

Aln8bak News®

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

October *Penibagos* Leaf Falling Moon
November *Mzatanoskas* Freezing River Moon
December *Pebonkas* Winter Moon



Fall *Tagu8gow*
In Fall *Tagu8gowiwi*

Winter *Pebon*
In Winter *Peboniwi*

This Issue - Headline Articles

2007 Events

Abenaki Editorial

Federal Prison Pow Wow

Meetings - *Bodawazin* -

The Grand Council and Elder's Council has been holding monthly meetings and will continue to hold meetings and Drum / Singing practice throughout the upcoming year.

The continuing subject matter of these meetings will be to discuss our events, programs, projects, and cultural activities. All Band members are strongly encouraged to attend any meeting.

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.

Email Address Change

Our new email address is:
cowasuck@comcast.net

Cowasuck Band Events - 2007

We have planned for a full year of events in 2007. All Band members are strongly encouraged to participate and support our activities. The following Social, Gatherings and Pow Wows are full public inter-tribal events and pow wows that are 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 events, all guest drums are welcome. For directions, information, and area motels contact us at (508) 477-1772 or check our website at www.cowasuck.org.

March 3, 2007
7th Annual Winter Social-
Indoor Pow Wow & Potluck Feast
10:00 a.m. - 5:00 pm.
Mt. Carmel Society
Interstate I-91 - Exit 48 (Route 220)
89 Park Avenue
Enfield, Connecticut

All Native American Indians and friends are invited and welcome. This is an intertribal Winter Social (Potluck Feast) and indoor Pow Wow that is being sponsored by our Band. All groups, drums, and their singers are invited and welcome. We will be dancing, singing, story telling, and feasting all day long.

The Thanksgiving Invocation and social will be based on Longhouse traditions. Our goal will be to discuss Longhouse customs and ceremonies and their contemporary use for the continuation of our culture. The host drum will be our Red Hawk Drum. Native American Indian artists and artisans will be limited by number and by invitation only.

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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Gatherings & Pow Wows

Note: An early Summer and Gathering was planned for June 23-24, 2007 in Lebanon, New Hampshire. Due to scheduling conflicts at the location this event will be rescheduled for 2008.

July 28-29, 2007

Cowasuck Band -

14th Mid-Summer Gathering & Pow Wow

Parlin Field - Corbin Covered Bridge

Corbin Turnpike (off Route 10 north of the center)

Newport, New Hampshire

September 22-23, 2007

Manville Settlers' Days

Manville Sportsmen's Club

High Street (Route 99 / Sayles Hill Exit)

Manville (Lincoln), Rhode Island

This is a public French and Indian historical and cultural event, Indian activities are limited. Our people are making a cultural presentation and our Red Hawk Drum will be singing at the event. Native American Indian and Colonial-Era Re-enactment artists and artisans are welcome by prior agreement with the Manville Sportsmen's Club. For directions and information contact us.

October 6-7-8, 2007

Cowasuck Band -

Fall Gathering & Pow Wow

Connecticut Trolley Museum

58 North Road

Interstate I-91- Exit 45 (Route 140)

East Windsor, Connecticut

Native Words By: Ed Where Eagles Fly

Welcome to Winter, this is the time of year, that the ancestors gather around the heavenly fires, to help man plan for the Prayers of the New Year.

Abenaki Community in Crisis- Editorial

The year started with great hopes and expectations as the state of Vermont was in the legislative process of acknowledging the existence of Native American Indians, specifically the Abenaki. This positive action was in contrast to the fact that the U.S. Bureau of Indian Affairs (BIA) had recently denied the Missisquoi Band in their efforts to obtain federal acknowledgment.

At the same time, at least four individuals with ties to our Band were in the process of conspiring against us. Late in 2005 they started their schemes by trying to identify all marginal Abenaki special interest groups and their alleged leaders, especially those that had issues with the Cowasuck and Missisquoi. They contacted these people and requested that they participate in "unification" meetings.

Since we did not recognize them, their participants, or their intentions for such meetings we, and the Missisquoi Band, did not attend. They went forward and held at least one meeting, wherein they started their plans.

Those that attended were the so called leaders of several past failed groups. Most of them have been out spoken critics that speak against the formal concept of a central Abenaki government. They are quick to state that the Abenaki People were based on small family groups and clans. However, at the same time they assert that they themselves are the "true" central government of the Abenaki Nation. How can a few individuals represent themselves as the "nation?"

These spidery little conspirators, or *mamsahlabikak*, as they like to be referred to, are in reality *awah&dosizak*, or "little devils." They like to gossip, whisper, plot, and conspire on the "winds of evil" that is the internet. Most recently, they have expounded about their achievements on the internet and in the press, using the history and accomplishments of the Cowasuck and Missisquoi Bands.

Being the frauds that they are, they take every opportunity to make press statements and public relations stunts about their recent reappearance after being in hiding for thousands of years.

How naive do they think the world is? You can easily answer your own questions about the fraud that is being questioned here. Here is a series of questions that you should be asking.

If you believe that you are Indian, or even Abenaki, how do you or the leaders of any group determine that you are specifically from the Cowasuck or the Missisquoi? Living in a specific area, past or present, is not enough proof. We have been doing genealogy for many years and we have seen very few references to individuals or families being from

a specific Abenaki sub-group based solely on their location of residence.

When you look to join an Abenaki group, do you really know the background and history of the leaders and elders? Most claim to be members of federations, confederations, grand councils, and other imaginary leadership entities that exist only in their heads and documents they created.

Are you only interested in a tribal card or are you interested in the promises of a financial benefit from being a member? If you are, you should look inside yourself to see if you really are an Indian or someone in need of "belonging" or worse only want tribal hand-outs and welfare.

How long has this new group been actually conducting Indian activities? Most were conceived of within the last year or so, so where did they fabricate their history from? It came from the work of other pre-existing groups.

Do they have any formal relations with the state, federal or U.S. Bureau of Indian Affairs? Most have only recently determined or believe that they are Indians themselves, but are quick to be at the state house to demand their place in the leadership order of the Abenaki community.

When they claim to be representing a non-profit organization you need to ask if that is true? What state are they incorporated in and what is their IRS federal identification number? If they take your money, services, goods, property, or assistance without a federal identification number they are a fraud.

Vermont has a lot of people claiming to be Abenaki group leaders. Inquiries with the Vermont Secretary of State and IRS indicate that the majority of these named Abenaki groups are not legitimate organizations.

Some of these groups claim publically and on the internet, that they are non-profit organizations, but are not on record with the IRS. Furthermore, any that may have organized recently in Vermont, did not apply for federal non-profit status. The process to gain IRS federal non-profit 501(c)3 status takes 5 years of documentation and federal filings before this is formally granted.

This Band has taken a strong legal position on this ongoing fraudulent behavior, especially those that claim to be the Cowasuck Band. The Cowasuck

name is not a generic name like the Wabanaki, Abenaki, Pennacook, or Mohawk which refer to national groups of Band entities. The Cowasuck Band is a unique and distinct group that does not have a historical basis for all of the fraudulent sub-group names that have recently been created.

Considering that there are only two long standing and legitimate Abenaki bands in the United States why do you seek membership in a potentially fraudulent group? Is it so important to have a tribal card? Or, to be able to sell your pow wow stuff as Indian made? Do you realize that you are the problem in the Abenaki community? If you have real proof of being Abenaki then you are selling out our People and our ancestors by giving these frauds a place in the Abenaki community.

So to those of you that think that good days are ahead for the Abenaki People, think again. We remain divided because of the fraud, egos, and ambitions of a few people that prey on the naivete of those that hunger for the truth of their ancestral Indian family ties. Question all that you hear and see, most of these little creatures will go back into the recesses of their dark little minds and the internet to weave their little webs of intrigue.

Tribal Actions and Government

➤ Records & Property Thefts

As a result of the theft of most of the Band property we have undergone a significant amount of financial loss and hardship. 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 2006. 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 all state and federal authorities.

Note: Citizens and Members of the Cowasuck Band that are on record within our computer data base will be contacted in the near future to re-submit their family group applications and genealogical information.

Please note, 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@comcast.net
(Note: Moved to Comcast.net December 2006)

COWASS North America

➤ 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 (FEIN # 223229024). Contributors will be acknowledged and given yearly donation statements for contributions over \$25 (except for identification card and newsletter administrative fee donations).

Native Words By: Ed Where Eagles Fly

The future has as large a wingspan, as today, while yesterday has left many feathers in the snow.

➤ Ik8ldimek Program - Prison Outreach

FMC Devens Report - First Pow Wow

Dear Paul & Denise,

I'm sending you this piece I wrote for the newsletter. I wrote it the night of the Pow Wow, and typed it out the next day. At our Tuesday meeting this week I passed it around to all of the brothers and let them all read it. They all seemed to like it. So, I'm sending it off to you.

I'd like to take a minute to thank you both for all you do. I know you both have been going through so much in your own lives. Still, you continue to support us and get things done. We could probably do a better job of showing our gratitude, though I have a feeling you both know how much we appreciate all your efforts. Still, I'll mention it here. The entire group appreciates all of your efforts and support. Thank you! I'd also like to again thank you for bringing Grandfather Maple along and hopefully getting him involved on a

continuing basis.

I'm going to close this out by wishing you both the very best of everything. I keep you both in my prayers that things will work out for the best. Hope to see you soon!

THE CREATOR BLESSED US WITH A BEAUTIFUL DAY

The day was this Circle's first Pow Wow. For many of the brothers in our Circle, the first Pow Wow they had ever participated in. It may not have been a typical Pow Wow, but this isn't a typical place. This Native American Circle is made up of multi-cultural prison inmates in a Federal Medical Center. We are the fortunate beneficiary of Paul Pouliot and Denise Mehigan's prison outreach program.



The day started off perfect, a crisp morning under a blue cloudless sky. Working together, the brothers prepared the grounds for the day's events. Once our sponsors arrived, we were introduced to a new face. Paul and Denise brought Grandfather Maple with them. Grandfather Maple is an incredible man with a great personality. We all enjoyed the time we got to spend with him. Grandfather Maple lead us in the Grand Entrance dance. The sound of the drum and songs filled the air throughout the day. We learned many new songs. When we were not singing, stories were shared of history, culture, tradition, and current events. A beautiful red-tail hawk visited us for a while. Perched on a light pole next to the grounds as if drawn to our music. Later, a brief sprinkle of rain passed through and n'namih8 managu8n (I see the rainbow). A bright, beautiful, well defined rainbow. As the day came to a close, to the West

was a beautiful sunset.

Today was a day of spiritual healing, education, and joy. The Creator blessed us with a beautiful day.

All of the members of the Native American circle here at FMC Devens would like to express our gratitude to Grandfather Maple for his participation, and to Paul and Denise for all their hard work and continued support. Sincerely, Ed "Too Tall" Doucette, October 5, 2006

New Hampshire Report

Over the years our group has been providing services and herbal supplies to the Concord, New Hampshire prison facility. Starting in January we are going to expand our services to cover both the Concord and Berlin men's prison facilities.

Within the last year the Berlin prison Circle was granted the right to build a Sweat Lodge and to have four Sweat Lodge ceremonies per year. Our prison outreach team as been requested to assist the Circle to perform these ceremonies. In the next issue of the Aln8bak News we will report on our latest New Hampshire activities.

We pray that your Circles stay strong, and that you all walk true on the "Good Red Road" - May the Creator protect you, Wili nanwalmezi - Denise and Paul.

Rule Out Hate - Ten Ways to Get Along with Each Other

1. Remember that everyone is special.
2. Respect other's opinions.
3. Share your ideas and interests with others.
4. Include everyone in activities.
5. Learn about other cultures.
6. Don't think of yourself as better than others.
7. Be a good listener.
8. Make every effort to be a good friend.
9. Notice people's similarities not their differences.
10. Seek peaceful solutions to conflicts.

Grandfather Maple - Rene Blanchette

Caretakers of the Land

Often within the native community we hear terms such as "Caretakers" and "Custodians" of the

land. It's taught from the elders to the young ones and too often forgotten by adults as we chase large mortgages and car payments.

What does that actually mean in today's busy and hectic world? Well in fact it means everything. We live in a world where the earth is under attack from every angle. The sky is thick with carbons and pollutants from burning fossil fuels and the ocean is in grave danger of no longer providing fish to feed our hungry species. The Earth is not some inanimate object to be harvested and depleted. She lives and breathes and we are making her sick! We "owe" her everything we have including our very existence. Here in the northeast and the Adirondacks we see the rampage of acid rains baking the iron in the soil and turning many of our streams orange and making them void of fish and other life. We need to get involved again. I fear we have forgotten our way. It's like we have become lost and gone to sleep.

Let's wake up! It is time.

There is hope, you see this wonderful Earth that we live on "can" heal given time and patience and so can us as a people. We just need to find our way again. Let's listen to our elder's wisdom and get our hands into the Earth again. We must learn to work with the Earth not against it. When we say the invocation before a ceremony or meeting we are giving thanks to all the things of the Earth including the soil itself and the water. We can be thankful for the smallest insect and fish, to the animals on the ground and birds in the sky. As we look up we thank the trees and the winds and the stars sky. You know there is something really good and true about appreciating what we have. If we continue down our current path then we will literally saw the branch off the tree of life that "we" sit on. Millions of years after we are gone the Earth will remain and new creatures will walk and fly and swim. This is our chance, our sacred dance on the Earth. Let's stop making excuses, and instead stop and take a deep breath. Think about who we are and what we have become. Then let's start walking the walk and teaching our kids that we really "are" the Caretakers of the land and all that wonderful statement means. If we do this, then our sacred journey will continue. The Three Sisters can be grown in your back yard and we really can give thanks to the Sun in the morning for another day.

Mark Clay Fraser

Medicine Bag - *Nebizon Mnoda*

◀ Balsam Fir - Zedibego ▶

Balsam Fir, *Terebinthine canadensis*, is commonly called "Christmas Tree" and in the Abenaki language it is called Zedibego. In North America it grows primarily in the cool moist areas of New England, Iowa, Michigan, Ohio, the Virginia's northward into Canada.

The Balsam Fir is one of 9 fir species that grow in North America. The average growth height is 40 to 60 feet, with a distinctive steeple shape. The needles are up to 1¼ inch long, with two whitish lines beneath, arranged in two sided flat sprays.



The tree develops purplish male and female flowers on the same tree. The female flowers are usually high whereas the male flowers hang on the lower side. The cones mature in one season, but unlike others in its family, the cone scales drop when the cone is ripe. Since the cone stems remain attached, no cones fall to the ground. The cones are 1 to 3 inches long, erect, and purplish green in color.

The Balsam Fir is best known for its turpentine and resin. The tree parts that are known as medicinal are the twigs and bark. The solvents used to extract the medicine are water and alcohol. Its medical use has been as a stimulant and expectorant.

Our ancestors used Balsam Fir for many medicinal purposes. The resin was used as a slave for cuts, sores, and burns. It was taken internally for colds, coughs, and asthma. A tea was brewed from the inner bark and used for chest pains. A laxative was made from twigs that were steeped in hot water. Pieces of the root

were chewed to help cure mouth sores.

Mixtures of Balsam Fir, Glycerin, and Honey was used for rheumatism, kidney issues, gleet, inflammation of the bladder, urinary tract problems, typhoid fever, and certain types of bronchitis.

For external use the resin was used for healing wounds. As a liniment it was used for rheumatic pain. In Sweat Lodges the needles, twigs, and bark were used in to help cure congestion, colds, coughs, and to relieve sore muscles.

The Balsam Fir is also known as a emergency food source. The bark forms blisters that contain pitch, this pitch is a concentrated form of food. The soft inner bark can also be used when it is dried and ground into meal or flour. The turpentine taste may be undesirable to most but these resins and inner barks are very nourishing and make excellent survival foods.

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*

◀ MEMERE'S PUMPKIN SOUP ▶

I remember my great grandmother in the old days cleaning out the Pumpkin. Together we cleaned out all of the seeds in the Pumpkin and put them on a newspaper. We roasted them when we roasted the Pumpkin and some we saved to eat later. Then we put the Pumpkin in the oven at 350°F to bake until soft. After it was softened, we peeled the skin off and mashed it up with the chicken broth or beef broth we saved from roasts. Today, I buy a can of Pumpkin and a large can of chicken broth in the supermarket.

3-4 Cups	Chicken or Beef Broth (one large can), ziwandbo,
29 Ounces	Pumpkin (one large can) (not pumpkin pie mix), wasawa,
1	Onion (sliced very fine), winoz,

½ tsp. Allspice or dried Spicebush Berries (ground),
 1-3 Tbs. Maple Syrup, zogalos8b8n,
 4 Tbs. Peanut (or other) Cooking oil, bemi,
 1 Green Onion (Scallion) chopped for decoration, winoziz,
 4 Tbs. Pumpkin Seeds, shelled whole, roasted seeds for decoration,
 To Taste Salt, ziwan,
 To Taste Pepper, dipwabel.

Sauté the Onion in Peanut Oil (or other cooking oil) and set aside. Place the Pumpkin in a stew pot and add Salt, Pepper, Allspice (spices), and Maple Syrup (to taste). Stir in the Chicken Broth. Stir well over medium heat, add the cooked Onions, stir until all ingredients are well blended.

Decorate each bowlful with Sliced Green Onion (Scallion) and shelled roasted Pumpkin Seeds floating on the soup surface. Serve hot, serves 4-6. *

Lorelei A. Lambert, Ph.D., RN,
 E-Learning Team / Faculty Trainer
 Salish Kootenai College
 Pablo, Montana 59855

Native Words By: Ed Where Eagles Fly

Thoughts can be a rainbow within us, on winter days and snow blows.

Animal Tracks - Loon - Medawihla

The Loon, or Common Loon, *Gavia immer*, is called the "magic or shaman bird," Medawihla in the Abenaki language.



The Loon is a large bodied, 9 pound, 28 to 36 inch, water bird with a thick, pointed, blue-gray, horizontal bill. The Loon has seasonal plumage color changes, in winter the crown, back neck and upper parts are grayish-brown, in summer the

neck and head are black with a white collar, with black back with white spots. The wingspan is 50 to 58 inches.

The habitat of the Loon is around quiet forested lakes and rivers and ocean bays. It breeds from northern Canada, Alaska, and the Aleutian Islands to New England, Montana, and California, and winters south to the Gulf Coast. It seldom comes on land and sleeps on the water.

When it swims it is low in the water. Its diet is freshwater and saltwater fish, snails, shellfish, crustaceans, leeches, frogs, salamanders, and aquatic insects. It can dive to 200 feet to feed. It will often eat smaller prey underwater, but eats larger meals on the water surface. It can stay under water up to a minute while feeding.

The Loon has a monogamous breeding and solitary nesting habit. The nest is usually on an island or floating in a bog within a few feet of the water edge. The nest which is built by both sexes, is a bed of stems, grasses, and twigs. The same nest and nesting site may be used for years. They lay 1-3 eggs that are olive brown in color (and lightly marked with brown spots) and 3½ by 2¼ inch in size. Both will incubate the eggs, feed the chicks, and raise them, they only have one brood per year. The incubation period is 26 to 31 days. Their first flight is from 70 to 80 days after hatching.

The flight pattern is direct and with strong wing flaps with head, neck, and legs extended. Due to its size, it often will need to run on the water surface for 60 or more feet before becoming airborne.

The Loon's song is often referred to as a maniacal laugh. It also makes a mournful yodel oo-AH-ho and a loud ringing wail kee-a-ree-kee-a-ree. It will often call at night as well.

In the Abenaki folklore, the Loon was Klozkap's huntsmen. They still go through the world looking for their master wailing sadly because they can not find him, hence the Loon's call.

Say That In Abenaki -

Ida Ni Aln8ba8dua - Micida ta Gadosmida

Let's Eat and Drink

Meal	Alipimek
Breakfast	Sp8swipimek
Lunch/Dinner	Paskwaipimek

Supper	Paml8gwipimek
Food	Mijow8gan
Fruit	Mink8gan
Beans	Atbakwal
Fry Bread	Banik
Corn Soup	Ns8bo
Vinegar	Pinagel
Salt	Siwan
Mustard	Whawiz8wjagak
Pepper	Tipwabel
Sugar	Sogal
Honey	O;mwaimlases
Molasses	Mlases
Bread	Pkuazigan
Tea	Ti
Coffee	Kafi
Soup / Broth	Kz8bo
Corn Soup	Ns8ban
Indian Corn	Skamonal
Herbs	Mskikoisal
An Onion	Winos
Shallots	Winosisak
Pea Soup	Lasob / Pizilasob
Boiled Meat	Taliozigan
Roast Meat	Mkuejazazigan
A Stew	Lago
Venison	Nolkaija
Game	Awaasiia / Awasswiia
Beef	Kaoziia
Roast Beef	Mkuejazigan koaziia
Pork / Bacon	Piksiia
Ham	Wibalasilan
Poultry	Ahamoiia
Fish	Namas / Namasiiia
Lobsters	S8gak
Potatoes	Padatesak
Eggs	W8wanal
Pancakes	P8ngoksak
Pie / Tart	Pata
Cakes	Ab8nak / Ab8nisak
Cheese	Chiz
Butter	Wis8wipemi
Jam / Preserves	Min8bo
Water	Nebi
Beer	Labial
Cider	Saidel
Wine	Makwbagak
White Wine	W8bi makwbagak
Rum	Akwbi
Whiskey	Weski
Gin	Jin
Brandy	Blandi
Liquors	Kadosmo8ganal

I'm thirsty.	N'kadosmi.
Are you thirsty?	Kadawesmiba?
Bring me coffee now.	Mili kafi nitta.
No, but I'm hungry.	Nda, n'pammi kadopi.
I'm getting hungry.	N'm8ja kadopi.
Let's go eat.	N8ji mitsida.

What do you want to eat? Kagwi ba kadi miji?
 Let's eat corn soup and fry bread. N'mijiba ns8b8 ta banik.

To be thirsty Kadawesmimek
 I / you are thirsty N'kadawesmi
 He / she is thirsty Kadawesmo
 To drink Kadosmimek
 I / you drink N'kadosmi
 He / she drinks Kao

I'm hungry. N'kadopi.
 To be hungry Kadopimek
 I / you are hungry N'kadosmi
 He / she is hungry Kadosmo
 Let's eat! Mitsida!
 Then drink! Kadosmi ga!
 What do you want to eat? Kagwi ba kadi mitsi?
 You eat now. Mitzi nita
 Bon appetite! Wli mitsi!
 To eat Mitsimek
 I am eating N'mitsi
 He's / she's eating Mitsi
 To drink Kadosmimek
 I am drinking N'kadosmi
 He's / she's drinking Kadosmo
 I ate too much. N'wz8mi mitsi.

8 = Ô or ô = nasal long "o" sound

Aln8bak News & Website - Store

Please note that our Band Store is back in operation on our internet website with tee and sweat shirts. Call, write, or email for pricing and future availability: The Band Store is on the website at - 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 +1007, +0608, etc. this indicates the year (month and year - such as October 2007 or June 2008) 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.

Member Biography

Lynn Menard-Mathieson and Dave Mathieson



We come from the Eastern end of Connecticut, mid way up the state. This area historically has been a farming area but like so many other parts of southern New England it has given way to a more suburban atmosphere but still keeps its rural ambiance. Our house was built about 1840 as a parsonage for the local Congregational church. It has since been a never ending project to be worked on.

We are members of the Cowasuck Band of the Penacook Abanaki community although we share ancestry with Algonquin, Micmac, Mohawk, Scott, English, German, and French ancestry. Our strongest connections are to our Indian ancestors and we in part show this through our preservation of older crafts, traditions, and beliefs.



This is our wigwam the morning after a winter snow fall last year. This wigwam is located in our back yard on

the site where our tipi used to stand.

David is handy! He makes things. He cooks, sews, welds, carves, molds, joins, and finishes stuff into something that never was prior to him laying his hands and mind on the idea, or the materials. Lynn is also handy but in a different way. Lynn's talent is in genealogy, history, beading, organization, or she is best described as, that "need to know".



This is a pair of hand drums and a small pair of water drums. These drums are constructed out of cedar, poplar, or hickory cross sections of a tree. This type of drum is frequently referred to as a log drum and these log drums were the more common type of drum used by the Eastern Woodland Indians.

We have been making our own regalia for a number of years and have been given numerous compliments on what we have done. People have asked if we ever made any of this material for sale. Over the past year we finally started to follow through on this and started our own business, Full Circle Trading Post. We make our drums, jewelry, and regalia items for general sale as well as taking on custom orders and designs.



This is a grouping of pieces we have made. A wrap skirt and breech clout hang in the back. Lynn's leggings hang

beneath the skirt along with her moccasins and her muskrat bag. Also displayed is her medicine bag, her knife and a gourd rattle. Beneath the Breech clout is a deer skin side bag, tobacco pouch and David's moccasins. In the center is a kostoweh and a black wool side bag with black and red strap. All embellishment is accomplished by sewing white seed beads to form the different patterns and designs. All patterns are of eastern design and frequently peculiar to the Abenaki of Northern New England and Southern Canada. All work including sewing and beading was accomplished by us.



Wampum is made from the quahog shell which has purple bands running around and through the edges of it's interior. The quahog is unique to Southern New England and the nearby waters. This shell was broken into small pieces, shaped, drilled and polished. These shapes and beads were formed into story belts and decorative jewelry. Illustrated are examples of the necklaces, pendants, and ear rings we make.

Abenaki Word Search W8banakiwik Kelozow8gan

Kwai, this month's word search is:
"It's Winter Time"...

WORDS TO FIND:

- | | |
|---------------|-----------------------|
| WAZ8LI | SNOWBALL |
| PS8NGWATA | DEEP SNOW |
| 8GEM | SNOWSHOE |
| PS8N | IT SNOWS |
| TEKEL8MSEN | A COLD WIND |
| BEBONKI | WINTERLAND, the NORTH |
| PONI | WINTERY |
| B8B8KOWAGIZAK | WINTERGREEN |
| CEGWALIMENTAL | WINTERBERRY |
| TEKA | IT IS COLD (WEATHER) |
| WAWASIDEBOKW | CHRISTMAS EVE |
| SAYDAL | CIDER |

WALAGASKWIZ
N8WIPONASIK
GELAJIHLA
GALAJIMEK
AZOWIGABI
BONS8ZO
8TLOKAW8GAN
8ZALIK

CINNAMON
MIDWINTER
FREEZE
ONE FREEZES
MOVE CAMP
A FIRE IS KEPT
TELLING A STORY
ANGEL



Library Additions

For the past few months we have been seeking out and collecting rare and out of print books about the Wabanaki People. We recently purchased a rare article about Wananaki games. We share with you the following article that was published by the Trans. Royal Society of Canada in 1888, Section II (pages 41 to 46).

IV - Some Indoor and Outdoor Games of the Wabanaki Indians.

By Mrs. W. W. BROWN, Calais, Maine
(Presented by John Reade, May 28, 1888)

The proverbial gravity of the North American Indian does not prevent his indulging in pastimes or sportive recreations; and the less warlike the disposition of the tribe, the more diversified the games, which seem to be the necessary outlet of

otherwise repressed energy. Especially is this true of the Wāaban-ā-chiel; and though, for the most part, these games were for the purpose of gambling - a vice certainly carried to excess among the Indians, yet the number of simple games for mere amusement were many, and engaged in by old and young very energetically.

Many of these aboriginal games are remembered only in name, or nearly forgotten even by the oldest Indian. A few - perhaps, the most important are still played; but they are being fast superseded by games introduced by civilization.

I. I will first speak of those specially adapted for indoors, viz., All-tes-teg-enūk, Wypen-og-enūk, Twis and Ko-ko-nag'n.

(1.) *All-tes-teg-enūk*. - This is not peculiar to the Wabanaki tribes. A very similar game, known under various names as Dish, Platter, Plumstones, Dice, etc., is mentioned by several writers. It seems to have been for a long time the great gambling game, played by old and young, male and female, both in public and private. Whole tribes assembled and watched the progress of the game with great enthusiasm, not only for hours, but for days in succession, and as the game neared the close, the excitement became intense. Spectators as well as contestants are said to have been agitated to a state bordering on frenzy. To this day it is played with great animation, with incantations for good luck and exorcizing of evil spirits, by waving of hands and crying *Yon-tel-eg-wa-wūch*. At a run of ill luck there are peculiar passes made over the dish, and a muttering of *Mic-mac-squs ūk n'me hā-ook* ("I know there's a Micmac squaw around"). At times a stranger would think a dispute between the contestants imminent, and expect bloodshed, but there is not the slightest inclination to quarrel, and the honesty of the players is never questioned. The complications possible in this game are numerous, but seem to adjust themselves in the counting. All-tes-teg-enūk is played by two persons kneeling - a folded blanket between them serving as a cushion on which to strike the shallow wooden dish, named *wal-tah-hā-mo'g'n*. This dish contains six thin bone discs, about three-fourths of an inch in diameter, carved and colored on one side and plain on the other. These are one, twice in succession, he lays three out-equal to twelve from the other-three times in succession-stands one up, equal to one large or

sixteen small ones. Turning all alike, he sets up one large one, twice in succession; then three large ones, or lacking these, three small ones for each large one. This would end the game if the opponent had none standing, as there would be no sticks to pay the points. But a run of three times tossed or turned over by holding the dish firmly in the hands and striking down hard on the cushion. For counting in this game, there are forty-eight small sticks, about five inches in length, named *ha-gā-ta-mā-g'n'al*; four somewhat larger, named *t'k'm-way, w āl*, and one notched, called *non-ā-da-ma-wuch*.



Fig. 1 - Manner of holding the Wal-tah-hā-mo'g'n (dish) in playing All-tes-teg-enūk.

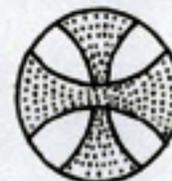


Fig. 2 - One of the All-tes-teg-enūk (a flat, carved disc.)

All the sticks are placed in a pile. The discs are put ill the dish without order; each contestant can play while he wins, but on his missing, the other takes the dish. Turning all the discs but one, the player takes three small sticks, twice in succession - one big stick or twelve small ones. Turning all alike once, he takes a big stick, twice in succession - three big ones, or two and lays a small one out to show what is done, three times in succession he stands a big stick up equal to sixteen small ones from opponent - the notched one to be the last taken of the small ones - it being equal to three.

When all the small sticks are drawn and there are large ones left in the pile - instead of taking three from opponent, the players lay one out to show that the other owes three sticks, and so on until the large ones are won. Then, unless the game is a draw, the second and more interesting stage

begins and the sticks have different value. Turning all the discs but one, the player lays one out-equal to four an from opponent. Turning all the discs but of one kind in succession is unusual. When one has not enough sticks to pay points won by the other, comes the real test of skill, although the former has still several superior chances to win the game. If he has five sticks, he has three chances, if seven or nine sticks he has five chances; that is, he places the discs in position, all one side up, for each of the tosses: the other contestant takes his turn at playing, but cannot place the discs. Then, giving the dish a peculiar slide, which they call *la luk*, or "running down hill like water," and at the same time striking it down on the cushion, he may, unless the luck is sadly against him, win twice out of three times trying.

One of their legends tells of a game played by Youth against Old Age. The old man had much *m'ta-ou-lin* (magic power). He had regained his youth several times by inhaling the breath of youthful opponents. He had again grown old and sought another victim. When he found one whom he thought suited to his purpose he invited him to a game of All-tes-teg-enük. The young man was also *m'ta-ou-lin*, and for a *pō-he-gan* had *K'che-bal-lock* (spirit of the air) and consequently knew the old man's intention, yet he consented to a game. The old man's *wā-tah-hā-mo'g'n* was a skull and the *āil-tes-teg-enük* were the eyes of former victims. The game was a long and exciting one; but at each toss off by the young man, the discs were carried a little higher by his *po-he-gan* until they disappeared altogether. This broke up a game that has never been completed. The legend says that the old man still waits and the young man still outwits him.

(2.) *Wy-pen-og-enük* - This game, like All-tes-teg-enük, has long been a gambling game. The discs are very similar, but larger, and eight in number. The players stand opposite each other with a blanket spread on the ground between them. The discs are held in the palm of the hand and "chucked" on the blanket. This game is counted with sticks - the contestants determining the number of points necessary to win before commencing to play.

(3.) *Ko-ko-nug'n* has a resemblance to the game of Checkers, but, though nearly all are more or less proficient at the latter game, there are only a few that understand *Ko-ko-na-g'n*. This, unlike any

other game, may be played by male and female opponents. It is the least noisy, the skillful play requiring deliberation and undivided attention. A smooth surface is marked off into different - sized spaces, and pieces of wood, round and square, marked to qualify value, are generally used, though sometimes carved bone is substituted.

(4.) *T'wis* - This which is also an indoor game, is at present oftenest played for amusement. The *t'wis* is composed of an oblong piece of moose-hide, about four inches in length, punctured with small holes, the centre one being slightly larger than the others. This piece of hide is joined to a bundle of cedar (*arbor vitæ*) boughs, tightly wound round with cord. To this, by about six inches of string, is attached a sharp-pointed stick, tied near the centre and held between the thumb and finger like a pen - handle. The game consists in giving the moose-hide a peculiar upward toss, and at the same time piercing one of the holes with the point of the stick. The number of points necessary for winning is usually set at one hundred. Each player can hold the *t'wis* until he misses a point.

Another kind of *t'wis* was made of several pieces of bone strung loosely together, each having a certain value, and being counted by catching on the point of the stick, similarly to the holes in the moose-hide.

There is a tradition that the first *t'wis'ük* were made from that peculiar fungus which grows out from the bark of trees and is known to the Indian as *wā-be-la-wen* or *squaw-oc-l'moos-wā-dee* that is, "the swamp woman's dishes" (*Squaw-oc-moos* is the *bête noire* of the Indian legends and even now, children will not play with toad-stools, through the fear of the swamp woman). "One night," so the story runs, "during a very important game of *T'wis*, on which everything available had been wagered, both contestants fell asleep. The one having the *t'wis* was carried" by Med-o-lin many miles to a swamp. When he awoke, he saw *Squaw-oc-moos* eating out of the dishes and a *t'wis* made of boughs in his hands."

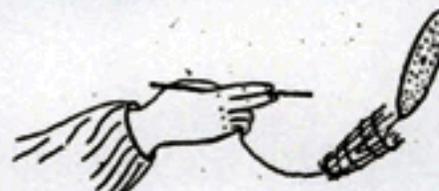


Fig. 3 - *T'wis*.

It seems quite impossible to get a *t'wis* constructed from these *wal-dee*. The Indians will describe such a *t'wis* and promise faithfully to make one, even resenting, any insinuations that they are afraid to do so. Their promise, nevertheless, for whatever reason, remains unfulfilled.

II. The outdoor games requiring, as they do, strength, endurance, swiftness and skill are not calculated to confirm the charge of indolence so often brought against the Indians. Of these:

(1.) *T'so-hâ-ta-ben* or *T'so-hê-âc* requires more skill, both in construction, and playing, than other outdoor games. It is played on the crust or hard-drifted snow of the hill side. If this is the game spoken of by other writers, as "Snow-snakes," there is nothing in the name to so indicate. Each player is supposed to supply himself with the required few *t'so hê-ac* (sticks). In that case, all the sticks are "bunched" and thrown up, except five sticks, though it sometimes happens that quite a number will join in the game, each contestant catching what he can as they fall. These sticks have different values, and as distance is what is aimed at, the one going furthest wins all the others of the same kind. They are set in motion by that peculiar movement which boys use in "skipping" stones on the water.

The shouts of the players, as the stick flies over the snow to the goal of success, or buries itself in the drift of defeat, are deafening. As the sticks are, one by one, set in motion, the player sings *la-hâ-wâ*, *la-hâ-wâ* calling the stick by name, and this, echoed and reechoed from the valley, is not altogether unmusical. The sticks, or *t'so hê-âc*, are named. *m-quon*, *ât'ho-sis*, *p-tqûk whol-êik*, *ske-ga-weis* and *be-dupk-ts*. *M'quon* (the spoon) is about two feet long, fiat at top and bottom, with one end concave like the bowl of a spoon *A-t'ho-sis* (the snake) is long, slender and round, one end, resembling a snake's head, the other pointed. *Ske-ga-weis* is fiat underneath, round on top, about two feet in length, one end notched to resemble its name of wart. *P'tgûk-whol-ûk* is the largest of all. From five to seven feet long and nearly round, both ends raised slightly and pointed, going with great force and speed, it dives ill and out through the snow, causing much merriment and noisy betting. *Be-dupk't's* (the duck) is about three feet, fiat on top, round underneath, with an end like the head of a duck.

Sometimes these *t'so-hê-ac* are clever imitations the coloring bring also effective. Though this game is not played as much as formerly, even the young boys seem to understand whittling the sticks into a recognizable resemblance to the duck.



Fig. 4 - *T'so-hê-ac* - (1) *M'quon* (the Spoon); (2) *At-ho-sis* (the Snake); (3) *Ske-gâ-weis* (the Wart); (4) *P'tgukwhol-ûk*; (5) *Be-dupk-t-s* (the Duck).

(2.) *N'â-ta-sol-té-ben* - This is better adapted to children's play, yet the older squaws enjoy it equally well. After counting out one to act as *squaw-oc-t'moos*, they form into line by each taking the one ill front by the dress between the shoulders. Sometimes ten or twelve will be in this line. The first one plays mother, protecting the numerous family behind her from *squaw-oc-t'moos*. The latter keeps crying *Bo-wod-man wâi-ses-uk* ("I want babies") and runs first one way then the other, trying to catch hold of one in his line. To prevent this, the mother tries to keep her always in front, causing those furthest from her to move very swiftly - like a spoke in the wheel, the end near the rim making a larger circle than at the end of the hub, in the same time. As the excitement increases, they lose equilibrium and go tumbling over the ground, scrambling to get out of the way of *squaw-oc-t'moos*, as the one caught has to take her place. A person who has never seen this game can little imagine the amount of noise of which female lungs are capable. The counting out is not very different from that of white children. They all place two fingers of each hand in a circle; the one who repeats the doggerel, having one hand free, touches each hand in the circle, saying *Hôny*, *kee-bee*, *lâ weis*, *âg'-les*, *hun-tip*. Each finger that the *hun-tip* falls on is doubled under and this is repeated again and again until there are but three fingers left. The owners of these start to run and the one caught has to playas *squaw-oc-t'moos*. To the Indian mind, "counting out" has a significance, and even the simple *hun-tip* is a magic word bringing good luck, as it lessens the chance of being *squaw-oc-t'moos*.

(3.) *E-bes-qua-mo'gan*, or Game of Ball, seems to have been the most popular and universal of the outdoor games, and played by all North American tribes. Their legends are more or less indebted to it. Tradition gives it a prominent place in their wonderful mythology. The Aurora Borealis is supposed to be Wā-ba-banal playing ball. Among the Wabanaki it was played by women as well as men but, with few exceptions, never at the same time and place, as hunters and warriors played ball to gain muscular power, to stimulate their prowess and to augment their fleetness of foot.

The players formed in a circle, proportionate to the number, engaged in the game. Each held a stick called *e-bes-qua-mo'gan-u-tok*. This was made of some flexible wood, about three feet in length crooked to three-fourths of a circle at one end which was interwoven with stripes of hide after the manner of snowshoes. One man was detached to stand in the centre and on his throwing into the air a chip, upon which he had spat, each one would cry "I'll take the dry" or "I'll take the wet," thus forming opposite factions. The side of the chip which fell uppermost decided which party should commence play. The ball was never touched with the hand, but thrown and kept in motion by the *é-bes-qua-mo'gan-a-tok*. The goals were two rings or holes dug in the ground, the distance of the circle of players apart. The game consisted in getting the ball into opponent's goal, and regard for neither life nor limb was allowed to stand in the way of possible success. As they played with little or nothing on, few escaped unhurt, but these mishaps were taken as the fortunes of war, and no resentment was felt. The women dress very scantily while playing this game, and the men, having a strict code of honor, never go near their playground. One tradition tells of a man that did so and threw shells and pebbles at the players. They screened themselves as best they could behind bushes and rocks. At the second attack, however, they made a rush in the direction from which the missiles came. The man ran to the water and plunging in was turned into a *che-pen-ob-quis* (large chubfish) by which transformation they knew he was a Mohawk. They look upon all Mohawks as addicted to sorcery.

Speaker Speaks -

This has been a strange and difficult year. Most of our Band's activities and programs were dramatically impacted or suspended by the

"lockout and seizure" that was unfortunately orchestrated by my family in anger.

A large amount of our Band's collective resources has been spent on legal matters dealing with the lock-out, seizure of assets, and the growing fraudulent activities of delusional rogue individuals.

For the first time in many years we have had to retain legal counsel for the Band and our organizations. It is unfortunate that precious Band resources have to be expended to protect our interests on several fronts while so many of our cultural and social services activities and programs were put on hold this year.

The new year is upon us, and with it is the renewed hope that we can get through all of the negative activity that has afflicted us. We have a very ambitious schedule of events for 2007. We are looking for our Band members to work in a positive manner to support and promote these activities.

Many people have asked "what can we do?" There is plenty that everyone can do. We need more: families of all ages and children to be involved; members to be interested in our cultural preservation; singers and drummers to keep the songs of our ancestors alive; people to be interested in learning and speaking the Aln8badwa (Abenaki) language; people to attend and help at our events; and, the financial and material support of our members to maintain the Band.

So with this year in the past, I look forward with renewed hope and inspiration to lead our Band in a positive way. Our ancestors feel our pains and struggles in this modern world to survive as a People. We urgently need to make peace among ourselves so that we all are walking on the same Good Red Road of our Ancestors - only then can we truly prevail as a People and Nation.

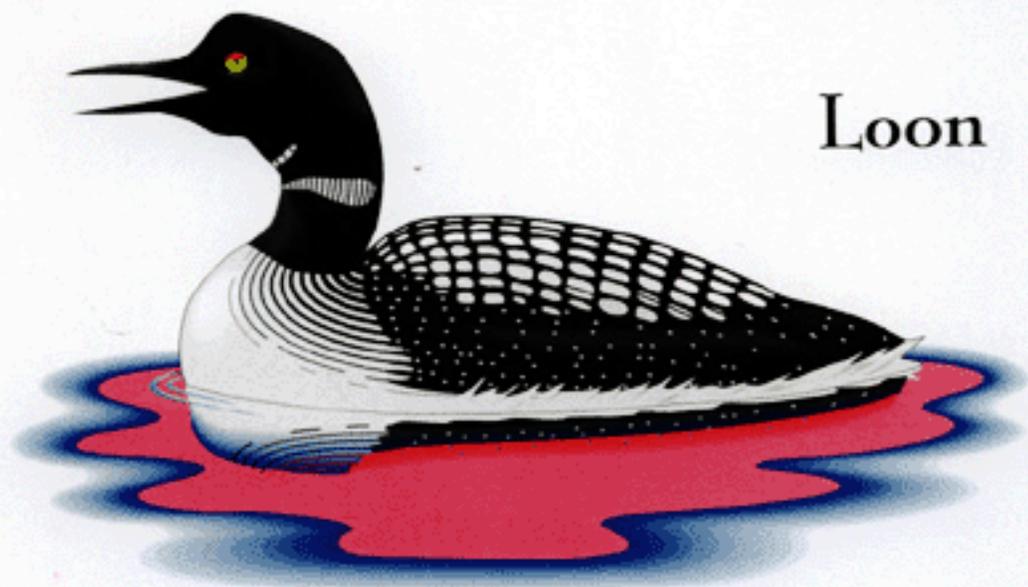
Seasons Greetings and Good New Year!

K'waj8n8baji wli wib8iami8mek ta Wli Alamik8wadimek!

Forgive me for any wrong I may have done!
Anhaldamiwi kassi palilawaolan!

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





Loon

Medawihla
"Magic or Shaman Bird"