

# Aln8bak News®

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

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

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**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.

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

## > Citizen Application Deadline Set

**All existing Cowasuck Band Citizens must resubmit Applications and documents to replace our stolen Band records by the deadline date of December 31, 2008.** A copy of the Application form is available by contacting us or from within our website in the "Forms Section" at [www.cowasuck.org](http://www.cowasuck.org).

**WITHOUT EXCEPTION - Each family group and or individual member MUST submit an Application, including all family history and genealogical information.** Please Note: Incomplete Applications and / or supporting documents WILL BE accepted to hold your "Pending" eligibility status for Citizenship until you complete the Application process.

We encourage you to submit this information on a PC computer generated record such as a CD, DVD, or by Email word document, genealogy data, or PDF file attachment. Paper records are also acceptable, but for security issues, do not send any original family records, pictures, or birth certificates - copies are acceptable.

Please send your Application and documents to:

**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](mailto:cowasuck@cowasuck.org)

## > Citizenship Codification -

1. **"Application Deadline Date"** - The deadline for submission of Citizenship - Membership Applications is December 31, 2008.
2. **"Pending"** - All existing Citizens and Members of record within the Band electronic data base as of February 1, 2006 and new applicants following this date will be considered for Citizenship or Membership if the individual or family group maintains a valid mailing address that is on record with the Band and submits a completed application form by December 31, 2008. This status will also include those applications that have partial or incomplete genealogical documentation or documentation that is subject to corrections or additional review for validation. Those individuals that comply with this criteria will be classified as "Pending."
3. **"Active"** - All existing Citizens and Members of record within the Band electronic data base as of February 1, 2006 and new applicants following that date will be reviewed for Citizenship or Membership if the individual or family group maintains a valid mailing address on record with the Band and submits a completed application form and all required or requested family history and or

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NEDOBAK Network Help Line: (800) 556-1301

genealogical documentation to prove the Indian descendant criteria by December 31, 2008. Those individuals that comply with this criteria will be classified as "Active."

4. **"Inactive"** - All Citizens and Members of record within the Band electronic data base as of February 1, 2006 but have not submitted a completed application form and required documents by December 31, 2008 or have not maintained a valid mailing address with the Band will be classified as "Inactive."
5. **"Post Deadline Applications"** - Applications for Citizenship from new applicants and "Inactive" status Citizens received after December 31, 2008 will be accepted on a case by case basis depending on the genealogical documentation that is submitted.
6. **"Rejected Applicants"** - Applicants, that upon review of their documents, do not qualify or otherwise meet the Citizenship requirements of this Band will be notified accordingly. They will be rejected for Citizenship without prejudice and may reapply for Citizenship if additional supporting genealogical documentation is submitted.
7. **"Identification Cards"** - Band photographic Identification Cards will be issued only to "Active" status Citizens and Members.
8. **"Mandatory Requirements for Band Active Status"** - All Band Citizens and Members are required to maintain Active Band Status and involvement in the Band by maintaining Citizenship-Membership and Administration Fee Requirements.
9. **"Annual Renewal"** - Renewal and maintenance of Citizenship / Membership status and related Identification Cards are required on an annual basis based on the individual's noted expiration date.
10. **"Administration Fees"** - An annual administration fee of \$20 will be assessed to every Citizen family group that is on record per a specific address. This fee will include one complementary annual subscription to the Aln8bak News. Additionally, an administrative fee of \$5 will be assessed for every individual Identification Card that is issued or renewed. Fees will be subject to change as determined by periodic review by the Grand Council. These Administration Fees will be waived by contributing 10 hours of pre-approved and documented Band community-event service or management as an officer, director, or agent for the Band.
11. **"Non-Compliance of Renewal"** - Failure to maintain annual Citizenship status will result in a change of status to "Inactive" and will be subject to filing a New Application. If the Citizen / Member

requests reinstatement of status without a New Application, payment of past due Administration Fees will be required.

12. **"Descendant Criteria"** - Citizenship is based on the following Indian Descendant criteria:
  - A. Descendant from a direct ancestor that was historically identified from one of the historical distinct Abenaki or Pennacook groups as defined in the Constitution of the People, Cowasuck Band of the Pennacook - Abenaki People, Greater Abenaki Nation of the Wabanaki Confederation of N'dakinna.
  - B. Descendant from a direct ancestor that was known to have been born, lived or otherwise was identified as coming from the historical area or areas that one of the distinct Abenaki or Pennacook groups historically came from or occupied as a homeland.
  - C. Descendant from a direct ancestor that was historically identified as an Indian, Native American Indian, Savage, person from a First Nation, or otherwise known as an indigenous person that was born, lived or otherwise was identified as coming from the historical area that one of the distinct Abenaki or Pennacook groups historically came from or occupied as a homeland. This could and will include, but is not limited to the general ancestral descriptions as specified in our Band Constitution.
  - D. Descendant from a historically known Indian that may be identified as other than Algonquin but that the Indian lineage from that descendant has lived within the Abenaki or Pennacook homelands for more than three generations and now is historically identified as Wabanaki, Abenaki, or Pennacook.
  - E. Descendant from any one or more of the above criteria or combinations of the these criteria.
13. **"Documentation Requirements"** - Band Citizenship & Membership Documentation Requirements:

The following is an outline of the Band Citizenship and Membership requirements to show the initial guidelines which are being used.

All Citizens and/or Members must provide Native American Indian ancestral documentation such as:

- A. All Applicants must submit copies of records that demonstrate clear and convincing proof of Pennacook - Abenaki (Wabanaki) Native American Indian descent to Band Authorities such as, but not limited to the following Primary Source Documents: Genealogical Reports, Birth Certificates, Marriage Certificates, Baptism Certificates, Death Certificates, Census Records, Military Records, Social Security Records, Immigration Records, and Passports.
- B. Secondary Source Documents: Family Bibles, Published Family historical references-articles, Documented and validated Community or Native American Indian Community recognition records, Family Oral Traditions and Stories that clearly

demonstrate Pennacook - Abenaki (Wabanaki) Native American Indian descent.

- C. Supporting Source third level Documents: Family Pictures or Artifacts if properly documented.

Note: Copies and digital copy files of all documents, records, and pictures are acceptable.

14. **"Citizen Requirements"** - To be considered as a Citizen you must prove to be:

- A. Descendant from baseline Pennacook / Abenaki (Wabanaki) family group (Clan) or individual.
- B. Descendant from a Pennacook / Abenaki historical group or individual as documented within the Band Constitution.
- C. Descendant from an Indigenous Native American Indian historical group or individual that was historically documented to be resident within our homelands as documented within the Band Constitution.
- D. Natural Born Blood Children of "Active" Citizens on Band Records.
- E. At 18 years of age, all Citizen children must resubmit their own individual Application for Citizenship. Documentation requirements will be limited to current birth certificates that prove Band family relationship. Failure to do this Application will place that individual on "Inactive" status.

Note: Specially excluded are any existing BIA or DIA individuals, families, or groups of record.

15. **"Member Requirements"** - To be considered as a Member you must prove to be:

- A. Spouses of qualified active Citizens on Band Records.
- B. Legally Adopted Children, under the age of 18, of qualified "Active" Citizens on Band Records.

16. **"Termination of Status"** - Citizen and/or Member status may be changed, rescinded, or terminated due to, but not limited to, any of the following situations, omissions, actions, or facts:

- A. Questionable Documentation and/or Admission.
- B. Non-compliant Native American Indian ancestry.
- C. Records and/or Documents (Incomplete, Missing, or Unknown).
- D. Falsification of Records and/or Documentation.
- E. Membership within another Native American Indian (BIA, DIA, or other First Nations or Métis) Group. (Membership in Native American Indian interest or inter-tribal groups is allowed, but must be reported to the Band to determine if such membership is in conflict with the Band Citizen Status Code)
- F. Lost Members - Address Unknown and / or failure to notify Band of new address.
- G. Spouses in Divorce or Separation Situations other than Death of Spouse.

- H. Failure to comply with the Rights and/or Responsibilities of Citizenship or Membership of the Band as determined by Band Council action.

- I. Individual or Family Group Requests to be removed from Band records must be done in writing. All Citizens-Members over 18 years of age must individually sign such requests to protect their individual rights.

- J. Band Council Action to change status as citizen or member or to be removed from Band records.

### ➤ Meetings - *Bodawazin* -

Council meetings and other work project sessions will be held during the dates noted on the enclosed schedule, the website, and through email. To be informed please send us an email message to [cowasuck@cowasuck.org](mailto:cowasuck@cowasuck.org) so that we can email you.

### ➤ Mena'sen Report

Kwei! Kwei! T8ni K'8l'8zin-kego pemadizin?

My name is Yannick Mercier, I am a French, Celtic, and Abenaki man from the Watopeka area close to Sherbrooke, south of Quebec, on the mid St- Francis River. Let me tell you our history about the first journey in time of the Wabanawin People. In this and future newsletters, I will tell you a story of our history from the first human contact in the W8banaki country - N'd'akinnan.

Based on the archeological research on the Massacre's Island of the Megantic Lake area and Magog Mary Point, the Sherbrooke-Mena'sen People have been living in this area since the beginning of time.

During the Ice Age 10,000 to 20,000 years ago this area was covered by an ice shield 2 kilometers thick. But at the same time ancient Clovis People were hunting in the Magog area. This has been proven by the discovery of a Bird Stone and other artifacts that were found at Mary Point in Magog.

The Clovis People were the first nation people who crossed the Atlantic Ocean from the East in seal skinned sea kayaks. They were the original people that came from the western coast of Europe (France).

In 2007, the BBC documented this research on the "First Canadian People" as they were living along the ice banks of the north Atlantic Ocean and how they got to Newfoundland and Nova Scotia by way of kayaks. Presence of them were found in southern Quebec close to the mountain peaks and valleys because in that time the mountain peaks were islands within the ancient Champlain sea which covered a quarter of the ancient Quebec central area.

These people were similar to the Lapon people of Scandinavia today. The artifacts of these people are similar to those found in this area. Many, anthropologists

and linguists think they were the link between first nation people of European, the Celt-German, Scandinavian and the original Algonquian language peoples. In fact, over 200 words in Algonquian are similar to the Viking and Breton languages of today.

These ancient Clovis People hunted the Mammoth, Woolly Rhinoceros, American Lion, Dire Wolf, Brown Bear, Sable Tooth Cat, Wild Horse, Camel, Buffalo as shown in their stone artwork. They also made drawings and stone work of the Thunder Bird (Giant Eagle).

The BBC story was based on mitochondrial DNA research done in USA, Canada, and England. This is one factor why we have European DNA genes among the Wabanaki Peoples.

7,000 years ago, our blood was mixed with the first Mongolian people who crossed the Ice Age bridge coming from the far west over the Bering Sea. As they migrated east over North America from Asia, they finally met our people in the Appalachian Mountains near the present day Ohio. There is no evidence that there was conflict between these two peoples but the DNA leads us to believe that they mixed with the original people to create the later east coast Algonquin first nation people called the Wabun akiak (ancient People of the Dawnland).

Place of a Creation Legend: Ksi nuwaskum (Great Mystery) was creating the Sun (Kisos), the Moon (P8gwas), the Stars (Malax), Sky (Sp8mki) and the land (Aki), the Waters (Nebesak), and the Stone People (Nimekwasoo). Nimekwasoo were not happy, unable to speak and too quiet for the Creator. The Creator did a strong breath and Air (Awan) was created to allow the land to breath and grow. The first human San8ba - Man and San8baskw - Woman and Awaas the animals were created. One green flower grew up from this Land and is the Creation symbol, for the Trees (Abazi) and the forest. Another blue flower symbol was created for the River Life of the Fish (Namasak). All things were living in harmony in the Circle of Life called Kiwayda (Sacred Circle). This is the first part of the Wabunawin story to the N'dakinnan.

Next time I will tell you the story of the first four tribal clans among the Wabunakiak and the first contact with the Europeans 800 years after Christ. O'wlinanawalmizi! Yannick Manidowijw Mercier.

### ➤ West Coast Council Report

Hello from the West Coast. How are our relatives through out the east coast, mid-west, northwest, and southern California? We are all getting ready for fall and the slow descent into winter is here. The wild geese have flown over twice this week heading south for the winter making noise as they passed to get my attention to the changing season. The winter wood of oak and cedar and some pine have been gathered and split, the task of stacking the wood is nearly all done.

The herd of young deer come in each night to graze on the fallen acorns and the green grass of my lawn. The Oak leaves are dropping lightly with each gentle breeze as they happen along. The long hot days of summer have passed and with it the busy near by lakes and streams are getting a chance to rest from the long days of boaters and busy camp grounds. Once again the gentle hand of the fall can be felt. An occasional fall shower has come oh so softly to bathe the trees and surrounding hills as it passes by upon its way up into the Sierra mountain range above us. The recent ceremonies and pow wows and big times still bring a fond memory of the gathering of so many nations coming together to celebrate these events and the rekindling of old friendships and new ones. The recent e - mails to and from relatives in Oregon, Washington, Idaho, and the East, warm my heart. We are all reaching out to each other step by step building our relationship to each other. Lori La Bat our relative in Oregon has owned and operated a wolf sanctuary with her husband for a number of years. The La Bats decided to sell the sanctuary. Native elders in the Oregon area have enjoyed their visits with the La Bats and the wolves over the years it has been there. If any one would like to contact the La Bats here is there e-mail address [wolves@howlingacres.org](mailto:wolves@howlingacres.org).

Well a blessing and prayer for you all. May the days ahead find all my relatives wherever you may be, safe, happy, and doing very well at what ever you do in life. Please know that all of you are in my heart as well as my prayers and also that you can e-mail me at [RbPea9@AOL.com](mailto:RbPea9@AOL.com) to talk or if you have any questions. Goodbye for now from your West Coast Sub-Chief and family member Bobby Pease.

### ➤ Aln8bak News

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. Online issues of the Aln8bak News are being delayed 3 months before they are posted.

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

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 issues that the Band faces. Your continued support is needed to keep the Band, and our projects, programs, and research 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).

### ➤ **Band Headquarter Progress Report**

We started to cut and layout the roadway that is needed for our future Gathering and Pow Wow grounds area. We have sought out professional help and we received mixed ideas on doing this project. The greatest concern that we now have is to minimize any damage that we do to the trees that we want to keep in the cleared area. A large equipment, fast clearing approach versus small equipment and slower more controlled selective forest management project. To reclaim forest land and to make it a field is no easy job. The forest floor is filled with stumps and roots that need to be removed, raked, and leveled before we replant the area with grasses and clover. The slower and smaller equipment project approach will result in a better forest gathering area, but will be more expensive.

We are now rethinking the project to keep the "grounds" clearing to a minimum and to retain as many large White Pines, that we can protect.

### ➤ **Library Additions -**

We have made so many additions to our Band Library that we will not be able to discuss any particular book or item in this issue. However, we will note that we are gathering numerous out of print and rare historical and vital records books from other library sources all over the world. Most of these books are being "captured" in the form of Adobe pdf files. By doing this we have been able to expand our genealogical and historical research significantly.

We will note one particular donation that we did receive in the form of a music CD. Watie J. Akins, a Penobscot elder and musician sent to us a complementary copy of his "For The Grandchildren - Part One" music CD. Watie has been doing research for many years on what he calls the "pageant songs plus Songs from the past". The CD is an interesting compilation of 18 songs that he describes. In addition to the Penobscot ones he has included Passamaquoddy and Maliseet songs.

We found that it extremely interesting that we all share these Wabanaki songs and sing them in similar but sometimes different tempos.

We thank Watie Akins for sharing his work with us. If you are interested in purchasing a copy from him you can contact him at [chimusums@hotmail.com](mailto:chimusums@hotmail.com). The CD is very reasonably priced and is well worth getting for your cultural and educational enjoyment.

### ➤ **State Approval for Native American Marriage Ceremonies -**

The Band requested permission and authority to perform and solemnize traditional Native American Indian weddings in the state of New Hampshire. Permission was granted and Paul Pouliot, the Band Sag8mo is now authorized by the state of New Hampshire to perform these ceremonies. Since 1995 we were approved to perform marriages in Massachusetts as well.

### ➤ **Ik8ldimek Program - Prison Outreach**

#### **General Policy Issues -**

Inmate correspondence must be directed to the Cowasuck Band Elders Council at PO Box 52, Alton, NH 03809-0052.

In the last three months our staff was only able to schedule one visit to the Circle brothers at each of the facilities that are visited.

Normally, our Native American religious activities are scheduled on a monthly basis with special ceremonies on the March Spring and September Fall Equinoxes and the June Summer and December Winter Solstices. This year, as in past years, the Fall Equinox ceremonies were put off and rescheduled in an effort to accommodate other religions that have activities in September. The Jewish Rosh Hashanah and Yom Kippur and Moslem Ramadan activities and their religious clergy and volunteers take precedence over the Native Americans.

If we complain, we are reminded that we should be thankful that the Native American Circles can practice their religious activities on any regular basis. This is interesting considering that all the primary religions practice weekly, celebrate numerous religious days, religious feasts, and events with their own clergy without question. No matter how small the Jewish or Moslem inmate population is, the management will always respond to their needs because of the potential legal repercussions for non-compliance. We on the other hand, have actually come to expect the worst and the least level of compliance from the management because we have no international religious voice of authority.

Our Band Council is now reconsidering our continued support for any prison facility or program that can not or will not respect our Native American Indian religious beliefs and our religious advisors as real and bonafide religious clergy. All that we have been doing is buffering the prison management from potential inmate litigation related to their many religious rights violations. In many ways we have made matters worst by attempting to work with non-compliant management when the inmates should be litigating to secure real and lasting compliance to their rights.

Our resources and volunteers are too precious to waste. During this last quarter numerous hours were spent on weekly attempts to correspond with non-responsive facility management in repeated failed attempts to schedule monthly visits. If any other religious volunteers or clergy received this type of treatment they would have stopped all support very quickly. We are at that point in this program, we question if our continuation of it is worth all the time and resources. Overall, the Native Circles may be better served if they file legal action at all facilities to seek punitive damages and comprehensive federal action to protect their religious rights.

### Federal Report -

The FMC Devens facility is under new management that and that is enough said about what is happening there. Unfortunately, our religious volunteers are in a "super minority" and are not a priority while changes are being made. In the last three months we were only able to schedule one visit to the Circle brothers and our planned Fall ceremonies were cancelled without notice.

We used to be confident that the BOP national religious policies were relatively clear and well documented about religious practices and we grew to understand and respect those policies. However, the BOP now seems to allow considerable latitude to interpret their policy to suit any specific facility changing agenda.

It is also sad to note that this Circle has suffered the loss of their long term spokesman and leader when he was moved to another facility for critical care. On top of this, the general health of the members are not very good. And so the hardships of life in this Iron Lodge goes on...

### New Hampshire Report -

We met with the Concord Circle on July 24<sup>th</sup> to plan a crafting session to make personal sacred items.

We held a crafting session at Berlin on July 31<sup>st</sup>. We made drum sticks for the Circle Drum and medicine bags for those that did not have one. We are also planning another craft secession in October to make chokers and necklaces to help the inmates to make their own sacred religious items that they may not have otherwise received.

The Fall Sweat Lodge Ceremony at the Berlin facility was planned for the last week of September but this was rescheduled to the first week in October. We will report on the October activities in the next issue.

### Editorials -

#### The Problem with the Alleged Abenaki of Vermont and New Hampshire

First and foremost I would like to say that there are indeed legitimate Abenaki and other Native descendants within these two states. The problem that exists within these two states are in regards to these self proclaiming and self promoting groups that are today led by April St. Francis-Merrill, Mr. Luke Willard, Howard Franklin Knight Jr., and Nancy Lee Millette.

They have said in their previous media articles regarding requirements for state recognition, that they will not provide any genealogical evidence to support their claims, their assertions, or their proclamations. Seemingly the Vermont and New Hampshire Governments and perspective Legislative members are supposed to simply take these alleged Abenaki groups representative's words in good faith that they are speaking the truth.

The problem is their lack of bone fide evidence of a genealogical nature, which would show the State of Vermont's public and government that they indeed descend from Vermont Abenaki families. It would be simple if these groups were historically verifiably in existence from the 1800's to the contemporary time period, but they are not. The so called Missisquoi and Koasek groups, and their sub-band called the El-Nu, along with the Nulhegan group will point repeatedly to historical maps and historically documented Abenaki people, yet not one of these groups or their representatives have shown their genealogical connectedness to these historical Abenaki communities. If they are legitimate Abenaki from and of Vermont, whose ancestors descend from Abenaki people who resided in Vermont, then why are they "hiding" their genealogical histories from the public and the Legislature of Vermont? Howard Knight Jr. repeatedly "retires" as acting "Chief" and Ms. Millette has been asked to leave two Native communities in New York State before moving to Vermont to start up as a "Co-Chief" of the Koasek. Investigations into their backgrounds have revealed that they are not telling the whole truth when expounding on the virtues of their achievements in the past.

Clearly, the evidence provided to the BIA by April St. Francis-Merrill was not sufficient to identify any person or family from her group as being of Abenaki descent. Genealogy ought to be the foundation of any Abenaki Recognition from the State of Vermont or New Hampshire to ANY self proclaimed group of Abenakis. Money, influence, power, and control are what these alleged Abenaki groups are after, and they are doing it on the bones of the legitimate Abenaki ancestors that lay in the Vermont and New Hampshire ground!

I will give you a clear example of what is going on in Vermont and New Hampshire by using one of these alleged Abenaki leader's. As Town Promoter of Littleton, New Hampshire, Nancy Cruger promoted and organized powwow's in Littleton, in Twin Mountain, and also in Lancaster, N.H. She actively interacted with my cousin,

Newton Washburn, who had a photograph of himself and Homer St Francis, the late alleged Chief of the Missisquoi Abenaki. They resembled each other. At the 1994 Littleton summer powwow Nancy Cruger showed a photograph of her relative grandfather Reginald Hunt to Homer St. Francis. "Feeding Ego" is what we would call it. Homer's Tribal Judge, the late Michael Delaney, gave Nancy a membership card to their group based on this resemblance in the picture. So began the "stories" of Nancy's Great-Grandmother having been allegedly born on the Littleton's Ammonoosuc riverbank. Somehow Flora Eunice Ingerson became Flora Una Anna Ingerson and she was allegedly a medicine woman that was born somewhere close to Newton Washburn's place in the Bethlehem Hollow. Nancy created, promoted and organized a group called the White Bison Council and later still, there was the First Nations Tribal Council.

In February 1997, in the Coos County based Democrat Newspaper, Nancy Cruger stated that she made a deathbed promise to her Great-Grandmother Flora that she would "find her people". Yet, no one in the family's ancestry is showing to be of Abenaki descent. Inquiries have revealed that no one has said a word of confirmation within Jefferson, N.H., Littleton, N.H., nor Monroe, N.H. where Flora lived, as to her Abenaki ancestry or involvement. Seemingly it has been and is only Nancy herself creating and promoting these "stories" that have been publicized about her Great-Grandmother, Flora Eunice Ingerson. The Eugenics Records of Vermont, found in 1995, is the next verbal excuse for the lack of their evidence of a genealogical nature to showing the State that they are legitimately Abenaki People from and of Vermont and/or New Hampshire.

Yet, it was not just the Eugenics Program of Vermont that was out there "looking at families". There was the Children's Aid Society before the Eugenics and in alliance with the Eugenics of Vermont, that were operatively going after particular families. It was not because the families were Abenakis. The Eugenics targeted people because of disease, mental and or physical disabilities, severe financial problems and the like. The Vermont and New Hampshire groups reference this period and say that the Eugenics' targeted Abenaki families, presumably their own. If that were the reality of the times during the Eugenics period, then why didn't the people who were part of the Eugenics go after the Obamsawin's of Thompson's Point, or Aunt Sarah Sarah Somers descendants in Lunenburg, Vermont? They were Abenaki and clearly were also from French Canada, and were Catholic's.

April St. Francis-Merrill will proclaim that her group is the ONLY legitimate group in Vermont. Yet, no where in the evidence she herself, John Moody, or Frederick Wiseman submitted is there any clear and convincing evidentiary documentation that would lead anyone to the conclusion that she, or any of her group is of legitimate

Abenaki ancestry from within or around the area of Swanton, Vermont. And yet this group still demands State Recognition as being legitimately Abenaki from the historical Missisquoi community.

It is the same for Nancy Millette (formerly Cruger and Lyons)'s group calling themselves the descendants of the historical Koasek Abenaki. IF one looks seriously at their foundation and the contemporary group's representatives and membership's genealogies, one will see the distortions. Nancy Millette has been asked repeatedly for the genealogical evidence to show the connectedness to these historical Koasek communities she is claiming. She will not share the information and has said "only Indians ought to recognize Indians" (Burlington Free Press newspaper dated Feb. 16, 2008). That would fine IF these groups were descendants from within a historically identifiable cohesive and continuous Abenaki community. But they aren't. They would rather have the people in Vermont and New Hampshire believe that since they are in the media often enough that their "stories" must be true. They have their expert Archaeological supporters beside them, to make them look legitimate, as this sort of support looks authentic and helps to get grants. Yet, the stories just don't add up and neither does the genealogy of these groups. They are not who they appear to be.

Nancy Millette became aware of the archaeological situation in Jefferson, New Hampshire and her "stories" began to change and evolve. Pretty soon, her Great Grandmother, Flora, was born "in an 8,000 year old Abenaki Village located in Jefferson, N.H. where the Archaeologists are digging" (Coos County Democrat newspaper dated June 26, 2002 and July 12, 2002 in The Northern Beacon newspaper). No evidence of an Abenaki Village, of Woodland or Contact Period has been found. I've talked with Richard Boisvert (Deputy State of N.H. Archaeologist) and Elizabeth Tucker (Staff Reporter for The Coos County Democrat newspaper). I've talked to elders who lived in that area of these Archaeological sites located in Jefferson, N.H. There is no evidence or materials whatsoever that has been found in Jefferson, N.H. to confirm there was a Abenaki village or encampment in 1874 or in that century of which Flora nee: Ingerson – Hunt could have been born or raised in! It's an absolute fabrication of Nancy Millette's own self-created and self-promoted fantasies". Ever read the book by Philip Deloria entitled "Playing Indian"? It explains a lot of what is going on in Vermont and New Hampshire today by these groups claiming to be Abenaki. I strongly suggest the people of Vermont not think so suddenly that these people claiming to being Abenaki from and of Vermont or New Hampshire, are real, because without the genealogical evidence being shared and some legitimacy and truth in the process, the Vermont public may very well be being deceived by these groups claiming to be Abenaki. A lot of this "business" of these newly popped up groups originates with Howard Franklin Knight Jr. and his followers, from years back. They created slick websites, showing the Vermont public

what they wanted shown, but nowhere does one get to see the genealogical connectedness to the historical Abenaki records they keep talking about.

If they cannot and/or will not show the evidence of their words, assertions, claims, and proclamations, then Vermont better beware of their obvious deceptions, and lies being perpetuated by these groups and their representatives. April St. Francis-Merrill has not shown one shred of evidence that she or her family's ancestry was of Missisquoi Abenaki ancestry. See the B.I.A. report at <http://www.abenakination.org/BIA.pdf>. Her submitted evidence is at the State Historical Society Library as public information. The Eugenics Record materials are also public information. Not one argument that group made as to their claims of being from the historical Missisquoi Abenaki community, was legitimately verified by them or the B.I.A.'s hired genealogical researcher. It behooves the State of Vermont to demand that each and every group put the clear and convincing evidence forward, onto the table for the Legislature to review. In any legitimately known Native American community no one can get official Native Recognition without first having to show the genealogical evidence. Why do these groups think they can manipulate the Vermont Commission on Native American Affairs, and the Vermont Legislature to get instant State Recognition without so much as a shred of legitimate evidence having to be provided?! Legislature and the Governors of Vermont and New Hampshire, had better demand convincing genealogical evidence before Abenaki Recognition is haphazardly handed out. Each member of these alleged Vermont Abenaki groups need to show their genealogical evidence for each and every one of their representatives and members. They ought to be prosecuted for possessing and distributing Eagle and Hawk feathers when they haven't any authority to do so, and they ought to be charged with fraud and embezzlement for claiming to represent the legitimate Abenaki, and receiving grant funding, if they cannot show the clear and convincing evidence that they are Abenaki from Vermont. It begins and ends with one simple act. Show the genealogical evidence, so that the Abenaki People can once again know each other, and so that the State of Vermont can recognize us legitimately. At present, these groups are just "playing Indian" and indeed they may be "genealogical frauds" as Frederick Wiseman stated (<http://www.cs.org/publications/Csq/csq-article.cfm?id=1923>).

also go to these webpage addresses:

<http://74.125.45.104/search?q=cache:zLbcvWA2l0kJ:archiver.rootsweb.ancestry.com/th/read/NA-ABENAKI/2008-08/1217571709+Christopher+Cruger+N.H.&hl=en&ct=clnk&cd=14&gl=us>

<http://www.indiancountrytoday.com/opinion/letters/30716114.html>

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[douglasloydbuchholz@yahoo.com](mailto:douglasloydbuchholz@yahoo.com)  
[douglaslloyd@verizon.net](mailto:douglaslloyd@verizon.net)

## Band Genealogical Research - "Family Lies and Many Misconceptions"

We have been forced to develop strict Citizenship codes and genealogical requirements in response to the fraudulent activities and claims by several Vermont and New Hampshire groups that are claiming to be the "real" Abenaki or Cowasuck. Numerous interesting and outrageous claims are being made by the leaders of these alleged groups claiming to represent people from a particular area that were in hiding for hundreds or thousands of years? As we gather more and more genealogical evidence, the more we realize that these people are creating their "Native" ancestry on fraudulent oral histories, family myths and outright lies.

This article relates to the results of the genealogical research that we are doing to reconstruct our Band citizenship records. The evidence is growing to prove that many myths, oral histories, stories, and claims, are more likely family misconceptions or lies.

### 1 - (Improved) Order of the Red Man (IORM)

Some of those that have or claim to have colonial English-French Abenaki ancestry are not Indian at all. Many come from colonial roots that are based on the (Improved) Order of the Red Man (IORM). This group was the first Indian hobbyists and re-enactors that evolved out of the historical Boston Tea Party protest.

The Colonial oral traditions of the IORM and the many local chapters that they created were locally named after the Indians of the area that they displaced. They were like adult Boy Scouts using Indian names and doing "Indian like" ceremonies.

They created local IORM groups using Wabanaki tribal names such as Pennacook, Ossipee, Winnepesaukee, and other Wabanaki groups. These tribal names were often proudly engraved on the tomb stones of deceased members. Hence, there are many people in New England that claim "full blood" ancestry from Abenaki Indians based on these IORM burial facts. This plainly is a twisted colonial myth carried on into this time.

### 2 - We are Canadian or New England Indians

Actual genealogical evidence of the indigenous first nation people of the Northeast show distinct migrations between New England and Canada. Most New England Indian roots show Canadian relocation migrations and or name changes to Canadian groups following the 1600's. Canadian refuge communities in northern New England, southern Quebec, and the obvious missions were locations that we find the Wabanaki People after this time period.

For example, well known and documented Odanak families have distinctive historical roots from the Kennebec River area of Maine (O'Bomsawin), the Merrimack River area of New Hampshire (Wawanolet) and central Massachusetts (M'Sadaques).

### 3 - Ancient Abenaki place name groups are still in hiding

Alleged references to Abenaki communities in hiding in New Hampshire (and Vermont) after the late 1600's do not have any substantiated documentation. Efforts to link family histories to these ancient Abenaki village places as proof of Abenaki heritage is not creditable.

For example, to prove Cowasuck ancestry from the Woodville area of New Hampshire would require continued ancestral documentation to that area into the mid-1600's. The only reference of the Jesuit Cowasuck mission at that location was in the early 1600's. After that time period the English pushed up the Connecticut River and forced the Cowasuck north into the "no-man-lands" of the upper Connecticut, Moosehead, Magog, and Megantic lakes region.

### 4 - Oral Traditions, Stories, Family Pictures

Oral traditions and stories are interesting but they are also subject to many changes over the years. In fact so many of the stories we have heard from people 10 years ago are now being retold with fantastic new and vivid "Indian" details.

Most honest people will tell you that their grandparents always said that there was "a little Indian blood" in the family. Most of our "Abenaki" grandparents did not identify with a specific "etho-correct" tribal name. We were just Indians from the Megantic Lake area, etc. The Abenaki were never organized under a strong central government of any sort, nor did we recognize ourselves as a specific tribal name.

We have interviewed numbers of our oldest elders of known Abenaki families and none of them could recall their parents dwelling on tribal lore or any willingness to pass on the language. Most that were born in the 1900 to 1930 time period actually wanted to be assimilated into main stream French or British ethnic groups so that they could get jobs and or otherwise become Americans. The grandparents spoke "Indian", French, and English, the children were only allowed to speak French and English, the grandchildren - English only, that was the good American way.

So all these recent revelations about how "granny told me all about our tribal lore and Indian medicine ways on her death bed" is just a bunch of made up foolishness.

As for the infamous Indian family portraits most have no documentation linking the picture subjects to any family document. Dark pictures of dark skinned, suntanned outdoors types of people with as often called "Indian-like facial features." Sorry but many French and English farmers looked this way.

Often we will be shown pictures of these people smoking a pipe or wearing some type of beaded necklace. The backs of the pictures are usually undated, with recent pencil notations about granny on the left wearing an Indian necklace and granddad smoking the peace pipe on the right. These prove nothing other than the obvious, people wore necklaces and smoked. Close examination of necklaces and other related jewelry have indicated nothing that is definitively "Indian".

Overall most of these oral traditions, stories, and pictures are interesting but not necessarily any definitive proof of Indian heritage.

### 5 - In hiding because of the Eugenics Project

We were in hiding for hundreds of years because of the Eugenics project or because of some other racial prejudice. As it turns out most of those that are claiming to be impacted by the Vermont eugenics project were not living in Vermont at the time or were not listed as one of the impacted families. Also of note, not all known Vermont Abenaki families were being persecuted, it was those families that were "different." The word "different" in that time period could mean a lot of things, trouble makers, criminals, mentally or otherwise disabled to name a few. Overall, if your or your family was working to support yourselves you probably were not on anyone's "hit-list."

Overall, the word "eugenics" has been over worked to cover up the fact that many of the current claimed "Abenaki" families have no genealogical proof of these claims. If your family was identified in the eugenics records as an Indian, enough is said. If you are not in the records, stop trying to use this as an excuse for the lack of family records.

### 6 - Intermixed Indian family Ties

Our extensive genealogical research has determined that most real New England or Canadian Indian families are very mixed today, considering that we only started to record the inter-marriages in the late 1500's. Actual records of our ancestors Indian tribal affiliations are rare and otherwise vague. Eastern Indian, Indian from Canada, Maine, New Hampshire, Algonquin, Iroquois etc., these are often the only information on tribal affiliations.

The belief that Algonquin and Iroquois families of the general St. Laurence River area were always at war and hence did not marry is not true. Captive wives and alliance marriages were often the case. We are finding Huron, Algonquin, Abenaki, Micmac, and Penobscot marriages were very common. Some of the best documented "Abenaki" Indian family lines start with a Huron or a Micmac.

### 7 - Just because I say so...

When all else fails we are finding far too many people that claim to be Abenaki (or even pure blood Cowasuck)

- "just because they say or believe they are." No proof, no family connections, no genealogy, nothing other than they feel that they are what they claim. Some of these are adopted or people with no records beyond the last two generations. Most are hoping for some magical connection to us.

Some are or were plainly misled into their feelings, many say that their beliefs started by going to a pow wow and seeing people that looked like them, or that they felt like they belonged to an Indian group. This is all nice and it makes you feel good inside but it does not change who you are. As a Band that is seeking federal acknowledgment, we often upset people that, in their heart, think that they are Abenaki but we inform them that we can not accept them without the proof. The situation in Vermont and New Hampshire is going to heat up as groups refuse to document themselves properly. We expect genealogy or even DNA wars to be waged against individuals, self-declared leaders, and whole groups based on who can and who can not prove their ancestry.

## Cowasuck Band Events - 2009

**The following 2009 events are being held by the Band. Native American Indian vendors, artists, and artisans are welcome but may be limited according to each event.** The Red Hawk Drum will be the host singers for the events, guest drums, dancers, and the general public is welcome.

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.

**March 7, 2009**  
**9th Annual Winter Social - Potluck Feast & Indoor Pow Wow**  
**10:00 a.m. - 5:00 pm.**  
**Mt. Carmel Society**  
**Interstate I-91 - Exit 48 (Route 220)**  
**89 Park Avenue**  
**Enfield, Connecticut 06082**

Vendors - Artists - Artisans Limited - 8' Table Space Provided by Host

**June 13-14, 2009**  
**Cowasuck Band - Spring Gathering & Pow Wow**  
**Castle in the Clouds**  
**Ossipee Park Road - Route 171**  
**Moultonborough, New Hampshire 03254**  
[www.castleintheclouds.org](http://www.castleintheclouds.org)

**July, 2009 - Date To Be Announced**  
**Cowasuck Band Family Gathering**  
**Suncook Valley Road, Alton, NH**

**September 19-20, 2009**  
**Cowasuck Band - 3<sup>rd</sup> Fall Gathering & Pow Wow**  
**Sky Lark Airport & CT Trolley Museum**  
**54 Wells Road**  
**Interstate I-91- Exit 45 (Route 140)**  
**Broad Brook, Connecticut 06016**

**September 26-27, 2009**  
**Manville Settlers' Days**  
**Manville Sportsmen's Club**  
**High Street (Route 99 / Sayles Hill Exit)**  
**Manville (Lincoln), Rhode Island 02838**

This is a public French and Indian historical and cultural event, Indian activities are limited to our cultural presentation.

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](http://www.cowasuck.org).

## Native Words By: Ed Where Eagles Fly

When L♥ve fills your heart, it's like holding a mirror and looking at the sun at the same time... We may not be able to see ourselves in the mirror, because the sun is so bright... but, those who see your face from a different angle.. can see your L♥ve shine.

## Band Event Reports - 2008

### > Straightback Mountain -

Denise and Paul Pouliot were asked to hike up Straightback Mountain, in Alton, NH on July 5<sup>th</sup>. The request was made by Danielle Delisle a reporter for Salmon Press a local NH Lakes region newspaper publisher. Danielle was writing a series of articles titled "View from the Belknaps" which was about the ten mountains in the Belknap Mountain Range around Lake Winnepesaukee. We helped with the article by hiking the Straightback Mountain with Danielle, and as we did, we discussed the plants and forest lore along the hike. The article titled "A Native American Journey" was printed in several of the local papers (Baysider, Gilford Steamer, et.al.) during the first week of July. See one of the articles at: <http://www.newhampshirelakesandmountains.com/pdf/GIL.2008.07.10.pdf>

### > July Mid-Summer Gathering

The previously scheduled 14<sup>th</sup> Mid-summer Gathering & Pow Wow was rescheduled to the weekend of July 18 to 20<sup>th</sup>. The event was also changed into a HOMECOMING Gathering and Camp-Out for our Band citizens, members, and friends. The HOMECOMING was held at our new Tribal headquarters in Alton, New Hampshire.

This was a traditional Band family event for our citizens and members. We had a large gathering of our People. We did some crafting, genealogy, and a lot of talking and just good old fun. We made a special "nature walk" of the property and discussed our plans for a future Museum/Store and Gathering Grounds.

We held our July Grand Council and Elders Council Meeting on Saturday. We addressed important Band business about our citizen records and the federal acknowledgment work that is in progress.

Most of our attendees camped in the woods around the headquarters. We held communal feasts throughout the weekend and it seemed as if that was our main activity, eating, and more eating. .

### ➤ Mashantucket Pequot Museum Anniversary & Race Exhibit -

On August 11<sup>th</sup> members of our Grand Council participated in the Mashantucket Pequot Museum Anniversary celebration. Following the event we toured the latest museum exhibit on Race. We were surprised to discover that some of our Band members, including Paul Pouliot (our Sag8mo) were included in a featured picture essay on a protest march in Plymouth, Massachusetts.

### ➤ Schemitzum 2008 -

For the week of August 21 to 24<sup>th</sup> a large group of our Band participated and danced for every Grand Entry of the Schemitzum 2008 event. On the opening day we also did a cultural demonstration where we drummed, sang, and danced to show our particular Abenaki dances. We held a large crowd of people during our performance.

Throughout the week we met with many people from all over Indian country. We even met some of our Bermuda relations. We are working with the Mashantucket Pequot Nation to investigate the potential that New Hampshire Abenaki became Indian slaves that ended up in Bermuda. As part of this investigation we participated in recording of oral traditions regarding this family.

### ➤ Fall Gathering & Pow Wow

On September 20-21, 2008 we held our 2<sup>nd</sup> Fall Gathering & Pow Wow at the Skylark Airport in Broad Brook, Connecticut. This was our second year at this site and we tried to fine tune the event by providing a second entrance through the airport property. Overall, this worked very well.

We had three food vendors, one was a traditional Native American, another was American, and the third

was Ice Cream and desserts. We found that having more food choices worked very well.

On Saturday we conducted a demonstration to build a Wigwam. We invited the local Boy Scout Troop to work with us on this project. They were all working on their Native American program badges and their participation in our event went towards that.

The weather was great and we had a good turnout. Several special dances were demonstrated and we had a large public participation in these dances. We stressed education of our culture to the public and got them directly involved in that process.

As always we had great feasts and plenty of food throughout the weekend.

### ➤ Manville Settlers' Days

The Manville Settlers' Days, in Manville (Lincoln), Rhode Island which was scheduled for September 27-28<sup>th</sup> was a big disappointment. Much of this event was scaled back or cancelled due to a northeaster that brought rain into the area on Saturday which was then followed by the remnants of a hurricane that brought more rain on Sunday. This one two punch of heavy rain forced us to mutually agree to cancel our cultural setup and singing.

### Native Words - WHEN?

When did I leave America?  
Was it when Europeans tried  
to destroy the Indian?

Since that time,  
the land has seen  
a decline.

You brought illnesses  
that were alien to the country,  
And an evil that before,  
we've never seen.

You cut down our beautiful trees  
to build homes  
larger than you needed.

All our food animals were destroyed.  
Some just because  
you liked to hunt.

When you have taken and destroyed everything,  
what will be left?  
Will America cease to exist?  
It appears to be going that way now.  
If you don't believe me,

Press 1 for English

Paula E. Provost, Spirit Helper

Native Words By: Ed Where Eagles Fly

I saw thy face, and you gifted me with a smile, This is just a single foot print, on the road way to happiness.

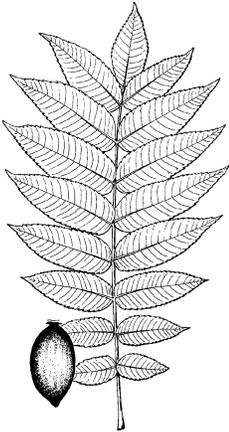
Losing the will to make tomorrow a better place to live, is worse than losing your faith, because in losing your faith, you still have hope.

## Medicine Bag - *Nebizon Mnoda*

### ◀◀ Butternut - Bag8n ▶▶

Butternut, *Juglans cinerea*, or Bag8n in Abenaki. Also called the Oil Nut Bark, Lemon Walnut, and White Walnut. It is native to North America, and can be found in rich forest lands from New Brunswick, Canada to Georgia and west to North Dakota and Arkansas.

It is a broad spreading, deciduous tree that will grow to a height of 80 feet and a diameter of 2 feet. The bark is gray and ridged. The leaves are pinnate with 7 to 17, 4-5 inch, pointed, toothed leaflets.



The tree flowers in late spring. Each tree has male and female greenish flowers which form 4 long oblong catkins. The flowers mature into clusters of up to 5 nuts. The nut outer shell husk is green, ribbed, pointed, sticky, and 2½ inch long. The nuts ripen by November. The inner nut shell is very hard and the meat of the nut is oily, very sweet, and good tasting. The Butternut is best known as a food source for the nut meat, nut oils, and nut flower.

The medicine parts of the tree are the dried inner bark and leaves.

The solvents used to extract the medicine components are alcohol and water. The medicinal uses are as a cathartic, tonic, and vermifuge. The principle active component is Juglandin which is recognized as an efficient cathartic that can be used for dysentery, diarrhoea, and worms.. Teas and decoctions of inner bark were also used as laxatives and to treat toothache and mouth ulcers.

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*

### ◀◀ Venison Stuffed Peppers ▶▶

This is a good Fall meal recipe that combines Venison and some of those late harvest Green Bell Peppers.

1½ -2#s	Ground Venison, Nolkaiwios,
6 Whole	Green Bell Peppers,
6 Large	Large Mushrooms,
2 Whole	Scallions, Winoziz,
6 Slices	Bacon, Bigsiya,
4 Tbs	Butter, Wiz8wibemi,
To Taste	Salt, Ziwan,
To Taste	Pepper, Dipwabel.

Wash and core the Green Bell Peppers. Cook the Bacon in a large fry pan, when the Bacon is crisp, remove it and break into bits. Save the Bacon fat and add the Butter, melt and mix. Clean the Mushrooms, and wash the Scallions, chop both into small pieces. In a mixing bowl, mix the Ground Venison, chopped Mushrooms and Scallions and the Bacon fat & Butter mix. Add Salt and Pepper to taste. Stuff the Peppers with the Venison mixture. Stand the Stuffed Peppers in a shallow baking pan with a small amount of water in the bottom. Bake in an oven at 350°F for 45 minutes. Serve with a Wild Rice side dish. Serves 6 🍴

## Native Words By: Ed Where Eagles Fly

Finding L♥ve, too, is like turning on a light switch, it illuminates L♥ves situation.

L♥ve, is the only prayer that Creator recognizes coming from humans.

## Animal Tracks - Cougar - Bitt8lo

Cougar, Mountain Lion, American Lion, Puma, Catamount, Panther, *Felis concolor*, is the Bitt8lo, "much tail" in Abenaki. Lately, there is much discussion about the existence of the "Long Tailed Cat" in New England. In New Hampshire there have been many sightings, trackings, and at least one picture. We were able to track one such potential cat in the Mount Sunapee area several years ago. So it is very possible that some small population of them does exist within the White Mountains.



The body-head length is between 42-54 inches, tail length 30-36 inches, height 26-31 inches at the shoulders, and a weight of 80-200 pounds. For its size the head is small, the legs are long and heavy, and the feet are large. The coloration is tawny brown to grayish brown. It has a dark color on the back of the ears and on the sides of the nose at the whiskers, and on the tip of the tail.

As a large cat it is seldom seen and mainly nocturnal in habit. Its habitat is generally the mountains, forests and swamps. It once covered most of North America, but is now in scattered spots all over but generally in lower Canada, and in the Northwest U.S. It will roam 75-100 miles. Mostly it stays on the ground but it will climb trees. It primarily preys on deer, but it also takes rabbits, hares, rodents, and occasionally domestic animals. It will bury or cache uneaten kills which it covers with leaves, forest litter, and branches. It will not eat tainted meat.

Dens are in any concealed and sheltered spot. It has no specific mating season, but mates for the season. Litters are up to 6 cubs, but usually only 2 are born in mid-summer every 2-3 years. Gestation is 85-100 days. Cubs are spotted and weigh a little less than one pound. Eyes are open in about 10 days. Life expectancy is unknown but could be as long as 18 years.

The foot print track is distinctly round, the width varies from 3-4 inches, and the tracks rarely show the claw marks. The front feet are slightly larger than the rear. The toes tend to spread widely with the speed of movement and in the snow. The lobbed heel pad has a single scalloped edge at the front and double scalloped edge at the rear. The tracks are in fairly straight-lines and seldom register in the same print.

The scat has characteristic deep constrictions, to the point that it forms irregular cylinders or pellets. Scat, which is copious, may be covered as like domestic cats or left exposed for scent marking. Scratching dirt to leave signs and scent posts are typical. Other scratching signs are on fallen trees, where they sharpen their claws. The voice or call is similar to a domestic tomcat but much deeper and louder.

## Abenaki Word Search

### Word Search - Human Characteristics & Traits

#### WORDS TO FIND:

LADAKA -	CONDUCT ONESELF, BEHAVE, ACT
NTONA -	ACCEPT SOMEONE OR SOMETHING
BEGWATO -	EARN, ACHIEVE, DESERVE
BIJI -	BY MISTAKE, ACCIDENTLY
GIZITO -	TO BE ABLE TO DO SOMETHING
GAWHOWAN8 -	ACQUIRE IT, WIN IT
MAJIN8ZI -	ACT BADLY
WAWIMA -	CORRECT, ADVISE, INSTRUCT
GEZA8ZID -	A BOASTER, MIGHTY TALKER

NSATO -	BE PRUDENT, BE CAREFUL, TAKE CARE
GAGAKIN8ZIK -	ONE CHOOSES
NANAZAWI -	SAVE, CONSERVE, PRESERVE
ALIDAH8ZIA -	CONSIDER, REFLECT
WANTAS -	MISPLACE, SOMETHING, LOOSE
8DOK8L8MEK -	ONE ADMITS, HIS FAULT
ZAGEZO -	FEARFUL, AFRAID
AGAJI -	BE ASHAMED
OLIMA -	PRAISE, TREAT WELL
ODAMIHA -	BOTHER, WORRY
GINIGO -	HE IS BRAVE, BOLD
CIGITAWA -	ALLOW, PERMIT
AGAJEW8BA -	SHY MAN, BASHFUL
8HL8 -	REPEAT IT, SAY IT REPEATEDLY

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

## Say That In Abenaki - *Ida Ni Aln8ba8dwa - The Harvest*

Harvest (by pulling)	Kawakweniga
Field working	Kikaw8gan
One harvests	Kawakwnigamek
Pick or gather (fruit)	Awizi
Pick / gather something	Maagena
Gather what one eats	Maagenapi
People (picking time)	Maanakhadin
Pick berries	Maaniko
Pick & gather	Maawizi
Go picking berries	Giwawizi
Apple(s)	Aples(ak)
Cider	Saydal
Cabbage(s)	Gabij(al)
Carrot(s)	Galoc(ak)
Fruit	Mink8gan

Beans(s)	Atbakw(al)
Food	Mijow8gan
Corn(s)	Skamon(al)
Corn Soup	Ns8b8
Corn picking	Skamonkaw8gan
Moon of September	Skamonkas
Grape	Mol8gwimen
Jam / Preserves	Min8bo
Wild Onion(s)	Winoz(ak)
Ground Nut(s)	Apen(ak)
Potato(s)	Badades(ak)
Pumpkin(s) / Squash(s)	Wasawa(l)
Root Vegetable(s)	Agwizid(jik)
Ripe (it is colored)	Gizatso

What do you want to eat? Kagwi ba kadi miji?

Let's eat corn soup and bannock.

N'mijiba ns8b8 ta banikanibagwol.

**8 = Ô or ô = nasal long "o" sound**

## Denise & Paul Pouliot - Marriage

Paul Pouliot, Band Sag8mo and long time friend Denise Beauregard got married on August 16, 2008. The marriage ceremony was performed according to Abenaki traditions and was witnessed by a small group of family and friends.

## Speaker Speaks -

Our very busy Summer was highlighted with our wedding, when Denise Beauregard and I married in August. We decided to postpone our honeymoon considering that we have been doing band business on a daily basis.

One of our important Band accomplishments was to develop another New Hampshire event for next year. Our Band gathering in July was a great event but we did limit it to Band members. Our Fall event in Connecticut was also very successful but it was too far from our headquarters.

This summer we came to the realization that setting up a gathering site at our headquarters will take considerable time, money, and work. It is a very reasonable project, but it really needs to be done well with special consideration for the land and trees.

To get us back on track in our Lakes region of New Hampshire we sought out a well developed site with good public appeal. Out of a mutual need to expand their public exposure, the Castle in the Clouds organization and our Band Council agreed to do a Pow Wow during the first weekend of "Biker Week" in June 2009.

The Castle in the Clouds organization is another non-profit preservation group that controls an extremely

beautiful 5,500 acre estate in the Ossipee Mountains of Moultonborough, New Hampshire overlooking the whole Lake Winnepesaukee region. The mountain top field that we will be using for the pow wow is spectacular. There are beautiful mountain views, a large well stocked trout pond, permanent toilet facilities, and parking for thousands. Check out [www.castleinthecLOUDS.org](http://www.castleinthecLOUDS.org).

On the political front, nothing has changed other than the fact the Vermont groups are still out of control doing as much damage to our community as they can to exploit their own personal agendas. They are living for every new day's internet announcement or press release about some hyped-up thing that they claim to have done. Unfortunately, no one follows up on their claims to see if they are real, accurate, or just plain nonsense.

The latest call from the alleged groups and their hypocritical followers is that "They know who they are, and they don't need to prove it..." or "To prove who you are is paper genocide", what is all this foolish talk? All you have to say is that you are Abenaki?, end of discussion! But when it comes to our Band and members, we are always forced to prove our relations. It seems that those individuals and groups that have no true heritage or family histories are the most outspoken.

In regard to our Band's direction, we are going forward and cleaning up our citizenship records. Our historical and genealogical research is critical to determine who we are as a People. The frauds of Vermont and New Hampshire and their rhetoric have given us a wake up call, now is the time to weed out the phonies and wanabes that for years have claimed to be Abenaki.

While we are going through this research process we are well aware that many good intending people that have had a long history with our Band are going to be troubled by the fact that they are having difficulty proving their ancestry as a Abenaki (Wabanaki) Indian. We plan on maintaining anyone that re-applies for Band citizenship-membership on our records. As our genealogical and Band history research continues we may eventually find the proof and necessary information to link family groups to the Band and to clarify any family misconceptions related to tribal identity. If you feel that it is your birth right to be part of our Band, we will attempt to help you prove it.

In following issues of this newsletter we will describe the federal recognition process and how it impacts our continued Band governance and our citizenship policies. We will also discuss what a tribal Band is and what the critical relationship is between a citizen and their Band.

As we enter into this cold season and very difficult times, we wish you all well and that you stay healthy, well fed, and warm in this time of global turmoil.

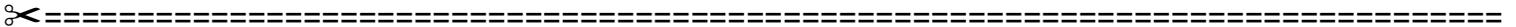
N'lets! N'al8gom8mek! - All Our Relations!  
Paul W. Pouliot, Sag8mo



## 2009 Schedule of Cowasuck Band Activities

- |         |           |  |
|---------|-----------|--|
| 7       | FEBRUARY  | GRAND COUNCIL & ELDERS COUNCIL MEETING (12:00 - 5:00 PM)   |
| 7       | MARCH     | 9 <sup>TH</sup> ANNUAL WINTER SOCIAL & INDOOR POW WOW (10:00 AM - 5:00 PM)<br>MT. CARMEL SOCIETY, 89 PARK AVENUE, ENFIELD, CONNECTICUT |
| 18      | APRIL     | GRAND COUNCIL & ELDERS COUNCIL MEETING (12:00 - 5:00 PM)   |
| 16      | MAY       | GRAND COUNCIL & ELDERS COUNCIL MEETING (12:00 - 5:00 PM)   |
| 13-14   | JUNE      | SPRING GATHERING & POW WOW<br>CASTLE IN THE CLOUDS, OSSIPEE PARK RD., MOULTONBOROUGH, NH   |
| 14      | JUNE      | GRAND COUNCIL & ELDERS COUNCIL MEETING (12:00 - 5:00 PM)   |
| TBA     | JULY      | COWASUCK BAND FAMILY GATHERING<br>SUNCOOK VALLEY RD., ALTON, NH<br>GRAND COUNCIL & ELDERS COUNCIL MEETING (12:00 - 5:00 PM)            |
| 19-20   | SEPTEMBER | 3 <sup>RD</sup> FALL GATHERING & POW WOW<br>SKY LARK AIRPORT & CONNECTICUT TROLLEY MUSEUM<br>WELLS RD., BROAD BROOK, CT                |
| 26-27   | SEPTEMBER | MANVILLE SETTLER'S DAYS - MANVILLE SPORTSMEN'S CLUB<br>HIGH ST., MANVILLE (LINCOLN), RI  |
| MONTHLY |           | ELDERS COUNCIL / GRAND COUNCIL MEETING / DRUM PRACTICE<br>(12:00 TO 5:00 PM) MONTHLY MEETINGS - DATES & LOCATIONS - TBA                |

MOST MEETING DATES AND LOCATIONS ARE TO BE ANNOUNCED (TBA) SO PLEASE CALL  
(603) 776-1090 IN ADVANCE OR CHECK THE WEBSITE FOR CONFIRMATION FOR ALL ACTIVITIES



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# Cougar



*Bitt8lo*  
"Long Tail"

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