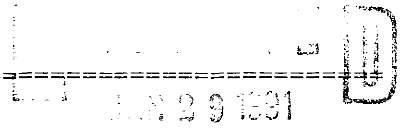
NPS Form 10-900 OMB No. 1024-0018 (Rev. 8-86)
United States Department of the Interior National Park Service
NATIONAL REGISTER OF HISTORIC PLACES REGISTRATION FORM



1. Name of Property

historic name: THE ABENAKI INDIAN SHOP AND CAMP
other name/site number: NA

NATIONAL REGISTER

2. Location

street & number: INTERVALE CROSSROAD, 1 MILE EAST OF NH ROUTE 16 not for publication: NA
city/town: CONWAY vicinity: NA
state: NEW HAMPSHIRE code: NH county: CARROLL code: NH003 zip code: 03845

3. Classification

Ownership of Property: PUBLIC-LOCAL Category of Property: DISTRICT

Number of Resources within Property:

Contributing	Noncontributing	
6	1	buildings
0	0	sites
0	0	structures
0	3	objects
6	4	Total

Number of contributing resources previously listed in the National Register: 0
Name of related multiple property listing: NA

4. State/Federal Agency Certification

As the designated authority under the National Historic Preservation Act of 1986, as amended, I hereby certify that this X nomination ____ request for determination of eligibility meets the documentation standards for registering properties in the National Register of Historic Places and meets the procedural and professional requirements set forth in 36 CFR Part 60.

In my opinion, the property X meets ____ does not meet the National Register Criteria.
___ See continuation sheet.

[signature] January 24, 1991
Signature of certifying official Date

NEW HAMPSHIRE
State or Federal agency and bureau

In my opinion, the property ____ meets ____ does not meet the National Register criteria.
___ See continuation sheet.

Signature of commenting or other official Date

State or Federal agency and bureau

5. National Park Service Certification

Entered in the National Register

I, hereby certify that this property is:
✓ entered in the National Register
___ See continuation sheet.
____ determined eligible for the National Register
___ See continuation sheet.
____ determined not eligible for the National Register
____ removed from the National Register
____ other (explain): ____________

for [signature] 2/28/91
Signature of Keeper Date of Action

6. Function or Use

Historic: ___COMMERCE/TRADE: SPECIALTY STORE____ Sub: ____________
___DOMESTIC/CAMP____________

Current : ___COMMERCE/TRADE: SPECIALTY STORE____ Sub: ____________

7. Description

Architectural Classification: __NO STYLE__________

Other Description: ____________

Materials: foundation _EARTH/GRANITE___________ roof __ASPHALT________________
walls ______SHINGLE____________ other ____________

Describe present and historic physical appearance. _X_ See continuation sheet.

8. Statement of Significance

Certifying official has considered the significance of this property in relation to other properties: _STATEWIDE__________.

Applicable National Register Criteria: _A B______

Criteria Considerations (Exceptions) : __________

Areas of Significance: _COMMERCE____________
ETHNIC HERITAGE - NATIVE AMERICAN

Period(s) of Significance: _1884-1940 1884-1917__ Significant Dates : 1884

Significant Person(s): _LAURENT, JOSEPH____________

Cultural Affiliation: ____________

Architect/Builder: _LAURENT, JOSEPH____________

State significance of property, and justify criteria, criteria considerations, and areas and periods of significance noted above. _X_ See continuation sheet.

9. Major Bibliographical References

_X_ See continuation sheet.

Previous documentation on file (NPS):
_ preliminary determination of individual listing (36 CFR 67) has been requested.
_ previously listed in the National Register
_ previously determined eligible by the National Register
_ designated a National Historic Landmark
_ recorded by Historic American Buildings Survey # ________
_ recorded by Historic American Engineering Record # ________

Primary Location of Additional Data:
X State historic preservation office
_ Other state agency
_ Federal agency
_ Local government
_ University
X Other -- Specify Repository: _THE ABENAKI INDIAN SHOP__________

10. Geographical Data

Acreage of Property: __3.8 ACRES__

UTM References:

	Zone	Easting	Northing		Zone	Easting	Northing
A	19	328920	4882145	B	__	______	_______
C	__	______	_______	D	__	______	_______

___ See continuation sheet.

Verbal Boundary Description: _X_ See continuation sheet.
Boundary Justification: _X_ See continuation sheet.

11. Form Prepared By

Name/Title: ____
Organization:______________________________ Date:____________________
Street & Number:___________________________ Telephone:_______________
City or Town:______________________________ State:____ ZIP:__________

_X_ See continuation sheet.

Identified principally by their languages, the Western Abenaki and Eastern Abenaki were the Native American Indian populations that occupied most of Vermont, New Hampshire, Maine and adjacent parts of Canada at the beginning of the historic period, c.A.D. 1600 (Day 1878, Snow 1976). Over the next two centuries, European-induced diseases, colonial wars, and Anglo settlement pressures decimated much of these populations, sent refugees to an immigrant village established at the Saint Francis Mission in the Province of Quebec, Canada, and left the Penobscot (Eastern Abenakis in western Maine) as the only intact aboriginal Abenaki socio-political unit on ancestral land in the United States.

The exodus began early; the Saint Francis Reserve was established by 1660. The exodus by Sokoki (Western Abenaki of the Connecticut Valley) started by 1662, accelerated during King Philip's War (1675-1678), and was essentially completed during the last colonial war (1754-1763). By the end of Dummer's War (1721-1725), many Pigwacket (Eastern Abenaki of the Upper Saco drainage, including the Conway area) also left their territories, to take up residence at Saint Francis. During the last colonial war the Missisquoi (Western Abenaki of the Swanton, Vermont area) temporarily withdrew to Canada, and following the American Revolution, the exodus from Vermont and New Hampshire came to an end when the Missisquoi withdrew for a final time to reunite with other immigrants at the village of Saint Francis. However, recent research suggests that small communities of Abenaki families continued to exist throughout the 19th and 20th centuries, especially in northern Vermont, living "largely outside Western society," having "disappeared only in the eyes of...non-Indians" (Moody 1985:i).

It was not until after the American Civil War that Abenakis returned to the United States in any significant number. In one phase, "[f]rom about 1865 to 1950, the ash-splint basket industry brought a considerable number...back to the resort areas of [the] northeastern United States," and in another phase, "[b]eginning with World War I, the lure of industrial employment started small Abenaki communities in several northeastern United States cities, and in the 1970s, these far outnumbered the parent community" (meaning the village at Saint Francis, known as Odanak, or "the village," after 1917) (Day 1978:152).

The Abenaki Indian Shop and Camp possesses integrity of location, design, setting, materials, workmanship, feeling, and association. It is a complex that is directly associated with the first phase of resettlement and with a newly-emergent pattern of Western Abenaki acculturation. It is located in a grove of white pines known as Cathedral Woods (Anonymous 1907) on the east side of a knoll overlooking the scenic vista in the resort village of Intervale, in the Town of Conway, New Hampshire, and on the east side of the Maine Central railroad tracks. It includes the Abenaki Gift Shop, five cabins, one wigwam, a flag pole standard, a totem pole standard, and a monument to Chief Joseph Laurent. Laurent, a life-time resident of the Saint Francis village and chief for 12 years, established the seasonal camp and trading post in 1884, the year he published his Abenaki-English dictionary.

The primary structure in the complex is the Abenaki Indian Shop. Originally owned and used by the railroad as a shed for a handcar and tools, it was purchased by Chief Joseph Laurent from a woman who had bought it from the railroad around 1900 (S. Laurent 1989 interview). East of the shop, in the white pine woods, is a circular cluster of five cabins. When Chief Joseph Laurent came to the site in 1884, he built five cabins, eventually increasing the number to seven by 1910 (S. Laurent 1989 interview). Since then two have been dismantled. Behind and uphill from the camp, the rest of the 3.8 acre parcel is covered by a secondary mixed-hardwood forest.

The camp was established on land owned by a local hotel owner, in a cooperative agreement which was economically beneficial to both Anglo hotelier and Indian entrepreneur. The camp was a diversion for hotel guests who liked the watch the Indians and who purchased their baskets (S. Laurent 1989 interview). For the Abenaki, the seasonal marketing of ash-splint baskets and other handicraft made possible a return to ancestral Abenaki land. Of the seasonal camps

established in New Hampshire, the one established by Chief Joseph Laurent in Intervale was the most successful. It was maintained and operated on a seasonal basis for 33 years by Joseph Laurent until his death in 1917, and the camp was maintained and the basket business expanded by his widow and children until 1960, just three years before the widow's death.

Subsequently, Joseph Laurent's youngest son, Stephen, with his wife Margaret, continued the gift shop as a seasonal business. It is here that Stephen Laurent continues his father's work and study on the Abenaki language. It is here that Stephen Laurent has continued the late-historical relationship between the Abenaki and seasonal visitors to Intervale, through the marketing of crafts, exhibits of Indian material culture, and presentations of Indian life, language, and customs. One exhibit made by Stephen Laurent was a full-scale model Indian village, including a shaman's hut, three wigwams made of birch bark, fireplaces, a drying rack, a canoe, and a totem pole (Cederborg 1973). The only remaining structures are a wigwam (the other two burned), the totem pole standard, and a flag pole standard.

1.) Abenaki Indian Shop: Before 1900. Contributing Building:
The principal building of the complex is the small shop where Indian crafts and souvenirs are sold to this day as they have been since c.1900 when Chief Joseph Laurent acquired the main block. Modifications in size and exterior appearance between 1940 and 1960 have not overshadowed the main block and essential character of the building, but rather are expressions of its continuing use as a retail shop with contemporary "rustic" elements added to maintain its attractiveness to tourists.

Formerly a shed owned and used by the Maine Central Railroad for storage of a handcar and tools, the main block is one-story, 12' x 12', of wood frame construction, and supported by granite blocks at each corner post. Between 1940 and 1960, it was enlarged by the addition of a 12' x 6' enclosed sun porch, and the gable roof (now sheathed in asphalt) was extended to shelter the new space. The eaves of the roof project and are supported by plain truss brackets. Exposed rafters are visible on the lateral elevations. Around 1940, novelty log siding was added, corresponding to that commonly used for rustic motels of the early automobile tourist era (1920-1950).

Each elevation of the main block is lit by a rectangular wood frame window with 2/2 sash. The sun porch is lit by multi-paned windows composed of horizontal rectangles on the south and east elevations. The building is entered on the west elevation of the sun porch by a multi-paned storm door, c.1960, flanked by rectangular windows. The windows of the sun porch are supported by a parapet sheathed in log siding. The sun porch and two of the windows are sheltered in the summer by canvas awnings.

2.) Cabin A: c.1884-1910. Contributing Building:

This is the only non-residential building of those constructed by Chief Joseph Laurent at the camp between 1884 and 1910, and throughout the period of the successful ash-splint basket business (1884-1960) it functioned as a place to store baskets (S. Laurent 1989 interview). It is 1 1/2 stories, set directly on the ground

or with minimal support on chunks of granite rubble, measures approximately 12' x 15', and is sheathed with vertical board siding. Much of it has been left open. Windows in both the north and south ends are open as are horizontal rectangular windows on the east and west. The building is entered by a door in the north gable end.

3.) Cabin B: c.1884-1910. Contributing Building:

This is one of the original cabins constructed by Chief Joseph Laurent between 1884 and 1910, a residential building most closely associated with Stephen Laurent as his principal residence until his marriage in 1952. The building is 1 1/2 stories, constructed on a wood frame, and approximately 12' x 15'. It has a gable roof of green asphalt shingles, entries on the north and east elevations, and horizontal rectangular casement windows centered on the east and west elevations. Around 1940, it was sheathed in shingles, another rustic siding typical of the motel and resort eras. About 1950, it was set on a block foundation by contractor John See; and the interior was insulated and sheathed in plasterboard.

4.) Cabin C: c.1884-1910. Contributing Building:

This is one of the original cabins constructed by Chief Joseph Laurent between 1884 and 1910, and historically it served as the kitchen cabin--all of the meals for the entire camp were prepared here; some cooking was done out of doors. Chief Joseph's wife and daughter lived on the second floor. (The men and women slept in separate cabins when non-family members were present.) It is 1 1/2 stories, of wood frame construction, set on the ground or with minimal support by chunks of granite rubble, and is approximately 12' x 15' in size. It has a gable roof sheathed with green asphalt shingles, a square brick exterior chimney located south of the window on the east elevation, and a door centered on the west elevation. Around 1940, it was sheathed in shingles.

5.) Cabin D: c.1884-1910. Contributing Building:

This cabin is one of the original buildings constructed by Chief Joseph Laurent between 1884 and 1910. Historically, this building and Cabin E are closely associated with Emanuel Laurent, one of Chief Joseph's sons. The cabin is 1 1/2 stories, 12' x 15' in size, of wood frame construction, and set on the ground or with minimal support by chunks of granite rubble. A door and granite steps are centered on the south elevation. It is lit by rectangular casement windows on each side. The cabin has a gable roof sheathed with green asphalt shingles, and its exterior is sheathed with shingles added about 1940.

6.) Cabin E: c.1884-1910. Contributing Building:

This cabin is one of the original buildings constructed by Chief Joseph Laurent between 1884 and 1910. Historically, this building and Cabin D are closely associated with Emanuel Laurent, one of Chief Joseph's sons. The cabin is 1 1/2 stories, 12' x 15' in size, of wood frame construction, and set on the ground or with minimal support by chunks of granite rubble. A door and granite steps are centered on the south elevation. It is lit by rectangular casement windows on each side. The cabin has a gable roof sheathed with green asphalt shingles, and its exterior is sheathed with shingles added around 1940.

7.) Wigwam: c.1970. Noncontributing Building:

The only remaining dwelling from the model Indian village erected by Stephen Laurent is one wigwam constructed around 1970. In design and construction, it combines the traditional form (conical) and materials (overlapped sheets of birch bark), as recorded for the Eastern Abenaki (Snow, 1978b:139), Malisseet-Passamaquoddy (Erikson 1978:123), and Micmac (Bock 1978:112-113), with modern metal materials. It is a conical structure formed by spruce logs 2" to 3" in diameter that are lashed together at the apex with alder sprouts and wire. Near the top of the cone, a metal tire rim is used as a structural element. Below the projecting tips of the frame, the outside is sheathed in sheets of birch bark, each approximately 2' x 3', laid laterally over the frame and affixed with staples. Over the door is a sign constructed of birch bark letters which reads, "KOLIPAION," which is the Abenaki word for "welcome."

8.) Flag Pole Standard: 1960. Noncontributing Object:

A minor site feature set between the shop and camp is the flag pole standard. It is 38" high and constructed of 4" steel half I-beams set 4" apart.

9.) Totem Pole Standard: 1960. Noncontributing Object:

Another minor site feature is the totem pole standard. It is 53" high and constructed of 12" steel half I-beams set 11" apart. Inscribed in the concrete footing is "THEO. PANADI KISITOK 1960," which literally translated from Abenaki means "Theophile Panadi made it in 1960." Among the Abenaki, "[m]odern poles probably derive in part from Northwest Coast totem poles, adapted so as to continue the tradition of the medicine pole...which stood on the same spot by the river's edge" at Odanak (Day 1978:158). The first such modern ceremonial pole was carved by Adrian Panadis for a 1960 celebration and featured the turtle and bear motifs, symbols of the moieties of the Saint Francis Indians. The pole erected by the Laurents for their modern Indian village, and carved by Theophile Panadis, also featured the bear totem. The 40' pole was dismantled c.1982 for needed repairs.

10.) Monument: 1959. Noncontributing Object:

An important object in the complex is the monument to Chief Joseph Laurent. This monument was installed at the site in 1959. It is a large granite boulder with a bronze plaque. The inscription reads:

IN MEMORY OF
JOSEPH LAURENT
ABENAKI CHIEF
AUTHOR OF ABENAKI & ENGLISH DIALOGUES
BORN 1839 - DIED 1917
ST. FRANCIS INDIAN RESERVE, ODANAK, QUEBEC
IN 1884 HE LED BACK TO THE LAND OF THEIR FATHERS
A GROUP OF ABENAKI AND SOKOKI INDIANS AND ESTABLISHED
HERE IN THE WOODS OF INTERVALE A PERENNIAL SUMMER
SETTLEMENT OF HIS PEOPLE
NI ODZI MODZIN NIDALI.TA WDALI PAION AGMATTA WDAKIK
AND HE LEFT THAT PLACE AND RETURNED TO HIS COUNTRY
ST. MARK 6:1
ERECTED IN LOVE AND REVERENCE BY HIS CHILDREN IN 1959

The site of the Abenaki Indian Shop and Camp retains its integrity of landscape as the white pine woodland has been maintained largely unchanged. Landscaping in the immediate area of the shop includes several mature fir trees, juniper, cedar, and blue spruce. Some deciduous hardwoods, such as birch trees, have grown in the perimeter of the pine forest.

The encampment established by Chief Joseph Laurent in 1884, and whose buildings were acquired or constructed between 1884 and 1910, remains represented by the original shop and five of the seven cabins. The cabins are in fair condition, but they have experienced some deterioration in recent years as the Laurents have grown older and are unable to spend as much time in residence, or in physical effort in maintenance.

Between 1940 and 1960, the shop and Cabin B were sympathetically altered as part of their continued use for craft sales and Stephen Laurent's residence, respectively. These changes were conditioned by the continued success of the basket industry until 1960 and the popularity of the shop as an attraction for tourists coming to Intervale. Stylistically, the enclosed sun porch and novelty log siding added to the shop, and the shingle siding added to cabins B, C, D, and E, were contemporary additions which mirrored the popular "rustic" image treatment of shops and motels of the automobile era of tourism in wooded and mountainous locales of the United States.

The additions to the complex which took place during the 1960s and 1970s (of which the wigwam, flag pole standard, and totem pole standard remain) do not contribute to the significance of the property, but neither do they detract. While they are noncontributing, they are not intrusive and are in sympathy with the feeling and association conveyed by the complex from the time of its founding, reflecting the cultural values of economic interdependence between Anglo and Indian, Abenaki revitalization, and cross-cultural education. Likewise, the monument to its founder, Chief Joseph Laurent, is not intrusive, as it emphasizes the value of the complex among contemporary Abenaki as a symbol of the return of New Hampshire Abenaki to their ancestral homeland.

The Abenaki Indian Shop and Camp in Intervale, New Hampshire, is a significant complex of buildings which still retains integrity of location, design, setting, materials, workmanship, feeling, and association. The complex is significant under National Register Criterion B because of its association with Chief Joseph Laurent, one of three internationally-recognized native scholars responsible for documenting the Western Abenaki language. The period of significance for Criterion B spans its establishment in 1884 until Joseph Laurent's death in 1917. The Indian shop and camp which he established in 1884 and seasonally operated for 33 years is the principal location and set of buildings associated with this Abenaki scholar and leader. The complex is significant also under National Register Criterion A for Commerce and Ethnic Heritage, for the period beginning in 1884 and terminating at the 50-year cut-off of 1940. It is associated with two historic contexts: Summer Resort/Grand Hotel Tourism (1840-1940), and Post-Colonial Native American Indian Acculturation and Revitalization (1780-present). It was an important commercial property type that functioned in both the Anglo-hotelier economy and in the Abenaki splint-basket business, and in both economic spheres it contributed to both Indian acculturation and cultural revitalization. From its beginning to the present day, it has functioned also as an Abenaki center as part of the adaptive mechanisms for acculturation, preservation of Abenaki culture and ethnic identity, and as a symbol of the visible return of Abenaki people to their ancestral homeland.

NATIONAL REGISTER CRITERION B

The Abenaki are Native American Indian populations named after their own name for themselves, meaning "dawn land people" or "easterners," and together with Micmac and Maliseet-Passamaquoddy they are sometimes referred to as Wabanaki (Snow 1978b:137). The Western Abenaki, for whom the term Abenaki is now usually reserved, are known largely to the non-Indian world from a language that was first documented in the early 19th century at Saint Francis (Odanak), Quebec, together with Vermont and New Hampshire place-names of the 17th and 18th centuries and sketchy late-20th century ethnography, the main elements of which have been reconstructed from the language, oral traditions, and "memory ethnography" at Odanak (Day 1978:148 and 158).

Pial Pol Wzokhilain, Sozap Lolo (alias Joseph Laurent), and Henry L. Masta are the three native writers credited with documenting the Western Abenaki language as it came to be spoken at the immigrant village of Saint Francis (Day 1961). Pial Pol Wzokhilain was a graduate of Dartmouth College who returned to Saint Francis to operate an English-language school between 1829 and 1858 (Day 1978:152), and the primer of his native tongue, *Kimzowi Awighigan,* was written for use at the school. It was published in Boston in 1830 and extracts were reprinted by another writer (Kidder 1859:17-21). Educated at the mission school, Joseph Laurent later became a teacher in the school and the second native scholar to document Western Abenaki. His work on grammar, vocabulary, place names and dialogs was published in 1884, under the title *New Familiar Abenakis and English Dialogues,* during his tenure as chief of the Saint Francis village and in the year he established the gift shop and camp in Intervale (Cederborg 1973; Laurent 1989 interview). The last of the three writers and nephew of Pial Wzokhilain, Henry Masta, published in 1932 his book *Abenaki Indian Legends, Grammar and Place Names* (Hallowell 1932).

The significance of the contributions of these three writers can be appreciated only from the perspective of historical linguistics. Linguistically, Western Abenaki is one of 20 Eastern Algonquian languages spoken aboriginally in AD 1600 from the Canadian Maritimes to North Carolina along the Atlantic coast and in immediately adjacent inland areas. In northern New England and Canada, the spoken languages of this family were Eastern Abenaki (including the Penobscot dialect), Maliseet-Passamaquoddy, Micmac, and Western Abenaki

(the suspected dialects of which included Missisquoi in upper Vermont, Sokoki in the Connecticut Valley, Penacook in the Merrimack Valley, and Winnipesauki in central/northern New Hampshire) (Goddard 1978a:70-71 and Day 1978:159).

Comparative linguistics supports the proposition that the Eastern Algonquian languages became internally differentiated during a 2500 year period as Algonquian populations spread south and east from the Upper Saint Lawrence Valley, and that during this period the Eastern Algonquian populations were separated from Central Algonquian peoples in the Midwest by Iroquoian-speaking peoples in New York and Pennsylvania (Goddard 1978c:586-587). This period of differentiation corresponds with the Woodland Period of prehistory in New England (1,000 B.C. - A.D. 1,600), during which time material cultural differences appear to segregate by drainage basins (Snow 1978a). These linguistic and archeological observations are consistent with ethnographic and ethnohistorical data for the Contact Period (beginning c.A.D. 1,600) which indicates "that dialectical and political units tended to separate according to major drainage basins" (Snow 1978b:137; Snow 1980:25).

Although widespread in New England and Canada at the beginning of the historic period, and with a great antiquity behind their langauge and culture, the Western Abenaki "have always been something of an unknown quantity to historians and ethnographers," having "moved through the pages of New England history under the names of their villages, regarded as tribal names, and through the pages of Canadian history under group names of vague denotation" (Day 1978:149). Protected from the earliest explorers by their inland location, they later became recorded by the English only in terms of battles fought, treaties negotiated, and captives taken. Other "scanty accounts" include those of traders and military men, some second-hand information from the Dutch through the Iroquois, and from the French, who converted them and enlisted them as political allies (Day 1978:149).

Given that background, the scholarship of Wzokhilain, Laurent, and Masta assumed great importance among anthropologists and historians. Although there was an early attempt by Father Sebastian Rale in 1691 to describe the lexical characteristics of the language spoken at the Saint Francis Reserve (Hallowell 1932), attention was not drawn to this work until the publication of Wzokhilain's primer. Today, scholars are uncertain of the derivation of the Western Abenaki as spoken at Saint Francis, but the dialect described by Father Rale and the native scholars are practically identical, and as the Sokoki were the "geographically central tribe of the Western Abenaki region" and the core of the early immigrant village of Saint Francis (Day 1978:148), it is believed that the modern language is most directly derived from the Sokoki dialect (Goddard 1978a:70). The stability of this spoken language over two centuries of population flux and acculturation at Saint Francis indicates that Western Abenaki is not an evolutionary development from an Eastern Abenaki dialect after 1679, but that the difference in phonology, grammar, and lexicon between Western and Eastern Abenaki have roots deep into antiquity (Day 1978:148).

Chief Joseph Laurent published his book for two reasons, neither of which had anything to do with historical linguistics. First, he thought it was important to have a book which could help record the entirely phonetic language of Western Abenaki, a language described by Roland E. Robinson, a Vermont poet and historian, as "so soft and fluttery it would not disturb the birds" (S. Laurent 1955:290). It was also intended to help Abenakis learn English so they would be more employable in the United States. As chief at Saint Francis for 12 years, he encouraged employment in the United States to better the people of Saint Francis, and he led the way in seasonal resettlement and commerce when he established the shop and camp in Intervale. These goals are intertwined in the preface to his book:

> "The primary intention, the chief aim of the editor in publishing this book, is to aid the young generation of the Abenakis tribe in learning English. It is also intended to preserve the uncultivated Abenakis language from the gradual alterations which are continually occurring from want, of course, of some proper work showing the grammatical principles upon which it is dependent.... The writer hopes that many of the white people will be glad to avail themselves of the advantage and facility thus afforded to them for becoming acquainted in some measure, with very little trouble, with that truly admirable language of those aborigines called Abenakis... that it will be welcomed by the white as well as the red man, and its errors and defects overlooked with indulgence." (Sozap Lolo, alias Joseph Laurent, 1884).

The importance of the writings of Wzokhilain, Laurent, and Masta in preserving the last of Western Abenaki is stressed by anthropologist A. Irving Hallowell (1932) in his introduction to Masta's book:

> "While the language is still spoken by many of the Indians of the Saint Francis Reserve today French is even more widely used and English is likewise spoken by a large number of individuals. It is inevitable that in another generation there will be still fewer speakers of the Saint Francis Abenaki language so that this little book, as time goes on, will embody the crystalization of this native American tongue by one whose generation marks the passing of the period when it still retained a great deal of its aboriginal vigor."

Hallowell was prophetic. A century after Laurent's book and a half-century after Masta's book, there were only about 1,000 people with a significant amount of Abenaki ancestry, of whom only about 220 lived at Odanak, and of those at Odanak "the language survived with 21 elderly, fully competent speakers and an undetermined number of young and middle-aged persons with varying amounts of knowledge of the language, mostly passive" (Day 1978:153 and 159). Today, Stephen Laurent, the youngest of Chief Joseph Laurent's children, is nearing the completion of his study and English translation of the French-Abenaki dictionaries composed by two Jesuit priests in the late 17th and early 18th centuries, and taping the pronunciations of Abenaki words to leave an aural record of the phonetic sounds of the language, thereby continuing the work of his father and fulfilling a need identified by anthropologist Frank G. Speck in 1944 (Dethier 1979; Elder and Lyons 1988; S. Laurent 1988).

The Abenaki Indian Shop and Camp is associated with Chief Joseph Laurent from its inception in 1884 until his death in 1917. It is the only established site primarily associated with Chief Laurent still in existence. The site accrues significance because it was established at the peak of his influence, during his tenure as chief of the Saint Francis Abenaki and in the year his book was published and his trading business was established in Intervale.

NATIONAL REGISTER CRITERION A

The founding and initial success of the Abenaki Indian Shop and Camp in Intervale, New Hampshire, is inextricably linked with the mature phase of the grand hotel era of tourism in the White Mountains, c.1860-1920. The founding is also the result of a conscious effort by the Saint Francis Abenaki to better their economic situation by finding seasonal markets for their products; and, as such, it represents an adaptation to the relative

economic conditions of Canada and the United States. Seasonal resettlement and industry in the United States marks a new phase in Native American Indian acculturation.

Beginning early in the 19th century, tourism became a major industry in the White Mountains, largely displacing agriculture, lumbering, and quarrying as the area's economic base. It was conducted on a limited scale prior to 1840, but with improvements in transportation, and encouraged by the landscape paintings of internationally prominent artists (Benjamin Champney, Frederick Church, and others), wealthy tourists soon became a "steady stream," and by the 1850s, "thousands were pouring into the region for pleasure only" (Wallace 1979:81 and 87). The "intimate relationship developed between the railroads and the hotels" produced "the era of the grand hotel," "a period of unprecedented prosperity to the White Mountains," transforming northern New Hampshire into "a playground for wealthy, urban Americans, and as such, a significant chapter in American history" (Wallace 1979:81).

The North Conway area entered the grand hotel era with the construction in 1861 of the Kearsarge House. With the newly-established service of two separate railroads in 1872 and 1873, the hotel business greatly expanded, first with the enlargement of the Kearsarge House and then, over the next 20 years, through construction of six new hotels each with a capacity of 100 or more guests (Wallace 1979:95, 102A). With the addition of the Boston and Maine railroad spur to Intervale in 1872, this nearby village, already an important tourist destination because of the scenic vista made famous by the landscape artists (a view of the Saco River set against the background of Mt. Washington), grew to include a post office, store, railroad depot, and several large hotels (the Bellevue, Elmwood, Pendexter Mansion, and Fairview), none of which are extant.

In addition to hotel construction, the era of the grand hotel is characterized by "the creation of activities and programs for the tourists' entertainment" (Wallace 1979:93). These activities and programs had to meet the "refined tastes" of wealthy tourists "who came for extended periods" seeking "a lifestyle, not a few thrills" (Wallace 1979:97). Guests wanted all the comforts of home, fresh air, beautiful scenery, and frivolous entertainment. Among the diversions were boating, hiking, riding, tennis, golf, dancing, card parties, lectures, concerts, and plays (Wallace 1979:99). Added to this list of diversions, in Intervale and elsewhere, was the Indian encampment as a tourist attraction. The presence of the "noble savage," one of the Anglo stereotypes of Indians, enhanced the tourists' sense of the wilderness experience and their romantic notions about nature and living close to nature. It was a vicarious "return to the earth" before they retired each night to their hotel suites.

Coincident with this development of tourism in the northeastern United States, there were developments at Saint Francis and elsewhere that helped to bring tourists and Abenakis together. Starting in 1875, the Canadian Department of Indian Affairs instituted a new system of government on the Saint Francis reservation, requiring elections to be held for the position of chief; Joseph Laurent was elected to this office around 1880, and served for twelve years (four terms of three years each) (S. Laurent 1989 interview). Before and during his tenure as chief, he struggled against the Canadian government for social and economic justice for his people, and he also became a leader in the resettlement movement that would capitalize on economic opportunities in the northeastern United States (Cederborg 1973:33-34).

Resettlement was made possible by the marketing of splint baskets at tourist locations in the northeast, beginning in some areas as early as 1865 (Day 1978:152). This type of basketry is a product of acculturation from the early 19th century when this technique was introduced to the Delaware Indians by Swedish and Finnish settlers, after which it diffused to many other Eastern Algonquian groups and became an important source of cash

income (Brasser 1975; Goddard 1978b:227). Early splint baskets were square bottomed, but the basis of the late 19th century basket industry was the fancy basket with rounded bottom (Erikson 1978:129). Whether made of black ash by Saint Francis Indians (Day 1978:152) or the Maliseet-Passamaquoddy (Erikson 1978:129), or of basswood by the Mahican of the Hudson Valley (Brasser 1978:208), the techniques were the same, using dyed splints interwoven with braided sweet grass.

The typical pattern of Indian life on the Saint Francis reservation during the late 19th and early 20th century was seasonal. During the winter, men hunted and trapped and women in the village made baskets and goods of birch bark and leather to use as trading stock during the summer. During the summer months, Abenaki families would travel over 200 miles to known tourist locations in New Hampshire, such as Strawberry Hill in Bethlehem around 1889, in Jackson on Route 16 in 1910, and Jefferson from 1905 to 1914 (S. Laurent 1989 interview). Compared to Chief Joseph Laurent's shop and camp in Intervale, these sites are later in time, primarily commercial, and less permanent (being composed of tents, although one cabin was present at the Strawberry Hill site, as indicated by an old picture postcard and surviving stone foundation posts). Therefore, none of these have survived architecturally. Other Abenaki commercial sites outside of New Hampshire include Glen Falls in New York, Old Forge in the Adirondacks in New York, Highgate in Vermont, Ogunquit and Bar Harbor in Maine, and Asbury Park in New Jersey (S. Laurent 1989 interview).

After 40 years of full-time residency at Saint Francis, Chief Joseph Laurent began his seasonal business in New Hampshire. Before settling in Intervale, he spent summers in Center Harbor. During one of his summer trips, Joseph Laurent came to Intervale where he met William M. Wyman, proprietor of the Elmwood Inn. Wyman liked Joseph Laurent and they struck a business partnership. Wyman offered land for a permanent seasonal camp and Laurent chose the present Intervale site. The location was scenic and offered easy access to the large hotels and to the railroad depot, which was located on the opposite side of the railroad tracks (S. Laurent 1989 interview). In 1884, Joseph Laurent built the first five cabins and began a relationship that was of mutual benefit both to the Anglo hotelier and to the Indian entrepreneur. The encampment was a diversion to hotel guests who liked to watch the Indians, and who purchased their baskets and other handicrafts to take home to the city as remembrances of their vacation time in the country (S. Laurent 1989 interview).

The primary products marketed by the Abenaki were the decorative or fancy baskets, made by the older women: ash splint/sweet grass baskets decorated with elegant paper ash loops. Decorative sewing and knitting baskets, pencil holders, and waste baskets were particularly popular, and the styles were maintained for over a century (as illustrated in Anonymous n.d.). Large, functional or utilitarian baskets were made by the men. These were used to carry the baskets and supplies back and forth from Saint Francis to Intervale (S. Laurent 1989 interview).

The basket business was marketed in two ways. One was by consignment at the local hotels, and the other by peddling both at their own gift shop and at other locations. Early in the season, baskets were sent to the hotels and gift shops to be sold on consignment. The hotels liked this business because they invested no money and received a 25% commission on the sales. The baskets were a novelty item and popular with the guests. By the 1920s, at least 15 places sold baskets on consignment. In New Hampshire, these included the Balsams at Dixville Notch, the Summit House on top of Mount Washington, the Mountain View House at Whitefield, the Crawford House at Crawford Notch, and in Twin Mountain. In Maine, the baskets were sent as far away as Rangeley, Bridgton,

Sebago Lake, and the Severance Lodge in Lovell. The consignment business continued until three years before the death of Chief Joseph Laurent's widow, Georgiana, in 1963 (S. Laurent 1989 interview).

The Abenaki Indian Shop and Camp at Intervale has been successful for over a century for several reasons. First, it was a community-supported enterprise that contributed directly to the Saint Francis economy. In addition to Chief Laurent and his family (he had 21 children in all), the business was supported each summer by a contingent of 12 to 18 men from Saint Francis and their families. Second, Chief Laurent's contribution to the preservation of the Abenaki and his years of service to the Saint Francis community were widely recognized throughout his life, by Indians and non-Indians alike, making the Intervale enclave attractive to early Indianologists and gradually adding the aura of "Abenaki cultural center" to the complex. Third, Joseph Laurent was able to play upon his role as "chief" and other Anglo stereotypes of Indians as marketing techniques.

Chief Laurent founded the shop and camp near the beginning of a new era in Indian-Anglo relationships. The Indian wars on the Plains were nearing an end; and Indians, Indian artifacts, and Indian paraphernalia were coming to be viewed as curiosities. Some of the adaptive mechanisms employed by Indians nationwide included participation in "wild west" shows, the making of Indian crafts (often with Plains motifs, capitalizing on Anglo stereotypes of Indians), and the establishment of trading posts/curio shops in areas marked by tourism. (See Price 1978:200-216 for a discussion of the development and use of visual stereotypes.) The Abenakis who came with Chief Laurent, and those who continued the shop and camp after him, played to the Anglo stereotypes by using the adaptive mechanism of making Indian crafts (even some with Plains motifs), wearing Plains Indians' war bonnets, and holding Indian ceremonies to attract tourists. For Laurent, it was a successful formula that did not compromise his and his peoples's Abenaki heritage. Stephen Laurent (1989 interview) says of his father and his business: "Chief Joseph was a leader. He did a lot of work for the benefit of the tribe and this little shop was a gold mine. It was the most successful of the Abenaki shops."

Throughout the first half of the century of the Intervale complex, assimilation was United States government policy. It was unofficial until 1901, but from 1901 to 1934 the Dawes Act made it official policy to force assimilation. Forced assimilation is the purposeful elimination of Indian groups as entities with viable cultural patterns of their own, with Indians ceasing to be Indians and entering the melting pot of American society (see Castile 1979:226-257). However, the stereotypes and adaptive mechanisms employed during this era actually worked against government policy, and this was especially true for the Saint Francis Indians who never gave up their principal residence in Canada during this time. As a result, to this day Abenaki ethnic identity and cultural patterns remain strong, and the greater Abenaki society (the rural and urban enclaves in the United States, together with the Saint Francis population) is becoming less diffuse, and easier to define.

In the same way that wealthy tourists were able to "return to nature" in the setting of luxury hotels, it was possible for the Abenaki at Intervale to function both as Indians at the camp on business, and as "assimilated" members of the resort community when playing the organ or singing in the choir at the North Conway Roman Catholic Church (Anonymous 1903). After Stephen Laurent and Emanuel Laurent, two of Chief Joseph's sons, took up permanent residence in the United States, they maintained their ethnic identity as they helped with the Intervale business while at the same time being employed as postal clerks in Jackson and Intervale, New Hampshire respectively (S. Laurent 1988).

In the years that followed the Dawes Act, government policy would shift twice before conditions were established that awakened the spirit of ethnic identity among those

Abenakis in the United States (see Castile 1989:252-263). In 1934, the Indian Reorganization Act encouraged the "re-Indianizing of the Indian," but this was followed by opposition and a period of neo-assimilation policy beginning in the mid-1940s. The major shift to the benefit of Indians came just thirty years ago:

> "Fortunately for the Indians,....., the wave of termination came at a moment when the current of political tolerance and encouragement for ethnic groups and their continued existence was moving in the opposite direction. Civil rights legislation, black power, brown power, women's rights--all began to assert themselves as the nation moved into the 1960s and 1970s.... The Kennedy administration, the War on Poverty, the Office of Economic Opportunity--all begun for reasons that originally had nothing to do directly with the Indian--began to sweep away the neoassimilationist stance and strengthen the moves toward self-determination...." (Castille 1979:264).

During this period, "lost" Indian communities began to emerge (see Caduto 1989), including the Missisquoi Abenaki of northwestern Vermont, now estimated to number more than 1,500 (Moody 1985:i).

In addition to its economic function, the Abenaki Indian Shop and Camp has contributed to Abenaki ethnic identity and cultural revitalization. Now in operation for over 100 years, the Abenaki complex has come to be valued as a traditional cultural resource, as a mecca for Indians of the Saint Francis Reserve, as a memorial to Chief Laurent, and as a source of Abenaki pride. According to Joseph Bruchac, a scholar and professional story teller of Abenaki ancestry, "[t]here are even some in the Abenaki communities who are ready to engage in civil disobedience to protect the continuance of this sacred site" (Bruchac 1988). Although there is no direct relationship between the camp and any prior Indian use of the Intervale location, it is viewed as a symbol of the Abenaki's return to their native lands. Stephen Laurent writes:

> "Indians from the Saint Francis reserve still make summer visits....Even this summer Indians from the Reserve followed the old trail back and set up their tent under the pines, where it seemed movingly at home and at peace. An aged Abenaki looking out over the valley from Cathedral Ledge uttered with deep emotion, 'It must have been hard for our people to leave this land.'" (S. Laurent 1988).

The Indians's symbolic view of Chief Joseph Laurent and the Intervale settlement was shared by, even validated by, non-Indians of the Conway area throughout this century. This is a dominant theme in mid-century published histories of Conway (Horne 1963:1-3; Anonymous 1965:2-3). Beginning in 1902, Chief Laurent was recognized as a legitimate successor of the 17th century Abenaki leaders in New Hampshire when he "was invited to be guest of honor at the unveiling of a memorial plaque commemorating Wonalancet, a former leader and almost legendary hero of the Abenakis in New Hampshire" (S. Laurent 1988). The symbolic value endured and was validated again for the Abenakis six decades later at two formal events. When the memorial to Chief Laurent was dedicated at the Intervale settlement in 1959, Frederic Burtt, as President of the New Hampshire Archeological Society, symbolically placed dirt from the memorial to Wonalancet in Tyngsboro, Massachusetts in front of the memorial to Chief Joseph. A year later, this symbolic theme was evident in the message from Wesley Powell, Governor of New Hampshire, to the people of Odanak on the occasion of the tricentennial celebration of the immigrant village (Powell 1960).

It is difficult to tell just when the Intervale complex accrued its value as a traditional cultural resource, but the essential elements for this view appear to have been present at the time the memorial to Chief Joseph Laurent was unveiled. An account of the event says:

> "More than 500 attended the dedication of the memorial...on August 30, 1959. There were still old-timers who had known the Chief personally, and many of the later generation to whom he was a romantic legend. A man of his character and personality could hardly have lived in a community for over thirty years and not have left his mark upon it. Those who came the greatest distance were a delegation of Indians from Odanak, among them Theo Panadis, whose father had been the lifelong friend of Chief Joseph in Odanak. It was Theo who later fashioned the canoe and, singlehanded, carved the totem pole into which were worked tribal totems and other figures of legend and history." (Cederborg 1973:35).

The occasion prompted Abenaki tribal awareness, leading to the erection of memorial tablets on the reservation in Quebec (S. Laurent, personal communication). The Intervale event became an annual summer "Indian Day," listed in Life magazine, each day featuring an aspect of traditional life: e.g., dance, music, medicine, etc., and enacted by a delegation from the parent tribe in Canada (S. Laurent, personal communication; Anonymous 1962).

As an attraction to Indianologists, the Intervale complex has been a vital part of Abenaki revitalization. Gordon M. Day, Curator Emeritus of the Canadian Museum of Civilization, writes of the recent period as follows:

> "As the site of the last Abenaki Indian settlement in New Hampshire it is an historic site of no small significance. During my residence in New Hampshire from 1952 until 1965, I found a very lively interest in things Abenaki, not only among professional historians, archeologists, and ethnologists but among people in all walks for whom the lore of (New Hampshire's) first inhabitants had an endless fascination" (Day 1988).

However, that fascination was present even as early as the 19th century because Chief Joseph Laurent was a recognized scholar and leader of his people. Among the first scholars to repeatedly return to the Laurent enclave was John Prince who, in the late 19th century, collected Abenaki stories while visiting the settlement at Intervale. These stories became a part of the collection he and Charles Leland published in 1902 under the title *Kuloskap the Master* (Kuloskap, meaning "the story teller, but also First Man, Teacher, great warrior, and savior of the lore of the Abenaki") (Anonymous 1989).

Perhaps the importance of stories to Abenaki revitalization is best expressed by Joseph Bruchac (1985:v) in the foreword to his first book, *The Wind Eagle and other Abenaki Stories*:

> "[T]he People of the Dawn are engaged in a new struggles, one in which they wish to obtain recognition as a people after many years of existence as an 'underground community' of Native Americans....[NB: here he is referring to the Vermont community] As a part of that struggle, they are turning to some of the old ways which, though neglected at times, have never been lost. These old ways include these stories, which say a great deal about what it means to be an Abenaki."

This fits with Day's (1978:159) observation of the Saint Francis community:

> "...[P]ractically nothing can be observed of the traditional or contact-traditional culture...excepting the occasional performance of social and ceremonial dances for audiences. In spite of this, there existed in the 1960s in the minds of the older people a nearly full recollection of the elements of the traditional way of life, either from youthful participation or from tradition. Many Abenaki attitudes persist in the areas of child rearing, social relationships, and world view."

Another significant and extensive contribution of the Intervale settlement was the role it played in the intensive study of Western Abenaki culture by the imminent anthropologists Frank G. Speck, Irving Hallowell, and Gordon M. Day. For the anthropologists, the Intervale enclave became as much a part of the seasonal round as it was for Abenakis and tourists.

Frank Speck, professor of anthropology at the University of Pennsylvania, spent many successive summers resident with Chief Joseph Laurent's group in their woodland camp (S. Laurent, personal communication). Some of the material published in the American Anthropologist between 1915 and 1935 on the Wabanaki confederacy, Algonquian family hunting bands, and social organization was gathered at the camp, and perhaps some of the material for his book-length work on the Penobscot, a related group in Maine.

Speck's student and successor at the University of Pennsylvania, Irving Hallowell, also spent summers in Intervale, as well as in Odanak. Between 1926 and 1951, Hallowell published several works on Abenaki culture, including bear ceremonialism, kinship, and hunting patterns. Gordon Day, while on the faculty of Dartmouth College, made frequent trips to Intervale, and was a participant in the dedication ceremony for the totem pole in 1960. "The only extensive ethnographic data [for the Western Abenaki culture] are contained in the field notes of Hallowell (1918-1932) and Day (1956-1973), and in Hallowell's...(1928) study of kinship" (Day 1978:159), and a significant part of these data were obtained while Indian informants and anthropologists seasonally resided together at the Intervale settlement.

And this takes us back to a statement made earlier, that the main elements of late-19th century ethnography have been reconstructed from the language, oral traditions, and "memory ethnography." Chief Joseph Laurent has played two key roles in the preservation and revitalization of Abenaki culture. The first was as a linguist, one of three internationally-recognized native scholars responsible for documenting the Western Abenaki language. The second was as the founder and operator of the Indian Shop and Camp in Intervale, and early center of Abenaki identity and culture for Indians and non-Indians alike. From its beginnings to the present day, it has functioned as an Abenaki center as part of the adaptive mechanisms for acculturation, preservation of Abenaki culture and ethnic identity, and as a symbol of the visible return of Abenaki people to their ancestral homeland.

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1988a (October 23)
1988b (November 23)
1989 (January 13)

Deeds

Carroll County Courthouse
Book 21, Page 23.
Book 100, Page 472.
Book 208, Pages 22, 57-58.
Book 1060, Pages 86 and 90.

Verbal Boundary Description

The property on which the Abenaki Indian Shop and Camp are located contains 3.8 acres and is that property known as Lot 6 of Tax Map 84 in the tax records of the Town of Conway, New Hampshire. The lot in question is five-sided, roughly rectangular and oriented east-west on the easterly edge of the land of the Maine Central Railroad. Beginning at the southwest corner of the parcel, the boundary proceeds southeast 672.29' to an iron pipe. Here the boundary turns northeast and proceeds in a straight line 276.93' to its northeasterly corner and turns northwest, proceeding 374.71' adjusting its course westerly at a granite marker (on the mutual boundary of the town forest) 301.33' to its northwest corner, turning southwest in a straight line 211.81' to the intersection with the railroad right of way and turns southeast 98.14' to its point of origin. Boundaries of the nominated property are indicated on the attached sketch map.

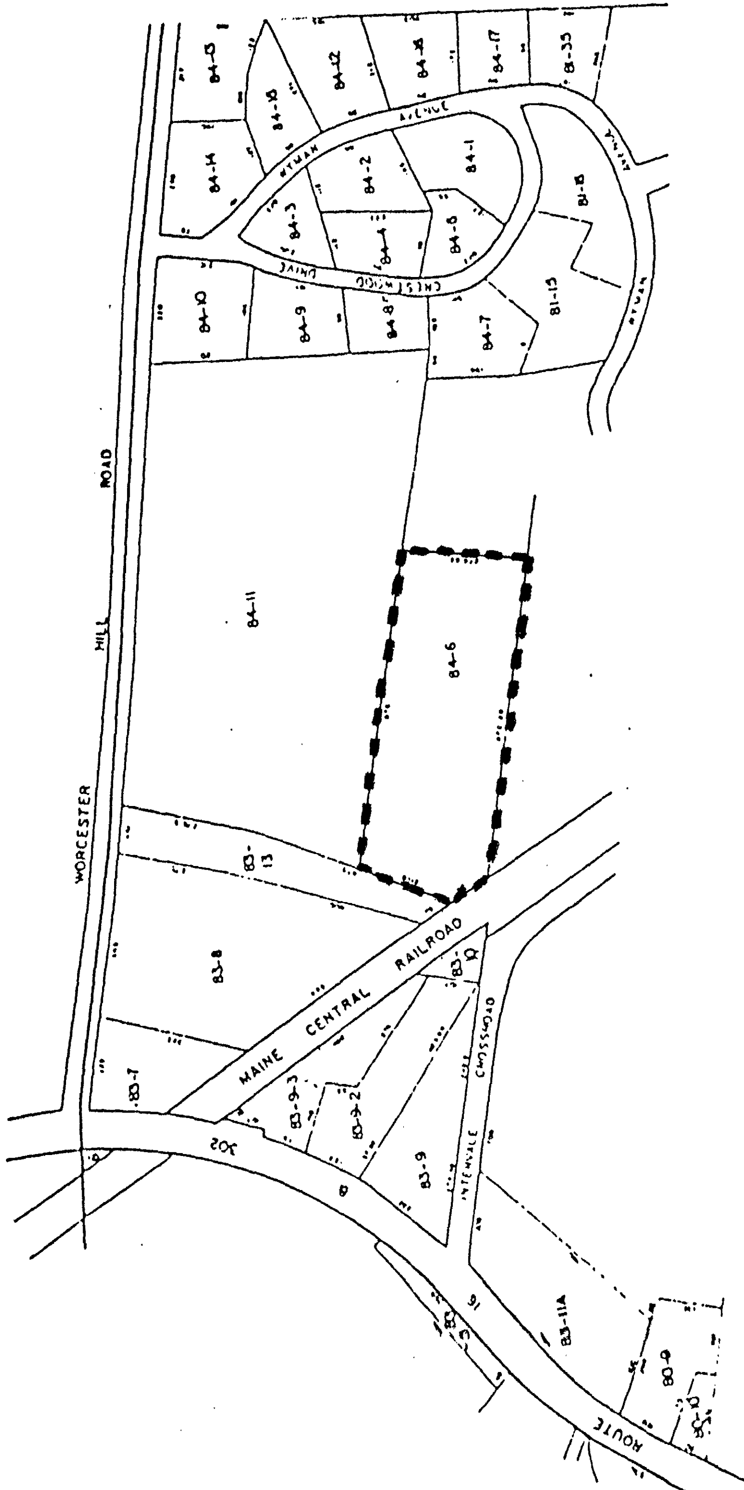
Boundary Justification

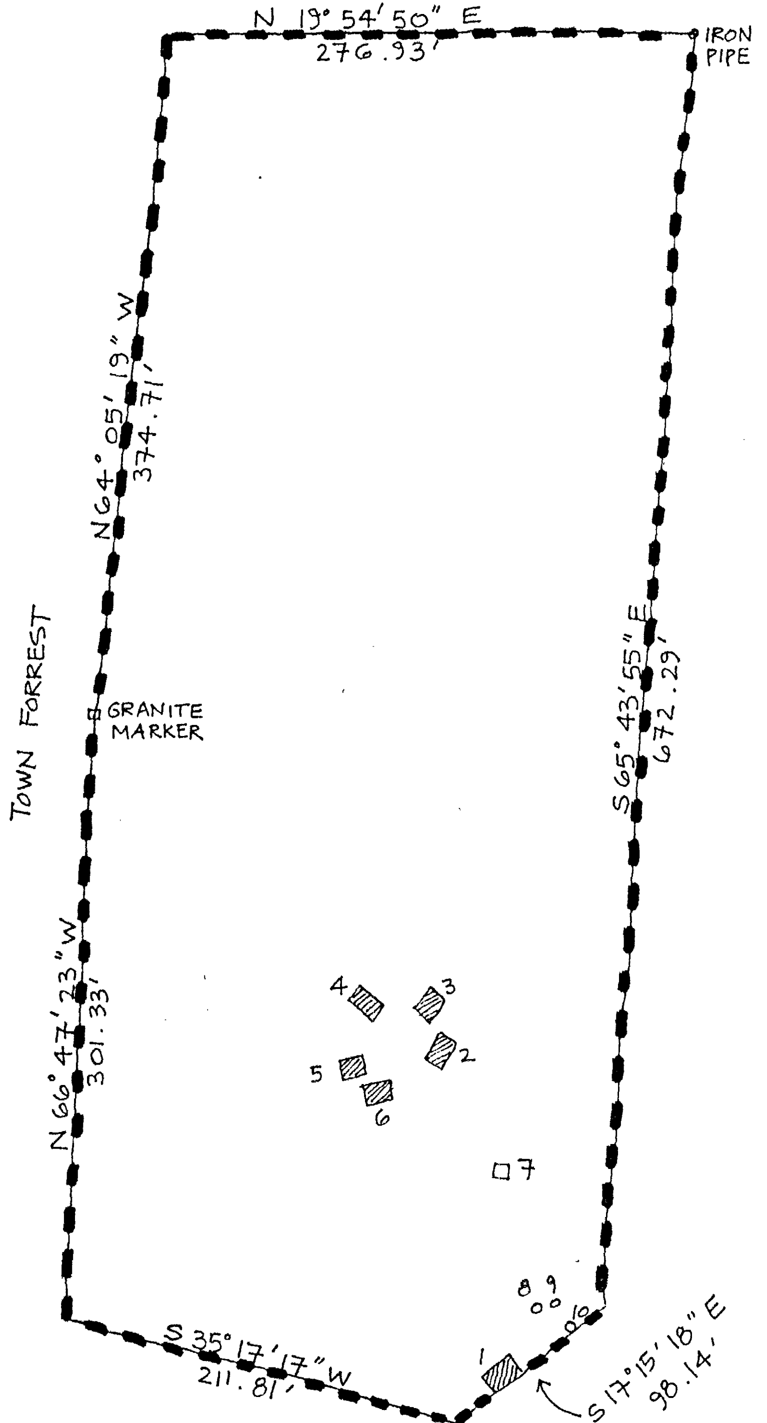
The boundaries of the property being nominated are concurrent with the boundaries of the total property associated with the conveyance of ownership of the structure. The boundary includes the Gift Shop, Camp, wigwam, monument and woodland that have historically been associated with the Abenaki Indian Shop and Camp and that maintain its historic integrity.

Sketch Map (with site numbers)

ABENAKI INDIAN SHOP AND CAMP
CONWAY, N.H.

▨ CONTRIBUTING BUILDING
☐ NONCONTRIBUTING BUILDING
o NONCONTRIBUTING OBJECT
▬ ▬ ▬ PROPERTY BOUNDARIES





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LYNNE EMERSON MONROE
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Information common to photographs 1-21:

1) Abenaki Indian Shop and Camp
2) Conway, New Hampshire
3) Lynne Emerson Monroe
4) November 18, 1989
5) Town of Conway, New Hampshire
6) Description of photographs:

1. Entire site, showing proximity to railroad. Photographer facing north.
2. Abenaki Indian Shop, 3/4 view. Southeast and southwest elevations. Photographer facing northeast.
3. Abenaki Indian Shop, 3/4 view. Southeast and northeast elevations. Photographer facing northwest.
4. Abenaki Indian Shop, 3/4 view. Northeast and northwest elevations. Photographer facing northwest.
5. Context shot: Abenaki Camp in Cathedral Woods. Photographer facing southeast.
6. Context shot, cabins B, C and D. Photographer facing northwest.
7. Context shot, cabins B, C and D. Photographer facing northwest.
8. Context shot, cabins C, A and D. Photographer facing southwest.
9. Cabin A, storage shed, 3/4 view. Northwest and southwest elevations. Photographer facing southeast.
10. Cabin B, 3/4 view. Northeast and southeast elevations. Photographer facing southeast.
11. Cabin B, 3/4 view. Northeast and southeast elevations. Photographer facing southwest.
12. Cabin C, kitchen cabin, 3/4 view. Southwest and northwest elevations. Photographer facing southeast.
13. Cabin C, kitchen cabin, 3/4 view. Northeast and southeast elevations. Photographer facing northwest.
14. Cabin D, 3/4 view. South and east elevations. Photographer facing northwest.
15. Cabin D, 3/4 view. East and north elevations. Photographer facing southwest.
16. Cabin E, 3/4/ view. South and west elevations. Photographer facing northeast.
17. Wigwam. Front elevation. Photographer facing northeast.
18. Wigwam, showing context and interior framing. Photographer facing northeast.
19. Wigwam, detail of interior framing. Photographer facing northeast.
20. Monument to Chief Joseph Laurent. Photographer facing east.
21. Site context. Flag pole standard in foreground. Wigwam, cabins and Cathedral Woods in background. Photographer facing east.

22\. 1) Abenaki Indian Shop and Camp
2) Conway, New Hampshire
3) Photographer Unknown
4) After 1960
5) Lee Schuh, Kearsarge, NH
6) Flag pole and totem pole. Totem pole carved by Theophile Panadis in 1960 for the first Indian Days Celebration.

23. 1) Abenaki Indian Shop and Camp
    2) Conway, New Hampshire
    3) Photographer Unknown
    4) c.1904
    5) Lee Schuh, Kearsarge, NH
    6) Chief Joseph at encampment in Intervale, c.1904 (Horne). Kitchen camp is in back. Tent on right side in back of baskets is where the first camp on right is now (most dilapidated one). Tent on left is between kitchen camp and present camp on left.

24. 1) Abenaki Indian Shop and Camp
    2) Conway, New Hampshire
    3) Photographer Unknown
    4) About 1916
    5) Lee Schuh, Kearsarge, NH
    6) Description: Chief Joseph Laurent with baskets.

25. 1) Abenaki Indian Shop and Camp
    2) Conway, New Hampshire
    3) Photographer Unknown
    4) Date Unknown
    5) Lee Schuh, Kearsarge, NH
    6) Chief Joseph Laurent peddling baskets at a summer camp. Location unknown.

26. 1) Abenaki Indian Shop and Camp
    2) Conway, New Hampshire
    3) Photographer Unknown
    4) Date Unknown
    5) Lee Schuh, Kearsarge, NH
    6) Portrait of Chief Joseph Laurent. Location unknown.

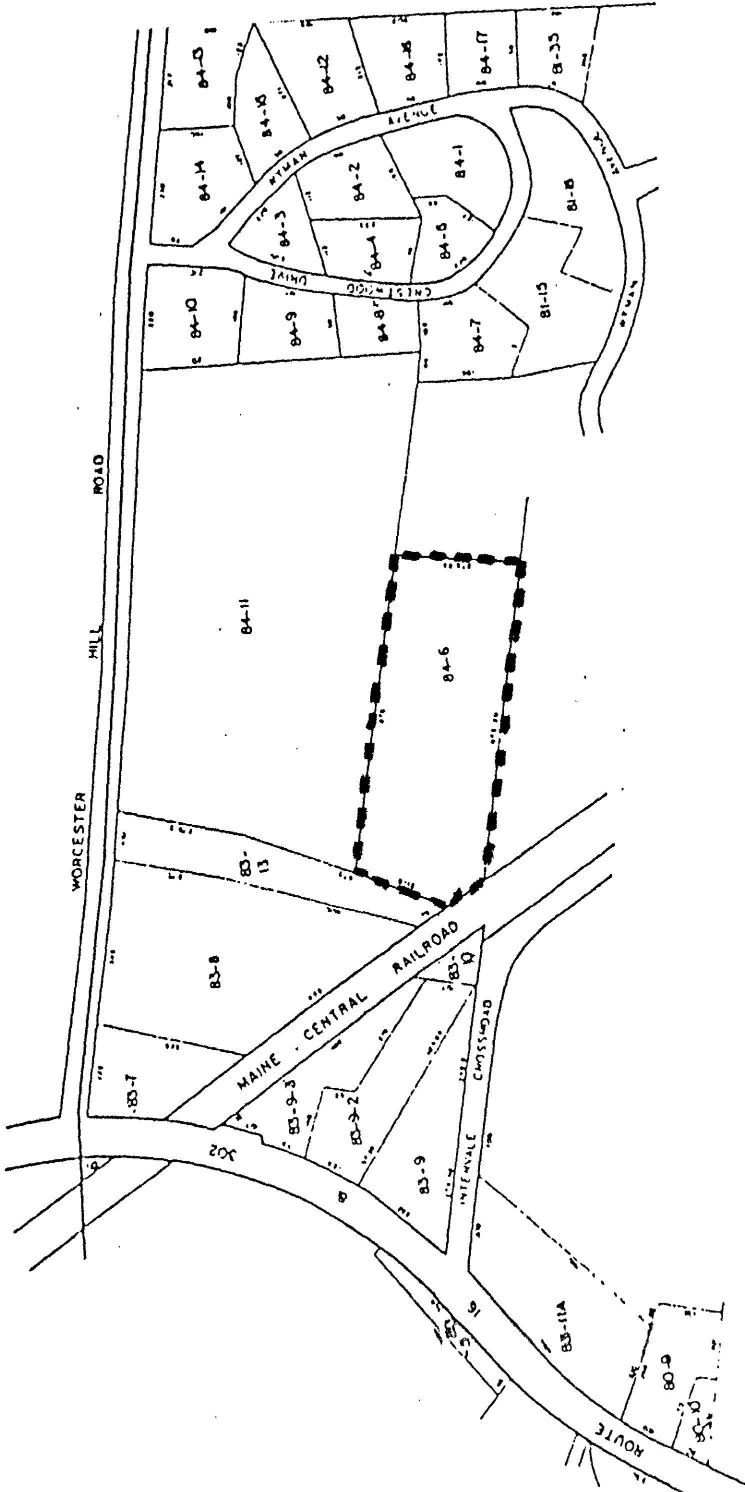
27. 1) Abenaki Indian Shop and Camp
    2) Conway, New Hampshire
    3) Photographer Unknown
    4) c.1917-1920
    5) Lee Schuh, Kearsarge, NH
    6) Anthropologist Frank G. Speck with Stephen Laurent, youngest son of Chief Joseph Laurent. Taken at the Intervale encampment.

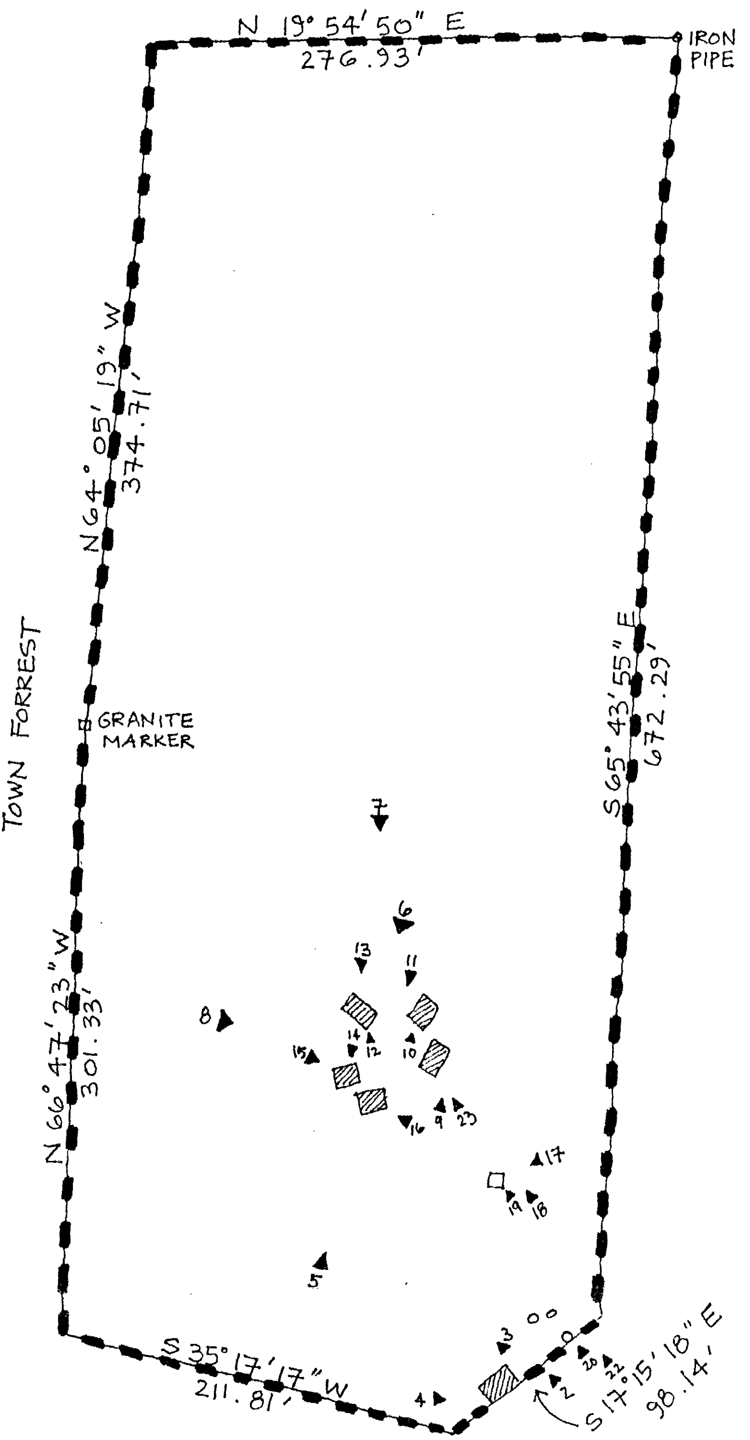
Sketch Map

ABENAKI INDIAN SHOP AND CAMP
CONWAY, N.H.

▶ = photo number and direction of view

▨ CONTRIBUTING BUILDING
□ NONCONTRIBUTING BUILDING
o NONCONTRIBUTING OBJECT
▬ ▬ ▬ PROPERTY BOUNDARIES





Owner name and mailing address:

TOWN OF CONWAY
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This certifies that the appearance has not changed since these photographs were taken.