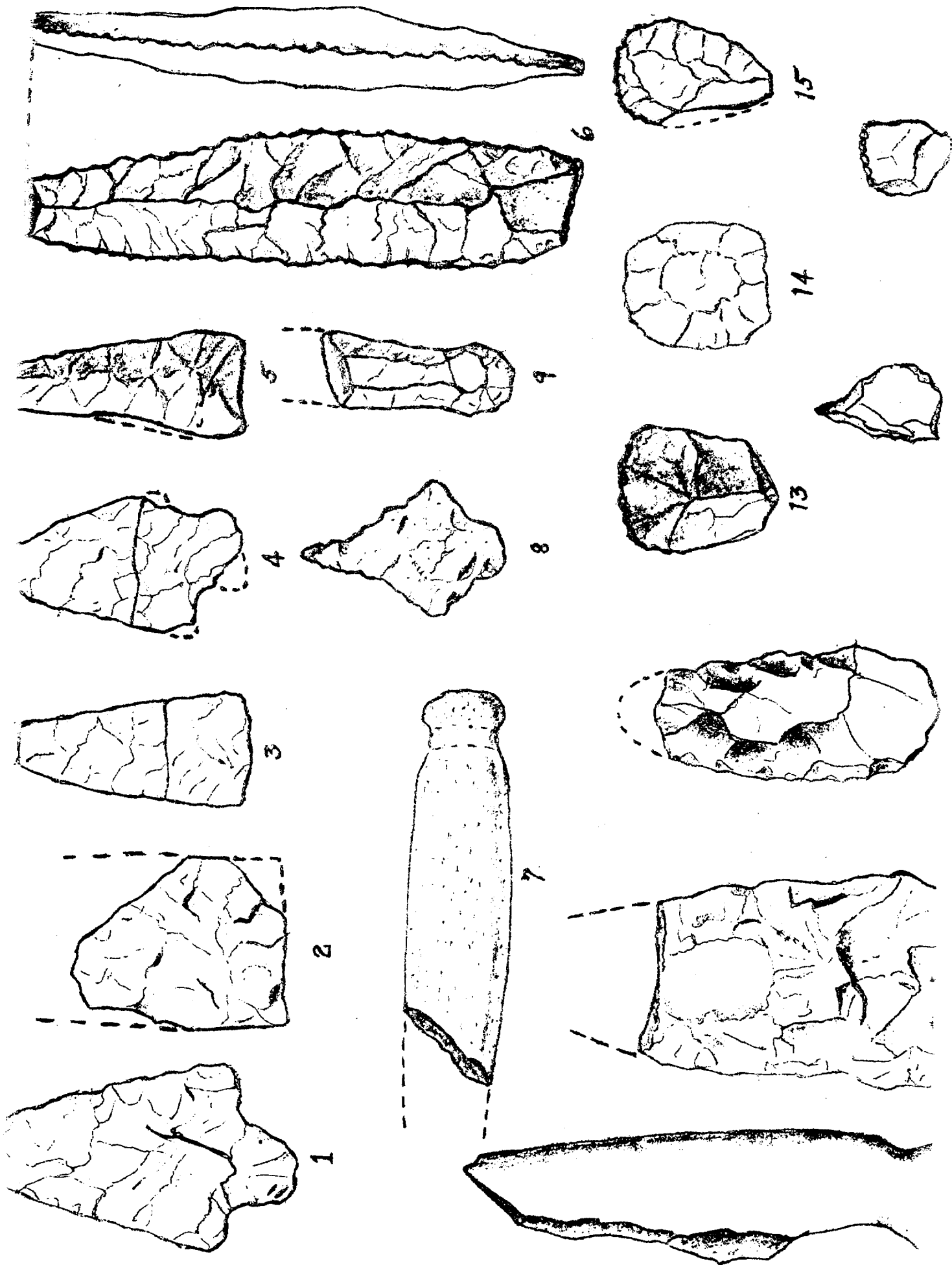
Drill #8 is unique for this immediate area. Like other pieces in this collection it is made of a bleached felsite and is quite thin. The point is worn quite smooth.

Graver #16 is of the same fine chalcedony as end scraper #15. It bears a distinctly chipped point and has a fairly sharp spur at its base.

Fragment #9 is a complete puzzle. Very thin, made of bleached felsite, it seems to be the base of a rather slender point. I know of nothing similar to it.

Before drawing any conclusions regarding these artifacts and this site, it should be pointed out that this area has changed a great deal since the Indians knew it. Dams above and below have raised the level of this lake and the original shoreline was probably some 100 yards out from where it now is. This is rather clearly indicated by the weedbeds and shallow water to the east of the site. It is possible that a portion of the original site now lies under water and has been destroyed. The present site, in all likelihood, is merely a part of the former site. This fact, plus the scanty remains precludes any definite conclusions as to the nature of this site. However, the complete absence of pottery, and large tools could indicate a very temporary occupation such as a hunting or fishing camp. The temporary occupation is further attested to by the small amount of chips recovered.

The specimens illustrated belong to Mr. Ralph Williams of Grand Lake Stream, Mr. Marshall Rice of Deer Isle, and Danny Coronas of Lynnfield, Mass. My thanks to them for permission to examine and sketch these interesting artifacts.



THE SEBESTEGUK

Lloyd Varney

The Sebasticook, better written as Sebesticook or Sebesteguk, was a section of one of the most important travel-routes of ancient times, the shortest way of going via Arnold's Trail from the Penobscot to Quebec. Though not a translation of the word, the best English equivalent is "The Short Route".

For a number of years, the major portion of my archaeological activity has been directed toward coastal Maine. Some time has been spent on inland site work, since I live near the junction of the Kennebec and Sebasticook Rivers. Both exploration and excavating have been conducted along the Sebasticook, the area in which I have spent most of my available time during the past two seasons.

Early settlers undoubtedly picked up artifacts and exposed sites through land clearing and agricultural activity. These people and their children also destroyed many sites through physical change and subsequent erosion, which continues to the present day.

Moorehead, in "Archaeology of Maine", describes the Lancaster Site in Winslow and writes of his somewhat hasty exploration of the Sebasticook River drainage.

The next individual to write of the Sebasticook and his work along it was Gerald Dunn. (2) Gerry spent a considerable amount of time investigating sites. On many of his trips he was accompanied by one or more members of the Society. One of these individuals has continued to excavate a site in its entirety.

My interest was heightened by a statement that there are "no more sites between Benton and Eel Bridge", both banks having been walked by the speaker. This disturbed me for some time, and, with the purchase of a canoe, I set out to disprove this statement.

On the first trip, one site was located that appears to have never been disturbed by digging. It is situated on both banks, at a location where the river narrows and is filled with rocks. Except at high water, a portage of several hundred yards is required. Thus a stopping place was established by necessity.

The site is sandy, well drained, at least ten feet above low water, and wooded. It is undoubtedly flooded during the spring run-off. No signs of agricultural activity are evident on the immediate site. Vast areas of woods,

swamps and marshes were present either side of this site in prehistoric times. Other than modern day litter, there is no evidence that the site has been altered beyond the cutting of trees for lumber, pulp and firewood.

The actual campsite, if such exists, has not been ~~excavated~~^{located}. Only one ill-defined fire pit has been excavated. Artifacts seem to be scattered meaninglessly in the top few inches of soil. A number of items have been found near or against stumps and roots as though deposited by flood waters.

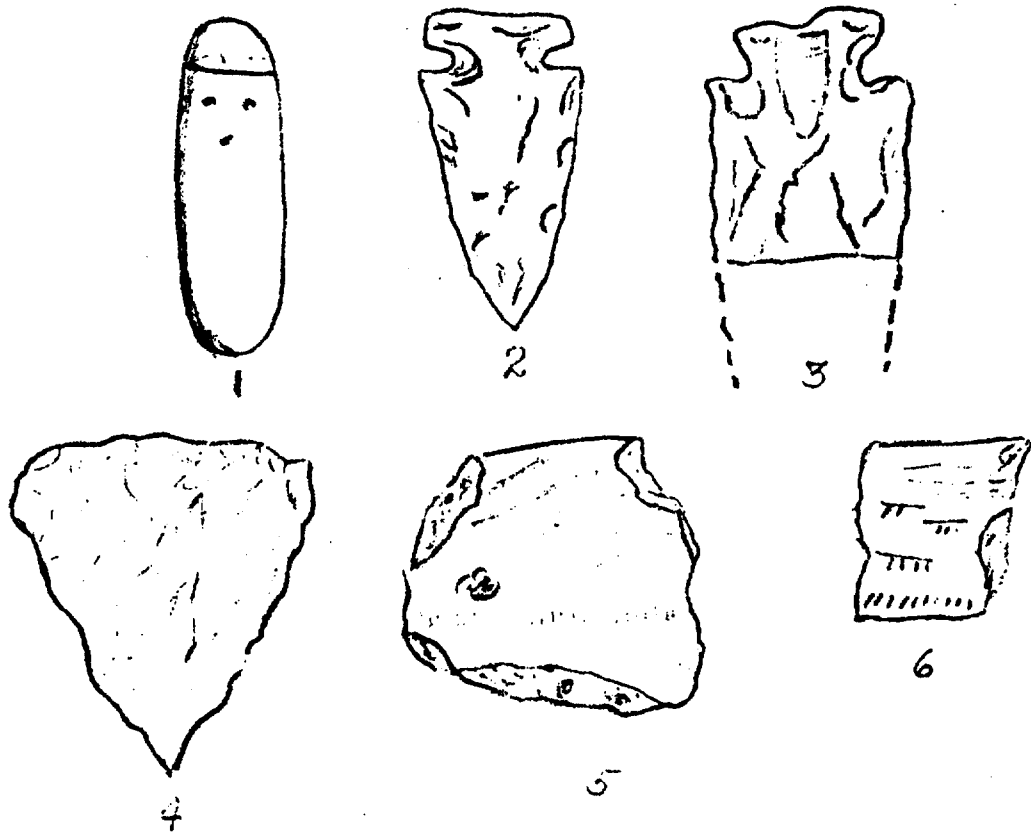
Only two large artifacts - an adze and an unknown - have been recovered, both had been eroded from the bank. The remainder of the items have been somewhat smaller artifacts - scrapers, points, unknowns, and small pieces of pottery. Numerous chips are also present.

Scrapers are the most numerous, the small steep edge type predominating. Several well made points and numerous broken ones have been recovered. Only two knives or cutting-edge tools have been found, both relatively small.

One odd item has been dubbed "the Jelly Bean". It is a small, water worn, elongated pebble, round in cross-section, and engraved near one end. This decoration consists of a continuous groove topped by chevron marks. Below the groove, on one side, are three small indentations like a nose and two eyes. Like many other items it had been deposited against a root.

Further investigation should add to the knowledge of this site and the habitation site. And then, there is still more river to investigate.

- (1) "Indian Place-Names of the Penobscot Valley and The Maine Coast"
Fannie Hardy Eckstorm (Reprint 1960), University of Maine Press.
- (2) Bulletin of Maine Archaeological Society, Vol 8, Spring '68.



1- THE JELLY BEAN. 2- ARROW POINT. 3- SPEAR POINT
BROKEN. 4- ONE KNIFE FORM. 5, 6- RIM SHERDS

A Question of Occupation

by Richard Will

Did the Indians of New England actually live on the shell middens they accumulated? It seems unlikely that these people, or any people could inhabit such a spot when one considers the consequences. Imagine living on an area covered with shells, broken and razor sharp. Think of the filth, and the smell of rotting clams and bones strewn throughout the vicinity. Not only would the natives have to contend with disease, but imagine the multitude of flies that must have overtaken the area. How could anyone sleep at night, even if he had a skin beneath him, or was raised upon a platform?

What evidence exists in light of this perplexing question? Fireplaces, and so-called refuse pits are common features of shell middens. What are their implications? Many fine examples of well-made fireplaces exist throughout New England middens. They consist either of a ring of rounded stones with the earth in the center scooped out, or they may be paved throughout. Both types may occur on the same site. Many of the stone fireplaces show evidence of long usage as suggested in the fire-cracked stones that compose them. Is it not possible that these fireplaces represent outdoor cooking areas, rather than evidence to suggest actual occupation of the midden? How many people today have grills and barbecues in their backyards? Would it not be wiser to cook outside in the open away from one's bark-covered abode?

However, if our natives did not live on their middens,

why should they have dug refuse pits in them? If one considers that these middens are indeed nothing more than large garbage dumps, why should special pits be dug into them to deposit more garbage? These pits have been discovered at numerous sites. Many are quite large, and extend downward into the sterile sub-soil below the midden. What other possible function could these pits have served? It has been shown on countless occasions that these pits contain the same refuse that is found throughout the rest of the midden. One tentative solution to this interesting question is to suggest that perhaps these so-called refuse pits were not intended as refuse pits at all. Suppose they were designed to be used as storage pits. Stop and think for just a moment, where could one find a better spot to store wild berries, vegetables, and smoked meat? The pit would be quite cool and insulated. A skin placed over the opening would provide protection from the elements, and other damage. During periods of disuse, it would fill with garbage composed of the same material found throughout the midden.

Consider the pit that was excavated by the Narragansett Archaeological Society of Rhode Island on the Jones Pond Shell¹ Heap. This pit was almost a yard deep. It was ringed with a circle of stones. The inside diameter ranged from two feet at the mouth, to sixteen inches at the bottom. A stone layer was discovered eighteen inches below the surface of the pit, and another was uncovered at the bottom of the pit. Why would the natives have taken such care in making a trash-pit? Would it not be logical to pave the floor of a storage pit? Later, as it fell into disuse it began to fill with trash, but again, it might have been reestablished, and instead of cleaning out

all the accumulated debris, why not just pave a new floor on it?

How many shell middens have been found to possess evidence of postmolds? Many known occupational sites throughout New England have revealed evidences of them.

There is sufficient doubt in the questions we have discussed to suggest that our natives did not live on their trash-heaps, but perhaps close by. Future excavators should make it a point to seek an occupational area away from the middens they dig. The ancient people of the Southwest discarded their refuse away from their home, why should we doubt that the ancient people of New England were any different?

1. The Jones Pond Shell Heap An Excavation by The Narragansett Archaeological Society of Rhode Island 1939 (page 16).

FOLKLORE OF NOVA SCOTIA

by Mary L. Fraser

Chapter 11 --- Indian Myth and Legend

The aboriginal inhabitants of Nova Scotia were the Micmac Indians. They belonged originally to the confederation of eastern Algonquins, among whom they held third place in the distribution of lands. The early missionaries called them Souriquois, and one of their number - Father Baird - in 1611, estimated their number at 3000 to 3500. It was not until 1693 that the name of Micmac was first used officially. The word is no doubt derived from Migmagig, the Algonquin name for the land allotted to them in the original distribution, which embraced Nova Scotia with Cape Breton Island, Prince Edward Island, parts of New Brunswick, Quebec and southwestern Newfoundland. Father Baird, in the Jesuit Relations, speaks of them as a mild, peaceful tribe, living chiefly by hunting and fishing. According to the testimony of the ancient historian, Leclercq, the Micmacs had great veneration for the sun. They saluted its rising and its setting with the triple cry: ho! ho! ho! Then after making profound salutations and waving their hands above their heads, they asked for what they needed.

Father Pacifique, for many years a missionary among the Micmacs, said in an address delivered at the tercentenary celebration of the conversion of the tribe to Christianity, that they worshipped a great spirit named Mentou chiefly by juggling, fortune telling and "medicine".

But at their conversion they recognized that Mentou had rebelled against the true Great Spirit and had become the wicked one. They then renounced him and threw away the "medicine". A celebrated medicine man was Membertou, the great chief of the Micmacs. The Jesuit Relations name him as the first savage in Canada to receive the Sacrament of Baptism. He was baptized by L'Abbe Jesse Fleche at Port Royal, Nova Scotia, June 24, 1610, and was named for Henry the King of France; the news of whose death had not yet reached Acadie. His wife was named Marie for the Queen Regent, and his children for other members of the royal family. He was then very old but his vigor, both physical and mental, was unimpaired. He claimed to remember having seen Jacques Cartier at the time of his first visit to the St. Lawrence in 1534. As a Christian he became a powerful assistant to the missionaries in the conversion of his tribe.

The Micmacs, since their conversion, have, almost without exception, been remarkable for their unswerving fidelity to the faith. Their great patroness, the saint of their deepest devotion, is St. Anne. They have the honor of having built in 1629 the first church in her honor in America at St. Anne's, Cape Breton. They prepare for St. Anne's feast by attending a mission preached to them by one of their devoted missionaries. This is the great event of their year, religiously and socially. They hold these reunions usually on the island which the government has given them apart from their usual reserves, and on which they have built a church and house for their missionary. During the mission they themselves live in wigwams. On the Sunday nearest the feast, they have a procession in which the statue of St. Anne is carried in triumph. At Chapel Island in the Bras d'Or Lake, this procession wends its way to a sacred granite rock fenced from desecration, from which Father Maillard first preached the gospel to his dear Micmacs of Cape Breton. This great missionary was sent to Acadie by the French Seminary of Foreign Missions in 1735.

The Micmac customs were very interesting. Infants, immediately after birth, were dipped into the coldest water they could find, even in mid-winter. The Indians of Mambertou Reserve near Sidney explain this custom as an act of worship of Glooscap, who was looked upon as the guardian spirit of the waters. The mother was regarded with disfavor by this great spirit until her child was dipped into water.

Again, a dying Indian, in accordance with the custom of his ancestors, was expected to breathe his last on a bed of spruce boughs. After death, a plate of salt was placed on the body in the belief that it would thus be preserved from corruption. A great funeral feast was given to celebrate the joy of the dead on going to see his ancestors. The body was put into a large grave into which friends and relatives put all kinds of funeral presents --- skins of beavers and otters, bow, arrows, quivers, knives and such.

The legends of the Micmacs bring us back to the freshness of Creation when Glooscap lay on his back, his head to the rising sun, his feet to the setting sun, and his arms outstretched to the North and South. Although not the Creator and Father of all, yet he was co-equal with Creation and was called in Indian parlance "The Master", "The Micmac".

The Micmacs of Cape Breton have also their legends of Glooscap. Here his chief place of abode was at St. Anne's situated on a bay of the same name a short distance north of Sidney Harbor. At the entrance to this bay are two small islands marked "Hibous" on the map, but to the Indians they were always "Glooscap's Ogtol", "Glooscap's canoe". A giant canoe, it is like the mysterious being it served. The cabin is a cave on the mainland, just opposite Hibous Islands, a little north of Cape Dauphin. The whites call it "Fairy Hole". In March 1920, M.S.H. McRitchie, of Englishtown (the modern name for St. Anne's village) wrote to Father Pacifique: "On the mainland nearest part to the Islands is a cave known as Fairy Hole. The inside of the cave or underground passage has never been reached, for when a certain distance is reached, the air gets bad and no lights will burn". Yet the Micmacs would have you believe that it is only the lights of the whites that go out in the cave. Once five of them entered it with fourteen torches. They walked some distance on a level plain, then mounted a great many steps to another level, where they continued their course for some time. But as the seventh torch was spent, the oldest of the group told his companions that they would need the others to get back to the point from which they started. Since then no one has visited the interior of the mysterious cave.

The close parallels of the Indian legends and the Celtic ones show that the Indians and the Celts in the far distant past were in direct communication with one another, or were in touch with similar sources of inspiration.

New York Herald July 11, 1897

Prehistoric Cremation

A Naval Officer who corroborates Professor Laneberry's Researches
Among Mound Builders.

To the Editor of the Herald

I have read with much interest the paper by Professor Clarence Laneberry in a recent issue of the Sunday Herald, in proof that cremation was practiced by some of the Mound Builders and can offer some additional suggestions in the same direction from my own experience in Mound Investigation.

For seventeen years while in charge of surveys in the Mississippi River, the evidence of extensive systems of fortifications by these prehistoric Americans was constantly forced upon my attention and thereby leading to some very interesting studies - giving much evidence of their previous occupation by a larger population - that they were agriculturalists living under a strong government and were constantly at warfare.

During May 1878 while executing the triangulation between Helena and Memphis we anchored the United States Steamer Baton Rouge then under my command near O.K. Landing Gunica County Mississippi and at once were attracted by the traces of ancient earthworks upon a plantation near at hand, belonging at that time, I'm under the impression to Mr. Ursery.

These works were extensive enough to require several thousand combatants to effectively man them. A small creek here entering the Mississippi forms a ditch for one face of the works, and upon the crest above was located one of our stations (latitude 34 degrees 38 minutes 52 seconds). The wash of the creek in freshet had eroded well into the parapet leaving an abrupt bank from shore line to crest.

The surface of the ground in the vicinity as exposed by cultivation showed large quantities of flint chips, broken potteries, stone arrowheads and other stone implements. In search for perfect specimens of potteries and weapons, several peculiar projections reddish in color, were noticed in the brown earth of the eroded bank at about half way below the crest.

They appeared about seven feet in length, by some four inches in thickness. A simple platform was put up giving facilities for critical examination.

The projecting material was found to be hard baked clay in two layers, the exterior, or parts coming in contact with the earth had been carefully smoothed and moulded, the marking of human hands being quite distinct and some rude attempts at ornamentation had been made with the help of split reeds.

The clay had been filled with some tough grass or vegetable fibre serving to bind the plastic mass together. This fibre had entirely disappeared in the firing process which had turned the mass to pottery, leaving only their forms to tell the method of its binding.

Upon removing the fragments composing the upper part of one of these cases we found the complete outline of a skeleton in gray dust and at the head end the remains of a few teeth, which crumbled to dust at the touch!

At the bottom of these graves, immediately under and around the pottery cases there was unmistakable evidence of fire and at the foot of each there seemed to have been made provision for a chimney to the surface. These cases or coffins were much broken. We found but few pieces of more than six inches surface, which could only be expected under these conditions. A fragment (PM of NH #29) now on my table shows the surface ornamentation perfectly, and the fibre markings through the whole mass. It is burned as hard as an ordinary brick.

The story is plainly written in the ancient mound. I apprehend to be this. -: The dead warrior was wrapped in the clay cover, made cohesive enough to coat so large an object as a human body by incorporating there with tough grass as we mix hair with plaster. The grave was filled with wood, ignited and when reduced to a mass of coals the coffin was placed therein then more fuel added and thus as the wood was consumed the case fell by degrees to its final resting place at the bottom of the pit, and when the clay had become the pottery found by us the process of cremation was complete.

Is not this one of the most primitive of crematories?

C.H. Bayd

Portland, Me. July 5, 1897.

NOTES FROM THE LAP

During the winter research continued on local collections. In order to better understand the physical properties of the local felsites, such as Kineo, we were fortunate to have the assistance of Dr. Are Tsirk. Dr. Tsirk is a Civil Engineer whose specialty is in the field of stress and fracture mechanics. In addition, he is also a very accomplished flaker. The combination of the two talents is unique and allows for some insights into stone tool manufacture which cannot be achieved by any other means. During the course of his two weeks stay Are experimented with our local rocks and found them much harder to flake than obsidian or the New York cherts. He has taken some nodules home with him to New York where he will continue with his experimentation. It should add a most valuable dimension to our research efforts.

During the last week in February the Smithsonian Institution sponsored a workshop session on the Northeast emphasizing the Laurentian-Mooreahead-Maritime Archaic cultures of about 5000 to 3500 years ago. Invited from the University of Maine were Harold Borns (Geology), Ronald Davis (Paleoecology), and David Sanger (Archaeology). The workshop consisted of eight archaeologists, five earth or biological scientists, and one radiocarbon specialist. The papers will be published in a format to be announced. This sort of interdisciplinary conference is most stimulating and productive as man cannot be understood without reference to his environment.

In November, 1973, the second annual meeting of archaeologists working in the Maine-Maritimes region took place in Fredericton, New Brunswick. The major item on the agenda at this meeting was the analysis of ceramics, using attributes. David Keenlyside of the National Museum of Canada presented a detailed pottery attribute analysis sheet which is currently being tested at Orono. The group also agreed to standardize the terminology used to refer to sites and their contents and to abandon the old Archaic/Woodland stage

concept as being essentially meaningless for most of the Maine-Maritimes area where pottery is about the only "Woodland" thing about the prehistoric Indians. To refer to sites where pottery is found the term "ceramic" is used, and in cases where no pottery is associated, "aceramic" is suggested. Phases, because they are basically stage-oriented, are to be replaced by "traditions", and in instances where the time and space coordinates are not known, the term "complex" can be utilized as a temporary measure. By using traditions in place of phases it is felt that the dynamic nature of prehistoric culture is better represented. Another decision is the use of radiocarbon dates as they are issued from the laboratory and not corrected by one of the several schemes currently available unless there is a very good reason for converting to calendar years. (There is now definite proof that radiocarbon years are not precisely the same as calendar years, but the relationship fluctuates through time). Thus all dates should have the laboratory number and be expressed in radiocarbon years ago (or B.P.) and not converted to the AD/BC scale. The third meeting will be held in Orono in the fall of 1974, possibly in conjunction with the ESAF meetings.

We have finally completed our publication of short articles --- see the enclosed flyer. We will continue this project as papers become available.

Field School will be split this year (24 June to 2) with the first three weeks being spent at Machias and the second three at Hirundo. Hopefully some surveying will be done on the coast and on northern waterways.

Suggested readings

NATIONAL GEOGRAPHIC

The Leakey Tradition Lives On.	Vol 143, No 1.	Jan 73
Australian Aboriginal Rock Paintings	143	2 Feb 73
Peru's Ancient City of Kings	143	3 Mar 73
Mexico, the City That Founded A Nation	143	5 May 73
Skull 1470, Genus Homo nearly 3,000,000 yrs Old	143	6 Jun 73
New Guinea's Sepik River	144	3 Spt 73
Lost Empire of the Incas	144	6 Dec 73
Greenland's "Place of the Icebergs"	144	6 Dec 73

SCIENTIFIC AMERICAN

The Brideprice of the Sebel	Vol 229, No 1.	July 73
The Sling as a Weapon	229, No 4.	Oct 73

NATURAL HISTORY

An Indian Journey to Life's Source, and The Cones of Cappadocia	April 73
The Lost Vikings of Greenland, and The Squalor, that Was Rome	May 73
Old Glory and the New Yap, and The Myths in Men's Mind	June-July 73
Twilight of the Cree Hunting Nation	Aug-Sept 73
A Tribe of Ancient Mariners Comes Ashore, and Man's Age-Old Struggle for Power	Oct 73
Trial by Fire	Jan 74
The Northernmost People	Feb 74

MEMBERSHIP

The Maine Archaeological Society is a non-profit Educational organization, with a stated purpose of fostering amateur archaeological activity and knowledge in the State of Maine.

Anyone interested in membership should contact Mrs. Jean T. MacKay, P.O. Box 133, Stillwater, Maine, 04489. Checks should be made payable to The Maine Archaeological Society.

Classes of membership are:

<i>Individual</i>	<i>\$2.00 per year</i>
<i>Family</i>	<i>\$3.00 per year</i>
<i>Institutional</i>	<i>\$3.00 per year</i>

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EDITORIAL POLICY

All manuscripts or articles should be submitted to the editor. Original will be returned if requested.

Any article not in good taste or plainly written for sake of controversy may be withheld at the discretion of the editor and editorial staff.

The author of each article or paper that is printed will receive two copies of the bulletin in which his work appears.

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