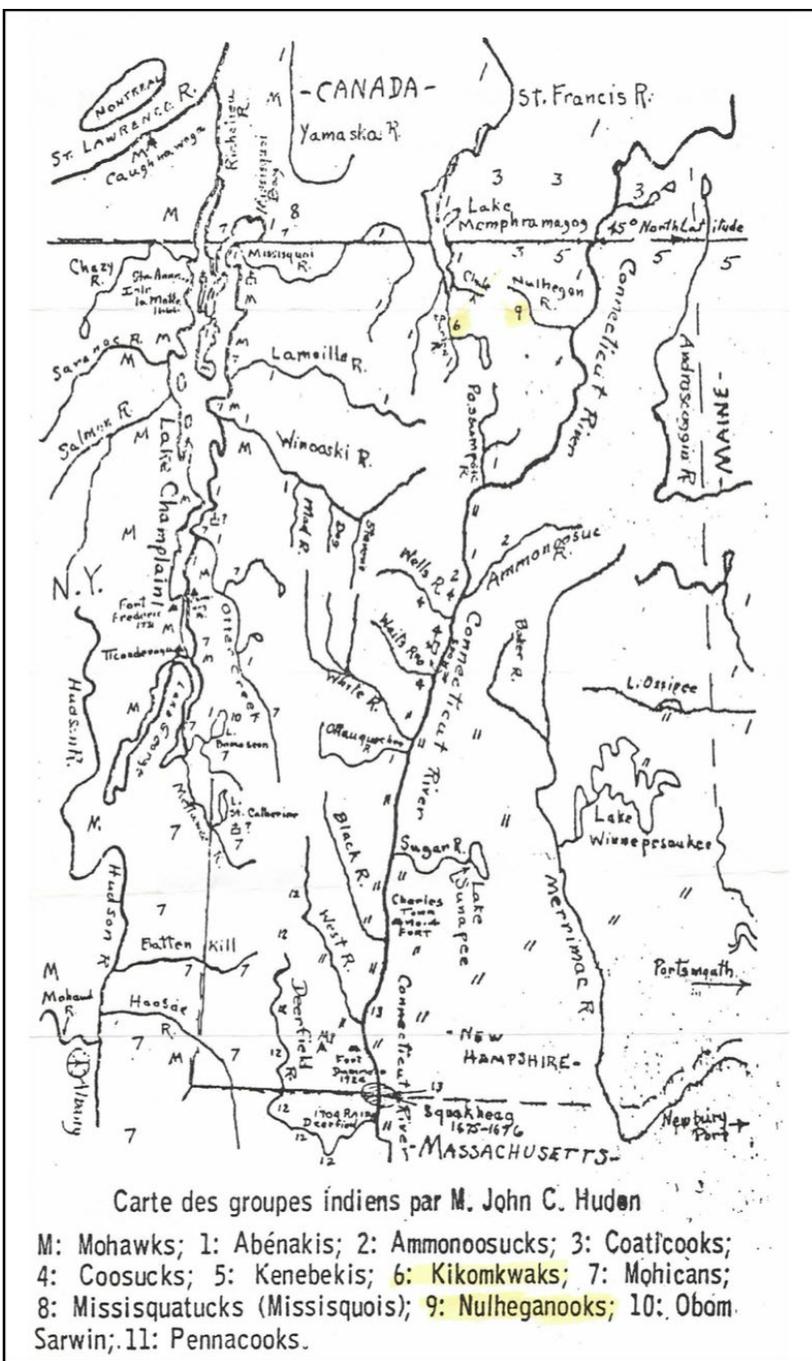


# Select History of the Nulhegan Abenaki Tribe

January 10<sup>th</sup>, 2025 by Chief Don Stevens

This map was created by Dr. John C. Huden, a recognized expert in Algonquin history and dialects who was affiliated with the University of Vermont, Vermont Historical Society, and the NH State Archaeological Society. It depicts inhabitants about 1675. You will notice that the Nulheganooks are clearly noted in Nulhegan's current and traditional homelands located in Vermont. The label (1) for "Abenaki" appears generically throughout the map indicating our traditional homelands including the Nulhegan geographical area.

The Nulhegan Band of the Coosuk –Abenaki Nation consists of many family bands including the Phillips Family. These are bands of Indians who were historically semi-nomadic and known throughout Abenaki territories. Nulhegan Family names and their descendants include Obomsawin, Nolette, Bernier, Cote and many others. These names are well known Abenaki names within Nulhegan and within the Canadian Tribes.



Examples of the Phillips Family and the Nulhegan Tribe being documented as Indian

1. Chief Don Stevens is a direct descendant of Antoine Phillips and Catherine Codere. The “Gypsy” Family Band of Indians listed in the Eugenics Survey. His lineage descends from an Abenaki women named Outchibahanoukoucou (Becancour/Sillery) who married Rock Manitouabeouich from the 1600’s. Chief Stevens has multiple connections to native communities. This kinship is common throughout many New England native families.
2. The Phillips history is recorded, in part, in the Eugenics records and other sources. Oral and family history publications states Chief Antoine Phillips is the son of Coosuk Chief Piel Phillip (Old Philip)/Molly Musell who signed the “King Philips” Deed.
3. The State of Vermont and the Federal Government have codified in law that both Chief Don Stevens and the Nulhegan Tribe are Abenaki Indian.

Eugenics Files (Phillips family pedigree) archived within the State of Vermont

Eugenic Files PRA-00012 (Special pedigrees – complete) Generation 1 & 2 Page 3

*Antoine Phillips 1<sup>st</sup>*

Antoine did have Indian blood and probably was related to some of the inhabitants of an Indian reservation in southeastern Canada.

Eugenic Files PRA-00012 (Special pedigrees – complete) Final Report Summary Face Sheet Page 10

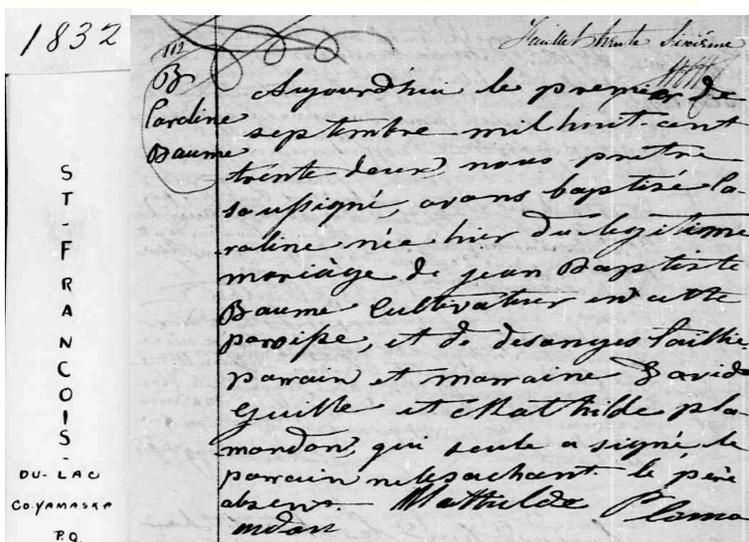
*Peter Phillips 1<sup>st</sup> (Antoine’s Son)*

Peter Phillips the first was part Indian, part French, and part negro. On his death certificate he is recorded as colored. He was very decidedly negroid in appearance. Chief Russell of Burlington remembers Old Pete Phillips who looked like an Indian. He was very fleshy like most of the Phillipses.

*Delia Bone – Peter Phillips first wife*

the progressive corruption of French names. Delia Bone was part Indian and part French. She came from an Indian reservation near Montreal. It is probable that the early married life of

Peter Phillips’ wife Delia was baptized in 1832 as Caroline Baune at St. Francois-du-lac parish near the St. Francis Mission that many Abenaki attended. Note that David Guille (Gill) was her godfather. The Gill family is a well-known Abenaki family from Samuel Gill who was taken captive from Salisbury, MA



Examples of Independent Research supporting indigenous lineage

**Eliza Phillips Blair (Blake) #A24 in Eugenics files** – Daughter of Peter and Delia (Bone/Baune) Phillips, married Mike Blair (Blake) and is listed as Indian and Basket Maker on her 1949 Death Record in Maine. Chief Stevens great grandmother Delia Phillips Bissette and Eliza were sisters. She was born in Bristol, VT in 1861.

PHILLIPS GENERAL HISTORY.

GENERATION II (CONTINUED).

CHILDREN OF CATHERINE CADAIVE AND ANTOINE PHILLIPS (CONTINUED).

Some of the children of Peter Phillips and Delia Bone are:--

- |                            |                               |
|----------------------------|-------------------------------|
| Joseph Phillips.           | Louisa Phillips Baker Martin. |
| Peter Phillips the second. | Malinda Phillips Myers.       |
| Antoine Phillips.          | Delia Phillips Bissette.      |
| Selina Phillips.Lessor.    | Eliza Phillips.               |
| Napoleon (Paul) Phillips.  | Louis Phillips.               |
| Josephine Phillips Blake.  |                               |

Form E-3  
**RECORD OF A DEATH**

Full Name: Eliza Blair  
(Type or print) (First) (Middle) (Last)

Place of death: Chelsea Kennebec Rural  
(Town) (County) Write RURAL, if so

Date of death: Jan. 17, 1949 Length of Stay  
death: \_\_\_\_\_ in this place.

Full name of Hospital: Gardiner, Me. R.D.#1  
or Institution. (If in neither, give house address)

Usual Residence: Rural  
(House Address) (Write RURAL, if so)  
Chelsea, Maine (State)  
(P.O.)

Legal Residence: Chelsea Kennebec Maine  
(Town) (County) (State)

Sex: F Color or race: Indian

Married, Never Married, Widowed, Divorced, Widowed

Date of Birth: April 6, 1861 Age in years (last birthday): 87  
Months | Days | Hours | Minutes

If under 1 year, \_\_\_\_\_

Occupation: Weaving making baskets  
(Kind of business or industry)

Birthplace: Bristol, Vermont  
(Town & State or foreign country)

Citizen of what country? U.S.

Father's Name: Peter Philins

Mother's Name: Not known

Was Deceased ever in U. S. Armed Forces?  
no (If yes, give war or dates of service)

Social Security No. \_\_\_\_\_

Informant: Mike Blair

Medical Certification (Accurate Copy, Item 18 from Certificate Form C)

Direct cause of death (18, I, a): Coronary Thrombosis

Interval to Death: 10 years?

Due to (b): Arteriosclerosis

Due to (c): \_\_\_\_\_

Other Conditions (II) \_\_\_\_\_

Date of Operation \_\_\_\_\_

Operation Findings \_\_\_\_\_

Autopsy? Yes ( ) No ( )

Accident, Suicide or Homicide \_\_\_\_\_ Place of Injury \_\_\_\_\_

In Town and County \_\_\_\_\_

420.1

Time of Injury \_\_\_\_\_ a.m. Injury while at work? Yes ( ) No ( )  
(Date) (Hour)

How did injury occur? \_\_\_\_\_

Attendant at Death: Frank B. Bull M.D.  
(Name) (Title)  
Gardiner, Me. Jan. 17, 1949  
(Address) (Date signed)

Burial, Cremation or Removal? Burial

Date: Jan. 19, 1949

Cemetery, Lot: Riverside

Town: Farmington State: Maine

Registrar: Thomas Adams  
(Address) (Date of Filing)  
Gardiner, Maine Jan. 17, 1949

I hereby certify that the above record of death is correct to the best of my knowledge and belief.

Signature: Walter C. Libby

Clerk of: Chelsea, Maine

**Aboriginal Peoples Television Network (APTN) independent research verified that Chief Don Stevens is Indigenous. They added a correction to their article - [APTN 2023 article](#) Editor's note quoted here for convenience:**

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*Editor's Note about Don Stevens's ancestry.*

*With regard to his Abenaki ancestry, there are some details that require further explanation. According to Quebec [archives](#), there is a deed of sale from 1664 that describes his ancestor, Marie-Olivier Sylvestre, as Algonquin. Sylvestre was born around 1624 to a mother, Outchibahabanoukoueou, and a father, Roch Manitouabeouich, both of whose origins have been called into question. Manitouabeouich is often considered Algonquin or sometimes Huron-Wendat, however, The Algonquin Nation Secretariat (who represent three Algonquin First Nations in Quebec) says that Roch Manitouabeouich was "likely Abenaki." Some places list Sylvestre's mother as unknown, others say Outchibahabanoukoueou was an Algonquin name, while some sources say she was born in an Abenaki village. It is also worth mentioning that Abenaki is part of the Algonquin linguistic tree, and it is unknown how well Europeans in the 1600's were able to differentiate between the eight First Nations in Quebec that speak an Algonquin-rooted language. Whether she was of Abenaki, Huron-Wendat, or Algonquin origin, Marie-Olivier Sylvestre is thought to be the first Indigenous person in Canada to marry a European and it is estimated that she has 800,000 descendants spread out over 13 generations. With regards to Don Stevens's ancestry, in addition to Marie Sylvestre and his great-great-grandfather Antoine Phillips listed in the Eugenics records (previously discussed in this story), there is also mention of a Delia Bone, said to be "part Indian and part French...from an Indian reservation near Montreal" that married his great grandfather Peter (son of Antoine).*

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**Recent Article Published October 30<sup>th</sup>, 2024 by VPR Reporter Lexi Krupp titled: "The sprawling task ahead for Vermont's historic truth commission"**

Having the option for confidentiality is important to people like Don Stevens. His grandmother grew up in Burlington and was part of genealogical records compiled by the Eugenics Survey of Vermont, along with other relatives. His family is listed as "Indian" and "French" in survey records.

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Those documents are coming from people who didn't see you in a good light.

Don Stevens, Nulhegan Band of the Coosuk Abenaki

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[The State of Vermont has codified in law](#) that Chief Don Stevens and the Nulhegan Tribe are Abenaki Indian per the rigorous [criteria set for State recognition](#). This included a 3-scholar independent review panel that reported findings to the Legislature in 2011.

As indicated in 8 (c) and (d) below: The Department of Interior (who oversees the Bureau of Indian Affairs) has entered into legal agreements with the Nulhegan Abenaki Tribe, acknowledging the Indian status of the Chief and our tribe on the Federal level. The State of Vermont has recognized this federal legal agreement which is indicated on the below cultural permit.



## Agency of Natural Resources

1 National Life Dr., Davis 2, Montpelier, VT 05620-3901 • 802-828-1294

### Collection & Possession of Birds for Noncommercial Cultural & Ceremonial Purposes

Statutory Authority: 10 VSA § 5408 and 10 V.S.A. § 4152

- |  |  |
|--|--|
| <b>1. Permittee</b><br>Chief Don Stevens<br>Nulhegan Band of the Coosuk-Abenaki Nation | <b>2. Permit Period</b><br>Effective Date: 1/1/2022<br>Expiration Date: 12/31/2026 |
|--|--|

**6. Authorized Activity:** collection, possession and trade among Abenaki tribal members of salvaged individuals of the species listed in section 5 noncommercial cultural and ceremonial purposes.

**7. Location of Authorized Activity:** Statewide

**8. Findings**

- C. In December 2016 the Nulhegan Band of the Coosuk-Abenaki Nation, the Elnu Abenaki Band, and the Koasek Abenaki Band, entered a settlement agreement with the U.S. Department of Interior (Abenaki-DOI Settlement) allowing members of these bands with valid tribal identification to "possess, carry, use, wear, give, loan or exchange among other Indians, without compensation, [dead individuals of] all federally protected birds, as well as their parts or feathers."
- D. On November 8<sup>th</sup>, 2018 the Abenaki Nation of Missisquoi, St. Francis-Sokoki Band entered into this same Abenaki-DOI Settlement agreement with the U.S. Department of Interior.

## The Vermont Indian Gypsy Story

It is important to understand that tribal identity goes beyond knowing our ancestors through documented genealogy. Nulhegan Abenaki people recognized each other through oral histories, locations where we lived, paths we traveled, and ways we made a living. Through cultural practices and kinship, we stayed connected as a tribe from generation to generation. Through the centuries people came and went as with any society. We knew each other and maintained band status through these lifestyles under the strong leadership of a Chief or chosen head of a family.

**Eugenics First Annual Report** PRA-005\_PRA-00022\_Annual Report1\_1927.pdf - Page 8 of the report

### The "Gypsy" Family

*"These people usually spend the winters in some rural settlement not far from the city. They rarely go back to the same house that they occupied the former year and they busy themselves making baskets and fattening the horses that they have become possessed of, by fair means or foul, during the wanderings of the previous summer and fall. Their only claim to the term*

*"gypsy" is their dark skin due to an admixture of negro and Indian blood. They make the most of this feature, however, and pass themselves off for genuine gypsies. As soon as the cold weather is over they pack their belongings*

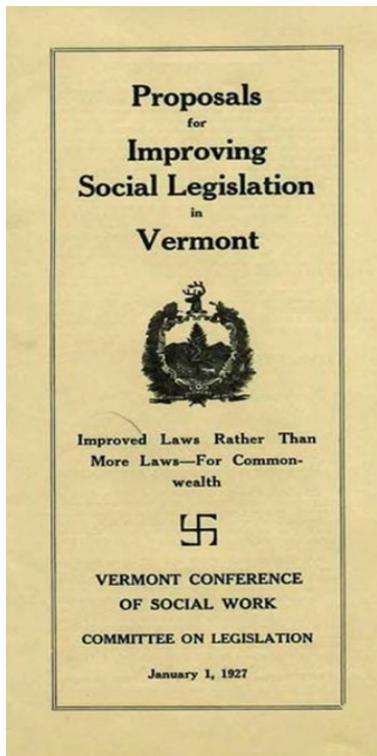
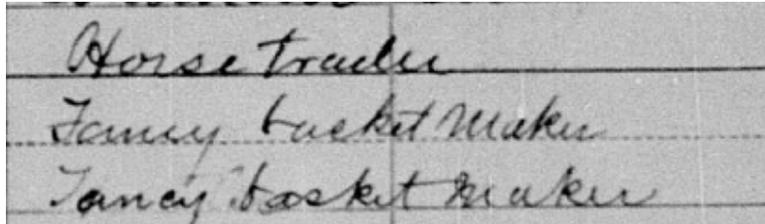


*into typical gypsy wagons and start off, a roving band, picking up what they can by swapping horses, selling baskets, telling fortunes, and helping themselves rather generously to whatever produce or useful articles the inhabitants are careless enough to leave lying around within easy reach.*

Four hundred and thirty-six of this family have found their way into the records of our Survey. There have been seventy-eight paupers in this big family. They have contributed liberally to the population of prisons and other institutions of Vermont, New York, and Massachusetts. Their criminal tendencies are more pronounced than in many of the other families in our list, and they are looked upon with wholesome fear by the people who know them, when their gypsy camp is set up in the outskirts of a settlement.”

**1910 Census Records (Maine) showing our families as basket makers and horse traders**

Blair Michael	Hedde	724 W 142 211 189		Vermont	Vermont	Vermont		English	Horse trader	0
Eliza	Wife	7 W 38 711 18		Vermont	Vermont	Canada (Eng)		English	Jancy basket maker	8
Adelma	Daughter	7 W 114 5		Vermont	Vermont	Vermont		English	Jancy basket maker	1
Redwood	Son	711 W 12 5		New York	Vermont	Vermont		English	None	
Jere	Son	711 W 9 5		Maine	Vermont	Vermont			None	
Carrie	Daughter	7 W 7 5		New York	Vermont	Vermont			None	
Marie	Daughter	7 W 5 5		New Hampshire	Vermont	Vermont			None	
								English	Jancy	Sumner



**The Eugenics Survey of Vermont Described Abenaki Gypsy Families Lives**

The Gypsy family kinship group that includes Phillips and Blake’s of Vermont was one of the first and most extensively studied groups within the Eugenics Survey. Harriett Abbotts genealogical work traced the family networks back five generations to Antoine Phillips who was married to Catherine Codere from St. Hyacinth, Quebec, Canada. They were mixed people with very strong proven Indian and French ancestry recorded.

Some census or vital records calling them “colored” or “mulatto” were revealed with no apparent understanding of what those recordings meant at the time they were recorded. Other records marked them white. It is well established that race determinations on such records are based on the workers opinion. Harriett tried earnestly to identify “negroid” ancestry and was not able to do so on the Phillips side, so she hypothesized it must be on Antoine’s

wife’s side of the family. Catherine Codere’s ancestry is all well documented and it is Indian and French with no Black Ancestry. The family is not rejecting any of their ancestry. The exact

ancestors of Antoine's father Philip, Chief of the family band in Coos County is not known, so it is possible that there could have been black ancestry through Antoine's parents.

Perkins stated that these mixed Indian Families retained their ancestors' roving or "Gypsy" like tendencies, traveling between their summer and wintering grounds selling baskets and trading horses. What was startling about the Phillips and Blake family band is that over a period of four months Abbott had been able to triple the number of descendants and relatives of these kinship families to over 436 individuals living this lifestyle. Antoine Phillips and then his son Peter Phillips are recorded as being the successive Chiefs of this Native American roaming family tribe.

**Eugenic Files PRA-00012 (Special pedigrees – complete) Final Report Summary Face Sheet Page 4 – 10**

The Phillipses were locally known as "gypsies," because large numbers of them used to travel from place to place in wagons, camping down wherever they happened to be at nightfall.

Peter Phillips and all his tribe were constantly traveling.

**Phillips Family Oral History**

Tribal researchers worked on extracting the family oral history from the Eugenic records, sorting facts from the bias of Eugenics, namely racial purity. Publications by the family of oral history were consulted. Colonial and official records were exhaustively searched for any data on the family. Discrepancies were explored and understood in terms of "who was most likely to know" the accurate family history. The vast majority of facts from oral history have been proven accurate from original records. There comes a point where the paper trail runs dry. For Native American or Canadian First Nations people this is certainly the case. An outside professional genealogist was consulted to review the methodology and conclusions and to advise on the presentation of materials.

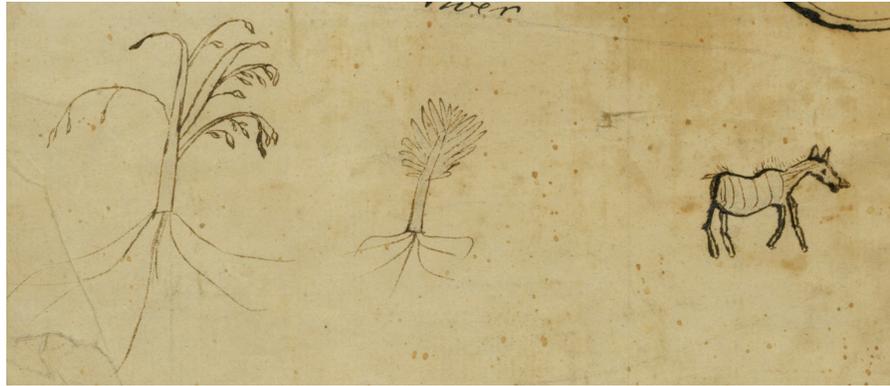
Antoine Philippe (aka Antoine Phillips) first appears in St. Hyacinth, Quebec, Canada with the baptisms of his children with Catherine Codere. [The first record in 1834](#) identifies him with one name, as "Philippe" which is typical for Indians in the early Parish Records for First Nations.

***Additional deep research uncovered:***

- Antoine had a farm in Marieville, Quebec, Canada, circa 1836 from the daughter of d'Estimauville, Indian Agent at Odanak ([notice published 1864](#)) p 939

- Antoine was known to be living in Vermont through this time period with Catherine and their children based on [census](#) and the residence given on [baptismal records](#)
- Antoine hired a manager for the horse breeding farm throughout this early colonial period (from notarial records in Quebec that state he resided in Vermont).

Oral history states that Chief Antoine was the son of Chief Philip who [signed the grant for Coos County New Hampshire and adjacent land in Vermont](#) that includes the Nulhegan River Basin Area. This image is Philip's signature on the map that accompanied the deed, his wife Molly, and finally another band member Mooseluk. Sussop.



An exhaustive search has produced no conflicting identity of Antoine's parents, there is no marriage record that could be located and his death certificate in Burlington, VT does not name his parents'. All children found who were baptized in Quebec and could remotely have been Antoine were researched and proven to be other individuals. Given that the vast majority of the oral history of the family has been proven accurate, there is every reason to believe the parents' names of Antoine are also accurate.

The Eugenics records make a few notations about Black ancestry using the census or vital records race notations, listing them as colored or mulatto. It is well known that during this period the US official records giving a race are notoriously misleading, not exact ethnic identity. All actual evidence indicates that the family was Indian and French. Though Harriett Abbott tried in vain, she could never get any official to agree the Phillips were of "Negroid" descent.

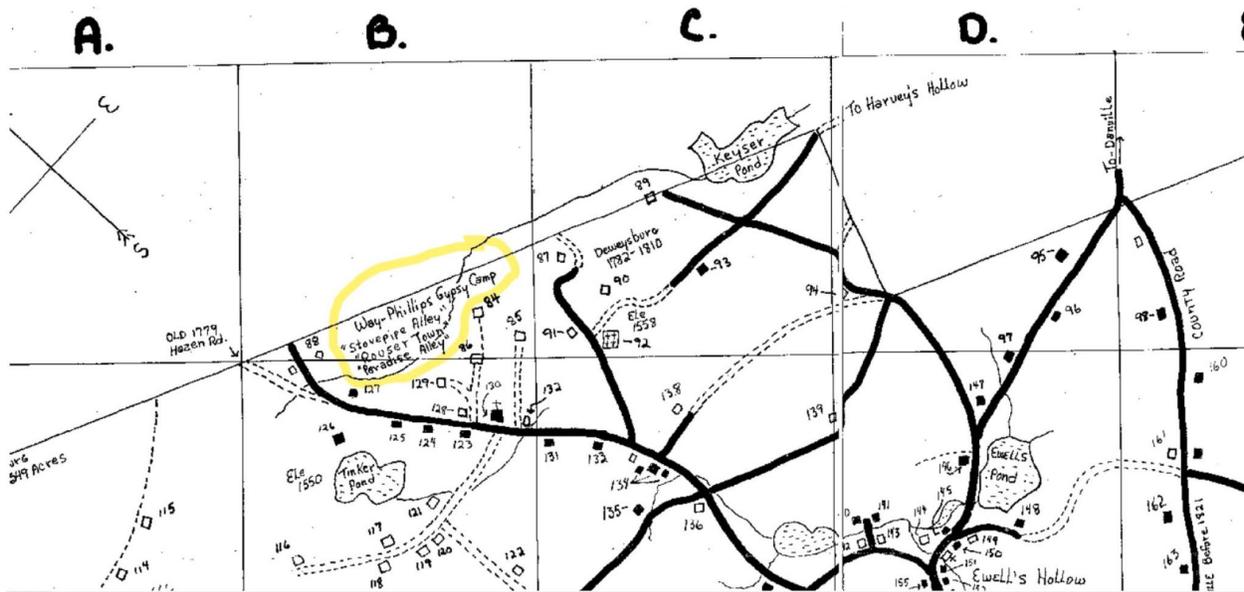
### **Phillips Family Band of Indian's - camps and travels from the 1800's through the 1900's**

The [Peacham Historical Society published a multi part article](#) on the Deweysburg area of Peacham in 2017. The Gypsy Camp was covered in [part 3 of the article](#) in the spring of 2018. Indians were not included in the Deweysburg/Peacham town census rolls because they were not taxed but they were indicated on town maps. The Historical Society collected oral histories from descendants and worked to locate what records they could find to collaborate the oral histories. The story they produced covers a time period connecting the tribe's documentation from the early 1800 period through other records of the Gypsy families.

While Antoine Phillips was headquartered in the Highgate area in the mid 1800's and later in South Burlington, VT, his son Peter Phillips located the band in Peacham, VT in a gore of land that was open for the band to occupy. He is listed on the pauper's grave stone in Peacham 1906.

### Phillips Gypsy Camp located in Deweyburg/Peacham VT Map 1782-1810 – reproduced in 1944 by Peacham Historical Society

The below Map indicates the Way/Phillips Gypsy Camp. As stated previously, its inhabitants are left off the census records during this timeframe due to Indians not being taxed.



#### Deweyburg Gore

Deweyburg Gore, also called Dewey's Gore", was chartered by the Vermont Legislature on February 28, 1782. In 1810 the land in Deweyburg Gore, also known as "The Boot", was divided between the towns of Danville and Peacham.

There was an area near Keiser Pond that was called either "Stovepipe Alley", "Rouser Town", "Paradise Alley", or "The Way - Phillips Gypsy Camp" by the local people. The name was thought to have originated because the people in that area were nomadic and the dwellings were shacks.

Please refer to the Peacham pages for the Deweyburg-Woodard Cemetery.

#### Deweyburg History

- [1790 Census](#)
- [1800 Census](#)
- [1810 Census](#)

#### 1800 Census

The second census of the United States was taken in 1800. Eleven information fields were recorded: 1) Name of heads of families; 2) Free white males under 10 years of age; 3) Free white males of 10 and under 16; 4) Free white males of 16 and under 26 years including heads of families; 5) Free white males of 26 and under 45 years including heads of families; 6) Free white males of 45 and upwards including heads of families; 7) Free white females of 10 and under 16; 8) Free white females of 16 and under 26 years including heads of families; 9) Free white females of 26 and under 45 years including heads of families; 10) Free white females of 45 and upwards including heads of families; 11) All other free persons **except Indians not taxed.**

[https://sites.rootsweb.com/~vtcbarne/deweyburgh\\_1800.htm](https://sites.rootsweb.com/~vtcbarne/deweyburgh_1800.htm)

**Semi-nomadic Abenaki traditional lifestyles – traveling between summer & winter camps.**

The Phillips, Blake, and other family bands' traveling throughout our homeland have been documented abundantly in newspapers across the region from the 1870's -1900's. Photographs and other evidence enhance the documentation of the movements and activities of the Tribe.

*Here are just a few examples:*

**A band of gypsies passed through the town on Tuesday. It consisted of three families, a team to each family, and encamped on the road to the Lower Village, just below John Tewksbury's, for the night. They started from New York, and had travelled through Vermont, and were on their way to the cities below. They sell baskets of their own manufacture.**

Kearsarge Independent May 23, 1884 pg. 8

*Courtesy of the Warner, NH Historical Society*

The band of gypsy marauders who caused so much trouble in Castleton and Shrewsbury reached Ludlow July 30. They were met at Bailey bridge by S. A. Colton, first selectman, and eight special constables who were appointed for 48 hours and escorted them to the Cavendish line where a body of citizens of that town hustled them along. There were about 75 gypsies and 35 horses. When the band reached the John Bixby place on the Mount Holly road, they held up the only man about the place, Harry Murphy, and went through the kitchen and pantry, eating all the provisions in sight. The gypsies were in Ludlow about three hours, watering their horses, all the time rounded up by the special constabulary.

*Chelsea Herald – August 6<sup>th</sup>, 1908*



*Courtesy of Vermont Historical Society*

**The original caption describes “a typical Gypsy camp of the better class” from the early 1900s. Many of the traveling families identified as “gypsies” were in fact Abenaki or French Canadian.**

*The Burlington Free Press – April 25, 1999 page 8A*

### *In Conclusion.....*

The Abenaki family bands of Indians, recognized by the State of Vermont, have continued to live and travel throughout our Western Abenaki homelands in our traditional lifestyles for centuries. We have documented histories of being both indigenous and distinct tribes (separate but equal) than the Canadian Abenaki Tribes who have already stated they vacated the U.S. prior to the 1800's. We also have kinship ties with those same Canadian Tribes and others on both sides of the US/Canadian Border. I would like to thank the U.S. Congress for providing the appropriation through the National Archives for this important research.

### **Important note of fact for U.S. State Governments, Historians, and Educators:**

In 1824, the State of New Hampshire's Legislature reviewed evidence and upheld that Chief Philip (our ancestor) was the legal authority of the Upper Coos Tribe of Indians. Chief Philip had the right to sell/lease the land in the Philips Grant over Odanak's attempt to protest the sale and claim our homelands. This ruling by the NH Legislature clearly affirms the separation of tribal territorial boundaries between our Nulhegan Abenaki Tribe in the United States and those Abenaki Tribes residing in Canada. The Canadian Tribes had no claim to our homelands in the United States then and they still have no claim to them today.

History of Coos County, New Hampshire pages 705-707

<https://archive.org/details/historyofcooscou00merr/page/704/mode/2up?view=theater>

### *Nulhegan Research Since Recognition continues.....*

[The Nulhegan Cultural and Historical Preservation Department](#) records our tribal culture and continues to search for other sources of information. The tribe had some of our history and culture documented at the time of recognition in 2012. We knew we needed to do more to find and preserve our history and culture for future generations.

In 2022 Sen. Bernie Sanders included an appropriation in the Congressional Budget to document Nulhegan culture in digital ways to be housed in the U.S. National Archives and Records Administration (NARA). The Nulhegan Cultural and Historical Preservation Department has been instrumental in gathering the materials to fulfill the Tribes agreement with NARA. This work will be a lifelong process well after the appropriation is exhausted.

One aspect of this research has been genealogical studies. Our Tribal genealogist has been performing extensive research on the history of families that Tribal Citizens want better documented. Articles are being prepared for publication of some of the findings of this research.

We have been happy to contract with [Tim Firkowski, The Genealogy Assistant](#), former president of the New England Chapter of the Association of Professional Genealogists, for guidance in reviewing our methodology and to provide feedback on our research conclusions. He has been instrumental in advising us on professional and consistent standard practices of this type of research.

Several other articles have been drafted and we will be consulting with other independent professional genealogists on those works in the near future. Tim supports our plan stating “The intent of the tribe, to work with a range of independent professional genealogists, will give you diverse professional opinions on your methodology and conclusions as we all employ different styles to our work.” Independent professionals are invaluable in helping us to organize the family oral history in a clear and readable format that is backed up by all existent records. Our professional consultants will always be identified by name. Our goal, as always, is to be transparent and accurate in our work.

Our research has deepened our understanding of the history of the Nulhegan Band of the Coosuk - Abenaki Nation. We have found additional materials that enhance the information originally provided at the time of recognition with the State of Vermont. Watch for future publication of detailed articles. We look forward to what the future holds for our Tribe and our tribal citizens.

**Sources used to compile this paper:**

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[S3X?view=index&personArk=%2Fark%3A%2F61903%2F1%3A1%3AMC28-755&action=view](https://www.familysearch.org/ark:/61903/3:1:S3HT-DYQ7-S3X?view=index&personArk=%2Fark%3A%2F61903%2F1%3A1%3AMC28-755&action=view)

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<https://books.google.com/books?id=qJ1bKxeSEbsC&printsec=frontcover#v=onepage&q&f=false>

The Peacham Patriot, Spring 2017, Vol 33, No 1, pg 1 <https://www.peachamhistorical.org/wp-content/uploads/2017/08/Patriot-Spring-2017-final-1.pdf>

Newspapers.com <https://www.newspapers.com/>

Vermont State Archives & Records Administration (Eugenics special collections) 1078 Route 2 Middlesex, Montpelier VT 05633 <https://sos.vermont.gov/vsara/>

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