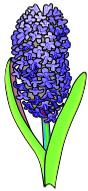


# AInSbak News®

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

January	<i>Alamikos</i>	Greeting Time Moon
February	<i>PiaSdagos</i>	Falling Branch Moon
March	<i>Mozokas</i>	Moose Hunting Moon



Winter	<i>Pebon</i>
In Winter	<i>Peboniwi</i>

Spring	<i>Siguan</i>
In Spring	<i>Siguanawi</i>

## This Issue - Headline Articles

Citizen Application Process  
Identification Cards  
Prison Outreach Policy Changes  
Winter Social Highlights  
Events - 2009  
Editorials  
Abenaki Language Events

**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 from our records.

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

### > Citizen Application Process

**The December 31, 2008 deadline to resubmit Applications and related documents to replace our stolen Cowasuck Band records has passed.**

Applications and the review of each family group genealogy and related documents is in progress.

Those that failed to take notice about the re-application requirement and deadline will be documented as "inactive" and will be removed from our Band citizenship and membership records. No efforts will be made to attempt to contact those "inactive" citizens that have failed to respond to our notices or that have moved without providing us with a forwarding address.

Written requests for an Appeal for Citizenship Consideration or Appeal of Citizenship Removal will be accepted. If you have any questions about the Application or Appeal process you can contact our Band headquarters as follows:

**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)

### > Band Identification Cards

Letters will be sent to those individuals and families that have submitted completed genealogy and have been approved for citizenship. These letters will detail the steps needed to complete the card issuing process. The redesigned Band identification cards will then be issued on a rolling basis during the year as we get individual pictures and signatures for the cards.

### > 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.

The AInSbak 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

## ➤ West Coast Council Report

Hello from the West Coast –

The months since November have passed with some winter storms, bringing some seasonal rains and spring like conditions. The months after January have been long in passing, bringing some snow to the foothills, but more to the Sierra Mountain range.

The drum circle helps to keep our hearts beating strongly with hope, as we sing the prayer songs for the Creator to hear and to rejoice of seeing his creations of many nations are as one in voice and prayer for all of their relatives as well as for him.

The lodge warms our hearts as well as our spirit, for our life and Creator's gift of life to us all. And the unity of us all towards community and the old ways that gives us our strength to unite as one.

The talking circle helps release what we do not understand about each other or ourselves as well as to help us all know that we are no different from each other in the long months passing now before us.

We look ahead as a community and will helpfully give each other direction in our circle for Spring and the year ahead. We make plans for gatherings and stir up our life blood for ceremony and the work to be performed by us all as a united people this year in this area.

My wife and I spent some time in Oregon during the week of December 25<sup>th</sup>, visiting my in-laws. On our way back to California, we stopped in at the "LaBats" one of our tribal members who has the wolf reserve in Oregon. We had a wonderful time visiting our tribal relatives and really enjoyed their wonderful step daughter who gave us a terrific tour of the wolves on the reserve. One exciting moment was when one of the wolves got loose, but our guide handled the moment wonderfully! We took many pictures and hope to be able to post them on a web site that is in the making by my Aunt Lynne Pease.

We have so many wonderful pictures of local activities with all the native people that we have established a kinship with as well as pictures of the different drum groups that sing in the area. Also, local gatherings, historic sites, and some of the local wildlife animals and birds. We deeply

appreciate Lynne Pease's all out effort to make this a wonderful and inspiring web-site for us all very soon.

Our deepest thank you goes out to Chief Paul and wife Denise, for their on going effort for us all and to all our elders, council members, and tribal relatives who are building our tribal unity and recognition for us all in the East, as well as keeping the great bridge of communication with all of us here in the West. We also would like to say thank you to David Reese and Connie for sending us a CD and written material of some of the traditional songs he had and also want to thank Mark Fraser for his e-mails on his new web site: [mfraser@naturewalkswithmark.org](mailto:mfraser@naturewalkswithmark.org)

It is this reaching out to the community that helps us all as a tribal body. A special thank you to my Great Aunt Doris Nickles, and all our relatives from Southern California to Washington and the Mid West. Thank you all for your on going support that we can count on here in the West as well as in the East, thank you my relatives.

Let us all look forward towards our heritage and how proud we are to carry the birth rite and blood of our ancestors and how fortunate we are to be the living future for us all and for the all generations to come.

To all my relations from West Coast Sub Chief Bob Pease - my prayer for us all is that we are the difference we all can be for each other and the future, thank you.

Special prayers too for my wonderful Aunt Jan and also for my very supportive Uncle Bruce and family, also for all our love ones who need some extra attention from Creator!

Bobby Pease West Coast Sub Chief and family member to all. Contact information: E-mail: [RbPea9@aol.com](mailto:RbPea9@aol.com) Phone: (530) 409-6231 Mailing: P.O. Box 1270, El Dorado, CA 95623.

## ➤ Aln8bak News

The cost of printing and mailing the Aln8bak News is over \$15 (\$20 international) 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. The PayPal system charges fees for processing these donations, we appreciate more than the recommended donation to cover the fees as well. In consideration to our

subscribers, 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 +1010, +0611, etc. this indicates the year (month and year - such as October 2010 or June 2011) that your subscription ends. The label may also indicate <<LAST ISSUE>> or <<RENEW NOW>> as a reminder to contact us about your subscription.

### ➤ Contributions

Thank You, to all of our readers - the Band and all of our activities are funded by contributions. Your financial donations and assistance are always needed to deal with the many issues that the Band faces. It is with your help we are able to keep the Band projects, programs, and research ongoing.

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

The long and cold winter months are slowly coming to a close. The major ice storm that we had in December left many broken limbs and trees that need to be cleaned up. Before the last snow melts we hope to do some final brush clearing and burning. We have come to realize that the weather creates a lot of seasonal cleanup work. The actual clearing of the land for an access trail and gathering field is going to be major time and labor consuming process.

### ➤ Ik8ldimek Program - Prison Outreach

#### General Policy Issues -

Our staff is not going to pursue an active schedule of prison outreach visits this year. Our outreach will be limited to specific requests by prison facility administrators to assist them if they recognize us as formal Native American Indian religious clergy or as religious contract service providers. This means that we are not performing any more services for the Massachusetts or New Hampshire Departments of Corrections (DOC's). This program position is being taken for many reasons.

The most important is that our staff is continually being treated as unwelcome visitors to a "non-religious" activity that continues to be labeled as an unessential "cultural" or social function for inmates that prison officials consider to be "wanabe Indians."

Christian, Jewish, and Moslem groups get an overwhelming amount of resources, support, and cooperation from within and outside the facility. Our staff receives no support from any source. Our total prison outreach program is performed by Denise and Paul Pouliot, using their own funds and time. They can not be expected to continue to perform these services on their own.

Their pain has been felt by our Band Elders Council as they have tried for years to improve the spiritual lives of our Native American relations that are in the Iron Lodges. It is their opinion that their continued presence has actually hindered real and lasting change. They believe that they have enabled the prison facility administrators to claim compliance with court ordered actions and policies when in fact they are only going through the motions to appear to be complying with them.

Real and lasting changes have to come from the prison administrators and the corporate culture of the facilities. The Circles have to seek lasting change through legal means. The courts and their orders are the only authorities that these administrators respond to. The Circles need to litigate to compel these administrators to conform to the well established Indian religious rights, including the possession and use of sacred resources and items, that they are entitled to have and use for weekly religious ceremonies.

Litigants need to seek civil and financial damages against prison staff members for their civil and religious rights violation activities. Nothing gets their attention unless it is going to cost them money or their precious jobs

Court ordered program funding and resources are needed to comply with the court ordered programs. Unfunded programs or program conditions that require an outside volunteer to perform ceremonies should not be accepted. These "volunteer conditional" policies are exactly what they have used against Indian inmates for years.

We encourage Native Circle representatives and their legal council to contact us if you are actively

engaged in litigation related to your civil or religious rights. Inmate correspondence must be directed to the Cowasuck Band Elders Council at PO Box 52, Alton, NH 03809-0052.

### Federal Report -

This Winter has been difficult on our visiting schedule. Our staff was only able to make one visit to the FMC Devens and Camp Native Circles. They report that these Circles are still maintaining regular weekly activities and Sweat Lodges.

The Circle is now in the early planning stages for a Pow Wow event that they hope to have this Spring.

### New Hampshire Report -

Our staff made one visit to the Concord Native Circle in January. A discussion was made about the possibility of holding a Native American Pow Wow or informational event within the facility. The chaplain would make no comment on this proposal so it appears that the Circle will have to make a formal written request to hold one.

The very bad weather of this winter kept our staff from conducting timely ceremonies. They attempted to hold the Berlin Winter Sweat Ceremony in December and January without success.

In January, the Berlin facility security staff stopped the Circle from completing the ceremony because they declared the situation to be too dangerous. The fire was going strong and the rocks were ready and the Circle was about to enter the Lodge but they stopped the ceremony. The facility security personal claimed that they had to stop the ceremony because they declared that the temperature was -25°F.

The security staff was not outside during our ceremony, they were monitoring the ceremony from the inside using remote cameras and radioing orders to us. To avoid conflict with the security staff, the Circle was advised not to protest the order. The Circle had to abandon the Sacred Fire and the Rocks that were still in the fire. Considering that the Circle had been outside setting up, building the fire, covering the lodge, and were about to enter the lodge, the timing of the order to stop the ceremony appeared to be planned to disrupt the ceremony.

Coincidentally the facility kitchen staff was prepared to give the Circle the ceremonial feast for lunch, not for dinner. It seems that the prison staff was prepared for the "lunch feast" because they planned to terminate the ceremony early. The lunch feast was nothing more than their normal lunch, a very poor excuse for a traditional feast.

The Sweat ceremony was re-scheduled for February and the day turned out to be a very mild day with usually good conditions. The Sweat was very good and the Circle brothers were pleased to finally have the long awaited and delayed Winter Sweat.

### Prison Editorial Staff Comments -

Nearly all Native Circle programs are the result of long term legal actions in the courts. These hard fought and won programs are viewed by DOC upper management and security personnel as "adversarial" activities that challenge their authority and control over all inmate rights.

Native programs involve many hotly contested issues. Sacred property and activities such as: Prayer Pipes, Drums, Rattles, Flutes, Smudge Pots, Talking Sticks, Medicine Bags, Beaded Necklaces, Headbands, Bone Chokers, Tobacco, All Herbs, Smoking, Smudging, Sweat Lodges (fires, wood, rocks) are all considered to be items of contraband and or prohibited activities.

Hence, any volunteers that promote or assist to provide these items for a court mandated program are "enemies" of the prison system. Ignorance, fear, and prejudice promote their corporate mind set of demanded respect and unchallenged control. In the public forum, prison officials use public fear of the inmates to support this agenda. While they may think that this works well with the inmate population it has serious negative impacts on rehabilitation and religious programs. If the public really knew how much money they waste to protect their precious state jobs there would be demands for changes.

To discourage volunteer participation they use petty "security" issues to suspend or band volunteers. By doing this they have the power to stop court ordered volunteer based programs. This is easily done and is promoted from the security staff and upper management. They also control all appeals, complaints and grievances. Essentially,

appeals have to made to the same personnel that the complaint is against. The system is designed for no resolution, after all they are never going to be held accountable, unless taken into the courts.

The first line volunteer contacts such as the chaplains are put in a difficult position of little or no authority to oversee their unfunded and unsupported religious programs or to protect the volunteers from aggressive oversight by security staff or management personnel.

Our Band will not waste our resources on prison systems that are inherently flawed by their own poor management.

In the specific case of the NH DOC we have legitimate safety and "security" complaints about the Sweat Lodge at the Berlin, NH facility.

Our staff has been requesting changes to the security fence exit gate that is too close to the fire (exit gate is within the fire pit). When the fire is going everyone has to jump over the fire pit to exit the secure area. This is a serious and real violation of OSHA and ADA access regulations related to a confined space, with a known fire hazard, with only one compromised means of exit.

The warden and his staff have been resisting the Circle and our requests to repair this situation for well over a year. Now that NH has severe budget issues, there are no funds to repair the Sweat Lodge security fencing.

Our complaints are also being supported by comments that have been overheard from the facility program director. Following a Sweat last Fall our staff and the Circle members were verbally insulted by her comments related to "you stinking Indians..." and the smokey odors that bother her and make her staff sick.

This ongoing resistance to provide for the safe compliance to the court ordered Sweat Lodge Ceremonies will probably end up in the courts to resolve. This is the prison corporate mind-set, delay compliance and corrective actions through their own non-functioning grievance system and if it goes to litigation, delay the process in the courts for months and years - ultimately they win by inaction.

In the mean time the NH DOC will probably attempt to find another volunteer that does not know what they have been doing to the Circle and

previous volunteers. If the program is stopped it will no doubt be blamed on our staff as being "uncooperative" volunteers or that no available volunteers can be located.

Ultimately, it was our decision and conclusion to no longer attempt to provide any services or resources to state DOC prison systems. Unfortunately, at this time we will not be able to investigate or review the numerous ongoing complaints that we receive from state inmates.

It is also untimely that we were planning on the replacement of Berlin Sweat Lodge this May. Considering the tight NH budget, it is coincidental that the replacement and fence repairs will probably be put off until another naive and more compliant volunteer can be found that is able to rebuild the Sweat Lodge.

## Winter Social

On March 7<sup>th</sup>, we held our 9<sup>th</sup> Annual Winter Social - Potluck Feast & Indoor Pow Wow at Mt. Carmel Society in Enfield, Connecticut. The weather was extremely good to us, providing a warm day and rain that held off until after the event.

This social has been dramatically growing each year. We have added 12 vendor tables, which has brought more and more people to the event. Estimates of 300 to 400 people attended throughout the day, this made it the largest that we have held in nine years.



We had a delicious feast that was based on baked chicken, rice dishes, corn chowder, pumpkin soup,

and chilli. The amount of food brought to the potluck seemed to be plentiful, in fact many people were able to take dinner home with them.

We thank Dave Goraj for saying the Thanksgiving Prayer in Nipmuc and Paul Pouliot for saying the opening prayer in Abenaki. The use of our Algonquin language in these dialects continues and strengthens our cultural identity.

Mark Fraser made an announcement about his nature documentary filming program and website. So far he has completed two featured movies which are on the internet. His work expounds on the Native American Indian principles that we as a people are the guardians of the earth and that it is our obligation to protect the earth and all forms of life. We encourage you to see his work by going to his web site:

[mfraser@naturewalkswithmark.org](mailto:mfraser@naturewalkswithmark.org)

Grandfather Maple performed the Snake Dance, where he had the majority of the attendees dancing with him. We also had Onkwe Tase doing some Iroquoian dances as he sang using a water drum made by Dave Matheison. For the children we had our "Candy Dance" and they had a great time doing it as they collected the candy.

For the first time we were forced to limit the amount of people and vendors that we had due to space limitations. Next year we are planning on relocating to a bigger facility so that we can accommodate more people.

## 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.

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

**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 Summer Gathering**  
**840 Suncook Valley Road, Alton, NH 03809**

**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).

## Special Odanak Events Notice

The 50<sup>th</sup> Annual Odanak Pow Wow is being held at the Reserve on July 3<sup>rd</sup> to 5<sup>th</sup>. In conjunction with the pow wow there are other special events being held there.

We received a special invitation "pabaskham8gan" from Odanak to participate in the "Go for the Stick Tournament" La Crosse tournament. The event will be held at the Odanak Reserve in Quebec, Canada on July 4<sup>th</sup>, 2009. For additional information and team requirements please contact our headquarters.

## Abenaki Language "Camps"

We have been informed that there will be two Abenaki Language "camps" or events this year.

The first is being conducted by Jessie Bruchac and it is being held from June 26<sup>th</sup> to 28<sup>th</sup> at the N'dakinna Education Center in Greenfield Center, New York. From what we understand, this "Abenaki Language Weekend" will focus on those that have some level of speaking the Abenaki language. The camp concept will allow speakers at all skill levels to interact. This is more of an opportunity for those students and speakers of the

Abenaki language to converse with one another in an informal setting. For details contact:

Jessie or Joseph Bruchac  
The N'dakinna Education Center  
23 Middle Grove Road  
P.O. Box 308  
Greenfield Center, NY 12833  
nudatlog@earthlink.net / info@ndcenter.org  
(518) 584-1728 / (518) 583-9958

The second is being conducted by Wijokadoak, directed by Sherry Gould. This "camp" is being held in Warner, New Hampshire from July 13<sup>th</sup> to 17<sup>th</sup>. This is a "pilot" program primarily for young children and their families. This camp has limited attendance and camping space. For details contact:

Sherry L. Gould, Director  
Wijokadoak, Inc.  
3210 State Rte. 114  
Bradford, NH 03221  
sherrygould@tds.net / www.wijokadoak.com  
(603) 938-2613

## Band Genealogy Team at Work



Part of our genealogy team is pictured here at a recent research meeting at the American-French Genealogical Society in Rhode Island.

For those that want or need to do extensive genealogical research on colonial French ancestry the following two New England genealogical libraries are open to the public:

American-French Genealogical Society

78 Earl Street / PO Box 830  
Woonsocket, Rhode Island 02895  
(401) 765-6141 / www.AFGS.org

American Canadian Genealogical Society  
4 Elm Street / PO Box 6478  
Manchester, New Hampshire 03108  
(603) 622-1554 / www.ACGS.org

## Native Words By: Ed Where Eagles Fly

Some of us are talkers and some are do-ers.

Love is the highest of mountains, that man can ever climb, but it requires more than lip service.

## Editorial - Identity Crisis

The so-called Abenaki community is in a state of "Identity Crisis" and denial. For the last thirty plus years there have been chief upon chief and numerous groups to emerge that all lay claim to being the "real" or "traditional" Abenaki "nation." In most cases specifically Missisquoi or Cowasuck. All of them without any proof of actual ancestry other than their own self-declared identity based on "oral traditions," their place of residence, or their own deceit.

The foundation for these claims came from a small group of "chiefs" that started this re-emergence of the so-called Sovereign Abenaki Nation and Republic in the 1970's and 1980's. As they gained momentum publically through the media they received the attention of some academic ethno-historians as well as some local "self-declared" historians and genealogists.

As a result, revisionist or alternative histories were written to make this emerging "Abenaki nation" and community appear to be real. In this process several people became nationally known as Abenaki leaders, artists, and other professionals based on their ties to these groups or their own oral stories.

Unfortunately, most of the made-up personal oral stories and other claims were never challenged or otherwise proven with hard evidence. Too much effort was put into "posturing," public displays, and media events of all sorts to obtain state and national recognition.

Why did we, as a People, go on for so many years without doing our own research to prove who we

are? Other than the Abenaki in Canada, no one challenged us. It seems that these original "chiefs" were really reaching for power and money at the expense of reality and the awareness of who they really were - as Indians. With many promises of the "good things" that they were going get from being tribal members it was easy to find like minded followers to create a "tribe."

Our Band is now attempting to change past deceitful practices of "creating" Indians. We are in the process of doing what should have been done thirty years ago, the definitive and detailed family research and genealogy that is fundamental to prove who we are as a People and group.

Simple family organizational or pedigree charts are not enough for definitive genealogy. Definitive genealogy requires actual birth, marriage, death, and other related records to back up the pedigree charts and the relationships that are shown.

As a by-product of our research we have also been doing genealogy on all of the contemporary so-called Abenaki "chiefs" and other community leaders. What we are finding is that many of these people are either not Abenaki by ethnological or genealogical standards or not Indian at all.

This is not "genealogical genocide" or "paper genocide" as our critics may claim. If you are not Indian, then stop making those fraudulent claims. When people make false claims of being Abenaki they are actually displacing the real Abenaki, so they are really the guilty parties committing genocide.

As we do our research back to the 1600's we find that many that claim to be Missisquoi or Cowasuck Abenaki are really a mixture of generic Wabanaki (Abenaki) with some intermarriages with generic Iroquois (Huron, Mohawk, Oneida). So we ask, how do these people and their group of followers plan on proving that they are the one and only traditional Missisquoi or Cowasuck?

The center of the identity crisis lies in Vermont and bordering areas of New Hampshire where these leaders and groups are attempting to rally public support and interest for their cause in the face of overwhelming proof that their claims are unfounded or impossible to prove.

They, with the support of their local pseudo-

historians, are on a campaign to make the general public believe that many people are unknowingly Abenaki. This is being based on the fact that they have lived in historical Abenaki locations for years and hence they must be Abenaki Indians in hiding. One recent claim is that 50% of the current day residents of one such location are comprised of Cowasuck Abenaki. This is being based on dubious personal interviews with no proof or documentation of any Indian heritage of any sort.

To further this identity crisis in the making, they are promoting DNA research. The latest public relations stunt was to provide free DNA testing to residents living in an area known as historical Cowasuck territory. This is being done with claims that some sort of DNA marker will be identified that makes these people Cowasuck.

Just as we have done with genealogy, we have researched the concept that DNA testing could provide some additional Indian information - but that is not the case. DNA is a precise science but it does not necessarily prove specific Indian ancestry. To use DNA as a basis to determine tribal identity we would have to find several ancient, identifiable, and documented Cowasuck Abenaki human remains. Then we would need to find viable DNA to create a data base to determine ancestral links. Our discussions with archeologists and other experts say that this is a very difficult and nearly impossible thing to do with any certainty.

So when the oral traditions, genealogy, and DNA still do not prove Abenaki or Indian ancestry what do you do? The answer is to legislate your way to Indian status by creating a state law that makes you an Indian or tribe.

The three Vermont "chiefs" are very actively lobbying for the state of Vermont to recognize only them individually and their respective groups through legislation - VT House Bill H124. This legislation is poorly written and sleazy in its intent. If it is approved it will certainly and mistakenly create "Abenaki" tribes that would otherwise never meet any international, BIA, DIA, or greater Indian community definition of an Indian tribe.

It automatically gives these three Vermont groups positions on the Vermont Commission of Native American Affairs (VCNAA) as well as state recognition from the date of passage until 2011, at which time they have six months to submit documents. There are also provisions to delay the

submission process up to the “sunset” deadline of 2013. Essentially, if this bill is passed as it is written, these three groups will get state recognition until 2013 without providing any genealogical or other related documental proof showing that they are Indians. Plus it also gives compensation money to the commission members to review the submitted documents.

Alternative legislative is also being pursued to give the VCNAA, as a commission, the “vested” authority to recognize Vermont Indians as groups, clans, families, or individuals.

Unfortunately, the VCNAA needs to clearly document their own individual family genealogies, and the groups that they actually represent, before they can sit in judgment over other applicants that could seek recognition.

The most serious problem with this legislation is that some of the VCNAA membership already have a “real” vested interest to those groups that they belong to. These are the same three groups that have been attempting to seize the recognition process through H-124. Our concerns are that they will act with prejudice to marginalize other families and groups such as our Band that represent real documented Vermont Indians.

The state of Vermont should challenge these leaders, “chiefs,” and their related groups to produce clear genealogical evidence that supports their claims. If they do not, or otherwise take a position that their family histories are a secret or confidential information, then the state should not allow them to further promote or identify themselves as Indians or Abenaki.

As a “community” we have allowed a handful of people to seize power over us all. Now is the time to make it crystal clear who we really are. No more Indians coming out of hiding, no more claims of seeking protection from the eugenics project, no more self created oral family stories - very simply no more excuses, just prove who you are once and for all.

### Editorial - “Cawasuck Madness”

For the last couple of years we have been reporting on allegedly fraudulent “Cawasuck” group activities that started following the theft of our Band records.

One of these groups recently broke into two

warring groups. The leading cause for the breakup - the primary chief was proven, by their own group’s genealogists, not to be Abenaki or even Indian. They are also making counter charges against one another of stealing records, money, logos, and websites. This is so interesting, they did the same thing to us and now it is their own undoing - “what comes around goes around.”

Now that they are working at odds against one another, the Vermont faction is claiming to be the real and only Cawasuck group in spite of the fact that their chief is not Cawasuck, Abenaki, or even Indian.

The other half of this group, is being led by chiefs from Massachusetts and New Hampshire. These “Abenaki chiefs” have publically acknowledged their own Indian ancestry as Mi’kmaq. The question is now put forth, why are any of these “chiefs” claiming to be Cawasuck Abenaki?

Nevertheless, these groups are still pursuing federal acknowledgment as the real Cawasuck without any proof of Indian or Abenaki ancestry. So those that we have been commenting about have their own ongoing identity crisis and finger pointing of misdeeds, theft, and deceit.

**fraud - a deception deliberately practiced in order to secure unfair or unlawful gain... an impostor, a sham...**

### Editorial - “Abenaki” Non-Profits

Our Band has been investigating the declared “non-profit” Abenaki groups and related organizations in the U.S. We are using state and federal IRS documents that are available to determine if these groups and organizations are: properly incorporated; in with compliance state and federal laws; and, if the IRS has determined that they have successfully proven to be 501(c)3 “non-profit” organizations.

Currently we are monitoring 18 organizations that specifically claim to be related to or providing services to the Abenaki community. Of this number the majority are not in federal compliance as bonafide “non-profits” due to termination, the method of organization, or their failure to file proper and timely reports to the IRS.

The IRS requires a five year “determination” time period to report, document, and receive the federal determination to make them non-profit

organizations. Most of the organizations have not been maintaining annual IRS filings or have not complied with the five year determination reporting requirement.

This is one more issue of potential fraud being committed in the name of the Abenaki community. If anyone has questions about our findings please contact us and we will make the documentation available for your review.

Here is a list of organizations, and their state of incorporation, that we are monitoring:

Vermont Abenaki Nation - VT  
**\*The Abenaki Nation of Vermont, Inc. - VT**  
Wobanaki, Inc. - VT  
Abenaki Self-Help Association, Inc. - VT  
Gedakina, Inc. - VT  
Cowasuck-Horicon Council of the Abenaki in Vermont, Inc. - VT  
Cowasuck-Horicon Traditional Council of the Sovereign Abenaki Nation - VT  
White Pine Association - VT  
Clan of the Hawk, Inc. - VT  
AHA Abenaki Helping Abenaki - VT  
Traditional Abenaki of Mazipskwik and Related Bands - VT  
Abenaki Development Corp. - VT  
Ndakinna Cultural Center & Museum, Inc. - VT  
Ndakinna, Inc. - NH  
Nidobak - NH  
Wijokadoak, Inc. - NH  
Winter Center for Indigenous Traditions - NH  
Rhode Island Abenaki Council and Alliance - RI  
Greenfield Review Press (Ndakinna Education Center) - NY  
**\*COWASS North America, Inc. - MA, NH, VT, ME, RI, CT, NY, CA, WA**

#### **\*Cowasuck Band organizations**

### Native Words By: Ed Where Eagles Fly

It's a misunderstood phenomena that when we are ailing, the winged ones and the four legged ones will plant the seeds needed by us to recover from our ailing. This miracle of plant life usually will grow not far where the ailing person lives. Silently Nature takes care of us, but we are too blind to see. Mostly, we think that Nature is too below us, we are disinterested, it is easier to take a pill.

### Book Reviews

We often receive questions about early Abenaki

clothing types and styles. For this review we are suggesting three books that can be used for clothing reference:

Men-at-Arms - 228 "American Woodland Indians"  
Michael G. Johnson  
Osprey Publishing Ltd. - 1990  
ISBN: 13-978-0-85045-999-9

Encyclopedia of American Indian Costume  
Josephine Paterek  
W. W. Norton & Company, Inc. - 1996  
ISBN: 0-393-31382-4

Indian Clothing of the Great Lakes: 1740-1840  
Sheryl Hartman  
Eagles View Publishing Company - 1988  
ISBN: 0-943604-16-8

Each book has its own merits: the first has excellent color pictures, the second one gives a detailed description of the Abenaki dress, and the third shows practical ways of making the clothing.

Note: Abenaki clothing designs may not be specifically detailed. We recommend using designs that are generically Eastern Woodland, Wabanaki, Penobscot, or Mi'kmaq.

### Medicine Bag - *Nebizon Mnoda*

« **Cherry** - *Adebimen* »»

The Abenaki recognize three types of Cherry Trees - *Adebimenakuam*. The largest is the Wild Black Cherry, *Prunus serotina*, or *Gici Adebimen* or *Kchi Adebimen* in Abenaki. The second is the Pin Cherry or Fire Cherry, *Prunus pensylvanica*, or *Maskwazimen* or *Maskwazimenakwam* and it grows to 40 feet. The third, and smallest that grows to 30 feet, is the Choke Cherry, *Prunus virginiana*, *Adebimen*, or "puckery berry." The *Gici* or *Kchi* added to name *Adebimen* makes the Black Cherry the "Great" or "Big" Cherry. All three species can be found in southern Canada and northern U.S.

The Black Cherry is the most important and widely distributed native cherry. It can be found in thickets and wooded areas throughout the eastern half of the United States. The Black Cherry is the largest of the Cherries. It can attain a height of 80 feet with a trunk diameter of 2 feet. The young bark is smooth dark reddish-brown to gray with horizontal lines. The bark of older trees become scaly with deep cracks that expose the red-brown inner bark. The bark is distinctly aromatic with an odor and taste similar to the "bitter almond."

The leave tops are dark green, with a light green underside, 2 to 6 inches long, narrow, with fine blunt toothed edges, with dark red glands at the stem bases.



It flowers from April to June, forming long clusters of white flowers. The flowers are  $\frac{3}{8}$  inch in size and have 5 round petals. By late Summer, the fruit mature into  $\frac{3}{8}$  inch round, nearly black berries. The fruit is juicy and edible, but somewhat bitter. The cherry stone or seed is elliptical.

The medicine parts of the Cherry are the young thin inner bark. The solvent used to extract the medicine elements is hot or cold water.

The medicinal action of the bark is as a tonic, soothing astringent, mild sedative, expectorant, and pectoral. It is used in teas or syrup for coughs, blood tonic, fevers, colds, sore throats, diarrhea, lung ailments, bronchitis,

pneumonia, congested phlegm, inflammatory fevers, scrofula, and dyspepsia. Infusions of bark have also been used externally for washing sores and skin ulcers.

Most notable is the commercial production of Wild Cherry syrup that is used to make a liquid base for cough medicine as well as jelly and wine.

A special warning about Cherries, the bark, leaves, and seeds contain cyanide like glycoide and prunasin which if eaten will become highly toxic hydrocyanic acid. No bark should be harvested in the Fall, or from branches, the toxins are at their highest levels in these cases. Remember to only harvest the young thin inner bark and discard the outer darker bark material.

The Black Cherry is also highly valued for its beautiful wood that is used to make furniture, paneling, and flooring.

**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.

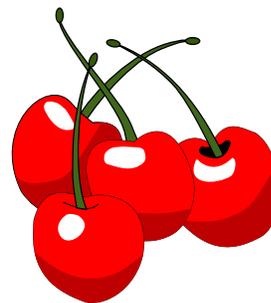
**Disclaimer** The herbal information provided is to be used in conjunction with the guidance of your professional health care provider. The herbal information described above is neither advice or prescriptions. Any remedy from any source should be employed with caution, common sense and the approval of your professional health care provider.

## Let Us Eat & Drink - *Micida ta Gadosmida*

### « Cherry - Oatmeal Squares »

21 oz. Cherry Pie Filling (1 can), Adebimen,  
1 Cup Brown Sugar, Zogal,  
 $\frac{1}{2}$  Cup Flour, Nokigan,  
1 Cup Sugar, Zogal,  
 $\frac{1}{2}$  Cup Butter, Wiz8wibemi,  
1 Cup Oatmeal (quick cooking type),  
Aseswimena "horse berries."

Mix the Flour, Brown Sugar and Oats (quick-cooking type) in a large mixing bowl. Melt the Butter. Drizzle and stir the melted Butter into the Flour, Brown Sugar, and Oats mixture until a crumbly mixture is attained. Except for a  $\frac{1}{2}$  Cup of this crumb mixture, put the crumb mixture into the bottom of an 8 inch square pan. Press the mixture into the pan bottom and make it firm and flat. Pour the Cherry pie filling on top of the mixture. Take the remaining crumb mixture and sprinkle it on top of the Cherry filling. Bake in a 350° F oven for 35 to 40 minutes or until the crumb topping is golden brown. Serve hot or cold with whipped cream or vanilla ice cream. Serves 6-8



## Native Words By: Ed Where Eagles Fly

When we demand from Creator, the harvest of this world, daylight never comes, and we are prone to stumble on pot holes in the Good Red Road.

IF each of us gave Creator an hour a day each morning, we could kiss our troubles good-bye. Ah, yes IF, is the stumbling block that we kick in the dark.

## Animal Tracks - "Buffalo" - Pziko

When we think of the "Buffalo" or the American Bison, *Bos bison*, today we relate to the Plains Indians not to the Abenaki. Before colonial contact the Buffalo historically ranged from the Northwest, east to New York, to the Carolinas, Mississippi, Texas, and Mexico. In those days the habitat varied from the plains and prairies to forests and woodland areas. Considering the wide range and habitat it is not unusual that our Abenaki ancestors knew the Buffalo well. Here are some Abenaki words to describe the Buffalo:

Pziko - a buffalo  
Pzikoak - buffaloes  
Pzikomakwsessis - a yearling buffalo  
Pziko aioba - a male buffalo  
Pziko al lha - a female buffalo  
Pziko kadnadokw - a two year old buffalo  
Wdosoallha pziko - a three year old buffalo  
Bezikoagen - buffalo hide

The Buffalo is one of the largest land animals in North America. Adult males weigh in at 1,000 to 2,000 pounds and are 6 feet tall and 10 to 12 feet long. The females are 700 to 1,000 pounds and 5 feet tall and 7 to 8 feet long. Both sexes have short black horns with pointed tips. The horns can attain a spread of up to 3 feet.



The Buffalo has a dark brown heavy coat with a shaggy mane and beard. The tail is long with a tip tuft. It has a broad and massive head and humped shoulders. The legs are short and covered with shaggy hair. The hooves are large cloven hearts and the tracks are similar to those of domestic cattle.

It is a grazing animal that feeds mostly on grasses and sedges. Normally it will live between 15 to 30 years. It breeds at 2 to 3 years of age. The

breeding time is June through September. The gestation period is approximately 9 months and it usually has only one calf.



The scat or droppings are called chips. They too are similar to cattle, being soft and formless vegetative matter that dries into a flat pad mass about 10 to 12 inches in diameter.

Buffalo create "wallows" - a slightly depressed bare place in the dirt. They are fond of rolling in the dirt, dust, and mud. Other Buffalo signs are "Head Rubs" and "Horn Rubs." These "rubs" can be found on trees, boulders, or anything else that they can rub against. You will usually find the horn marks and bits of their hair clinging to the bark or rock. You will also find that the ground around the "rub" is well trampled.

The Buffalo is a good swimmer and its body mass is very buoyant. When allowed to roam freely they will migrate between Winter and Summer grazing ranges. If frightened they will stampede at speeds up to 30 miles per hour. Except for breeding times they generally form three kinds of herds of 4 to 20 individuals. There are matriarchal groups (cows, calves, and yearlings), bulls, and mixed breeding groups. During the breeding times the herd types combine and the numbers dramatically increase.

At the time of colonial contact the number of Buffalo was estimated to be 30 to 70 million. They were so wide spread that they grazed nearly from the Atlantic to the Pacific coasts and from Canada to Mexico. In 1830 the U.S. government established a policy to exterminate the Buffalo in an effort to starve "hostile" Indians. By 1900 there were less than 1,000 left. Now, due to restoration projects, there are more than 65,000 that roam U.S. and Canadian national parks and ranges. Few are considered to be wild and free-ranging.

## Abenaki Word Search

APCIWI OPPOSITES

### WORDS TO FIND:

Z8GENAWI	QUIET, PEACEFUL
ZAKPAT8GWAD	NOISY
GEZIK8WI	ABRUPT, SUDDEN
MANNIWI	GRADUALLY, SLOWLY
BAAMI	MORE
NOD8IWI	LESS
BASKAKA	OPEN
GEBIGEN	CLOSED
LABI	SIT
8MSKA	STAND UP
NTONA	ACCEPT
DAZAHAM	REJECT
NEBIOO	WET
BAKWSATA	DRY
KWAI	HELLO
ADIO	GOOD BYE
OLI	GOOD
MAJI	BAD
NAGWI	UNDER, BELOW
DASIWI	ABOVE, ON TOP OF
Z8GELATA	TIGHT
NOKTA	LOOSE
8H8	YES
8DA	NO

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

## Say That In Abenaki - *Ida Ni Aln8ba8dwa* - NAMES

### PERSONAL NAMES

This is a partial list of Personal Names translated into Abenaki. The language resources used were G. Day, J. Laurent, and H. L. Masta.

...I AM...name	...NIA...
ANNA	8NIZ - O'NIS
ANGELIQUE	8ZALIK
ANGELICA	8ZALIK - O'ZALIK
ANNE	ANIZ
ANTHONY	8TTONI - ATOAN
ANTOINE	ATOAN
AUBERY	OPALI
AUGUSTINE	OGISTIN
AMBROSE	O'BLOAS
AGNES	8NIAZ - O'NIAS
AGATHA	AGAT
BASIL	PASLID
BEN, BENNY	BENIZ
BERNARD	PELNAL
BILL	BIL
CAESAR	SAZAL
CATHERINE	KATETIN
CECILE	SESSIL
CICELY	SESSIL
CHARLOTTE	SALLOT
CHRISTINE	KLISTIN
CLARISSA	KLALIS
CLAUDE	BAG8NOID
DANIEL	TANIAL
DAVID	TABID
DOROTHY	TOLOTI
EDWARD	IDWAL - EDOAL
ELIZABETH	ALIZ8BAT
ELLEN	ALAN
ELIJAH	LAZAL
EMELINE	AMELAIN
FRANCIS	BIASWA - PLASOA
GREGORY	KLEGUAL
HENRY	8LI
HONEY	8MWAIMELASES
IGNACE	INYAS
ISRAEL	ISLAL
JAMES	SAKSO
JEROME	SALOM
JIMMY	CIMI
JOACHIM	SWASSIN
JOHN	AZ8
JEAN-BAPTISTE	ZABADIS
JOSEPH	ZOZAP
JOSIE	SOZI

JOY	WIAGALD8ZIK
JULIET	SOLIAT
JULIUS	LOLH8Z
LAWRENCE	LOL8
LOUIS	LOWJ
LOUISE	LOWIZ
LOUISA	LOWIZ
MARGUERITE	MALGELITE
MARGARET	MALGELIT
MARLAN	MALIAN
MARK	CIMAK
MARY	MALI
MATHILDA	MATSIZ
MAURICE	M8LIZ
MORRIS	M8LIZ
MICHAEL	MISSAL
NICHOLAS	NIKOLA
PAUL	POL
PETER	PIAL
ROBERT	LOBAL
SAM	SAM
SAMUEL	SAMWIL
SIMON	SIMO
SOLOMON	SALEM8N
SOPHIE	SOPI
SOPHIA	SOPI
STEPHEN	ATIAN
SUGAR	ZOGAL
SUSAN	SOZ8N
SUZANNE	SOAZN
TERESA	TALAZ
THOMAS	TOM8
URSULE	OSOL

Indian Name	Aln8baiwizw8gan
He is named - called	Wita8zo
He is named - has name	Wizo
Call or name someone	Liwihla
How I name someone	Alihogwa
Give a nickname	Bilowiwihla

**8 = Ô or ô = nasal long "o" sound**

### Speaker Speaks -

Spring may officially be here but the deep snow cover that still persists would make you think that we are still in the middle of Winter. We seem to get some type of "lakes-mountain" effect snow due to our higher elevation on the ridge of Prospect Mountain overlooking Lake Winnepesaukee. Our own unofficial snow fall estimate from December was approximately 114 inches.

All winter long our feeding station was visited by

large mixed flocks of pine siskins, finches, chickadees, titmice, redpolls, nuthatches, and woodpeckers. We also feed food scraps to a permanent flock of Northern Ravens that make our land their nesting area.

Wasawa, our headquarter's cat, sat at the window in his warm and comfy bed all day long as he watched his cold and hungry feathered friends feed. He was always diligent to let us know, by his "chattering teeth," when a red or gray squirrel showed up to raid the feeders. Occasionally, we would let him out to give chase the little raiders. He became so quick to chase them that he often would catch their tails. Being a well feed cat, he never harmed them, but he sure showed them that he was the guardian of the feeders.

Throughout the Winter I made periodic snowshoeing treks out to the snowmobile trails at the back of our property. It always amazes me how the wildlife survive in these deep snows. On one of these treks my path crossed a Mink. It had a deep chocolate brown winter fur and appeared to be in good health. Unfazed by my presence we exchanged pleasantries and continued on our mutual ways.

As I reflected through these long and cold Winter months and enjoyed the long walks in the woods. I pondered many questions about our Abenaki community. Back 20 years ago we were all so naive about re-establishing our Abenaki Nation. What we got was many "chiefs" and several dubious tribal groups that continue to work against one another. I often wonder, what if we all worked together in consensus with truth, peace, respect and harmony? Where would we all be today?

Several good things came out of this chaos of the past and the recent theft of our records. We as a Band, have been rebuilding as a better and stronger group with a clearer understanding of who we are. Thank you to those that worked against us, you have made us more determined.

So as we continue to identify our relations we are leading our People out of the darkness and uncertainty of the recent past. We will continue to walk and rebuild the Good Red Road of our ancestors, one foot and step at a time.

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)  
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  
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 SUMMER GATHERING  
SUNCOOK VALLEY RD., ALTON, NH  
GRAND COUNCIL & ELDERS COUNCIL MEETING (12:00 - 5:00 PM)
- 19-20 SEPTEMBER 3<sup>RD</sup> FALL GATHERING & POW WOW  
SKY LARK AIRPORT & CONNECTICUT TROLLEY MUSEUM  
WELLS RD., BROAD BROOK, CT
- 26-27 SEPTEMBER MANVILLE SETTLER'S DAYS - MANVILLE SPORTSMEN'S CLUB  
HIGH ST., MANVILLE (LINCOLN), RI

MONTHLY ELDERS COUNCIL / GRAND COUNCIL MEETING / DRUM PRACTICE  
(12:00 TO 5:00 PM) MONTHLY MEETINGS - DATES & LOCATIONS - TBA

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



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# American Bison - "Buffalo"



*Pziko*

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