

Aln8bak News©

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

July	<i>Temaskikos</i>	Berry Ripening Month
August	<i>Temezawas</i>	Gathering Month
September	<i>Skamonkas</i>	Corn Harvest Month



Summer	<i>Niben</i>
In Summer	<i>Nibeniw</i>
Fall	<i>Tagu8gow</i>
In Fall	<i>Tagu8gowiwi</i>

This Issue - Headline Articles

2008 Events

Abenaki Language Project

Citizen & Member Re-Application

Notice to Citizens & Members: If you have not maintained your subscription to the *Aln8bak News* or have not notified us that you moved we will be removing you and potentially your whole family group from our records.

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 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 to cowasuck@comcast.net so that we can add you to our messaging system.

Cowasuck Band Events - 2008

We encourage all Band members to participate and support our activities. For event directions, information, and details contact us at (508) 477-1772 or check our website at www.cowasuck.org.

Gatherings & Pow Wows

March 8, 2008
8th 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 dancers, 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. Please contact us if you are interested in vending.

Native Words By: Ed Where Eagles Fly

The warmth in the bowl of thy sacred Prayer Pipe is only as warming as the heartbeat that lights its offering.

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 over \$15@ per year - donations are appreciated.

TELEPHONE: (508) 477-1772 / FAX: (508) 477-5933
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E-MAIL: cowasuck@comcast.net / WEBSITE: www.cowasuck.org

Tribal Actions and Government COWASS North America -

➤ Warning - Notice - Action Required Citizen & Member Records

All existing Cowasuck Band Citizens and Members are being requested to resubmit applications to replace our stolen Band records. A copy of the application form is available by contacting us through the mails or within our website www.cowasuck.org at <http://www.cowasuck.org/docs/Form2006.doc>

WITHOUT EXCEPTION - Each family group and or individual member MUST submit a complete application, including all family history and genealogical information. The deadline for resubmitting your application is July 1, 2008, at that time we will complete the review of the applications. DO NOT delay taking action now, we are going to be making a decision to close the Citizenship / Membership records and rolls by that deadline date.

We encourage you to submit this information on a PC computer generated record such as a 3½" HD disk, CD, DVD, or by Email file attachment. Paper records are also acceptable, but for security and potential loss issues, do not send any original family records, pictures, or birth certificates - copies are acceptable.

This newsletter will be your only notice on this matter, so please maintain your current mailing address and notify us if you move. We encourage all family member groups that read this notice to notify other family members, adult children, and other relations that may have moved, so that they are not removed from the Band records by omission.

Notice: If any Cowasuck Band members have been contacted by another Abenaki group in an effort to solicit you for membership or to change your membership to another group please notify us at once. We honor your privacy to your family history, but the theft of our records was no random act and was a deliberate act against you and our Band, possibly for fraudulent purposes. If any member wants to join another group, please do so, and notify us accordingly.

We have no patience for those that want to maintain multiple group memberships which is in direct violation of our national Constitution.

Please note, we have temporarily relocated to:

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

➤ Red Hawk Drum

The Red Hawk Drum has been holding drum and singing practice on a semi-regular basis for months. We are still looking for new men, boys, women, and girls of all ages to join the group. Contact us at the Band headquarters if you are interested.

➤ Events Committee

We are calling for workers for all types of jobs for our ongoing events. Volunteers and groups of all ages are welcome to help, contact us at the Band headquarters if you are interested.

➤ 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). Except for identification card, artisan certificate, and newsletter administrative fee donations, contributors will be acknowledged and given yearly donation statements for contributions for amounts over \$25.

➤ Aln8bak News & Website - Store

The cost of printing and mailing the Aln8bak News is over \$15 per year. 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.

Our Band Store is back in operation on our internet website with tee and sweat shirts. Call, write, or email for

pricing and size 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 community. These can be submitted by mail, email, or FAX (see the front page for contact information). We encourage submissions from the entire Abenaki and Native American community

Thank You - to all of our readers that have made donations to support the newsletter.

An insert page is provided 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 +1008, +0609, etc. this indicates the year (month and year - such as October 2008 or June 2009) that your subscription ends. The label may also indicate <<LAST ISSUE>> or <<RENEW NOW>> as a reminder to contact us about your subscription.

➤ Ik8ldimek Program - Prison Outreach

General Policy Issue -

We have been receiving many letters questioning why Denise Mehigan or Paul Pouliot do not write or respond to personal letters. This is a matter of DOC and BOP policy that expressly discourages this type of personal written or telephone correspondence. We still encourage you to write to us about specific Circle issues. These letters should be addressed to the Elders Council of the Cowasuck Band. Denise and Paul can best serve you by being able to visit you and your Circles and working as advocates and advisors for you on the Circle level.

Federal Report -

We continue to find out that the federal BOP system has been tightening its operations in various ways for security and health reasons. Over the years we saw the prohibition of tobacco products, except for Native American Indian use. The problem with this change was that it was taken to the state level wherein nearly all Native American sacred herbals are now being prohibited. The tobacco prohibition made sense considering the national trend against smoking but the smudging herbals have also been impacted considerably as well.

More recently we have gone through a religious literature purging phase wherein only certain approved religious materials are being allowed for prison chapels and libraries. This was in

response to "religious intolerant and hate materials" that were being used by religious groups that supported un-American and religious hatred. This has also resulted in a much tighter control of religious groups meetings and the supervision of those meetings by staff and or outside religious volunteers.

The latest, but not too strange change has been the removal of all weight lifting and similar equipment that could be used in rioting. In some cases this has created an unforeseen issue wherein any item with mass are being substituted for the lifting weights. We expect that soon there will be a policy of securing anything with weight, you can only imagine where this is going next.

As we disclose in the following New Hampshire report some of these same issues have already started to restrict those Native Circle activities.



FMC Devens Native American Circle
(Picture & permission to use picture given by Circle)

Massachusetts Report -

Greetings to All Our Brothers and Sisters in the Massachusetts Iron lodges

We write to you this report, in regard to our efforts to provide religious services to you. We have received many letters, tragic stories, and complaints from you and we need to set the record straight as to our discontinuation of services to the Massachusetts Native Circles.

Throughout February and March 2006, Paul Pouliot received many disturbing email and telephone messages from estranged family members in which

they stated "Your safety can no longer be presumed during your prison work... guards that don't care about you and (a) few prisoners that want to deliver a special message to you..." These messages alluded to the fact that Denise Mehigan and Paul were not safe within the Massachusetts prisons.

After visiting with the Circle in Norfolk and from testimony within court appearances with estranged family members, it was determined that at least one inmate in MCI Norfolk and Paul's estranged family had been in communication through the inmate's wife. The purpose of this was to threaten Paul and to disrupt our prison religious volunteer work within the Massachusetts DOC. Paul attempted to notify the DOC management staff through several telephone calls and messages relaying his ongoing concerns. But, standard practice of them, all of his calls were screened by secretarial staff. It was only a concern to the DOC when he went to court to file a restraining order and to file a police complaint. The first thing the DOC did was to bar them from entering any DOC facility. When they filed a complaint with the State Police the investigation was blocked because it was deemed an "internal prison matter" involving an inmate and his wife. So in response, Denise and Paul were barred from all DOC facilities in April 2006 and they immediately filed an appeal of that decision.

A year later, Paul got a telephone call to inform him that the investigation of the incident and appeal was not done as stated and that they were finally being looked at. We were told that we would be informed that week but that was not the case. We got a-run-around for two months until we had our corporate attorney contact the DOC and it took another two months for a reply. Finally in July, Denise and Paul got letters from Luis S. Spencer, Superintendent MCI Norfolk. In summary he blamed Denise and Paul for the breach of security, because they allegedly entered the facility without notifying them of the potential threats that they never investigated. The DOC made no investigation comments about the threats, the inmate and his wife's actions, or the actions of the estranged Pouliot family members that were involved. Bluntly, they blamed the victims for reporting this incident. The resolution of the investigation was stated as follows: "As a result, this letter is to notify you that your visiting privileges which were suspended from April 4,

2006 until April 4, 2007 are hereby reinstated as of July 10, 2007. However, I am not willing to reinstate your volunteer status at this time." Double talk... the door is open but you can not come back in as religious advisors...!!

As we reported in the last Aln8bak News newsletter, we believed that our religious volunteer work within the DOC had come to an end, and we were correct. Since that news was read within the Native Circles we have received many letters complaining that Denise and Paul were now approved to come back but that they had abandoned the Circles, this is not true. We can only believe that you have been misled as to what is really going on in the overall efforts to keep us out.

For years Denise and Paul attempted to improve the conditions for all the Circles that they visited and inspected. They spent hundreds of hours dealing with the DOC management reviewing their own policies in an attempt to make them comply with their own specifications. They warned the DOC repeatedly that they were violating their own policies and federal laws. In particular, the matter of Sacred personal and corporate property items were a major concern. Yet the DOC went ahead and mandated the purchase of non-Indian (non-Native American) made Sacred religious items, which were imposed on the inmates through the state vendor system. Furthermore, in most cases Sacred personal property is still being denied to most individuals or is repeatedly being confiscated for unknown "security" reasons.

Denise and Paul built Sweat Lodges, supplied Sacred Pipes, Drums, Rattles, Talking Sticks, Books, Religious and Cultural media, supplies, and all varieties of Sacred herbals. They spent thousands of dollars of tribal and personal money and hundreds of hours working and attempting to make the Circles whole again. No one protested the fact that they worked so long and hard to get a Sweat Lodge and the resources needed for the Circle at MCI Shirley and yet they were not allowed to consecrate it with the Circle as it was their Sacred duty to do so. This failed duty put a great shame on Denise and Paul and our ancestors...

Before they were barred as religious volunteers and advisors, they were visiting seven DOC facilities. They built Sweat Lodges at Norfolk, Shirley, and were working and planning for more.

They had given hope to Level 6 Circles... that someone cared about these Circles, such as in Walpole. They started to visit all the Old Colony and Bridgewater Treatment Circles and were expanding our services to all the Native Circles throughout the system. We knew that there was considerable risk to our expanding program. Most of the DOC management was very uncomfortable with our expanded program and it needed to be slowed down. The Norfolk incident is just what they needed to stop us forever.

What did we receive for our efforts... little good and much heart ache. You all had the ability to use the grievance and legal process to press for their return, to make the facts of the incident known, but instead, except for one inmate, there were no Circles willing to take action from within. So, do not complain to us, we are disgusted with this Massachusetts mess and will not encourage any other group to get involved unless they have the funding to support a legal challenge against the DOC.

We already know that you miss the material things that we brought to the Circles... but these are the things that the DOC and other volunteers should have been providing to you for years, but apparently do not do so. You have what the DOC will give you and the volunteers that some of you wanted, so live with those decisions... This is what the Truth of Sacred Indian Consensus is all about. When you make decisions through Consensus you try to keep the Peace, you do so with Righteousness, and the Power to survive for Seven Generations... what more is there to say.

We attempted to work constructively with all levels of the DOC staff and they have repeatedly shown us that they are unwilling to do much more than work to protect their well paid "life-time" jobs. We have no plans to do any future religious volunteer work or support for the Massachusetts DOC unless the Commissioner himself or the Massachusetts Commission of Indian Affairs requests our assistance. Furthermore, we would insist that they provide ALL the resources for ALL the Circles and Circle members EQUALLY, in full compliance with their own policies and specifications without any exception. The Circles know that this will not happen unless the state and DOC management are sued for monetary damages and are legally mandated to comply, so the work is not up to us alone. Now is the time to

show your level of sincerity, all of us: each inmate; all Native Circles; the Commission of Indian Affairs; and, the greater Native American Indian Community need to get involved and take action.

We attempted to provide and protect your religious rights and to improve your spiritual lives and lost at the great personal expense of Denise and Paul. We know that some of you are very upset about this situation and we wish that we all could do something, but the damage has been done. We do not have the funding for the legal actions that will be required to file a legal appeal and to challenge their continued violations of your religious rights. When Denise and Paul needed you to do the right thing and walk the good Red Road, you showed us that all our efforts and their teachings were wasted. We saw that the Red Road was abandoned and we heard nothing but silence from you... until you believed it was safe to complain to us again. In the future, please leave Denise and Paul out of your complaints, write to us directly at the following address. Now we pray that the Creator and your Ancestors protect and guide you all on your Earth Walk within the Iron Lodges, Love and Peace to You All, To All Our Relations, N'lets, We Have Spoken.

Grand & Elders Council
PO Box 54
Forestdale, MA 02644

New Hampshire Report -

In August we received information from the NH Department of Correction wherein a significant policy change was enacted. No group of inmates can congregate or meet as a religious activity without the supervision of a religious leader. This works well for the Christian religious groups because they have chaplains on staff and many volunteers to support their activities.

Since the Native Circles have only limited volunteers to make monthly or quarterly visits to perform the Sweat Lodge Ceremonies these are the only times that they can meet. This puts all ceremonies such as a Sacred Pipe or Smudging on the individual personal level, if they are allowed to use the corporate Circle property. Without the support of local Native American religious volunteers this situation has the potential to reduce these Circles to meet no more frequently than four times a year for the seasonal ceremonies.

Abenaki Community - Editorial

The Vermont Commission on Native American Affairs has continued to expand its authority into areas and issues that can potentially tear apart, not unite, the Abenaki community.

The perceived efforts to comply with the federal Native American Craft protection laws for Abenaki artisans has now created another necessity to have state or federal recognition for those individual artisans or the groups that they belong to.

Since no one particular Abenaki group is federally recognized, then the obvious solution to the commission was to make someone or some group state recognized.

This is an interesting situation wherein, unrecognized Abenakis on a state board are proposing to self regulate themselves by determining who and what groups are Abenaki and hence should be recognized by them and the state of Vermont.

The draft recognition document is a very dangerous and self serving piece of legislation that strengthens the influence of the Canadian relations from Odanak that live in Vermont and at the same time eliminates other out of state Abenaki groups, "splinter groups" and any group that has been previously denied federal or state recognition, hence the Missisquoi?

There is also a provision in the draft that states: "The Commission's decision and recommendation to the general assembly shall be final and not subject to administrative or judicial review." This would seem to be a major issue of law once they started to determine who is in or not in the Abenaki community. Again it seems that they are attempting to circumvent federal law and administrative policies in regard to our rights for self-determination as Abenaki People.

Brunswick Springs

During our tour of N'dakina this Summer we were able to visit Brunswick Springs. For years the Missisquoi have claimed "ownership" of the "Springs" in spite of the fact that it is on the Connecticut River in the heart of the Cowasuck traditional homelands. It appears that the

"ownership" of these lands have passed from the Missisquoi to a conservation group, and that may prove to be an acceptable compromise for the protection of the site.

Upon our inspection, we found that the road leading to the "Springs" was lined with destruction. It seems that a weather "micro-burst" of some sort of high and intense wind snapped all the large conifer trees on both sides of the road from the entrance to about half way to the pond. The destruction, which was limited to the roadway path, effectively blocked the road for that distance.

This destruction could be viewed as a sign that the Creator and our Ancestors are not pleased with the fraudulent activities that are being done within the Sacred territory of N'dakina.



Mashpee Wampanoag Recognition

On July 7-8 the Mashpee Wamapanog celebrated their annual Pow Wow with much fanfare. In February, they were notified by the BIA that they were finally acknowledged as a federal Indian nation. The Pow Wow celebration marked a conclusion of decades of work and the legal victory for their self-determination as a nation.

Representatives from our Band Council were at their event to congratulate their leaders and members on their recognition.

As the news of their success filled the news media, they were also in the process of making their plans for a major Casino - Resort in Middleborough, Massachusetts. They successfully held town public hearings and the town voted to approve their proposal to build there.

Unfortunately, the state of Massachusetts and the news media were not as kind to them. The media released information about the Mashpee leadership and have been continually questioning their financial past. This led to the resignation of their chairman Glen Marshall in August. This also widened an existing dispute within their membership between traditional versus casino interests.

To make matters worse, Massachusetts Governor Duval Patrick has made his own gaming and casino proposal for the state. Within his plan the state would issue three casino gaming licences to the highest and most qualified bidders. By doing this the Mashee Wapanoag would have to buy a licence or take the risk to seek a gaming compact with the state under the federal Indian gaming regulations.

So the battle for self-determination continues. Federal acknowledgment is only the first significant step. Each step that they have taken forward has been met with opposition and controversy. All we can do is wish them well as they proceed on this difficult road.

Mohegan Wigwam Festival

Mohegan Nation held their "Wigwam Festival," honoring Fidelia Fielding on the weekend of August 18-19th at Fort Shantock in Uncasville, Connecticut.

Two of our Band Council are on the Mohegan "Unity of Nations Drum" which sang at the event. Several of our Council members also attended the event and helped by joining the Mohegan staff to walk the grounds and to keep the site clean.

Many of us we were able to meet and socialize with old friends from the Connecticut and southern New England area.

Mashantucket Pequot Schemitzun 2007

The Schemitzun 2007, "Feast of Green Corn and Dance," event is one of the largest and grandest Native American Indian events in the country. This year the event started on August 22nd with a reception dinner for tribal leaders. Our Grand and Elders Council were honored to be invited and we were able to get a number of us there for the reception.

From August 23 to the 25th we were able to have representatives from our Band Council in every Grand Entry Ceremony. Each day the event was broadcast on PowWows.com and we were honored by the fact that the event Master of Ceremonies recognized and announced our presence individually by name.

Gail Demers, one of our Elders Council, entered in

the Golden Age Women's Traditional dances every day. We were pleased to find out at the end of the event that she was honored for her efforts.

Through out the whole event we met and talked with many tribal leaders and representatives from all over North America, including Bermuda. Most of these people voiced sincere pleasure that we took an extraordinary amount of time to traditionally greet them and to make them feel at home in this part of Indian country. Most notable was our ability to exchange and compare our Abenaki language and culture with other groups.

A very interesting thing occurred when we met with the Prime Minister of Bermuda and his staff several times during the event. We discussed the fact that colonial period Indians from New England were brought to Bermuda as slaves. We told him and his staff that we had Band members with New Hampshire roots that are now living in Bermuda. When they were told about the Sebatis (Saint Sebastián) now the Wescom line, they all knew about this family connection. It truly is a small world, where our ancestors ended up everywhere.

Manville Settler's Days

On the weekend of September 22-23, a majority of our Grand Council camped at the Manville Sportsmen's Club and set up an Indian encampment for the Manville Settler's Days event.

We have been doing our re-enactment demonstrations at this event since 1994. As in the many previous years, we sang our Abenaki songs, showed our material culture and discussed our heritage with the public that came to our camp. We also cooked traditional foods on our camp fires and shared our feast with guests.

The close proximity to Woonsocket, Rhode Island brings a large amount of French-Indian descendants that wish to discover and learn about their Abenaki heritage. As is has been for several years, we had many new people and old friends drop in to discuss our French family histories.

Native Words By: Ed Where Eagles Fly

As Sacred as the Prayer Pipe you hold, are the hands that caress it.

Thy precious Prayer Pipe talks to creator through thy breath and pure heart.

Abenaki Language Project

Wijokadoak, Inc., (Abenaki for "they help one another") a non-profit Native American organization in Bradford, New Hampshire received an award from the Administration of Native Americans (ANA) on September 27, 2007 to assess the status of the Western Abenaki language and gather information from community members for co-ordination of future language preservation efforts. This is in addition to a grant from the First Nations Development Institute awarded in June 2007 to support coordination of young language activists and Western Abenaki Elders working together to conduct three language events.

Currently there is no one resource to turn to in order to obtain vital information about the community, such as mailing lists for a survey, or location of all known language resources, number and location of speakers or fluency of those speakers. The goals of this project are to:

1. Determine the number and location of community groups/members that will work toward language survival,
2. Assess and catalogue existing language materials to distribute,
3. Compile a mailing list for a comprehensive survey of the broader community,
4. Conduct at least six focus groups to gather community input and assess awareness of language acquisition and education programs,
5. Determine the language programs that are being used by other tribes in New England and New York with related languages.

Wijokadoak has designed a comprehensive strategy to elicit community consensus in support of future preservation efforts. Meetings with key community leaders, talking circles, phone contact with individuals involved with the Western Abenaki language and related languages of the Maine tribes and research at key repositories will be used. Community work will focus on traditional and spiritual aspects of language preservation.

The goal of the project is to design a plan of action to meet the needs of the community for ongoing language preservation with a clear picture of the current status of the Western Abenaki language. Wijokadoak has already begun the process of contacting known community members and

encourages interested parties to contact Sherry Gould to learn more about this project and how you can get involved. Four talking circles have been held to date. Participants have contributed valuable input about their interest and wishes for our beautiful language. We all know that our community is so diverse and far spread it is difficult to reach everyone in a short period of time, or even know everyone who must be contacted. Many thanks go out to the Cowasuck Band of Pennacook Abenaki for getting this information out through this newsletter. If you have not heard from us, please do not think there is any intended oversight and call, write or email right away.

Sherry Gould, Wijokadoak
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Online Education at a Tribal College: Salish Kootenai College



Members of the Abenaki Nation, if you are seeking to expand your knowledge of Native American studies with courses like Beading, History of Indians, Contributions of Native Americans, Native American Women, or courses in computer science, environmental science, business, or forestry and want a cultural component to your courses, consider online courses and degrees from Salish Kootenai College.

Students take classes from the comfort and convenience of their own home and never have to go to campus. Every course is infused with the culture of American Indian people and caring Native instructors who are Master or PhD prepared and understand the learning styles of Native students.

Salish Kootenai College, a Tribal College in Western Montana is a bachelor degree granting institution that is fully accredited by the Northwest Accrediting Association. The Association also accredits the University of Montana, The University of Washington and many other mainstream universities in the Northwest. Tribal colleges are colleges that were set up by an act of congress in

the 1970s for the education of Native peoples as part of the Indian Self Determination Act. This year Salish Kootenai will celebrate 30 years of success in granting degrees and certificates to American Indians. The College offers over 200 courses online and has an on-campus enrollment of 1200 students. 150 students from 53 different tribes take online classes each quarter. The college is set up on the three quarter system. Classes begin for the fall quarter on October 1st. For winter quarter on January 4th and for spring quarter on March 29. For more information about tuition or the College or to register for classes. Visit the website. <http://www.skc.edu>

Check out the e-learning section at the top of the tool bar. The college catalog is available for download. It contains all information and documents for registration. Or for a more personal touch, email lori_lambert@skc.edu.

Medicine Bag - *Nebizon Mnoda*

◀◀ Partridge Berry - Bakeswimen ▶▶

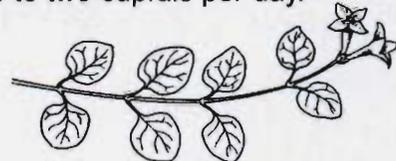
Partridge Berry, *Mitchella repens*, which is in the Madder family, has the common names of Winter Clover, Squaw Berry, One Berry, Checker Berry, and Deer Berry. In the Abenaki language it is called "Little Round Leaf," or Babedegwibagasig and Partridge Berry, Bakeswimen. The Partridge berry is indigenous to North America from southern Newfoundland south to Florida. Its growing habitat is in moist or swampy woodlands.



The shiny leaves are about 1/2 to 3/4 inch long round and heart shaped, somewhat like clover. The leaves, which are sometimes variegated with white lines, are opposite one another on a creeping stem. The leaves remain on the plant throughout the Winter.

It blooms from June to July with 1/2 inch long fragrant four pedaled white-pinkish paired flowers. They form berries that mature from July to Winter, forming 1/4 inch round bright red fruits that contain hard seeds. These berries are tasteless but edible.

The whole plant can be used as medicine and the solvent used is boiling water or alcohol. It is known as an astringent, diuretic, parturient (used for birthing) and tonic. A suggested use of it is to make a tea by putting 1 teaspoon of the plant into a cup of boiling water, that can be consumed at a rate of one to two cupfuls per day.



This is one of those herbs that were used by our women ancestors to assist in the process of giving birth. Our ancestors used this herb in concert with others, so we are not sure of the specific medicinal formulas.

The teas were also used for most urinary diseases and the berries were specifically used for dysentery. It was also used for bladder irritations, dysmenorrhoea (painful menstruation), dysuria (painful urination), kidney pains, and metritis (inflammation of the uterus).

For external use, the berries and leaves were used as an ointment for sore nipples. They were typically boiled down into a thick and strong decoction and then blended with a natural cream base.

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*

◀◀ Partridge - Bakeso ▶▶

In my youth I would hunt the lands behind my home in the Fall. Using my trusty 12 gauge shotgun, I would go into the woods and fields looking for Pheasant. Along the wooded trails I would often be startled by the sudden flight of a Partridge, sometimes several in a group. The Partridge has perfect camouflage, so one of their survival habits is to wait still in your path until you were right upon

them before taking flight. Many Partridge avoided our dinner table by flying away in this manner. The Partridge is smaller than a chicken, but will serve two people.



2 whole Partridges - Ruffed Grouse (cleaned and dressed), Bakesoak,

Stuffing -

- Giblets (liver, heart, gizzard)
- 4 Cups Water, Nebi,
- 1½ Cups Wild Rice, Menomenal,
- ½ Cup Mushrooms (fresh - diced)
- ½ Cup Celery (fresh - diced)
- ½ Cup Onion (fresh - diced), Winoz,
- 1+ teaspoon Salt, Ziwan,
- ⅛ teaspoon Pepper, Dipwabel,
- ⅛ teaspoon Sage
- ⅛ teaspoon Thyme
- ⅛ teaspoon Savory
- 4 slices Bacon,
- 4 Tablespoons Butter or Margarine, Wiz8wibemi.

Make sure that the Partridges are thoroughly cleaned inside. Season the insides with Salt and Pepper.

In a 2+ quart pot, bring the Water to a boil, add ½ teaspoon Salt and cook the Wild Rice until tender. You can also use a packaged Wild Rice mix as well, follow the package cooking instructions.

Slice and dice the Mushrooms, Celery, and Onion. Dice up the Partridge giblets. In a large fry pan, melt the Butter (or Margarine). Add the diced Mushrooms, Celery, Onion, and Giblets, saute until tender.

In a large bowl, mix all of the Stuffing ingredients. Add the all the seasonings, Sage, Thyme, Savory, and Salt and Pepper to taste.

Lightly stuff the Partridge(s) body cavity with the stuffing mix and skewer the skin closed.

Pre-heat the oven to 300°F. Place the stuffed Partridges on a rack in a large roasting pan with 2 slices of Bacon laying on top of each breast and bake for 1½ hours, or until tender. Remove the Bacon for the last 30 minutes.

To check to see when it is done, see if the leg(s) are soft and move freely. Then cut at the leg joint to make sure that the fluid runs clear without any sign of pink-ness or blood. To be more certain use a meat thermometer, the temperature should be around 185°F.

Complete the Partridge meal by serving with a Corn (Skamonal), Winter Squash (Wasawa), or Bean (Adebakwal) dish. Serves 2-4. 🍴

Native Words By: Ed Where Eagles Fly

If you come upon a fellow traveler on the Good Red Road, that has twisted an ankle, thy Spirit will tell thee, to stop and assist, if they want thy caring help. Creator offers us many opportunities, to help one another as brothers and sisters all.

When we discover a pot hole in the Good Red Road, what color clay or earth will you fill it in with?

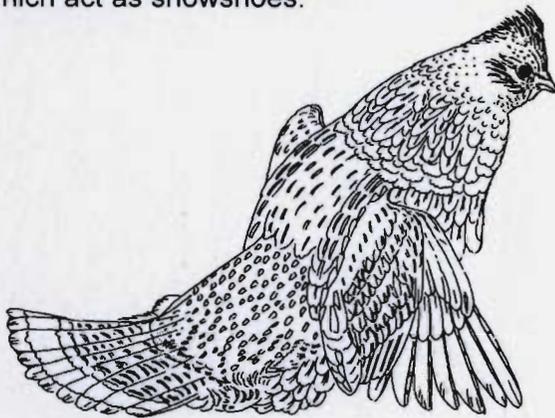
Animal Tracks - Partridge - Bakeso

Partridge, is more appropriately called the Ruffed Grouse, *Bonasa umbellus*. In the Abenaki language it is called Bakeso, or plural, Bakesoak. This bird is one of the most commonly hunted upland game birds in North America.

The range of the Ruffed Grouse extends from Alaska, throughout Canada to the east coasts of Canada and the U.S., south to the Carolinas, the Appalachian Mountains of Georgia, South Dakota, and California. It has a non-migratory habit. Its range overlaps the other Grouse species such as the: Gray Partridge, Blue Grouse, and Spruce Grouse.

The Ruffed Grouse is similar in shape to a brown chicken, 16 to 18 inches long with a wingspan of 22 to 24 inches, and a weight around 1½ pounds. The plumage colors of the two sexes are similar. The coloration is brown or gray underparts, the upper parts are similar with white spotting. It has a small head crest with black "ruffs" on the side of the neck. The tail is fan shaped with multi-bands of rusty red or gray. It has two color morph patterns, of which the gray is more wide spread. The red

morph is usually seen in the Appalachians. During the Winter months it will grow bristles on its toes which act as snowshoes.



The habitat is generally in deciduous forests with clearings such as overgrown pastures and abandoned farmland.

It nests at ground level under bushes, near tree trunks / stumps, logs, or rocks. The nest is lined with pine needles, small sticks, leaves, and feathers.

Partridge are solitary nesters and are promiscuous breeders. In the Spring, the males exhibit a display called "drumming." The display includes raising his crest, ruffs and fan tail while making beating sounds with the air between his body and rapidly beating wings. This sound can be heard a great distance to attract females into his territory.

The female makes soft chicken like *clucks* and short *quit-quit* noises when alarmed. In addition to the male displays, the female also performs its own "crippled bird" display to distract intruders from the nest area.

They have one brood per year. The female lays 8 to 12, 1½ inch long buff colored eggs. Only the female attends to the incubation which takes 21 to 28 days. The young leave the nest within hours of hatching and within 2 weeks are roosting in trees. They fledge in approximately 84 days.

The Partridge eat insects, berries, fruits, nuts, seeds, and small reptiles.

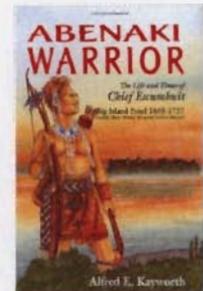
Book Review

This summer we received word from Alfred Kayworth that his book, Abenaki Warrior, was

released with an addendum. The additional section which is titled "Prince of the Abenaki" adds twelve pages to the original work to cover the time from 1708 to 1727 and the death of Escumbuit.

For those of you that have not seen this book, it is about the life and times of Chief Escumbuit who was from the Big Island Pond area of New Hampshire.

Abenaki Warrior,
"The Life and Times of
Chief Escumbuit, Big Island
Pond 1665-1727"
Alfred E. Kayworth
Branden Publishing Company
Boston, MA
1998, Paperback, 272 pages
ISBN: 0-6283-2032-2
Price: \$22.95 (Amazon.com)



Native Words By: Ed Where Eagles Fly

Kchi Niwaskw & Mom - A Children's Story

It was the little girl's name day, she was 8 years old. Her Mom made her the most beautiful pair of quill earrings, that she ever seen. At dusk she was playing tag in the long grass, with her friends. She noticed, she was missing an earring. Frantically she and her friends started looking for the earring. It was too dark to look any longer, they would not find it. She thanked her friends and sobbingly sat down beside her Mom, at the campfire.

Mom assured her that if she would ask Kchi Niwaskw in her sweetest voice, that she would find her beautiful earring. The little girl, bowed her head in reverence, and sobbingly asked Kchi Niwaskw in her sweetest breaking voice, to help her find her beautiful, beautiful earring, because Mom had made it, and put so much love in it, that's what made it so beautiful.

She couldn't contain her emotions, and the tears ran down her cheeks, her little head bounced forward, and her hair tails flopped over her shoulders.

When her tears dried up she was ready to take her sleeping place in the family wigw8m. As she started to get up she looked down at her hair and behold, caught in one of the braids, was the beautiful lost earring.

All of a sudden there was much excitement around the campfire, and she now had the assurance, that Kchi Niwaskw had heard her tears and sobs of love.

Say That In Abenaki -

Ida Ni Aln8ba8dwa - Around the House

House	Wigom, Wigw8m
the Floor	Kik, Lessakhigan
Door	Klh8gan
Window	Taoz8gan
Ceiling	Sp8msakw
Up Stairs	Sp8msagok
Cellar	Al8mkik
Stairs	I8daw8gan
Room	Al8msakw
Living Room	Kchi Al8msakw
Bedroom	Al8msakwsis
Outhouse	Wigomis
Roof	Abakw8gan
Chimney	Chimli / Jimeli (Fireplace)
Sink	Atawigziw8mek
Cupboards	Papkwedan8jik
Stove	Abapskweda
Oven	Ab8nk8gan
Lock	Achakhigan
Key	Pkwessagaigan
Keyhole	Achakhigan
Closet	Saskak
Washtub	M8lhikilha
Table	Taipodi
Chair	Tassakwabon
Desk	Nanamk8zit
Bed	Abon
Picture	Kwat
Clock	Papiz8kwazik
Mirror	Pipinawjak8gan
Television	Pakskizikiniamothloat (Box that shows pictures)

We still speak Abenaki.
Askwa nd'aln8ba8dwabna.

I want to learn the Abenaki language.
N'gadiwawaldam aln8ba8dwawogan.

I still have a house.
Askwa n'waj8nem wigw8m.

Let's go in the house.
Pididada wigw8mek.

To open T8wdanmek
To Close Kba8zimek

Open the door.
T8wdana khl8gan.

Go open the door.
N8ji t8wdana klh8gan.

Close the door.
Kdaa kl8gan.

Open the window.
T8wdana taoz8gan.

Close the window.
Kbaa taoz8gan.

What are you looking for?
Kagwi kwilawatoan?

I'm looking for my keys.
N'kwilawato n'pkwesagahigan.

8 = Ô or ô = nasal long "o" sound

Native Words By: Ed Where Eagles Fly

Our children no longer grow their own Sacred Tobacco. Their moccasins have rubber or plastic soles. The ancestral fires grow dim, and some grow cold. Even our beloved bannock's taste has changed completely.

Abenaki Word Search

W8banakiwik Kelo8zow8gan

**Kwai, this month's word search is:
Autumn Time in N'dakina**

WORDS TO FIND:

MAANAWAKA	CONSERVE, SAVE
KIKAW8GAN	PRESERVE
ADEBAKWA	FIELD WORKING
POPOKWAMOZI	BEAN
MAANIKOW8GAN	CRANBERRY BUSH
MOL8GWIMEN	BERRY PICKING
PEZEDAM8N	WILD GRAPE
	CORN POUNDED IN
	MORTAR
OLAKANIGAN	A GOOD CROP
WASAWA	PUMPKIN or SQUASH
KW8LASKW	GOURD
SKAMONAB8N	CORNBREAD
8MWAIMELASES	HONEY
ANASKEMEN	RED or BLACK OAK ACORN
WIAZONNODA	A PACK BASKET

TAGW8GOIK
 APLES
 NEBIZONKA
 SKAMON

WHEN IT IS AUTUMN
 APPLES
 HE/SHE COLLECTS or
 MAKES MEDICINE
 MAIZE, INDIAN CORN

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

Speaker Speaks -

Throughout the Summer, I and other members of our Grand and Elders Council have been touring N'dakina of New England to meet with other Indian community People and visit historically important Native American Indian places throughout the region.

What we found was not particularly surprising. When we met with tribal leaders from other groups, we were greeted with friendship and understanding about our struggle to identify ourselves as Abenaki. For the most part they understood that there are numerous dubious people claiming to be the chiefs, sachems, and otherwise leaders of "nations" and "sovereign republics" that are fraudulent "paper" or "internet tribes."

It was only within the "Abenaki community" that I found that those that talked with me lied to my

face and were unwilling to talk about any peaceful efforts for unifying the Abenaki People. Lying and back biting have become synonymous with the typical behavior of the spokes people of the Vermont and New Hampshire groups. They will reluctantly shake your hand, smile, turn, and then stick a knife in your back... and brag about their deceitful conduct to their few followers and on the internet...

In the Abenaki community there is also a long term behavioral pattern of these so called leaders. They love to get media attention, make grand statements and staged events. Eventually they get into some type of trouble for their behavior. Then they fake some "health or personal" reason to resign or "retire" until the damage they caused calms down and the "heat" is off them. Then, when a suitable amount of time pasts they reemerge just as good as new and in their heads more important than ever... and they scream..."I'm back!!" This leadership style of no accountability is so ridiculous, it is a disgrace to us all and to our ancestors.

There is a very wide credibility gap being created by these leaders and their so called groups. Most of which were recently formed after the Vermont "Indian recognition mess." This has opened the doors to the ridiculous and absurd "coming out of the woods" ceremonies, "crafts issues", and now the commission recognition proposal.

Where is all of this crazy Vermont Abenaki "coming out party" going?... nowhere! We, the real Cowasuck Band, on the other hand are still going forward. The Good Red Road of our Cowasuck Band has been particularly difficult for the last few years but we are still on that road.

Soon I hope to be notifying you that we are moving to New Hampshire. The search for our new home and Band headquarters has been very time consuming. Our plans to have a place that is large enough with suitable land to hold our events has been a labor of love for Denise and I. We ask that the Creator and our Ancestors look over us and guide us in our efforts to make our Band stronger than ever for our future generations.

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



NATIVE AMERICAN INDIAN CELEBRATION

PENNACOOK - ABENAKI

8th WINTER SOCIAL & INDOOR POW WOW

MARCH 8, 2008

10:00 AM - 5:00 PM

PUBLIC INVITED & WELCOME
EDUCATIONAL & CULTURAL EVENT

Mt. Carmel Society

89 Park Avenue - off I-91 Exit 48 (Route 220)

Enfield, Connecticut

NATIVE AMERICAN INDIAN ARTS & CULTURAL EVENT

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Cowasuck Band - Pennacook & Abenaki People

No Alcohol or Drugs Allowed
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Artisans & Sales - Call for Details

2007-2008 Schedule of Cowasuck Band Activities

17	NOVEMBER	GRAND COUNCIL & ELDERS COUNCIL MEETING (12:00 - 5:00 PM)
16	FEBRUARY	GRAND COUNCIL & ELDERS COUNCIL MEETING (12:00 - 5:00 PM)
8	MARCH	8 TH ANNUAL WINTER SOCIAL & INDOOR POW WOW (10:00 AM - 5:00 PM) MT. CARMEL SOCIETY, 89 PARK AVENUE, ENFIELD, CONNECTICUT
19	APRIL	GRAND COUNCIL & ELDERS COUNCIL MEETING (12:00 - 5:00 PM)
17	MAY	GRAND COUNCIL & ELDERS COUNCIL MEETING (12:00 - 5:00 PM)
21	JUNE	GRAND COUNCIL & ELDERS COUNCIL MEETING (12:00 - 5:00 PM)
26-27	JULY	COWASUCK BAND - 14 TH SUMMER GATHERING & POW WOW TBA - NEW HAMPSHIRE
16-17	AUGUST	MOHEGAN WIGWAM FESTIVAL, UNCASVILLE, CONNECTICUT
20-24	AUGUST	MASHANTUCKET PEQUOT SCHEMITZUN, CONNECTICUT
20-21	SEPTEMBER	COWASUCK BAND - FALL GATHERING & POW WOW, CONNECTICUT TROLLEY MUSEUM, 58 NORTH ROAD, EAST WINDSOR, CONNECTICUT
27-28	SEPTEMBER	MANVILLE SETTLERS' DAYS - MANVILLE SPORTSMEN'S CLUB HIGH STREET, MANVILLE (LINCOLN), RHODE ISLAND
MONTHLY		ELDERS COUNCIL / GRAND COUNCIL MEETING / DRUM PRACTICE (12:00 TO 5:00 PM) MONTHLY MEETINGS - DATES & LOCATIONS - TBA

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



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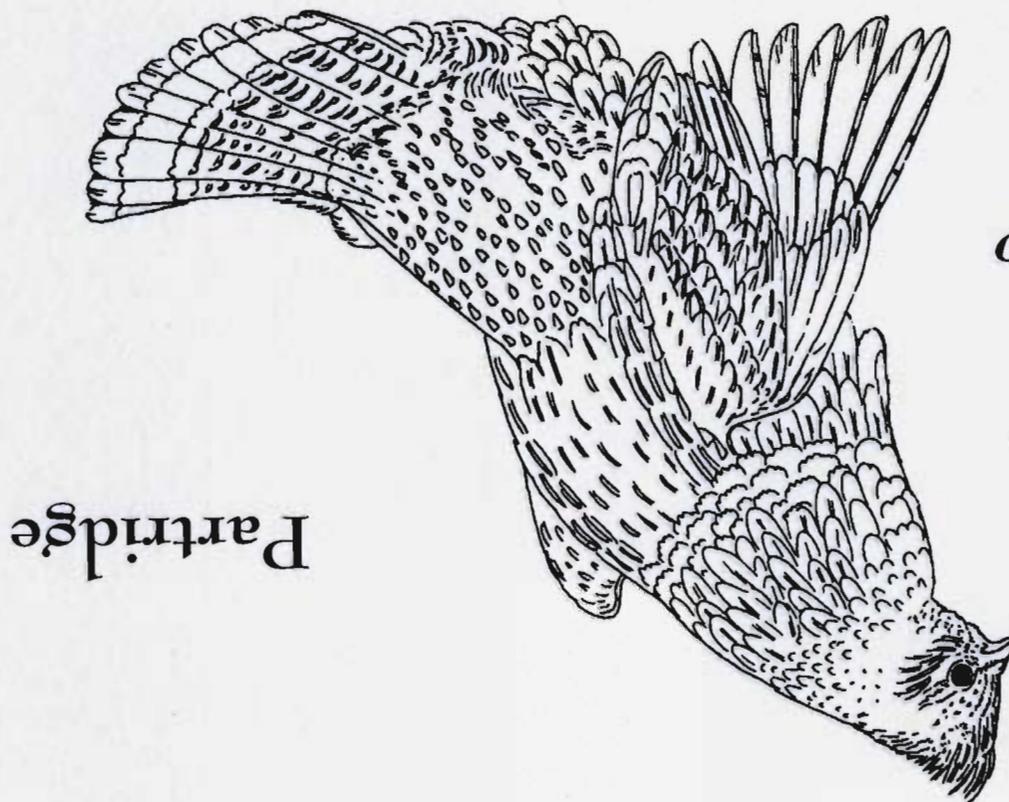
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Aln8bak News© - Volume 2007 / Issue 3
July - August - September - 2007



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