

Aln8bak News®

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

October	<i>Penibagos</i>	Leaf Falling Moon
November	<i>Mzatanoskas</i>	Freezing River Moon
December	<i>Pebonkas</i>	Winter Moon



Fall	<i>Tagu8gow</i>
In Fall	<i>Tagu8gowiwi</i>

Winter	<i>Pebon</i>
In Winter	<i>Peboniwi</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
NEDOBAN Network Help Line: (800) 556-1301
E-MAIL: cowasuck@earthlink.net / WEBSITE: www.cowasuck.org

Native Words By: Ed Where Eagles Fly

When man turns to dust, his Spirit should try to remember the words, "Remember man, thou art dust, and unto dust thou shall return." Then do someone a good deed, while he is still alive. We have enough dust on the Good Red Road, we need something more concrete these days.

By taking care of ourselves, we protect the wonderful gifts that Kchi Niwaskw gave to us, on granting us life. These irreplaceable gifts are our six senses. Use them for your Spiritual development.

Soon the leaves will be protecting other life-forms that sleep for the Winter.

Autumn rains, kiss crisp leaves.

I looked at my shadow, it didn't have anything to tell me.

Good works need a sincere heart, to take up the slack.

If you attend an Elders Council, you are in natural power house.

Summer Gathering - 2005

Planning for the July 2005 Summer Gathering has already started. We were disappointed by the lack of support from Band members so we are going to be more aggressive to have member involvement this year. There are many jobs that need to be filled. Crews are needed for set-up, sales, gate, parking, cooking, and clean-up.

National Museum of the American Indian ~ Washington Report -

Dear Linda and Paul: I am sorry it has taken so long for me to report back to you about the Opening of the National Museum of the American Indian. Being part of the Native Nations Procession was a very auspicious honor.

I still cannot talk about it without getting choked up. There were hundreds of people standing along the procession route towards the Capitol cheering each tribe as they passed. There were

four musical groups that represented the four directions: *Halau O Kekuhi* (conch shell players from Hawaii) WEST, sounded off the march from the Smithsonian Castle balcony; *Andes Manta* (from Ecuadore) SOUTH; *Pamyá* (Yup'ik/Inuit from SW Alaska) NORTH; and *Six Nations Women Singers* (Iroquois from Ontario, Canada) EAST. All of these performers that greeted us as we passed were totally awesome. There were many more native musicians and storytellers that performed during the day on the Mall... too numerous to mention.

The remarks/speeches by Senator Ben Nighthorse Campbell (Northern Cheyenne); Museum Director, Richard West (Southern Cheyenne); Senator Daniel Inouye (Hawaii); and the President of Peru, Alejandro Toledo (Quechua) were especially moving. It is the first time in the 500 year history of Peru that an Indian has been elected to that position.

The feeling in the massive group of native nations was festive; supporting and acknowledging each other... enjoying and savoring the day... Finally the circle had come around to honor native peoples everywhere.

Regretfully, The Abenaki Nation consisted of only me and another woman from California. Canada was represented by les Abenakis de Wolinak. I realize that such a long journey to Washington may be a hardship for many people, but it saddened me that there were only a few of us there. I wish you and your family a wonderful holiday season, and much happiness in the coming year.

N'Sokwaki N'asis - Karen Belanger

Notes from the Northwest

Kwai, Kwai to all. We hope these notes find you all in good health. It has been a long time since my last "Notes", but I am happy to say that I have completed all my course work for my Masters Degree in Education at Seattle University. It is good to have time to write to our relations again. The Cascade Mountains to the east are now snow covered and glistening in the winter sun. To our west, the Olympics rise out of Puget Sound like steadfast ancestors. They turn pink and purple in early morning's dawn. The mated pairs of eagles living in our area have increased

in number, which we take as a good sign. The elk herds have begun their yearly migration from the now colder mountain areas and herds comprised of hundreds of elk can be seen as close as North Bend to our east. Hundreds of tiny finches have returned for the duration of the winter and continue to feast on summer's dried blackberries and other dried fruits and seeds. The snow geese have been seen returning to the north of us. The "frog bog" that borders the land to our east has been filled with water awaiting spring's new crop of ducks and Canadian Geese.

We all look forward to the Midwinter gathering to be held on Saturday, February 19th in Mount Vernon, Washington and hosted by Roger and Beth Johnson. We are thankful for the abundance of life and good things from our earth again this year, and are very glad that Roger and Beth and many others have kept up many Eastern Woodland traditions. It is important that these traditions remain alive.

My son, Joseph, has been deployed to the southeastern quadrant of Iraq. He has been serving in the armed forces these past 3½ years and had been given orders to leave for Iraq in mid-December. It was very hard to say goodbye to him at the airport for all of us. We ask that he and the well being and safety of all our troops be kept in your prayers. We hope for an end to this war and continue to pray for peace.

In November I was able to share some of our Coo-Cowasuck traditions with some of our children attending the school at which I am employed as a third grade teacher. The students enjoyed seeing first hand some traditional deer elk hide women's clothing, and were particularly interested in the wrap skirt. I also brought in some traditional beadwork, some birchbark baskets, and many other items. We talked about traditional Native American foods and the students were surprised just how many foods they eat every day have Indigenous roots. We cooked up and enjoyed some succotash and corn bread served with maple syrup. I was happy to share our traditions with all our classes of students.

Many of us have had friends and relatives pass on recently. My niece, Amy Turner, passed on

this summer at the age of 31. She had recently been married November last and died tragically this summer. We continue to pray for the health and well being of all our friends and relations, including Anna Haala's husband, Jim, and Judy Bridge's husband, Bill.

Peace to All, Carol El Koury

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 were carried forward to the Fall meetings. As stated previously, the overall policy changes for 2005 will be to "down-size" the Band, objectives, and goals to be more in line with our resources.

The proposed changes are as follows:

Reduce Band Size and Government -

Close the Band citizenship enrollment and reduce the enrollment by eliminating all inactive individuals and families.

Increase citizenship responsibilities and duties.

Reduce the Band government and complexity of the Constitution. Eliminate the concept of regional councils.

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 -

Increase public awareness of the Band through educational outreach activities.

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

Band Continuance & Preservation of Traditions -

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

Preserve the Abenaki language through the wide usage of the language in all activities, ceremonies, and music.

Publish the Band auto-history, Abenaki music CD's, language CD's, and continue to expand the library, the museum, and historical research programs.

➤ Constitution - Final Review & Approval -

The Constitution has been reviewed for the past two years and changes have been incorporated as a result of the Grand Council, Elders Council, and General Council meetings and member comments.

Most changes were made to reduce the complexity of the document and to eliminate regional councils. The primary additions were to add specific executive positions for sub-chiefs or secondary Speaker positions.

Additional changes were made to negate the perception that historical leases, grants, takings, or other land agreements that were made by Abenaki individuals of the past were done so on the behalf of all Abenaki People. These historical land agreements were executed by individuals and parties with no legal standing to do so for the greater Abenaki Nation or People. As such these actions were illegal then and are still without standing in regard to land claims that are still valid on the behalf of all Abenaki People in the United States and Canada.

The final Constitutional document will be submitted to the Grand Council and Elders Council for approval and adoption at the Winter Social to be held on January 29th 2005.

➤ 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.

This has been a slow process of many hearings and several re-written bills. In spite of the several years of difficulties that we have experienced, we have become even more determined to continue to fight for the rights of representation for all Native American Indians in the state.

Several legislators are still supporting our cause for equal rights and representation and will re-introduce the bills for the next legislative session

if needed. We still need your support, please continue to make your representative and senator aware of your concerns for Indian rights in the state.

➤ Ik8ldimek Program - Prison Outreach

Our prison outreach has the potential to become a major Band program. Unfortunately, our resources are limited and grant funding is not readily available. Prison outreach work is not very popular and most funding and grant resources for Indian issues are in short supply. Also, it is sad to say that most major Native American groups with strong financial backing are not very supportive of this type of work.

For the last four years we have doing surveys, organizing, fund raising, prison inspections, monthly prison Circle visits-meetings, and monthly religious ceremonies. This year marks the third year that we have been providing full scale religious services, advocacy, and direct outreach.

New inmate and facility administration requests this quarter will potentially open an additional six facilities for our visits. These facilities range from minimum security camps to Level 6 maximum security sites.

Several meetings and discussions with the prison administration management were held during the year. Non-compliance to policies and otherwise federally recognized religious rights are a continuing issue. Response to our recommendations and methods to correct religious rights injustices and inconsistencies has been slow and problematic. A large part of our continuing work is required to follow-up on these non-compliance issues.

We also have been discussing changing policies related to the access to religious services and sacred items. With the growing national "no smoking" policy, the use of tobacco for sacred ceremonies has become a significant issue at all facilities. Overall, the issue is poorly and simply defined and generally violates our religious rights. Is it a matter of smoking or smoke in general or is it a matter of the use of tobacco or other herbs for any purpose?

Tobacco has and will always be a sacred herbal. Smoking for prayers and smudging will always be

sacred to us. If our use of smoke offends or violates someone's "space" - then leave us alone to do our prayers and ceremonies. The federal facilities seem to understand the sacred use of tobacco, herbs, pipes, smoking, prayers, and smudging. On the other hand, other facilities see the prohibition as one more way of controlling the freedom of religion (violating federal law) - specifically those of the Native American Indians.

We also have been working to address specific offender types and their access to religious services when security and safety issues are in question. Through our discussions we may be able to resolve some of the issues while protecting their basic religious and civil rights.

Our efforts to work with upper levels of their management to impact policies and practices has been nearly at a stand still. Unfortunately, we may need to resolve many of these issues within the federal court system by filing charges against those administrators that continue to violate existing court ordered actions to protect Native American religious rights.

Native Words By: Ed Where Eagles Fly

Spirit challenges us daily, to become alive, in Spiritual ways.

On the Good Red Road, each day has 24 hours. But, we as sons and daughters of life, say that each day has two faces, we call them night and day.

In honoring the Grandmother Moon, as we observe Her heavenly beauty in a cloudless sky. Each day that she is visible to us with two faces, we say the time before midnight is called the light of the Moon, and after midnight is called the dark of the Moon, and ends with the Morning Star - Beautiful to observe.

Times do change, subtly we change too. It takes time to age, we are subtle.

Medicine Bag - *Nebizon Mnoda*

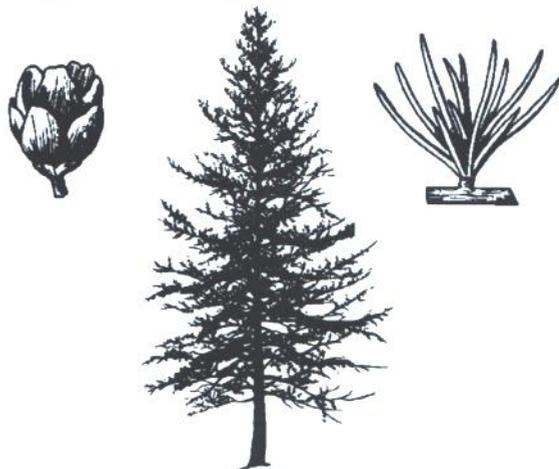
◀ Tamarack - P8bn8dageso ▶

Ten species of the Tamarack are recognized, the most widely found, *Larix americana* or *Larix*

laricina, is commonly called the American Larch, Black Larch, Hackmetack, or Salisb. It is a 40 to 80 foot, medium sized, pointed shape, coniferous deciduous tree of the Pine family. The young bark starts gray and turns brown and scaly with age.

It is most common in swamps and wet areas of eastern United States and Canada. The range extends from the east coast, west to the Rocky Mountains and north-west ward to the Yukon River in Alaska.

The Tamarack is a pine tree family member that has deciduous needles. The needles are approximately 1 inch long, soft, slender, pale green, and in brush like circular tuft clusters on spurs. They turn yellow in the Fall and then drop as other deciduous trees. It bares small, ¾ inch, erect cones that mature in one season.



The medicine part of the tree is the inner bark, and the solvent used is boiling water. The identified medicine action is as an alternative, astringent, diuretic, and laxative. To make a tea or solution, use 1 teaspoon of inner bark to 1 cup of boiling water, and allow to steep 30 minutes.

The astringent and stimulating qualities have been used to treat melancholy caused by liver or spleen conditions. It has also been used to control bleeding in the lungs, stomach, bowels, or profuse menstruation. The tea has been traditionally used as a laxative, tonic, and diuretic for jaundice, colic, rheumatism, and skin problems. Other uses include treatment for diarrhoea, dysentery, dropsy, bronchitis, asthma, headaches, and insect bites.

Externally, a cooled solution can be used as a wash for ulcerated sores and gangrene. Also it can be used for a sore throat gargle. A poultice and dressing can be used to aid new skin development to seal ulcerated areas. It can also be used for burns, hemorrhoids, and piles as a salve or bath. A weak tea can be used as an eye wash and a warm tea can be used to relieve earaches.

The gummy sap has a good flavor and has been used as a chewing gum which is good for indigestion and sore throats.

In emergencies, the cooked inner bark can also be used as a nutritious starchy vegetable and can be prepared into a flour.

Glossary of terms used -

Anodyne - relieves pain and reduces the sensitivity of nerves.
Diuretic - promotes the production and secretion of urine.
Demulcent - soothes, protects, and relieves the irritation of inflamed mucous membranes and other surfaces.
Alterative - facilitates a beneficial change in the body.
Lithotriptic - causing the dissolution or destruction of stones in the bladder or kidneys.
Tonic - a general fluid for cleansing and purification.
Decoction - as an extract of a substance obtained by boiling.
Distillation - as an extraction of the pure essence of a substance by a process of evaporation and condensation.
Infusion - a dilute liquid extract resulting from the steeping of a substance in water.
Tincture - a solution, usually in alcohol, of a medical substance.
Cautionary Note - Everyone has different reactions, allergies, or sensitivities to foods, herbs, plants, mushrooms, medicines, etc. Always test your reaction to a new item by minimal contact or very small dose. Do not attempt to use any herbal medicine without first being assured that you can use it safely. Remember, it took generations of our ancestors to find out which herbs and plants were good for them. In the same way we must re-learn and gain our own personal experience to which things are to our benefit.

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

Native Words By: Ed Where Eagles Fly

L♡ve can be like a fire-cracker.

L♡ve is like a fire-cracker, all you have to do is light the fuze.

When our eyes see that a need is wanting, we should change it.

Somewhere within the animal called Man, some human is always in denial about things Sacred to other, about as many subjects as leaves on a tree.

Many hardships are created in and by the Wolves that are wearing sheep's clothing.

Let Us Eat & Drink - *Micida ta Gadosmida*

◀ Turkey Soup ▶

At this time of year we already did our Fall game bird hunting of Turkey, Geese, Duck, upland birds, and other fowl. In our contemporary times we often have Turkey for the holidays. Unfortunately today, we often end up throwing out the bones and pieces that were not used for the main course meal.



In the past the Abenaki were always resourceful and seldom discarded a meal opportunity. This Turkey Soup is a simple but very satisfactory main meal or first course that uses left-overs, discarded parts, and traditional vegetables.

- 1 Turkey (*nahama*) carcass, scrap skin and meat,
- 2+ Quarts Water (*nebi*),
- 1 Cup Wild Rice (*menomenal*),
- 2 Cups Corn (*skamonal*), sweet kernels, fresh, canned, or frozen,
- 2 Onions (*winozak*), coarsely chopped,
- 2 Green Onions (*winozizak*), chopped,
- 4 Carrots (*wawiz8wagwezid*), large, skin on, sliced,
- To Taste Salt (*ziwan*),
- To Taste Pepper (*dipwabel*),
- To Taste Seasonings (optional preferences).

Use a large 6 quart soup pot. Break up the Turkey carcass, scrap skin, and meat. Put water into pot and add Turkey parts. Bring to a boil, reduce heat, and cook for about 1 hour to reduce the bones, skin, and meat. When all of the meat has left the bones, remove the bones, skins, and undesired materials.

Add the Wild Rice and cook until the rice is

partially done, about 30 minutes. Since the Wild Rice will absorb the water, add more water as necessary to keep enough volume, you want 2 to 4 quarts of finished soup. Add the sliced Carrots and chopped Onion and cook another 15 minutes. Add the Corn and chopped Green Onion, cook another 15 minutes. Test the Wild Rice and Carrots to make sure that they are tender.

Add Salt, Pepper and desired optional seasonings (thyme, basil, sage, bay leaf, etc.) to taste.

Serve hot with Corn Bread. Serves 6 to 8 🍷

Native Words By: Ed Where Eagles Fly

Breath is man's gift from Creator, and still we pollute, it is our silent death wish.

When we have to sift through the ashes, it is void of life.

Being lonely, just means that we have not accepted dear Creator.

Seldom do we see with our eyes closed.

COWASS North America

➤ Native and Community Help -

The Franklin Food Pantry has had a large increase in the number of service requests, financial support, and direct food assistance. In the past we experienced seasonal increases but now we are being challenged with a steady growth of new clients through out the year.

We believe that a larger portion of the poor are being more dramatically impacted by recent governmental program reductions and policy changes. More rhetoric is being given that government programs should be turned over to "faith based" groups. Unfortunately, most funding sources have disappeared and faith based initiatives can be translated into "pray for help." We also experienced a shortage of some basic food items. This was caused by fewer food drives and many did not start up again until late this Fall. As a result of these short falls, we had a very difficult time meeting the needs of our clients this quarter.

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 all directions and covers westward for about two miles. It includes new bridges, ramps, rail road crossing, traffic lights, and access roads. We hope that by next Spring we will know to what extent that we will be able to access the clean up area. For the status of our program and work schedule, contact us, early next year.

Animal Tracks - Blue Jay- Tideso

The Blue Jay, *Cyanocitta cristata*, is a member of the Jay, Magpie, Crow family - *Corvidae*. The Abenaki word for the Blue Jay is Tideso. In our mythology the Blue Jay is the fifth star (from the dipper) in the handle of the Big Dipper (Big Bear) constellation.

The Blue Jay upper coloring is bright blue with black and white in the wing and tail tip, grayish

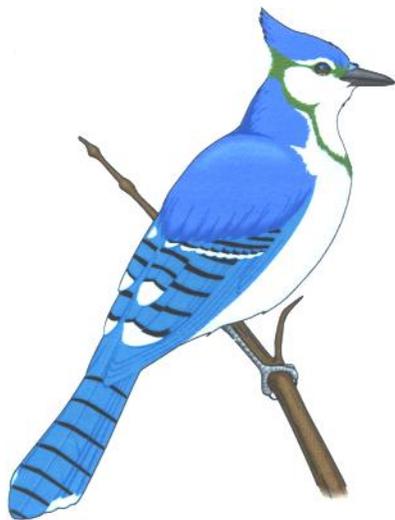
white lower colors, facial black markings and distinct bright blue head crest. It is approximately 12 inches in length. Both sexes are similar in coloring.

Its range is east of the Rocky Mountains from the gulf of Mexico to southern Canada. The habitat is primarily oak forests and now common in suburban areas and parks with oak and pine trees. Usually it prefers to nest in conifer trees. Sticks are used to make a course nest that is lined with grass and they lay 4 to 6 greenish eggs that are spotted with brown.

The Blue Jay is intelligent, aggressive, and noisy. The call is a raucous jaay-jaay and other calls. One of the calls that we have observed locally is similar to the call of the Red Tail or Red Shouldered Hawk. It is known to be aggressive with other smaller song birds, often raiding their nest for eggs. If a predator or someone comes within their nest territory, they will raise an awful raucous of screaming calls. If you are hunting, they can give away your location and will warn other game of your presence.

Their diet includes many seeds and acorns that they bury. Like the squirrels, they are known for tree planting because they often forget the seeds that they bury.

In most areas they are seen throughout the year but they are migratory. They migrate in the spring and fall, flying in loose flocks of 5 to 50 during the day. In the fall, they usually migrate from the north to replace the local population to the south of them, and return north again in the spring.



Book Reviews

The History of Rogers' Rangers Volume 4: The St. Francis Raid

Burt Garfield Loescher
Heritage Books, Inc., 2002
Hardcover, 306 Pages
ISBN: 0-7884-2077-1
Price: \$38+

This is one of a four volume set devoted to the Rogers' Rangers. This volume is of the most interest to the Abenaki due to the specific subject matter - the raid on Odanak 1759.

This is a historical record from the colonial perspective but it does have good historical facts based on journal accounts and narratives. It also has narrative Abenaki accounts from Morice-Panadis, Msadokwes-Roye, and Pennoyer (as documented by Gordon Day). The details that it contains are well worth the effort to study the account of this raid.

The other volumes are: Volume 1: The Beginnings, January 1755-April 6, 1758; Volume 2: Genesis, The First Green Berets, April 6, 1758-December 24, 1783; Volume 3: Officers and Non-Commissioned Officers.

Our second review is for the those that are studying genealogy or doing family research.

Indians from New York in Ontario and Quebec, Canada: A Genealogy Reference Volume Two

Toni Jollay Prevost
Heritage Books, Inc. 1995, 2004
Paperback, 255 Pages
ISBN: 0-7884-0257-9
Price: \$39+

This is a genealogical reference of Indian names who once lived in New York. This includes: Cayuga, Ojibway, Delaware, Mohawk, Munsee, Oneida, Onondaga, Seneca, and Tuscarora. There also are secondary surname information for Abenaki, Montack, Nanticoke, Ottawa, Penobscot, Passamaquoddy, and Potawatomi.

This book is being listed here as a secondary genealogical reference that may contain relevant information for our New York Abenaki families.

The other volumes are: Volumes 1 & 3: Indians

from New York in Wisconsin and Elsewhere;
and The Delaware and Shawnee Admitted to
Cherokee Citizenship and Related Wyandotte
and Moravian Delaware.

Due to the limited distribution of these books, we
recommend that you contact the publisher
directly through: Heritage Books, Inc.
(www.heritagebooks.com) or their outlet Willow
Bend Books (www.WillowBendBooks.com) or by
(800) 876-6103.

Abenaki Word Search

W8banakiwik kelozow8gan

This word search focuses on the Abenaki words
for the Elements and things relating to them.
These words and the translations come from
Stephen Laurent's dictionary. Enjoy the search!
Brian Chenevert

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

WORDS TO FIND:

AWAN — AIR

KZEL8MSEN — THE WIND
NEBI — WATER
SOBAGW — THE OCEAN
SENOJIWI — THE SHORE
NEBES — A LAKE
W8LJEBAGW — A MARSH
SIBO — A RIVER
PANJAHL8K — A WATERFALL
P8NTEGW — A RAPID
TEGOAK — THE WAVES
TOWIPEGW — DUST
PEGUI — SAND
AZESKO — MUD
MENAHAN — AN ISLAND
MASIPSKW — FLINT
SEN8MKOL — GRAVEL

Native Words By: Ed Where Eagles Fly

Peace of mind, saves many foot steps.

Social injustice, may seem like justice at work, at
the time.

Restlessness sometimes may feel like an itch,
needing to be scratched.

True freedom is being able to breathe the gift of
clean air.

In road rage it is not the horsepower under the
hood...it's the donkey behind the wheel.

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.**

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

BAND TEE SHIRTS (L, XL, XXL, 3XL)
BAND SWEAT SHIRTS (L, XL, XXL, 3XL)
BAND CALENDARS - 2005
BAND POCKET DIARY - 2005
BAND BALL POINT PENS

For pricing and availability call, write, or visit the website store. Checks, Money Orders or PayPal Accepted.

Say That In Abenaki - *Ida ni Aln8baiwi*

Nloak Nid8bak (Three Friends)
n-loh-AHK NEE-dohn-BAHK

Magalit: T8ni ilekisgad? dohn-NEE ee-leh-KEES-kahd...(How is the weather?)

Richard: Askua ps8n. ahs-KWAH PSOHN...(It is snowing.)

Louis: Kizi kwinatta ms8guata!...kee-ZEE KWEE-naht-TAH m-SOHN-kwa-TAH...(Snow is already quite deep!)

Magalit: Chowi...nda m8lhidah8mguadowi, kwaskuai nikw8bi n8wi pibun tsoh-WEE...n-DAH mohl-HEE-da-HOHN-gwah-do-WEE, koo-WAHS-kwah-EE nee-koo-OHN-bee noh-WEE pee-BOON...(Sure...It is not surprising, we are in the middle of winter)

Louis: N'kwaskuaji pita!...n-KWAHS-kwah-DZEE pee-TAH...(I am very cold!)

Richard: Pidiga n8dawazi...pee-dee-KAH NOHN-dah-wah-ZEE...(Come in and warm yourself)

Louis: Neljial 8bizm8goowal...nel-dzee-AHL OHN-biz-MOHG-oo-WAHL...(My fingers are numb with cold)

Magalit: Kamguena tkebik...kahm-goo-eh-NAH t-KEH-beek...(Soak them in cold water)

Louis: Nda n'delaldamowenab ali tkebi wligek weji ni...n-DAH n-deh-LAHL-da-moh-wen-AHB ah-LEE t-KEH-bee oo-LEE-gek weh-DZEE NEE...(I didn't think that cold water was good for that!)

Richard: N'kadi lito mkesenal ta 8gemak...n-kah-DEE lee-TOH muh-keh-zen-AHL ta OHN-guh-MAHK...(I want to make moccasins and snowshoes)

Louis: Wz8mi waz8lika n'dakwamaldamnal

n'k8dal...oo_ZOH-mee wah-ZOHN-lee-KAH n-DAHK-wah-MAHL-dam-NAHL n-KOHN-dahl...(There is so much snow, my legs are aching)

Magalit: Nda amochka k'wigi 8gemaka!...n-DAH ah-MOHTS-ka koo-wee-KEE OHN-keh-mah-KAH!...(You don't even like to walk in snowshoes!)

Louis: Nda n'wigi saossao pb8nwiwi wz8mi pwamika...n'bamaldamen nadawazin! n-DAH n-wee-KEE sah-OHS-sah-oh p-BOHN-wee-WEE oo-ZOHN-mee poo-WAH-mee-KAH...n-bah-MAHL-dah-men nah-dah-wah-ZEEN!...(I don't like to go out in winter-time, it's too slippery...I prefer (inside) near the heat!)

Richard ta Magalit: Kam8ji!...KAH-moh-DZEE...(expression of scorn)

8 = Ô or ô = nasal long "o" sound

EMail Address Change

Our new EMail address is:
cowasuck@earthlink.net
Please note the Email address change.

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, the Band Store, and event pictures.

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

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 +1204, +0405, 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

When we open our eyes, we can see changes, right before our eyes.

To the color Blind, the Good Red Road seems to change color, like the creatures of changing pigmentation but in their hearts nothing has changed. Spirit does not change one's heart beat.

One thing about burning fry-bread...we can eat our mistakes.

The Mother Earth brings to us her bountiful gifts, and by our learned wisdom and knowledge, we use her gifts for our survival.

Spirituality is not for everyone, if it were, we would all use our prayer pipe every day.

Speaker Speaks -

As our calendar year comes to a close we can reflect on the past busy and productive times. We started the year with many controversial matters and concerns. Additionally, we had health matters to deal within our Band leadership. Some of you know that Linda had a serious condition that required surgery. The surgery and health issues of our other leaders were difficult but were resolved in a good way. Most of the other Band and Abenaki national issues were worked out or otherwise diminished with time as well.

We are physically tired and mentally run-down from doing damage control and running many of the Band programs on little or no support but we are still holding on. The good news is that we, the leadership, and the Band are still here and doing fine.

Many of the internal Band membership problems have and will continue to be resolved as we purge and reduce the membership. The governmental down sizing is also being effective. Likewise, the revised Constitution is going into the final approval process, so we are taking the steps needed for the future. Also, less time is being spent on those Band activities that lack the support and resources needed.

Even this newsletter is being funded by a

majority of supporters from outside our Band and fewer of our Band members are receiving it than ever before. This is their loss, every effort had been made to keep them involved and informed. As we lose our ability to locate and communicate with them, many of them will become inactive or non-members - so be it.

The programs and projects that have been successful are consuming us. But, when we look back on each day, week, and month, we are pleased that we did what we could and would probably do them again.

We have been more resolved in our determination to continue along the path that we are on. Disappointment in our Band members and the wounds that they create will heal with time.

On the bigger national front, we can do little or nothing to counter the negative and self-centered behavior of other Abenaki individuals and groups that has become a curse on our People. Individual and group superiority have over shadowed all efforts to create a united Abenaki Nation.

The smoke of rumors related to all sorts of governmental deals and conspiracies are filling the sky with a fowl stench. And, where there is smoke, there usually is a fire burning. So to those that are making deals with the government to gain an advantage as the only Abenaki, good luck. As history has shown us, you will be a victim of your own greed and dishonor.

On a positive note, the Band, organizations, and programs are doing very well and our path seems to be clear for the near future. We will continue to do what we do best and ask that our ancestors guide us. We wish everyone peace and happiness for the holidays and new year, and that the Creator smile upon us all.

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

We have spoken, Linda & Paul Pouliot.



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

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2005 Schedule of Band Activities

29	JANUARY	WINTER SOCIAL - FRANKLIN, MA (10-5) ELDERS COUNCIL (10:30)
19	MARCH	SPRING - ELDERS COUNCIL / GRAND COUNCIL MEETING (12:00)
23	APRIL	ELDERS COUNCIL / GRAND COUNCIL MEETING (12:00)
TBA	APRIL	HIGHWAY CLEANING (#1)
TBA	MAY	HIGHWAY CLEANING (#2)
18	JUNE	SUMMER - ELDERS COUNCIL / GRAND COUNCIL MEETING (12:00)
TBA	JUNE	HIGHWAY CLEANING (#3)
23	JULY	ELDERS COUNCIL (AM) / GENERAL COUNCIL MEETING (Evening - After Feast)
23-24	JULY	SUMMER GATHERING & POW WOW - NEWPORT, NH
TBA	AUGUST	HIGHWAY CLEANING (#4)
TBA	SEPTEMBER	HIGHWAY CLEANING (#5)
24	SEPTEMBER	FALL - ELDERS COUNCIL / GRAND COUNCIL MEETING (12:00)
24-25?	SEPTEMBER	MANVILLE SETTLERS' DAYS - MANVILLE, RI
15	OCTOBER	ELDERS COUNCIL / GRAND COUNCIL MEETING (12:00)