

# Aln8bak News®

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

July *Temaskikos* Berry Ripening Month  
August *TemezSwas* Gathering Month  
September *Skamonkas* Corn Harvest Month



Summer *Nibon*  
In Summer *Niboniwi*

Fall *Tagu8yos*  
In Fall *Tagu8yosiwi*

## This Issue - Headline Articles

Guillemette-Fraser Wedding

Constitution Adopted

Summer Gathering Success

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 - 7<sup>th</sup> 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. For directions and information contact us at (508) 528-7629 or check our website at [www.cowasuck.org](http://www.cowasuck.org).

**Cowasuck Band -  
14<sup>th</sup> Summer Gathering & Pow Wow  
July 22-23, 2006**

**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 at [www.cowasuck.org](http://www.cowasuck.org).

**Native Words By: Ed Where Eagles Fly**

Our Prayer Pipe lives, with every breath we put into it.

The DNA of the Ancients, lives in us today. And, we are awakeners of that DNA, in our translations of life today.

In the company of Eagles, we let our shadows fall on teaching the youth, to toddle, then walk, and run on the Good Red Road today.

We can only recognize the good times, by the harvest of prayers we sing.

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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## Tribal Actions and Government

### ➤ Constitution - Final Review & Approval -

The final revision of the updated Constitution was presented to the Grand Council and Elders at the Summer Gathering in July, 2005. It was approved and adopted as presented. Six special parchment originals of it were signed for our archives and distribution to the BIA.

### ➤ 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 is now House No. 3532) and Birth Records (self-declared racial designation is now House No. 3646) have been renumbered for this session. The hearing process is scheduled for early October.

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

The last couple of months have been difficult for us to meet the scheduling of all our visits to the prisons. However, we have made some very good progress related to Sweat Lodge construction.

The Sweat Lodge at MCI Norfolk was built over two years ago. This spring it started to develop several broken sections and it finally collapsed when rain soaked blankets became too heavy to support them. Linda and Paul Pouliot were able to harvest enough saplings to re-construct it.

We also built the first Sweat Lodge at MCI Shirley. Denise Mehigan and Paul harvested the saplings and rocks for the new lodge from the prison property and were able to build it in August. The construction process and training for the Circle was completed in September. We are planning on doing the first Sweat with them in October.

On August 23<sup>rd</sup> Linda, Denise, and Paul had a

meeting with the Massachusetts Commission on Indian Affairs in Boston. We met with, Jim Peters - Director of the Commission, Jim "Raven" Farnum - Spiritual Advisor, Peter P. d'Errico - Attorney, and Robert J. Doyle, Jr. - Attorney. The attorneys were the original counsel for the inmate litigants, R. Trapp, et.al. that established the agreement to have Sweat Lodges in the Massachusetts DOC facilities.

The meeting was called to raise several issues that the Native American Indian inmates have been grieving against the Massachusetts DOC. The major issues discussed were: Re-establish the Sweat Lodge at the MCI Souza-Bernowski facility; construct the Sweat Lodges as needed at other facilities (MCI Walpole, MCI - Old Colony, and others as requested); protect the availability and use of Sacred Herbals such as Tobacco and Kinnick-kinnick; provide Native American Indian Sacred items for corporate and personal religious use; to build better relations between the DOC and the Indian community, and to assure that the state does not violate U.S. federal laws that pertains to the sale of Native American Indian crafts.

The Sweat Lodge issues are being raised because of many complaints that the DOC has been slow to respond to the legal agreement and contract that was created to comply with our religious rights. The original Native American litigants for the sweat lodges have been moved within the DOC system to create a moving target for compliance. At this time the DOC has spread the sweat lodge problem throughout their system and we believe that sweat lodges and ceremonies should be established in all DOC facilities that have Native American Indian Circles.

The herbal issue is a growing problem in most facilities because the perception is that all public and work places have to be "tobacco free." In the case of our use of tobacco for sacred and religious purposes, this "tobacco free" issue is violating our rights to make Prayer Ties, to do Pipe Ceremonies, Prayers, and other Blessing ceremonies.

The Sacred items issue has been raised because the state only allows the inmates to purchase items from a DOC vendor. Many of these items are not Native American Indian made or supplied. In some cases we believe that the state is violating federal law by becoming a "middle-man" supplier of illegal items that may violate the federal Indian arts and

crafts laws (U.S. Federal Public Law 101-644 - the Indian Arts and Crafts Act of 1990).

We also raised the issue that the Massachusetts Commission on Indian Affairs should be working with the Commissioner of the DOC to establish better relations with the Indian community, specifically our religious elders and advisors that are trying to gain recognition for the validity of our religious and cultural practices. At present the DOC through its actions, does not consider the Native American Indian advisors and elders as religious leaders - we are only visiting volunteers.

Regardless of the difficulties, we still try to provide monthly Circle visits and Sweat ceremonies to our Relations in the Iron Lodges. The last two months have been the most difficult to keep the visit schedule on track while we were dedicating more time to construct lodges and meet officials to discuss policy issues and our needs to continue working with the DOC.

We recently received notification that the Haymarket Peoples Fund will fund a portion of our program for 2006. We are also pursuing other grants for the upcoming year as well.

It should also be noted that our Band also supports the repatriation efforts of Donna and John Moody through the Winter Center. So all donations to the Legal Program are welcome to support our living relations in the Iron Lodges and our ancient relations that are locked up in museums that need to be freed and returned to our Earth Mother and all our relations of the past.

### Nescambiouit Recognized

As a result of our Band letter, actions, and that of our Sherbrooke Mena'sen relations, our Band received notice from the Minister of the Environment of Canada that they recently recognized Nescambiouit as a person of national historic significance. This notice came by way of letter from the Minister's office and copy of the correspondence to Grand Chief Raymond Bernard, Conseil de Band des Abénakis de Wôlinak. It appears that a plaque and ceremony to honor him are in the works and that the details of this are still in the works.

Nescambiouit was also called Escumbuit and Assacubuit. For more details about him we

recommend that you read Abenaki Warrior, The Life and Times of Chief Escumbuit, by Alfred E. Kayworh, Branden Publishing Company, 1998, ISBN 0-8283-2032-2.



### Guillemette-Fraser Wedding

Anne Marie Guillemette (Onkwe Tase's daughter) and Mark Clay Fraser (Pease-Nickles clan) were married on July, 16, 2005 in Charlemont, Massachusetts at the Mohawk Trail State Forest Campground.

Mark announced their (Nibaw8gan) marriage intentions during the 2004 Summer Gathering and again during our Winter Social in January of this year. Sag8mo Paul Pouliot was asked to perform the marriage ceremony, in our traditional Abenaki ways.

The wedding site was a meadow located deep in the forest near a river. Our Band and relations were in attendance to conduct the ceremony and to sing and drum for the gathering and wedding songs.

Onkwe Tase gave his daughter Anne Marie away and Glen Lazore was Mark's best man. The bride, groom, and wedding party were in the finest traditional dress that we have ever seen. The weather and surroundings were picture perfect. Approximately 100 people attended the ceremony, a true Melikinibaodin or big wedding .

The ceremony was opened with greeting and gathering songs. Purification smudging and a pipe ceremony were conducted before the wedding words were spoken. Prayers were made and the sacred words were spoken and exchanged before the formal announcement was made to celebrate the marriage of Anne Marie and Mark. The ceremony was concluded with the Abenaki Wedding Song and dance for the couple.

A mini-feast followed and the remaining afternoon and evening were spent at a local restaurant where we all had a large evening feast. The evening feast was fantastic and the evening was concluded with spirited dancing.

## Summer Gathering - July 2005

The 2005 Summer Gathering was held from July 23 to 24 at the Parlin Field in Newport, New Hampshire. Early in the year we had concerns that the event would have to be cancelled due to many problems. The vendors were particularly late to respond and there were many staffing issues that were making the event difficult to get organized. As we approached July we got enough vendors to proceed, so we committed to go forward in spite of many other issues that still needed to be resolved.

On the day that we were going to the site our primary vehicle, the camper, broke down on the highway. We had to quickly limp home, unpack, and pack another truck. Unfortunately when you have to go through this type of exercise in a crisis you always lose the edge of good planning. When we finally got to the pow wow grounds, we had to change the way we set up using tents. We also forgot many things that we planned on having that were left back in the camper.

The next crisis was the lack of vendors and missing drum members. The vendors trickled in and set up by Saturday morning, but the singers were still missing until the mid-day Grand Entry was about to start. We finally pulled enough singers together to start at the same time that our guest singers arrived.

But, through all the high anxiety we were still able to set up on schedule and start the event, more or less on time. No one really noticed that we were having obvious problems and the event proceeded almost as if nothing was wrong.

A special thank you goes to the Eagle Hill Junior singers. They were our guest drum and they did a great job helping us when we were short on singers for our own Red Hawk Drum.

We also thank all of our Band members that pulled together, did the work, and ultimately made the event a success. So our 13<sup>th</sup> summer gathering is now history and we will have time to reflect on how much work goes into each event and what we can do better in the future.

## Manville Settlers' Days -

We did not participate in the Manville Settlers'

Days event this year. We had little or no support for doing it and the event organizers did not contact us to confirm our participation. In past years they assumed that we would just show up. It was sad that we were not there but maybe the interest will come back for next year.

## Native Words By: Ed Where Eagles Fly

Sunrise is this special daily time of day, when Creator awakens the Eagle within or heart to come fly in Spirit with Creator just beyond where the physical Eagles fly. Creator says to our humanness, lift the wings of thy Prayer Pipe, if you want to soar into the unknown daily with Me.

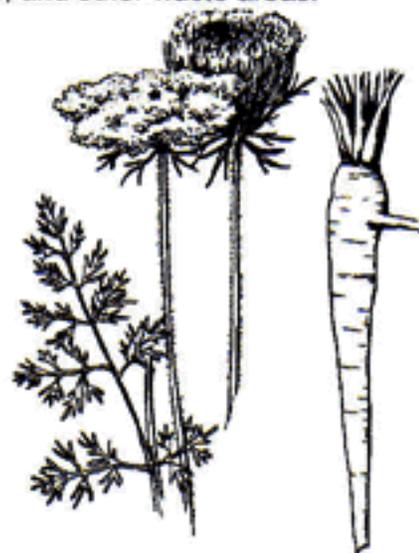
The light and sounds of the Creator, never leave us, even on into all other dimensions.

## Medicine Bag - *Nebizon Mnoda*

### ◀ Wild Carrot - *Wawiz8wagwezid* ▶

The Wild Carrot, *Daucus carota*, is a member of the Carrot-Parsnip-Parsley family. It has several common names: Queen Anne's Lace, Bird's Nest, and Devil's Plague. The Abenaki words for Carrot all seem to be related to the English Carrot, *Galoc* or *Galod* and *Wawiz8wagwezid* refers to an "all-yellow-long-one."

The Wild Carrot is an herb that was probably introduced to North America in our colonial days. Now it is naturalized throughout most of the United States and can be found in old meadows, fields, roadsides, and other waste areas.



Wild Carrot is an erect 1 to 4 foot tall biennial herb that has a branching, bristly-hairy stem. The leaves are alternate and finely dissected.

The flowers are white flat clusters with one very small deep red-purple floret in the center, with three forked bracts beneath. Be sure that the flower has that little center floret because the Poison Hemlock is a similar look-a-like, but without that center floret.

It flowers from April to October and the seeds that form are flat on one side and convex on the other, the seed color is dull brown. The root is fleshy and is tapered, yellow-white and is slightly sweet and aromatic (like Parsnip).

The whole plant is considered to be medicine and the solvent is water. The medicine action is as a diuretic, bactericidal, deobstruent (removes obstructions), stimulant, and worm-expelling agent.

The basic recipe is to infuse 1 teaspoon of seeds or plant part in one pint of hot water, steeped for approximately 30 minutes, taken 3-4 cups per day.

Root tea is used as a diuretic to prevent and eliminate urinary stones and worms. A tea made from fresh flowers may be used for dropsy. The root and seeds are ground and made into a tea to treat for colic, liver, kidney and bladder problems, painful urination, expelling worms from the bowels, and to increase menstrual flow. Steeped bruised seeds have been used effectively for kidney diseases, dropsy, inflammation of the bladder, and gravel or stones.

For external use the grated roots can be made into a poultice for ulcers, abscesses, carbuncles, scrofulous, cancerous sores, and other wounds.

It should be noted that various experiments with mice have led some to believe that a teaspoon of crushed seeds can also work as a "morning-after" contraceptive.

At our Band headquarters we allow the Wild Carrot to grow to its fullest potential. We have been harvesting the seeds for years, to be used for cooking and seasoning. They have that distinct Carrot-Parsnip-Parsley flavor and we use them, in moderation, much like you would use celery seed or other aromatic seasoning.

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*

### ◀ Corn Pudding ▶

6 Ears	Corn, (skamon) whole fresh,
1 Pint	Milk, (dodosn8bo) whole,
¼# (1 Stick)	Butter, (wiz8wibemi),
1 Cup (¼#)	Sugar (white or dark) (zogal),
4	Eggs, (w8wanal),
To Taste	Nutmeg, mace, cinnamon (walagagkwiz), allspice, or native Spice Bush.



Mezikwtal or Kakikwtal refers to boiled Corn.

Wskimen / Wskimenal refers to fresh Corn or literally - new seed.

Skamon / Skamonal refers to Indian Corn, grains of Corn.

In a large pot boil water and cook the Corn until tender. Scrape the kernels from the cobs. In a large bowl, combine the Corn Kernels and Milk. Take the Butter and cream it in a mixing bowl. Add Sugar and spices (your taste in spice selection or a mixture of them, but we recommend no more than a teaspoon of spice total).

Beat the eggs in another mixing bowl and then pour into the Sugar mixture. Once that is mixed, pour in the Corn Kernel-Milk mixture and fold them into one another.

Pre-heat the oven to 350°F. Prepare a buttered baking dish. Pour the Corn Pudding mixture into the baking dish.

Bake in the oven at 350°F for about 30-40 minutes or until the mixture sets like custard. Serve hot-warm with butter and sugar or with sugar and cream.

Serve Hot-Warm. Serves 6 - Not Good Cold ➤

### Native Words By: Ed Where Eagles Fly

The ascension part of our nature is practiced, every time we meander into the dream worlds daily, knowingly or not.

Spirituality is definitely a spiritual meal, that builds strong belief structure. Your Spiritual leaders are the "Cooks." If you desire spiritual growth, you have to go and sit at their table, they will supply you with the eating utensils, with which your psyche accepts growth. Today's menu is Kchi Niwaskw's - Creator's stew with fry bread of spirit.

### COWASS North America

#### ➤ Native and Community Help -

As Fall approaches the Franklin Food Pantry is preparing for another difficult season of meeting the needs of an ever increasing number of clients.

The latest national hurricane disasters will have a major impact on all social service organizations and local funding. We expect the similar problems that followed the 911 tragedy will happen again. Last time, the larger national organizations severely impacted local funding and contributions.

There also is a new twist in the way we raise funds and provide services. We are now required to comply with "homeland defense-security" mandates. As a result we are now required to screen our donors and clients to determine if they are identified on any "security" list as a terrorist or are otherwise involved with any "terrorist organization." It seems that "big brother" has finally gotten into our business of providing food to the hungry.

Our community funding for housing, energy, and food for the Norfolk County ESFP (FEMA) came in on time this year. But, we had to delay distributing

money until we finally got the updated guidelines for this year. At this time the rent and housing portion has already been expended and the energy and utility funding is fast being spent down.

We feel that the cost of heating this winter will be very high and many people will be in need. Unfortunately, this year's funding is really for the 2004-2005 heating season and the money will be gone before the real problems start in December. We will have to do our best using our Salvation Army, Self-Help, and other connections to get most of our clients through this winter's heating season.

We have also seen a significant drop in food drives and other donations this summer. In consideration of the many disturbing national and world events we expect a very difficult time this fall and winter. Donations of all types and from all sources are 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 (the I-495 Exit 17 Interchange), is still undergoing major re-construction. The two new bridges are ahead of schedule but completion is still going into 2006. Unfortunately, most of our area is still within the construction zone and it is not practical to do any cleaning until the area is landscaped again.

We hope to be able to resume this program in 2006. We will provide updates for this program as information becomes available.

### Native Words By: Ed Where Eagles Fly

Creator, Kchi Niwaskw holds us as tenderly, as we felt in our Mother's womb.

Each culture is a family, the Elders are responsible for making the glue that holds their family fabric together.

As always, youth seems to have it's own fabric, and their own glue, and war paint...Change by choice is painting the grass along the Good Red Road, in many different colors. .

### Animal Tracks - Crow - Mkazas

The Common Crow (*Corvus brachyrhynchos*) is the "charcoal person" - Mkazas in the Abenaki language and the plural form is Mkazašak.



The Crow is a stocky bird approximately 17 to 21 inches in size. The bill and eyes are black, as well as the feathers, which also have hints of dark blue and purple. The bill is large, strong, and stout. The tail is fan shaped. Other similar looking birds are the Fish Crow which is smaller and the larger Raven.

The Crow habitat is usually woodlands, farmlands, parks, and suburban areas covering nearly all of the United States and the lower half of Canada. The nest is often well established in a tree comprised of a large mass of sticks that are lined with grass and feathers. The eggs are green in color with dark brown spots, 4 to 6 are typical per season.

The Crow is very intelligent and wary, often calling

out different variations and patterns of its voice when communicating with other Crows. The Crow voice is very familiar to most people, when you hear the "caw-caw" or "caa-caa."

Over the years of observing Crows in suburban locations we have heard an occasional Crow that will mimic human speech, human made noises, other exotic birds, baby cries, music, and machinery noises.

Crows are virtually omnivorous, eating everything from grain crops, damaging insects (grasshoppers and cut-worms), to road kill remains. In many ways they could be considered a crop nuisance but on the other hand they also eat large amounts of crop pests.

On one occasion we observed their intelligence skills in action. A Crow watched someone discard an old hard piece of bread in a trash bin. It waited a short time, then flew to the bin and took the bread out. It flew to an outside drinking fountain that was dripping, placed the hard bread in the fountain basin. It waited for the bread to soften and then ate the water soaked bread. Although this was observed once, it showed that it has thought out a solution to the hard bread that it must have tried before and through its experience knew what to do.

Crows have also been accused of being winged thieves, but this is also part of their intelligence and curiosity. You will often find bright and shiny objects in their nests that they find and like to collect. Crows have been made into pets, and many have been trained to mimic human speech, so move over Parrots you have some dark relations that could out smart you.

### 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](http://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 (M, L, XL, XXL)  
BAND SWEAT SHIRTS (M, L, XL, XXL)  
(LARGER SIZES AS AVAILABLE)**

**Note: We now have Tee Shirts and Sweat Shirts available in Medium sizes. But, the Calendars, Pocket Diaries, and Ball Point Pens will no longer be available on the web 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, +0606, etc. this indicates the year (month and year - such as December 2005 or June 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

People without loyalties will not stand beside you and fight with you, yet they will push you aside in a food line. Yes, free and freedom have different meanings to some.

A flower takes nourishment into its whole system, through its roots. So too we should learn that we take in the good and evil of the world through our senses, the green growers teach us a lot about nature.

### Say That In Abenaki - *Ida Ni Aln8ba8dua*

#### "Our Relations"

Al8gom8mek - (ah-LOHG'-uh-MOHM'-uk) - Relations

Nd'al8gom8mek - nd'-ah-LOHG'-uh-MOHM'-uk - All My Relations

Lakamigwezo(ak) - lah-kah-MEE'-gweh-zoh-AHK' - Family, Families

Ngwedgamigozoak - nuh-GWED'-kah-MEE'-goh-zoh-AHK' - Band of Extended Families, A Clan

M8wkawinnoak - moh-ooH-KAH'-wee-noh-AHK' - A Tribe

Wli D8gow8gan - oo-LEE' dohn-GO'-woh(n)-GAHN' - Thanks To Our Relations

Kd'al8gom8mek - kd- ah-LOHG'-uh-MOHM'-uk - Your Relations

'Mit8gwes - mee-TOH(N)'-gwess - A Father

N'mit8gwes - nuh-mee-TOH(N)'-gwess - My Father

K'mit8gwes - k-mee-TOH(N)'-gwess - Your Father

'Igwes - ee-GAH'-wess - A Mother

Nigawes - nee-GAH'-wess - My Mother Kigawes - kee-GAH'-wess -Your Mother

Wigawessa - wee-GAH'-wess-AH' - His/ or Her Mother

Nigawesna'akik - nee-GAH' - wess- NAH' -ah - KEEK' - Our Mother The Earth

'Okemes - OHK'-ah-mess - A Grandmother

N'okemes - NOHK'-ah-mess - My Grandmother

K'okemes - KOHK'-ah-mess - Your Grandmother

Okemessa - OHK'-ah-mess-AH' - His/ Or Her Grandmother

Okemesw8 - OHK'-ah-mess-oo-OH' - Their Grandmother

Mahom - MAH'-om - A Grandfather N'mahom - nuh-MAH'-om - My Grandfather

K'mahom - k-MAH'-om - Your Grandfather

N'mahomna Sen8mozisit- n-MAH'-ooc-NAH' sen-OH'-mo-ZEE'-sit - (He Is) Our Grandfather Maple

Noses - NOH'-sis - My Grandson/Grandaughter

Osessa - OH'-sess-AH' - His/ Or Her Grandchild

Nzihlos - en-ZEEH'-hloss - My Father-In-Law

Nzegues - en-zeh-GWESS' - My Mother-In-Law  
 Niswiak - NISS'-oo-ee-AHK' - My Husband Or Wife  
 Niswiidiji - NISS'-oo-EE'-dee-DZEE' - His Wife/ Her Husband  
 N8jikw - noh(n)-DZEEK'-oo - My Uncle/Stepfather  
 Kokemis - KOH'-kuh-MISS' - My Aunt/Stepmother  
 Nijia - NEE-dzee-AH - My Brother/Male Cousin (Speaker is MALE)  
 Nitsakaso - neet-sah-KAH'-so - My Sister/Female Cousin (Speaker is FEMALE)  
 Nid8bso - nee-DOHB'-so - My Brother (WOMAN Speaking), OR My Sister (MALE Speaking)  
 Wskinesis - oo-SKEE'-noh-SEES' - A Little Boy  
 N8kskuasis - NOOHNK'-skwah-SEES' - A Little Girl  
 N8kskua - NOOHNK'-skwah - A Maiden, Adolescent Girl

Phanem - buh-HAH'-num - A Woman (Married, or of Marriageable Age)

Zan8ba - SAH'-noohm- BAH' - A Grown Man, expected to act responsibly for his Family and his People, as well as for himself. Some Reserve Abenaki tend to snicker when this term is used in conversation. The Ancient term for a male human being was ALNABE.

### Counting by the "Numbers"

# 1 2 3 4 5 6 7 8 9 10

With the English language we take numbers, counting, and quantifying items for granted. One man, one book, one of many... all the same. But, within the Abenaki language numbers are more complex covering: abstract, animate, and inanimate numbers; as well as - distributive, multiplying, multiplying-distributive, ordinal, fractional, and multiple numbers. Without devoting the entire issue to numbers the following is short list of numbers that could be used in everyday conversation:

<u>Number</u>	<u>Abstract</u>	<u>Animate</u>	<u>Inanimate</u>
One	Pazekw Pa-zk'	Pazego	Pazegwen
Two	Nis Nie-ce	Nisoak	Nisnol
Three	Nas Na-hs	Nloak	Nhenol
Four	law E-ow'	lawak	lawnol
Five	N8lan No-(n)-lah'	Nonnoak	Nonnenol
Six	Ngued8z Ng-(oo)we-do(n)z'		
Seven	T8baw8z To(n)-bah-wo(n)z'		
Eight	Ns8zek Nso(n)'-kek		
Nine	Noliwi No-li-we		
Ten	Mdala M-dah-lah		
Eleven	Nguedonkwa		
Twelve	Nis8nkaw		
Thirteen	Ns8nkaw		
Fourteen	law8nkaw		
Fifteen	N8n8nkaw		
Sixteen	Ngued8z kas8nkaw		
Seventeen	T8ban8z kas8nbaw		
Eighteen	Ns8zek kas8nkaw		
Nineteen	Noliwi kas8nkaw		
Twenty	Nisinska		
Thirty	Nsinska		
Forty	lawinska		
Fifty	N8nninska		
Sixty	Ngued8z kasinska		
Seventy	T8baw8z kasinska		
Eighty	Ns8zek kasinska		
Ninety	Noliwi kasinska		
Hundred	Nguedatgua		

Abstract = used for counting.  
 Animate = used for living things and people.  
 Inanimate = used for non-living things.

Abstract (Counting) = one, two, three... Pazekw, nis, nas...  
 Animate = one man... pazego san8ba  
 Inanimate = five houses... n8nnenol wigw8mal  
 one book... pazegwen awighigan

8 = Ô or ô = nasal long "o" sound

## Book Reviews

### Peacemaking Circles. From Crime to Community

Kay Pranis, Barry Stuart, Mark Wedge  
Living Justice Press, 2003  
www.livingjusticepress.org  
ISBN: 0-9721886-0-6  
Paperback, 275 Pages  
Price \$15.00

These are the Chapter Headings:

"The Ugly Feather": The Story of a Circle Process at Work;  
Circles: A Paradigm Shift in How We Respond to Crime;  
The Inner Frame of Circles;  
The Outer Frame of Circles;  
How it all Comes Together: The Circle Process and Gathering;  
The Overall Circle Process for Dealing with Crime;  
Stepping Back to Count Circle Gains;  
Tapping Our Powers to Change

### Justice As Healing. Indigenous Ways

Wanda D. McCaslin, Editor  
Living Justice Press, 2005  
www.livingjusticepress.org  
ISBN: 0-9721886-1-4  
Paperback, 459 Pages  
Price \$25.00

These are the Chapter Headings:

Healing Process: Speaking the Truth -  
Calls to Reclaim our Circles;  
Resisting Justice as Force;

Being a Good Relative -  
Healing Worldviews;  
Respecting Community;  
Community Peacemaking;

Relying on Our Own Ways -  
Responding to Harm's Legacy;  
Shape-Shifting Systems;  
Honoring Healing Paths.

As the titles of these books and chapters identify, these are texts related to the use of Circles to deal with peacemaking, healing, and justice. The Peacemaking Circles is a well structured outline on how to make Circles work to respond to crime, justice, and healing. It illustrates how Indigenous ways of talking Circles and community consensus

can resolve social issues without the use of Anglo-European legal principles and courts.

The Justice As Healing is a series of essays by several Indigenous writers and elders that are used to illustrate how Circles can make peace and resolve community issues.

Both of these books will be used within our work of the Ik8ldimek Program, especially within our outreach to provide guidance to the prison Circles.

These books may not be subjects that everyone would read, but if you are in social, legal, or other government services of any type these may be of interest to put our Indigenous ways into real world peacemaking.



## Band Library Update

The Band Library continues to grow with new, old, and many rare books. At present we have over 1,100 book titles and several multiple copies of some of the language and history references. We have also been putting many audio and video resources into the Library. We are attempting to cover the major Native American movies of the past twenty years as well as many musical and educational resources as possible.

To manage the Library we recently setup a library management computer system. This new program allows us to interactively down load information from our various internet book suppliers when we purchase books, audio tapes, VHS videos, and DVD's from them. This eliminates the need to enter data manually and it makes our library inventory interactive with other on line data bases.

## Abenaki Word Search W8banakiwik Kelo8ow8gan

Kwai, this month's word search is Part One on trees and plants. Respectfully, Brian Chenevert

### WORDS TO FIND:

WDOPI                      ALDER TREE  
WDOPIWALAGA        ALDER BARK

WAJOIMEZI	BEACH TREE
ANIBI	ELM TREE
MOZMEZI	MOUNTAIN ASH TREE
PABALAKW	SYCAMORE TREE
PAKWAALOSKW	ARROWHEAD PLANT
WIGEBI	ASH SPLINT
AHADEBAG	AVENSROOT
KOKOKHAOKW	BALSAM FIR TREE
WALAGASKW	BARK
MASKWA	PAPER BIRCH BARK
BALI	BARLEY
KIKAKWA	BASE OF A TREE
WIGEBIMEZI	BASSWOOD TREE
OMWAIMEN	BAYBERRY

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

### Speaker Speaks -

As each day, week, month, Social, Council Meeting, Gathering, and event fly by we can hardly believe that the year is nearly gone again. When we look forward we are always filled with anxiety and concerns about getting things done on time. When we look back, sometimes with a sigh of relief, we wonder where all the time went. Personally, we are always disappointed that we should have done more, or relaxed more, or had

more fun along the way... but that is the way we think.

Some of our Band members believe we move too fast, to others we move too slow... or not in the right direction or for the right causes. This is human nature, this is community or tribal life in its simplest form... you can not make everyone (or anyone) happy all of the time.

Group dynamics and expectations are most pervasive in small groups such as in a Band. Just about any Native American group leader will tell you how disappointed they are that so much of the group's energy and work come from so few people. And, this particular group flaw is also the most common cause for group "burn-out" and ultimate failure.

Sometimes we have to reflect, shift priorities, cancel events, down scale projects, or what ever is needed to reduce the burden on those that try to keep the group going forward.

Note that we say forward, it is always easier to go back in the deep woods of the North to hide out and wait for a better day. Unfortunately, that may have worked for our ancestors when they were being hunted, but today we can not afford that easy way out.

Time caught up to our ancestors, and it is now well beyond us. We cannot hide or go backwards any longer, we have to look forward, and try to catch up with the world around us.

Our ancestors taught us that we were the "caretakers" of this our Mother Earth. What example are we to our children and the seven generations to come if we do not try to run forward and not to look back. Everything that we give up on now will be lost forever. Our lands, language, songs, ceremonies, prayers, our traditional ways... are all being lost one day at a time.

So stop your moaning and groaning about how difficult life is for you. You cannot spare another moment. Do something to preserve our culture. Now is the time to make a difference.

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



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### 2005-2006 Schedule of Band Activities

15	OCTOBER 2005	ELDERS COUNCIL / GRAND COUNCIL MEETING (12:00)
28	JANUARY 2006	WINTER SOCIAL - FRANKLIN, MA (10:00 - 5:00)
18 or 25	MARCH 2006	SPRING - ELDERS COUNCIL / GRAND COUNCIL MEETING (12:00)
22	APRIL	ELDERS COUNCIL / GRAND COUNCIL MEETING (12:00)
TBA	APRIL	HIGHWAY CLEANING (#1)
TBA	MAY	HIGHWAY CLEANING (#2)
24	JUNE	SUMMER - ELDERS COUNCIL / GRAND COUNCIL MEETING (12:00)
TBA	JUNE	HIGHWAY CLEANING (#3)
21	JULY	GENERAL COUNCIL MEETING (Friday Evening - TBA)
22	JULY	ELDERS COUNCIL (Sunday AM - TBA)
22	JULY	FEAST (Saturday Evening)
22-23	JULY	SUMMER GATHERING & POW WOW - NEWPORT, NH

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