

# Aln8bak News®

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

April *Sogalikas* Sugar Making Moon  
May *Kikas* Planting Moon  
June *Nakkahigas* Hoeing Moon



Spring *Siguan*  
In Spring *Siguaniwi*  
Summer *Niben*  
In Summer *Nibeniw*

## This Issue - Headline Articles

Vermont Abenaki Recognition

Missing Records Notice

Reorganization

Prison Program Issues

Meetings - *Bodawazin* -

The Grand Council and Elder's Council has been holding monthly meetings since April and will continue to hold meetings throughout the year. The continuing subject matter of these meetings will be to discuss the re-organization of the Band and our organizations and the actions needed to revitalize our programs.

The following articles within this newsletter will explain some of the topics and issues that will be discussed at upcoming meetings. All Band members are strongly encouraged to attend any meeting.

The Winter Social and Summer Gathering / Pow

Wow for the future will be discussed to seek possible alternative event locations and new dates. Hence, this year's events are on hold until the Grand Council makes recommendations for future action.

These future Council meetings and other work project sessions will be held during the dates noted on the enclosed schedule, the website, and through email messages. To be informed please send us an email message so that we can add you to our messaging system.

## **CANCELED AS PLANNED**

**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**

The annual Summer Gathering and Pow Wow is cancelled as scheduled or may be possibly re-scheduled to another date and location. The ongoing turmoil and seizure of property that is disrupting the Band's activities will make it impossible to hold it as planned. We will update information on our activities as soon as possible.

Native Words By: Ed Where Eagles Fly

There has always been a prayer for everything.

Our footprints lie beyond wisdom's unlocked gate.

Our spirit plays the same voice as the magic of music.

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 \$15@ per year - donations are appreciated.

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## Chester B. Hack - Passes On



Chester B. Hack, formerly of Schaghticoke, New York, died May 3, 2006 at the Albany Medical Center after sustaining injuries from a fall. Born May 21, 1910, in Ticonderoga, New York. He was the son of the late Burt L. Hack and Anna (Treadway) Hack, he grew up in Mechanicville, New York and attended the school in Mechanicville and, what is now called the Green Mountain College, Vermont.

Former owner of the Hack Funeral Home and Hack Variety Store located in Schaghticoke, New York, Retiring in 1974. He also owned Bonnie Highland Tree Farm in Greenwich, New York where he worked along with the forestry service in planting trees and conservation. He also grew Christmas trees that he sold to the local community. Chester resided in the village of Schaghticoke, until the sale of his home three years ago. He was a Charter member of the Hoosic Valley Rescue Squad, Knickerbocker Historical Society, American Legion - Charles Waldron Post, Willard Mountain Ski Area, and helped in forming the Hoosic Valley Community Church, where he was a member.

Chester served in the United States Coast Guard during WWII aboard the LST 763 as a petty officer in charge of visual communications. He was credited with Atlantic and Pacific sea duty. His ship participated in the invasion of Iwo Jima. He was also in the invasion of Okinawa and Ie Jima.

Chester enjoyed hiking, skiing, sailing, Scottish games, canoeing, writing stories about his life and poetry.

Chester is survived by: His loving daughters; Louise H. Sherman of Young Harris, GA, Linda J. Dickinson of Howell, NJ, and Lisbeth M. Johnson of Standwood, WA. He is also survived by his grandchildren; Cynthia S. Hamel, Lisbeth Ward, Rayna Phipps, Jeremiah Johnson and Kristen Johnson. He is also survived by several nieces and nephews.

Chester is predeceased by his wife; Ellen (Hansen) Hack and his sister; Elizabeth Simons, and a grandchild; Scott Sherman. A memorial service was held at the Chase Funeral Home, 173 Main Street in Schaghticoke, on May 20<sup>th</sup>, 2006. A military color guard attended the burial at the Hudsonview Cemetery in Mechanicville.

Donations in Chester's memory may be made to the Troy Adult Home, 132 Oakwood Avenue, Troy, New York 12180, for a project in his name. Hoosic Valley Rescue Squad, P.O. Box 41 Schaghticoke, New York 12154, or the Knickerbocker Historical Society, Inc. P.O.

Box 29, Schaghticoke, New York 12154 or the charity of your choice in his memory. Sincerely, Lisbeth Johnson.

## Vermont State Recognition of the Abenaki

This spring there were several articles related to the Vermont state recognition of the Abenaki People. We have included some of the major articles in our news for your review. Internet links to the articles and news source websites are provided and credit is given to those sources.

Abenaki of Vermont © *Indian Country Today* May 05, 2006. All Rights Reserved Posted: May 05, 2006 by: Editors Report / *Indian Country Today* "Out of the Shadows"

<http://www.indiancountry.com/content.cfm?id=1096412938>

The Abenaki of Vermont are the latest Native people to emerge from the shadows. Their long-sought state recognition, made official amid great celebration May 3 in a bill-signing on the Statehouse steps, does not change their history or the fact that they have always known who they were. But it signals a dramatic - almost overnight - end of the official hostility that made their struggle for survival so harrowing.

This is a time for celebration and honoring of the courageous tribal leaders and non-Native friends who made this day possible. Abenaki spokesmen united in thanking Jeff Benay, chairman of the Governor's Commission on Native American Affairs, for giving his time and effort selflessly over past years to help Native individuals and families at all hours with everything from matters of state policy to personal grieving.

The best-known of the Abenaki governments is the St. Francis/Sokoki Band of the Missisquoi Abenaki Nation, based in far northern Swanton, the heart of the Abenaki homeland. Under the strong and militant leadership of the late Homer St. Francis, Abenaki began to reassert its presence in the state in the mid-20th century after a long history of suppression and intimidation. His widow, Patsy, and daughter, April, current chief of the band, received an eagle feather after the recognition ceremony in honor of 30 years of struggle.

But other Abenaki bands are now coming into the limelight. The Traditional Cowasuck - Horicon Band of Newport is installing fresh young leadership on this day of recognition.

The Nulhegan Band reorganized a year ago and is already playing an active role. The Odanak Band maintains ties with the more populous Abenaki reserves across the Canadian border. We welcome their new leaders and honor their previous generation, including Sachem Howard Knight of the Cowasuck, retiring for health reasons and choosing this auspicious time to turn over the reins.

This is a moment for rejoicing, but we feel it is also a moment to reflect on the meaning of the state recognition bill and the dark history that it brings to an end.

Through the 20th century, Vermont was almost unique in its adamant denial that American Indians still lived in the state. In the 1920s the state government sponsored a eugenics program that imposed sterilization on families the elite considered unworthy.

A large number of Abenaki families felt they were a target and hid their identity. The memory of this horror was refreshed when state Attorney General William Sorrels dipped into the records of the Eugenics Survey to bolster his brief against federal recognition for the Abenaki. In a violation of academic ethics, he published family names along with uncomplimentary descriptions by the eugenics census-takers.

This sorry history even entered into the 2004 presidential campaign.

Former Vermont Gov. Howard Dean had declared against the St. Francis/Sokoki Band during his tenure. He vehemently opposed their bid for recognition, saying he feared it would lead to a casino. The St. Francis/Sokoki in turn released details of his hostility to the other Democratic candidates and ultimately endorsed former Gen. Wesley Clark. As chairman of the Democratic National Committee, Dean seems intent on overcoming this doubt on his record. He is giving strong and apparently sincere help to developing Native candidates for office and increasing their say in Democratic councils. We welcome his change of heart.

Perhaps providentially, it was the BIA's precipitous rejection of the St. Francis/Sokoki petition for federal acknowledgment that opened the door for state recognition. The band always maintained it was not aiming for a casino. Once it became clear that such a project was not in the cards, the state Legislature had no further excuse to deny the Abenaki their rightful identity.

As the Vermont case now makes clear, recognition is never simply a matter of "getting a casino." Not only does it acknowledge a long struggle to maintain tribal identity and tradition, it gives access to benefits that will help ensure survival. Health programs for the elders, education for the youths are some obvious programs now available with official state status.

Another less-noticed feature was especially important for the Abenaki. Without state recognition, Native artisans did not have the protection of the American Indian Arts and Crafts legislation. They could not market their crafts as Indian-made, even though they reflected centuries of tradition. They were sometimes afraid of bringing family designs to the market, where they had no protection against piracy by mass producers.

Beyond these legal benefits, moreover, is the intangible but extremely important shift in atmosphere. Recognition is the barrier against the pressure for assimilation and against tribal self-expression that can only be called a soft, American-style genocide.

It is an ominous and telling sign that some of the anti-Indian politicians in Connecticut have been talking about retracting state recognition from the long-established tribes who had won federal acknowledgment and then saw it snatched back.

The slippery slope from this legal denial of group identity to the horrors of physical pressure and outright extermination is starkly clear in the early 20th century history of Vermont. The story of the Eugenics Survey should not be forgotten, even amidst the present celebration. (For a thorough and dispassionate account, see Nancy Gallagher's 1999 study, "Breeding Better Vermonters.") Along with some 32 other states, Vermont joined the Social Darwinist eugenics

movement in the 1920s, passing a Eugenics Survey program in 1925 and following up in 1931 with a law for sterilization of "feeble-minded" or unruly members of undesirable minorities.

Mixed Indian/

French Canadian families were a special target. By this time, Vermont was already suppressing the memory of its first inhabitants, referring to their ancestors as "gypsies," "pirates" or "river rats."

Anti-recognition politicians of the present hid behind this terminology to deny that the eugenics program singled out Indians, but the Abenaki know better.

According to the Abenaki historian Frederick Wiseman, nearly every Abenaki family of the Missisquoi region has stories of a relative who suffered involuntary sterilization. Cross-burning by the Ku Klux Klan added to the fear, causing many Abenaki to "pass" into other segments of society. But it is important to note that the Eugenics Survey was not a product of redneck ignorance. It was an offshoot of the progressive movement of the time, trying to improve society by scientifically guided state action. That reactionary bastion, the Roman Catholic Church, deserves honor for mounting the strongest resistance to this liberal horror, which was finally exposed for what it was by the rise of the Nazis in Germany.

We apologize for recounting this ugly history at a time of Abenaki celebration, but it shows just how much this nation has had to overcome to reach this moment. Indeed, we would suggest as one of the first tasks for the Abenaki bands and their supports that they petition the state government for a formal apology for the Eugenics Survey, on the model of North Carolina. Such a project would show that state recognition is not just a political sop; it is bulwark against oppression for all Indian country.

Akwesasne Phoenix Sundays  
Tuesday, May 09, 2006

[http://www.akwesasnephoenix.com/index\\_files/Page2755.html](http://www.akwesasnephoenix.com/index_files/Page2755.html)

"Vermont Abenaki to Gain State Recognition," Montpelier, VT, AkPhoenix Sundays, April, 7, 2006 -

After a thirty year struggle, the Abenaki people of Vermont, will be granted state recognition, as Bill S.117 (State Recognition of the Abenaki People) is expected to be signed into State Law by Governor James Douglas within the next few weeks.

The time is right to correct an outstanding and long standing injustice is the theme that flows around the state capital in Vermont this past week.

The bill introduced in 1995 as a resolution, has survived the second and third reading in the State House of Representatives this past week. The bill passed the Senate in May of 2005 with a unanimous vote. As the bill entered the House, the Committee on General, Housing, & Military Affairs had its first reading on May 18, 2005, but the time ran out on the session before the House voice roll call for this bill could be taken.

Testimony was offered throughout the first three months in 2006 in the House. However, the second reading was scheduled this past Wednesday with passionate speeches by a variety of State legislators. While the third reading took

place on Thursday, with a voice call vote which was called as a motion on the floor to be supported by a 130-1 vote. It was only Rep. Thomas Koch, R-Barre Town, who voted no.

The Vermont House this week gave final approval to a bill that grants state recognition to the Abenaki. S.117, which after decades of struggle would provide the Abenaki such, as it passed the House General, Housing and Military Affairs Committee. Bill S.117 returned to the Senate for final approval on the amended changes made in the House of Representatives. Upon approval of changes by the Senate, the bill will return to the Governor's legal writers to finalize language of the bill and its final preparation for Governor Jim Douglas finally sign the bill into law.

Supporters of the measure made clear that the bill would not lead to Abenaki land claims or the introduction of casino gambling in Vermont which were the two issues that had been raised by opponents in the past. Those concerns were alleviated last year when the federal Bureau of Indian Affairs said it was unlikely to grant federal recognition to the Abenaki. Last November, the Bureau of Indian Affairs (BIA) recommended the denial of the Abenaki's petition for federal recognition, because the Abenaki did not meet four of the seven necessary criteria.

The Abenaki have until some time in May to submit the missing information to Bureau of Indian Affairs. If BIA still denies the Abenaki's petition, there is an appeals process to follow, meaning the final outcome might not be reached until 2007. Article by KH.

#### VERMONT Abenaki Achieve State RECOGNITION

AkPhoenix Sundays

Chief April St. Francis Merrill Speaks on Abenaki State Recognition  
Swanton, Vt., AkPhoenix Sundays, April 8, 2006 -

"It's a long time coming with many people working hard for this to happen. We have waited 30 years to see this as a reality. It is hoped that we can have some human rights," stated Chief April St. Francis Merrill, of The St. Francis/Sokoki Band of Vermont's. Their homeland for thousands of years has centered on the Masipskiwibi (Missisquoi, "Crooked River") River in Northwestern Vermont.

She continued, "The late Senator Julius Canns had introduced several bills in the state legislature over the years. Unfortunately, the bills never got out of the committee. It was his dying wish that his bill would get out of committee and passed into law. This was a factor that got the state legislators moving forward."

Chief St. Francis Merrill added, "Back in 1983 there was a proclamation that identified the St. Francis/Sokoki band as defacto for the Abenaki in Vermont. It's been so long, I will be able to believe when the Governor signs the bill and it becomes law."

"We do hope to have a large representation of our community which will be able to witness the signing of the bill. Travel arrangements are being made to assist the surviving elders who have waited decades to witness the recognition of their people by the State of Vermont", stated Chief St. Francis Merrill.

When asked about the short term goals after state recognition becomes a reality she responded, "The education

pursuits will continue with earnest. Our youth will need to know what competitive scholarships are available to them out there. The Commission on Native American Affairs will be able to deal with the on-going problems that have needed attention to be addressed and resolved effectively."

She concluded, "It is a great day for Abenaki people. It's been a long time coming. There is a lot of work ahead us. We are eager to get started to address and resolve effectively issues and concerns of the Abenaki Nation." Article by KH.

Dr. Fred Wiseman

Swanton, Vt., AkPhoenix Sundays, April 7, 2006

Dr. Fred Wiseman, the Tribal historian for the St. Francis/Sokoki Band of Abenaki in Swanton stated after the vote, "I'm ecstatic" and the next day followed the vote. He continued, "The atmosphere was very hopeful both Wednesday and Thursday. There were several passionate speeches by many of the State Legislators including Francis Brooks, Kathy LaVore, and Janet Ancel, for example."

"As Rep. Kathy Lavoie, R-Swanton, addressed the House with passionate speech addressing the past climate and current climate between the Abenaki people of Vermont and the general population. She expressed the many changes in recent years that indicate better relations between the Abenaki and other Vermonters in Franklin County.

She indicated that attitudes have changed in more recent times. She has seen people go from hiding their Abenaki heritage to announcing it. She stated, "The time has come for us to recognize the Abenaki people. They are my neighbors. They are my friends," Wiseman reflected.

Dr. Wiseman summarized that Rep. Francis Brooks, D-Montpelier, chairman of the House General, Housing and Military Affairs Committee, who was so passionate at times, he had to hold back the emotion on the floor of the House. Brooks described how proudly to pronounce one's heritage was key to him as he heard an Odanak Abenaki from the Northeast Kingdom come to his committee to testify on the bill. One could feel the pride. Also, one could feel the desire to be recognized as a Vermonter and an Abenaki."

"However, Janet Ancel address was particularly noteworthy to me." Stated Weisman. "A decade ago, Janet Ancel, was the legal counsel to Gov. Howard Dean, and opposed official state recognition of the Abenaki a decade ago. Janet Ancel, the state legislator, stood on the House floor and told her colleagues that the time has come to extend that recognition as "Simply put, it's the right thing to do," commented Wiseman. "This was particularly symbolic for me to observe her supporting the bill with her vote and to change from opposition to supporting was very symbolic to me," stated Dr. Wiseman.

When asked what was the low point of this 11 year struggle to have a resolution moved to legislature bill and win a supported vote by the House and Senate, he responded, "In December 2002, the Attorney General attack against the Abenaki people was extremely difficulty. I just couldn't believe the outright lies that were being promoted at that time. This included attacks on my own research. I just couldn't believe the thousands of dollars that was being spent on the public campaign which were outright lies." When asked what was the high point in the struggle, besides the supporting vote of the House this week, Dr. Wiseman stated, "Last spring, when Diane Snelling

brought forth as sponsor of the bill as she said knew that her father, Richard Snelling, that it was his hope and his dying wish that he wanted to correct the injustice of rescinding the state recognition of the Abenaki people back in 1977."

When asked what were the short term goal once the bill was signed by Governor Jim Douglas, he stated, "To get the Commission up and running. It may need some wording to be clarified. It is essential to have the Commission that is operational and running, not just political josting, but operational, addressing the needs to fully integrate the Commission and the Abenaki people as full partners in governance. Areas as a legal minority brings credibility to address Human Rights, Civil Rights, Historic Preservation, just to name a few. With state law backing the Commission it brings real power to the Commission on Native American Affairs. It becomes a real commission with real power. There is a huge amount of work to be done to provide the transition with the backing of the Senate and the House." He continued, "Further in long terms we can begin to fix problems that have existed by working with the State."

Wiseman concluded, "It has been a positive learning experience for the State as a whole. The conflict between the State and the Abenaki has led to the process to educate the general public as to Abenaki history, culture, educational gains, research, and information. It had to be proven that they were here as Abenaki in Vermont." Further Wiseman commented, "We had thought the Democratic party had been our supporters, but the Republicans rally around the Abenaki which gained allies in the process. The Abenaki demonstrated their gains in increased political suave through the process. The old stereotypes just don't play into the equation any longer." Article by KH-AkPhoenix Sundays. Unless otherwise stated.

The time has come to right a wrong....."

Jeff Benay, Chair-Governor's Advisory Commission on Native American Affairs  
Franklin County, Vt., AkPhoenix Sundays, April 7, 2006

Mr. Benay has served as the chair for the past 16 years on the Native American Affairs Commission within the State of Vermont. "I have served through five terms with Governor Howard Dean and currently within the second term with Governor Jim Douglas.

The Commission has constantly addressed state recognition of the Abenaki in Vermont as a financially independent Commission with no funding from the State government. We have worked to address the educational needs, cultural preservation, and economic development of the Abenaki in Vermont." He stated adding, "We have intentionally kept a very low key process during this session. But the time has arrived as the second reading will be today (Wednesday) at 1:15 pm."

However, he added, "I have experienced enough; I know its not over, until its done. I remain hopeful as there has been a great educational process which has occurred in the last few years." Benay added, "There is great support for the passage of this bill as from Carol Branagan who explained in her letter, S.117 "recognizes the Abenaki people as a minority and recognizes all native people residing within the state as a minority population". She reiterated that the bill does not open doors for the Abenaki to file land claims or establish casinos, nor does it automatically lead to federal recognition, however she has really shepherded it through the

House, Benay said. "If this gets passage in the House, we owe a lot of credit to her. This couldn't have been done without her."

Benay continued, "Diane Snelling, daughter of Governor Snelling who back in January 1991 rescinded the state proclamation on the recognition of the Abenaki people. It was her hard work that followed through to fulfill her father's dying wish to correct a wrong which he had hoped to see in his lifetime corrected, before his passing last year of cancer."

The Governor's Advisory Commission on Native American Affairs in Vermont was established in 1990 with the Executive Order 97-90. Its mandate included that this commission would study problems and issues and make recommendations to the Governor relating to cultural, educational and economic concerns of the Native American residents of the State of Vermont as well as how state agencies can recognize the contributions of Native Americans to the heritage and culture of the State. The commission shall also make recommendations to the Governor regarding actions that will enhance the understanding of Native American culture to all Vermont citizens, facilitate communication between government to assist Native Americans and actions that will protect archeological and other physical artifacts. Its board members include Jeffrey Benay, Chair, Steven Bourgeois, Carroll Hull, April St. Francis Merrill, David Skinas, and Fred Wiseman.

"The judiciary process has been a pain staking process. It began with addressing fishing rights, driving license, and such that ended in the courts. The State appeal to the Supreme Court which brought forth the seven page "Elliott decision" that ruled against the Abenaki as no one understood that the ruling was inconsistent with its statement "increased weight of history." The court had received a 150 page document that provided documentation as the sterilization project and reasons as to how the Abenaki were forced to go underground. The court battles continued through the 1920's to the early 1960's. The only avenue left was the legislative branch which in fact a bill passed into law. This is as close as to "in-perpetuity" as it can be," stated Chair Benay.

"There has been a re-education of the Abenaki people and their accomplishments. As an educational administrator, we knew in 1982 that dropout rate for Abenaki students was approximately 72% with last year figures under 3%. While in 1982, approximately 5% of Abenaki student went on to post secondary education at various colleges and universities, while last year figures were at the rate of 40% of the students which were going on for higher educational degrees. Of course it is not just any single indicator, but the holistic nature of many indicators."

The time has come to right a wrong. There is a sense of urgency, and the governor is willing to sign this bill into law, a wrong will have been righted that is 30 years old," reiterated Benay. "State recognition is something that all Vermonters should celebrate," he said.

Benay praised the Abenaki for their decades long diligence in fighting for state recognition that would allow the Nation to tap into more education scholarships and develop more cultural and economic opportunities.

The resilience of the Abenaki is something we should all look at in awe. They didn't take "no" for an answer. It is truly history in the making," concluded Chair Benay.

Vermont can now celebrate the diversity of the state with the richness of many communities to start with the original Vermont!" he concluded. [AkPhoenix Sundays](#) - KH

"Native Commission Concerns Raised following Recognition"  
[The County Courier](#)

Written by Jedd Kettler Thursday, 08 June 2006

<http://www.thecountycourier.com/index.php?option=content&task=view&id=3016>

SWANTON: Though S.117 is still being lauded for its significance - granting state recognition and minority status to Vermont's Abenaki and Native American population - concerns about the makeup of a new Native affairs commission under the law have grown in recent weeks.

Concerns center around communications between the existing commission and the application process for the yet-to-be-formed commission.

The existing Governor's Advisory Commission on Native American Affairs is scheduled to be replaced with a new Vermont Commission on Native American Affairs on Aug. 1. Deadlines for submission of individual applications and lists of recommendations from Vermont tribal councils are due two weeks from today, on Thursday, June 15.

The current commission has worked well for a decade and a half, but Missisquoi Tribal Council members and current commissioners fear that the transition to a new commission will be weakened and watered down by an application process too broad and unclear regarding the job's requirements.

"This is an issue that we did not see coming," said Jeff Benay, chairman of the current commission.

It was after suggestions made by the current commission were set aside by Gov. Jim Douglas' office that Swanton's Abenaki community and their advocates began expressing concern.

"Our advice was not accepted. We gave a lot of due thought to be able to advise the Governor," said current commission member Fred Wiseman at the group's regular monthly meeting last Thursday, May 25.

Their recommendations - including a job description and an application - were aimed at ensuring appointees are experienced in and motivated by Abenaki and Native issues in the state and realize the extent of the work before them.

The recommendations were sent to Douglas and the Vermont Division for Historic Preservation prior to the bill's signing on May 3. By mid-May, though, a generic application for commissioners, reflecting none of their recommendations, was sent out to individuals and posted on the Historic Preservation website.

The current commission's most active members, Wiseman, Benay, Chief April St. Francis-Merrill, and Dave Skinas, all said at their meeting last week that their concerns are strong enough that they expect to not apply individually for the new commission.

It is still unclear whether the Missisquoi Abenaki Tribal

Council or other Native groups will include then in lists of recommendations for the new commission.

St. Francis-Merrill said that many on the Tribal Council feel that - at least where the commission is involved - "state recognition has move us backwards instead of forward."

"The commission part is a slap in the face," agreed current commission member Fred Wiseman.

Douglas spokesperson Jason Gibbs said this week that such fears are unfounded, and the application will address their concerns.

"I think what they'll find is that the application process works quite well," Gibbs said.

The law instructs Douglas to appoint the new seven-member commission from a list of candidates compiled by the Vermont Division for Historic Preservation. That list will include recommendations by the Missisquoi Abenaki and other Native and regional tribal groups in the state as well as individual applications collected through a separate solicitation process and notification process administered by the division.

Gibbs also said that such concerns should have been brought up during the legislative process.

"We left the commission free to provide whatever advice and guidance to the Legislature that they felt necessary," Gibbs said. "If they felt like they overlooked something in the legislative process..., there perhaps should have been a little bit more attention to the details."

Gibbs also said such issues might be addressed at a later date by the Legislature, but he maintained that the application process for the commission was now prescribed by law.

"Everyone agreed to a bill that they found satisfactory, and to some extent our hands are tied," Gibbs said. "Right now we have a process that we're obliged to follow."

Still, during testimony on the bill, many expressed a variety of concerns about the commission's make-up, and legislators and others concluded that concerns could be worked out in rules and details worked out by the commission and in the application process.

Regardless, Gibbs said that Douglas will make an effort in the final appointments to address any concerns over the make-up of the commission, which he predicted would include several members of the Missisquoi Abenaki Tribal Council.

"The Governor fully expects that this new commission will reflect and represent the Native population of Vermont," said Gibbs.

## Abenaki Recognition - Editorial

Now that the state of Vermont has recognized the Abenaki People, at nearly the same time that the federal government has denied the acknowledgment of the Missisquoi, there has been a flurry of activity by various individuals to establish their positions as leaders of several new or "emerging" Abenaki tribal groups.

We have not seen such a display of group creation and who's in charge since the last major upheaval that was caused by the Missisquoi in the early 1990's. Like it was then, several groups are now claiming to be "the Cowasuck Band" since it seems to be the thing to do. No one would dare call themselves the Missisquoi or any previously unknown group and for good reason. It seems that it is better to live off of our name since we have been recognized for a much longer time and with a broader base of Abenaki People in the region.

It seems that there is a scramble to get organizations going and to "install" several new chiefs and sachems. Somehow, having many leaders is more important than having a band of real people to lead. We guess they figure that by re-writing the Abenaki history, and making it highly publicized on the internet and news, suits their purpose to create the illusion that "they" have always been here, in hiding? for thousands? of years.

The people that are now re-writing our history are for the most part those same "revisionists" from the negative times of the 1990's. The problem with their behavior now is that everything is being built on old lies and the mis-representations of an individual's distorted and delusional view. It's not surprising that the Vermont Attorney General has fought so hard to prevent the Abenaki from being formally recognized.

It's too bad that the Missisquoi have worked for so long to get "real recognition" and now these "come out of the woods - come lately" groups are clambering for the spot light and coveted positions on the Indian Commission. This sad period of the Vermont Abenaki history seems to be following the same course as Massachusetts did over 30 years ago. Eventually, every group will be attempting to establish a superior position with the state so that they can control the remaining Indian community. Unfortunately, this is exactly what the state likes to see, Indians working against one another.

If you study what this legislation really does - there is no financial advantage for being an Abenaki tribal group. There are no land grants, no explicit welfare components, and no gaming or casino provisions.

The recognition legislation establishes the rights and opportunities for the Abenaki and other resident Native American Indians of Vermont to be properly treated as indigenous minorities. This should provide for better education and health care for our children and to secure our status for future generations - that we still exist. What it does not do is make tribal nations based on the lies of a few - remember it is all about "longhouse consensus" and the truth that comes from it - if you build your life and band on lies, you will end up lying everyday to maintain those lies until you pass on.

## Tribal Actions and Government

### ➤ Cowasuck Band Office Relocation

Please note, as a result of the continued efforts to disrupt our Band, 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 / (508) 477-5933 FAX**

Email at: [cowasuck@adelphia.net](mailto:cowasuck@adelphia.net)

### URGENT NOTICE Records & Property Losses

**As a result of this relocation and loss of most of the Band property we have undergone a significant amount of financial loss. We are making an urgent appeal for your assistance and donations to help with our legal efforts to regain our Band property and records.**

As we reported in the last issue, all of our Band and corporate records were allegedly stolen in February. This included all of our members' personal family history, copies of birth certificates, pictures, dates of birth, personal data, as well as some social security information. This theft was reported to the Franklin Police Department, FBI, other state and federal authorities, as well as our insurance company.

So far we received emails and one "ransom letter" related to the stolen records. At this point we are certain that this was no random act of burglary since the theft was so specifically centered on our most critical records. The police are investigating the theft and our insurance company has initiated a claim investigation. Those that still control our old headquarters have refused to cooperate with the investigation of the burglary and that will result in additional legal action.

As a result of the ongoing emergence of several new Abenaki groups claiming to be the "real Cowasuck" we believe that your names, records, and/or your genealogical research could potentially be used by others for their own purposes.

**Due to the potential issue of "identity fraud" we are requesting that if you are contacted by any other group or individual in regard to your membership in our Band, transferring your**

**membership to another group, relocating your Family records to another tribal group office location, questioning the validity of your Abenaki heritage, or that our Band has changed its name or location, please contact us or the FBI in Albany, NY or Boston, MA at once.**

## COWASS North America

### ➤ Board of Directors- Re-organization

A re-organization of the Board of Directors was completed by a mail vote of the eligible Board members. Three members of the Band Elders Council, René Blanchette, Arlene Andresen, and Gail Demers were approved to replace Linda Pouliot, James Mehigan, and Bonnie (Pouliot) Akerman. Denise Mehigan, was chosen to be the Treasurer and Gail Demers and René Blanchette will take positions as Clerk and Assistant Clerk.

This re-organization of the Board of Directors, the temporary Band office location, as well as some changes related to state business agents were formally reported to the appropriate state and federal government agencies.

The federal and state annual reports were made accordingly. The disruption of the Franklin office and the theft of records will be handled as best can be done considering the situation and complexities of this current situation.

### ➤ 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).

### ➤ Ik8ldimek Program - Prison Outreach

As previously reported in our last issue of the *Aln8bak News*, our Prison Outreach Program was expanding to include two additional prison facilities and three Native American Indian Circles in Massachusetts (MCI Shirley, MCI Norfolk, Cedar Junction (Walpole), Old Colony, and

the Bridgewater Treatment Center).

Following our Band turmoil that started in February we received inmate comments that certain DOC administrators were pleased that our organization had internal problems. It appears that our progress to provide services to so many facilities was troubling to them. For many years they have been able to claim that there are no volunteers to provide Native American Indian religious services within their facilities. Without outside volunteer support the state can limit Native Circle activities to conserve their resources for the other primary religious groups.

Unfortunately, in April our prison program was severely impacted by the ongoing malicious and "mean spirited" activities that were orchestrated against Paul Pouliot and Denise Mehigan. Family members allegedly communicated through inmates' and their families in an attempt to have Denise and Paul "dealt-with" during a prison visit. They conspired to create a safety and security violation that was intended to intimidate and potentially harm Denise and Paul and to ultimately disrupt our prison program.

As the events and correspondence became evident from February to April they were reported to the Massachusetts DOC staff and eventually to the State Police because it took more than a month to get the DOC's attention on the matter. This has led to what we are told is an "ongoing investigation." But, this has also resulted in the suspension of our program as volunteers within the DOC system for "safety and security reasons."

From what we can now determine, our prison program within the Massachusetts DOC system is permanently suspended. This action is partly due to their "investigation" but primarily it is being used to punish the inmates.

This may be a major disappointment to all of those Native Circles, but this matter is out of our control. We appealed this decision and will assist the DOC and State Police in their investigation but we have no plans for resumption of our program in Massachusetts (and we believe that they have no plans on allowing us back in anyway).

So far the investigation has been one sided and we have not been contacted for information since we reported the matter to them. Furthermore, the DOC has taken control of the investigation and will not cooperate with us or the State Police.

Our efforts to maintain a religious program within this difficult and ever changing environment has become a hopeless task. "Non-compliance" to state and federal established policies and specifications for sacred items, herbs, practices, and Native American Indian religious status has become an issue that can not be resolved without aggressive and punitive legal action against the

state and the individual state personnel and administrators that are violating these religious rights.

At this point we wish we had the funding to take the state into the federal courts but unfortunately our Band does not have the resources to initiate such additional legal actions at this time. We are presently preparing for our own major legal action for damages against those that seized the Band assets, the Franklin Food Pantry, and disrupted our many programs.

The state needs to make sincere and genuine efforts to correct their biased and prejudicial administrative practices against Native American Indian religious leaders and programs. If they do not, the problem of providing services will continue and eventually no one will be able to provide viable services to the inmates without federal court orders to do so.

We have identified our program and two other individual volunteers that provide any form of Native American Indian religious services to the state and now we are out of this system. We believe that the state is content with this dilemma because they seem to prefer individuals, not organizations, that are do not question their failure to comply with their own religious specifications.

Based on our experience and ongoing comments from DOC personnel, Native American Indian religious activities are not "religious activities" at all, they are cultural or social activities. These activities are considered a nuisance of "strange" practices with non-typical "religious items" and "contraband" herbal and tobacco products. In violation of federal religious rights, these items are conveniently viewed as "security risks" - so that they can violate the freedom of religion of Native American Indians at will. Volunteers that work to correct these injustices are considered "advocates" and not the right type of state friendly "volunteers."

The "main stream" religions and those with political influence are the only ones that are being administratively supported. Throughout our several years of providing services within this system we have met with and attempted to work with all levels of their administration to improve their compliance with their own specifications, but with little success. The whole DOC administrative process is flawed, where policies and regulations are interpreted as needed, at each individual facility, to maintain the status quo of inmate suppression.

For all of our efforts we received minimal support and assistance from the state. All of the cultural-religious books, tapes, movies, sacred items and herbs that were provided to assist the Native Circles came from our gifts of generosity. At this time, our generosity of religious resources is no longer appreciated or available.

The DOC source for religious items is from a "state approved" vendor. Most of their approved religious

items are not Native American Indian and those are foreign made trash. The sale of these "non-Indian" made items violates the federal Indian arts and crafts protection laws, and the DOC knows it. To add insult to injury, the inmates have to buy most of this junk from them at elevated prices to the benefit of the state and vendor.

This latest incident and the way that the state is treating the "investigation" of this matter has become the breaking point and will be the sad ending of our Band's efforts to provide religious freedom to our People in the Massachusetts DOC Iron Lodges. We have no way of knowing when or if we will ever be allowed to visit with them again or provide any level of religious service. We provided a voice of concern for religious freedom but they wanted it silenced, and ALL those involved did that well.

To our Native Circles, we tried very hard to make a difference and those efforts should not be considered a total failure. We made great progress to build and rekindle "the sacred fires of hope," we should never allow the "rains of prejudice" to extinguish those "fires in our hearts."

Somehow this will all work out (probably in federal court). Everyone knows what has to be done within with the laws... make our religious rights "extremely costly" to those individuals and authorities that violate them... that is the only thing that is understood. The old saying "what comes around goes around..." the Creator will sort it all out... but the courts will make them pay...

To those brothers and sisters of the Native Circles that we have visited and may not meet again, "we had a good cry for you", we love you all, and will miss you forever. Denise and Paul wish you all the best on your journey Olibamkanni along the "Good Red Road" may the Creator, Kchi N'waskawa protect your spirits forevermore. Wili nanawalmezi, Adio.

### ➤ Prison Outreach - Words of Council

For years, prison administrators, and sometimes the Circles themselves, have attempted to restrict the religious rights of individuals on the basis and nature of their crime.

Our Elders Council, our "Supreme Court," was requested to respond to an inmate's specific case where he has been denied to participate in ceremonial activities due to the nature of the offence, specifically a sexual offense that involved a child.

The Elders Council initially suggested that sexual crimes against children or murder should be punished with banishment and total denial to participate in all Sacred Ceremonies for life regardless of incarceration or not.

Denise and Paul acted on the inmate claim and represented him before the Elders. Our testimony to the

Elders addressed these issues as follows:

The basis and nature of the crimes that cause the most controversy are related to murder, sexual offenses, and crimes that may involve children. Each Native community, past or present, traditional or contemporary could and would handle, judge, and punish these offenses in many different ways.

Five hundred years ago a child murderer or rapist would probably be put to death on the spot by the clan mothers or possibly something worse. Today we have, law enforcement, courts, and correctional institutions to deal with crimes. As a result of social change we are less likely to impose a death sentence for most crimes.

For some reason the dominant society and their religious leaders like to look at us as a primitive religion that could or would impose the ways of the past to deal with crime and punishment. So whenever we are questioned about "how do Indians" make judgments of law and practice our religion we refer them to the other world legal systems and religions for parallel examples.

The world judicial systems vary widely, but most "civilized" nations deal with crime and punishment on the history of legal precedent that encompasses accepted religious, cultural, societal issues, and "natural law." Most nations that were founded with Christian roots have evolved into cultures that are reluctant to punish by death. To a large extent we are now within a dominant society that uses death as a punishment of the last resort.

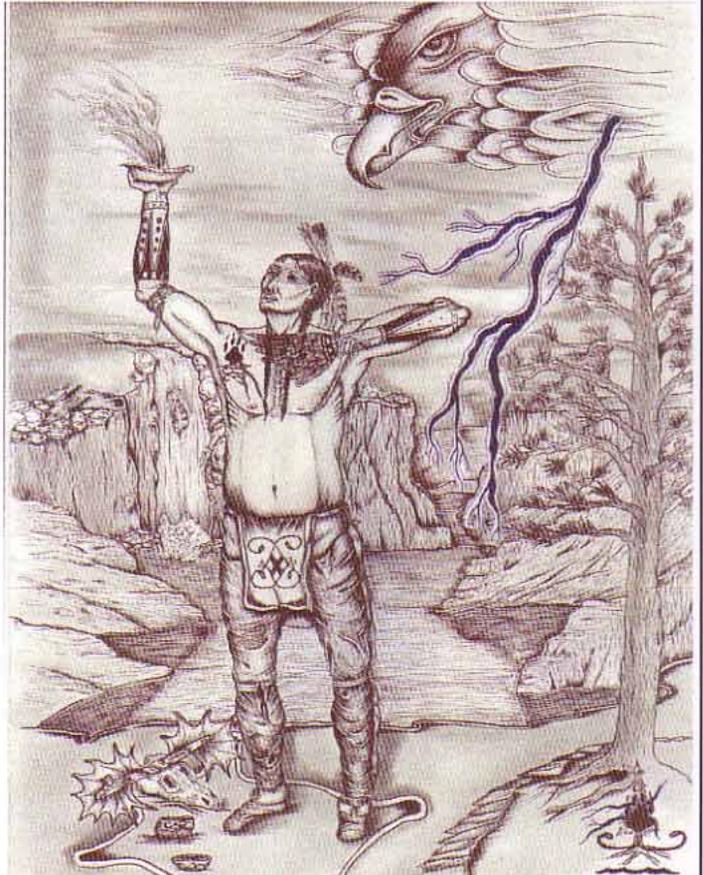
Furthermore, our society accepts punishment as incarceration and rehabilitative corrections. As part of that "corrections" there is the "religion element" that can be a powerful influence in the rehabilitation process. As a fundamental human right everyone should have that right to ask for forgiveness from whatever or whomever they hold to be sacred. Therefore, to deny anyone that fundamental right is tantamount to making judgment above the Creator or God.

Since it is easier to deny religious activities to Native American Indians on the basis of ignorance and the failure to see religious similarities. We often use examples for comparisons such as: the Pow Wow or Sacred Circle is our church; Pipe Ceremony is our sacred prayer; the Sweat lodge is our purification like - baptism, confession, or Eucharist; Smudging with smoke - is like incense; our use of Tobacco and Sacred Herbals is like using holy water and oils; and, there are many other parallel comparisons that can be made.

Within the prisons, inmates are seldom denied access to their religion, religious leaders, ceremonies, and sacred items if they worship within the beliefs of the primary world religions (Christianity, Judaism, Muslimism). But more often the other religions such as ours are overly controlled and subject to various

interpretations by administrators that do not see these parallel ceremonial similarities.

Restricted access to Native American Indian religious ceremonies based solely on the nature of the inmate's crime is a basic violation of any human being's fundamental religious right to worship.



Prison Art By: Willard L. Leeman, Jr.  
Houtzdale, Pennsylvania

Religion should always have the greater purpose within "the natural law" for healing, purification, and forgiveness. It should never be denied for punishment, control, or judgment, because only the Creator should be the maker, taker, and judge of all Creation.

The life in prison or the "Iron Lodges" (Kbahodwigamigw) can be punishment alone due to the loss of "freedom" that for some becomes a life time of pain and suffering. No one in prison should be denied access to their religion solely on the nature of their crime if their heart, mind, and spirit are true to their religion. This is specially important within the prison system, where society has already judged and sentenced them to punishment.

We have to look for the greater good in all mankind and pray for healing without judging. Without the Sacred Prayer Pipe, the Sacred Circle, the Purification

Smudging, or the Sweat Lodge, the purification and healing process can not be fulfilled. We recommend that all Native American Indian inmates that seek forgiveness and purification by participating in Sacred Ceremonies should be allowed to do so, so long as their mind, heart, and spirit are true to that greater purpose.

Following our discussion the Elders Council deliberated our point of view and a consensus was made to maintain the peace, righteousness, with the power of our decision to survive for future generations. It would be best served by not judging our inmates that were already judged by others. We as human beings should not judge or restrict one another to communicate and pray to the Creator. We should allow them to participate in all Sacred Ceremonies if they are true in their hearts, minds, and spirits to the Sacred purpose of those Ceremonies. If they are not true to those purposes the Creator will know and deal with them in their life and beyond.

### Native Words By: Ed Where Eagles Fly

The job of each new day, is to patiently wait for each new tomorrow, but never forgetting the goodness and love of all yesterdays.

It's hard for some people to say thank you, it's so little to say, but it can mean so much to hear.

It seems the physical touch of things - that the closest that we can get to Kchi Niwaskwa - is to tenderly hold your prayer pipe, in union with our ancestors.

Blessings are answered prayers.

### Medicine Bag - *Nebizon Mnoda*

#### ◀◀ Crampbark - Nibimen ▶▶

Crampbark, *Viburnum opulus*, has the common names of High Bush Cranberry, Snowball Tree, Guelder Rose, Squaw Bush, and Cramp Bark (High). In the Abenaki language it is called *Nibimen*.

Crampbark is a shrub that is indigenous to northern United States and Canada. It grows in wooded areas, rich lowlands, and around the borders of established fields. In June it flowers with showy clusters of white flowers, hence the name "Snowball" tree.

The flowers mature into red berries that are very acidic, much like the common bog type Cranberry. These berries will stay on the bush through the winter. They are a good source of Vitamins C and K and are used in various foods and candy. The flowers and berries are also useful for other medical purposes as well.

The plant bark is the primary medicinal part. The

medicinal chemical within the bark is "Viburnine." The bark has no particular smell, but it does have an astringent taste that makes your mouth feel clean if you chew on it.

The solvent to extract the medicine is boiling water or diluted alcohol. A suggested recipe is to steep 1 teaspoon of diced bark for ½ hour in 1 cup of boiling water, allow it to cool and drink 1 to 2 cups per day.

The medical action is as an antispasmodic, astringent, diuretic, tonic, and nervine. It is best known for relieving involuntary muscular spasms and cramps. It was often taken during menstruation and pregnancy, hence the name "Cramp Bark" and 'Squaw Bush.'

A decoction of the flowers and berries can be used externally as a wash for eczema and other skin problems as well as an internal tea for treatment of kidney, bladder, and stomach problems.



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*

#### ◀◀ Original Strawberry Preserves ▶▶ Mskikoiminsak Min8bo

Before we started to use contemporary canning techniques we used more natural, but time consuming methods to preserve our foods. In the Spring and early

Summer the berries of several indigenous fruits were highly sought after by our ancestors. Some of the earliest fruits to be preserved were the Strawberries, or "little grass berries" Mskikoiminsak. This is a very simple receipt to make a very traditional preserve or Min8bo (preserves - literally berry juice).



1 Quart      Fresh Strawberries - Mskikoiminsak,  
2 Cups      Sugar - Zoǵal.

Start with a large pot, wash and clean the Strawberries, place a layer of the berries on the bottom of the pot. Sprinkle the layer of berries with some Sugar. Repeat with layering and sugaring until all the berries and sugar are used.

Let the berries and sugar sit, uncovered for a half hour. Put the pot on the stove and bring to a slow boil. Now turn the heat down and let it simmer for about 15 minutes, and remove from the heat.

Next you will need a large glass dish or clear container that you can seal. Pour the Strawberry mixture into the container and cover. Your choice of container and cover should be made so that mixture can be protected from insects but can be exposed to sunlight.

Set the protected berry mixture outside in the sunshine for at least two days (taking it inside at night for its own protection from the critters). Let the Creator's gift of the Kizos (Sun) do the rest.

Check the berry mixture from time to time (after the first day) until it gets as thick as you prefer. Once you are satisfied with the thickness you can pour it into sterile canning jars and seal them according to normal canning procedures, or refrigerate for immediate use.

Enjoy these Strawberry Preserves on hot Cornbread... yum...yummm... ♪ Makes 1 quart plus of preserves.

### Native Words By: Ed Where Eagles Fly

Creators main food source, is the prayer, we send to the Creator's daily banquet.

Spirits are not dead to the physical, but it seems, most are dead to the spirit worlds.

Could you even imagine Kchi Niwaskw calling you, the names that you call, or think about your neighbor?

### Animal Tracks - Hummingbird - Nanatasiz

The Ruby-Throated Hummingbird, *Archilochus colubris*, is one of the only hummingbirds that habitats most of eastern North America, from the Mississippi River east and north to the Canadian border. We have a hummingbird feeder and flowers that attract them at our southern Band headquarters, so we see these little fast moving guests from time to time.

In Abenaki it is known as the "little mute one" or - Nanatasiz.

These are well known but often are only seen as a blur (the wings beat up to 75 times per second) as they feed on flowers in the garden. First impressions are that you are seeing a large bug of some sort, but when you get a good look at them you will see that their bodies are glittering green on the crown and upper parts with grayish lower parts. The males have black faces and the distinctive deep red throat, whereas the females have a white chin and throat.



They primarily feed on flower nectar and some insects and spiders. It prefers flowers like the Red Columbine, Salvia, Honeysuckle, but will also visit Jewelweed, Petunias, Lilies, and several other cone shaped flowers. It has a strong preference to the color red - so it will also frequent Hummingbird feeders that use red sugar water.

The nest looks like a small knot on a branch located between 5 to 20 feet above the ground. In the spring the males appear early at the breeding areas. The females arrive later and build the nests alone. The nests are made of soft plant down, milkweed thistles, and are bound with spider webs. The eggs are usually 2 white elliptical eggs, less than 1/2 inch in either measure. The incubation is 10 to 16 days by the female. She feeds the young and they stay in the nest for about 20 days. Hummingbirds can raise 1 to 3 broods per year.

If you hear the Hummingbird song it will be a series of rapid squeaky chipping notes.

### Say That In Abenaki - Ida Ni Aln8ba8dwa - Pow Wow Talk

Bedegw8gizo

Circle

Skweda	Fire
Pakholigan	Drum
Noli pakholid	Drummer
P8ktatahigan	Drum stick
Siswan	Rattle
Pik8ngan	Flute
Linto	Sing
Nawadowaw8gan	Singing for dancing
Bemega	Dance
Aln8bakhadin	Indian dance
Bemegaki	Dance ground
Nawdowa	Sing for an Indian dance
Kwigi linto?	Do you like to sing?
Skamonibmegaw8gan	Corn dance
Skogibmegaw8gan	Snake dance
Akwí... Akwina..	Stop!, or cease as in fighting (often thought to mean Peace)
Kchi niwaskw	Great Spirit - Mystery - Creator.
P8gui aln8bak kiw8?	Are you full blooded Indians?
P8gui aln8bak niuna.	We are full blooded Indians?
O'da niuna p8gui	We are not full blooded
aln8bak.	Indians.
Kwai!	Hello!
Awani na?	Who is that?
Kwawinaw8 na?	Do you know him / her?
Noji wanaskawa na	Would you like to meet that
n8skkwa?	girl?
Kzi n'wanaskaw8b.	I met her last summer.
T8ni aian?	Where do you live?
Kagui k'd-eliwizi?	What is your name?
Kwai, t8ni kd'8l8wzi?	Hello, how are you?
Nolidbamalsi	I'm fine
N'-d-eliwizi...	My name is...
Chaga chajabihl8da,	Now let us part,
Adio, wli nanawalmezi!	Goodbye, take care of yourself!
Oji wlegisgad!	Have a nice day!
Al8gom8mek	Relative - relations
Wlit8 wadowi	Peace Pipe
wdam8gan	
Wikwalap8 da	Let's take a puff on the pipe.
wdam8gn.	
Pla chegasa.	Let's light in first.
Wdam8mek	To smoke
8dokazi	Talk
Wanaska8dimek	To meet
Adal8mpsazimek	Temporary sweat Lodge
Atal8mpsazimek	Fixed Sweat Lodge

8 = Ô or ô = nasal long "o" sound

### Abenaki Word Search W8banakiwik Kelozow8gan

Kwai, this month's word search is:  
"As the Summer Heats Up"...

#### WORDS TO FIND:

ALN8BAINIBEN	THE INDIAN SUMMER
BAPI	PLAY
KIZOSHO	THE SUN SHINES
KWAJEK	OUTSIDE
MIKOA	SQUIRREL
MKWAKAZAZO	SUNBURN
MSKIKOIMINS	STRAWBERRY
NAKIH8D	SUNSET
NEBES	LAKE
NIBEN	SUMMER
OL8MKIHL	BEACH
PIPESAWAS	FIREFLY
SKWEDA	FIRE
WEZOGENAID	SHOOTING STAR
WIAZON	BACKPACK
WIGODI	CAMPSITE
WL8DA	HOT WEATHER
8TSI	CAMP
2 OTHER ?? WORDS	SUMMER TIME THINGS

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

### 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. Call, write, or email for pricing and future 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: The cost of printing and mailing the Aln8bak News has increased to \$15 per year - so we now suggest donations over that amount to cover our costs. Donations and newsletter subscriptions can be made through the mail but also can be made on the website using the online PayPal credit card system.**

## Book Reviews

Abenakis and Colonists in Northern New England, 1675-1725 (Maine, New Hampshire)

Andrew Miller

UMI Microform 3155654

June 2005 / June 2004

ProQuest Information and Learning Company

P.O. Box 1346

Ann arbor, MI 48106-1346

Paperback Cover, 301 Pages (also PDF format)

ISBN: None

Price: \$69.99 + Shipping

This is a doctoral dissertation by Andrew Miller submitted to John Hopkins University in June 2004. To those of you that are familiar with David Stewart-Smith's 1998 dissertation "The Pennacook Indians and the New England Frontier, 1604-1744" and Kenneth Morrison's "The Embattled Northeast" you will want to read this work to compare the three views.

This book is for those that are seriously interested in the history of the times when the Abenaki and English colonists were frequently at war with one another. He has attempted to explore the causes for the conflicts that were inadequately described in previous historical discussions.

## Native Words By: Ed Where Eagles Fly

It is natural for man to be a copy cat, and speak with the forked tongue of the snake. When push comes to

shove the eagle eats the snake.

Difficulty is just another word for experience.

If we do not take one step at a time, there are those who, who will accuse you, of running on the Good Red Road.

## Speaker Speaks -

The turmoil that started in February is slowly clearing so that the enemies of the Band can be seen through the smoke and fires of war. My family declared the war on me and attempted to destroy all that stood in their way. I took the brunt of their assaults - mentally, physically, and financially. Ultimately, when families break up it is about money, love, death, disaster, or all of them. Now the fate of my family, the Band, our organizations, and I are in the hands of lawyers and the decisions of the courts.

Linda and I, as well as others involved are in the process of getting divorces. Linda is attempting to lay claim to all of my life as well as the Band and its organizations for her own purposes. This unfortunate situation will result in the Band suing her and her associates for the assets that were seized and punitive damages for their actions. Somehow divorce attorneys believe that all is fair in love and war but in the business world there are other realities.

The family issues that became Band issues have given some of our enemies from within and outside our Band the belief that we are weakened, and can be taken advantage of for their purposes. This is tied into the Vermont recognition of the Abenaki People. Already, other "Cowasuck" groups are touting that they have been in existence for thousands of years and are using a distorted portion of our recent history to make claims to justify their sudden or renewed existence.

Strange, but their leaders only knew that they were Indians less than a few years ago, never mind that they were "Cowasuck." It's funny how everyone that suddenly emerges "out of the woods" always appears to be a direct Cowasuck descendant of some sort.

It seems that they, who have no first hand knowledge of any of the events, meetings, and activities of the past twenty years... often quote details of the past... and most of that "fictional history" comes from one delusional mind.

Again and again our ancestors must be wondering when will we stop being so foolish and start working together for the survival of our People for future generations to come... we put our future and destiny in Creator's care.

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



## 2006 Schedule of Band Activities

TBA	JULY	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	AUGUST	SUMMER - ELDERS COUNCIL / GRAND COUNCIL MEETING (12:00)
TBA	SEPTEMBER	FALL ELDERS COUNCIL / GRAND COUNCIL MEETING (12:00)
TBA	OCTOBER	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**



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 \$15 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 02644-0054**

Note: The mailing address and bulking mailing address in Franklin, MA are different.

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

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