Volume 2008 / Issue 2 - April - May - June / *Sogalikas - Kikas - Nakkahigas* - 2008

Aln8bak News©

COWASUCK BAND - PENNACOOK / ABENAKI PEOPLE
COWASS North America, Inc. - P.O. Box 52, Alton, NH 03809

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

Spring	*Siguan*
In Spring	*Siguaniwi*
Summer	*Niben*
In Summer	*Nibeniwi*

This Issue - Headline Articles

2008 Events

Passing On - Obituaries

Summer Gathering Changes

Citizen Application Process Update

Notice to Citizens & Members: If you have not reapplied for citizenship / membership or have not maintained your address for our records we will be removing you and potentially your whole family group from our records.

Band Headquarter Progress Report

We have been extremely busy painting walls, setting up organized storage and shelving systems, purchasing furniture, landscaping, and all of those typical things that you need to do when moving into a new place.

During the last two years we were getting bits and pieces of our property which we put in storage pending the legal action that was in progress. Finally we were able to move all of our recovered Band property into the new headquarters.

Furniture and usable equipment that was damaged was repaired and repainted as needed. Nearly all of the recovered electronic and computer equipment was damaged beyond repair, destroyed, or missing. Most were trashed or savaged for parts.

Layout and clearing work has been started for the roadway that is needed for our future Gathering and Pow Wow grounds area. The finished roadway will be over 1000 feet long from Route 28 to the back of the property. We are planning on keeping the "grounds" clearing to a minimum. We will attempt to retain as many large trees, especially White Pines, that we can. These grounds will not be the typical football field type of site that we have become familiar to.

Considering that we moved in February and still had snow on the ground in May, we have made a lot of progress since then. Those that come to the July Gathering will get a good look at all of the progress that we have made.

The new headquarter address information is:

Cowasuck Band Pennacook - Abenaki People
COWASS North America, Inc.
PO Box 52 / 840 Suncook Valley Road
Alton, NH 03809-0052
Telephone: (603) 776-1090
FAX: (603) 776-1091
Email: cowasuck@cowasuck.org

Cowasuck Band Events - 2008

We encourage all Band members to participate and support our activities. For event directions, information, and details contact us at (603) 776-1090 or check our website at www.cowasuck.org.

All Gatherings and Pow Wows are full public inter-tribal events that are being held by our Band. Native American Indian drums, dancers, artists and artisans are welcome and invited, contact us for details.

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: (603) 776-1090 / FAX: (603) 776-1091
NEDOBAK Network Help Line: (800) 556-1301

Gatherings & Pow Wows

**** IMPORTANT NOTE - EVENT & MEETING ****
**** DATE CHANGE ****

July 19-20, 2008 (formerly 7/26-7/27)
Cowasuck Band - 14th Mid-Summer Gathering Camp-Out & Pow Wow
840 Sunncook Valley Road (Route 28)
Alton, New Hampshire

This Notice was posted on the www.cowasuck.org Website

The previously scheduled **14th Mid-summer Gathering & Pow Wow** has been rescheduled to **July 18 to 20, 2008** (from July 26-27). The event was also changed into a **HOMECOMING Gathering and Camp-Out** for our Band citizens, members, and friends. The HOMECOMING will be held **at our new Tribal headquarters at 840 Suncook Valley Road (Route 28) in Alton, New Hampshire**.

This is not a Pow Wow with vendors and public visitors, this is a traditional Band family event for you. Bring your crafting, regalia, genealogy, or what have you to work on for this weekend of drumming, dancing, and craft help.

Our **July Grand Council and Elders Council Meeting** will be held on Saturday. We have some very important Band business to conduct about our citizen records and the federal acknowledgment work that is in progress. We request that as many of our citizens and members come to the meeting.

Camping around the headquarters yard and woods are encouraged. Please bring your own camping equipment and especially your **own chairs**! Bring appropriate clothing, we seem to be having a hot and wet Summer so far. We have a swimming pool so bring your swimsuit and towels if you want to use the pool to cool off.

Pets are welcome but must be leashed and taken care of by their owners.

Fire pits, wood, and a grill for cooking will be available. Like any camp out, bring your necessities, whatever food, beverages, and refreshments that you need. We will plan to share in group evening meals with a potluck feast.

So that we can all sing together, bring your rattle or hand drums if you have them.

RSVP Call - (603) 776-1090 or Email: cowasuck@cowasuck.org now!

Please let us know how many adults, children, and pets are coming, the sooner the better.

September 20-21, 2008
Cowasuck Band
2nd Fall Gathering & Pow Wow
Pow Wow Grounds at the Skylark Airport
54 Wells Road, Broad Brook, Connecticut
& access from the
Connecticut Trolley Museum
Interstate I-91- Exit 45 (Route 140)
East Windsor, Connecticut

Our Red Hawk Drum will be the host singers for the event, all guest drums are welcome. For directions, information, and area motels contact us at (603) 776-1090 or check our website at www.cowasuck.org.

September 27-28, 2008
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.

Everett W. Jacobs, Jr., "Little Turtle" - Passes On

Everett W. Jacobs, Jr., "Little Turtle", 71, of Newington, CT, died unexpectedly on Friday, (June 20, 2008), at home. He was the beloved husband of Dorothy (Bader) Jacobs

for 30 years. Born in Rockville, Connecticut, he resided in Hartford for many years before moving to Newington 30 years ago.

He retired from Mueller Trade Bindery of Middletown, after 32 years of employment. Everett was a member of the Church of Christ, Congregational, Newington and the Sequin Level Lodge No. 140 and Newington Chapter OES #115. He was a member of the Lancraft Drum Corps and formerly of St. Peter's Drum Corps, and was very involved in his Native American heritage, of which he was so proud. His survivors include his children, Dennis Jacobs and Barbara Thomson of Chester, David Jacobs and Edwin Dawson, both of California, Curtis Jacobs and his wife Rachel, and Debbie and Gary Jacobs, all of North Carolina, Elizabeth Roberts and her husband William, and John Newman, all of Newington; numerous grandchildren and great grandchildren. He also leaves his brother and sisters, David Jacobs and Jeannie Barile, both of Vernon, and Nancy Harris of Manchester; and several nieces and nephews.

His funeral service was held at the Newington Memorial Funeral Home, 20 Bonair Avenue, Newington, the Rev. Dr. Kenneth C. Brookes officiated. Interment was at West Meadow Cemetery, Newington. A Masonic Service was held on Monday evening at the funeral home. Memorial donations may be made to the Church of Christ, Congregational, 1075 Main St., Newington, CT 06111. To share a memory with the family, please visit www.newingtonmemorial.com The informational content of this obituary was published in the Hartford Courant on 6/22/2008.

“Little Turtle” was well known to our Band council and our Red Hawk Drum singers. We often sang at events where his beloved Turtle Drum singers performed. He was loved by all and will be missed.

Paula Kathleen Raymond - Passes On

Paula Kathleen Raymond, 57, of Malone, entered into eternal life on Sunday, March 23, 2008.

Paula was born on September 7, 1950, in Plattsburgh, New York, daughter of the late Edward and Mildred (Quilliam) Raymond.

Paula graduated from Plattsburgh Senior High School in 1969, and later earned an Associates Degree, LPN at North Country Community College. Paula enjoyed writing, painting, and Adirondack nature walks.

Her loving daughters, Stacey Mascia of Malone, New York and Kerri Raymond of Altamonte Springs, Florida, and her beloved grandchildren Adrianna Raymond and Francisco Torres III survive Ms. Raymond.

She is also survived by her brother and his wife, John and Peggy Raymond, her sister and her husband Ruth and Bob Kreho, and her sister and her husband Janet and Jim LaFountain. Paula had many beloved nieces and nephews.

Her memorial services were held in New York. An Indian memorial service was held and the words of passage were made by Allison Benedict, a Mohawk elder and family friend from Akwasasne. She did the Mohawk thanksgiving address..."Greetings to the Natural World."

Paula loved her native ancestry. May Creator bless her, and her family.

Richard Alan Maynard - Passes On

Richard Alan Maynard, 78, of New London, Connecticut, passed on at home on June 5, 2008, in presence of his wife, Kitty, the former Kathleen Wainwright, whom he married on December 28, 2005.

He was born February 2, 1930, in Burlington, Vermont, the son of the late Oliver Maynard and Gladys (Bryant) DeLorge. Moving to the Connecticut at a young age, he graduated from Fitch Senior High School. He enlisted in the U.S. Army serving during in the Korean conflict and later re-enlisted in the U.S. Navy.

Richard owned AAAuto Trim on in New London and was in partnership and operated other local businesses; the former Poor Richard's Restaurant in Waterford and Taj Clothing Store in New London. He owned and operated the Ramx Construction Co., a building contractor for many years doing projects between New London and New York City, were he received awards for his work. Richard was a free-spirited man and who traveled all across the U.S. on his motorcycle numerous times in his life. Besides his wife, he is survived by a niece, Lynn Menard-Mathieson; and nephew, Timothy Oliver Bosak and three great-nephews, John Phillips, Clifton Barrows and Andrew Bosak and great-niece Maureen Eames.

He was predeceased by his brother, Clifton Maynard and nephew, Clifton Alan Maynard.

Vermont Legislation -

Throughout February and March we reported the Vermont legislative efforts to establish a state recognition process for the Abenaki People. Senate Bill S177 would have established a clear and transparent recognition process through the Vermont Commission on Native American Affairs (VCNAA). Unfortunately, greed and the desire to establish a superior position for themselves, three groups of questionable Native American lineage and tribal history pushed for their own exclusionary version of the recognition process with Senate Bill S369.

Their lobbying efforts were bolstered by the fact that the U.S. based Abenaki, and specifically those in Vermont, were being challenged by the U.S. Department of the Interior in regard to the "Indian Arts and Crafts Act" 101-644. If the Abenaki of Vermont got some form of "state recognition" they could avoid violations of this federal law. Additional lobbying was also made to maintain the "Vermont Indian" element of the upcoming Lake Champlain Quadcentennial event since it was a major component of this event.

All of the fast paced efforts of these questionable groups and their legislative friends came to an abrupt end when the Vermont legislature ran out of time to act on their sleazy efforts to get their own exclusionary state recognition with little or no oversight. On April 25th we received an official response from the House of Representatives that the House Speaker Gaye Symington would not allow the rules to be suspended to hear the S369 bill so late in this session. By this action the bill was stopped and will have to be resubmitted for the next session in January 2009.

From numerous sources, it appears that these groups are continuing a strenuous lobbying campaign to get another bill ready for the next session and to align legislators for a speedy approval process next year.

Editorial - "Whiteman's Sickness" -

Throughout this Spring and still ongoing, the drum is beating and rants of "unity" at all costs are being heard on the internet. The only unity that seems to be forming is between two of those groups that are seeking their own exclusive legislative state recognition.

Overall, all the Vermont groups have done nothing for unity other than supporting their own individual interests and events. The other marginalized regional Abenaki groups are staying out of this controversy by patronizing them and "waiting to see who wins this battle." We all loose - there will be no winners in this crazy and fraudulent "missisquoi-koasek" power play.

If only more of the truth were known about their leaders' personal agendas. It all comes down to the racial slur "Whiteman's Sickness." The more we study these so called chiefs we find that they are seeking "money" and the political power that they can exert over our Abenaki community as a whole.

They are making wild and unsubstantiated statements to convince their political cronies and gaming money sources, that they are the "real and only tribes in town". They are actively attempting to rewrite Abenaki as well as their own family histories for their purposes.

There have been so many outrageous claims about their heritage that even their own family members are questioning who they are. Family genealogies are not being researched, and if they are, they are being modified and otherwise fabricated to suit their purposes. We should demand to see their family histories and genealogy documents. There needs to be a clear and transparent process to get to the truth about who they are and their claims to be the leaders of "groups" that seem to be created by their own efforts.

This "Whiteman's Sickness" is a very vicious disease that eats the minds, hearts, and spirits of our people. Our dominant society of government politicians and gaming lobbyists spread this disease with false promises of power, money, and grants. They know that this disease destroys our community and all indigenous First Nation People from within and will eventually extinguish our "Council Fires" forever... "Manifest Destiny" continues to the end of time for us as a People.

Indian Arts and Crafts Act 101-644

As we reported in the last issue, we received a complaint letter from the U.S. Department of the Interior in regard to our violation of the "Arts and Crafts Act" law. We contacted them and made several followup telephone calls and still do not have a clear picture of what we did (or did not do) to violate the law. It seems that a specific complaint was filed by a woman that is well known to us as a major

"agitator" and internet trouble maker.

She filed a complaint that we issue "Artisan Certificates" to our people that make works of art and crafts. A sample of our certificate was forwarded to the U.S. Department of the Interior (DOI) for comments from their legal department. We have repeatedly contacted them and they have made no comments or corrections to our certificate wording. Due to their lack of response we have assumed that the complaint was dismissed.

Also of interest, within our limited correspondence with the DOI they reported to us that they were informed by representatives of the Vermont Indian groups that they received "state recognition." Interesting, considering that the Vermont legislative process failed. We updated the DOI on this matter, and again there was no comment. It seems that they favor taking the low road and only respond to complaints and lies and do not act in a way that seeks the truth or act on the facts on hand.

As this stands, this whole issue appears to be one more case of "bad blood" caused by rival interests and we know who you are, shame on you for your continued lies and back-bitting.

Native Words By: Ed Where Eagles Fly

If your children were not special... Creator would not trust you, to show them... the Good red Road... children are inquisitive, lead them, and they will explore.

Parents are the only sign posts to point their children in the right direction... that's why children learn to walk by themselves... give them a Good Red Road destination.

Wijokadoak Language Project -

Wijokadoak Western Abenaki Language Preservation Project

This project has been previously reported in this newsletter and is continuing to move along in a productive way. Wijokadoak is closing on the third quarter of the first year of the assessment. Team members committed to the project this year are Elie Joubert, John and Donna Moody, Jeanne Brink, Rodrigo Brinckhaus, Philippe Charland, Barry Higgins, Cassie Chamberlain, Mike Franklin and Sherry Gould. A big thanks from the Board of Wijokadoak to each team member for all your contributions!

We have made good progress towards completing a catalogue of Language materials that will be made available to all Abenaki later this fall. The Catalogue lists all known Western Abenaki language materials, where they may be found and gives some general comments on the source. It will be a useful tool when completed.

Next year there will be a comprehensive survey of the community regarding language preservation. We have been collecting names and addresses in a mailing list for this purpose. We have collected over 300 names to date. All readers are invited to send along your contact information to be included in the survey.

Elie Joubert continues to work with Wijokadoak on this project and is a valuable asset for language preservation. We are developing some web based language materials under Elie's supervision that should be available later this year. The plan is to have something on CD for any Abenaki who are not on the Internet. Watch our website at www.wijokadoak.com for developments.

The second week of July we are conducting a family language camp prototype session. This year is designed to test out some ideas and techniques in order to offer the larger community meaningful experiences in the years to come. Much of the focus of this experience is on the children. We know that children hold the key to preserving our language. We will report the results in the next newsletter!

The team will be visiting the Penobscot Nation in August to see what is happening with their robust language program. Team members were able to speak with Carol Dana (who is instrumental in the Penobscot Language project) at the Language conference attended at the Pequot Museum this past winter. The visit should be an encouragement to our group and we are looking forward to it very much.

Sherry L. Gould, Director Wijokadoak, Inc.
3210 State Rte 114, Bradford, NH 03221
sherrygould@tds.net , (603) 938.2613
www.wijokadoak.com

Library Update

The recovered Library was inspected book by book and entered into a library software database called "Readware." Each book bar code or ISBN number was entered and cross referenced to Amazon.com. If the book had a picture file of the cover on record, that picture file was added to the database. Using internet databases such as Amazon.com or

Barnes&Noble.com allows us to capture cover pictures and other important data without the need to enter all the particulars of each and every book in our library.

We decided to make the focus of our Library non-fictional references related to the Wabanaki, Algonquin, Northeast Woodlands Indians, History, Language, Indian Law, Indian Arts and Crafts, Nature (Plants, Herbs, Animals), Native American Religion and Spirituality. Rare and historically important works, Language and Law references are in their own protected sections of the Library. Multiple copies and backup books were cataloged and stored. Except for some noted historical novels most "fictional" books were cataloged and also put in storage.

As more Library shelf space is made available we will create additional sections for Fiction and as well as expanded Spiritual and Herbal Healing sections.

Tribal Actions and Government
COWASS North America
The Abenaki Nation of Vermont

➢ Warning - Notice - Action Required

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 from within our website in the "Forms Section" at www.cowasuck.org.

WITHOUT EXCEPTION - Each family group and or individual member MUST submit an application, including all family history and genealogical information. The deadline for resubmitting your application is JULY 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 following that date.

Please Note: Incomplete Applications and /or supporting documents WILL BE accepted to hold your Citizen / Member status until you complete the application process. As we receive family records we are creating a Band data base that may provide information that will assist those that still have incomplete records. **Do not hesitate to send what you have, we may be able to help you as more information becomes available.**

We encourage you to submit this information on a PC computer generated record such as a 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 and our website 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.

Please note we are now located at:

COWASS North America
Cowasuck Band of the Pennacook - Abenaki People
P.O. Box 52
Alton, NH 03809-0052

(603) 776-1090 / (603) 776-1091 FAX
Email at: cowasuck@cowasuck.org

More Genealogy News and Updates
By: Lynn Menard-Mathieson

A thank you goes out to all those who have resubmitted their applications and genealogy to us for our archives and their citizenship. Remember you can submit an application while still working on your genealogy documents. When the rolls are closed only those who have submitted applications will be considered. The application can be found online under forms at www.cowasuck.org. Please take the time to print a copy of the application. Once completed the application can be forwarded on to Tribal Headquarters or by e-mailing me at LynnM@cowasuck.org

A new data base is in the works and growing! It has numerous features and resources for information. The new data base and its features will make our job a lot easier. Security issues that have plagued us in the past regarding the tribes genealogy have been resolved. This data base is held in redundant locations per chance any one location is compromised due to fire, theft or flood. All genealogical information that is received by me is entered into this data base in a timely manner so that it is up to date.

Another project that has been started to cope with the mountains of genealogical records is to link all these

records into a data base system that will connect all applicants with a simple search command. We are now at a level where a simple search will determine if an applicant's ancestors are already in the system and if we have the documentation for them. This will help future applicants since not everyone has all the documentation on their ancestors. Don't let missing genealogy records be a deterrent to resubmitting applications and what genealogy documents you already have! Complete packets containing application, ID pictures, and documentation should be sent to the Band. Please e-mail at the above address to let me know when you are ready to mail yours. Those who are resubmitting only applications with pictures need to mail the information to the Cowasuck Band headquarters at P.O. Box 52, Alton, New Hampshire 03809.

The process of applying for citizenship is simple, once your packet arrives. If you have clearly shown the lineage back to your Native ancestor and provided me with all documents to this line you should hear back from us within a month. If you have heard from us and have been told your genealogy is in order and approved, you will be receiving an ID card from Tribal headquarters. Your processing fee of $25 also gives you the first year of our newsletter, the Aln8bak News.

As we draw near to another Grand Council meeting and newsletter issue I am hopeful that those who need to gather their information to send in are nearing the date when they can deliver their packet to us. Time is of the essence. We look forward to hearing from each and every one of you who consider yourselves part of our family band and to those who are just finding us.

Lynn Menard-Mathieson, Sub Chief and
Tradition Protector & Public Relations,
Grand & Elders Council Member,
Genealogy Committee Director

➢ 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@cowasuck.org so that we can add you to our messaging system.

➢ West Coast Council Report

Hello from the West. This is Robert Pease Jr. I just want to thank everybody from the Grand Council in the East and Great Aunt Doris Nickles for electing me as the West Coast Sag8mis or Sub-Chief. It is a great honor and privilege that I accept the title of Sag8mis - Sub-Chief.

To all our West Coast family members, I want to thank you also for this honor. I would like each of you to know that I am here for you. Please do not hesitate to contact me with any of your questions or concerns regarding band activities, no matter how big or small. It Is my desire to get to know each of you, such as your special interests, hobbies, sports activities, charity contribution and community involvement in your local areas.

My goal is for you to know that I have an interest in each and everyone of you. You do not have to participate in Pow Wow's or wear moccasins for me to have an interest in who you are. Although traditional cultural practices are strongly welcomed but not necessary for you to be accepted as a family member and a Native person.

I look forward to hearing from each of you on the East and West Coasts. To our future, to my family, to all of you. Please contact me as soon a possible, my address and contact information is:

"Bobby" Robert F. Pease, Jr., P.O. Box 1270,
ElDorado, CA 95623
Telephone: (530) 409-6231 / Email; RbPea9@aol.com

From the Grand and Elders Council we are asking that all of West Coast relations to become more active again as our extended family. We ask you all to help and support Bobby Pease and Doris Nickles in their important efforts to keep the family together and active.

To help promote our West Coast Council, the Band Grand and Elders Council has requested them to make a formal recording of their family oral histories, to provide family pictures, to document the interconnected family records, and to gather information for our website to create a West Coast Council section that will be forth coming.

➢ Red Hawk Drum & Dance Group

We started a hand drum making course in January

2008. We will continue this activity as we get additional requests. As we previously stated, our goal is to develop the ability to conduct traditional synchronized "Hand Drum" performances.

We are still looking for people of all ages to join the Red Hawk Drum and to form a Dance performance group. We will be providing dance lessons for Abenaki and Algonquin style dances in response to specific songs that we sing. Contact us at the Band headquarters if you are interested in drum making, rattle making, singing, or dancing.

➢ Events Committee

The 2008 events season is in progress. 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.

➢ Website Re-Design

The Cowasuck website has been updated. Thanks to Norman LaPolice, our webmaster, and Lynn Menard-Mathieson, we have a new layout and more graphics, pictures, and direct email contact to Grand and Elder Council leaders.

We also have other web sites online that are open to Band members. One is called the "Cowasuck Family", which is primarily dedicated to Band events and pictures. Another is called "ILLA", or The Truth, this is dedicated to documents and disclosures that we want the internet public to be aware of, in regard to our past and rebuttals to internet gossip. We are also planning on a West Coast and Canadian (Mena'sen Band) Section and links as we expand our website. We encourage you to comment on our revisions and to make suggestions for additional changes or featured sections.

➢ Website Stores

As part of our website updating, we are opening an Artisan-Crafter Co-Op Store. This will be open to all Abenaki Indian descendant artisans regardless of tribal affiliation. Those that wish to post their art and crafts will be able use this new website section to picture, advertise their items, and to provide sales and email links to them. Those that are interested should contact our Band headquarters for more information.

Our Band Store is 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

➢Aln8bak News

In response to the fact that thousands of viewers read our Aln8bak News on-line and as a result do not support the costs to create and publish it we now restrict viewing of the current Aln8bak News issue on the www.cowasuck.org website until the following issue is published and mailed. This will delay the online viewing of the current Aln8bak News for at least three months.

For those that want to read it in a more timely fashion you can make a donation to subscribe for the mail version. Please see the Donation form on the website.

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. Note: The PayPal system charges fees for processing these donations, we appreciate more than the recommended donation to cover the fees as well.

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 +1009, +0610, etc. this indicates the year (month and year - such as October 2009 or June 2010) that your subscription ends. The label may also indicate **<<LAST ISSUE>>** or **<<RENEW NOW>>** as a reminder to contact us about your subscription.

➢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 and newsletter administrative fee donations, contributors will be acknowledged and given yearly donation statements for contributions for amounts over $25

➢ Ik8ldimek Program - Prison Outreach

Update - General Policy Issue -

Inmate correspondence must be directed to the Cowasuck Band Elders Council at PO Box 52, Alton, NH 03809-0052. Please honor this request so that our prison volunteer staff are not in conflict with prison regulations related to personal correspondence. We thank you all for your cooperation related to correspondence.

Federal Report -

For those that do not know, the FMC Devens is a federal medical prison facility. Many of our Native Circle members at Devens are very sick. There is nothing more sad than being sick and incarcerated at the same time. Even more tragic is passing over in there and having no family to take care of or to remember you. Sometimes the only thing that keeps them going is the brotherhood of the Native Circle, the Sweat Lodges, and our prayer ceremonies.

To keep the fires going on within their heads, hearts, and spirits we now hold annual prison pow wows. On May 21st. we were fortunate to hold a Pow Wow Ceremony within the FMC Devens facility. We had a full day long opportunity to sing, drum, and pray in our traditional ways. Every time we do these ceremonies it grounds us all and our spirits, to know that we are human beings and not faceless numbers within the Iron Lodge.

New Hampshire Report -

On April 2nd we performed the Spring Sweat Lodge Ceremony at the Berlin facility and participated in the Native feast that followed. On June 18th we did the Summer Sweat Lodge Ceremony. We also visited the Concord facility Native Circle and participated in the Summer Sweat Lodge Ceremony on June 26th. Raven conducted the Sweat Lodge and poured the water for the ceremony.

Now that we are permanently in the area we are making plans to devote a full day of educational and religious activities at each facility on a monthly basis. We are planning on doing and teaching traditional crafts, drumming, and singing.

Native Words By: Ed Where Eagles Fly

Only a Pow Wow holds the key, to open the door within us, and free our Spirit. to lift our feet to converse with Kchi Niwaskw's dreams.

Hand and Water Drums
By: David F. Mathieson

David Mathieson, one of our Band members, submitted this article about Hand and Water Drums. He is showing his drum art at the Art Attack Exhibit at the Hygienic Art Gallery in New London, Connecticut. The show runs through July to August 2nd.

What I am presenting here are a group of Native style drums peculiar to the Northeastern Americas. These drums I refer to as log drums. In other words they take their shape determined by the shape of a cross section of

the tree they were cut from. Nature is the governing force in their shape. The heads are Elk rawhide stretched and held in place with rawhide lacing.

The smallest of the three drums is unique to many but common to the traditional northeastern Native people and that is a "water drum". Like the others it is carved from a single log. The interior is carved, charred, and sealed with wax. A black ash band is formed and covered with deer hide. This band holds the deer hide drumhead tight and in place. A whole is bored in the side, which is plugged with a carved wooden bung. Water is placed in the interior, which gives this drum a unique sound.

This is a common drum that accompanies many of the Haudenosaunee music and dances.

The beater for the water drum is turned maple and the beaters for the hand drums are made from red willow branches and wrapped with smoked, brain tanned deer hide. The drums that are presently being exhibited are just a sample of those that have been completed. All drums are different and can be customized to the owners needs. The beaters can be more elaborate with peyote-stitched beadwork applied and a softer sounding beater made with a lambs wool head. Drums can be made to order.

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BFA Swain School of Design, '71' (painting, printmaking).
Additional course work at, Rhode Island School of Design, School of the Museum of Fine Arts.
Numerous joint exhibitions throughout southern New England. Silvermine Art Guild, Mystic Art Ass., Westerly Art Coop, Mystic Seaport Museum, etc.

Native Words By: Ed Where Eagles Fly

The Green Growers we call Herbs, are the Medicine beings, and cater to the needs of two, four, six, eight, and all that roam this dimension.

An empty cup is just an empty cup. But, fill it with L♡ve, and it will quench a parched throat.

Medicine Bag - *Nebizon Mnoda*

‹« **Hemlock -** Alnizedi »›

Eastern, Canadian Hemlock, or sometimes Hemlock Spruce, *Tsuga canadensis*, is called Alnizedi in Abenaki.

The majority of the trees around our Band headquarters are Hemlocks so this issue will be dedicated to them.

Hemlocks are evergreens in the Pine family. A mature tree will grow 50 to 90 feet in height with a girth of 2 to 3 feet in diameter. The bark is thick and deeply furrowed and cinnamon brown in color. Its shape has a conical crown with long slender horizontal branches that droop towards the ground. The needles are flat, round at the tips, shiny dark green above with 2 narrow whitish bands on the under side. The needles form on short slender stalks. They are approximately ½ inch long, flexible, and evergreen.

The fruit are drooping ¾ to1 inch long paired cones that form at the ends of twigs. The mature cones are light brown with few scales which are rounded. The seeds are long and winged.

The Hemlock habitat is the acidic and moist soil in cool locations valleys, hills, and rocky areas. It can be found throughout the Northeast U.S. and Canada from Nova Scotia to the mountains of Georgia and west to eastern Michigan.

The young needles and inner bark are the medicine parts. Hot or boiling water is the medicine solvent.

Our ancestors made teas from the needled twig tips, which was used for kidney ailments. It was also used in Sweat Lodges for the treatment of rheumatism, colds, coughs, and to increase the sweating. Inner bark tea was used for colds, coughs, fevers, diarrhea, stomach problems and scurvy. The tannins and Vitamin C of the inner bark are the medicine elements.

Externally, teas were used as a wash for rheumatism and to stop bleeding. The tannins in the bark are very astringent and have been used as a poultice for wounds.

As a food sources it was used for tea and flour. Light green young needles make a pleasant tea which is high in vitamin C. Teas were also made from needled twigs. The inner bark can be dried and ground into meal to be mixed with flour to extend the amount of useable flour.

The bark was once a commercial source of tannin used in leather tanning. Oleoresin, which has a turpentine smell, is extracted form the bark.

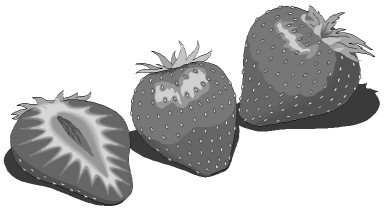
Cautionary Note - Everyone has different reactions, allergies, or sensitivities to foods, herbs, plants, mushrooms, medicines, etc. Always test your reaction to a new item by minimal contact or very small dose. Do not attempt to use any herbal medicine without first being assured that you can use it 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*

‹« Baked Strawberries & Rhubarb »›

Strawberries are called "little grass berries" or Mskikoiminsak.. Rhubarb is called "the sour tasting thing" or Zazowipogwak. It was also called Lalubab for the French rhubard - *la rhubarbe*. Both of these are early Spring plants that we used for deserts. This combination makes a nice contrast in textures, flavors, and a balance of sweetness versus sourness.



½ # Strawberries, Mskikoiminsak,
½ # Rhubarb, Zazowipogwak,
1 Cup Brown Sugar, Zogal.

Wash the Strawberries and Rhubarb. Cut the Rhubarb into 2 inch pieces. In a bowl mix the Strawberries with the Rhubarb, and Brown Sugar. Pour the mixture into a covered baking dish, cover. Bake at 350°F for 35 to 45 minutes. Cool and serve warm or cold. Whipped Cream makes a tasty sweet topping. Serves 2-4. ❧

Native Words By: Ed Where Eagles Fly

When you stop caring about yourself...everyone else, will stop caring about you too.

When you really care about someone, they will care about you too.

Animal Tracks - Screech Owl - Didegeli

The Eastern Screech Owl, *Otus asio naevius*, is called the Cat Owl or Didegeli in Abenaki.

The Screech Owl is 8 to 10 inches in height with a 18 to 24 inch wingspan, and a weight of approximately 6 ounces. It is a rather small mottled owl with distinct ear tufts and yellow eyes. The ear tufts are large for its size and very noticeable, but it can flatten its ears to give the head a round shape. Its plumage can vary from a gray phase to a reddish brown "rufus" color phase and can be more brown between phases. Likewise, the facial disk will be light gray or orange and is ringed in black. The color varies with location not age or season. Both sexes are similar in color.

The Screech Owl habitat is greatly varied and can be found throughout eastern North America in all types of locations from open forests, wood lots, swamps, to city gardens. It is nonmigratory in nature.

Its voice or song is not a "screech" but more of a descending whistling wail, gentle hoots, soft purrs and trills.

As with other owls, it is nocturnal and becomes most active at dusk. Its diet consists of a variety of small vertebrates and invertebrates. Mice, voles, moles, crayfish, snakes, fish, small birds, and insects are normal prey.

It nests in a tree cavity and will nest in a bird box sized for wood ducks or flickers. The nest height is usually 10 to 30 feet above the ground. The nest is not usually lined but will have feathers and food debris in it. Its breeding habit is monogamous. It lays between 2 to 8 white eggs that are a little under 1½ inches long. The eggs are incubated by the female and it takes about 26 days. They have one brood per year and the young stay in the nest for about 28 days. The young are fed by both sexes.

If it is discovered in its nest it will freeze in an upright position, close its eyes and use its well camouflaged plumage for protection. The flight pattern is buoyant with silent wing beats.

Museums, Treasures of the Northeast

Part 2 - By: David Mathieson

First, let me lead off by making some minor corrections to the editorial paragraph that introduced the first part of this article as published in the Aln8bak News - Volume 2008 / Issue 1. My museum career spans forty years in which I have worked within the Curatorial or Conservation Departments as a Collections Manager and Conservator, not as a Curator. It is also less of an issue of professing to be a Native American museum no less an Abenaki museum but more of an issue that a "Museum" does not simply occur by naming yourself as such. There are "Museums" and there are "museums". What is the difference you might ask? I hope the following will offer some clarification and guidance for the custodians of these museums and their development.

The American Association of Museums (AAM) states that, "American museums are infinitely diverse" and, "that their common denominator is making a "unique contribution to the public by collecting, preserving, and interpreting the things of this world." The International Council of Museums (ICOM) defines a museum as, "a non-profit making, permanent institution in the service of society and of its development, and open to the public, which acquires, conserves, researches, communicates and exhibits, for purposes of study, education, and enjoyment, material evidence of people and their environment". In all cases there is a common ground that all these institutions share. Standards have been established which outline basic minimum requirements of a "Museum". Some of these standards are as follows;

- Be a legally organized nonprofit, or associated with a nonprofit organization.
- Established for educational purposes.
- Have a written and approved "Mission Statement."
- The institution (Museum) must own at least 80% of the artifacts it cares for.
- Have a written Collections Preservation Policy that outlines materials, practices, and, procedures in the documentation, preservation, and use of the artifacts in your collection.
- Must own or occupy a structure that is conducive to the care and preservation of the collection and such a facility is used for the public presentation of regularly scheduled programs and exhibitions.
- Be open to the public for at least 1,000 hours a year.
- Have at least 80% of the permanent collection accessioned and have these records accessible to students, scholars, and researchers.
- Have at least one paid museum professional staff with

museum knowledge and experience.

- Have a full-time director to whom authority is delegated for day-to-day operations.
- Demonstrate the ability of the institution to financially support the endeavors of the institution and it's collection.
- Abide to the Code of Ethics for Museums as established by the AAM.
- The Board of Trustees of the institution should be aware of and be held responsible for the fiduciary responsibilities that are assumed by them.

Now for the lower case "museum" which is often self professed and initiated not out of a need voiced by society but out of a need to legitimize ones self or an organizations existence. Some of these organizations may have a written Mission Statement, which refers to their purpose of existence being to collect, preserve, and educate. Lacking is a Collections Policy that addresses how and with what means they will go about conducting the business of collecting, preserving, and educating.

Many of these organizations do not have the means to properly register, accession, and catalogue their collecting practices. The facilities for exhibition and storage of the collection are often quite poor. At best they may have the use of an old garage, barn, or commercial building to adapt to their use as an exhibition, storage of reserve collection, and workspace. Such a facility often lacks proper security and environmental stability.

Not only do these organizations lack proper exhibition and storage spaces they also have forgotten about providing a quality workspace for each artifact as it moves through the process of accessioning, registration, and cataloguing. Equally if not most important are the facilities that are provided for long-term storage of the reserve collection. In other words, a proper secure storage space with archival shelving and containers as well as suitable environmental conditions. It is not uncommon to find many of these smaller institutions being run by untrained staff with little or no experience in the museum field. It is important to have people in charge that have a background in museum studies and collections care. Many universities offer courses in this field and some even offer a degree in this specialized field.

All is not lost with the smaller institution. In fact there is great optimism that with the proper connections and alignment with professional museum organizations improvements can be made advancing themselves and their institutions forward to that upper case "Museum" in the future. All journeys are taken by that first step. Many of the larger and more reputable institution in this country today started as small organizations. I am including a short list of professional organizations and their contact information that can certainly assist these small institutions in their progress. There is much information that can be gleaned on their web sites. These web sites only allude to some of the available and needed information. Membership and participation in these organizations is critical if you are going to make any progress.

American Association of Museums (AAM)
1575 Eye Street NW, Suite 400,
Washington DC 20005
202-289-1818
http://www.aam-us.org/

New England Museum Association (NEMA)
22 Mill Street, Suite 409
Arlington, MA 02476
781-641-0013
http://www.nemanet.org/

Canadian Conservation Institute (CCI)
1030 Innes Road
Ottawa ON K1A 0M5, Canada
613-998-3721 or 1-866-998-3721
http://www.cci-icc.gc.ca/

Extracted from the AAMs Code of Ethics for Museums I will leave you with this thought, "Museums serve society by advancing an understanding and appreciation of the natural and cultural common wealth through exhibitions, research, scholarship, publications, and educational activities. These programs further the museum's mission and are responsive to the concerns, interests, and needs of society".

I offer a short list of some suggested Museums to visit that have exhibits and collections that pertain to the eastern woodland Indian.

The Abbe Museum
P.O. Box 286
Bar Harbor, Maine 04609
207-288-3519
www.abbemuseum.org

Canadian Museum of Civilization
100 Laurier Street
Gatineau, Quebec K1A 0M8, Canada
http://www.civilization.ca/visit/indexe.aspx

Hudson Museum
The University of Maine
5746 Main Center for the Arts
Orono, Maine 04469-5746
207/581-1901
www.umaine.edu/hudsonmuseum

Mashantucket Pequot Museum & Research Center
110 Pequot Trail
P.O. Box 3180
Mashantucket, CT 06338-3180
http://www.pequotmuseum.org/

Memorial Hall Museum
8 Memorial Street
Deerfield, MA 01342

413-774-3768
http://www.old-deerfield.org/museum.htm
(Click into the "1704 Exhibit" on the main page of their web site, very informative and interesting.)

Fenimore Art Museum
PO Box 800
5798 State Highway 80
Cooperstown, NY 13326
607-547-1400
http://www.fenimoreartmuseum.org/
(Go to the Eugene & Clare Thaw Collection New York State Historical Association of American Indian Art on their web site, very interesting)

The Institute for American Indian Studies Museum & Research Center
38 Curtis Road
P.O. Box 1260
Washington, CT 06793
860-868-0518
http://www.birdstone.org

Say That In Abenaki - *Ida Ni Aln8ba8dwa - At The Waters*

Water	Nebi
Rain Water	Solg8nbi
River Water	Sibobi
Spring Water	Tkebi
Muddy Water	Pibganbi
Well Water	Whawdazib8minebi
The Shore	Senojiwi
Sea Coast	Senojisobagwa
A Lake	Nebes
A Pond	Nebessis
A Marsh	W8ljebagw
A River	Sibo
A Brook	Sibosis
A Waterfall	Panjahl8k
A Rapid	P8ntegw
The Waves	Tegoak
The Ocean / Sea	Sobagw
Swim	Dakasmi
Swimming Place	Adalkasmimek
He Fishes	Tal8ma, or Namaka, or 8ma
Where One Fishes	Adal8mamek
Winnepesaukee	Wiwininebesaki - lake in the vicinity of which there are other lakes and ponds, a lake region.
Is there a river near?	Sibo u ao pasojiwi?
Let's go down, to the shore.	Pn8dawada,.sneojiwi.
Medicine	Nebizon (note the root word Water)

8 = Ô or ô = nasal long "o" sound

Abenaki Word Search

Word Search - Parts of the Body

WORDS TO FIND:

WHAGA	**BODY**
OSKAN	**BONE**
WIN	**MARROW**
BAGAKAN	**BLOOD**
K8JOAK	**VEINS**
WEJATAL	**NERVES**
WPEDIN	**ARM**
WGESKWAN	**ELBOW**
WELJI	**HAND**
GASSAKWAD	**FINGERS**
WKAZAK	**FINGER NAILS**
WILIDEB8N	**BRAIN**
OTAWAGW	**EAR**
WIZIMNODA	**GALL BLADDER**
WIOS8BID	**GUMS IN MOUTH**
NODA	**HEAR**
WILI	**NAVEL (BELLY BUTTON)**
WPIGASENOL	**RIBS**
WZABI	**HIP**
WK8D	**LEG**
WKEDEGW	**KNEE**
WEZID	**FOOT**
WAGWAN	**HEEL**
WITKWAZIAL	**TOES**

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

Speaker Speaks -

The last snows lasted until May and then Spring came with a clap of thunder. We went from the arctic snows of winter to a beautifully green and wet temperate forest land. It's exciting to see so many wild flowers, herbal medicines, including sweet grass and fiddlehead ferns growing at our new facilities.

The bobcat visits of winter gave way to the spring turkeys and now the summer gray foxes that come to the house. We thought that living on Cape Cod was good for bird watching but our feeders here are even busier with our forest bird friends. We were even surprised to see hummingbirds here in early spring.

Denise and I have been working nearly day and night. There was so much work to deal with our Band and personal property and to setup our household and Band office. Since February we have been unpacking, setting up office equipment, building storage areas, painting, decorating, landscaping, clearing deadwood and just about anything else that you could imagine to make this new place our home and the Band headquarters. We are finally getting to that point where we are slowing down to live a little for ourselves.

We added an orange-beige tabby tom minowiz (or cat) to our family. His name is Wasawa, Abenaki for Pumpkin. He is fearless, cute, and very smart. We have already taught him several commands and he is trained to walk on a leash. He loves to go into water and he enjoys traveling in the car, so he is a lot of fun.

Denise and I are living life as fully as we can for its goodness of each new day. We give thanks to the Creator for each new day that we can support one another in our life's labors and love.

It is too bad that so many others, calling themselves leaders, representatives, elders, or spiritual advisors of our Abenaki People, do not live life for what it was meant to be lived for. All they seem to do is to work for their own personal agendas - seeking power and money. Do something constructive to help all the Abenaki community! Stop seeking money making schemes for your self profit, in the end you and your personal agenda will mean nothing in the grand scheme of life.

History is clear on the fact that our true Cowasuck ancestors did not like going to the Jesuit missions for hand outs and often avoided them except for trade. We were also known as survivors with little regard government relations beyond our own family structure. So why are we different now? The answer is that we have become lazy, we have become followers, and are unwilling to work for our own survival as a People.

This relates to our Band and its rebuilding efforts. We are going to lose some of our citizens and members because they will not provide the family records and documents that we request. They too are not willing to do what is necessary to demonstrate that they are an active part of our families within this Band. As this year goes on we will move forward with those citizens that are truly part of our extended family and Band. Our Grand and Elders Council are willing to go on with fewer true and supportive Abenaki-Pennacook extended families than to drag along those that are only in the Band for some personal agenda or the hope for welfare or quick money from gaming.

In the old days, when we were on the move, it was not uncommon to leave the stragglers behind. If you did not support your extended family, you perished. It was that simple, no cruel intent, you survived by your own hands and wit.

We have been asked why we do not do more pow wows or provide more social services. The answer is the down turn in the economy, fewer donation funding sources, and the reduction of many government programs.

These difficult economic times are compounding the problems within all Indian communities. The ability to hold successful events has been drastically impacted by the cost of fuel. Pow wows and other fund raising events are not drawing the participants and public that they used to do. Likewise, public donations, funding grants, and government programs have been reduced considerably and the competition for these monies has become fierce.

Ironically, many tribal casinos are complaining of reduced revenues. This is a sign of the times. Even the most successful casino tribes are laying off tribal government employees. Casinos and the money that they generate may actually be in decline regardless of the economy. Unfortunately, there are many individuals and groups that are still seeking that illusive easy money.

As First Nations People we will continue to exist to persevere, regardless of the difficulties, and so will our Band. We are going forward, not with great casino riches or handouts, but with the Spirit of our Ancestors. The Good Red Road was never paved with silver or gold, just the Good Mother Earth.

Our next issue of this news will cover more details about what we are going to do about the membership and our effort to go forward along our Ancestors' path.

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