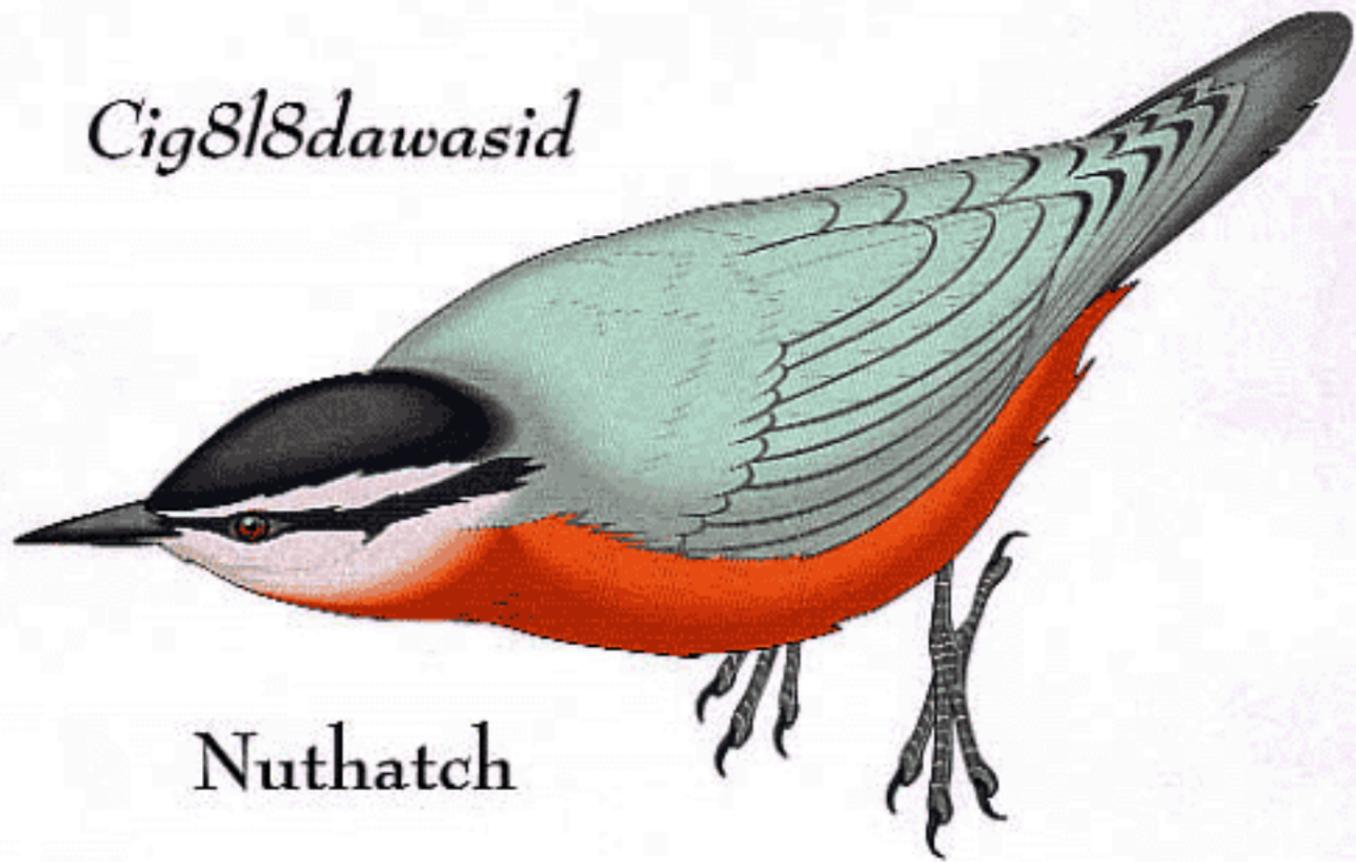


*Cig8l8dawasid*



Nuthatch

# Aln8bak News®

COWASUCK BAND - PENNACOOK / ABENAKI PEOPLE  
COWASS North America, Inc. - P.O. Box 54, Forestdale, MA 02644

January *Alamikos* Greeting Time Moon  
February *PiaSdagos* Falling Branch Moon  
March *Mozokas* Moose Hunting Moon



Winter *Pebon*  
In Winter *Peboniwei*  
Spring *Siguan*  
In Spring *Siguaniei*

## This Issue - Headline Articles

Deaths

Conflicts

Thefts? & Treason?

Meetings - *Bodawazin* -

The Grand Council and Elder's Council is calling for an emergency meeting in the New England area in April. The subject of the meeting is to discuss the re-organization of the Band and our organizations.

The following articles within this newsletter will explain the necessity and topics that will be discussed at this meeting. All Band members are strongly encouraged to attend.

The Winter Social and Summer Gathering / Pow Wow will need to be discussed to seek alternative event locations and new dates. Hence, this year's events are on hold until the Grand Council makes a recommendation for future action.

Future Council meetings and other work project

sessions will be held during the dates noted on the enclosed schedule and on the website.

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

The Good Red Road is only an idea, unless you use it. It is as real as Kchi Niwaskwa, sometimes we can forget.

Love knows no names, nor the season, love is another name for the good you do, or the depth of prayers you share with Kchi Niwasakwa.

Band Headquarters Address Changes -

**COWASS North America**  
**Cowasuck Band of the Pennacook - Abenaki People**  
**P.O. Box 54**  
**Forestdale, MA 02644**

(508) 477-1772  
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Email at: [cowasuck@adelphia.net](mailto:cowasuck@adelphia.net)

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E-MAIL: [cowasuck@adelphia.net](mailto:cowasuck@adelphia.net) / WEBSITE: [www.cowasuck.org](http://www.cowasuck.org)

### L. Paul Courchesne, Jr. - Passed Over

PLACITAS, NM - L. Paul Courchesne, Jr., 61, born in Worcester, Massachusetts on May 29, 1944, formerly of Worcester and Auburn, Massachusetts, passed over unexpectedly, February 4, 2006 at his home in Placitas, New Mexico.

He was born in Worcester, MA, son of the late L. Paul Courchesne, Sr. and Lucille D. (Dufault) Courchesne. He leaves his wife, R. Virginia Burke-Courchesne of Placitas, NM; her daughter Twinkle Burke-Hubbard, wife of Brad Hubbard; a grandson Ezra S. Hubbard, two brothers, Robert E. and his wife Sandra G. Courchesne of Hingham, MA and Marc A. and his wife Susan M. Courchesne of Merrimack, NH; nieces Audrey R. Courchesne and Renée G. Courchesne; nephews Christophe G. Courchesne and Evan B. Courchesne; mother-in-law Edner Burke; brothers-in-law and sisters-in-law Joan H. Lewis and family, Ray A. Burke and family, Raymond A. Burke and family, Calvin E. Burke and family, Sterlind S. Burke and family, Mary Anne E. Burke and family, Sandra M. Brooks and family, Wendell A. Burke and family, and Arnola B. Dixon and family.

Mr. Courchesne was vice president of Systems Services & Training. He was owner of the former Courchesne Funeral Home in Worcester, MA. He graduated from Assumption Preparatory School, in Worcester, MA and graduated from New England Institute of Anatomy & Embalming in Boston, MA.

Mr. Courchesne was a proud member of the Cowasuck Band of the Pennacook-Abenaki People and was known as "Red Fox". He was also a member of the Masons and past president of the Harmony Club in Worcester, MA. He was a car enthusiast and enjoyed boating, fishing, gardening and caring for his five dogs.

Paul's memorial funeral Mass was held on February 11<sup>th</sup> in St. Joseph's Church, Worcester, MA. At the family's request, there were no calling hours and his burial service was private in Notre Dame Cemetery, Worcester, MA. Mulhane Home for Funerals in Millbury, MA assisted the family with the arrangements.

Memorial donations may be made to Best Friends Animal Society, 5001 Angel Canyon Rd, Kanab, Utah 84741 phone: (435) 644-2001. Online guestbook and directions — [www.mulhane.com](http://www.mulhane.com)

### Catherine M. Blanchette - Passed Over

Catherine M. (Gallagher) Blanchette, 85, of Methuen, Massachusetts passed over on February 8, 2006 at Caritas Holy Family Hospital. Catherine was born and raised in Lawrence, Massachusetts and has lived in Methuen since 1945. Catherine was the daughter of the late William and Catherine (O'Neil) Gallagher and was the mother of the late Douglas A. Blanchette and the sister of the late Tom Gallagher.

Her family members include her husband of 62 years, Rene Blanchette (Grandfather Maple) of Methuen and her four daughters, Carol C. Blanchette of Methuen, Catherine J. Zappala of Methuen, Gail P. Waite of Lawrence, and Donna M. and her husband James Malloy of Methuen and her 4 sons, Rene J. Blanchette of Methuen, Dennis J. Blanchette of Lawrence, Thomas A. and his wife Diane Blanchette of Hudson, New Hampshire, and Richard A. and his wife Susan Blanchette of Derry, N.H. She leaves two brothers, William Gallagher of Methuen and John and his wife Beverly Gallagher of Highland, California and three sisters, Mildred Hulse of Salem, New Hampshire, Dot and her husband Roger Davies of Manchester, N.H. and Betty Driscoll of Groveland. She has 16 grandchildren, 7 great grandchildren and many nieces and nephews.

She was a graduate of Lawrence High School. At one time, she had worked in the local textile industry. She was a member of the former Mt. Carmel Parish, Methuen. Catherine was an avid Bingo player and she loved to crochet.

The wake was held at the Charles F. Dewhirst Funeral Home in Methuen. The Funeral Mass was held on February 14<sup>th</sup> at the St. Monicas Church, Methuen. The burial followed at the Immaculate Conception Cemetery in Lawrence. Memorial contributions may be Made to The American Diabetes Association, MA Affiliate, Inc., 330 Congress Street, Boston, MA. 02210.

### George L. Johansen - Passes Over

George L. Johansen, born on May 28, 1939 passed over on July 10<sup>th</sup>, 2005.

George was retired from the U.S. Navy and the New York Transit Authority, where he worked as a blacksmith.

He was survived by his wife Carmila, son Michael,

and brothers and sisters Vigo Johansen of Florida, June Carpenter of North Carolina, Alona L. Guerrera of Conesville, New York, Alan Guerrera of Wst Islip, New York and Paul D. Johansen of Conesville, New York and many nieces, nephews, and cousins.

George will be missed by all our relations. Sincerely, Paul D. Johansen.

## Conflicts - Thefts? & Treason? -

### Franklin Food Pantry

The Franklin Food Pantry was incorporated by the Cowasuck Band (COWASS North America) members in 1995. We took over a struggling inter-faith church group that was trying to provide services to the Franklin community. Through the combined efforts of many of our Band members that worked for years as volunteers, we were able to develop the organization into a major regional social services agency. Unfortunately, all of this is history and the future is being re-written by members of the Pouliot family.

On February 9, 2006, Paul W. Pouliot, Sag8mo of the Cowasuck Band, temporarily left his home and Band headquarters to resolve some family and personal issues with his wife.

As a result of these personal family issues, an un-announced meeting was held with a minority number of the Franklin Food Pantry Board of Directors on February 12<sup>th</sup>, 2006. As reported later by way of a letter, Linda Pouliot, P.A. Pouliot, James Mehigan, Bonnie Akerman (Pouliot), James Akerman, and Susan Barbour met specifically to remove Paul Pouliot, President, and Denise Mehigan, Treasurer, from the Board of Directors. Susan Barbour (a non-Band member and Franklin town employee) was made the President and Bonnie Akerman was made the new Treasurer.

The members that were not notified of the meeting or otherwise allowed to vote were: René Blanchette (Grandfather Maple), Gail Demers, Paul Pouliot, and Denise Mehigan. Although James Gamache was not in attendance at the meeting, the minutes state that he voted with them.

He denies being at the meeting, voting, or taking any action. In response to the controversy, in an undated letter, received on March 14<sup>th</sup>, 2006,

James A. Gamache resigned from the Franklin Food Pantry Board of Directors, the Band Grand Council and Elders Council, and as a member of the Cowasuck Band.

As a result of the meeting six items of action were reported to be by unanimous? vote were as follows:

To remove Denis Mehigan as Treasurer.

To remove Paul Pouliot as President.

To elect Susan Barbour as the new President.

To elect Bonnie Akerman as the new Treasurer.

To keep James Mehigan as Clerk.

To keep Linda Pouliot as Executive Director and signatory for the bank accounts.

P.A. Pouliot was also made the Recording Secretary.

Following the meeting, the Franklin Food Pantry office locks were changed to prevent other Band members from entering. The bank accounts were changed in spite of documents that were provided to the bank from the Massachusetts Secretary of State and our request that a formal vote of the entire Board of Directors be provided to assure that the take-over was legal.

At present the question is whether there was a legal meeting announced or held and did the vote of the limited members constitute a quorum, consensus, or majority vote of the Board decision. Furthermore, Linda Pouliot and P.A. Pouliot are employees of the Franklin Food Pantry and certain grants (such as from the United Way) prohibit employees from being voting members on the Board of Directors.

Over \$125,000 in cash and certificates of deposit as well as the entire pantry operation, equipment, and vehicle (2002 Ford E-350 Van) are now in the control of the employees because they took advantage of the situation that was orchestrated against Paul Pouliot and the Cowasuck Band.

It should be noted that at that time Denise Mehigan and Paul W. Pouliot were still working with a CPA (certified public accountant) that was conducting a financial review of the Franklin Food Pantry (FFP) financial records for the 2004-2005 annual report for Massachusetts Attorney General's office. This was an ongoing legal matter that needed to be resolved, but the new board claims that Denise and Paul are not officers for the FFP, so under advice of legal counsel they will not be completing those financial reports.

The new group that has taken has over has demanded that there is no continued association with the Cowasuck Band or COWASS North America, ending our administration of the Franklin Food Pantry that was created by many of us in 1995. A sad ending to the many hours and money that many of us in the Band spent to make it what it is today.

For the record, the Board of Directors for the Franklin Food Pantry (as of 06/18/2006) and certified by the Massachusetts Secretary of State (as of March 7, 2006) were:

Paul W. Pouliot, President  
Chairman of the Board of Directors

Denise K. Mehigan, Treasurer

James D. Mehigan, Clerk

Bonnie L. Akerman, Member

René Blanchette, Member

Gail Demers, Member

James Akerman, Member

James A. Gamache, Member

Susan Barbour, Member

Paul A. Pouliot, FFP Employee

Linda A. Pouliot, Executive Director  
\*Non-Voting Member

## Cowasuck Band Headquarters

The locks at the Band headquarters were also changed during the week of February 12<sup>th</sup>, 2006.

Our Band Headquarters office was allegedly burglarized on or about February 14<sup>th</sup>, 2006, during the time period we were dealing with the deaths of Band members and the over throw of the Franklin Food Pantry Board of Directors.

COWASS North America business and Band historical and membership documents and records were reported to be taken. The Pouliot family delayed filing a police report until March 6<sup>th</sup> because they accused Paul W. Pouliot of taking the records when he was locked out of the headquarters?

During the break-in it appears that our computers were used to broadcast messages using our email address files. Email messages and other correspondence, had been sent using our mailing

list. Statements and other slanderous comments have been made by an individual using an alias name of barryenenemaie / natielies@yahoo.com.

This individual is presently our lead suspect in the theft of our records and the disruption of our internet access. If you received email correspondence from this source please forward them back to us at cowasuck@adelphia.net.

On March 8<sup>th</sup> family members reported that Linda Pouliot was allegedly attacked. No further details are available on this incident.

If anyone has information about the headquarters break-in, stolen Band records, family genealogies / records, or the personal attack please call the Franklin Police Department, Franklin, Massachusetts 02038, (508) 528-1212, attention of Sargent Drake, the Police Report is #8528 dated 3/6/2006.

On March 14<sup>th</sup> we received an anonymous letter about the stolen Band records, this letter was given to the Franklin Police Department for their investigation. We also received an email message that contained a message with the same wording so we believe we know who wants to destroy our Band.

## Tribal Actions and Government

### ➤ Cowasuck Band Office Relocation

Please note, as a result of this disruption we have temporarily relocated to our southern New England office at:

COWASS North America  
Cowasuck Band of the Pennacook - Abenaki People  
P.O. Box 54  
Forestdale, MA 02644

(508) 477-1772 and (508) 477-5933 FAX

Email at: cowasuck@adelphia.net

Note: the previous telephone (508) 528-7629, (800) 566-1301 and FAX (508) 528-7874 are being transferred to the new telephone numbers.

As a result of these events the Band has under gone a significant amount of financial damage and loss. The new office setup has cost a considerable amount of time and money. All the computer equipment, FAX, copier, printer, scanner,

telephones, supplies, furniture, and related office equipment have to be replaced. All business records and documents are in the process of being replaced through the appropriate state and federal government agencies. Many records will take a considerable amount of time and money to recover and some will never be recovered.

### ➤ Ik8ldimek Program - Legislation

Our House Bill No. 3532, legislation to improve the Indian Commission to provide expanded membership and equal representation for all Indian groups, is still in the legislative process. The Indian Commission continues to oppose the legislation on the grounds that they want to maintain the status quo and control of the Commission.

The Birth or Vital Records Bill (self-declared racial designation - House No. 3646) is still in progress during this legislative session and a hearing was held in March.

### ➤ Ik8ldimek Program - Prison Outreach

Our Prison Outreach Program is continuing and expanding to include two additional prison facilities and three Native American Indian Circles. We are presently scheduling Native American Indian Circle visits on a continuing monthly basis to the following prison facility locations:

BOP - FMC Devens (Camp & Main Facility)  
DOC - MCI Shirley (Medium)  
DOC - MCI Norfolk  
DOC - MCI Cedar Junction (Walpole)  
DOC - MCI Old Colony  
DOC - MCI Treatment Center (as of 4/06)  
(Civil & State Inmates)

BOP - Federal Bureau of Prisons  
DOC - Massachusetts Department of Corrections

Our initial visits to the two new facilities has allowed us to evaluate and compare the Circles to determine if they have any immediate needs. Each DOC facility that we are working with, comply with their religious practices and policies to different degrees. Corporate (or Circle) and personal sacred religious items are not available in a uniform manner through out the Massachusetts DOC system. Likewise, the access to worship also varies considerably between facilities.

We continue to work on policy issues that do not recognize Native American Indian spiritual advisors and elders as religious leaders. This is a major issue since the major religious groups and their representative are given preferred treatment and access to facility resources.

The other ongoing significant issue is the use of sacred Tobacco and Kinnickinnick for prayers, prayer ties, and pipe ceremonies. We have provided several alternatives and means of complying with our religious rights but bureaucratic policies are being used to deny or limit our use of sacred herbs.

As a result of the Band office break-in and use of our computer systems, some prison officials were falsely informed that we suspended our Prison Outreach Program. We apologize for any concerns that may have arisen by this situation, we assure our Native American Indian inmates that our prison outreach program will still be provided to them.

### Native Words By: Ed Where Eagles Fly

On the highways and even the by-ways, we witness people that are struggling for power, in that they are always trying to pass you. You are in their way, they don't care how they jeopardize others as long as they are getting ahead, leaving you in the dust to say.... and yet they expect you to stop if they have an accident.

It seems that some people will use words like "tradition," sacred, teaching, and ceremony when they want attention drawn to their own inflated ego's. Yet what are they doing every day, rain or shine, at Sunrise and Sunset faithfully, are the bowls of their prayer pipes still warm, or are they filled with Winter

### Notes from the Northwest

Kwai, Kwai to All,

It has been quite some time since I have written for our newsletter, but I am most happy to be able to have the opportunity to write to you again. Spring has come reluctantly to the Cascade Mountains to our east and the Olympics to our west. The mountains are incredible, blanketed like elders, glistening in the distance, radiant in the sparse sunlight, sparkling with pure white snow. The Indian plum is in bloom in the deep woods, and we have spotted many soaring eagles, ospreys, and red-tailed hawks. This is a good sign. Tiny finches

cover our swamp dogwoods by the hundreds, taking off suddenly, like schools of minnows darting quickly through our woods. The yearling deer walk through our neighborhoods and past my classroom windows almost every day (much to the delight of my students). Though our proverbial Seattle weather continues to be dark and dismal, the woods are filled with the sounds of spring. Our NW spring weather is fickle and changeable. Morning may begin with frost and then drizzle. Midday the sky may become clear and radiant, the sky hued in deep turquoise and lapis blue. Mid afternoon may grow dark and threatening, and the skies will rupture and roar with thunder, wind, and hail. Then evening will return with a soft Seattle drizzle, and we gather at night around our hearth fires, glowing with warmth and protection from the cold. It is cedar stripping time, and I know I will hear from my good friend, Mary Ellen from the Snoqualmie Tribe very soon.

Last month I had the honor of meeting with one of our NW carvers, Duane Pasco, and his wife Betty. Duane took us on a tour of his home and showed us some house post carvings he is presently working on. His carvings are usually of cedar and magnificent. Betty has been working hard preserving NW tribal weaving. Her work is intricate and beautiful. Duane showed us some of the models of canoes he created, that he later carved into traditional canoes to be used by the youth in various local tribes in the hopes of preserving traditional canoe gatherings and races. It was good to meet two people so dedicated toward preserving the traditional NW culture and handiwork.

Last year, our class began a Mountain Quail hatching program in our classroom. Our parish priest, Father Rob Evenson, initiated the program. One year later, and we have 11 adult mountain quail protected within a beautiful campus aviary. Mountain quail, once indigenous to our area, have been decimated by trapping and development, are presently included on the Audubon watch list. My classroom children are very excited and happy to witness the second generation of quail eggs being laid within the aviary. We have begun classroom incubation program with 10 eggs. The mountain quail will hatch in 24-26 days. We anxiously await the hatching of our new generation of quail. We are planning a release program in order to replenish our area once again with these beautiful slate blue and russet brown plumaged birds. California quail are now the dominant quail

species in our area. However, we have hopes of bringing back the indigenous mountain quail species to their native environment.

We recently received good news from our local friends and neighbors, the Snoqualmie Tribe. For years they fought hard for federal recognition. Finally, they were granted their long sought after recognition. I recall there were many times of trial, during which the tribe became frustrated and dismayed by all the red tape and disappointments they faced as a people. It is true that they had to overcome times of internal disagreements and division. But they banded together, forgetting their differences, and despite facing several seemingly insurmountable odds, they worked as a tightly knit community toward successful achievement of their goals. Recently they announced plans to build a new health care center, school and casino under the shadow of Mt. Si. I am more than extremely happy for them, and wish them all good health and happiness. It has been my privilege to have worked with the members of the Snoqualmie Tribe, and I can only hope our Band will some day achieve the same goals.

May our Creator grant us all the strength, faith, unification, dedication, and tenacity necessary to continue together towards our goal of achieving federal recognition. May we work toward the perpetuation of the memory of all those who have gone before us, and toward the preservation of the dignity and traditions of the Cowasuck Band of Pennacook Abenaki People.

Peace and Blessings to All, Carol El Koury, Wijokadod Awasosak

### Native Words By: Ed Where Eagles Fly

We live among Kchi Niwasakwa's gifts to man.

Seems half the healing comes from within, and the other half in what we will do for ourselves to heal.

With Kchi Nwaskwa in your heart beaming, you are compelled to smile.

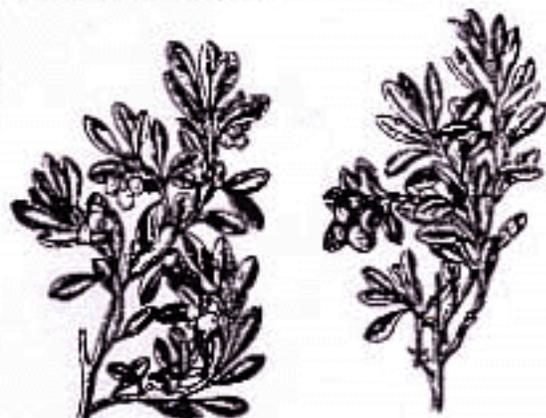
### Medicine Bag - *Nebizon Mnoda*

#### ◀ Bearberry - Kinnickinnick ▶

Bearberry, or *Arctostaphylos uva ursi*, is commonly called Upland Cranberry, Arberry, Mountain Cranberry, and Mountain Box. In many Algonquin languages it is referred to as Kinnickinnick.

The growing habitat for Bearberry is wide spread in North America, where it prefers dry, gravelly or sandy soil above 3,000 feet in altitude.

It is a low growing perennial ground cover evergreen shrub. From June to September it produces white urn shaped flowers that mature into shiny red berries.



The medicine part of the Bearberry plants are the leaves, these as best picked in the Fall. Water and alcohol are used as the solvent to extract the medicine components of the plant. The medical action of the plant is as an astringent, diuretic and tonic.

To make the medicine tea, use one teaspoon of soaked leaves in one cup of boiling water. Two to three cups of this Bearberry tea per day is considered a normal dosage.

As Native Americans we used the leaves as a smoking mixture with other herbals such as tobacco, hence it was often referred to as Kinnikinnick.

Bearberry uses include treatments of inflammations of the urinary tract, cystitis, and other diseases of the urinary tract, as well as kidney and bladder problems. It is also useful for chronic diarrhea, dysentery, excessive menstrual flow, piles, and spleen, liver, and pancreas problems.

It can also be used as a douche for the treatment cervix neck ulcerations. The dosage to be considered is to steep one teaspoon of leaves in one pint of boiling water for 30 minutes, then strain and cool. This can then be used warm as a douche.

Today, the most common use of Bearberry leaves is in our traditional smoking mixture with sacred tobacco and other herbs. The Kinnikinnick that we use for all of our sacred pipe ceremonies contains a substantial amount of dried Bearberry leaves.

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 Cookies » Zogalimelases Kalak8nak

This is the time of year that we harvested and made Maple Syrup. We probably were thankful for this gift from the Creator - a sweet gift that gave us hope for the New Year.

#### Cookies - Kalak8nak

1 Cup	Butter, wiz8wibemi,
1/4 Cup	Sugar, zogal,
1/2 Cup	Maple Syrup, zogalimelases,
1/3 Cup	Milk, dodosn8bo,
3 1/2 Cups	Flour, nokigan (all-purpose),
1/2 Teaspoon	Baking Soda, hasosalehigan,
1/2 Teaspoon	Spice - Ginger, skogadehaku,
	Spice Bush Seed (dried & crushed) or All Spice.

#### Frosting - (Optional)

1/2 Cup	Confectioners' Sugar,
3-4 Tablespoons	Maple Syrup, zogalimelases.

Use a 2 quart saucepan to melt the Butter. Combine the melted Butter, Sugar, and Maple Syrup and bring to a boil. Once the Sugar is melted, remove the pan from the heat and let it cool. Once it is cooled, stir in the Milk.

Use a large mixing bowl, mix the Flour, Baking Soda, and Spice (Ginger, Spice Bush Seed, or All Spice). Mix in the cooled Syrup mixture, stir well.

Once the Dough is firm, form it into a ball, leave in the mixing bowl, cover the bowl, and refrigerate the Dough for at least an hour - until it hardens.

Pre-heat the oven to 375°F.

Place the Dough ball on a lightly floured surface. Going in different directions roll out the Dough until it is ¼ inch thick. While it is still somewhat hard, cut the Dough into cookie shapes or use cookie cutters.

Put the cut cookies on an un-greased cookie sheet allowing space between each cookie. Bake for 7 to 10 minutes, depending on how crisp you like your cookies.

Remove, and put the cookies on a wire rack to cool.

Optional Frosting: Use a small mixing bowl, mix Confectioners' sugar with Maple Syrup. When all the Sugar and Syrup are smooth use as a Frosting on the cooled Cookies.

Depending on the Cookie size this recipe should make 3 dozen Cookies.

### Native Words By: Ed Where Eagles Fly

When we are fully conscious of of Kchi Niwasakwa's Dreams, life is dependant on your attitude, of Deep Well Love.

Kchi Niwasakwa, after all is the artist of all Life.

### COWASS North America

#### ➤ Board of Directors- Re-organization

In consideration of the acts against the Band, three of the directors will be subject to removal by a formal vote of the Board of Directors. Three members of the Band Elders Council, René Blanchette, Arlene Andresen, and Gail Demers have agreed to replace the removed members. Denise Mehigan, who has been the acting Treasurer for the Band and Franklin Food Pantry will be asked to take the Treasurer position and Gail Demers and René Blanchette will to take the position as Clerks if the Board of Directors approves these changes.

#### ➤ Contributions -

To all of our readers - the Band and nearly all of our activities are funded by contributions. More

than ever your financial donations and support are needed to deal with the many current issues that the Band now faces. Your continued support is needed to keep the Band and our projects and programs going.

Any donations given to us are tax deductible as allowed by IRS regulations. COWASS North America is an IRS 501(c)3 non-profit charitable organization. Contributors will be acknowledged and given yearly donation statements for contributions over \$25 (except for identification card and newsletter administrative fee donations).

#### ➤ Thank You 2005 -

Thank You - Kchi Oliwni to our many friends, workers, and contributors that made the last year successful -

Bonnie & James Akerman  
Arlene A. Andresen  
René Blanchette - Grandfather Maple  
Timothy O. Bosak  
Brian Chenevert  
L. Paul Courchesne  
Eulove J. Crochet, Jr.  
Keith W. Dallmann  
Christine Davis  
Gail Demers  
Carol A. El Koury  
James Gamache  
Haymarket People's Fund  
Josephine E. Hill  
Vigo Joansen  
Leslie M. Jordan - Katsuk  
Janet & James J. LaFountain  
Dr. Lorelei A. Lambert  
Deborah Lapan  
Norman LaPolice  
Lonnie L. Lavissiere  
Paul E. Levasseur  
Mashantucket Pequot Nation  
Irene & Armand Mayotte  
Denise & James Mehigan  
Yvon, Mercier  
Mohegan Tribe & Nation  
Donna & John Moody  
Doris A. Nickles  
Edward Orlowski  
Kenneth L. Pease & Family  
Linda, P.A. & Paul Pouliot  
Michelle Reid & Nowantah  
Signe Sevigny & Family  
Diane M. Shuman  
Sousa, Arthur W.

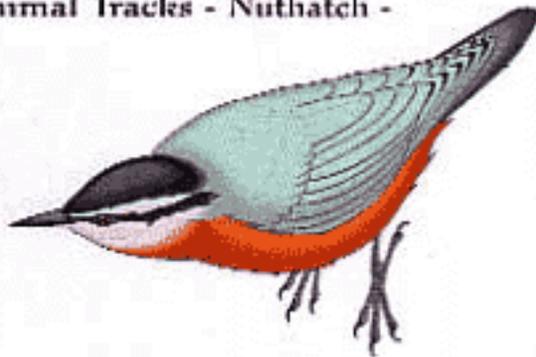
Patrica L. Vachon  
MaryJo & Stacey Yasutobich

### Native Words By: Ed Where Eagles Fly

The mountain may not say too much, but the volcano has a different emotion.

The Sun shines when we open our hearts unconditionally.

### Animal Tracks - Nuthatch -



The Nuthatch has several variations of its name in Abenaki. "Always climbing upside down one," Cacic8l8dawasid or "he climbs upside down," "He climbs head down," Cig8lil8dawa. "Upside down climber," Cig8l8dawasid or "little upside down climber," Cig8l8dawasiz.

There are two major types of Nuthatch, the White-Breasted and Red-Breasted. The largest and most widespread over North America is the White-Breasted, or *Sitta carolinensis* species.

The Nuthatch is 5 to 6 inches long, with a wingspan of 9 to 10 inches. It has a long black bill, white face and breast, with blackish blue wings, blue-gray upper parts, with black cap and nape, and black feet and legs.

These little birds are nimble climbers, often going up and down and around trees upside down. During the Winter we have observed them in mixed flocks with chickadees and the smaller species of Woodpeckers.

Its habitat is commonly in mixed woodlands of deciduous and coniferous trees in the North and West. Nesting sites are usually knotholes and other similar natural tree cavities that are located between 10 and 60 feet above the ground. The nests are lined with shredded bark, hair, and feathers. Both sexes build the nest.

The Nuthatches are relatively solitary, but in some cases it will form small colonies. During the non-breeding season it is relatively sociable, but in the breeding season it is monogamous.

It lays 3 to 10 oval pinkish eggs that have brown, gray, purple, and red blotches. The incubation is done by the female and it usually takes 12 days. The young will stay in the nest for about two weeks, while being fed by both sexes. They only raise one brood per year.

It sings an ascending wee-wee-wee-wee-wee-wee, and the call is a yank-yank-yank.

The Nuthatch eats nuts, seeds, spiders, and insects. It is fun to watch as it going up and down trees with its head downward as it circles the tree trunk inspecting the bark for insects. But, it can often be found at bird feeders that have suet or sunflower seeds.

Nuthatches spend most of their time in trees, roosting in tree cavities in the Winter, or sleeping hanging upside down on the tree bark in the Summer.

### Say That In Abenaki - Ida Ni Aln8ba8dwa - Eating & Sleeping

Are you thirsty?	Kadawesmiba?
No, but I'm hungry.	Nda, n'paami kadopi.
I'm hungry.	N'kadopi.
What do you want to eat?	Kagwi ba kadi miji?
Let's eat corn soup.	N'mijiba ns8b8.
Come let's sit at the table.	Nawa abida taipodik.
Well then, set the plates, knives, spoons, and cups.	Niga pon8da wi8ganal, chakwakol, amkwonal ta kwatsisak.
Then eat.	Niga kadopi.
I'm drinking.	N'kadosmi.
Then what do you want to do?	Ni wji kadi llalokaba?
I'm sleepy.	Ngadgom nsaosani.

I ate too much, I'd like to sleep.	Nwz8mi mitsi, N'wigiba kawl.
Let's go!	Losada!
Good night!	Wli tebokw!
I want early to get up.	N'gadi sp8swiwi toki.
See you tomorrow.	K'namiolji saba.
Morning.	Spo8nswiwi.
In the morning.	Ala chakwat.

8 = Ô or ô = nasal long "o" sound

### Aln8bak News & Website - Store

Please note that our Band Store that is on our internet website is temporarily out of stock because that stock is no longer available to us due to the lock-out of the Band Headquarters. We apologize for the inconvenience, but the Band will have to wait until the stock is recovered or replacement stock is purchased. Requests for special orders will be processed if possible, call, write, or email for pricing and availability: The Band Store is on the website at - [www.cowasuck.org](http://www.cowasuck.org).

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 +1206, +0607, etc. this indicates the year (month and year - such as December 2006 or June 2007) 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).**

### Abenaki Word Search W8banakiwik Kelo8zow8gan

Kwai, this month's word search is a difficult one - "Spring is Coming"...

### WORDS TO FIND:

WAWIL8MWA	BEE
BEMOLA	KITE
ZIGWAN	SPRING
Z8GHIGEK	SPROUT
GIZATAWA	IN BLOOM
MEHWATAWA	BLOSSOM
AGEBALAM	BULLFROG
MAMIJ8LA	BUTTERFLY
BILOWATSTA	COLOR
KIKAW8GAN	CULTIVATION
NEBIISKAD	DEW
PSKWASAW8N	FLOWER
NEBIZONKIK8N	GARDEN
MSKIKOIKA	GRASS
ASKASKWI	GREEN
M8JAGI	GROW
BILOWOSAO	CHANGE

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

### Native Words By: Ed Where Eagles Fly

We are all not ready at the same time, while walking the Good Red Road, some stop to clear away fallen trees, others take a detour, we must admit even the Good Red Road - we have highway clean-up.

Yes, kindness is giving and it all starts with a miracle we call thought.

Unless we go back to the well and font of wisdom and knowledge, which is the heart of Kchi Niwasakwa's Being, we can not expect to travel the Good Red Road without a blindfold.

### Speaker Speaks -

This has been a turbulent time for us, with deaths and conflicts for many of our People.

Email messages and possibly other correspondence, have been sent via our mailing list, stating that I and possibly others have resigned.

I assure you that I still hold the position as the Sag8mo of the Cowasuck Band and President of COWASS North America.

The Band is controlled by the Grand and Elders Councils and the two Band corporations were run by separate Boards of Directors.

To my knowledge there has been no recent Council meetings or Board of Director meetings that have been properly held. Until this conflict, I have not been requested to hold or attend meetings to change the leadership of our Councils and corporations.

Decisions are made by votes of consensus where all members of each group are allowed to speak, defend, express opinions, and provide other input so that the majority of the approved voting members of the Councils or Board of Directors can make a unified decision.

For years my leadership has been challenged by many people inside and outside our Band membership. My style of leadership has always been a difficult road over these many years, but I always have tried to maintain a balance between traditionalism and a business-like method of conduct.

The controversy that has now become a Band issue is a matter of my personal life and my family's response to those issues. These issues should not be allowed to be used to destroy the Band and our organizations.

As for the Band and COWASS North America, they are sound and are still being administrated effectively, but the recovery efforts to repair the

damage that has been done will be timely and very costly.

Other than inter-personal issues there is no need to be concerned about correspondence that implies otherwise.

My family problems should have remained within the family, but my family is continuing to take actions publically and privately to disrupt our programs, the Band, and COWASS North America through actions against me and the Band. Unfortunately, due to this chaos, the Franklin Food Pantry may now be lost forever.

I and the Elders Council have tried to peacefully resolve this conflict with no success. My family has refused to talk with the Elders and has personally disrespected them in writing for their efforts.

For years I have heard comments the Pouliots are the "royal family" just like other well known Abenaki families that unjustly wielded their power over many of our People. So as the leader of this Band, and my family, I apologize to you all for my family's continuing behavior over the current situation, but I can not be held responsible for them.

I am deeply saddened by these activities and the personal attacks on me and anyone that supports me. I can not even comprehend how much hate and maliciousness is being demonstrated towards me, considering all that I and our Band have done for them. Even our most dangerous enemies have done less to hurt us.

I am also asking for guidance and direction from the Band membership. What should be done, and should we take legal actions against them and those that have assisted them? Or should we leave them on their own destructive path!?

If you have any questions or concerns please contact me directly. If we are to remain strong and united, these issues will need to be resolved legally and with true consensus of the Band - with Peace, Righteous, and the Power to sustain us for the Seven Generations to come.

N'lets! N'al8gom8mek! - All Our Relations!  
Paul W. Pouliot, Sag8mo



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

COWASS North America  
P.O. Box 54  
Forestdale, MA 02644

[ ] Yes, I want to continue to receive the Aln8bak News / [ ] No, I do not.

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Town: \_\_\_\_\_ State: \_\_\_\_\_ ZIP: \_\_\_\_\_

Optional Information:

Telephone: (\_\_\_\_) \_\_\_\_\_ E-Mail: \_\_\_\_\_

Indian Group Affiliation: \_\_\_\_\_

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### 2006 Schedule of Band Activities

TBA	APRIL	SPRING ELDERS COUNCIL / GRAND COUNCIL MEETING (12:00)
TBA	MAY	ELDERS COUNCIL / GRAND COUNCIL MEETING (12:00)
TBA	JUNE	SUMMER - ELDERS COUNCIL / GRAND COUNCIL MEETING (12:00)
21	JULY (ON HOLD)	GENERAL COUNCIL MEETING (Friday Evening - TBA)
22	JULY (ON HOLD)	ELDERS COUNCIL (Sunday AM - TBA)
22	JULY (ON HOLD)	FEAST (Saturday Evening)
22-23	JULY (ON HOLD)	SUMMER GATHERING & POW WOW - NEWPORT, NH
TBA	SEPTEMBER	FALL ELDERS COUNCIL / GRAND COUNCIL MEETING (12:00)

**MOST DATES AND MEETING LOCATIONS ARE TO BE ANNOUNCED (TBA)  
SO PLEASE CALL (508) 477-1772 IN ADVANCE OR CHECK THE WEBSITE  
FOR CONFIRMATION FOR ALL ACTIVITIES**