

Alnšbak News®

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

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



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

This Issue - Headline Articles

Smithsonian National Museum of
the American Indian - Honor Wall

Abenaki State Recognition
Hearings In Vermont

Music CD Release & Review
Wšbšbiowdik / Wampum Road

Meetings - *Bodawazin* -

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

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.

Winter Social - 7th Annual
January 28, 2006 - 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.

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Native Words By: Ed Where Eagles Fly

Relationships -

As Our relationships, in and with life matures.
We also become more aware of the worlds of
creation around us.

A budding flower, the sound of a bumble bee in
flight, an ant harvesting, a bit of grass in a
rock...

Our awareness universe opens, we begin a new
beginning, the process of Spirit Realization.

We simply let Spirit to more fully enter the lonely
doorway in our lives.

We touch a new silent joy within, "discovery",
Creator's tiny worlds of consciousness, all
around Us.

And the doorway swings both ways, we can also
discover the wonderfulness, of all the People
around Us, that touch Our lives in a good way.

All my relations, may the blessings Be...

Winter Social -

We held our 6th Annual Winter Social on January
29th. Throughout the day people came in and
joined in the celebration, we estimate that 80 to
100 people participated. Many of the families
were from other regional groups and some
came all the way from New York.

Our Red Hawk Drum and the "101 Drum" guest
drum kept the drum beat going so that dancing
and singing went on throughout most of the day.
In the afternoon, Grandfather Spotted Wolf was
on hand to tell old Abenaki legends and stories.

We would like to thank the many helpers and
volunteers who setup, prepared the feast, and
did cleanup. As always we had a large feast of
several types of meats (including bear meat),
vegetables, and desserts. For our "give-a-way"
we had various items, clothing, food, and special
boxes of gourmet candy for the elders.

The Invocation, Thanksgiving Prayers, and
social were based on Longhouse traditions. All
ceremonies were said in Abenaki - Aln8badwa
by James Mehigan and Paul Pouliot and the
Mohawk language Invocation was said by Mark

Fraser.

Onkwe Tase, announced the future marriage of
his daughter Ann-Marie and Mark Fraser. Mark
and Ann-Mari asked that our Sag8mo Paul
perform a traditional Abenaki ceremony for them
in July.

Smithsonian National Museum of the American Indian - Honor Wall

The Smithsonian Nation Museum of the
American Indian was completed and opened last
September. Within the museum there is an
Honor Wall for those individuals and groups that
contributed to the museum. Our Band has been
supporting the museum effort since it was
proposed and our latest contribution will be noted
on the Honor Wall.

The Honor Wall is scheduled to mark the one
year anniversary for completion in September
2005. For our contribution, the wall will be
inscribed with the words "COWASUCK BAND OF
THE PENNACOOK AND ABENAKI PEOPLE."
Our Band received a certificate from the museum
in February to document this inscription.

Abenaki State Recognition Hearings In Vermont

To the surprise of many of us, an on-
going series of legislative hearings in
the State of Vermont are currently
being held, with the stated purpose of
investigating whether to give limited
State Recognition for the Abenaki
People once again. First, a non-binding
Resolution (JSR 9) was proposed by the recently
deceased Senator Julius Canns (R-Caledonia), a
long-time supporter of the Abenaki; the language
of which basically is a nod to our People, stating
that we are a Minority like the other non-
Caucasian minorities currently residing in
Vermont, and entitled to equal benefits as such.

Then, on February 21, Senator Diane Snelling
sponsored and submitted Senate Bill S. 117,
legislation that would recognize the Abenaki
People as a Native American Tribe. Senator
Snelling is the daughter of the late former
Governor Richard Snelling, who most may
remember as having rescinded our brief period of



State Recognition as one of his first acts as he assumed the Governorship, back in January of 1977. As of this writing, there have been two limited public hearings to debate the legislation; the first was in St. Johnsbury on February 15, and the second was held at the Statehouse in Montpelier on the 24th.

Present at both hearings was Chief April St. Francis-Merrill of the Sokoki/St. Francis Band, as well as many of her supporters. Merrill has testified that State Recognition would allow the Tribe access to State and Federal grants, scholarships and rights to produce Native American crafts and artwork, something that is currently denied under the Indian Arts and Crafts Act. When asked about her stance concerning casinos, she is quoted in the St. Albans Messenger as stating, "(Casinos and land claims) are issues the tribe hasn't even thought about yet. I don't even know if my people want casinos".

So far, it appears that hers has been the strongest voice that has been heard before the legislative committee. It remains to be seen if other representatives of our People in Vermont will be given a chance to speak for our many Families, Clans and Bands that are not aligned with the Sokoki/St. Francis Band. Perhaps there may yet be some unforeseen developments in regard to the question of Abenaki State Recognition, so that all who wish to do so may speak of their concerns that ALL of our Abenaki People be recognized, regardless of political affiliation(s).

It seems that St. Francis-Merrill, like her late father Chief Homer St. Francis, has renewed the assertion that the Sokoki/St. Francis Band at Missisquoi traditionally controlled Vermont (except for the south-western part), New Hampshire, Western Maine and Northern Massachusetts. For any Aln8bak who have even the slightest grasp of our history and traditional governance, this idea is rather dubious and presumptive, at best. The Bureau of Indian Affairs announced in early February that the Tribe's long-standing Petition for Acknowledgment has finally been placed on "active status". St. Francis-Merrill has stated that she expects the final BIA decision within twelve months. It has been reported that this latest development from Washington has been a

subject of lively debate by the Vermont legislators, prompting many hard questions regarding possible Land Claims and Gambling.

Vermont has issued a Rebuttal to the BIA from the State's Attorney General's Office that is some 250-plus pages, adding further complications to the Missisquoi initiative. This document currently can be accessed on-line at the following link:

http://www.atg.state.vt.us/upload/1094749688_Abenaki_Petition_for_Tribal_Recognition.pdf

Although a long internet address, we highly recommend this read to all Aln8bak, as it is a cracking good work of fiction; well-crafted and thought out, it simply shows all of us just how adept and determined the present State Government is to keep things status-quo - the continued denial of our basic Human Rights as an Indigenous People. By using perfidious means such as quibbling about the varied spelling of Family surnames put fourth in the Petition, the State is trying to show that the Abenaki in Vermont were and are, in reality, French-Canadians who emigrated to the United States and settled in Swanton/Missisquoi in the 1850's! Kaam8ji! I guess my late Mother and Grandmother **MUST HAVE LIED** to me back in the 1960's, when they told me as a small boy that we are Abenaki Indians, originally from the Missisquoi River-area. I can only recoil in revulsion and shame - but what was their hidden agenda? Why would they tell me that we were Vermont Abenaki? Did they really wish a world of heartache, insults and seemingly fruitless struggle upon their Only Son?

I speculate that our People did not choose to be born into a Nation as fractured, persecuted and spread largely to the Four Winds as we have become. Were we all lied to, those of us who were told about our sad/proud heritage? If one was to believe what the Rebuttal proposes, then the answer must be, "Yes". The author/authors of the State of Vermont's official response to the BIA pulled out all the semantic stops in their publication. The "Eugenics Survey" is mentioned as casually as if it had been some 'Opinion Poll' in the 1930's, rather than a systematic practice of Genocide against the Abenaki in Vermont. No kidding. I am deadly serious. Check it for yourselves and see if I am misguided in my reading.

But what else would we expect from an instrument of government that has given the world a politician such as Doctor Howard Dean? Vermont seems to be full of paradox. On the surface, one is directed to see happy cows producing happy ice cream and cheddar cheese in lush, green snow-capped mountain valleys. A truly libertarian State of 'Live and Let Live', progressive, fair-minded in its dealings with its inhabitants and constituents. Yet...lurking below all that pastoral beauty is the **AWFUL TRUTH** that Vermont has been built upon the bones of our People who were kicked aside by the Euro-American invaders and their technology of greed. Diseases from the Old World were introduced, and ran through our villages like a hot knife through butter, yet the Abenaki still survived. Alcohol was brought in to make us stupid, so that we would make our marks on the White Talking Leaves that stole our homelands. Yet we did not leave, we stayed on in the shrinking wilderness that had not as yet been found useful by the bastoniak. We hunted, fished, made and sold baskets to survive...

And then a truly evil man, Doctor Harry Perkins of UVM, was responsible for enacting into Law his twisted theory of Breeding Better Vermonters. Adolf Hitler wrote to him, congratulating the Doctor for his efficiency and forward-thinking. Abenaki and other 'genetic undesirables' became experimental victims in the Vermont Laboratory that would later directly influence the infamous 'Final Solution' of the Old World. Yet we still survived. We are still here, and it makes the State Government continue to compound lie after lie upon all the former lies to keep Vermont safe for Real Vermonters, like Real Milk products that are the commercial ambassadors that all want the world to see. How long can such a foundation built as this continue to support 'the weight of history' with the facade of people such as Howard Dean? We were dumbfounded to see a respected Past Chief of the Cherokee Nation, Wilma Mankiller, give her endorsement to Dean for President in the last election! Perhaps our BIA cousins have not taken time to investigate the man's truly abominable record on Indian Affairs in his home State, due to the absence of the Abenaki People in the exclusive Club that is BIA Acknowledgment...

February, the Moon of Falling Branches, was full of twists and turns. After such events, it is easy to ask ourselves, 'Where is it all going?'. Only Kci Niwaskw, and our Ancestors who continue to watch over us and guide us, can know for sure. While we welcome any State Recognition as a step in the right direction, it is also true that we have survived, and will continue to do so if necessary, without it. Let us speak with One Voice, so that all Nations may hear and understand our words:

We are the People of the Dawn, whom you now have come to label as "ABENAKI". We are from many Clans, many Villages, many Families. Our Ancestors have always lived in the homelands you now call Vermont, and many of us still do, regardless of the efforts of your Sheriffs and Tax Collectors. We still do not recognize your Authority over us, just as we do not all recognize One Chief, One Single Speaker to speak for us in your Council House. We are bringing our Traditions back; though many have tried to take them from us, they have not, and will not succeed in this. We do our Sacred Ceremonies openly, as they are guaranteed to us by your Laws. The Drum has returned to once again sound the beating of our hearts in your ears. We affirm that we are all Relations, equal in Dignity under the eyes of the Great Creator, despite differences of Villages and Speakers. We know who we are; where we have always lived; where the bones of our Ancestors are resting. The Earth is our Mother. This is our Truth. Nialach - It Is So, James Makwabid Mehigan.

Tribal Actions and Government

➤ Constitution - Final Review & Approval -

Our Constitution was presented in 2001 incorporating many historical changes and codifications. Since then it has been reviewed and changed as a result of the Grand Council, Elders Council, and General Council meetings and member comments. The latest revision was submitted at the 2005 Winter Social and will now be posted on the website. The final approval and adoption will be made during the Summer Gathering in July 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.

The process is slow but not stopped. Even if we have to re-start the process this year, we are determined to continue to fight for the rights of representation for all Native American Indians in the state.

➤ Ik8ldimek Program - Prison Outreach

Denise Mehigan has returned to work with Sag8mo Paul to visit and work with the Native Circles. The Circles were pleased to see that she has returned after being out for a while.

Our monthly Circle visits and Sweat ceremonies keep us on a very busy time table to provide service to the most active Circles. We are also very actively working with the Circles and administrative staffs to ensure that the needs of the Circles are being heard.

The issues that we have been working on for the last year are still lingering problems. Most Circles have some level of access to "corporate" sacred items, but most individual inmates have limited or no personal items. Policies are very clear on these matters but practice and implementation of these policies have been difficult to achieve.

The Massachusetts DOC and the federal BOP have recently been undergoing policy changes. Certain sacred items will soon be made available by purchasing them through their "canteen" or commissary store. Unfortunately, these items are hardly "sacred," and often massed produced from non-Native or foreign vendors.

The growing national "no smoking" or no-tobacco policy, has become a significant issue at all facilities. Overall, the issue is improperly defined and generally violates our religious rights to use our sacred herbs and plants. We

are still questioning this as a matter of smoke or the use of tobacco or other herbs for any purpose? Other religions are still using sacramental wines, waters, oils, and incenses, but tobacco is being singled out as being a non-sacramental health hazard. This injustice will probably have to be resolved within the federal court system as a violation of our religious rights.

Tobacco has and will always be a sacred herbal. Smoking for prayers and smudging will always be sacred to us. Unfortunately, this prohibition is one more way of controlling the freedom of religion of the Native American Indian prisoners.

Summer Gathering - 2005

Planning for the July 2005 Summer Gathering has already started. There are many jobs that need to be filled. Crews are needed for set-up, sales, gate, parking, cooking, and clean-up. Please do your part to support your Band, and volunteer to help. Call, write, or email and let us know that you care enough to assist.

Medicine Bag - *Nebizon Mnoda*

◀ Slippery Elm - Pezagholigan ▶

Slippery Elm, *Ulmus fulva*, has the common names of American Elm, Indian Elm, Red Elm, Sweet Elm, and Moose Elm. Most of these names actually refer to specific sub-species of the native Elms that can be found in North and Central America.



The Slippery or Red Elm is one of the smaller members in the Elm family, which includes about 20 other varieties. The tree height is 40-60 feet and the tree shape has a wide and open crown. The leaves are "sand-paper" rough on top and deep olive green in color. It flowers in a two to

four year cycle. The small red flowers appear in March-April before the leaves. It sets a round winged wafer like fruit seed. The bark on the trunk has deep furrows and it is very rough. The white inner bark is comprised of brown layers with white fibers and has a distinct odor, taste, and is mucilaginous or slippery (hence the name).

The medicine part of the tree is the inner bark, and it can be used fresh or dried. The solvent used to extract the medicine components is water. The medical action is as a demulcent, diuretic, emollient, and nutritive.

A tea recipe is to take ½ teaspoon of bark in 1 cup of hot water, taken 2 to 3 times per day.

It has been used to soothe and heal many diseases that involve inflammations of mucous membranes. An important fact about Slippery Elm is that it is a food and that it is as nutritious as oatmeal. As a nutrient it can be used to treat diarrhea and digestive (stomach and bowels) problems. Other ailments that it is used for are bronchitis and urinary tract (kidney) problems.

Its mild nature and curative actions have also been used for female reproductive tract problems such as dropsy, tumors, leucorrhoea, and inflammations of the womb and vagina. In these cures, vaginal douches and suppositories are made from the bark.

Externally, as a poultice, it has soothing and healing qualities for skin inflammations, burns, wounds, and diseases, such as ringworm, tumors, and ulcerated conditions. The bark can also be chewed for the throat irritations. The fluids can be swallowed to coat the irritated areas.

One recent precautionary note suggests that Slippery Elm may cause spontaneous abortion, and should not be used during pregnancy.

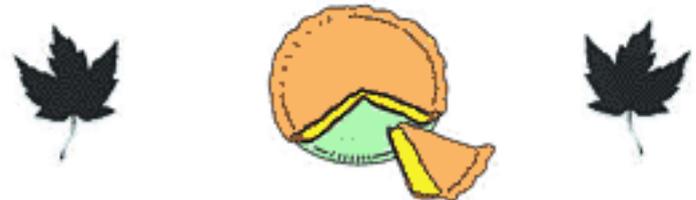
Cautionary Note - Everyone has different reactions, allergies, or sensitivities to foods, herbs, plants, mushrooms, medicines, etc. Always test your reaction to a new item by minimal contact or very small dose. Do not attempt to use any herbal medicine without first being assured that you can use it 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.

Let Us Eat & Drink - *Micida ta Gadosmida*

◀ Maple Syrup Pie ▶

This recipe is based on a combination of our Indian and Canadian French cultures, mixing a basic custard pie with the traditional Maple Syrup. This was a New Year's dessert that celebrated our love for Maple Syrup. As our ancestors roamed the country and many settled in different places with French relations, the nuts used would have been Butternuts, Walnuts, or Pecans to suit local tastes and supplies.



3 Eggs	Slightly beaten Eggs (w8wanal),
1 Cup	Maple Syrup (zogalimelases),
½ Cup	Brown Sugar (packed) (zogal),
2 Tablespoon	Butter (melted) (wiz8wibemi),
2 Tablespoon	Flour (nokigan),
1 Teaspoon	Vanilla,
½ Cup	Butternuts (bag8nal), Walnuts (bedeg8menoziak), or Pecans (chopped),
Dash	Salt (ziwan),
1	9" Un-baked Pie (bata) Shell.

Beat the Eggs slightly. Melt the Butter. Then add Eggs, Butter, and mix in the Maple Syrup, Brown Sugar, Flour, Vanilla, and Salt. Beat until smooth with an electric beater. Chop the Butternuts, Walnuts, and or Pecans, (your choice of nuts). Stir the chopped nuts into the mixture. Prepare a 9" pie crust, use a pre-made shell or use pre-made dough. If you like you can make a pie shell from scratch, (your choice). Fill the un-cooked pie shell (no top needed). Pre-heat the oven to 350°F, bake pie about 40 minutes. Let cool until room temperature. Chill in refrigerator to set before serving. Serve cold. Serves 8 🍴

Native Words By: Ed Where Eagles Fly

Spirit Justice -

A Chief had three sons, he loved them equally. Two of the sons, jealously detested the third brother, and planned his death.

The two sons murdered the neighbor's beautiful daughter. They planted the third brother's missing moccasins with blood on them. One near the girl's body, for all to see, and the other amongst the third brother's possessions.

The father of the beautiful dead girl, in Council, was allowed to make the decision as to the fate of the accused boy. The father of the dead girl, had been a lifetime friend of the Chief, and loved the three boys, as his own daughter.

The father went into the mountain for six days to honor the Creator, Mother Earth, and a day for each of the Grandfathers of the four directions, and he fasted that the Great Spirit would open his heart as to the right thing to do. On judgment day the parents of the accused son were devastated. The two wicked brothers evilly laughed in their hearts that they would finally get rid of their hated brother.

At the gathering of the people, the father of the dead girl, with sweaty hands, kissed his Eagle feather to summon the everlasting Spirit of compassion to oversee the judgment. And he began by putting scared Tobacco into the fire. Not knowing why, he called on the two evil brothers to assist him in the judgment.

This was even better than they hoped. He asked the boys to go down to the stream and catch two fish about a hand length each, clean them out, but leave the heads on, then bring them back to the judgment gathering.

In silence, everyone just looked at each other in strange amazement. On returning the boys were instructed to go to their father and get his razor sharp hunting knife. Returning from but a few steps away, they were told of the judgment would be -

The executioner spoke to the accused - My son, two pieces of fish, two finger joints long and wide will be cut, then cut almost in half again, to form a small pocket, in one - one fish eye will be placed, in the other two eyes will be placed, You will choose one.

If You choose the one, with one eye in it, You will become my adopted son and live with my family as my daughter did - If You choose the piece of fish with two eyes in it, Your own father

will be requested to take Your life as my daughter was, with a blade.

The order was given and the two brothers left the site to prepare the fish. An awe broke out among the gathering. The two brothers returned, with the two pieces of fish on a slab of bark. The accused brother looked at the snickers of evil on the faces of his brothers, and automatically knew that they had put two fish eyes in each of the two pieces of fish.

The father of the murdered girl set the slab with the two pieces of fish in front of the accused, and continued to speak to those assembled. The accused again looked at the sneering looks of his brothers faces, and knew, he was marked for death by his father's own hand, and blade.

Silently the accused called on the Creator for justice. No none would ever question to look at the remaining piece of fish, to see that it also had two eyes in it. None would dare question the honesty of the Chief's two sons.

The accused called to Creator for a private judgment. Within the head of the accused he heard a voice, with his inner ears say, quickly, eat one of the pieces of fish before him, and he listened to Spirit.

The murdered girl's father was still talking, when he noticed the happening and said what have You done my son, Now How Can You Be Judged?

The accused son said, my father please check the remaining piece of fish and if one or two eyes exist within, and You will know what punishment Creator decided for me.

The murdered girl's father said, You speak the Truth, and opened the second piece of fish, to find two eyes within the pocket. The accused boy said, father I have eaten my judgment, the piece I ate must have had only one eye in it, as two eyes remain, in the piece on the slab of bark. The accused, had listened, and was judged into the right action.

The two jealous brothers, cursed Creator, stormed furiously out of the camp, never to be seen or heard of again.

COWASS North America

➤ Native and Community Help -

The Franklin Food Pantry has made it through another difficult time period of lagging funding and food supplies. Through our requests for help we received funding from several new sources, such as the Target store chain and Cisco communications. We also received many private donations that challenged those that we received from major corporations. We were blessed by many friends and supporters. Several food drives also helped to bring in a large volume of food to carry us through the worst months.

On the other hand we also had a very large increase in the number of service requests, financial support, and direct food assistance for many new families. The economy is not very good for the under employed and part-time workers that are being squeezed by the high cost of living in our greater Boston area.

Each year we go through the cycle of famine and then feasting. These trends of shortages and excess are becoming more dramatic and difficult to respond to considering that the client base is always increasing. Our present outlook is still very good, and we are actively pursuing alternative sources for food, and operating capital. Donations from all sources are still needed and will be most appreciated.

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-

Our clean-up area for the Adopt-A-Highway Program, at the I-495 Exit 17 Interchange, is in the middle of a large and ongoing construction project. Last year, we could not safely work in the area. This 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 - Great Horned Owl - Gokokhas



The Abenaki words *Gokokhoho* and *Gokokhas* refer to the Barred Owl and in general to the group of large owls. The Great Horned Owl, *Bubo virginianus*, is a true owl from the *Strigidae* family. It is wide ranging, covering all of North America from the arctic southward. Its habitat is varied, forests, open country, swamps, city parks, and desert locations.

The Great Horned Owl is the largest "eared" American owl, with a body length of 25 inches and a wing span of 55 inches. The coloring varies from white to dark brown to gray, with finely mottled or barred body, with white throat. The ears are tufted and widely spaced. The eyes are yellow and fixed and the entire head moves to look for prey.

The call of this owl is a series of low - hoo, hoo-hoo, HOO HOO hoots, with shorter second and

third notes.

It is an early nesting bird, laying eggs late in January. It lays 2 or 3 white eggs on the bare surface of the ground or a cliff, and sometimes uses the nest of a crow, hawk, or heron.

The diet and prey includes a variety of small animals including rabbits, grouse, lizards, frogs, and large insects such as beetles.

Music CD Release & Review W8b8biowdik / Wampum Road by: Jamie "Makwabid" Mehigan



One of our Cowasuck Band's own citizens has just released a 13-track Compact Disc entitled **W8b8biowdik/Wampum Road (An Abenaki Prayer)**. The solo effort by Jamie Makwabid Mehigan is his first, and features music written in Abenaki, English and French. The CD begins with **W8b8ban (The Dawn)**, and concludes with **Nanib8nsat(The Night Traveler)**, taking the listener upon a journey through time, space and musical genres. Makwabid has been a regular on our own Red Hawk Drum for the past nine years, having written several Traditional songs in Aln8ba8dwa which we have performed publicly. Before joining the Drum, he played guitar and sang in rock'n roll bands for some twenty years.

Wampum Road is an important music offering

that blends Traditional with Contemporary. Makwabid feels strongly that his songs were given to him by our Ancestors, with the idea to revitalize our language and tell the story of our Abenaki People. **Heron's Song** and **Wind Eagle** are both Honoring songs, but different as night and day. **Wawanolewat** speaks of the warrior Chief known to the world as Greylock. The title track, **Wampum Road** is done as a pow wow drum song, and is an anthem of Abenaki Unity. He takes on Eugenics and the genocide that has been done to the Abenaki, with **The Hidden People** and **We Are Still Here**, two very heavy hitting tracks.

Yet there is a delicate side to the album as well. **N'namih8 Managuan (I See The Rainbow)** and **Heron Song** are islands of spiritual calm in a world that is increasingly frustrating for Native People. **Wazwategok** and **N'okemes** have a decided Country-feel as the artist sings about the Missisquoi river, in his family's homeland of Vermont. **Nanib8nsat** ends the CD, blending ancient stories with the present, in homage to the influence of Native recording artist Robbie Robertson. The 13 tracks tell stories of the Abenaki, demonstrating the versatility of Makwabid's talents on this solely Native - produced recording.

Wampum Road is available for \$18.00 US (plus \$2.00 S/H) at our website, www.cowasuck.org

Aln8bak News & Website - Store

We now have 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.

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

WAMPUM ROAD" - MUSIC CD
BAND TEE SHIRTS (L, XL, XXL)
BAND SWEAT SHIRTS (L, XL, XXL)
(LARGER SIZES AS AVAILABLE)
BAND CALENDARS - 2005
BAND POCKET DIARY - 2005
BAND BALL POINT PENS

For pricing and availability call, write, or visit the

website store.

The Aln8bak News also needs articles, pictures, and stories that you can share with your tribal family. These can be submitted by mail, email, or FAX (see the front page for contact information).

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 +1205, +0406, etc. this indicates the year (month and year - such as December 2005 or April 2006) 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 also be made on the website using the online PayPal (credit card system).

Say That In Abenaki - *Ida ni Aln8bairiwi*



Wigwaol...WEE-gwah-OHL...birch bark canoe

Odah8gan...oh-DAH-hoohn-GAHN...a paddle

W8ginak..WOOHN-kee-NAHK..cedar canoe ribs

Bemicimen...buh-MEE-tsee-MUN...a cross-piece for a canoe

Cidohigan...TSEE-doh-hee-GAHN...upward curving front-piece of canoe

Wibod8gan...wee-BOH-doh-GAHN... inner gunwhale side frame of canoe

Maskua...mahs-KWAH...birch bark

Oskanasigwa...OS-kun-AH-see-GWAH...one large piece of winter canoe bark

Nodtolid...NOHD-toh-LEED...One who makes Canoes

Pkwigwahiga...p-KWEEG-wah-hee-GAH
He/She peels bark well.

Pkag8nda sibo p-KAH-goohn-DAH see-BOH

Let's cross the river...

K'd-achowi m8jibna kpiwi...g-DAHTS-oh-WEE
MOHN-dzeeb-NAH k-pee-WEE
We have to go into the woods...

K'kadawtoli nawa?...k-ka-dah-OO-toh-LEE nah-WAH

Do you intend to make a canoe?

N'olitoji pazegwen nabiwi...no-LEE-toh-DZEE
pah-zeh-GWEN nah-bee-WEE
I will make one soon.

Kizi n'waj8nemen maskua...kee-ZEE n-wah-DZOHN-nuh-MEN mahs-KWAH
I have the bark already.

K'nit8wtoli, nid8ba!...k-NEE-toohn-OO-toh-LEE
NEE-dohn-BAH

You are a skillful canoe-maker, my friend!

8 = Ô or ô = nasal long "o" sound

"thoughts to live by..." - Gail Demers

"Plenty of people miss their share of happiness, not because they never found it, but because they didn't stop to enjoy it."

"Look for strength in people, not weakness; good, not evil. Most of us find what we search for."

"When you talk, you only say something that you already know...when you listen, you learn what someone else knows."

"The size of a persons world is the size of his heart."

"Count your blessings, not your problems."

"The happiest of people don't necessarily have the best of everything - they just make the most of everything that comes their way."

How you look at life is entirely up to you - Some people walk in the rain, others just get wet. Some people see the glass as half full, others see it as half empty. Only you have the choice on how you want to see life.

" When the door of happiness closes, another opens - but oftentimes, we look so long at the closed door, that we don't see the one that has been opened for us."

Abenaki Word Search

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



WORDS TO FIND:

W8BTEGUA — WILD GOOSE
 W8BIGILHAKW — GOOSE (WHITE)
 NAHAMA — TURKEY
 P8L8BAISIBES — PEACOCK
 MDAWILHA — LOON
 AL8NTEGUILHA — WOOD DUCK
 SOBAGWILHA — SEA DUCK
 NANATASIS — HUMINGBIRD
 PELAZ — WILD PIGEON
 PAKESSO — PATRIDGE
 KASKO — HERON
 SEGUANILHA — SMITER HAWK
 MGESO — EAGLE
 KOKOKHAS — OWL
 OBASAS — WOODPECKER
 MKAZAS — CROW
 SI8MO — HAWK

Speaker Speaks -

Ps8gnwikisgad ta ms8gwata...it is snowing and

there is deep snow, this has been the story of this Pebon, winter - minor issues that pile up to become problems. On a personal note, Linda and I have been going through some non-life-threatening medical issues this winter. She has undergone two surgeries, and by the time this news is printed, I will have gone under the knife as well. A freak accident with a snow blower motor tore my rotator-cuff and I required major shoulder reconstruction.

In regard to our Band, our issues and problems have been minor and we have been proceeding with all our objectives and programs with good success. But, the Abenaki community as a whole has been in turmoil.

Our relations in far the north are still being persecuted by the powers to be from Pierreville. It seems that the use of the Queen's law is being used to intimidate anyone that claims to be Abenaki that does not pay homage to this group. There is also an under current of trouble for those that oppose Abenaki casino interests.

The latest round of Abenaki recognition in Vermont has also resulted in some questionable activities. It seems that there are those that would like to claim the "whole-pie" for themselves. Our community has its share of "high chiefs" and "nations" that claim to speak for and control all Abenaki affairs over the entire region of N'dakinna.

All we can say to that issue is that we will still seek recognition for our Band and all Abenaki, keeping the southern door open to all families, clans, and bands. Throughout history, we as a People never put our families under the rule of any one chief, nor gave up our lands or rights as the result of any one agreement made by a single Abenaki family. Today we will let those with too much stormy wind to talk themselves into trouble.

Our ancestors knew, first the come winds of the storm, then the rains or snow, and then in time it clears, and sometimes we will see the good - the rainbow - N'namih8 Managuan.

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

We have spoken, Linda & Paul Pouliot.



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