

# AIn8bak News®

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

April	<i>Sogalikas</i>	Sugar Making Moon
May	<i>Kikas</i>	Planting Moon
June	<i>Nakkahigas</i>	Hoeing Moon



Spring	<i>Siguan</i>
In Spring	<i>Siguaniwi</i>
Summer	<i>Niben</i>
In Summer	<i>Nibeniwi</i>

## This Issue - Headline Articles

Basket Making Activities

Language Camps

Regional Legislation Updates

Community News & Events

Note: This issue was delayed to allow for the reporting of some of the significant ongoing activities. As a result some of the articles in this issue are beyond the reporting time period of April through June.

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

### ➤ Band Grand Council Actions

At our last Grand Council meeting the citizenship approval process was reviewed. The process has been very slow due to the fact that our staff has been handling other more important time sensitive matters. We also had a discussion on the previously approved "Citizen Agreement" and policy that will request financial support from our Band citizens to maintain critical operating expenses. The Grand Council has been holding back on the approval and issuance of new citizens' identification cards because of the

additional financial burden on the Band. A consensus was established that we will have to request an annual citizenship fee of at least \$25 per household to support the continuation of basic Band operations, such as the publication of the AIn8bak News.

Over the years the burden of financing Band operations has been placed on the Band leadership, a few faithful supporters, and fund raising events such as pow wows. In these times public fund raising events, such as pow wows, have been unproductive, weather dependant, risky, costly, and have not been supported by our citizens. Furthermore, the last time we did a pow wow the members that participated wanted to be paid for their efforts. This resulted in the stoppage of all such events. Donation monies are very limited and generally do not cover our basic Band operations. The only alternative that our Grand Council sees as a viable solution is a mandatory annual "citizen household fee". The Grand Council welcomes any other constructive ideas that will help finance Band operations.

The Grand Council is also at a critical time where we need more citizen involvement in the Band. We specially need more people to become leaders in the Band. Our West Coast Council Sag8mis, Bobby Pease is doing the best he can to get other citizens more evolved and we in the New England area have no excuses for not being as dedicated as he is. The time has come for the next generation to step forward. Our existing Grand and Elder councils are getting older and we need you now.

As for citizenship issues, we reiterate, those that re-applied or have recently applied to the Band should not be concerned. This process has become very costly and tedious as we review every application. If you have concerns about your citizenship status you can contact us directly at our headquarters so that we may personally answer you in detail.

The AIn8bak 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 \$20 per year - donations are appreciated.

TELEPHONE: (603) 776-1090 / FAX: (603) 776-1091

### ➤ 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 messages. To be informed please send us an email message to [cowasuck@cowasuck.org](mailto:cowasuck@cowasuck.org) so that we can put you on our email address list.

### ➤ Citizenship & Genealogy Committee

**Notice to Citizens & Members:** If you have not reapplied for citizenship / membership or have not maintained your mailing address with us you have been removed from our records.

Existing Band citizens that require expedited citizenship / family membership status letters can get them from the Band headquarters. To get these letters you will need to make a formal request with a reasonable need for the letter. The letter will be forwarded to you by mail or email as a pdf file.

### ➤ West Coast Council Report

Hello to all my relatives everywhere, my prayers are for us all, for our future as a tribe and our unity with other tribes of the five hundred nations....

Summer is very warm in our part of the country. The green grasses of spring are now a scorched and dry golden brown and the winter snows are melting slowly and rapidly fading from the horizon on the once snow covered Sierra Nevada mountain range above us. The rivers and streams are gushing with ice cold water from the melting snows. The female blacktail deers are caring for their young speckled fawns in the coolness of each evening as light fades. The young bucks and their velvet covered horns graze openly in the days ending light also. The bobcat has come back to our land running hurriedly from sight, stopping only to see who had caught a glimpse of him before he disappears to some where safe. The small grey fox runs through the area looking for food close to its den to feed the young ones with a squirrel that was not fast enough to escape to the safety of the trees.

Once again our beloved foothills are full of the hustle and bustle of the people from the valley floors looking for relief from the hot temperatures and smog filled air that they so desperately want to escape. Here we all are busy with gatherings and pow wows happening everywhere. My daughter and I have been at Yosemite with my adopted son Philip who is 19 years old and a Yosemite Mi'wok traditional dancer. We helped the Yosemite Mi'woks reestablish the original grounds for their round house. We worked with them

to build a sweat lodge for all of us to use during the week. We also split and stacked wood for the lodge as well as helped prepare meals. We also gathered young aspen saplings for dens up on the cliffs and hillsides that the people would need at night as they were doing their vision quest. They stay four days and nights in the dens without food and water in the traditional ways of the bears.

Yosemite was as beautiful as it is known for. All the waterfalls were fully active from the high lakes above from the melting snow. The elder leader of the bear dancers of Yosemite sat with me and told the story of his people. Their struggle for federal recognition since his birth in 1932 to this day and about their determination to be one of the recognized tribes of California. They have been relocated several times on the valley floors of Yosemite and also had to abandon their homelands to look for work. Through public attention at their round house ceremonies and the state park museum they have been able to get international support for their people through the tourism at the national park.

Although they are not without internal problems of their own. They are experiencing division amongst their own people that have both Mi'wok and Paiute heritage. The cries of undocumented family blood lines are coming from the ones who carry Paiute blood saying their Mi'wok relatives have no BIA proof of their ancestors. I actually witnessed this internal problem when two men in their late forties interrupted the bear camp ceremonies while I sat with six of the elders. The two men tried to denounce what the bear camp was about and provoke the elders with cameras and recording devices. I was bewildered at this behavior and was unsure of what was going on. The elders kept calm as if this was not a behavior to be acknowledged in any way and thanked the men for coming and politely ignored them.

It was so devastating to me to see this division of relatives within a tribe. My comments to the elders after witnessing this event was what a shame for this division of relatives. If they stay united, what a great and wonderful difference they could make together in unity as relatives and as a tribal body. As the week went on we had a few real bears come in and raid the kitchen and break out a truck window at night time.

I took my daughter and adopted son Philip and some of the other kids to the large fall where they could splash in the cold snow water that came from high above. After we got back home Katryna, Philip, and I went out to Pine Grove, California. We went to Chaw Se grinding rock where Philip and his traditional dance group and singers opened up the round house

for the coming summer ceremonies. They sang and danced from early evening until late into the night. We watched the dancers dance as well as the moon and stars peeping in through the smoke hole way up high in the center of the cedar log round house. The smoke from the ceremonial fire rose so softly up as if it was sweet grass or sage finding its way up to the Creator.

The three of us were off again and went to the American River College in Sacramento, California. Philip and I sang with our drum group the - Southern Brothers. We were the head southern drum at this pow wow, we had a wonderful time. I was asked by an elder to help prepare the eagle feather staff for this gathering.

Katryna, Philip, and I met some new friends, Mark Le Beau, his son, and daughter. Mark is a counselor at the California Rural Indian Health Board in Sacramento. We all have been asked to drum and be singers for the third Taylorville Sundance in Taylorville, California during the week of July 19<sup>th</sup> thru the 25<sup>th</sup>. To prepare for the event we have been practicing every Sunday at the Indian Education building here in Placerville, California. The Indian Education board has been letting us use their facility for our practices.

Philip and I also sang at two weddings this month with the Indian Education Wednesday Night Mens drum group. The first occasion was in Coloma, California and the second was with Southern Brothers in Placerville. Both weddings were traditional Native American weddings.

I am growing some traditional tobacco here at my house in Placerville. The plants are doing really well at this point. There is a big push in California right now to grow traditional tobacco. We are not supporting the tobacco industries and their poisoning of the tobacco products. The tobacco will be used for gifting the elders we come upon in our travels as well as for pipe ceremonies and other traditional uses of tobacco. I was gifted the seeds from an elder in Sacramento by the name of Ten Horses a Sundancer here in California and some from another friend and future Bear Dancer here in Placerville.

The Indian Education program was interested in growing traditional tobacco but could not find the funding, nor the seeds, nor a place to grow the tobacco. To help them, I donated a bunch of the seeds that I had and the local school donated a piece of property at one of the local community gardens to raise the tobacco as a community project in our area.

I was also nominated and became a member of the "Title 7" Parent Advisory committee for the Indian Education Program here in Placerville. The Parent Advisory committee raises \$8,000 a year to award to students that are active in the Indian community in El Dorado County that meet the requirements of the committee. To qualify they have to have to be a "B" average student going to their first year of college. Each student who meets the committee's requirements receives a scholarship for \$2,000 towards the first year at college.

Recently I was also asked to be the vice-chair for the local intertribal council and I am considering this position - but I'm not sure at this time if I have the time for this position.

I want to thank my ancestors for the strength to help me make a difference for them, myself, for my community, and my Band. I am grateful to be an "Ambassador of Good Will" to the many nations that I stand with in unity and prayer. We all embrace the love for our heritage as native descendants and mixed bloods who still hold our cultural ways dear to our way of life. My prayers go out to my Great Aunt Doris Nickels for her faith in me to try to make a difference for us all. She has been ill and in intensive care but she will be coming home to us soon and back to her usual self in no time at all. I offer prayers for all our sick relatives and our healthy ones. Blessings to all our relatives everywhere, blessings to all the nations for our unity as one voice for the betterment of all living things and for living things yet to be part of our sacred journey of life together.

From the Sub-Chief of the Pacific West Coast Descendants of the Eastern Woodland Cowasuck Band of Pennacook Abenaki Families (Descendants of First Nations Discovered) Bobby Pease Phone: (530) 409-6231 Email: [RbPea9@aol.com](mailto:RbPea9@aol.com) Mailing: P.O. Box 1270, El Dorado, CA 95623

### ➤ Prayers for Our West Coast Matriarch

When we received Bobby Pease's report we found out that our West Coast Matriarch, Doris Nickles was in the hospital with a heart condition. Our prayers go out to her for a speedy recovery. More recently, Bobby reported to us that she is doing fine and should be home now.

### ➤ Aln8bak News

The cost of printing and mailing is increasing while the number of paid subscriptions is declining. To keep the news in print we have to reduce costs where ever we can or continue to increase the subscription

costs. This is becoming a significant problem. One of our cost cutting measures is that we will be stopping most of our free, inmate, institutional, and organizational mailings of the Aln8bak News. To all of our readers that have made donations to support the newsletter - Thank You.

The cost of printing and mailing the Aln8bak News is over \$20 (\$25 international) per year. Note: International donations must be made using International Postal Money Orders in U.S. dollars. 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, so 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.

At the end of your name line on the mailing label there will be a +1011, +0612, etc. this indicates the year (month and year - such as October 2011 or June 2012) 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 and donations. Your financial donations and assistance are critically needed more than ever to deal with the many issues that the Band faces.

It is with your help that we are trying to keep the Band projects, programs, and research ongoing. For example, to keep our Language Program and the Aln8bak News going we have a critical need to raise \$5,000 per year. So, please consider giving to our Band, every donation helps, no matter how small.

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

When we moved into our new home and headquarters in 2008 the basement was semi-finished with walls and carpeting. Unfortunately, the seller lied about the fact that there was a severe ground water problem. We ended up removing all the walls, carpeting, and insulation. To solve the water problem we installed a full interior perimeter de-watering system, sump, pumps, and drainage system.

When we purchased the house we knew that we needed the basement space for the Band headquarters. We had to pack and store everything in our bedrooms until could resolve our space problems. We had few options so we started to plan over the last two years to go forward with the design, repair, and reconstruction of the basement area.

Since the last report, we have been working non-stop on this repair and re-modeling project. At present, our Band office and record / supply storage room has been constructed. In this area three new and larger basement windows have been cut into the foundation to add more natural light. To accommodate meetings, an open concept 1,000 square foot multi-use / media room has been built. Within this area we also setup a meeting food preparation area, that will have a refrigerator, range, and microwave. A bathroom / laundry room has been laid out as well. The remaining area includes three storage / utility rooms.

The whole remodeling reconstruction project is being done in an open concept plan to match the existing first floor that continues into the lower basement level. Special efforts are being made to make the new area incorporate the same design details, finishes, and systems as there are in the original first floor area.

### ➤ Ik8ldimek Program - Prison Outreach

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

### Federal Report -

We continue to make visits to the Bureau of Prisons FMC Devens main facility and Camp when we have an opportunity. Considering the circumstances and changing dynamics of the latest administration, policy changes, and the ever changing Circle members the two Circles are still strong and doing well.

The Circle was planning on two pow wows this year, but the BOP regional administration has taken a position that only one should be held per year. As a result, a Fall Pow Wow is now being scheduled for this October.

### Cowasuck Band Events - 2010

The Band Council has decided to revise our plans for all future public entertainment events and to return exclusively to Band family and Abenaki community activities and educational events. Events will be noticed as required and applicable through email

messaging, telephone calls, and this newsletter.

We encourage all Band citizens to participate and support our Band 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).

## Educational Programs

We are continually seeking people in New England that are interested in learning to drum and sing Abenaki and Wabanaki songs. We are also looking for people that are interested in learning the Abenaki language as well as traditional crafting. Interested parties can contact our headquarters for details.

## Basket Making Activities -

As part of Denise Pouliot's Abenaki Ash Splint Basket making apprenticeship she was requested to perform public demonstrations at several locations. The following are the demonstrations that were done for the last few months.

### Mt. Kearsage Indian Museum

On May 2<sup>nd</sup> Sherry and Bill Gould and Denise Pouliot did a basket making demonstration at the Mt. Kearsage Indian Museum in Warner, New Hampshire. Bill pounded an ash log, made, split, and cut basket splint. Sherry and Denise worked on making Abenaki baskets from the splint that was made.

### Tunbridge Vermont Historical Craft Fair

Jeanne and Doug Brink invited Denise and Paul Pouliot to the Tunbridge Vermont Historical Craft Fair on June 26<sup>th</sup>. Jeanne who is a master Abenaki basket maker requested that Denise assist her by demonstrating her abilities to make fancy Abenaki baskets.

### Mill Brook Art Gallery

On June 27<sup>th</sup> the Mill Brook Gallery held an open house for their "Walking With Us - Honoring the Native American of the Northeast II" art exhibit. Sherry and Bill Gould had several of their baskets being shown, and Sherry put one of Denise Pouliot's baskets on display as well. The gallery is located at 236 Hopkinton Road, in Concord, New Hampshire, [www.TheMillBrookGallery.com](http://www.TheMillBrookGallery.com). The exhibit showing will run from June through September 12<sup>th</sup>.

Paul Pouliot was asked to sing and drum for the gallery guests. He performed several Wabanaki

songs and explained the historical source of the music and the Abenaki words that were in the songs.

## Abenaki Language Camps -

### Vermont Language Camp -

The first Abenaki Language Camp of 2010 was held at Jeanne and Doug Brink's home in Barre, Vermont on May 14<sup>th</sup> through the 16<sup>th</sup>. The theme of this Camp was to use Abenaki words related to Basket Making. Elie Joubert and Jesse Bruchac were the language teachers. Jesse has been using a modified "sign language" to illustrate the Abenaki to English words. This technique has been extremely successful to teach the children.



Vermont Language Camp Class Picture



Jesse & Carolyn Bruchac & Elie Joubert  
Three Generations of Abenaki Language Speakers

### New York Language Camp -

On June 18<sup>th</sup> through 20<sup>th</sup> the second annual N'dakinna Spring Abenaki Language Camp Gathering, was held at the N'dakinna Education Center in Greenfield Center, New York. Jesse Bruchac was the primary teacher and Elie Joubert was also there to assist him in the teaching.



N'dakinna Language Camp Class Picture

### New Hampshire Language Camp #1 -

The third annual Wjokadoak Summer Abenaki Language Camp Gathering, was held on July 12<sup>th</sup> to the 16<sup>th</sup> in Warner, New Hampshire.



Jesse Bruchac at the white board

As part of the language camp, each afternoon was dedicated to Ash splint basket making. Denise

Pouliot was requested to teach the making of business card and candy baskets.



Denise Pouliot teaching basket making



Elie Joubert teaching

### New Hampshire Language Camp #2 -

The last language camp scheduled will be held on September 25<sup>th</sup> and 26<sup>th</sup> at our headquarters at 840 Suncook Valley Road in Alton, New Hampshire. Jesse Bruchac and Elie Joubert have confirmed that they will be our camp language teachers. We have plenty of land for tenting-camping and can accommodate up to 3 trailers or RV's. RSVP - If you are interested please contact us no later than

September 18<sup>th</sup> so that we can finalize the camp details.

If you are interested in future language events watch for announcements at [www.wijokadoak.com](http://www.wijokadoak.com) or contact Jesse Bruchac at [www.westernabenaki.com](http://www.westernabenaki.com) or Sherry Gould at [sherrygould@tds.net](mailto:sherrygould@tds.net) or Paul Pouliot at [covasuck@covasuck.org](mailto:covasuck@covasuck.org).

### New Hampshire HB1610 - Update - Commission on Native American Affairs -

The long and winding road for HB1610, the legislation for the establishment of a New Hampshire Commission on Native American Affairs, continues in a good way.

A quick summary of the progress is that the House of Representatives and Senate both approved HB1610 and was officially accepted and signed by the governor on July 20, 2010. It seems that no one was invited to the signing because this process is controlled by his schedule and availability.

The final HB1610 creates a 15 member commission that is comprised of 10 Native American representatives plus 5 state appointed positions. These five positions include: a designee from the Native American Program at Dartmouth College; an archeologist appointed by the Director of the Division of Historical Resources; the Director or designee of the State Council on the Arts; and, a genealogist appointed by the New Hampshire Society of Genealogists. The commission also has a "sunset" or conditional end date of July 1, 2015.

The final Version of HB1610 is as follows:

**CHAPTER 325  
HB 1610-FN – FINAL VERSION**

2010 SESSION

**HOUSE BILL 1610-FN**

AN ACT establishing a New Hampshire commission on Native American affairs.

SPONSORS: Rep. Carr, Ches 4; Rep. Cushing, Rock 15; Rep. Watters, Straf 4; Rep. Charron, Rock 7; Rep. Lindsey, Ches 3; Sen. Fuller Clark, Dist 24; Sen. Kelly, Dist 10

COMMITTEE: State-Federal Relations and Veterans Affairs

**AMENDED ANALYSIS**

This bill establishes the New Hampshire commission on Native American affairs.

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STATE OF NEW HAMPSHIRE  
*In the Year of Our Lord Two Thousand Ten*

AN ACT establishing a New Hampshire commission on Native American affairs.

*Be it Enacted by the Senate and House of Representatives in General Court convened:*

325:1 New Subdivision; Department of Cultural Resources; New Hampshire Commission on Native American Affairs. Amend RSA 21-K by inserting after section 23 the following new subdivision:

New Hampshire Commission on Native American Affairs

21-K:24 New Hampshire Commission on Native American Affairs Established.

I. In order to recognize the historic and cultural contributions of Native Americans to New Hampshire, to promote and strengthen their own heritage, and to further their needs through state policy and programs, there is hereby established the New Hampshire commission on Native American affairs.

II. The commission shall consist of 15 members who derive from geographically diverse areas of the state and are representative of the diverse groups, organizations, and individuals knowledgeable about Native American history, culture, and affairs as follows:

- (a) The director or designee of the division of travel and tourism development.
- (b) The director or designee of the Native American Program at Dartmouth College.
- (c) An archeologist appointed by the director of the division of historical resources.
- (d) The director or designee of the state council on the arts.
- (e) A genealogist appointed by the New Hampshire Society of Genealogists.
- (f) Ten members from the public at large, who shall be representatives from the Native American community, appointed by the governor from recommendations prepared by the director of the division of historical resources. All interested individuals shall submit a letter to the director of the division of historical resources stating why they wish to be considered and their qualifications accompanied by 3 letters of recommendation.

III. Each member of the commission shall serve a 3-year term, and no member shall serve more than 2 consecutive terms. A vacancy occurring other than by expiration of term shall be filled in the same manner as the original appointment was made but for the unexpired term only. Initial appointments by the governor shall be for staggered terms of one, 2, or 3 years. Members of the commission shall serve without compensation.

IV. For voting purposes a quorum shall be 9 members.

V. At the first meeting, which shall be called by the first named member of the commission within 45 days after the completion of the naming of the commission

members, members of the commission shall elect a chairman, secretary, and treasurer. Officers shall be elected for a one-year term but may be elected to serve an additional term. All officers of the commission shall be elected by a majority vote of the members.

VI. The commission shall:

(a) Review and study local, state, and federal issues common to Native Americans and persons of Native American descent who are residing in this state.

(b) Develop recommendations to assist state agencies with the preservation and protection of Native American artifacts and burial grounds under the Native American Graves Protection and Repatriation Act of 1990, P.L. 101-601.

(c) Assist Native American groups, organizations, and individuals in New Hampshire with:

(1) Securing social services, education, employment opportunities, health care, housing, cultural opportunities, and census information as available at both the state and federal levels, including assistance in determining eligibility for the Indian Child Welfare Act of 1978, 25 U.S.C. section 1902 et seq.

(2) Establishing and/or continuing programs concerning Native American history, culture, and affairs, including those offered through the United States Department of Education Office on Indian Education pursuant to Title VII of the Elementary and Secondary Education Act established in 1972.

(3) Promoting and strengthening the creation, display, and sale of Native American arts and crafts, and providing educational information to artisans and marketing outlets promoting the legal labeling of such products as Indian or Native American produced, as provided in 18 U.S.C. section 1159(c)(3)(B) and 25 U.S.C. section 305e(d), as well as determining eligibility for the Indian Arts and Crafts Act of 1990, P.L. 101-644, and receiving assistance and support from the Indian Arts and Crafts Board, as provided in 25 U.S.C. section 305 et seq.

VII. The commission shall meet at least 4 times a year and at any other times at the request of the chairperson or by 7 members of the commission. Notice of all meetings and minutes of such meetings shall be posted on the New Hampshire department of cultural resources website.

VIII. The commission may accept any gifts, grants, or donations from any public or private source, provided that such gifts, grants, or donations shall be used exclusively to advance the commission's purpose and duties. Information concerning the receipt of any gifts, grants, or donations shall be posted on the department of cultural resources website.

IX. Beginning November 1, 2011, and each year thereafter, the commission shall submit an annual report of its activities, findings, and recommendations to the governor, the speaker of the house of representatives, the senate president, the commissioner of the department of cultural resources, and the state library. The annual report shall be approved by a majority vote of the commission and shall be posted on the department of cultural resources website.

X. The commission shall be administratively attached to the department of cultural resources.

XI. Nothing in the purposes and duties of the commission shall be interpreted to provide any Native American with any other special rights or privileges that the state does not confer on or grant to other state residents. The authority to grant state tribal status or recognition under Section 104 of the Indian Arts and Crafts Act of 1990, 18 U.S.C. section 1159(c)(3)(B), is reserved solely to the New Hampshire general court.

325:2 Repeal. RSA 21-K:24, relative to the New Hampshire commission on Native American affairs, is repealed.

325:3 Effective Date.

I. Section 2 of this act shall take effect July 1, 2015.

II. The remainder of this act shall take effect upon its passage.

Approved: July 20, 2010

Effective Date: I. Section 2 shall take effect July 1, 2015.

II. Remainder shall take effect July 20, 2010.

## Vermont Legislation - S.222 - Update -

At the time of the printing for the last news issue we were unable to determine if we had the exact wording of the S.222 legislation but what we printed appears to be the final version. For those that want to have a final "as enacted" copy of S.222 go to <http://www.leg.state.vt.us/docs/2010/Acts/ACT107.pdf>

## HB1610 Honoring Celebration

On July 10<sup>th</sup>, during the Mt. Kearsage Indian Museum Pow Wow in Warner, New Hampshire, a special honoring celebration was held for the New Hampshire legislators and other supporters of HB1610.

Our Sag8mo, Paul Pouliot made the "honoring speech" for the event. He praised the hard work, dedication, and support we got from our legislative leaders. Special acknowledgment was given to the strong collaborative efforts of our Indian community and groups that kept this bill going forward in a positive and constructive way. He also thanked the many non-Indian organizations and agencies that supported our efforts to get HB1610 approved.

He noted that at times the HB1610 legislation was on a rocky and dark road in stormy weather... but through the rains and stormy times the sun's rays shown through the clouds of doubt and we all saw the rainbow...



Group Picture of some of the many HB1610 Supporters

## Indian Politics in Action

The New Hampshire legislature has finally approved HB1610 and as such has created the first Commission on Native American Affairs in this state. Now it is up to our Native American Indian community to make this commission a success. The state legislature has provided a “sunset” provision that will terminate this commission on July 2015. This provision and the 5 non-Indian professional positions were put into the legislation for a reason. The legislature thought that we, as a community do not work well together and that we needed oversight. Ultimately the legislature believes that we may fail to provide a working commission.

Now is the time for the Native American Indian community to step forward to provide 10 “qualified” candidates for the commission positions. As a community we need to put forth our very best representatives. These candidates need to be highly qualified, well rounded, intelligent, highly motivated and have extensive experience working within the Indian community at large. They have to be willing to tirelessly and selflessly work for the community. They have to have the ability to act fairly without prejudice or self-gratification. In short we as a community should expect and demand to have the highest and most qualified representation on this commission. Setting our standards any lower will be a long term detriment to our collective well being and ultimate failure of this commission.

We comment in this subject in strong terms because we have observed the conduct of other state Indian commissions that lost the wide support of their respective Indian communities. Over time these

commissions became self-centered and only promoted their own personal agendas. We need to do our very best to make New Hampshire the exception to Indian politics. We need to rise above our personal and tribal group agendas. We need to show the New Hampshire state government that we can make this commission happen in a good way.

There is an application deadline of September 22<sup>nd</sup>. To those that think they are “qualified” and are willing to put in the long voluntary hours to get this commission up and running, they can contact Elizabeth Muzzey as follows to get the required information on the application process:

Elizabeth H. Muzzey  
Director and State Historic Preservation Officer  
New Hampshire Division of Historical Resources  
19 Pillsbury Street  
Concord, NH 03301  
(603) 271-6438  
[Elizabeth.Muzzey@dcr.nh.gov](mailto:Elizabeth.Muzzey@dcr.nh.gov)  
[www.nh.gov/nhdhr](http://www.nh.gov/nhdhr)

## Native Words By: Ed Where Eagles Fly

Communication just means being able to pray together daily, and it seems the only way that can happen... is to make sure the bowl of our Sacred Pipe is kept warm at all times.

Yes, finger pointing has not changed... when we point a finger, the other three are pointing back at us.

## Community News & Events -

### Annual Norridgewock Memorial & Sacred Run

MEMORIAL CEREMONY - SUNDAY AUGUST 22  
LOCATION: THE PINES  
(OFF OF FATHER RASLE DRIVE-MADISON, MAINE)  
MEMORIAL BEGINS AROUND 12:00 NOON

nik8nk8goagik  
(Our ancestors)

8da k'wanalm8winnawakba  
(We shall not forget them)

Please take the time to join with us this August 22nd, beginning around mid-day, when we come together to honor and remember the ancestors, and strengthen our network of relations for the future. The annual memorial ceremony takes place at the site where the historical Abenaki village of Norridgewock once stood. Prior to an attack by the British army on August 23, 1724, this central community had existed in basically the same location for thousands of years. Many North American Indians from across the region can trace their heritage back to communities like Norridgewock, historical places where their ancestors had lived in relative peace and prosperity before the colonists changed the landscape of

the region. The Norridgewock memorial represents more than the attack, massacre and forced relocation of one group of Abenaki or Wabanaki people. Norridgewock represents the combined experiences of all of our ancestors, who survived or who perished in the struggle to maintain their lands, their culture and their way of living.

Norridgewock is also representative of the vast network of relations that Abenaki and Wabanaki people are interwoven with and connected to. Today, for instance, families from the Abenaki, Penobscot and Passamaquoddy tribal nations trace their ancestral roots back to Norridgewock. Remembering Norridgewock is also important today, because it offers all of us an opportunity to come together, as allies, friends and extended family, to strengthen our network of relations and to build a future for all of our children and people. We acknowledge that there are many, many places like Norridgewock where Native people were displaced, and perished. We also acknowledge that many of the stories haven't been told, and that in some cases, the ancestors haven't been properly remembered or grieved for. Norridgewock is a beginning for this process.

## Sacred Run

In conjunction with this year's memorial ceremony Wabanaki people, along with other First Nations people and allies and supporters will be conducting a SACRED RUN from the Penobscot community of Indian Island (Maine) to the PINES at Norridgewock. The runners will leave Indian Island at 8:00PM on Saturday August 21<sup>st</sup>, and run through Saturday evening and Sunday morning, reaching the Pines around mid day. The route that the runners will be traveling will be Route 43 from Old Town to Madison – Maine. In Madison the runners will travel briefly down RT 201A until reaching Father Rasle Road into the Pines. While some runners will run the entire distance (80 miles) others are welcome to participate as much as they care to run or walk. People who are interested in running, walking, supporting the runners, or to find out additional information about the run and/or memorial should contact:

*Kani Malsom*, Gedakina: (207) 271-7092  
[kanimalsom@netscape.net](mailto:kanimalsom@netscape.net)

*Mark Ranco*, Gedakina: (207) 907-5461  
[mranco62@yahoo.com](mailto:mranco62@yahoo.com)

*Barry Dana* (207) 643-2595

*Brianne Lolar*, Penobscot Nation Cultural and Historic Preservation Department (207) 817-7470  
[Brianne.Lolar@penobscotnation.org](mailto:Brianne.Lolar@penobscotnation.org)

After the memorial ceremony on Sunday there will be a community corn roast and pot luck. Please feel welcome to bring a dish to share.

Directions to Norridgewock: The memorial location is at the Pines, on Father Rasle Road, off of Route 201A, in Madison, Maine.

From Madison Center travel down 201A towards Norridgewock. At approximately 1 mile turn right on Father Rasle Road. Continue down this road approximately 4/10 of a mile until you reach the Pines. From the town of Norridgewock, Maine, travel across the Kennebec River (bridge) on 201A and proceed approximately 3.6 miles and turn left on Father Rasle road. Proceed approximately 3 miles (mostly a dirt road) until you reach the Pines on the left.

For people requiring accommodations: Our recommendation for people coming to the memorial ceremony from away is to try and stay at one of the hotels in Waterville, Augusta or Skowhegan, Maine. There are a variety of hotels/motels ranging in price and quality. The Pines at Norridgewock are approximately an hour from Waterville or Augusta and about a half hour from Skowhegan.

Please come unclouded by drugs and/or alcohol, as this is an alcohol and substance (drug) free event. We also ask that people refrain from any non-traditional use of tobacco (cigarettes, etc) on the grounds.

People may also contact Gedakina for additional information at [rickpouliot@gedakina.org](mailto:rickpouliot@gedakina.org)  
[www.gedakina.org](http://www.gedakina.org)

## First Nations Conference

The first annual "First Nations, Lasting Nations Community and University Partnerships in Indigenous New England" conference is being held at the University of New Hampshire, in Durham, New Hampshire, on September 17-18, 2010. This event is being co-sponsored by Gedakina and the Winter Center for Indigenous Traditions. The Conference details and schedule are available at:

<http://www.neculture.org/indigenous/2010/schedule.html>

For conference details and inquires contact: Siobhan Senier at [ssenier@unh.edu](mailto:ssenier@unh.edu), or Meghan Howey at [Megham.howey@unh.edu](mailto:Megham.howey@unh.edu) or (603) 862-2518, or Donna or John Moody at [weit@valley.net](mailto:weit@valley.net) or (802) 649-8870, or Rick Pouliot ([RickPouliot@gedakina.org](mailto:RickPouliot@gedakina.org)) or (603) 673-3089.

## Native Words By: Ed Where Eagles Fly

Yes, when the drum stops its heart beat, the dried branches of the willow fall on the heads of those below it.

Some loose sight of why we are experiencing life on Earth, and sad to say Creator then looks like a dollar bill. Money seems to be the grease that runs the wheels of the negative forces on this Earth, as well as on other planetary dimensions.

## Medicine Bag - *Nebizon Mnoda*

### ◀◀ Blueberries - *Zatal* ▶▶

The Blueberry, *Vaccinium augustifolium*, or *Zata*, in Abenaki.

Blueberries, *Zatal* and Blueberry bush, *Zatamozi*

The Blueberry that we are most familiar with is the lowbush variety that is a small shrub 3 to 24 inches in height. The leaves are green, narrow lance shaped, and hairless. It flowers from April to June. The flowers are 5 lobed small and bell-shaped. The color is white with pink tinges. The Blueberry fruit ripen into blue-black round berries from July to September.

The Blueberry is found from Newfoundland, Canada to Maryland from the east coast to Iowa and Minnesota. It prefers wet to dry sandy acid soils in bogs, woods, and thickets.

The medical parts of the plant are the leaves that contain anthocyanosides and the berries are well known as an anti-oxidant food source. Blueberries contain several vitamins and minerals including iron.

Our ancestors used the leaves for a blood purifier tea and tonic. It was used for colic, labor pains, childbirth, diarrhea, inflammation, pain, sore throat, stomach problems, and as a tonic after miscarriage. The fumes of burning dried flowers were inhaled for madness. A recipe for Blueberry tea is to take 1-2 tablespoons of chopped dried Blueberries leaves steeped in a cup of boiling water, this can be taken up to six times a day. As an alternative 3 tablespoons of dried Blueberries can be eaten per day.



The Blueberry food uses are obvious. Blueberries are eaten fresh, cooked, dried, or juiced. Blueberries are often made into jelly, jam, syrup, and wine.

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*

### ◀◀ Wild Blueberry Cookies ▶▶

This is the season that we find most of our wild berries. The Blueberries are one of the most readily available in the wild and these flavorful little dark blue berries are very durable compared to raspberries and strawberries. Dried Blueberries are very long lasting and can be re-constituted with water when needed for cooking. Blueberries are very nutritious and a good source of anti-oxidants.

1 Cup	Wild or Fresh Blueberries, <i>Zatal</i> ,
1½+ teaspoons	Fresh Lemon Rind, Grated,
½ Cup	Butter or Vegetable Shortening,
	<i>Wiz8wibemi</i> ,
1 Cup	Sugar, <i>Zogal</i> ,
1	Egg, <i>W8wan</i> ,
2 Cup	Flour, <i>Nokigan</i> ,
2 teaspoons	Baking Powder, <i>Basosakhigan</i> ,

½ teaspoon Salt, Ziwan,  
¼ Cup Milk, Dodosn8bo,  
24 Pecan or Walnut, Bedeg8menozi,  
halves.

Grate a fresh Lemon rind to make 1 to 2 teaspoons of grated Lemon Rind. In a mixing bowl, cream the Butter (Shortening) with the Sugar, and add the Lemon Rind. Mix until well blended. Now add the Egg and beat well.

Sift the Flour, Baking Powder, and Salt together. Add these dry ingredients to the bowl, add the Milk and mix well. When the mixture is well blended, fold the Blueberries into the mix by hand.

Set the oven at 350°F. Use a greased cookie sheet or use parchment paper on a cookie sheet. Drop the cookie mixture by spoon full amounts to make the desired size cookies. Top each cookie with a Pecan or Walnut half. Bake 12-15 minutes (depending on the cookie size) at 350°F. This recipe will make up to 24 cookies. 🍪

### Abenaki Word Search “A” Words (continued) -

**Note: This Word Search is difficult, it uses backward, forward, and diagonal lines of letters.**

#### WORDS TO FIND:

SKWEDAIBEGWI	FIRE ASHES
OSKANIBEGWI	BONE ASHES
WIKODEMA	ASK FOR SOMETHING
WIKOMA	ASK FOR SOMEONE
MAAHLAK	THEY ASSEMBLE, GATHER
ATAHLA	ASSIGN
WIJOKAD8ZIK	ASSIST, ONE HELPS
GWAGWAHLIMA	ASTONISH
LI	AT
GIZIPO	ATE
GADONALA	ATTACK, HUNT
GIKTAM	LISTEN TO, PAY ATTENTION
WAWIKW8BAO	ATTRACT
BEMIWASSEN	AURA
DEMAHIGAN	AXE, HATCHET
ALI	AS
ALITTA	JUST AS
BADIAZI	ARRIVE, SHOW UP
DEKWENA	ARREST SOMEONE
BAD8LKA	COME TO, ARRIVE AT
AKKWAJALA	EXCLAMATION OF SURPRISE

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

### Say That In Abenaki - By: Jesse Bruchac *Ida Ni Aln8ba8dwa - Basket Making*

This Basket Making lesson is a continuation from the last newsletter. **Ownership...**

**nia** me, mine, I  
**kia** you, yours  
**agma** his/her

These pronouns become: 1<sup>st</sup> Person **n'**, 2<sup>nd</sup> Person **k'**, and 3<sup>rd</sup> Person **w'** - when they are prefixed to a noun, or verb starting with a consonant other than L and S.

**nd'**, **kd'** and **wd'** are used when prefixing words starting with vowels and the letters L and S.

#### Ownership of the Verb:

n'wlito abaznoda	I make a basket
k'pkwaha wigebial	you peel a splint
wd'l8basen leskanaw8ganal	he or she (they) cut splint
nd'l8bagenem wlim8kill mskikoal	I braid sweet grass
k'temez8 abazi	you cut a stick
kd'awaka wl8giadiganiabazial	you use a basket mold

**Ownership of the Noun:**

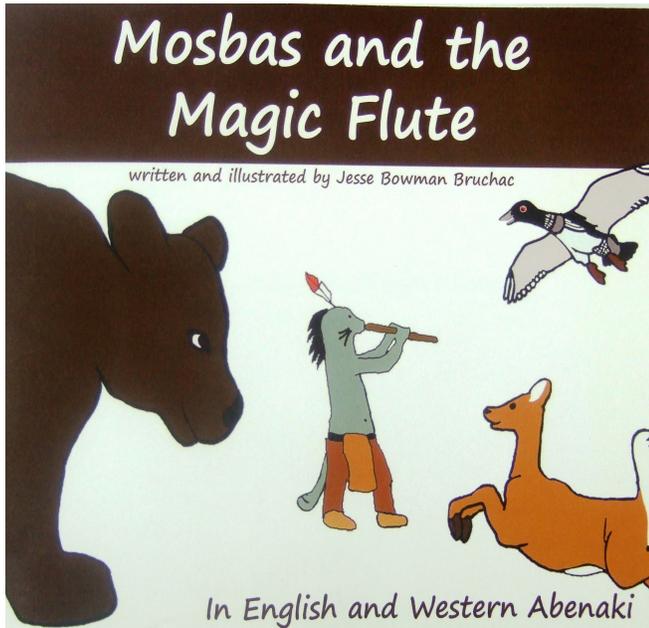
wltio nd'abaznoda	make my basket
pkwaha n'wigebial	peel my splint
l8basem	
kd'leskanaw8ganal	cut your splint
l8bagenem w'wlim8kil	braid his or her (their)
mskikoal	sweet grass
temez8 nd'abazi	cut my stick
awaka	use his or her (their)
k'wl8giadiganiabazial	basket mold

**Remember that the "i" is the strong "e" sound.**

**8 = Ô or ô = nasal long "o" sound**

**Book Review -**

Mosbas and the Magic Flute  
 (In English and Western Abenaki)  
 By: Jesse Bowman Bruchac  
 Bowman Books, Greenfield Center, NY, 2010  
 www.NativeAuthors.com  
 ISBN: 978-0-87886-148-4  
 Price: \$9.95  
 Illustrated Children's Paperback Book / Pages: 36



“Book description - A lesson for all ages. Mosbas was far too shy to speak to girls. When he is given a magic flute, he finds its power too much to control and

is eventually changed forever.”

As the book description states this is a children's story about Mosbas (the Mink) and a magic flute (pikw8gan). The book is illustrated and is written in the Abenaki language with English translations and Abenaki language pronunciation resources. This is a great book for our young ones (and adults) to learn our language.

**Animal Tracks - Eastern Bluebird - Wl8wighla**

The Eastern Bluebird, *Sialia sialis*, is in the Thrush family of birds. It is called Wl8wigihla in Abenaki or “a blue bird.” As the name implies the coloration of the male is bright blue upper body, reddish brown breast, white belly. The females are much duller in color and the juveniles are speckled. The Bluebird is approximately 7 inches in length.

The Eastern Bluebird range covers all of the eastern United States and southern Canada from the Rocky Mountains eastward and down to Mexico. Its habitat is open country or farmland with scattered trees.

Bluebirds hunt in the open from low perches and will forage on the ground. It primarily eats insects, worms and spiders and occasionally some small fruit, seed, and very small reptiles. At a bird feeder it will eat peanut-butter and corn meal.

They form monogamous pairs that mate in spring and summer. They pair in family groups and small flocks. When nesting it makes a small loose cup or bowl shaped nest of grasses, pine needles, twigs, and other plant parts. Nest height can vary from 2 to 50 feet above the ground. It will use natural tree holes, old woodpecker holes, and bird boxes.

The female lays 4 to 6 small (approximately ¾ inch length and width) pale blue eggs that she will incubate for about two weeks. The young which are attended to by both parents will remain in the nest for up to 20 days before they fledge. The pair will often have two broods per year. Sometimes the juveniles will assist the parents with the duties of raising the next brood.

Bluebird populations have been declining over the last century due to competition for nesting sites and severe winters. Some Bluebirds migrate during the winter to feed on berries and seeds that they can find in warmer climates. Populations increase where birdhouse boxes are specially designed for them to prevent other species from using the boxes. They prefer boxes that are placed in locations that give

them open space, such as back yards, fields, or open park lands. Up to six pairs of Bluebirds will nest within an area of 6 acres of land.



In flight it calls with a musical chur-less chur-lee, and their other songs are soft melodious warbles.

### Native Words By: Ed Where Eagles Fly

There is only one word in life that Creator recognizes and that is "L♥ve," without it nothing exists. L♥ve is a Circle and all degrees within it, North, South, East, and West of its axis... so we have a lot to learn about life's Circular path and journey.

Good intentions are only good, when they are helping another being, helping themselves through life's daily maize.

### Speaker Speaks -

It has been a very busy and interesting time period since the last newsletter.

Our gardens and yard have become a miniature oasis for small animals of all sorts. We water the gardens regularly so we seem to have a healthy population of birds, frogs, snakes, and toads. We noted that we have hundreds of honey bees in our garden. They come to our wide variety of plants that have been providing a continuous supply of blooming flowers. Recently, we were informed that we have so many honey bees because there is a large bee keeper about a mile away.

Generally we only see our little animal visitors in the garden but recently we had a cow Moose looking in our kitchen window. We discovered that she was eating the leaves of a cherry tree in our back yard.

Between the house interior and the yard we have been working non-stop to make improvements. It is hard to believe that when we moved in 2008 we had nothing but crushed rock from our front door to the road. We now have a paved driveway, a grass lawn, and large front flower / herb garden.

Denise and I have been extremely busy dealing with the contractors that are doing our remodeling work. It has taken the bulk of our time as we manage the project design details. The good news is that the major portion of the project is completed and we are now working on the finishing details. Our goal is to have most of the remodeled area available for our upcoming language camp in September.

As you have read previously we have been all over the Northeast participating in language camps and basket making demonstrations. Considering that we have significant numbers of our Band citizens in these areas we continue to be surprised and disappointed that very few of our Band People participated. This is the same problem that Bobby Pease is experiencing. Bobby does ceremonies and drumming on a regular basis but he seldom has the support or involvement of the many area Band members. There is something fundamentally wrong with our citizens if they have no interest in the Band's activities.

Furthermore, on a serious tribal leadership note the Band Grand and Elders Councils request your help. We really need the next generation to start to make some personal effort by becoming more involved in the Band. As the Band leadership gets older and older there are few younger people willing to become our future leaders.

If this trend continues we as a Band and People will be no more. Think about this situation, too many Band citizens do their genealogy, complete their application, and then are only interested in receiving a Band Identification Card. A simple piece of plastic with your name and picture on it does not make you a Band citizen if the Band is not supported by your efforts.

Like our flourishing gardens it takes good soil, nutrients, sun, water, and caring gardeners to keep them growing and blooming for the honey bees. The honey bees, the honey, and the pollinated seeds of the flowers are our future generations. We need you, the future generations of gardeners, to keep the Band growing and productive.

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



## 2010 Schedule of Cowasuck Band Activities

- JULY 12 - 16**      **WIJOKADOAK SUMMER ABENAKI LANGUAGE CAMP GATHERING**  
(Completed)      **ROUTE 114, WARNER, NEW HAMPSHIRE**
- JULY 23 - 25**      **COWASUCK BAND FAMILY SUMMER GATHERING**  
(Completed)      **840 SUNCOOK VALLEY RD., ALTON, NEW HAMPSHIRE**  
                                 **GRAND COUNCIL & ELDERS COUNCIL MEETING (12:00 - 5:00 PM)**
- AUGUST 14**      **GRAND COUNCIL & ELDERS COUNCIL MEETING (12:00 - 5:00 PM)**  
                                 **840 SUNCOOK VALLEY RD., ALTON, NEW HAMPSHIRE**
- AUGUST 22**      **NORRIDGEWOCK MEMORIAL, MADISON, MAINE**
- SEPTEMBER 10 - 12**      **CHIEF WOLF SPIRIT SCHOLARSHIP FUND GATHERING & POW WOW**  
                                 **RIVER BROOK RV RESORT, 1120 ROUTE 25, RUMNEY, NH / INQUIRES TO: 888-786-2333**
- SEPTEMBER 17-18**      **FIRST NATIONS CONFERENCE - UNH, DURHAM, NEW HAMPSHIRE**
- SEPTEMBER 25 - 26**      **COWASUCK BAND - COWASS FALL LANGUAGE CAMP GATHERING**  
                                 **840 SUNCOOK VALLEY RD., ALTON, NEW HAMPSHIRE**

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



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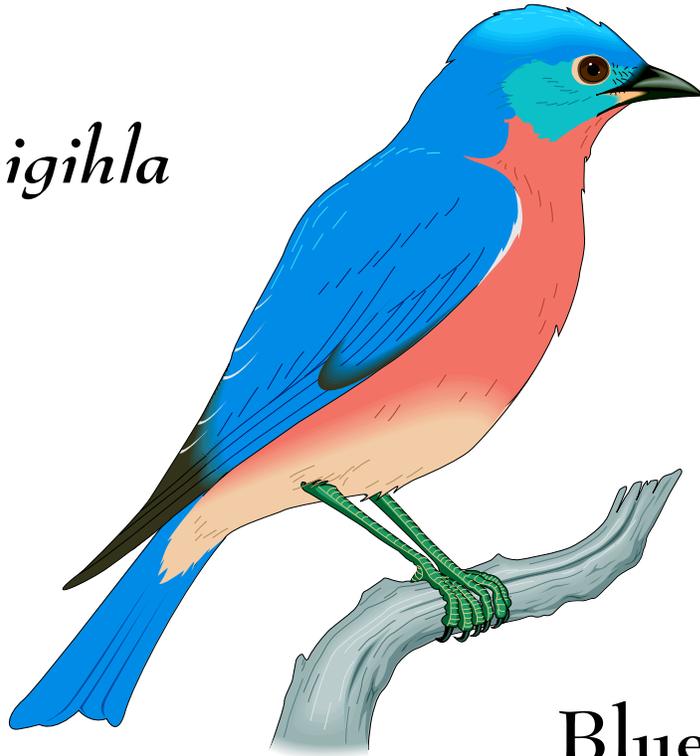
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*Wl8wigihla*



Bluebird

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Aln8bak News© - Volume 2010 / Issue 2  
April - May - June - 2010

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