

# Aln8bak News©

COWASUCK BAND - PENNACOOK / ABENAKI PEOPLE  
COWASS North America, Inc. - P.O. Box 554, Franklin, MA 02038

January	<i>Alamikos</i>	Greeting Time Moon
February	<i>Pia8dagos</i>	Falling Branch Moon
March	<i>Mozokas</i>	Moose Hunting Moon



Winter	<i>Pebon</i>
In Winter	<i>Peboniwi</i>
Spring	<i>Siguan</i>
In Spring	<i>Siguanawi</i>

## Meetings - *Bodawazin* -

Council meetings and other work project sessions will be held during the dates noted on the enclosed schedule and on the website.

**\*\* NOTE CHANGE IN DATES \*\***

**Cowasuck Band -  
12<sup>th</sup> Summer Gathering & Pow Wow  
July 24-25, 2004  
Parlin Field - Corbin Covered Bridge -  
Corbin Turnpike (off Route 10 north of the center)  
Newport, New Hampshire**

This is a full public inter-tribal pow wow that is being held by our Band. Native American Indian artists and artisans will be by invitation only. Our Red Hawk Drum will be the host singers for the event. For directions, information, and area motels contact us at (508) 528-7629 or check our website.

**Manville Settlers' Days  
September 24-25, 2004  
Manville Sportsmen's Club  
High Street (Route 99/Sayles Hill Exit)  
Manville (Lincoln), Rhode Island**

This is a public French and Indian historical and cultural event, Indian activities are limited. Our people are making a cultural presentation and our Red Hawk Drum will be singing at the event. Native American Indian artists and artisans are welcome by prior agreement. For directions and information contact us at (508) 528-7629.

**Winter Social - 6<sup>th</sup> Annual  
January 29, 2005 - 10:00 a.m. - 5:00 pm.  
Franklin Senior Center / Franklin Food Pantry  
80 West Central Street (Route 140)  
Route I-495 - Exit 17  
(Opposite the Franklin Town Hall)  
Franklin, Massachusetts**

All Native American Indians and friends are invited and welcome. This is an intertribal Winter Social that is being sponsored by our Band. All groups, drums, and their singers are invited and welcome. We will be dancing, singing, story telling, and feasting all day long.

The Thanksgiving Invocation and social will be based on Longhouse traditions. Our goal will be to discuss Longhouse customs and ceremonies and their contemporary use for the continuation of our culture. The host drum will be our Red Hawk Drum. We will also attempt to set up workshops for those that are interested in the Abenaki Language, genealogy, and crafting.

The Aln8bak News© is published quarterly by COWASS North America, Inc. the non-profit cultural and social services organization of the Cowasuck Band of the Pennacook-Abenaki People. Each subscription costs approximately \$10@ per year - donations are appreciated.

TELEPHONE: (508) 528-7629 / FAX: (508) 528-7874  
NEDOBAK Network Help Line: (800) 556-1301  
E-MAIL: [cowasuck@ncounty.net](mailto:cowasuck@ncounty.net) / WEBSITE: [www.cowasuck.org](http://www.cowasuck.org)

## Winter Social -

We held our 5<sup>th</sup> Annual Winter Social on January 31, 2004. About 90 people joined in the celebration throughout the day. Many of the families were from other Abenaki Bands.

Our Red Hawk Drum and the "101 Drum" guest drum performed the singing and drumming. We danced and sang most of the afternoon. As a special honor, Grandfather Spotted Wolf told old Abenaki legends and stories.

We had many helpers and volunteers to setup, prepare the feast, and cleanup. As always we had a large feast of many types of meats, vegetables, and desserts. For our "give-a-way" we had candy and traditional herbs for everyone.

The Invocation, Thanksgiving Prayers, and social were based on Longhouse traditions. All ceremonies were said in the Abenaki - Aln8badwa language.

The Grand Council of Elders also held their meeting in the morning to provide open access to their discussions on timely matters.

## Our Continuing Prayers -

Please remember our Band family members, as well as the leaders and members of other Indian groups in your prayers. Many other unnamed relations that you know need the powers of Kchi Niwaskw, the Creator, to heal and protect their heart, mind, and spirit. Please pray for them - All of Our Relations.

## Arthur H. LaPalme - Passes On

Arthur H. LaPalme, 94, of Southhampton, Massachusetts, died January 20, 2004 in Cooley Dickinson Hospital in Northampton.

Born June 12, 1909, in Springfield, he was the son of the late Arthur and Sarah (Lapanne) LaPalme. His wife, Valerie (Kane) LaPalme, died in 2000. He leaves a son, Robert LaPalme, of Centennial, Colorado; a daughter, Sarajane Kostek, of Florence; a brother, Armand LaPalme, of Northampton; nine grandchildren; 12 great-grand-children; and several nieces and nephews. A daughter, Valerie Trudeau, died in 1990; and a sister, Marie Tulip, also died earlier.

He was a 1928 graduate of Cathedral High School in Springfield. He was a U.S. Army veteran of World War II. Arthur was a mail carrier for 31 years for the U.S. Post Office in Springfield, retiring in 1971. He was a communicant of Immaculate Conception Church in Easthampton. He belonged to the Veterans of Foreign Wars in Florence and the National Association of Letter Carriers. He was also a member of the American Federation of Musicians Local 171. Cowasuck Band elder and citizen.

## Jacqueline A. Emerton - Passes On

Jacqueline Adele Emerton 76, passed away at her home in Gloucester on Sunday, March 21, 2004 after being overcome by cancer. Jackie was born on November 14, 1927 in South Portland, Maine, the daughter of William H. Williamson Jr. and Josephine (Catlin). Her mother was of Penobscot / Passamaquoddy (Abenaki) and English ancestry. Her father was of the Eastern Delaware tribe.

Her life long companion was Harry A. Bears "Quiet Bear" who passed away in 1998.

Firewoman was a past Band Matriarch and member of the Elders Council of the Cowasuck Band of the Pennacook - Abenaki People.

She was the owner and operator of the "Firewoman & The Bear" Native American goods and craft store in Rockport, Massachusetts.

Jackie was the president, founder, and council leader of the Intertribal Council of Tolba Menahan. She also was a member of: TOPIC - The Order for the Preservation of Indian Culture; MCNAA - Massachusetts Center for Native Americans Awareness; GLICA - Greater Lowell Indian Cultural Association; the Dighton Council; and, the Wollamonapaog Council.

Most people knew Jackie as a vendor and artisan. She was very active in the northeastern pow-wow circuit and organized several Native American events in Massachusetts.

Jackie was mother to: Dianne Munson of Gloucester, Massachusetts; Louis "Bo" R. Agger Jr. of Florida; Roger "Bill" W. Agger of Raynham, Massachusetts; Patricia Mishanagqus Vetrano of Rockport, Massachusetts; Athenia "Tolba" Williams of South Portland, Maine; and, the late

David Michael Emerton.

She also leaves her extended family including 16 grandchildren and 11 great grandchildren.

### Native Words By: Ed Where Eagles Fly

The Elders are the survivors of that generation, that has gone on before them. Their heart's and hopes once blossomed just as yours are this very moment in time. I liken the Elders to a light switch. By asking them a question, that's on your mind, a switch within them goes on, and they can tell you of their memories, and past experiences, and that may lighten your mental burden.

Once the elders have journeyed beyond physical life, you have lost an opportunity for their wisdom and knowledge.

The Elders are very caring about how you are repairing the Good Red Road.

If the Elder you confide in does not have an answer for giving mental peace of mind to you, they may make suggestions of who else to talk to, or you may have to pray for guidance and look for another Elder.

You may find that if you respect the Elders, they will mirror your reflection.

### Tribal Actions and Government

#### ➤ Grand Council of Elders Actions

The Grand Council of Elders held an open meeting at the Winter Social on January 31<sup>st</sup>. The primary topics were the Citizen's Handbook, Constitution revisions, Inactive Citizen issues, and the workers needed for the Summer Gathering.

#### ➤ Grand Council Actions - Band Goals -

This upcoming year the Band will maintain a series of continuing projects and programs. The successful continuation of these goals has been largely subject to the Band support, resources, and dedicated funding that we receive. Some large scope projects lack adequate resources and have now become long term "ideological" open ended goals.

We are still going forward with our major goals: Governance - the Band Constitution, Citizenship Policy, and Citizen Code Book; Ik8ldimek Legal Program - Legislative Reforms and Prison Outreach; NEDOBAK Network I&R; Cultural Preservation - Our Auto-History Book, Band Library, and Museum to maintain our material culture collection.

#### ➤ Constitutional Convention

As a result of the 2003 General Council meeting it was agreed to continue the revision process of our Constitution. The Grand Council of Elders continues to make detailed changes at their meetings and will be making final comments to the Grand Council for action at the General Council meeting in July 2004. The ongoing revisions are to simplify and reduce the overall complexity of the wording and procedures so that it is more in line with traditional governance.

#### ➤ Citizen - Membership- Policy Update

The Grand Council of Elders sent letters to approximately 160 Band families to determine if they are still active Band members. The majority of these have made no contact or effort to communicate with the Band to maintain their Band status. As a result of their inaction they will be removed from the active Band member records.

Note: For membership reinstatement "Inactive" members will be required to re-apply in all particulars and the application will be subject to the full review and re-approval by the Grand Council, Grand Council of Elders, and Band Genealogists.

A full Missing, Inactive, and Removed Member List will be updated on the Cowasuck website as required.

#### ➤ Ik8ldimek Legal Program - Legislation

The Massachusetts legislation for the Indian Commission (expanded membership and equal representation for all groups - House No. 3872) and Birth Records (self-declared racial designation - House No. 545) are still in the legislative process as a result of continuing interference from other special interest Indian groups.

Several legislators are still championing our cause for equal rights and representation, but we still need your continued support. Please make your representative and senator aware of your concerns for Indian rights in the state.

### ➤ Ik8ldimek - Prison Outreach

Two of our major funding sources for this program have announced that they were not providing any grants this year. Many of the smaller grant foundations have been hit with financial problems; this is a sign of the times. In response to tight grant money we have been following up leads for new sources that support programs such as ours.

We were recently awarded a grant from the Haymarket People's Fund that should help us continue this program for a part of this year. We are also in the review process for another grant that may keep us going through the year.

### Native Words By: Ed Where Eagles Fly

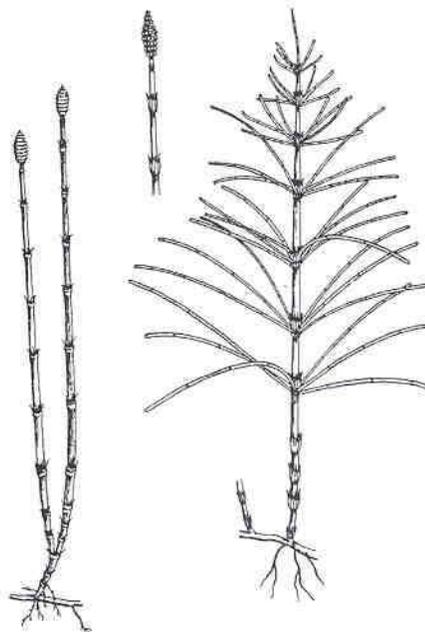
Kchi Niwaskw has an open mind as to what mankind does and to each other. Prayer is prayer, and mental prayer is heard just as loudly as voice box prayer. Those in prisons do not have to feel abandon by not being able to physically hold a prayer pipe to be heard. They can mentally go over the same practice daily, and therefore live their Religion to its Spiritual fullest. And when a physical version is available, the physical can catch-up. Kchi Niwaskw knows your torments, all we can do is to open our hearts, as bright as the Sun, and speak silently to Kchi Niwaskw where ever we are.

### Medicine Bag - *Nebizon Mnoda*

#### ◀◀ Horsetail - *Gezibskol* ▶▶

Horse Tail, or *Equisetum arvense*, which is one of several Horse Tail species, has the common names of Shave Grass, Bottlebrush, and Pewterwort. The Abenaki called it *Gezibskol*.

It is a perennial that grows from a creeping root system. It first appears in the Spring as spikes which are terminated by "cone-like" fruit spikes. These spikes look and can be used like Asparagus, as a food.



These will die off after a few weeks and are followed by clumps of stiff stems. These stems are multi-nodded, like Bamboo stems, and appear to be leaf less. At these nodes, 8-12 distinct teeth form, these are the leaves.

These stems grow to 18 inches in height. The outer layer of the stems contain a large quantity of silica. Its growing habitat is wide ranged, it grows in sandy and gravelly damp locations along roadsides.

The common names were given to the plant because the high level of silica in the stems made them abrasive. They were often used to scour or shine pots-pans, brass, hardwood, ivory, pewter, and other metal ware.

The medicine part of the plant is the stem. The solvent is boiling water. The medicine action is as an astringent and diuretic.

Our ancestors used it as a diuretic for the inflammation of the urinary tract, kidneys, bladder, and related problems such as incontinence. It was also used as a tonic to strengthen the heart, lungs, and the whole bodily system. The other noted uses were for: constipation, baby teething, gout, inflammation, bleeding, and stomach disorders.

It can be used as an herbal tea or decoction by putting ½ ounce of dried or fresh plant in 1 pint of cold water. This is soaked for a few hours and then brought to a boil and allowed to simmer for

20 minutes. It is cooled and used as a dose of 2 fluid ounces 3 to 4 times a day as needed.

Externally, the tea has been used to bathe old injuries, skin ulcers, eczema, acne, and external bleeding. A decoction of the plant can also be used as a gargle for oral infections. Dried powder of the extracted medicine and poultices were used for bleeding wounds and skin ulcers.

Glossary of terms used -

Anodyne - relieves pain and reduces the sensitivity of nerves.  
 Diuretic - promotes the production and secretion of urine.  
 Demulcent - soothes, protects, and relieves the irritation of inflamed mucous membranes and other surfaces.  
 Alterative - facilitates a beneficial change in the body.  
 Lithotriptic - causing the dissolution or destruction of stones in the bladder or kidneys.  
 Tonic - a general fluid for cleansing and purification.  
 Decoction - as an extract of a substance obtained by boiling.  
 Distillation - as an extraction of the pure essence of a substance by a process of evaporation and condensation.  
 Infusion - a dilute liquid extract resulting from the steeping of a substance in water.  
 Tincture - a solution, usually in alcohol, of a medical substance.

Cautionary Note - Everyone has different reactions, allergies, or sensitivities to foods; herbs, plants, mushrooms, medicines, etc. Always test your reaction to a new item by minimal contact or very small dose. Do not attempt to use any herbal medicine without first being assured that you can use it safely. Remember, it took generations of our ancestors to find out which herbs and plants were good for them. In the same way we must re-learn and gain our own personal experience to which things are to our benefit.

Disclaimer - The herbal information provided is to be used in conjunction with the guidance of your professional health care provider. The herbal information described above is neither advice or prescriptions. Any remedy from any source should be employed with caution, common sense and the approval of your professional health care provider.

Native Words By: Ed Where Eagles Fly

If you set a bear trap in the river... do not go swimming there.

Power and prayer are not smoked out of the same pipe.

Do not think that Creator cares about your blood line, if you mistreat the rest of Nature.

The Creator inhabits All Life, yes and we are totally accountable for all we abuse... physically, mentally, and emotionally in our minds, heart, and Spirit.

Let Us Eat & Drink - *Micida ta Gadosmida*

◀◀ *Cranberries & Nuts* ▶▶  
*Popokwaimenek ta Bag8nowik*

The dried foods, vegetables, fruits, and nuts of the previous Fall would have been all that was left in our ancient food stores by late Winter. By this time of year we would be looking forward

to the foods of the new Spring and the making of the Maple syrup. The remaining Cranberries and Nuts of last year could have been combined with the new season's Maple syrup to make a special treat such as this one. This is made in the same way that you would make a soft candy.



- 1 Cup Cranberries, dried -Popokwaimenek,
- 1 Cup Walnuts, - Bedeg8menoziak,
- 1 Cup Pecans,
- 1 Cup Hazelnuts - Bag8nizal,
- ½ Cup Maple syrup - Zogalimelases,
- 1 Teaspoon Spice Bush (or Allspice), ground,
- ½ Cup Cranberry juice,
- 1 Teaspoon Butter - Wiz8wibemi,
- ½ Cup Corn syrup.

It will help if you have a Candy thermometer and a Candy sheet for this recipe.

Mix the Maple syrup, Corn syrup, and Cranberry juice in a saucepan over a medium heat. Add the ground Spice Bush (or Allspice) to the mixture. Continue to stir and heat until the mixture comes to the "soft-ball" candy stage (238F° temperature on the Candy thermometer).

You can also determine this stage by periodically dropping a small amount of the heated mixture from a spoon into a glass of cold water. If the mixture is not hot enough it will "run" in the water. If it is just right it will form a soft ball as it hits the water. If it is too hot the ball will be hard and will not be workable. Be careful not to heat too fast or too hot - you will learn through trial and error or use the Candy thermometer.

When it gets to this "soft-ball" stage - quickly remove from the heat. Wait about two minutes to cool a little and then stir in and melt the butter. Wait for a couple of minutes and stir in the Cranberries, Walnuts, Hazelnuts, and Pecans.

Note : Any of your favorite nuts or dried fruit pieces will work but we like to use items that we may have had in the older times.

Stir until the mixture starts to turn thicker. Pour the mixture on to a Candy sheet. Wax paper on a cooky sheet will do. If you have a marble or glass candy sheet this is even better. Before the mixture hardens, separate the

individual nut pieces and berries. Let them cool  
- serve or store as required. Makes 4-5 Cups 🍓

### Native Words By: Ed Where Eagles Fly

Thanksgiving is just a word, a lip service, until there is a peace within thy heart.

Volunteering gives a person a happy heart, knowing that a circumstance, would not have been as successful, without my input of un-reserved helping.

If we do not travel the Good Red Road, we are just the repair crew.

### COWASS North America

#### ➤ Native and Community Help -

There seems to be some mis-understanding of the objectives of our social services that we provide through COWASS North America and the Franklin Food Pantry. There may be a perception that we are not doing enough for the Abenaki or greater Native American community.

Our role as Native Americans is to provide services to all people regardless of age, racial, cultural, religious, or other circumstances. We do not work exclusively with Native American Indians nor with any particular Abenaki group.

We provide serves to our entire community of mankind. That applies to anyone that requests and shows that they are in need. The only barrier that we observe to help the greater Native American Indian community is the unwillingness to take the politics out of helping one another.

From the operational viewpoint, we got through the long fall and winter months with ample food supplies for all. We are now waiting to see what EFSP-FEMA funds will be available to help our clients with their housing and energy bills.

The amount of new clients continues to grow every month. The reports about a recovering economy are no comfort to the many working poor that are limited to poor paying or part time jobs. The ultra-rich society is not creating American jobs when more of them are seeking to become richer through their "global" economy schemes.

As always we will continue to do what we can for the towns around us and the greater regional Native American Indian community. It is a lot of work raising the money and food resources, but we have been very thankful for the support that we get from many sources.

COWASS North America has expanded the **NEDOBAK Network** to include social services in addition to the regional food distribution system that is in place to service Native American Indians in the region. Groups and individuals that would like more information about our programs should contact us through the **NEDOBAK Help Line** (800) 566-1301.

Note: Please Do Not use this toll-free number to contact us for Band or personal business. This adds a considerable cost to the Band and takes away from the services that may be provided to someone that is truly in need of the NEDOBAK HelpLine. So when you call our headquarters next time please use the proper telephone number (508) 528-7629.

#### ➤ Adopt-A-Highway Program-

The Adopt-A-Highway Program, at the I-495 Exit 17 Interchange, will start again this Spring. The ongoing construction project that covers our area will last for the next couple of years. We will continue to clean around the edges of the construction area and ramps.

We are planning on a major Spring clean-up in April and we will still need at least 10 people to help with this project. For details and the schedule of activities contact us.

#### ➤ Contributions -

To all of our readers - the Band and nearly all of our activities are funded by contributions. Your continued support is needed to keep many of our projects and programs going.

The Band and the NEDOBAK Network are operated by COWASS North America. Any donations given to us are tax deductible as allowed by IRS regulations. COWASS North America and the Franklin Food Pantry are IRS 501(c)3 non-profit charitable organizations. Contributors will be acknowledged and given yearly donation statements for contributions over \$25 (except for identification card and newsletter administrative fee donations).

## ➤ Thank You 2003 -

Thank You - Kchi Oliwni to our many friends, workers, and contributors that made the last year successful -

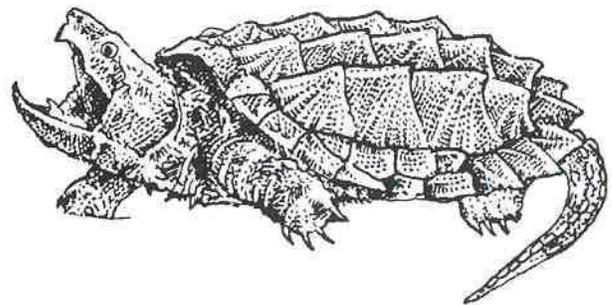
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Veteran's Administration  
MaryJo Yasutobich

## Animal Tracks - Snapping Turtle Aligedaid - "The Jumper"

Turtles are generally called Tolba or Doleba in the Aln8badawa language. The Snapping Turtle, *Chelydra serpentina*, has the special name of "The Jumper" or Aligedaid.

The Snapper is usually 8 to 18 inches in diameter and weighs up to 45 pounds and can grow larger in captivity. The shell top, or carapace, is dark brown and often covered with algae. Along the top it has 3 rows of keels that form serrations towards the rear. The under shell, or plastron, is tan to yellow and has a cross shaped outline. The tail is as long as the shell and has saw-tooth keels. The neck has blunt tubercles.



The habitat range is the Great Lakes and Mississippi River watersheds to the east coast from southern Canada to the Atlantic and Gulf. It prefers freshwater but will enter brackish waters as well. The Snapper likes to rest in warm shallows with soft mud bottoms with abundant vegetation. Most often you will see the Snapper on the surface of the water with only its eyes and nostrils exposed as it is hunting for food.

During the winter months it hibernates under water soaked logs, the mud edges of water bodies, or buried in the mud bottom of a lake. Sometimes it will winter in an abandoned muskrat or beaver lodge. It will always seek to go deep

enough to go below the frost line. During hibernation it will breathe through membranes in its throat and anus area that are filled with capillaries that act like gills.

In April the Snapper will come out to mate and search for food. It seldom goes on land except to lay eggs or to find a new home if the pond or lake dries up.

The Snapper is an excellent swimmer and will most often attempt to escape rather than fight. When confronted or lifted out of the water without the ability to swim away it will become extremely nasty and aggressive - lending to its name as a "Snapper" or "Jumper." The hooked jaws of the Snapper can easily cut a hand or finger and it will often not release its grip once it bites. Be very careful if you try to handle one of these.

The Snapper eats aquatic plants, fish, birds, small mammals, carrion, crayfish, and most other aquatic animals.

The Snapper mates from April to November and during June it lays most of its eggs. Once the female mates, it may retain the sperm for several years.

The eggs are laid in the ground in a hole that is 4 to 7 inches deep. The ground is usually a considerable distance from the water. It likes sandy, gravelly, or loose soil in a sunny location. The female lays between 20 to 50+ eggs which are approximately 1 1/8 inch in size. During the female's lifetime it will lay over 1,000 eggs.

The incubation time for the eggs is usually 9 to 18 weeks depending on the weather and temperature. When the eggs are laid later in the year, the hatchlings will remain in the nest through the winter. More than half of the laid nests will be destroyed by predators such as raccoons, skunks, and foxes. Likewise many of the hatchlings fall victim to crows, hawks, large fish, snakes, and water birds such as herons.

The meat of the Snapper is very tasty and is sought after for making an excellent Turtle soup. We are certain that our ancestors used the Snapper for a source food when needed.

## Book Reviews

Captors and Captives - The 1704 French and Indian Raid on Deerfield,  
Evan Haefeli and Kevin Sweeney,  
University of Massachusetts Press, 2003,  
Hardcover - Pages 376, Price - \$35.00,  
ISBN 1-55849-419-7

This is a more advanced historical account of the events and circumstances that led up to the historic raid of Deerfield, Massachusetts in 1704. This work covers the background relationships between the French, English, and the several Indian communities that participated in the event.

The authors lays out the events leading up to the raid, captive taking retreat, and regional impact that followed. Some degree of effort was made by the authors to tell this story from all perspectives so this is not exclusively told from the colonial viewpoint.

Unlike other previous literature on this subject matter, the Indian component of the raid is more detailed. The raiding party relationships between the Abenaki, Pennacook (Cawasuck), Hurons, and Kahanwake Mohawks is better documented.

This book is for the more in depth historical reader that is interested in the complexities of the French, English, and Indian relationships of that time.

New England Outpost - War and Society in Colonial Deerfield,  
Richard I. Melvoin,  
W.W. Norton & Company, New York, 1989,  
Paperback - Pages 368, Price \$13.00,  
ISBN 0-393-30808-1

This is an older work on the same subject of Deerfield, Massachusetts. This work is written as two sections divided between the Native People, the Pocumtuck and the colonials, Deerfield the frontier town.

It is being mentioned at this time to provide comparison reference because it was written from the colonial perspective.

## Abenaki Word Search

Sigwan (Spring) is just around the corner! And with Spring comes the annual fish runs. Fishing

was not just a way to fill our bellies, for the Abenaki people it was a way of life. We fished streams, lakes, bays, and rivers according to the signs of nature and the seasons. The Abenaki people fished with nets, spears, weirs, trapping, damming, with hook and line and if water was low, poisoning with pokeberries and Indian Turnip.

Fishing was done with great reverence as our stories tell us that our water relatives once walked on land among us. Since they could not breathe on land when they were alive the bones of our water relatives should be returned to the water and not buried or put in the garbage.

Enjoy the word search and happy fishing! Brian Chenevert

8	J	M	8	N	A	Z	I	G	A	N	L	R
E	Y	A	D	J	N	8	A	L	S	A	K	D
O	S	K	A	B	A	S	A	A	W	E	C	N
I	K	E	K	B	M	8	N	A	H	8	M	O
W	I	L	U	A	A	M	M	F	D	W	P	K
8	K	O	E	T	G	E	S	G	A	8	L	A
B	8	N	O	M	W	A	K	C	U	B	W	M
I	M	W	A	T	A	G	W	A	G	H	E	A
N	K	W	A	N	K	W	A	N	A	A	A	G
A	W	H	O	S	P	A	M	E	T	G	8	W
M	A	H	T	O	L	B	A	B	A	A	K	W
A	N	M	A	N	H	A	G	K	W	S	8	A
S	O	G	A	E	R	K	W	E	N	O	Z	A

Words to find:

- Kabasa — Sturgeon
- Nokamagw — Cod
- Makelo — Mackerel
- Tolba — Turtle
- Soga — Lobster
- Alsak — Oysters
- Mskwamagw — Salmon
- Kwenoza — Pike
- W8bhagas — Carp
- Kik8mkwa — Suckerfish
- Namagw — Lake Trout
- Nah8mo — Eel
- W8binamas — White fish
- Watagua — Pickerel

M8nazigan — Bass

### Native Words By: Ed Where Eagles Fly

Our Spirit is like a flower, and it buds and blooms during significant highs and lows in our lives.

The bridge of forgiveness can be the longest and iciest ravine you may have to cross in your whole life.

When a culture dies it takes the life of its music with them.

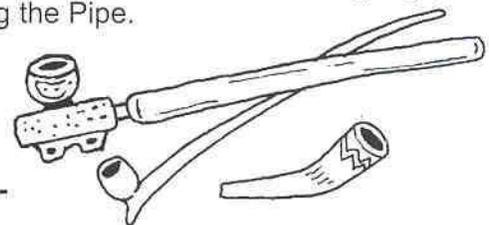
### Say That In Abenaki - *Ida ni Aln8baiwi*

Elie (Joseph) Joubert, who is from the Odanak Abenaki reserve in Canada, is one of the few remaining speakers of the language.

Elie has created a website where he has language lessons with sound tracks. You can link to this website through our website at [www.cowasuck.org](http://www.cowasuck.org).

Prepared by: JOSEPH ALFRED ELIE JOUBERT

The correct words in the Abenaki Language, concerning the Pipe.



#### The Pipe -

- |                |  |
|----------------|--|
| Abazip8gan     | Wooden Pipe                                    |
| Odam8mek       | To Smoke (a verb)                              |
| Odam8w8gan     | The act of Smoking                             |
| Odamap8gan     | He/She smokes the Pipe                         |
| Odam8d         | The Smoker                                     |
| Odam8dp8gan    | The Pipe Smoker                                |
| Odam8ganis     | Smoking something small                        |
| Odam8p8ganis   | A Small Clay Pipe                              |
| P8gan          | Pipe (for smoking - not water pipe)            |
| Senip8gan      | Stone Pipe                                     |
| Odam8ganakwam  | The Hole passing through a Wooden Pipe Stem    |
| Odam8ilin8gan  | A Stem for Smoking                             |
| Odam8ilip8gan  | Pipe Stem                                      |
| O8ganisip8gan  | Pipe Bowl                                      |
| Odam8ganisen   | Stone for Smoking                              |
| Odam8p8ganisen | Pipe Stone                                     |
| Odam8ganap8kok | Smoking at the Rocks (refers to Smoking at the |

	rapids above Odanak)
Odam8p8ganapskok	Smoking the Pipe at the Rocks (refers to smoking the Pipe at the rapids above Odanak)
Odam8p8ganapskw	Pipe Rock
Wawasip8gan	Holy Pipe
Wawasiol8ganisip8gan	Holy Pipe Bowl
Wawasiodam8llip8gan	Holy Pipe Stem

**8 = Ô or ô = nasal long "o" sound**

### Cultural Preservation in Action

We recently were contacted by Patrick Cote from the Museum at Odanak, and asked if we knew how to say 'Maple Sugar' in Aln8ba8dwa. It seems that 'sogal' is a loan word, most likely taken directly from the English word 'sugar', and this was a problem that many of us now face in our attempts to revitalize our Indian language. Gordon Day collected his dictionary from the surviving speakers in the mid- to later half of the twentieth century. Joseph Laurent gave sugar as 'sogal' in his Vocabulary, as did Henry Lorne Masta. These three sources, two Native and one Caucasian, are probably the resources used most by contemporary Abenaki to supply words in Aln8ba8dwa.

We were intrigued by this problem; how best to reclaim the idea of Maple Sugar as being an essentially 'Indian Thing', as opposed to cane sugar, molasses or even honey as being 'sugar'. We know that Aln8ba8dwa, like all Native languages, is picture-based, as opposed to abstract idea-based, as in English or French. That is...a word in Abenaki must convey exactness to the listener. How then would our Ancestors have conveyed 'Maple Sugar'? We turned to the late Stephen Laurent for clues. Since his dictionary was based upon Father Aubery's surviving work, collected in the 1700's in N'dakinna, we looked for 'sucre', the French word for sugar. He gives two references - S88gar, makk8a8n. The first word would be put into modern Abenaki as 'sogal', the loan-word, most likely from English. However, the second reference can be transposed into modern Abenaki as 'makkwa8n - it is a sweet red thing'. This second reference from Stephen Laurent, to our ears, refers to Maple Sugar, which appears

reddish-brown in color, as opposed to the colonial sugar that was an off-white at the time.

In speaking with Patrick Cote, we have come to understand that he is devoted to the true revival and preservation of our Abenaki traditions for all Abenaki People, as we are. The Museum staff at Odanak have been walking a difficult road to establish a new facility; funding has not been forthcoming from financial institutions, despite loan guarantees from federal and provincial officials. Despite this, and some degree of apathy from citizens of the Reserve, the endeavor is going forward. We shared with Patrick that this seems all too common among many of our Cowasuck Band - once a 'card' has been issued, we never hear from or see the family or individual unless they are in a state of need. Living in this modern world proves very distracting; Abenaki People have largely fallen victim, like many other Nations, to the malaise of trying to live too fully in a society that cares little for one's Native point of view...

But Patrick's message is one of hope, peace and unity. He is determined to celebrate and focus upon the aspects of our Abenaki heritage that tie us all together as a People, despite any divisive and negative issues currently afoot in N'dakinna. We feel that this is the message that the Ancient Ones are sending to all of us. As Cote said, time is fast running out for us to preserve and reclaim *aln8baiw8ganawal*, our Abenaki traditions. We must all learn to put aside hurt feelings, egos and greed, choosing cooperation over competition, for the good of the Seven Generations to come. He has seen how lack of interest among our People is accomplishing today what muskets and crooked treaties could not. We share in his concern, feeling that this is the 'eleventh hour'. "Alokkada mziwi aln8bak! - Abenaki People, let's get to work together!" Kizi n'klozi - That is all I have to say. James Mehigan

### Norm Léveillé - Webmaster Resigns

We all thank Norm and his wife for the years of service that they have performed for the Band. It was by his hard work that our Band was able to initially establish and maintain the website.

Aln8bak News & [www.COWASUCK.org](http://www.COWASUCK.org)

Please note that our website is now being hosted at

a new location with a new webmaster. Band member Norman LaPolice is our new webmaster. The Cowasuck website is being revised and updated by him to give it a new look and layout. Some changes will also be made to improve the access to the online newsletter. Unfortunately, we will only keep the last four issues online as new ones are released. The new website layout is now online.

Please visit our web site at - [www.cowasuck.org](http://www.cowasuck.org). Please let us know what you think about the revised website layout. E-Mail your address so that we can broadcast updated messages to you.

Please submit articles, pictures, stories that you can share with your tribal family. The next issue will be mailed in early July so get your items to us by mid-June.

Thank You - to all of our readers that have made donations to support the newsletter.

An insert page will continue to be set up for subscription applications and renewals. At the end of your name line on the mailing label there will be a +1203, +0404, etc. this indicates the year (month and year - such as December 2003 or April 2004) that your subscription ends. The label will indicate your <<LAST ISSUE>> or <<RENEW NOW>> as a reminder to contact us about your subscription.

### Native Words By: Ed Where Eagles Fly

In a night dark room, there is light... if you take the time to turn on the light switch!

Saying - Kchi Niwaskw is not enough! ... your head must bow, and light sun bright must fill thy heart.

Be careful for what you ask for because you may get it.

### Speaker Speaks -

This Winter came in strong with heavy snow fall and is leaving much the same way with Spring snow storms. It was a strange Winter with widely varying temperatures and weather. As traditional people we think of Winter as a time of hardship but also as a time of cleansing. The cold winds, snow, and ice have a way of refreshing the Earth prior to the coming of the new year, growth, and Spring.

Likewise our Band experienced some strange,

troubling hardships, and cleansing situations. Nearly 160 families, through their own neglect, dropped out of our greater family without a word of concern. Also we witnessed strong traditional governance when decisions were made with moccasins - by walking away from the Band.

Like the weather that you can not control, so it is with life in general. These issues may have resulted from the general feeling of frustration or the inability to control life's ups and downs. Or, some of this may have been brought about by the general malaise of indifference in our community and the world at large.

The problems of last year never went away for the Abenaki People. We are still experiencing problems from individuals and groups that are declaring supremacy over our community. They do so by: using tactics of intimidation; by making written statements to discredit an individual's Indian heritage; and, by marginal-izing other Indian groups through interference with existing Indian group to government relations.

In a broader sense these negative activities are signs of our troubled times, when governments are controlled by global business and special religious interests.

We can not directly blame these global issues for the ongoing problems in the Abenaki community. However, in many ways, the underlining causes and resulting negativity have similar origins.

Each time we come to this section of our newsletter we pray that we could report that these times would be better. We are always sorry to say that the evil and negative forces of our society are working far harder than we are to create the peace that our People so dearly need in these times.

For now, we can all pray to the Creator and our ancestors that these negative and hurtful people may one day be redirected and guided to come back to the good red road.

N'lets! N'al8gom8mek! - All Our Relations!

We have spoken, Linda & Paul Pouliot.



**Thank You**, to those of one that have already made donations to our newsletter. To those readers that have not made a donation - the Aln8bak News is now being published and distributed as a "donation" subscription newsletter. **Check the date codes on your mailing address label** to determine if you need to renew. The recommended donation is \$10 per year. If you wish to continue to receive the Aln8bak News, please complete this form and return it to:

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P.O. Box 554  
Franklin, MA 02038-0554

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Indian Group Affiliation: \_\_\_\_\_



### 2004 Schedule of Band Activities

24	APRIL	ELDERS COUNCIL / GRAND COUNCIL MEETING (12:00)
TBA	APRIL	HIGHWAY CLEANING (#1)
22	MAY	GRAND COUNCIL MEETING (12:00)
TBA	MAY	HIGHWAY CLEANING (#2)
TBA	JUNE	HIGHWAY CLEANING (#3)
24	JULY	ELDERS COUNCIL (AM) /
		GENERAL COUNCIL MEETING (Evening - After Feast)
24-25	JULY	SUMMER GATHERING & POW WOW - NEWPORT, NH
TBA	AUGUST	HIGHWAY CLEANING (#4)
TBA	SEPTEMBER	HIGHWAY CLEANING (#5)
25-26	SEPTEMBER	MANVILLE SETTLERS' DAYS - MANVILLE, RI
23	OCTOBER	ELDERS COUNCIL / GRAND COUNCIL MEETING (12:00)
20	NOVEMBER	ELDERS COUNCIL / GRAND COUNCIL MEETING (12:00)

### 2005

29	JANUARY	WINTER SOCIAL - FRANKLIN, MA (10-5)
	(2005)	ELDERS COUNCIL (10:30)

PLEASE CALL (508) 528-7629 IN ADVANCE FOR CONFIRMATION FOR ALL ACTIVITIES

# NATIVE AMERICAN INDIAN CELEBRATION

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12<sup>TH</sup> SUMMER GATHERING & POW WOW

JULY 24 & 25, 2004

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*Newport, New Hampshire*

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