

Aln8bak News[©]

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

April *Sogalikas*
May *Kikas*
June *Nakkahigas*

Sugar Making Moon
Planting Moon
Hoeing Moon



Spring *Siguan*
In Spring *Siguaniei*
Summer *Niben*
In Summer *Nibeniei*

This Issue - Headline Articles

Vermont State Abenaki
Recognition Update

W8b8biowdik / Wampum Road
Native Peoples Music Review

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 and "101" 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.

◀ NOTE NEW EMAIL ADDRESS ▶

cowasuck@verizon.net

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.

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Passed Over - Allyn L. Underwood

Allyn L. Underwood, 59, born 11/27/1945, passed away peacefully after a long illness on May 25, 2005. He was predeceased by his parents, Martha and William Underwood; and a son, Matthew Underwood. He is survived by his wife of 40 years, Rita Underwood, Vestal, NY; three daughters and a son-in-law, Holly and Clifford Bickham, Stevensville, PA, Heather and Sarah Underwood, Vestal, NY; five sons, Andrew, David, Allyn J., Ethan and Peter Underwood, all of Vestal, NY; seven grandchildren, Clifford, Mariah, Jared, Leah, Daniel and Noah Bickham and Gabriel Underwood; one sister and brother-in-law, Diane and Jim Arnold, Brackney, PA; brother and sister-in-law, William and Linda Underwood, Endwell; mother-in-law, Eleanor McCartney, Endwell; brothers-in-law and sisters-in-law, Thomas and Judy McCartney, Vestal, NY, Mike McCartney, Hearne, TX., John and Karen McCartney, Syracuse, NY; sister-in-law, Teresa McCartney, Endicott; special cousin and his wife, Jack and Judy Davis, Friendsville, PA.; several other cousins, nieces and nephews, many friends in the Native Community and several special animal friends.

Allyn was a Vietnam War veteran, serving with the U.S. Air Force. He was retired from the Endicott, NY Police Department after 23 years of service. Upon his retirement, he started a family business with his wife and children which grew into the Underwood Canoe Co. Allyn was a Native American Artisan, was an honored Abenaki Elder and taught educational programs throughout the Northeast United States and Canada. Allyn was a past member of the Cowasuck Band.

Expressions of sympathy in his memory may be made to the Allyn Underwood Memorial Fund or donations of live perennial plants may be made to be used for a memorial garden.

Native Words By: Ed Where Eagles Fly

The Elders today, were the toddlers of yesterday.

The Elders never die, their words sing on the good red road.

Kchi Niwaskw governs how long our lit candle will burn.

Vermont State Abenaki Recognition Update



The following is the Vermont state Abenaki recognition legislation progress report as noted:

BILL AS INTRODUCED - 2005 - 2006 - S.117

Introduced by Senator Snelling of Chittenden District, Senator Collins of Franklin District, Senator Dunne of Windsor District, Senator Illuzzi of Essex-Orleans District, Senator Kitchel of Caledonia District and Senator Miller of Chittenden District

Subject: Abenaki people; state recognition

Statement of purpose: This bill proposes to recognize the Abenaki people in Vermont.

AN ACT RELATING TO STATE RECOGNITION OF THE ABENAKI PEOPLE

It is hereby enacted by the General Assembly of the State of Vermont:

Sec. 1. 1 V.S.A. chapter 23 is added to read:

CHAPTER 23. ABENAKI PEOPLE

§ 851. STATEMENT OF PURPOSE

The general assembly intends this chapter to acknowledge:

(1) The Abenaki people can trace their lineage in Vermont for hundreds of years to the Missisquoi nation that occupied areas of northwestern Vermont prior to the arrival of European explorers and settlers to the area.

(2) The Abenaki people are the indigenous people of Vermont and their descendants are present in the state today.

§ 852. RECOGNITION OF ABENAKI PEOPLE

The state of Vermont hereby recognizes the Abenaki people as a matter of state law.

Hearings were held and bill was read three times, amended, and passed by the Senate on May 17, 2005 as follows:

BILL AS PASSED BY SENATE - 2005 - 2006 - S.117

AN ACT RELATING TO STATE RECOGNITION OF THE ABENAKI PEOPLE

It is hereby enacted by the General Assembly of the State of Vermont:

Sec. 1. 1 V.S.A. chapter 23 is added to read:

CHAPTER 23. ABENAKI PEOPLE

§ 851. FINDINGS

The general assembly finds that:

(1) At least 1,700 Vermonters claim to be direct descendants of the several indigenous Native American peoples, now known as Western Abenaki tribes, who originally inhabited all of Vermont and New Hampshire, parts of western Maine, parts of southern Quebec, and parts of upstate New York for hundreds of years, beginning long before the arrival of Europeans.

(2) There is ample archaeological evidence that demonstrates that the Missisquoi Abenaki were indigenous to and farmed the river floodplains of Vermont at least as far back as the 1100s A.D.

(3) The Western Abenaki, including the Missisquoi, have a very definite and carefully maintained oral tradition that consistently references the Champlain valley in western Vermont.

(4) Many contemporary Abenaki families continue to produce traditional crafts and intend to continue to pass on these indigenous traditions to the younger generations. In order to create and sell Abenaki crafts that may be labeled as Indian- or Native American-produced, the Abenaki must be recognized by the state of Vermont.

(5) Federal programs may be available to assist with educational and cultural opportunities for Vermont Abenaki and other Native Americans who reside in Vermont.

§ 852. VERMONT COMMISSION ON NATIVE AMERICAN AFFAIRS

ESTABLISHED; AUTHORITY

(a) In order to recognize the historic and cultural contributions of Native Americans to Vermont, to protect and strengthen their heritage, and to address their needs in state policy, programs, and actions, there is hereby established the Vermont commission on Native American affairs (the "commission").

(b) The commission shall be comprised of the following seven members:

(1) Three members who shall serve two -year terms appointed by the governor from a list of three or more candidates compiled by the Abenaki Tribal Council.

(2) Three members who are Vermont residents of Abenaki descent who are tribally-registered, and who shall serve two-year terms appointed by the governor from a list of three or more candidates compiled by the division for historic preservation, after consultation with

interested parties.

(3) One member who shall serve a two -year term as chair of the commission appointed by the governor from a list of three or more candidates compiled by the division for historic preservation, after consultation with interested parties.

(c) The commission shall have the authority to assist Native American tribal councils, organizations, and individuals to:

(1) Secure social services, education, employment opportunities, health care, housing, and census information.

(2) Permit the creation, display, and sale of Native American arts and crafts and legally to label them as Indian or Native American -produced as provided in 18 U.S.C. § 115(c)(3)(B) and 25 U.S.C. § 305e(d)(3)(B).

(3) Receive assistance and support from the federal Indian Arts and Crafts Board, as provided in 25 U.S.C. §§ 305 et seq.

(4) Become eligible for federal assistance with educational, housing, and cultural opportunities.

(5) Establish and continue programs offered through the U.S. Department of Education Office on Indian Education pursuant to Title VII of the Elementary and Secondary Education Act established in 1972 to support educational and cultural efforts of tribal entities that have been either state or federally recognized.

(d) The commission shall meet at least three times a year and at any other times at the request of the chair. The agency of commerce and community development and the department of education shall provide administrative support to the commission.

(e) The commission may seek and receive funding from federal and other sources to assist with its work.

§ 853. RECOGNITION OF ABENAKI PEOPLE

(a) The state of Vermont recognizes all Abenaki and Native American people who reside in Vermont as a minority population.

(b) Recognition of the Native American or Abenaki people provided in subsection (a) of this section shall be for the sole purposes specified in subdivision 852(c)(2) of this title and shall not be interpreted to provide any Native American or Abenaki person with any special rights or privileges that the state does not confer on or grant to other state residents.

(c) This chapter shall not be construed to confer upon the Abenaki people any claims to Vermont lands or any other rights other than those specifically described

herein.

Sec. 2. Effective Date; Appointments To Commission

(a) This act shall take effect on passage.

(b) The governor shall make appointments to the commission no later than 90 days after the effective date of the act.

Published by:
The Vermont General Assembly
115 State Street
Montpelier, Vermont

The first reading in the House of Representatives was on May 18, 2005.

The follow the progress of this bill as it goes through the legislative process go to:

<http://www.leg.state.vt.us/database/status/summary.cfm?Bill=S%2E0117&Session=2006>

Federal Recognition - Acknowledgment Overview & Update

In early 1994 the Cowasuck Band of the Pennacook - Abenaki People started corresponding with the Bureau of Indian Affairs (BIA) about our desires for federal acknowledgment. Throughout the year we held Council meetings to discuss the recognition process. A formal letter of intent was sent to the BIA in December 2004 and January 1995, and our Band was assigned a BIA number of #151 on 1/23/1995. A formal announcement was published in the Federal Register soon after that. In the ten years that followed our Band Council held many discussions about the process and our needs for acknowledgment.

During these years, we were approached by various special interest groups that were promoting "Indian gambling." Some of these groups were not the best of company to keep and some were strictly "criminal" in their intent. Overall, their interests were to "buy" an "Indian tribe" for their own investments.

The financial and political support that is now needed to succeed is enormous and usually comes from investment groups that see a potential for gaming or other significant opportunity to make a profit from a partnership with a tribal group. As a result of our early exposure to gaming and

the negative atmosphere that was encompassing the New England Indian community and casinos, our Band took a stand against gambling as a purpose for our continued existence and recognition. This was a difficult position to take considering that the federal acknowledgment process will cost millions of dollars for legal, research, and political expenses.

In a naive way, we have kept the federal process "open" for future generations in the hope that being "Indian" does not necessarily mean that our future is dependant on the operation of a casino.

We know that the time is running out for our people, the U.S. and Canadian governments are trying to get out of the "Indian business." In spite of the many groups that are formally pursuing recognition, very few are making any progress in their efforts. Since the BIA implemented the current acknowledgment system in the late 1970's it has made the process very difficult. The advent of the Indian gaming issues has additionally made this process politically charged because of the huge financial potential.

The membership in the "recognized club" of BIA and DIA tribal groups is nearly closed. Opposition from the "club members" and casino tribes has become a major factor for any group that is now in the process of pursuing federal acknowledgment. Unless the group has sold out to a financial and political partner that is seeking a gambling enterprise this process is nearly impossible to pursue and obtain.

The Abenaki People and Nation in general will face an even more difficult time in this process. Most Abenaki do not respect nor recognize the concept of a central government (or any leadership - or one another) which is at the core of the BIA acknowledgment process. The BIA requirements are based on the fact that to be an Indian group the people have a government that has been in place for generations and that these people look to it for its leadership culturally and politically.

We wish we could report a more favorable situation, but the reality is easily seen by the way this administration has played hard ball with the groups that were approved during past administrations and then were rescinded or are being challenged under this leadership.

Sorry to say, Abenaki independence and inability to

recognize one another as Abenaki relations will be the down fall of our People.

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 is now posted on our website at www.cowsuck.org. The final approval and adoption will be made during the Summer Gathering in July 2005.

➤ Ik8ldimek Program - Legislation

The two bills that we have been working on in Massachusetts are being re-introduced for this 2005-2006 legislative session under new bill numbers. The legislation for the Indian Commission (expanded membership and equal representation for all groups - House No. 3532) and Birth Records (self-declared racial designation - House No. 3646) have been renumbered and will soon start this session's hearing process.

For over five years we have been fighting for the rights of representation for all Native American Indians in this state. We will continue our efforts regardless of the opposition that we receive from other Indian and anti-Indian groups that are trying to maintain control over state Indian issues.

➤ Ik8ldimek Program - Prison Outreach

We continue to provide monthly Circle visits and Sweat ceremonies to our Relations in the Iron Lodges. Sag8mo Paul's shoulder surgery and recovery put a strain on our schedules to provide the services that were needed, but we got through this time and still covered almost all of our activities.

Currently, Sweat Lodge construction and repairs are needed within the Massachusetts DOC facilities. Earlier this year we anticipated to get the approval to construct Sweat Lodges at several facilities that have active Circles, but that has not happened. The DOC keeps the status in quo by delays and inaction. This slow response within the DOC continues to be one of our major frustrations.

In some cases our work within the DOC has actually gone backwards. Our efforts to maintain a cultural and religious library in one facility was suddenly stopped and the books were taken away from the Circle - for security reasons?

Likewise, many of the issues that we have been working on for the past two years are yet to be resolved. The policies and specifications are relatively consistent with the religious rights that we expect to work with, but the implementation of these policies appears to be nearly impossible to achieve. Facility management can (and do) suddenly raise "security" issues to restrict access to religious rights, items, and ceremonies.

Inmate rights to grieve and respond to these restrictions are often buried in a quagmire of paperwork that seldom sees the way to the management authorities that could review or resolve their complaints. In many ways each facility works within its own walls to maintain their own practices that often violate many of the state and federal policies.

It appears that most of our efforts to work with prison officials has been a waste of our time. Native American Indians, programs, spiritual advisors, and ceremonies are being considered a cultural group nuisance with minimal religious standing. At some point programs, such as ours, will need to take a legal approach to resolve many of the issues of non-compliance and to establish us as a valid and recognized religious group.

At present we are not receiving any outside funding or assistance to maintain this program. However, we remain resolved to provide services to the Circles in this difficult and very volatile environment.

Summer Gathering - July 2005

The July 2005 Summer Gathering is nearly upon us and there are still 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. Tell your friends to come too!!

Native Words By: Ed Where Eagles Fly

Sunrise is the eternal beginning.

Sunrise touches all in its path...like the hand of our Beloved Creator.

Blessed be you, with Sunrise in thy heart.

Medicine Bag - *Nebizon Mnoda*

◀ Nettle - *Maz8nibagw* ▶

The Nettle, *Urtica dioica*, has the common name of Stinging Nettle, in Abenaki it is called *Maz8nibagw*.

There are nine of thirty species of the *Urtica* family that grow in the temperate areas of the United States and Canada. The most common of them is the Stinging Nettle. It is a perennial that grows to 3 feet in height. The plant stem is dull green and is covered with stinging hairs which emit an acrid fluid when touched. The leaves are opposite one another and coarse. From June to September it has small green flowers.



The primary medicine parts of the plant are the tender leaves and roots and the solvent is boiling water. The medical action is as an antiseptic, astringent, blood purifier, diuretic, pectoral, and tonic.

Many of the Nettle uses were for external cures. Decoctions of the roots were used to bathe stiff and painful rheumatic joints. Hot poultices of pounded leaves were also applied to limbs to treat rheumatism. Our ancestors would strike the affected and painful body part with the whole plant as a counter irritant to relieve the pain.

Powdered root or crushed leaves can be used as a styptic to stop the flow of blood from a cut. Decoctions were also used to clean wounds, skin ulcers, and as a hair wash.

Decoctions and teas were used internally for several treatments that included: The control of bleeding and to expel phlegm in the lungs, stomach and urinary track. Other uses were for head aches, diarrhea, dysentery, piles, neuralgia, gravel, dropsy, and kidney inflammations.

Other Nettle parts used were the seeds for coughs and teas made from the flowers for diabetes.

It should also be noted that many world wide cultures use the Nettle as a food. The first tender spring leaves are used in many dishes as "greens."

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*

◀ Strawberries & Honey ▶

◀ *Mskikoiminsak ta 8mwaimelases* ▶

With the coming of the Spring and Summer months our ancestors would be excited by the arrival the many berries that we would start picking for our pleasurable food enjoyment.

The Strawberry, *Mskikoimins*, or "little grass berry," would be one of the first to arrive and ripen.

This recipe combines Strawberries and another of our favorite foods Honey. Most berries would have been eaten "as is" but this combination is like making candy.

1 Quart	Strawberries, (<i>mskikoiminsak</i>) whole fresh,
¼ Cup	Honey (<i>8mwaimelases</i>),
2 Tablespoons	Sugar (<i>zogal</i>),
⅔ Cup	Water (<i>nebi</i>).

Wash, clean, and remove stems from the Strawberries. Use only the firm and sound berries, avoid using any that are over ripe. Heat the Honey, Water, and Sugar in a 2+ quart sauce pan. Bring to a full boil and heat for 5 minutes. Reduce the heat and drop in the whole Strawberries. Simmer the mixture for another 5 minutes. Remove from the heat and cool. Serve cold or warm, alone as is or over a Corn Bread square.



Serve Cold or Warm. Serves 4-6

Native Words By: Ed Where Eagles Fly

Don't ask, if you don't want the truth.

When mankind learns how to love unconditionally, so too Peace comes unconditionally.

Song and dance talks silently to thy heart of hearts.

COWASS North America

➤ Native and Community Help -

The Franklin Food Pantry continues to increase its client base. In spite of the enormous community growth and wealth in the region many of our clients are the working poor, disabled, and elderly that are stuck here with no easy way out to find another place to live.

A house lot in our town is now about \$250,000; a new house \$700,000; condominiums around \$450,000, and rental apartments are well over \$1,000 per month. So those older or long time residents that are here are feeling the heavy burden of staying here through taxes and municipal expenses that have dramatically changed our community.

Our ESFP (FEMA) funding came in June for this year so we are now in the process of helping with housing, food, and energy bills. But, as always there are new federal guidelines and issues that we need to resolve before we can actually start distributing money. This funding is targeted for the whole Norfolk county so this money will go

very fast. For example, one home heating oil bill could expend \$500, so it doesn't take long to go through the allocation.

The summer months are our most difficult with the lack of support that we experience until the Fall food drives but our present outlook is still very good. Nevertheless, 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-

The I-495 Exit 17 Interchange, which is our clean-up area for the Adopt-A-Highway Program, is undergoing a major re-construction project that is scheduled for completion in 2006. Working in the area is still a safety issue for now.

On a good note, our status as a "Visibility - Beautification Site" will allow us to provide four small areas that we can plant perennial flowers around our signs on each on-off ramp. As the project nears completion we will contact the Massachusetts Highway Department to determine the scope of planting. For the status of our program and work schedule contact us.

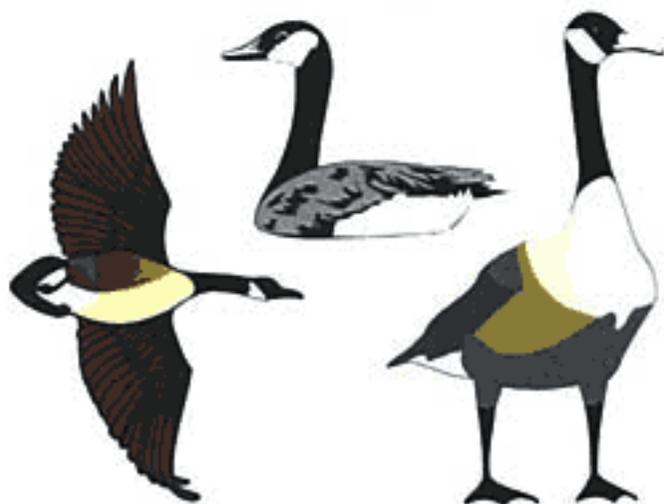
Native Words By: Ed Where Eagles Fly

Time is a healer of the heart, but it can rob you of many years of happiness, and memories.

Remember each sunrise is a tribute to Kchi Niwaskw, each and every day is also a new start in your life.

Animal Tracks - Canada Goose - W8btégwa

The Canada Goose, *Branta canadensis*, in Abenaki it is called W8btégwa, "wild goose."



Generally the Canada Goose is has a brown body, black head with white cheeks, and a long black neck. Both sexes look alike. There are ten recognized sub-species that make up two distinctly sized sub-races of the Goose. The small one being 22 to 26 inches and the large one 35 to 45 inches with wing spans of 50 to 68 inches. The size also varies considerably by location. The larger races are known for their musical honk and the smaller races for their cackling call.

Its range is from Alaska to the Baffin Island south to Massachusetts, North Carolina, and California. We are most familiar seeing them in V-shaped flocks during their migrations. The winter range extends to northern Mexico and the Gulf Coast.

The habitat it favors are lakes, bays, rivers, marshes and often open grasslands. It usually nests on the ground near water, but sometimes will use the abandoned nest of a larger bird. The nest is made from a mass of grass and moss, and is lined with down feathers. The eggs are whitish in color and usually 4 to 8 are laid. Primary food source is from grains, corn, grass sprouts, and marine vegetation.

It is very tolerant of man and often becomes semi-

domesticated and non-migratory. In that case the range covers most of the United States and it can be found in most parks, golf courses, and fields that have water nearby.

Aln8bak News & Website - Store

Our Band Store is 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 listing of the items that are available from the Cowasuck Band Store:

Wampum Road - Music CD is available for **\$14.00 US** (plus \$2.25 Shipping & Handling)

For the following items - call, write, or visit the website store for pricing and availability.

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

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 may also 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).

Native Words By: Ed Where Eagles Fly

Our eyes tell the truth, for our hearts to understand, this is another gift from Kchi Niwaskw.

The trees resonate a lifeforce higher than the

human body, that's why the wilderness gives us such a source of strength, it is in sympathy with any currents lower than itself, so it offers us Peace of Mind.

Say That In Abenaki - Ida Ni Aln8ba8dwa

Pisowakamigok ... (bih-zoh-WAH'-kah-mee-KOK')...Wilderness, Forest Land

Ndakinna...(n-DAH'-kee-NAH')...Our Land

Gdakinna...(g-DAH'-kee-NAH')...The World

Aki...(ah-KEE')...Land **Akik**...(ah-KEEK')...The Earth

N'igawesna'akik...(nee-KAH'-wes-naaa-KEEK')...Our Mother, The Earth

Spemkik...(spum-KEEK')...Above Lands, Heaven

Asokw...(ah-SOHK'-oo)...The Sky

Awan...(ah-WAHN')...Air

N'mahom Asokw...(n-MAH'-m ah-SOHK'-oo)...Grandfather Sky

Nanib8nsat...(NAH'-nee-BOOHN'-saht)...The Night Walker, Moon

Alakws...(ah-LAHK'-oos)...Star

Kizos...(kee-ZOHS')...The Sun

Nebi...(neh-BEE')...Water

Sobagw...(so-BAHK'-oo)...The Ocean

Skweda...(skwee-DAH')...Fire

Bonsamek...(POHN'-sah-MUK')...Making or Keeping Fire

Waji S8nkhpozit...(wah-DZEE' Sohnik-HEE'-po-ZEET')...The East

W8b8ban...(WOHN'-bohn-BAHN')...It Is Dawn

W8banakik...wohn-BAHN'-ah-KEEK')...Land Of The Dawn

Sowanakik...(soh-WAHN'-ah-KEEK')...The South, Southland

Nibunakik...(nee-BOON'-ah-KEEK')...Summer Land, The South

Ali N'kihl8t...(ah-LEE' n-kee-HLOTE')...the West

Pebonkik...(puh-BON'-keek')...North, Northland

N'daibena li w8banakik...n-da-EE'-buh-NAH' LEE wohn-BAHN'-ah-KEEK'...**We live in the Dawnland.**

Aln8bak niuna...(AHL-noom-BAK NEE'-oo-NAH')... We are Abenaki Indians.

Wli D8gow8gan...(oo-LEE' dohn-GO'-wohn-GAHN')...**'Thanks To Our Relations'**

Nd'al8gom8mek...(n-dah-LOHG'-oh-MOHM'-uk)...**All My Relations!**

Kwinatta N'gezalsi Ali Aln8baiaa...(KWEE'-naht-TAH' n-keh-zahl-SEE' ah-LEE' ahl-noom-BAH'-ee-YAH')...**I am proud to be Abenaki Indian!**

Ngwedgamigozoak...(n-GWED'-kah-MEE'-go-zo-AHK')...Family

M8wkawinnoak...(MOH'-oo-KAH'-wee-no-AHK')...Band, Tribe

Gwenitagamigoak...(kwuh-nee-DAH'-kah-MEEK'-oh-AHK')...Longhouse People

8 = Ô or ô = nasal long "o" sound

Cultural / Traditional News

We are pleased to announce that one of our Band members will appear in the September 2005 issue of **Native Peoples Magazine**, as a featured Native Artist.

James MAKWABID Mehigan was interviewed for the release of his solo CD,

W8b8biowdik / Wampum Road (An Abenaki Prayer). The album has won high praise in critical reviews thus far. (Band members may remember that our Franklin Food Pantry was also featured in **Native Peoples Magazine** several years ago.)

One of his songs, **W8b8ban (The Dawn)**, entered rotation for airplay over Memorial Day weekend (6-4-05) on **Native Voices Radio** on WAIF out of Cincinnati, OH. (www.nativevoicesradio.net), a nationally available format for Native Music and News hosted by Randy Huffman. Mr. Huffman has also asked MAKWABID to do an on-air interview in August...

Wampum Road is currently available either from the Band's Tribal Store, or from www.cdbaby.com in the World / Native American section at: www.cdbaby.com/cd/makwabid

The Cowasuck band is also pleased to say that we are going forward with a **Simplified Approach to Aln8ba8dwa**, our Western Abenaki language. As of this writing, at least 120 minutes, or one CD worth of material, has been produced. It is our intent to make a language series available for near cost to all who wish to learn our ancient tongue; our Ancestors have stressed to us that we must do this, because it is clear that if this is not accomplished, our language will die out.

In the past, we have applied for Federal grants from the ANA, but were turned down twice. For this reason, we have taken matters into our own hands, where they belong! We now have the resources and the archival material to forge ahead, and have committed ourselves to see this important responsibility through. Tentatively titled We Still Speak Abenaki, it is planned that the series will encompass at least three CD's for ear-training and read-along printed materials.

When it is completed, the program will be made available to all of our Relations, in the firm hope that our language:

1. Will help to bring all our People together, regardless of political differences...
2. Help to insure our identity and pride as a distinct Native People...
3. Contribute to the Spiritual health of our Abenaki Nation...
4. Ensure aln8ba8dwa viability in today's world...
5. Affirm the rightful inheritance of our cultural traditions for all our people, especially for the Seven Generations yet unborn...

Book Reviews

French and Native American Marriages 1600-1800

Paul J. Bunnell, FACG, UE
Heritage Books, Inc., 2004
Westminster, MD 21157-5026
Paperback Cover, 166 Pages
ISBN: 0-7884-2595-1
Price: \$26+ Shipping
www.HeritageBooks.com

This is another of the many interesting books that Heritage Books has on Native Americans, history, and genealogy. For many of our members and those that are studying Native American genealogy this book will be another one of those "must have" references.

The format of the book is laid out alphabetically by name and it includes a brief paragraph of the known facts of that marriage. Primarily, the names of the couples include many Huron and Wabanaki marriages covering eastern Canada and northern New England.

Special note: Norm Leveillee, former elder of our Elders Council, is acknowledged by the author for his contributions to the book.



Thoughts to live by... Gail Demers

Putting others *first*..... makes relationships *last*.

The Brightest future will always be based on a forgotten past; You can't go forward in life until you let go of your past failures and heartaches.

To place the source of happiness outside ourselves, in someone else's hands, means we avoid our ability and responsibility to change our own life for the better.

Most of us have the ability to be far happier and more fulfilled as individuals than we realize. Often, we don't claim that happiness because we believe someone else's behavior is somehow preventing us from doing so.

Find peace in whatever you do, whether it be in washing dishes, mowing the lawn, going to work, or looking at the stars. Do not think of what you *could* be doing. Rather, find peace in what you are doing. As long as you find yourself doing that particular thing, you might as well enjoy yourself. In this way, you will find peace within yourself.

Criticism breaks down our inner spirit — praise builds it up."

Abenaki Word Search

Kwai, this month's word search is the names of Parts of the Body - Mhaga.

Respectfully, Brian Chenevert

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

WORDS TO FIND:

WHAGAKW - SCALP
 WDEP - HEAD
 WDEPKWANAL - HAIR
 WSIZOKW - FACE
 WSIZGOWAL - EYES
 WDON - MOUTH
 WJ8L - NOSE
 WANAOWA - CHEEK
 WD8PIKAN - CHIN
 WILALO - TONGUE
 WIBID - TOOTH
 WZABI - HIP
 WLAW8GAN - HEART
 WLAGZI - BELLY
 WLAGZIAL - BOWELS
 WBESKWAN - BACK

Speaker Speaks -

To those that ask, my shoulder surgery went very well. I was bored to tears during the recovery process which lasted six weeks before I could move the arm. Since then I have been in the slow process of physical therapy to attempt to recover the muscle strength and mobility of the arm.

The good news is that Spring and Summer are here. For the most part we have been able to recover physically enough to get back to work. On the other hand we are mentally fatigued to the limit.

The Summer gathering is nearly upon us and there are many, many things to do. We have had no let up on the number of cultural presentations, marriage ceremonies, Sweat Lodge construction projects, prison visits, and ceremonial activities that continue to take up most of our time.

We are not complaining, these activities are the types of things that all Indian leaders should be doing. Generally, our community wastes too much of our time following issues and the political agendas that are driving us further part as a People.

In response to the Abenaki recognition efforts in Vermont, we felt it was time that we report on our own recognition effort, as limited as they may be.

Sometimes we as Abenaki People pursue too many of the wrong things and issues. Our Band leadership, as flawed as it is, has always proceeded forward in a positive way. We are preserving our culture and heritage in ways that make our Band recognized locally and nationally as a community spirited organization that is helping all people.

As a Band, we should be pleased with the fact that we have the Franklin Food Pantry, COWASS North America, our land, newsletter, website, library, museum, and our basic governmental organization. We have been very fortunate that we have continued to grow over the last 15 years and have not looked back with regret. We continue to live one day at a time, to the fullest and best that we can do...while we walk the good red road.

N'lets! N'al8gom8mek! - All Our Relations!
 We have spoken, Linda & Paul Pouliot



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