

Aln8bak News®

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

July	<i>Temaskikos</i>	Berry Ripening Month
August	<i>TemezSucas</i>	Gathering Month
September	<i>Skamonkas</i>	Corn Harvest Month



Summer	<i>Niben</i>
In Summer	<i>Niboniuci</i>
Fall	<i>TaguSgoue</i>
In Fall	<i>TaguSgowiwi</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.

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.

Cowasuck Band - 13th Summer Gathering & Pow Wow July 23-24, 2005

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, 2005

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.

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: cowassuck@earthlink.net / WEBSITE: www.cowassuck.org

Native Words By: Ed Where Eagles Fly

It's not fatal to be shot in the heart...with an honest L^{OVE}.

L^{OVE} all life, and all life will respond.

L^{OVE} cannot find you, when you play hide-and-seek, with a prospective mate.

Being joined by Kchi Niwaskw's L^{OVE}, gives a man and woman a full lifetime of daily miracles, and our children share this gift too.

The greatest gift we can ever give to another person is to let our heart touch their Spirit, and their Spirit touch our heart. This is a L^{OVE} and companionship that makes Kchi Niwaskw Smile...

Summer Gathering

Our 12th Summer Gathering and Pow Wow at Newport, New Hampshire was very successful. We had concerns that we would not have enough artisans and vendors for the event - but in the end it worked out fine. Prior to the event we considered making this our last one for awhile. We got many requests from the local public and vendors to continue next year so we reconsidered and agreed to go on with the 13th gathering next year.

When we got there on Thursday and Friday the weather was unsettled. Friday night it rained 4-6 inches. By Saturday morning the storminess cleared out and we were gifted with good weather. Both Saturday and Sunday were great, not too hot and partially sunny.

We had a special treat from the airport - the Civil Air Patrol had glider practice on Sunday. Each glider flew over the Circle and landed just beyond the area that we were using on the field. They gave us a great "air show" all day.

We had a lot of musical help from the flute players Jessie Redhorse, Norm, and David Searching Owl. They worked as a team to provide a wide variety of Native American and Pan flute music.

We give a very special Thank You to Bonnie and James Akerman and their friends that helped make the event successful by helping with the

cooking, serving food at the feast, and controlling the gate entrance - Thank You to:

Rhonda Stewart, Jeffery Stewart, Larry Stewart, Mary Durand, Launa Lynch, Maria Guzman and Marcia Akerman, and Sarah Knight.

Special thank you to our Story Teller - Leah.

Summer Gathering - Follow Up

We were extremely disappointed with our Band members that did not participate or help in any way during the event. Many came to the gate and showed their "Indian cards" and refused to pay. An estimated 250-300 people used Indian cards and claimed that they were either Band members or other Indians that did not have to contribute because - "This was their Church!?" and that they never pay to come to pow wows...

What lying words of shame and disgrace to our ancestors! If this is their belief, why did they not dance in the Circle? Why did they not help other Band members that were working? This really is a cheap way of avoiding your responsibilities to the Band and to our People. When you go to church, the plate is passed for donations to keep the church going. You pay \$2 for a cup of coffee or \$5 for a pack of cigarettes but you would not pay to support your Band or "Church." You know who you are and you are truly unworthy to call yourself one of the First Nation of People.

The free ride is over for so called pow wow and "card Indians." Our last issue discussed this very bad behavior of our People and this event only brought out how ugly, uncaring, self-centered, un-giving we have become as a People. This was exactly why we were considering making this our last event.

Next year we are going to take a very hard stand against this type of behavior. There no longer will be a free ride for any of our way-ward People. Within our own Band we will be removing individuals and families that are inactive or are otherwise being a burden on the Band.

We saw a large number of people wearing our green Band tee shirts - but none were working or helping in any way. In fact, some were directly asked to help but refused to do so. Thanks to the many non-Band members and other Abenaki friends that we have, we were able to get the

work done - while the "green-tee-shirts" wandered around having a good time acting important and socializing.

A General Council meeting was scheduled for the weekend but was cancelled until a future date. Instead, an Elders Council meeting was held to discuss critical and timely issues. One of the issues was that too many members were showing up only for the feast but were otherwise unwilling to work or participate in the event. This led to the decision to re-schedule the General Council meeting to a time when the membership was more interested in matters other than feasting and having a pow wow good time. Since our meetings are open to the public, this delay also avoided the potential for publically embarrassing several of our members that would have been subject to criticism.

Mt. Sunapee Development Proposal -

The Mt. Sunapee State park facility was leased to the ski management company that controls Okemo Mountain in Vermont. A 40 year lease was granted to them. After a few years of operations they now want to fully develop the mountain and are also proposing residential development of 240 condominiums on private land that abuts the state land on the western slope. This expansion will impact the towns of Sunapee, Newbury, and Goshen.

Hearings and discussions have been ongoing and a major public hearing was held at the mountain on August 26th. Over 400 people came to the hearing, a very large majority of them voiced their opinions against the proposed expansion of the ski facility and residential development. Many conservation and environmentally sensitive groups, as well as Native Americans, voiced their opposition to the proposal.

Our group is particularly concerned because of our land that is located on the southwestern side of the park site. Residential development would ruin our 137+ acres of land if the conservation buffer of the state park is eroded by the expansion of the ski facility.

To support our position several Native Americans from the area and our Band representatives were gathered outside the

meeting place to sing and drum. The Akermans, Pouliots, and Mehigans made the meeting. James Mehigan and Paul Pouliot (land owner in Goshen) both spoke passionately against the proposal.

Overall, the meeting and hearing took on the appearance of a protest against the expansion proposal. The misuse of the Mt. Sunapee state park public land has become a highly charged political issue in the upcoming gubernatorial election. Several newspapers and TV reports were made about the hearing.

Manville Settlers' Days -

September 25 and 26th marked our 10th year of participating at this event with our friends at the Manville Sportmen's Club in Manville, Rhode Island.

Like we have done in past years, we set up a small Aln8bak setting and exhibited artifacts and other items of our material culture.

Throughout the days visitors came and went as we discussed our history and ways of life. Drumming and singing through the day was performed as the hay rides passed by. We also did some story telling for the children and families at their night time camp fire.

As always we had a good time with our French and English colonial re-enactment friends.

Tribal Actions and Government

➤ Grand Council Actions - Band Goals -

The major policy changes that were proposed for the July Grand Council / Grand Council of Elders and General Council meeting are being carried forward to a future meeting in the Fall. As stated in the previous issue, 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 to 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.

Preserve the Abenaki language through the wide usage 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.

➤ IkSldimek 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. We should know if these will be approved or not by the end of the year. Please continue to make your representative and senator aware of your concerns for Indian rights in the state.

➤ IkSldimek Program - Prison Outreach

During the last two months we have received many new requests to assist Native Circles in regional prisons. We are trying to prioritize our visits to fit in with our available time and resources.

We will continue to make every effort to respond to the facilities that have requested our support from their management staff. Some Native Circles do not have this commitment so these Circles will take longer to get to. In some cases the Circles are being tightly controlled because of the type of facility that they are in. Some treatment and super-max security facilities severely limit the level of activities that the Circles can be involved in. However, we are now starting to provide religious services to the MCI Cedar-Junction (Walpole) Super-Max Level 6 facility.

Presently, we are planning to expand our services to four or more facilities. Unfortunately, this will double the amount of time and resources that we have to provide. Our projected level of work for this program now requires at least two full time positions that would make about 12 facility visits per month. Each visit averages 100+ miles for the round trip, 8+ hours of time per staff member, and \$25 to \$100 in materials (books, herbals, videos, tapes, etc.). This program is fast becoming a major program on the scale of the Franklin Food Pantry - unfortunately the funding and resources are not nearly on the level required. At present our funding is at less than one-tenth the amount that we need to adequately provide these services.

Our resources are further challenged because outdoor worship areas with Sweat Lodges are slowly becoming a reality in several facilities. We will need to construct, maintain, and supervise them as they are approved. This will become a major resource issue in the near future since each would require an additional day of service per month. We are also in immediate need of

Sweat Lodge materials (Tree Saplings, Rocks, Fire Wood, and Canvas Coverings) so contact us if you can help.

For those Circles that we have been unable to visit recently, we have been providing requested services by shipping sacred items to the facilities. For example, a shipment of sacred herbals (Sweet Grass, Sage, Cedar, etc.) was made to supply the Native Circles in the New Hampshire facilities. We have also been distributing many new books, tapes, and videos to the Circle libraries to help them with their Circles.

Sag8mo Paul made and gifted the MCI Norfolk Circle with a new Sacred Pipe. A Pipe Ceremony was performed in August and it was used for the Sweat Lodge Ceremony later that month. This pipe was traditionally made in a similar fashion to the one that he gifted to the Concord, New Hampshire Circle several years ago. They were hand made using tools that were passed down for generations. Eastern soap stone was used for the pipe bowls and the stems were carved from local hard wood trees.

Each facility is having some issue or difficulty acquiring sacred items for their Circles and for personal use. Those items such as: pipes, herbals, beads, medicine bags, drums, smudge pots, and feathers are all part of a list of approximately 12 religious items that most Native Circles and members are allowed to have by federal and state regulations. In reality many of these items have been denied or otherwise been unavailable to the Circles and members. Special efforts have been made with the prison administrators to help relieve some of the major issues, but this has been a slow progress.

During the last quarter we were pleased to receive two partial grants from the Peace Development Fund. Earlier in the year this fund reported that there would be no funding, but it appears that specific special donations and programs for justice have been partially funded. This is good for us since several other funds have been slow to respond or are otherwise not providing grants at this time. We also believe that there is an undercurrent of resistance to our program from other "Native" interests that are competing in a negative way for these grants.

Native Words By: Ed Where Eagles Fly

Beautiful is thy heart when you can share thy miracle of voice singing to Kchi Niwaskw directly, with thy Sacred Prayer Pipe, using its unspoken words of direct love.

Your lungs tell you, smoke was never meant to serve man's selfish desire. Smoke is meant to honor those who dwell up there where eagles fly.

Some cultures have learned the silent values of singing Kchi Niwaskw's praises.

Medicine Bag - *Nebizon Mnoda*

◀ Water Lily - Bamagwaag ▶

The Floating One - Bamagwaag
A White Pond Lily - Liliz (English)
A Water Lily Root - Meskata
A Water Lily Leaf (Pads) - Meskataibagw
A Red Water Lily - Mskata
A Yellow Flower - Water Lily - Wiz8watawa



The most common Water Lilies are the White, *Nymphaea odorata*, and the Yellow, *Nuphar advena*. The common names are Water Nymph, Water Cabbage, Fragrant or Sweet Scented Pond or Water Lily, Cow Lily, Spatterdock (Yellow). Pond Lilies are aquatic perennial plants, but neither are from the true Lily family.

Pond Lilies grow in ponds, slow streams and other still water bodies. The root is a black submerged horizontal rootstock that lies in the pond or stream muddy bottom. There is no true

stem, the leaves grow from separate petioles and the flowers grow from long peduncles from the root stock. The flowers and leaves or pads float on the surface of the water. The White has round pads, 4 to 12 inches in diameter, with shiny dark green tops and purplish-red bottom sides. The Yellow is more ovate shaped and 3 to 5 inches in diameter, with dark green tops with brown blotches and reddish brown bottom sides.

The White flowers are large, 3 to 5 inches, many petaled, very sweet smelling and like Gardenias. It flowers from June to September, early morning to noon. It sets a fleshy fruit that ripens under water on a coiled stalk. There is also a small White Water Lily, *Nymphaea tetragona*, that has smaller, 1½ inch flowers, that open in the afternoon. Its habitat range is Canada south to Maine, Michigan and Minnesota. The Yellow is more cup-like, 4 to 5 inches wide. It flowers from May to September, midday to afternoon. The Water Lily general growing habitats are from Canada to Florida.

The White is most often referred to but it seems that both the White and Yellow Water Lily were interchanged or used in similar ways. The medicinal plant part is the root and the solvent used is water. The medical influence is primarily as an antiseptic, astringent, demulcent, and discutient. A proposed dosage is based on steeping 1 teaspoon of cut fresh root in 1 cup water for 30 minutes, taken ¼ cup, 3 to 4 times a day.

Caution - Warning Note: Do not mistake for the White or Yellow species for the *Nymphaea tuberosa*, a toxic water lily that has a tuberous rootstock and odorless flower. Also do not over use this as a medicine since the roots contain steroids and alkaloids that are potentially toxic in large and continued doses.

Our ancestors used the Water Lily as a root tea for sexual irritability, blood diseases, chills from fever, and heart trouble. The roots were used for gum, skin, stomach inflammations, and as an anaphrodisiac to reduce sexual excitement. For bladder and urinary treatment it was used for dropsy, kidney trouble, catarrh of the bladder, and irritation of the prostate. It was also used for diarrhoea, scrofula, and diseases of the lungs.

Externally, fresh juice of root mixed with lemon juice was used for removing freckles, pimples, and dark discoloration of the skin. Poultices of the leaves were used for swelling, inflammations, wounds, cuts, contusions, boils, and lotions for smooth soft skin.

Strong root tea was used for local application on skin for painful swellings, boils, or ulcers. Its strong astringent nature will also check diarrhoea and incontinence. Additionally, tea made from the fresh root was used for a mouth gargle for inflamed gums, cankers and sore throat, and as an eyewash.

As a female medicine it has been used as a astringent vaginal douche to heal sores and female trouble such as amenorrhoea. It can also be injected into the vagina and cervix to cure abrasions, check leucorrhoea, and aid chronic inflammation or ulceration.

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 medicinal 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

The River of Kchi Niwaskw flows and meanders through all generations, and each in our own way canoe the rivulets following the good red road's water ways.

After I have walked the walk of my today's, I want to count all my blessings at the feet of Kchi Niwaskw... with all my dear friends, of experiences we shared in a good way.

Let Us Eat & Drink - *Micida ta Gadosmida*

◀ Beach Plum Jam - Jelly ▶

Min8bo - Berry Juice - Jam or Preserves
Azawanimenak - Choke berries - Plums

Our family lived most of the Summer on the outer Cape Cod beaches (Wampanoag territory) surf casting and small boat fishing for Striped Bass, Bluefish, Mackerel, Flounder, and Cod. When the fishing season drew to an end and the weather started to get cooler, we would finish the season by picking Beach Plums.



These wild plums grew in the sand dunes on small six foot tall bushes. The small purplish-red fruit ripen in September to October. The plums are round and one+ inch or so in size. They are edible but small with a relatively large stone and not particularly sweet. We would pick and inspect each fruit to be sure that it was ripe and without any bad spots. They would be washed and re-inspected once we were ready to make the jelly.

For this recipe you will need clean (sterilized) glass canning jars sized for your preference (6 or 8 ounce). The number and size of jars needed will depend on the amount of plums that you use and the volume of the finished jam or jelly. Use a canning jar pot or other large pot for a hot water bath.

You will also need melted canning (sealing-food quality) paraffin wax to seal these jars after you pour the jelly or jam. For safety reasons, use a double boiler pot for melting the wax.

A cooking thermometer can also be a great help to determine the right temperature to make jellies and jams. The thermometer should have a jelly temperature about +8°F over the boiling temperature or up to around 225°F.

Assume 1+ to 2 quarts of fresh Beach Plums will yield enough for (8) 6 ounce jars of finished jam or jelly. Making the jelly requires straining the juices and this will reduce the final yield, either reduce the number of jars or increase the amount of plums used. Use large sauce pot for cooking.

1+ to 2 Qts. Beach Plums, Fresh, Clean, and Washed - *Azawanimenak*,
1+ Cup Water - *Nebi*,
6-8+ Cups Sugar (3/4 Cup for every 1 Cup of Beach Plum juice and fruit after cooking) - *Zogal*,
1# Paraffin Sealing Wax, use as needed, melted - *8mwaibemi*.

Prepare jars, wash and sterilize, keep in a hot water (near boiling) bath until ready to fill.

Melt the wax in a double boiler, keep hot until used.

Put fresh washed and cleaned Beach Plums and Water into a large sauce pot. Cook over a low heat for 15 minutes, until the plums are soft.

Remove from the heat and cool slightly. Remove the seeds from the fruit, but do not mash them. Measure and note the amount of fruit and juice that is cooked. For Jam - Return the fruit and juice mixture back to the sauce pot and cook over low heat. For Jelly - Strain the fruit and juice through a strainer and several layers of cheese cloth. The clearer the finished juice the better the clarity of the jelly. Continue cooking over a low heat in the sauce pot.

Add 3/4 Cup of Sugar for each 1 Cup of fruit or juice used, and mix well. Heat to boiling, stirring constantly for 15 minutes. You can check the temperature by the cool spoon method or by the cooking thermometer. Dip a cool spoon into the mixture and lift and tip the spoon to observe the mixture. At first the jelly will form drops, as it heats the drops will look syrupy, and when it is at the jelly stage it will break from the spoon as a sheet of jelly. This temperature should be about 225°F if you use a cooking thermometer.

Using a large spoon or ladle, skim any froth that forms on the surface. Remove jars from the hot water bath, drain, and use immediately. Spoon or ladle the jelly-jam into the (still hot) jars, allow at least 1/2 inch of space from the top of the jar to the level of the jelly. Pour about 1/4 inch of

melted wax onto the jelly and allow to cool until the wax is hardened. Store in a cool and darkened place, use until next year (or so).

Makes eight 6 ounce jars. ✻

Native Words By: Ed Where Eagles Fly

Those that volunteer their time to hi-way cleanup, are true friends of Dear Mother Earth.

Earth Day, now Earth Week, but we do not go far enough, we have to think of Mother Earth daily.

Let him or her that plants the seed of evil, harvest it alone.

When people stop "caring," they also stop sharing.

COWASS North America

➤ Native and Community Help §

The Franklin Food Pantry continues to administer the FEMA-EFSP program through this quarter. Unfortunately, the federal government was very slow to provide the funding for this program. This has made it difficult to help people when there is no assurance that the federal funding would be provided before the October deadline and closure of the program.

We have also started a "Back to School" program using our Salvation Army funds. This program provides a \$60 gift card at WalMart for each qualifying student to help them purchase school supplies and clothing.

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, was essentially stopped by the ongoing construction project that now covers the entire cleanup area. The work, which will take 40-50 months, started at the exit in both directions and proceeded westward for about two miles. It includes new bridges, ramps, traffic lights, and access roads. For the status of our program and work schedule, contact us.

Animal Tracks - Pileated Woodpecker

Pileated Woodpecker - Mama

The Pileated Woodpecker, *Dryocopus pileatus*, is a member of the Woodpecker family. Its habitat is most of the eastern United States, Canada, and the western mountains of the U.S. and Canada. It prefers dense forests and forest borders.

This is one of the largest in the Woodpecker family being 16 - 18 inches long.

It is primarily black, with a prominent red crest pointed head, with white and black stripes on the face and down the side of the neck. The male forehead and mustache are red, the female forehead and mustache are black. The neck is thin, and the bill silver in color and is heavy.

In flight it reveals white underwing linings and black flight feathers. It is relatively common but seldom seen. A few years back we tracked a nesting female back to her nest on the western slopes of Mt. Sunapee in Goshen, NH. The nesting tree was very inaccessible and well protected.



They make their nests by digging out nest holes in living or dead tree trunks. The Pileated Woodpecker makes a large square-ish hole and often leaves a large pile of wood dust and particles at the base of the nesting tree. We were able to observe this nest making process. They make a considerable amount of noise banging and boring into the tree. They usually lay four white eggs.

Like most other Woodpeckers, they cling to trees with their sharp claws and support themselves in a vertical position by using their stiff, spine tipped tails. Their long pointed bills are like chisels which allow them to bore into wood. They have a narrow tongue that is twice the length of their bill. The tongue is curled inside their head. The tip of the tongue is tipped with spear like barbs that they use to impale wood boring insects.

In the spring, the males rapidly bang their bills against a resonant tree, as a form of territorial drumming and announcement. This form of territorial drumming is more rapid than the boring that they do for feeding.

Woodpeckers that are located in New England tend to be year-round residents. They are hard to observe but you may be lucky to hear their tree banging or loud call of rapid irregular series of *cuk-cuk-cuk-cuk-cuk* and *wucha* notes.

Book Reviews

[A Time Before New Hampshire](#), The Story of a Land and Native Peoples

By: Michael J. Caduto

University Press of New England

University of New Hampshire, NH

2003

ISBN 1-58465-185-7

Hardcover

265 Pages - Black-white illustrations & pictures
\$30

Micheal Caduto is known to us for his collaborative works on the "Keepers of..." series that he did with the well known Abenaki author, Joe Bruchac.

The first third of this book covers the times before Aln8bak and the geological formation of the area of New Hampshire. Although some readers would consider this subject matter - rather dry and academic, he did a fine job of making these chapters easy reading.

From the formation of the land he goes to the coming of Aln8bak as the "People of Stone and Bone" and progresses to the warmer times in which our ancestors were able to harvest the bounty of our Earth Mother. The book details our hunter gatherer and agricultural transformation as our lives changed through the seasons.

This is an other interesting view of our ancestors and our lands of N'dakina.

Native Words By: Ed Where Eagles Fly

Our dreams are a road map of the past, present, and future.

All is possible, or we could not even think about it.

The ancients also had modern thoughts and dreamt of tomorrows to come.

We can enjoy each new day because our heart has been touched by Kchi Niwaskw.

Abenaki Word Search

The words for this word search have been taken from Joseph Laurent's Dictionary

Brian Chenevert - Happy Hunting!



Words to find:

- Paskhigan — A Gun
- Adeb8logw — A Rifle
- Nahnisakwtag — A double-barreled Gun
- Telaps — A Steel Trap
- Klahigan — A Wooden Trap
- Askana — A powder Horn
- Nadialowinno — A Hunter
- Omaw8gan — Fishing
- Chawapenigan — A Fishhook
- Nodamagu8ngan — A Fish Spear
- Aw8gan — Bait
- Ahlab — A Net
- Sagu8lhigan — Ramrod
- T8bi — A Bow(Spring)
- Pakwa — Arrow
- Anghemak — Snowshoes

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)

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

Large	\$35 + \$6 Shipping = \$41 (Special Order)
XL	\$35 + \$6 Shipping = \$41 (Special Order)
XXL	\$40 + \$6 Shipping = \$46 (Special Order)

CLOTHING SHIPPED BY USPS PRIORITY MAIL

Note: The new - 2005 Calendars are in and available -

COWASUCK BAND CALENDARS - 2005 "WILDLIFE PORTRAITS" \$4 (INCLUDING SHIPPING)

COWASUCK BAND POCKET DIARY - 2005 \$6 (INCLUDING SHIPPING)

COWASUCK BAND BALL POINT PENS BLACK STICK TYPE - BLACK INK DARK GREEN WITH YELLOW LOGO \$1 (INCLUDING SHIPPING)

Payable To: COWASS North America, P.O.
Box 554, Franklin, MA 02038

Checks, Money Orders or PayPal Accepted

Special Thank You - Orders over \$50 will
receive a FREE Calendar and Pen!

Say That In Abenaki - *Ida ni* *AlnShaiwi*

Elie (Joseph) Joubert, who is from the Odanek 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

FISHING - A8MAW8GAN

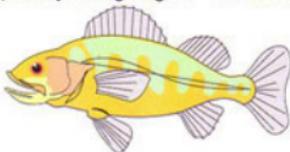
Fishing was not only a form of subsistence, it was a way of life for the Abenaki people. They fished the bay areas, lakes, rivers, and streams in accordance with the signs and balance of nature. The lightning bugs alerted our fishermen that the salmon were beginning their annual run upstream. The annual birth of certain insects told us what fish would be available for gathering. Other signs, such as the speed of the currents and the depth of the water, within the seasons of the year, also gave our fishermen an insight as to how good the fishing would be for the season.

Our fishermen had established fishing grounds that they and their families would migrate to during the year. These grounds were shared by other tribes of the W8banaki Nation. Fishing camps also served our people as a means of socialization, intermarriage, and competition.

The act of fishing is, and was, done with great reverence. Our teaching tells us of a time when there were no waterways on this land. The Creator gave birth to the waterways. It was a sign of great medicine. It is told that some of our ancestors were so elated that they jumped into the currents and their spirits

were transformed into fish. To this day many W8banaki families claim various fish as their ancestral family. Many W8banaki documents were signed with the sign of the Sturgeon, Salmon, Trout, and Eel.

The Abenaki people used various fishing techniques, such as fishing with a hook and line, spearing, netting, trapping, damming, jigging, and poisoning with Pokeberries and Indian Turnip roots - especially during August - if there was low water.



BODY PARTS OF THE FISH

Please Note the following:

fish anal fin =
namas kwelbi kaskilji (one fin)

fish anal fins =
namas kwelbi kaskiljial (more than one fin)

fish's anal fin =
namasi kwelbi kaskilji (the anal fin belonging to the fish)

fish's anal fins =
namasi kwelbi kaskiljial (the anal fins belonging to the fish)

To pluralize the word fish (more than one fish) would be as follows:

fishes anal fin =
namasak kwelbi kaskilji (more than one fish with one anal fin)

fishes anal fins =
namasak kwelbi kaskiljial (more than one fish with more than one anal fin)

	<u>SINGULAR</u>	<u>PLURAL</u>
Fish	Namas	Namasak
Fish / Fish's -		
Anal Fin	Namas Kwelbi Kaskilji Namas Kwelbi Kaskilji	Namas Kwelbi Kaskiljial Namas Kwelbi Kaskiljial

	<u>SINGULAR</u>	<u>PLURAL</u>
Blowing Hole	Namas Padowasin Namas Padowasin	Namas Padowasin Namas Padowasin Namas Padowasin
Bone	Namas Mskan Namas Wskan	Namas Mskanal Namas Wskanal
Brain	Namas Mlibd8n Namas Wlibd8n	Namas Mlibd8nal Namas Wlibd8nal
Caudal Fin	Namas Mzogna Kaskilji Namas Wzogna Kaskilji	Namas Mzogna Kaskiljal Namas Wzogna Kaskiljal
Cheek	Namas Wanowa Namas Wanowa	Namas Wanowal Namas Wanowal
Dorsal Fin	Namas Pskwan Kaskilji Namas Pskwan Kaskilji	Namas Pskwan Kaskiljal Namas Pskwan Kaskiljal
Egg	Namas W8wan Namas W8wan	Namas W8wanal Namas W8wanal
Egg Out Burst	Namas Kioskamagw8n Namas Kioskamagw8n	Namas Kioskamagw8nal Namas Kioskamagw8nal
Eye	Namas Msizukw Namas Wsizukw	Namas Msizukol Namas Wsizukol
Fin	Namas Kaskilji Namas Kaskilji	Namas Kaskiljal Namas Kaskiljal
Gill	Namas Mpan Namas Wpan	Namas Mpanal Namas Wpanal
Gill Cover	Namas Agwanosa Mpan Namas Agwanosa Mpan	Namas Agwanosa Mpanal Namas Agwanosa Wpanal
Gullet	Namas Kwed8gan Namas Kwed8gan	Namas Kwed8ganal Namas Kwed8ganal
Gut	Namas Mliagzi Namas Wliagzi	Namas Mliagzial Namas Wliagzial
Head	Namas Mdeb Namas Wdeb	Namas Mdeb Namas Wdeb
Heart	Namas Mlaw8gan Namas Wlaw8gan	Namas Mlaw8ganal Namas Wlaw8ganal
Liver	Namas Mskwen Namas Wskwen	Namas Mskwenal Namas Wskwenal
Mouth	Namas Mdon Namas Wdon	Namas Mdonal Namas Wdonal
Nostril	Namas Mlibdigan Namas Wlibdigan	Namas Mlibdiganal Namas Wlibdiganal
Pectoral Fin	Namas Mdoika Kaskilji Namas Wdoika Kaskilji	Namas Mdoika Kaskiljal Namas Wdoika Kaskiljal
Pelvic Fin	Namas Mzabi Kaskilji Namas Wzabi Kaskilji	Namas Mzabi Kaskiljal Namas Wzabi Kaskiljal
Scale	Namas Plagadagen Namas Wplagadagen	Namas Plagadagenol Namas Wplagadagenol
Skeleton	Namas Chibai Mskan Namas Chibai Wskan	Namas Chibai Mskanal Namas Chibai Wskanal
Skin	Namas Madagen Namas Wmadagen	Namas Madagenol Namas Wmadagenol
Skull	Namas Chibai Mdeb Namas Wchibai Mdeb	Namas Chibai Mdeb Namas Wchibai Mdeb
Soft Dorsal Fin	Namas Pskwan Nokikaskilji Namas Wpskwan Nokikaskilji	Namas Pskwan Nokikaskiljal Namas Wpskwan Nokikaskiljal

Spin Fin	Namas M8igan Kaskilji Namas W8igan Kaskilji	Nokikaskiljal Namas M8igan Kaskiljal Namas W8igan Kaskiljal
Tongue	Namas Wilalo Namas Wlilalo	Namas Wilaloal Namas Wlilaloal
Tooth	Namas Wibid Namas Wwibid	Namas Wibidal Namas Wwibidal
Whisker	Namas Witwa Namas Wwitwa	Namas Witwal Namas Wwitwal

8 = Ô or ô = nasal long "o" sound

Email Address Change

Our internet access provider has gone out of business and transferred our account to Earthlink.net. Our new address is cowasuck@earthlink.net Please note the Email address change.

AlnShak 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, the Band Store, and event pictures.

FYI - Our website averages between 20,000 to nearly 40,000 successful visits per month - are you one of them?

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

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).

Native Words By: Ed Where Eagles Fly

In any group, not everyone can be a flower, some are leaves, some are stems, some are roots, and some are seeds.

Knowing friends is not the same as having friends.

On looking up at night, on a clear night, we can see heavenly reasons of Kchi Niwaskw's presence.

Speaker Speaks -

This summer was too little and too short. It's hard to believe that the gardens that were planted late because of the cool weather, are now just about gone - much earlier than expected. Many of the vegetables were not as productive as they should have been because of the cool and wet weather we had.

Likewise, the conditions surrounding the Band membership can be characterized in the same way. Far too little concern for the Band well-being and too short on support of any type.

Lectures and hard words from us over the last several issues have had no corrective impact on our way-ward members. To the contrary, many of the offending and inactive families have reacted in negative ways out of concerns that they would be removed from the Band and cut off from our services.

Some were more concerned that family members would not get Band status - so they pushed to get their "least interested" relations enrolled. Some even wanted to know what we could do for them. Most wanted immediate favors of some type or other because they read that we were planning on reducing the Band activities and the membership.

Why is human nature (non-Ain8bak) like this. Bad behavior seems to encourage more bad behavior. Strangely many believe that "you can't be talking about me... you must be talking about someone else..."

Wake up, ask yourself - "Am I part of the problem or the solution to the problem." If you are not sure of how to answer this question, we can assure you that you are probably part of the "problem."

We have come to believe that many of you treat the Band and its leadership much like you would any large service provider. First, we are not a fast food restaurant, where you

can order what you want and abuse the order taker or waitress in the process. Furthermore, we are not a big corporation that is available 24-7 with a staff of many to respond to your untimely and selfish requests. Somehow, many of you do not understand that our leadership is our only working staff and we do our service voluntarily.

We spend considerable time reviewing genealogies and processing records for new members. The minimal administration fees that we ask for do not cover the paper and postage expenses for this process.

Many of you only want some form of recognition that you are an Indian. Some of these members are never heard from again, making our work that much harder to find them or to deal with returned mail. Those that follow the Indian ways may only want to wander around within inter-tribal groups or the pow wow circuit. That's fine - just do not call yourself one of us if that is all you want to do.

We do not deny your "blood" right or genealogical right to be Indian, Abenaki or any other nation. However, we do challenge your right to call yourself one of us when you do nothing to be part of the Band. Time and time again we will tell you that to be part of our Band you have to make a commitment to the Band. If you want a non-committal relationship with your ancestral heritage - do so on the pow wow circuit.

So, at this point many of you are saying to yourself - "who or what are they talking about, I'm a member but I don't do anything..." Exactly, this is the problem! Too many paper Indians, no real tribal Indians, workers, leaders, or teachers.

Workers, leaders, and teachers are those that promote and preserve the Band culture and heritage within their community. They are the singers, drummers, dancers, artisans, writers, story tellers, craftspeople, and many others of the Band that keep the ancestral fires burning. Are you one of them or are you a clueless "paper" card carrying Indian. This question probably can not be objectively answered by you.

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

We have spoken, Linda & Paul Pouliot.



2004-2005 Schedule of Band Activities

TBA	OCTOBER (2004)	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)
TBA	APRIL	ELDERS COUNCIL / GRAND COUNCIL MEETING
TBA	MAY	ELDERS COUNCIL / GRAND COUNCIL MEETING
23-24	JULY	SUMMER GATHERING & POW WOW - NEWPORT, NH ELDERS COUNCIL / GENERAL COUNCIL MEETING
24-25	SEPTEMBER	MANVILLE SETTLER'S DAYS - MANVILLE, RI
TBA	OCTOBER	ELDERS COUNCIL / GRAND COUNCIL MEETING
TBA	NOVEMBER	ELDERS COUNCIL / GRAND COUNCIL MEETING

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