

Aln8bak News[©]

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

April	<i>Sogalikas</i>	Sugar Making Moon
May	<i>Kikas</i>	Planting Moon
June	<i>Nakkahigas</i>	Hoeing Moon



Spring	<i>Siguan</i>
In Spring	<i>Siguaniewi</i>
Summer	<i>Niben</i>
In Summer	<i>Nibeniewi</i>

**Cowasuck Band -
12th 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 - 6th 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.

Meetings - *Bodawazin* -

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

Our Continuing Prayers -

Please remember our Band family members, as well as the leaders and members of other Indian groups in your prayers. We should also remember the many other unnamed relations that 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.

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 / WEBSITE: www.cowasuck.org

Native Words By: Ed Where Eagles Fly

Politicians think people are toys, and play on them with words.

That is why there is so much social turmoil, politicians call black - white, and white - black, or yellow - red, and red - yellow. Or are they just color blind.

Civilization is so civilized, and yet man shows his primitive side in every turn of his nature.

Two fierce competitors in your life will always be Wisdom and Knowledge.

Passing On - Evelyn Spaeth

We received an email from Kenneth Spaeth to inform us that his mother Evelyn Spaeth (1929-2004) passed on May 25, 2004. Evelyn was 75 years old and lived in Lindenhurst, New York. She will be missed by her family and our Band.

Passing On - Edward Rathgeber

Edward H. Rathgeber Sr., 67 years, of Conesville, New York died suddenly at his home on May 10, 2004. He was born in Inwood on 9/6/1936, son of the late Peter and Elaine (Crocker) Rathgeber. Edward served in the United States Air Force, being stationed in Alaska. Moving from Long Island in 1970, he was employed as a heavy equipment operator by Briggs Construction of Prattsville and he also worked at Stiefel Lab. in East Durham, and Ski Windham in Windham. Surviving are his wife, Aloana (Guerrera) Rathgeber; a daughter, Lonnie Lee Lavissiere and her husband, Erik of Earleton; two sons, Edward Rathgeber Jr., and Paul Rathgeber, both of Conesville; his grandchildren, Melissa Rose Rathgeber, Nikki Bereznak, Aiyana Rathgeber and Wolfgang Lavissiere; two sisters, June Kurkomelis of Sarasota, FL, and Janet Rizzo of Cedarhurst; also a special niece, Cindy Carpenter; and several other nieces and nephews.

Tribal Actions and Government

➤ Grand Council Actions - Band Goals -

Major policy changes will be presented during the Grand Council / Grand Council of Elders and

General Council meeting that is scheduled for July, 2004. The overall policy change will be to overhaul and "down-size" the Band, objectives, and goals to be more in line with our resources.

Some of the proposed changes are as follows:

Reduce Band Size and Government -

Close the Band citizenship enrollment.

Reduce the enrollment by eliminating all inactive individuals and families. Continue the review of family records further refine the membership criteria and requirements.

Increase citizenship responsibilities and duties to the Band to further reduce inactive, non-participatory, or non-supporting members.

Reduce the Band government and complexity of the Constitution. Eliminate the concept of regional councils and specifically dissolve the West Coast Council.

Reduce the number of states where the Band maintains special "domestic" non-profit status.

Reduce the number of meetings to four per year to coincide with traditional or seasonal times of change.

Activities and Programs -

Eliminate public spectator or entertainment events such as pow wows.

Review all activities, programs, and projects to determine if there are needs and resources to continue them.

Develop funding and strategies for sustaining programs and projects that are of importance and have appropriate resources for continuance.

Band Continuance & Preservation of Traditions -

Limit Band events to traditional activities such as ceremonial activities, seasonal gatherings, and socials.

Increase public awareness of the Band through educational outreach activities.

Develop long term funding and a survival strategy for the Band.

Abenaki language preservation through the wide spread use of the language in all activities and ceremonies.

Publish the Band auto-history and continue to expand the library, the museum, and historical research programs.

Develop a "seven generations" continuation plan for Youth, Adult, and Elder leadership.

➤ *Ik8ldimek* 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 and legislative inaction.

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* Program - Prison Outreach

We continue to make monthly visits to the Native Circles in the regional state and federal prison facilities. In addition to the visits there have been special "volunteer" events at each of the facilities during this last quarter. We had representatives from our Band prison program group at each one.

We also participated in a special Native American Indian program at MCI Shirley. This event was presented by the Circle members to provide other inmates with an understanding about the Native culture and the purpose of the Circle. Denise Mehigan and Paul Pouliot participated with other volunteers to provide Native music and to show outside support for the Circle. We hope to hold these types of events at the other facilities in the future.

Native Words By: Ed Where Eagles Fly

Once our Spirit travels beyond the veil of life...

we set down our pens, shovels, tools, and dinner plates to the physical surrounds of all around us and watch the sun rise on the other side of our new adventure, in the Spiritual world that we awoken to.

Yes, it can even rain beyond the veil of life, it's a purification.

NH Community Technical College

On April 14th we made a cultural presentation at the New Hampshire Community Technical College in Claremont, NH. This presentation was the culmination of a month long cultural awareness program that was conducted by the college. Our Band had a display of our material culture and artifacts in the main lobby area for the month.

James Akerman and Bonnie helped set up and make arrangements between our Band and the college. Bonnie Akerman, Denise Mehigan, Linda Pouliot, James Akerman, Jamie Mehigan, and Paul Pouliot sang for the event and made presentations showing our vintage traditional clothing.

Medicine Bag - *Nebizon Mnoda*

← Strawberry - *Mskikoimins* →

Strawberry - "Little grass berry" *Mskikoimins*
Strawberries - *Mskikoiminsak*

The two principal strawberry species found in North America are the Wood Strawberry, *Fragaria vesca*, and the Common or Virginia Strawberry, *Fragaria virginiana*, both of which are in the Rose family.



The Wood variety can be found in open wooded areas from Canada to Virginia, and the Common variety can be found in fields and grasslands in most areas of the U.S. and southern Canada.

Both are perennials that spread with creeping runners. Each compound leaf is made up of three toothed hairy leaflets. They have white flowers with five petals and five sepals formed in small clusters on stalks. Strawberries flower from May to August and ripen into red ovate fruits. The Wood berries are small and have the seeds on the fruit surface. The Common, which is much larger, has its seeds embedded in the fruit surface and is more like the commercial Strawberries found in the stores.

The medicine parts of the plant are the leaves, roots, and berries. The solvent used to extract the medicine is boiling water. A recipe of 1 teaspoon of fresh or dried leaves or roots to 1 cupful of boiling water, steeped for 15 minutes is taken 4 to 5 cupfuls per day. The medical action of the plant is as a diuretic or mild astringent.

Wood - Our ancestors used a root tea for stomach problems, jaundice, and heavy menstrual flow. The root was also used as a chewing stick or toothbrush. Colonist folk medicine used the leaf tea as a blood purifier and diuretic for kidney stones.

Common - Native Americans and colonists both used the leaf tea as a nerve tonic, cure for kidney and bladder problems, jaundice, scurvy, diarrhea, stomachaches, and gout. Fresh leaf tea was also used as a gargle for sore throats, ulcers in the mouth, and as a vaginal douche. Root tea was used for gonorrhea, stomach ailments, lung problems, and irregular menstruations.

The berries are most often recognized for their food value. The berries are rich in Vitamin C and Iron and were often eaten to treat gout and scurvy.

Tea from the roots and or leaves was also used as an external wash for sunburn, eczema, and other skin conditions.

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.
Lithotropic - 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

Do we have doubt about life? Or does Kchi Niwaskw have doubts about us?

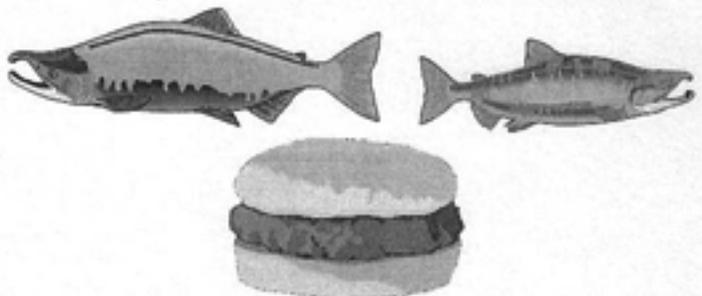
Any belief structure is like a piece of glass, any man's heart can shatter it, in his own heart.

If you are not one of the flames in the fire, you are not on fire. Most people just smoulder through their whole journey called life.

Let Us Eat & Drink - *Micida ta Gadosmida*

◀ Salmon Burgers ▶

This is the time that our ancestors used fish for the majority of their diets. The various fish runs and migrations started in the early Spring so fish were very plentiful along the Connecticut, Merrimack, and Kennebec River watersheds.



The Salmon was probably the most sought after because of its size and sweet tasting meat. This recipe is a good alternative to the Hamburgers that we now associate with Summer cookouts.

1# Salmon - Mkwamaga - (canned - drained and flaked),

1 Egg - W8wan - (beaten),
1 Cup Corn Meal - Skamonnoktahigan -
(or Corn Meal Stuffing),
½ Cup Green Onion - Winoziz - (finely
chopped),
¼+ Cup Corn Oil - Beml - (or Olive Oil),
To Taste Salt - Ziwan,
To Taste Pepper - Dipwabel.

Use a large bowl beat the Egg slightly with a fork or whisk, and add a little Salt and Pepper.

Drain the juice from the canned Salmon and save if needed. Break the Salmon into flakes and smaller pieces. Chop the Green Onion into small pieces. Add the Salmon, Corn Meal (or Corn Meal Stuffing), and Green Onions into the Egg mix. Work the mixture by hand like you would if you were making hamburgers or meatballs. The mixture should be workable to make firm patties. If it is too dry add some of the drained Salmon canned juices. If it is too loose to make patties add more Corn Meal (or Corn Meal Stuffing). This should make about six Salmon Burger patties. WASH HANDS!!

Use a large fry pan or skillet to heat the Corn Oil (or Olive Oil). Adjust the amount of oil as needed to have ¼+ inch of oil. Heat over a medium heat. Fry the Salmon Burgers for about 10 minutes, turning once to brown on both sides.

Makes 4-6 Salmon Burgers 🍷

Native Words By: Ed Where Eagles Fly

Our path in life, must lead us to the good red road.

Our Red Road hearts unite each time we fill a needy hand with food and absolute caring with no strings attached.

We are thankful to those in Spirit, for touching our lives, in a good way.

COWASS North America

➤ Native and Community Help -

The Franklin Food Pantry was pleased to receive this year's Phase 22 FEMA-EFSP Emergency Food and Shelter Program grant for Norfolk County. Our allocation for food, rent,

mortgage, and utility assistance is \$14,500.

Due to the delay in the release of funding this year the program will be extended an additional month, until October. Qualified households in Norfolk County Massachusetts should contact us at (508) 528-3115 for details and eligibility requirements.

COWASS North America has expanded the **NEDOBAK Network** to include social and cultural support 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.

➤ 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).

➤ Adopt-A-Highway Program-

The Adopt-A-Highway Program, at the I-495 Exit 17 Interchange, has been severely hampered by the ongoing construction project that now covers the bulk of our area. We are now limited to clean around the edges of the construction area and ramps. For the work schedule, contact us.

Nemit8kusena - The Lords' Prayer

Nemit8kusena spemkik aian,
s8gm8walmegwadets aliwizian,
amanta pachi wawittoak
ketebaldamu8ganek;
ali kit8gwak kedelaldamu8gan
spemkik dali
io n8bi dali kik,
ali kikt8gwadets.

M8milina alemikisgak
nedatisigiskwa ab8nemena;
ioba achi anhaldamawiaga
kag8wiulakeban,
ali niuna anhaldamauak
kag8wihuhakedebanik...

muzak dali chigittawikkak
t8m8ppa uji
saagi-unemihinamega
w8walha dakki
saaguazu8mina mamajigek.

Nialach (Ni alets).

My Father above land Thou art,
Sanctified is Thy name,
May it please God Thy will to be done in heaven,
here the same on earth,
may it be obeyed.

Give us during this day
our everyday bread;
also forgive our trespasses,
that we as well may forgive that which is
trespassed against us...

Do not lead us astray,
rather deliver us from the path of wickedness.

May it be so.

Feast Blessing

We must be thankful to the Great Spirit, our
Creator. We use this Blessing for our Feasts
that indicates our gratitude for the gifts.

Kci Niwaiskom (*k-TSEE nee-WAHS-koom*) -
Creator

Lioldamana (*lee-oo-LAHL-dah-mah-NAH*) -
if it pleases you

M8milina (*MOOH(n)-mee-lle-NAH*) - give to us

Olakamigenokaw8gan (*oh-lah-KAH-me-ken-oh-
KAH-wooh(n)-GHAN*) - peacefulness

Al8miwi (*ahLOOH(n)-mee-wee*) - throughout

N'olaw8ganal (*noh-lah-WOOH(n)-gahn-AHL*) - and
bodies

Ta N'hagal (*dahen-hab-GAHLdah*) - our hearts

Ta N'mejejakol (*nu-MEHD-dzah-DZAHD-of*) - and
our souls

N'dainana (*en-dah-EE-nah-NAH*) - that we may
graciously

Olintonna (*oh-LEEN-dah-NAH*) - receive

Kedem8galgaw8gan (*keh-deh-MOOH(n)-gahl-GAH-
wooh(n)-GAHN*) - blessed charity

Wz8mi (*oo-ZOOH(n)-mee*) - through

Yoda (*yoh-DAH*) - this

Mijow8gan (*MEE-dzoh-wooh(n)-GAHN*) - meal

N'lets! (*NEE-ah-LETS!*) - Amen!

Creator, Great Spirit, Please quiet our minds, our
hearts, our souls and our bodies to make us
worthy to receive your gifts and your presence
through this feast.

Créateur, Grand Esprit Rendez-nous calmes en
esprit, en coeur, en âme et en corps, enfin de
nous rendre dignes de recevoir vos dons et votre
présence dans cette fête.

In Memory of John Peter Phillips

In the last half of the nineteenth century, and the
first half of the twentieth century; a period of a
hundred years or so, our family of Phillips were
plagued by an evil idea that became known as
EUGENICS. My knowledge of this began just a
few years ago after I found out about my Abenaki
ancestry. I read an article from the Boston Globe
that Abenaki, and the poor of this country were
being sterilized, by this plague called The
Eugenic Project. This is when I first came in
contact with Nancy Gallagher, author of *Breeding
Better Vermonters*. About a month ago I bought
the book *WAR AGAINST THE WEAK* by Edwin
Black, *Eugenics and America's campaign to
create a master race*. This book was published in
September of 2003. To understand why this
letter is being written, both books should be read
by anyone who cared about the life of John Peter
Phillips. The books are about hate, greed, and
selfishness that have plagued mankind
throughout history. He's gone from the living my
Uncle John, and he has no cares in this world to
what happened to him, but there are those, of us
he leaves behind who care very much. His story
needs to be told to the future. May you rest in

peace my Uncle John Peter Phillips.

To those of us who read this memory of a life that was devastated by others who placed themselves above him and the rest of his ancestry. We must forgive the past for we cannot change it. Hate only creates more hate. Love is the only answer. All of humanity must understand that hate, greed, and selfishness are the cause of most of the troubles in this world.

It is my belief that we are all here by a Devine purpose. We are here to learn. To learn to LOVE one another through our minds of knowledge, and to teach our children to LOVE not HATE. The Creator did not write the religious text in this world. I wrote this from my mind. "God is Love-Love is God-We are All The Product Of." Why would our Creator want to destroy? Humanity has the ability to do whatever it wants. Free will has not been used enough for the goodness most of us carry in our hearts, for there always seems to be a few handful of souls among us who wish to take in life more than they need. The blunt truth is they wish to dominate all of creation. Greed has no bounds as long as the majority allows it to happen. The future always pays for the greed of the past.

I know that my Uncle John is now with those who have gone before. He's not caring about what happened in his life with humanity. He is now surrounded by pure Love. He is back with our Creator where no one can hurt him for evermore.

I wish to thank all the care givers who were kind and gentle to Uncle John in the last years of his life. He would not have lived as long otherwise. He was blessed to have caring angels at his side. God bless all in this day of mourning, 20th of May 2004.

Joe Phillips Abenaki American

Animal Tracks - Great Blue Heron - Kasko or Gasko

The Great Blue Heron (*Ardea herodias*), called *Kasko* or *Gasko* in the Aln8badwa (Abenaki) language, is a member of the Heron, Bitterns (*Ardeidae*) family. To the Abenaki People it is considered to be one of our sacred birds.

It is a common, tall, large, grayish-blue heron with black on the shoulders, a white face and yellowish bill. The body is 38 to 52 inches long and with a wing span of approximately 70-72 inches. There also is a sub-species hybrid of the Great Blue in Florida that has a white head and neck.

It is most often found standing at the edge of a marsh, swamp, pond, lake, or river watching for a meal. It can be found in salt water locations as well. Its range covers most of the U.S., Quebec, and Nova Scotia. They migrate to the southern extremes of its range in the winter but have wintered as far north as New England.



It nests in colonies or rookeries of up to 1,000 nests. Some of these locations are 100's of years old. One such observed location in Massachusetts is in a deep wooded location without access to water. The site was once a marsh or pond that disappeared generations ago - but they still use the site because of genetic encoding.

The nest is a platform of sticks usually high, often over 100 in height, in a tree top. The female lays 3 to 6 green - blue eggs in the nest that is lined with smaller and finer sticks and materials. Usually 2 or 3 hatchlings survive. Sometimes the nest will be set in a reed bed.

The Great Blue flies with its neck folded back, whereas other herons fly with their necks

extended. In flight, the broad wing beats are slow and steady.

It is interesting to watch the Great Blue as it flies to its nest. It is not the type of bird, with stalking long legs, that you would expect to be nesting high in the tree tops. When it approaches the nest it goes into the wind with wings extended so that it "stalls" and more or less falls in a controlled manner into the nest platform.

The feeding habit of the Great Blue is to patiently wait motionless with its neck coiled back like a snake. When the targeted food is close enough it will make a lightning fast strike with its spear like bill. The principal foods for the Great Blue are frogs and fish. It also feeds on small mammals, reptiles, and sometimes on small birds. To feed its young it will regurgitate its food to feed them - the nest is very messy.

If you hear it sound an alarm, it will make four hoarse guttural squawks. Other sounds that you will hear in the rookery during the breeding season include many oinks, croaks, and other types of squawks. The sound of barking puppies or squealing pigs usually comes from the nesting young ones.

Book Reviews

Penobscot Man

"The Life History of a Forest Tribe in Maine"

By: Frank G. Speck

The University of Maine Press, 1997,

ISBN: 0-89101-095-5 (Hardcover) \$35+

ISBN: 0-89101-092-0 (Paperback) \$15+

Shipping: \$3

Pages: 404

Illustrations & Pictures: Black & White

This 1940's work by Dr. Frank G. Speck (1881-1950) is one of the most important reference books about the Penobscot Wabanaki of Maine that has ever been written. He wrote this book when he was the Chair of the Department of Anthropology at the University of Pennsylvania.

He spent considerable time living with and interviewing older Penobscot people in the 1930's to document many aspects of their lives and past history. He included a vast amount of information about their material lives, arts, and social lives. There are many illustrations and old

pictures that give invaluable insight into the overall Wabanaki cultural history.

This book is one of those "must- have" references for the more serious historical reader.

The Penobscot Man was first printed in 1940 by the University of Pennsylvania, later the University of Maine reproduced the book and now is the only source for the book. To purchase this book, contact:

University of Maine Press

126A College Avenue

Orono, Maine 04474

(207) 866-0573 / FAX (207) 866-2084

www.unmaine.edu/umpress

Abenaki Word Search

This word search focuses on the Abenaki words for the many different trees. These are the translations as prepared by Elie Joubert. Trees were very important in the daily lives of the Abenaki people. Our people depended on trees for fire wood, shelter, tools, medicine and even food. The inner bark of the white pine was eaten during harsh winters and hunting trips that did not go so well.

That is why the Mohawks called us Ratirontaks - Bark Eaters. There is a story of an encounter between two hunting parties in the Saranac Lake area in which neither party was willing to cross the lake to fight the other. At one point the Abenaki ran out provisions and ate the pith of a white pine tree.

The Abenaki started taunting the Mohawks calling them "Magowak," or cowards. To which the Mohawk warriors replied, calling the Abenaki "Ratirontaks" which eventually became the name of the Adirondack Mountains. The Abenaki word for barkeater is Manhakwôôgana Mowojik.

Brian Chenevert

WORDS TO FIND:

W8BIMEZI - Chestnut Tree

ADBIMENAKWAM - Chokecherry Tree

ALNIZEDI - Eastern Hemlock

WAWAPDAGW - Eastern Poplar

KOKOKH8AKW - Fir Tree

PGIMENAKWAM - Hickory Nut Tree
 M8LALOSKWS - Iron Wood Tree
 M8L8DAGW - Northern White Cedar
 MASKWAMOZI - Paper Birch Tree
 PICHESAKWAM - Peach Tree
 PASAAKW - Red Pine
 MSKASK - Red Spruce
 ANASKEMEZI - Red/black Oak
 ATKIMOSI - Striped Maple
 KOA - White Pine

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

Native Words By: Ed Where Eagles Fly

High way cleanup teaches us what not to do.

Mother Nature never complains when Her Children keep giving her the death wish, in the name of progress. Just as man wars in the name of Creator, so he can go ahead and do harm to the vulnerable.

Getting back to Mother Earth is only a dream of forgotten words used by people with forked tongues.

COWASUCK BAND STORE

In May we opened a Band Store on our internet website to provide better access to purchase Band items that are being sold to raise funds and donations for our programs and projects. The Band Store is on the website at www.cowasuck.org.

Note: If you use the website you can also use PayPal to make credit card payments, newsletter subscriptions and donations.

We are also planning to open the Band Store to artwork and handicrafts from Band members to promote their work.

The following is a partial listing of the items that are available from the Band Store:

TEE SHIRTS - 50/50 COTTON / POLYESTER DARK GREEN WITH WHITE LOGO

Large \$15 + \$4 Shipping = \$19
 XL \$15 + \$4 Shipping = \$19
 XXL \$15 + \$4 Shipping = \$19
 XXXL \$16 + \$4 Shipping = \$20 (Special Order)
 XXXXL \$20 + \$4 Shipping = \$24 (Special Order)

SWEAT SHIRTS - 50/50 COTTON / POLYESTER DARK GREEN WITH WHITE LOGO

Large \$25 + \$6 Shipping = \$31
 XL \$25 + \$6 Shipping = \$31
 XXL \$25 + \$6 Shipping = \$31
 XXXL \$35 + \$6 Shipping = \$41 (Special Order)
 XXXXL \$35 + \$6 Shipping = \$41 (Special Order)

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Cultural Preservation in Action

Makw8nikas 14, 2004 -
Alamjkow8mek, Aln8bak News:

Nia asma wig8dam li baz8bi - I was glad to see - the Cultural Preservation in Action report, in the latest issue, re: Patrick Cote's request regarding linguistic purification. N'wadz8no asma tasiwi yo 8dwi nia wdzi azi lompib8diga nia, nikw8bi. - I have been on this path for some time myself, now - Owask8 8l8gwa asma nia mil8kw8gan - Just yesterday when I received - the latest Aln8bak News, nia wadz8na awiga-asma awigi ti Odanak ta nia - I had written a letter to Odanak and I - dated it "Makw8nikas," "(Maple) syrup-making Moon," rather than Sogalikas, "Sugaring Moon." N'wadz8no asma - I have been - trying to purify the calendar of the People at least for my own use, having long replaced July's Temaskikos, "Hay-cutting Moon," nspi Satakikas, - with "Blueberries Moon," - as the Aln8bak didn't cut hay for horses and cattle until after the Awanoch invaded. Agm8w8 kizi-nda wadz8no asseak ala cowsak -They didn't have horses or cows until after the Awanoch arrived.

Another moon designation in need of restoration is January. In current, post-contact Aln8ba8dwa sources it is Alamikos, "Greetings Moon," reflecting January 1st, New Year's Greetings Day; "(New Year's) Greetings Moon." This strictly imitates the foreign Awanoch calendar, as any original Aln8bak calendar reckoning would have had the New Year logically beginning in siguan, when the last of the previous year's snow is disappearing and new buds are sprouting on the trees. Everything is new, or renewing, so obviously it's the start of a new year. The reason why the "Christian" calendar starts with January is because, back when the ancient Roman calendar began the new year in March (logically enough), a pagan Roman general won an important victory over the native inhabitants of Iberia (Spain), the Roman Senate voted to change the new year's starting date to the beginning of January (a month named after the pagan god Janus) in honor of the said general's victory.

Also, our kitsiak recognized that there were 13 months in a year, because a month was reckoned from full moon to full moon, and there are 13 full moons in a year. Therefore we

should be adding (restoring) another month to our calendar. What to call January instead of Greetings Moon and what to call the restored month? Since December is logically called Pebonkas, Winter Moon, January may have been originally designated Waz8likas, "Snow Moon" indicating more snow, deeper snow, than in December, since that is usually the case. Or it may have been called Tkakas, "Cold Moon," indicating that January is colder than in December, as is usually the case.

What to designate a restored 13th month? N'wadz8noba - I would - suggest "Piliaswalikas," New Leaves Moon, to follow Mozokas, Moose-hunting Moon, and Makw8nikas. These two would be the last winter moons of the old year. Keep in mind that with 13 months, each month will have to be shorter in duration than in a year with 12 months, so Mozokas would include the last of the present February and only the first, cold, wintry part of what is now called March. The latter part of March and the first part of April would constitute the new Makw8nikas, and would indeed reflect the actual reality of the annual maple sap fun, which begins in March (in northern New England) and runs into the first part of April. But which doesn't continue for the entire month of the presently constituted 30-day April. All the months of the restored Aln8bak calendar will have to be shorter to accommodate 365 days contained in the 13-moon year.

How to find the names of the moons as they were before they were rearranged and renamed by Awanoch influence? N'wadz8noba suggest that the names of the moons of neighboring Algonquian nations be looked up, such as the Algonkin, the Nippissing, the Ojibwe', and the Lenape'. Though their calendars have doubtless also been corrupted by the Awanoch missionaries and schoolmasters, nonetheless there may be surviving clues to what the original calendars may have been among them. Just as there are surviving original names of the moons in the Abenaki calendar - in fact the names of most of the months have survived intact, ten out of twelve. Even Temez8was, for August, survives from olden times, as the cutting -temez- refers to cutting from the vine, or stalk, such vegetables of the Nasal Id8bsoal -Three Sisters - that become ripe in August, such as azi adebawal ta wassawal - some beans and squashes.

It would seem that the time has finally arrived for a linguistic restoration council to be convened, whereby elders and those who are familiar with the language could meet together and come to agreement on what can be properly changed to reconstitute the calendar, at least in regard to the months and the number of months in a year. The names of the days of the week should probably be left as they are, even though they reflect European influence, because the Aln8bak most likely didn't have a week. The ancestors didn't need to have their time as tightly organized and compartmentalized as the analytically retentive Europeans. Counting days from or toward the nearest full moon was no doubt quite sufficient. Prominent at any such council should be nidzia Ely Joubert. Kizi n'klozi.

Wli-nanawalemezi - Be in good health - George "Peskunck" Larrabee, Band No. 3155-A Sovereign W8banaki/S8kokiak Nation of Missisquoi

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.

Prepared by: JOSEPH ALFRED ELIE JOUBERT

THE ELDERLY AND THE ELDERS:

There is no absence of the word "Elder" in the Abenaki Language. Yes, this word was presented to us by the new arrivals to our communities. However, we have always had the basic concept. Please note that the examples I have given you below are in the animate (living) format, which when spoken automatically renders respect

When I speak and refer to Elderly people, I use the following:

Kchiaowia = The oldest

Neg8niwinno = An old person

Neg8niwinnoak = The old people

Kchiaoid = He / she who is old / great in age

Kchiao = He / she is old / great in age

Kchiaoak = They are old / great in age

Using the word "Elder" in the tribal sense of a person who is spiritual, and or may be a gifted person, I would use the following:

Kzowadowinno = He / she is a valuable / important person (speaking of a person with a respected position in the tribe)

Kzowadowinnoak = They are valuable / important people (speaking of people with respected positions in the tribe)

Kchiagakigamwinno = He / she is a great teacher

Kchiagakigamwinnoak = They are great teachers

Kwsilawinno = He / she is a person worthy of respect

Kwsilawinnoak = They are people worthy of respect

In the Abenaki Language, for the word "Elder" in the Native American Indian concept. I would say it as follows:

Wawasiwinno = He / she is a holy person

Wawasiwinnoak = They are holy people

Wawasinnoid = He / she who is a holy person

Wawasinnoijik = They who are holy people

Mol8wawaldamwinno Niwaskomkik = A person with a lot of knowledge of the Spirit World. (Spiritual Person)

Mol8wawaldamwinnoak Niwaskomkik = People with a lot of knowledge of the Spirit World. (Spiritual People)

In the Abenaki Language, for the word "Elder" in the church concept, I would say it as follows:

K8kchi kwsilawinno aiyamihawigamiwigok = He / she is a very great person worthy of respect in the church.

K8kchi kwsilawinnoak aiyamihawigamiwigok = They are very great people worthy of respect in the church.

8 = Ô or ô = nasal long "o" sound

Aln8bak News & www.COWASUCK.org

Please visit our web site at - www.cowasuck.org. Please let us know what you think about the revised website layout and the Band Store.

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

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

An insert page is provide in each issue of the newsletter 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.

Note: Donations and newsletter subscriptions can be made on the website using the online PayPal (credit card system).

Cover Story - Cat & Mouse



The Cat and Mouse have interesting Abenaki words to describe them. The Gordon Day reference refers to the Cat as *Minowiz*. This is the French word *Minou* for kitten or cat that is made diminutive by the addition of *-iz*. The French word for Cat is *Chat*. Steve Laurent referred to the Cat as *Pes8is* or *Chat Sauvage* - Wild Cat as in *Ésebannes*. Day also noted another word for Cat as *Bezoiz*.

This form *Bezoiz* and *Pes8is* are probably the original Abenaki words since the **P** and **B** are interchangeable. The *Bezo* root word is for a Wildcat or Bobcat so it is most likely the original

root word for the smaller cat. The Bobcat and Lynx are also known as *Bezo* as well as *Wigwti* or *Wigwedi* which means "no tail." The larger Catamounts, Cougars, and Mountain Lions are known as "wilderness lions" - *Bizewakami*, *Gwibitt8lo*, and *Bitt8lo* which mean "too much tail."

According to the Day reference the Mouse is known as "the gnawer" or *Alezawad*, the French influence made the mouse "the little white rodent person" or *W8bikwsos*. Laurent notes another French reference for the Mouse *Souris* or *Añbig8séss8* which is pronounced very similar to the other French based word form.

Native Words By: Ed Where Eagles Fly

You will know your life is on the path... when your first thoughts of the day are a love song to Kchi Niwaskw.

The music of the ages drums in our heart beats.

With out love, Creator does not exist.

A silent killer can be the negativity we harbor in our hearts for our neighbors.

Speaker Speaks -

The weight of time, negativity, apathy, inactivity, indifference, and any number of similar expressions have become major concerns for our Band leadership. There are so many inactive Band members that have joined us solely for the Band identification card that they out number active members by nearly 50 to 1.

Those that are inactive do not understand the relationship of a member to the Band. A Band does not exist on genealogical or historical evidence alone. Some people truly believe that they have some form of "birth right" and entitlement because they found out that some distant relative of the past was one of us. This may work for some BIA tribal groups that operate by government regulations where membership is strictly by "blood quantum" - but it will not work for a Band like ours that is struggling to survive.

Traditional Native American Indian groups only exist if the members of that group share in a common cultural and family experience. That

means that you recognize your group as your extended family, governing body, and nation. It also is imperative that you share a common cultural heritage, language, and related life experiences otherwise the group means and represents nothing.

For years we have commented on the on many Indian versus Indian issues, the fraud on the pow wow circuit, the commercialization of our culture and spirituality, new age traditionalism, group and leadership domination issues, destructive warrior behavior, and now the general malaise of member apathy.

The "red road" is a hard path to follow when so many factors make that it so difficult to stay on it. Many of the proposed changes that are outlined in this issue will become a reality because so few will act to make a commitment to the Band.

For many years we have held traditional pow wows, gatherings, and events for the purpose of educating the public, our members, and other Indians about our heritage. We have failed this objective in many ways. We did not provide the new age pow wow show and flea market atmosphere that so many have come to expect.

It is very troubling that we have all too many "members" that refuse or "forget" to identify themselves as belonging to the Cowasuck Band in public or at other non-Band Indian events and pow wows. Often these are the same people that come to our events, do not identify themselves as members or Indians, shop at the vendors, and leave without notice. They come but do not want to learn or participate. Many of these people are "genealogical Indians" that live invisibly in the dominant society but only come out on weekends for pow wow events. This Band and the overall Indian community do not need the burden of these occasional Indians.

Likewise, many of the Band objectives and programs that we have supported for years have been largely ignored by the majority of the membership. As a result, many of these will be reduced in size or eliminated in the near future.

For so many years the protest in Indian country has been how the "white society" and government has done our People a great

injustice. This is an exaggerated issue that has existed for so many years that many of Indian people truly believe this is the only problem that we face. In truth, so many of the current problems in Indian country come from within.

Look at all the negative activities that come from competing Abenaki interests from Canada and northern New England that have spread like terrorism throughout the region. A nationally organized militant warrior group is now waging warfare on other Abenakis for their own purposes of dominance and supremacy!

Likewise, BIA-DIA, non-traditional groups, and those that live for casinos routinely oppress traditional groups through their financial and political advantage by marginalizing them.

National Native American public relations are primarily focused on casinos and the pow wow circuit. Both promote a negative big money oriented "Las Vegas" lifestyle and "carnival - flea market" cultural existence. The general public has grown to think of the Indian community in these negative terms.

Traditional educational efforts like those that we try to promote are over shadowed and considered an anachronism. The cliches and mis-education about pow wows, our culture, ceremonies, crafts, and related activities have become too sickening to tolerate. The Indian community has gone too far to entertain the general public giving them the stereotypical Indians and "show" that they expect.

Our time has come for finding the truth and following the traditional path - no matter how difficult that it may be. Cleaning the lodge, restructuring the Band, clearing obstacles, changing the path as needed, and continuing forward for our ancestors is all that we can do at this time. We can only pray that the following generations will understand that without the truth and traditional purpose there is no reason for us to continue the survival for us as a People.

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

We have spoken, Linda & Paul Pouliot.



2004 Schedule of Band Activities

23 or 24	JULY	ELDERS COUNCIL & GENERAL COUNCIL MEETING (TBA)
24-25	JULY	SUMMER GATHERING & POW WOW - NEWPORT, NH
TBA	AUGUST	HIGHWAY CLEANING
TBA	SEPTEMBER	HIGHWAY CLEANING
25-26	SEPTEMBER	MANVILLE SETTLERS' DAYS - MANVILLE, RI
TBA	OCTOBER	HIGHWAY CLEANING
23	OCTOBER	ELDERS COUNCIL / GRAND COUNCIL MEETING (12:00)
20	NOVEMBER	ELDERS COUNCIL / GRAND COUNCIL MEETING (12:00)

2005

29	JANUARY (2005)	WINTER SOCIAL - FRANKLIN, MA (10-5) ELDERS COUNCIL (10:30)
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PLEASE CALL (508) 528-7629 IN ADVANCE FOR CONFIRMATION FOR ALL ACTIVITIES