

Aln8bak News®

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

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



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

This Issue - Headline Articles

Community News & Events

Language Camp Report

Regional Commission Updates

Governor's Executive Council Visit

First Nations Conference

Mena'sen Report

Tribal Actions and Government

COWASS North America

The Abenaki Nation of Vermont

> Band Grand Council Actions

In our last issue we announced that we will be requiring our citizens to honor a "Citizen Agreement" that would require each citizen household to financially support the Band with an annual minimum commitment of \$25 per household. The comments that we received were that it was a reasonable way to maintain the publication of the Aln8bak News and the Band's essential operations. A limited number of Band identification cards have been issued and more will be completed as we have time to do so in the coming months.

> Meetings - *Bodawazin*

Council meetings and other work shop sessions will be held during the dates noted on the enclosed schedule, the website, and through email messages. To be informed please send us an email message to cowasuck@cowasuck.org so that we can 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.

We have finally completed the initial review of all the applications and re-applications that were received following the 2005 theft of all the Band records and documents. The majority of the pre-2005 Band citizens that provided re-application documents will be accepted. New applicants with the appropriate documentation will be notified about their acceptance as citizens. All citizens will be required to comply with the "Citizen's Agreement" to support the Band.

The new Band identification cards are complex to fabricate due to the design and built-in security features. We ask for your continued patience as these are being individually completed.

> West Coast Council Report

Hello to all my relatives in all the directions, wherever you may be at this time in your life. For us here on the West Coast, Summer has gently given into Fall. Our Summer was short and not so sweet. July was the month that Grandfather Sun shined his strong but glorious rays of sunlight upon our beloved foothills bringing a pleading prayer from our lips for mercy from his glorious presence upon us. As the

The Aln8bak News® is published quarterly by COWASS North America, Inc. the non-profit cultural and social services organization of the Cowasuck Band of the Pennacook-Abenaki People. Each subscription costs over \$20 per year - donations are appreciated.

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

month of July was half-done, it was time for me and some members of the West Sacramento community to head toward our commitment to the sacred pipe of the Sundance Chief of the Indian Star Sundance that we all had smoked. We pledged to be the singers and drummers for this year's dance week.

Katryna, my daughter, was looking forward to be at the dance with me, but could not due to her enrollment into college and dental school. As I packed and waited for my friend and respected elder in the Gourd Dance Society and Vietnam Veteran, I wondered with great anticipation of what the week long ceremony would have in store for us and the Sundancers.

My friend and I made the three hour trip up into the barren foothills of Quincy, California through the roads leading past Lake Orville into the rolling hills that ran alongside the wide river area that we were traveling along. We traveled through the wide and long tunnels going through the mountain sides. The Northern Pacific Railroad was above and across from us trailing along aside as it went in and out of the tunnels and through the gorges. Scenic beauty that was created thousands of years ago by the mighty hand of the Creator and Mother Earth!

I felt as if we were traveling back in time. We were waiting at any moment to glance up and see our ancestors over us. Warriors on their painted war ponies, with painted bodies and eagle feathers in their long jet black hair - blowing in the wind. Watching over us as we passed by, making sure we were safely reaching the dance grounds as we looked upon the river's majestic beauty and heard the music of the dance ceremony in our heads.

I had been practicing for months on end with countless donated hours of travel time and hours away from my family. We felt the presence of the Great Spotted Eagle over the water ways along side of us while we traveled to the turn off to Taylorsville, California. It was a short journey through the town and out beyond where not many others traveled. We proceeded to where the dance was held on the valley floor below. The place where four mountains are at each corner of this valley.

We made our camp for the week and made our way to watch the Sundance camp come alive as the pledgers of the past year presented their pipes to the Sundance Chief. I was very honored to be able to take our West Coast Descendants family drum that we raised money and purchased years ago. Our West Coast drum has been used in other community

activities in our area. It is also a teaching drum thanks to my Great-Aunt Doris Nickles' dedication to the once young children of our families that learned to sing at this drum. Great-Aunt Doris is doing well, she has recovered from her second open heart surgery. I ran across her pushing a shopping cart and shopping in a local store and was in remarkable condition and in very good spirits. Thank You all for the prayers for her recovery.

My Sacramento friends' drum was also used in the dance. We also used a drum of a man who was a major part of the dance in years past that passed away. We did this to honor him and help with his loved ones healing of his passing. After we set up our drum area in the half moon shaped arbor for the supporters and the drummers the time came to get the tree.

We had a long line of supporters to retrieve the tree. I was chosen to sing the sacred songs with a hand drum while each person took turns to chop the tree down. When it came to my turn, I handed my drum to another to sing. I now wear a piece of the tree around my neck on a piece of leather to keep the spiritual experience of this ceremony with me. We placed the tree in the ground after wrapping the prayer ties of the dancers. As the prayer ties were tied on the tree, a humming bird flew into the tree amongst the dancers and then flew out through the East door. As we sang the dancers danced and the Sundance Chief led them around praying as they danced to the Sacred Tree.

I met some new friends as well as old ones all supportive of me and the ceremony. I met a young man who was ten years old who was a Sundancer, and this was his fourth year. I also met an older man from British Columbia who was sixty-five years old who had been dancing thirty-two years in all the major dances everywhere. He also danced in this dance and pierced his back for the thirty-third time in two places.

The women and men all worked together in the kitchen preparing the meals that they had provided for the supporters. On one evening after singing and waiting for our evening meals I went back to my camp area. The elder I came with left early that morning, leaving me alone at my camp site. While there I saw off in the distance a herd of deer that were making their way into the area. They came in an almost straight single line, there must have been fifteen of them. Large older bucks with huge racks of antlers on them and younger bucks with smaller but yet full racks, there were also large does and younger

does that made their way through the camp at a pace that amazed many onlookers. As I sat in my chair I watched these beautiful looking animals come toward me. As they grew closer they slowed their pace down and started grazing as they ever so gently came closer. They started to bed down within fifteen feet of me. Everyone was amazed and pointing at how close they were to me. I just sat and thanked them for keeping me company and enjoyed their presence. But as always, others wanted to get closer and thought they could, as they started walking and talking the deer all jumped up. As quickly as they had first arrived, they disappeared back the way they came not to be seen again while the dance was happening.

I recruited many first time men and boy drummers to help at the drum. I also asked women to help sing behind us as was the tradition of this ceremony. Then the time came and the call went out for flesh offerings. The line became long and I was about tenth in line. As I grew closer to the door, some elders wanted to go in front of me and the others. We allowed them, for this is the way. Again, as we grew closer to the door some of the women Sundancers, that forgot to give flesh before starting the dance, asked if they could go before us. So again we politely let them go head and waited as the hot sun beat down on us who were there from the beginning.

Finally my turn came, as I sat down I thought and prayed for all my relations, known and unknown everywhere from all tribes. I prayed for them as the Sundance Pipe was put in my hands. The Sundancer who was cutting the four pieces of my flesh off my right shoulder and the four pieces off my right back shoulder blade asked me to pray for him also. I prayed for us all - to have what we need for the spirit of life to help and to take us in the direction of what is best for us all. To give to us all, so we may live as a proud people and who we will be in the presence of Creator. I did this as the red blood of my inner spirit streamed upon my outer flesh from the cuttings. Giving of my flesh was for the life and healing of all people of all nations. I prayed for our spiritual needs as nations and that we will all work together for our heritage as native descendants. For we all are descended from the original ancestors, even the full bloods are now descendants of the once proud and un-dominated tribes of the past.

We all are living in the same world as people today, the mixed bloods and full bloods are the representatives of all of our ancestors. As this writing

reflects back on the Sundance I believe this traditional behavior is needed for the foundation of our values and ethics to go forward for all nations. We need these traditional practices to invoke our right to identify our freedom of cultural expression.

I also believe if you are a person of native descent who is proud of your heritage, but cultural practices are not for you, you should be involved in your tribe in other ways. There is so much help needed in many areas of any nation. Maybe your education, your back ground skills, or organization skills for events can help. You could roll-up your sleeves and help in some way if you can and want - its your choice to help make a difference. Why not make a difference for those ancestors who came before us, who lost hope as their way of life was taken from them.

I have chosen my path as you can see in my words, but there is room for all on this path. My relatives, I hope and pray that no matter what path you are on, that it has room for us working together for our nation. I am here in the West, I am here for my relatives. I ask nothing from you. Thank you for my position as your Ambassador to the Native community I live in, for the difference I can make to you and the other members of other nations by service to you both and to my relatives everywhere else. Thank You all... To those of my relatives in the East know that although I am not there with you and helping there I am here doing what I can to make a difference. Thank You all for the wonderful things that you are doing there for us all...

The Pacific West Coast Subchief Bobby Pease "Strong Rivers" of the Pacific West Coast Descendants of the Cowasuck Band of the Pennacook - Abenaki People.

➤ 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 +1012, +0613, etc. this indicates the year (month and year - such as October 2012 or June 2013) 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. 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

Our nine month long remodeling project was essentially completed in late September. We targeted the "completion date" to accommodate our scheduled Abenaki Language Camp.

The remaining work relates to the construction of our built-in library book cases and some kitchen details. At this point we have a 95+% functioning headquarters office and meeting/media area.

Our forest cleanup work was less this year but we did a lot of gardening. It was a very strange growing season for our gardens. Most of the vegetables including the winter squashes and pumpkins were ripe in early September. Many varieties of flowers bloomed all season or bloomed in the spring and fall. Most curious we had first year Lupines flowering this fall. We believe that our extensive watering through the long hot summer contributed to the extraordinary growth and flowering period that we had.

➤ 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 -

On October 2nd we held an inmates' Pow Wow in the FMC Devens facility. As it has been in past years, we were able to sing, pray, do ceremonies, talk, tell stories, and to relax in good company. These Pow Wows are always a good thing for the Circle to reflect upon our traditions and our relations that are outside the Iron Lodges.

The Pow Wow was part of the annual Native American celebrations which occur in late September. The celebrations include a day off with no work, a Sweat Lodge Ceremony, Pow Wow, and a traditional meal, referred to as a feast.

This traditional feast is allowed once a year. The meal is actually the normal institutional food of the day but they are allowed a meat substitution to provide a traditional meat, such as buffalo.

Strange as it seems, the Federal BOP is not as accommodating as the state facilities that we have worked with. There is no effort to provide traditional vegetables, such as the Three Sisters - Corn, Beans, and Squash, with any of the so called feasts. It would seem that providing a complete meal would be easy and inexpensive to do but they continue to make the "feast" limited to a "deli-slice" of buffalo.

Cowasuck Band Events & Programs-

The Band Council has decided to return primarily to Band family and Abenaki community activities. Events and educational programs 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 information and details contact us at (603) 776-1090 or check our website at www.cowasuck.org.

Community News & Events -

Basket Making Activities -

As part of Denise Pouliot's Abenaki Ash Splint Basket making apprenticeship grant that she was awarded by the New Hampshire Council on the Arts she was requested to perform public demonstrations at several locations.

The last public demonstration was on August 8th at the New Hampshire Craftsmen Fair. She was shown as part of the New Hampshire Traditional Arts - Apprenticeship Craft Showcase. The week long fair

was held at the Mt. Sunapee Resort in Newbury, New Hampshire. Pictures of this fair are now shown at: <http://www.nh.gov/nharts/newsandcalendar/spotlights/2010/Volume3/apprenticeship.html>

Abenaki Language Camps - New Hampshire Language Camp #2 -

The last language camp of 2010 was held on September 25th and 26th at our headquarters in Alton, New Hampshire. Jesse Bruchac and Elie Joubert were our camp language teachers.

We were fortunate to have completed our headquarters remodeling project in just in time to setup for the camp. The separation of our food preparation-eating area from the class room-meeting area helped make this "camp" run very smoothly with minimal interruptions.

We felt that we needed to make everyone feel comfortable with adequate lodging and food during their stay here. All of the attendees that needed a place to stay were accommodated on site and there were no "outdoor camp issues" to deal with. The additional bathroom and shower made it much easier to deal with the number of attendees.



Class Abenaki Word Games in Action

This was the best language camp that we have held so far and we look forward to our next one. We give a great thank you (Kchi Oliwni) to our teachers Jesse Bruchac and Elie Joubert that made the camp a wonderful success. We also thank our co-sponsors Gedakinna and the Winter Center for Indigenous Traditions, as well as all those that attended to make this camp a great success.

If you are interested in future language events

watch for announcements from Jesse Bruchac at www.westernabenaki.com or Paul Pouliot at cowasuck@cowasuck.org.

NH Commission on Native American Affairs -

Based on the state notice, the deadline for applications for the first New Hampshire Commission on Native American Affairs were due by September 22nd. A followup telephone conversation with Elizabeth H. Muzzey, Director and State Historic Preservation Officer from the New Hampshire Division of Historical Resources has informed us that the September date was essentially the starting date for the "applicant review" process and it was not an actual application deadline.

It appears that some applicants did not submit appropriate documents and that she requested additional information from some of them. She also eluded that she was attempting to get responses from some potential applicants.

From our conversation the only thing that was clearly defined were the legislative statutory five "professional" or non-Indian commissioners. These five positions include: the Director or designee of the Division of Travel and Tourism Development; 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 only information that she was willing to provide was that Dr. Robert B. Goodby from Franklin Pierce University has agreed to be the commission archeologist. She also said from that the Director of the Division of Travel and Tourism position was vacant and would soon be filled. She also assumed that Lynn Martin Graton, Acting Director & Traditional Arts Coordinator for the New Hampshire State Council on the Arts would accept her respective appointment. Considering that all of these positions were legislatively mandated there obviously are other activities going on behind the scenes to make these appointments.

She informed us that there was no definitive time schedule to select the remaining and ten recommended "Indian community" commissioners but that she was giving "everyone" enough time to submit their applications. Ultimately, she stated that the actual commission appointments will be at the discretion, approval, and timing of the governor.

VT - Commission on Native American Affairs -

The new Vermont commission on Native American Affairs has been announced. Chairman, Luke Willard and the remaining commissioners are: Melody Walker Brook, Shirly Hook-Therrien, Dawn Macie, David Vanslette, Takara Matthews, Fred W. Wiseman, Jr., Charlene McManis, and Nathan Pero. The commission appointees primarily represent the exclusive interests of four groups and not the greater Abenaki community of Vermont.

There was no surprise that the agenda for the first commission meeting was to start the state recognition process for their respected groups.

Indian Politics in Action

As anticipated the Vermont Commission on Native American Affairs set their agenda on their individual groups' state recognition. Multiple news reports are making their agenda sound like a desperate effort to protect themselves and their ability to make Abenaki "arts and crafts" to market themselves as "Indians."

Are they really doing all of this recognition work to protect a handful of artists, or working on a much broader agenda? It is naive to believe that their motives are totally benevolent and will help the artists of the greater United States Abenaki community. More likely, once any one of these four groups establishes state recognition they will assert their supremacy. There will be no peace among our people. Vermont groups have had a long history of causing unrest. It is reasonable to believe that with state recognition they will attempt to increase their authority well beyond the borders of Vermont.

As for the New Hampshire Commission on Native American Affairs it appears that there is a continuing undercurrent of intrigue about the commission appointments. When HB1610 was first proposed there was a fragile but somewhat sustainable "coalition" of supporters. As the legislative process dragged on that coalition presence got smaller and smaller. When the legislation was finally approved the coalition was missing and there were only two people from our Band and the state HB1610 legislators that witnessed the final Senate approval.

Now that the commission will be a reality, there appears that there may be some efforts in progress to create "reemerging" local tribal groups. Why now and for what purpose? The history of our people may again be repeating itself, just as what happened in

Vermont in 2005 when the first Vermont commission was created. We can only pray that the politics that upset the Vermont Indian community do not surface in New Hampshire.

Native Words By: Ed Where Eagles Fly

Jealousy is a masked bandit, if its roots take to growing in any community, or group, things can get very complicated and ugly. Whereas love for the Spirit of one another brings a community or group, or family into harmony, where you will do for one another in a good way, the same things, that You would do for dear Creator.

Governor's Executive Council & NH Department of Cultural Resources Visit

On August 5th Raymond S. Burton, of the New Hampshire Governor's Executive Council came to our headquarters to visit and talk to Denise Pouliot about her ash splint basket making.



Raymond S. Burton (center) , brought with him: Van McLeod, Commissioner of the Department of Cultural Resource; Elizabeth H. Muzzey, the Director of the Division of Historical Resources and the New Hampshire's State Historic Preservation Officer; Lynn Martin Graton, Acting Director & Traditional Arts Coordinator for the New Hampshire State Council on the Arts; Michael York, State Librarian for the New Hampshire State Library; Matthew Newton, Director of the New Hampshire Film and Television Office; Shelly Angers the Communications Coordinator for the New Hampshire Department of Cultural Resources; and staff members.

The meeting started outdoors where Paul Pouliot demonstrated the pounding of an Ash log to make the raw splint, this was followed by showing how the splint is split and scraped. Denise then demonstrated the gauging process to size the splint. She also had a collection of "basket molds" or forms that she showed.

The group then went inside to see Denise demonstrate the weaving and basket making process. She had a section setup where she showed them the baskets that she made as a result of the New Hampshire Council on the Arts grant that she received.

The remainder of the meeting was dedicated to viewing the hundreds of antique baskets that span the last 100+ years. Denise highlighted the unique baskets in the collection that illustrated the diverse basket art forms and items that the Wabanaki made using ash splint, sweet grass, birch bark, and porcupine quill work.

Overall, the meeting was a great success and it gave the Pouliot's and our Cowasuck Band a unique opportunity to introduce ourselves to many New Hampshire state officials and to demonstrate our dedication to the preservation of our culture and arts.

Cathedral in the Pines

On August 28th the Cathedral in the Pines in Rindge, New Hampshire held their 65th anniversary celebration. To highlight their religious tolerance, fellowship, and pursuit of peace they requested that prayers be given. Religious leaders and spokespersons from many faiths and cultures were invited to speak and make presentations.



Multi-Faith Altar at the Cathedral in the Pines

Our Band Sag8mo, Paul Pouliot was asked to

represent the Native American Indian community. He offered an Abenaki prayer, sang a welcoming song, and welcomed everyone to our N'dakkina homelands and spoke of consensus and the importance of keeping the peace for the generations to come.

Green Mountain Ancient Cairns Threatened

It was discovered that the West Hill Cairns located in Rochester, Vermont within the Green Mountain National Forest are being threatened with "exploratory archaeology". It appears that the Stockbridge Munsee (Mohican) Tribe, with the apparent approval from a representative of the Missisquois of Swanton, have intentions to start digging up these ancient stone cairns. The digging was scheduled to start on October 12th.

They initiated this exploration without any purpose other than "scientific curiosity." The cairns are on a remote hill top and are in no way being impacted by construction or development of any type.

It appears that the Stockbridge Munsee, which are headquartered in Green Bay, Wisconsin, are attempting to assert that their territory includes all of Vermont and possibly beyond. Such archaeological explorations are being conducted for questionable reasons. Typically this type of intrusive conduct is done to assert authority over a region for potential land claims and related financial settlements.

To respond to this inexcusable intrusion into the Abenaki homelands a concerted effort led by John and Donna Moody was started. A petition to stop the digging and to open consultation with the greater Abenaki community was requested. The petition was signed by a coalition of several Abenaki elders, groups, and spokespersons.

As a result of the petition the digging has been postponed until next spring, but not stopped. As a community we have to open a dialog and develop a "full community" consensus to protect our ancient ones. Our ancestors are certain to make their feelings known on this matter if they proceed to dig up the ancient past.

First Nations Conference

The first annual "First Nations, Lasting Nations Community and University Partnerships in Indigenous New England" conference was held at the University of New Hampshire, in Durham, New Hampshire, on September 17th and 18th.

The event was co-sponsored by the University of

New Hampshire (UNH), Gedakinna, and the Winter Center for Indigenous Traditions.

In addition to the UNH welcoming, Donna Moody and Paul Pouliot conducted the conference opening prayers and welcoming songs on the behalf of the Abenaki community.

During the two days, panels and discussions were held on several topics. The panel topics included: Environmental Justice, University-Community Partnerships, Literature, Language Revitalization, Archaeology, and Ongoing Native Histories.

The keynote speaker was Jean O'Brien author of "Firsting and Lasting: Writing Indians out of Existence in New England." In addition to the panels the conference had an evening singing, drumming, flute playing, and story telling performance by Joseph and Jesse Bruchac.



Conference Language Revitalization Panel

Native Words By: Ed Where Eagles Fly

Gifts are pieces of wisdom, we should try to use them wisely. Wisdom is not always a clear window to look through.

To accept life into Our hearts is to accept all life which Creator shares with Us.

Traditional music touches a traditional heart.

Mena'sen Report - By: Yannick Mercier

Sherbrooke Nékitotegwak Mural

The city of Sherbrooke (Quebec) was honored to have the famous artist Serge Malenfant, president of M.U.R.I.R.S. (Urban Murals for the Revitalization of Buildings and Social Reconciliation) create the Trompe

l'Oeil Art (Tour of Fresco Murals) in downtown Sherbrooke. One of the murals is called Nékitotegwak (where the rivers meet).

In celebration of the mural we (Yvon and Yannick Mercier) were invited by the city and Serge Malenfant to the presentation event for the mural. This honor was bestowed upon us because of our many years of being the Abenakis from Sherbrooke that have been keeping the history of the Mena'sen and this Nékitotegwak area alive.

As soon as representatives from Odanak were also invited to this event Odanak representatives insisted that they and only they could be present for the event. This forced the Sherbrooke officials and the artist to dis-invite us, the Merciers, so that the Odanak leaders would take all the honors.

Odanak has now presented an alternative history for the area that is not consistent with the real Abenaki history. The Abenakis at Mena'sen and the Nékitotegwak area undisputedly predated the presence of any Odanak Abenakis that could be identified to have come from there.

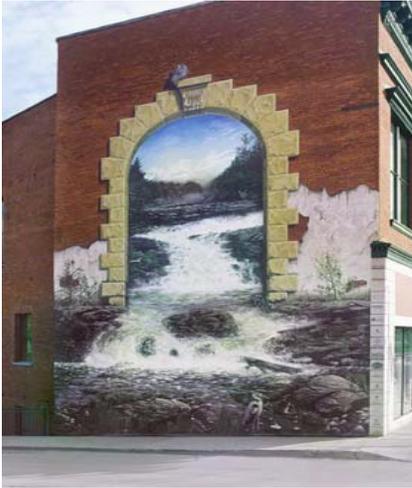
As it stands, Odanak leaders will perform the event ceremonies and will attempt to explain their own alternative stories about the Abenakis presence in the Sherbrooke area.

Odanak continues to deny the existence of other Abenakis that are located in other parts of Canada. They continue to show arrogance and disrespect towards other Abenaki. We, the Merciers were born in Sherbrooke and Odanak's actions are an offence to us and the many other Abenakis of Sherbrooke that do not recognize them as the one and only leaders of the greater Abenakis.

As a result of this insult I will answer them back with the truth of the real history of our ancestors and lands. I will re-open the Coleraine reserve historical files, gather all of our relations and reclaim our First Nation's birth rights and lands. I will do this for my many Abenakis and Laurentian Huron relations of this area. This area was always ours, never given up to Odanak or for Odanak to sell to Canada.

I will ask Sag8mo Pouliot to be my right hand and the Kchi Sag8mo for our people and to renew the exchange of our Band wampum belts. The exchange of the wampum belts will again unite our family clans and our Band from the north to south of our N'dakkina. Pouliot's grandfather and grandmother both were from our Abénaki-Huron historical First Nations community of this area and his relations are still living here. For our united people, I will take the

lead that the elders and our pasted ancestors asked me to do in 2002. The Wolf clan warrior is back Ni8na W8nanakiak ta Coleraine N'd'akinnan. Yannick Mercier Manidowijw



Nékitotegwak Mural - Sherbrooke, Quebec

Nékitotegwak Oral Traditions

In the 1600's, Madakwado-Madah8do was the Mena'sen Abenaquis-Kenebeki chief in the Sherbrooke area down into New England. He was a well known warrior leader and fought the Iroquois at Tadousac. Oral history tells us that his son, Machias, fought the son of an Iroquois chief and another warrior at the Mena'sen Island on the St. Francis River during the late fall or Wanibag time when there was ice on the river. He was nearly naked and had only tomahawks for weapons.

The fight was won by him giving the Abénaki an important victory. The Abenaquis people had driven the Iroquois out of this area. This area was previously occupied by Algonquin but they left the area many years before to going north west for the fur trade and left this area to the Abenaquis.

Alsinganteekw, the original name of the St. Francis River, was called the "empty cabin-camp" river. The W8banaki that were here came from the Kenebeki, Sokokis, Pigwakett, Coos, Mahican, and other Algonquin groups. They built a village on the Magog River, Baskaswamnik shore, which is now downtown Sherbrooke, the area was also called the Great Fork in the river. It was called K'tchi-Nikitoteekwoag, because it was an important meeting place.

In 2002, I took a picture of the petroglyphs that were carved into the Magok rock cave that depicts a hunter following a buffalo. Those petroglyphs prove that

indigenous people were here 7,000 years ago. Today, we hear a different story from government paid Sherbrooke University revisionist intellectuals. Now they are attempting to say that the carvings were created after colonial French contact. This is total nonsense and untrue.

I am the son of Yvon Mercier, my grandfather was Henry, they told me all of our people's oral traditions that I know. I am proud of my Abénaki, Iroquois-Huron, French, and Irish lineage. My ancestors came from mixed First Nations blood because they were from different areas as a result of our ways of life and travel in troubled historical times. That may make me a Métis man, so be it. My blood belongs to the St. Francis River area and I am proud of my son Mahigan that will carry on for me, our ancestors, and generations to come. I am proud of who I am, be proud of what we all are. Like the trees, trees need to have a good roots into the ground of their homelands, and this is my N'dakkina that I have my roots in. Yannick Mercier-Manidowijw

Native Words By: Ed Where Eagles Fly

The Sacred Tobacco lifts in prayer Our Spirit with all the beloved that have walked the road of life before us.

In L♥ve we give of Ourselves, if we look for Power, we Take from Others.

It's easy to walk through an open door, Open Your Heart in truth, others will believe you.

Outchibahanouk Oueou - By: Dr. Lorelei A. Lambert

Today, the descendants of Abenaki who emigrated from Maine together with remnants of other New England tribes are scattered throughout Canada and the United States. Many live on the Reserves of St. Francis and Bécancour in Quebec, where, under the name of Abenaki, their numbers increased over time. Bécancour continues to be a site occupied by the Abenaki people of the Wolonik Reserve.

The history of Bécancour begins with the history of Abenaki people who lived along the Bécancour River at Molina Village at the bay. As the resources in their Aboriginal territory were being destroyed because of wars and encroaching settlements, our Abenaki ancestors gradually withdrew to Quebec, and settled at Bécancour and Sillery. In 1646 the Jesuits moved their mission to Saint-Francois de Sillery, where the Christian Hurons sought shelter after being driven out

of Saint-Marie by the Iroquois. ("Our French-Canadian Ancestors" by Thomas J. Laforest; Volume 27-Chapter 8- Page 149) A graveyard still exists at the site with graves of children who died from European diseases. Abenaki later abandoned Sillery for St. Francis, near Pierreville, Quebec.

Oral histories, historians, Jesuit Relations, and others indicate that Outchibahanouk Banoukoueou "Oueou", an ancestor claimed by many Abenaki tribal members, was born to an Abenaki band living along the Becancour River in 1602.

Not much is known about her early life, but it is in Sillery, Quebec, where Outchibahanouk Oueou meets her future husband, Roch Manitoueabeouich.

We first hear the name Manitouabewich associated with Olivier LeTardif, the personal representative and interpreter for Samuel de Champlain. Manitouabewich, a young man, of the Huron Nation, was hired as LeTardif's own scout, interpreter, and traveling companion. Manitouabewich had been converted to Christianity by the French missionaries, and as part of the baptismal ritual, had been given the Christian name of Roch, in honor of St. Roch, the patron saint of dogs and cattle and those who love them.

(<http://www.saintspreserved.com/roch/roch.htm>)

Francois Derre de Gand was his godfather, from whom he received French clothing.

(<http://www.leveillee.net/ancestry/d553c.htm>)

Eventually, Roch Manitouabewich settled down to a more domestic way of life in his own Aboriginal territory of the Hurons, the settlement at Sillery near Quebec. It was there that he met and fell in love with Oueou. Although the Jesuit Fathers kept some Records of some baptism and weddings between Native people, and Baptisms of Native children, there is no documented record of the marriage of Roch and Oueou.

Roch and Oueou had several children but it is their first-born, Mary, who is the most notable. It is through the Jesuit records now found at the Drouin Records, and the PRDH site in Montreal that know that Roch and Oueou had a daughter. The Jesuits baptized the baby girl with the name Marie and according to the records, Marie was an "Algonquin Manitouabe8ich Abenakis". LeTardif became "Godfather" for the baby girl, and in accordance with the custom of the times, LeTardif gave the girl his own name of Olivier. In addition to the name Marie Olivier, the Jesuit missionary performing the baptism gave the girl the name Sylvestre, meaning "one who comes from the forest" or "one who lives in the forest".

(Thwaites, The Jesuit Relations and Allied Documents, volume 11: 1610-1791)

(http://puffin.creighton.edu/jesuit/relations/relations_11.html)

The Jesuit Relations, describes the Baptism of another one of Outchibahanouk Oueou's Roch Manitoueabeouich's children: Francois.

On the 14th of the same month, we baptized in our Chapel at Kebec, with the holy ceremonies of the Church, a little child a few months old; its parents had named it Ouasibiskounesout, and Monsieur Gand called it François. This poor little one was very sick, but God soon afterwards restored it to health. It's father's name was Mantoueabeouichit, and its mother's, Outchibahabanoukoueou. They have given [page 91] one of their children, a little girl, to sieur Olivier, who cherishes her tenderly; he provides for her, and is having her brought up in the French way. If this child occasionally goes back to the Cabins of the Savages, her father, very happy to see his daughter well clothed and in very good condition, does not allow her to remain there long, sending her back to the house where she belongs.

(Thwaites, The Jesuit Relations and Allied Documents, volume 11: 1610-1791)

(http://puffin.creighton.edu/jesuit/relations/relations_11.html)

When Marie Olivier Sylvestre was ten years old, Olivier LeTardif, in his generous way and because of his respect for his friend, Roch Manitouabewich, adopted the young Indian girl as his very own daughter but she never carried the family name of LeTardif. This enabled her to be educated and reared in the same manner as a well-to-do French girl. First he placed her as a "live-in boarder" and student with the Ursuline Nuns at Quebec, and later he boarded her with a French family where she was privately tutored.

Marie Olivier Sylvestre met and married Martin Prevost, friend of the Hubou family and a very personal friend of Olivier LeTardif. This marriage was to be the first marriage on record between an Indian girl and a French colonist. The marriage took place on the third of January 1644 at Quebec. Recorded as witnesses to the ceremony were Olivier LeTardif and Guillaume Couillard, LeTardif's father-in-law.

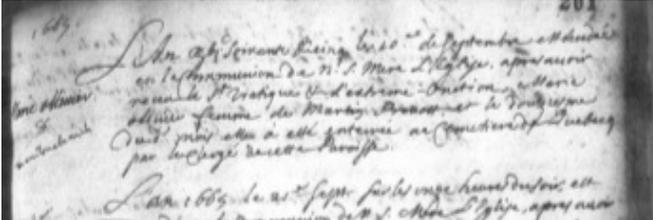
(Armand Felice:

(<http://genforum.genealogy.com/prevost/messages/350.html>)

Marie had 9 children with her husband Martin Prevost. Three of their children died in 1661. A 12 year old daughter, Ursule, died in January 1661. Marie Madeleine a 6 year old girl and her brother Antoine, age 4 died on the same day of March

16,1661. Marie died at 37 years old after giving birth to her last child Therese.

Her Marriage certificate to Martin Prevost indicates that she was born in Huron territory, Sillery. There are no records of the death of her parents.



Document from the Drouin Collection indicating Marie Olivier's death



Cemetery where Marie Olivier Sylvestre's body is buried

Marie Olivier died at Quebec on 10 Sep 1665 and was buried in the cemetery of the Cote de La Montagne, Quebec.

<http://www.genealogie.org/famille/prevost-provost/martin-eng.html>

Many readers of this newsletter probably know this history and controversy. It is not the intent of this article to stir up a hornet's nest regarding the questions of "Who is Abenaki?" It is written to help us all understand that tribal affiliation 400 years ago was not controversial as it is today. As the Lakota say, "We are all related."

Dr. Lorelei A. Lambert, PhD, DS, RN
Medical Ecology/Anthropology
Coordinator e-Learning Program
Salish Kootenai College, Pablo, MT 59855

Medicine Bag - Nebizon Mnoda

« Grapes - M8l8gwimenak »»

Wild Grape(s), *Vitis spp.*, are called M8l8gwimen or plural M8l8gwimenak in the Abenaki language. In the Northeast United States the most common wild indigenous variety is commonly called the Fox Grape, its Latin name is *Vitis lambrusca*. It was this grape species that was cultivated by the early colonists. The most commonly known grape variety of this species is the Concord type.

Native Wild Grapes are found in woodland settings, thickets, and fence rows. It is a high climbing woody vine with forked tendrils. When you find an older vine in a woodland setting you will have to look high into the forest canopy to see the plant's leaves and fruit.

The vines develop a dark brown bark that can be shredded off of the vines when flexed. The leaves are large and heart shaped with toothed edges. The flowers are greenish in color. The fruit, which ripens from August to October, is purple-black in color and each has 1 to 4 seeds.

Our ancestors used the Grape leaves to make teas for diarrhea, hepatitis, stomach aches, and thrush. Leaf poultices were made for external use for fevers, headaches, and rheumatism. The leaves and seeds contain oligomeric procyanidins (OPC's) which are known antioxidants and are now being extracted for various commercial uses.

Our indigenous Grapes are now most commonly known as a food source for their fresh fruit, jelly, and fruit drinks. The fresh and very young leaves are also known to be used in other food preparations, such as a boiled side dish or as a wrapping for meat-rice dishes.

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.



Find Us On Facebook
[facebook.com/cowasuck](https://www.facebook.com/cowasuck)



Let Us Eat & Drink - *Micida ta Gadosmida*

« Grape & Wild Rice Salad »

This is a tasty cold salad dish that is based on Wild Rice, Grapes, and Nuts. You can use left-over Chicken or Turkey to make it a meat dish, likewise it can be a vegetarian dish by eliminating any meat. To add a “crunchiness” to the salad, Apples, Water Chestnuts, or Celery are added.

2/3 Cup	Wild Rice, (dry), Menomenal,
2 Cups	Water, Nebi,
1 1/2 Cups	Grapes, (halved - seedless types), M8l8gwimenak,
1 Cup	Chicken, (cooked & diced), Ahamo,
1 Cup	Walnuts, (chopped), Bedeg8menoziaak,
1 Cup	Mayonnaise,
1 Cup	Apples, (cut and diced), Aplesak,
To Taste	Salt, (seasoned), Ziwan,
To Taste	Pepper, Dipwabel,

Optional substitutes or additions for Apples

1 Cup	Celery, (cut and diced),
1 Can	Water Chestnuts, (cut and diced),
1/2 Cup	Green Onion, (chopped).

Bring the Water to a boil in a pot and cook the Wild Rice at simmer for about 45 minutes, until tender. This should make approximately 3 cups of cooked rice. Drain and set aside to cool. If you are adding meat, a cooked boneless breast of Chicken should be enough. If you have left-over Chicken or Turkey you will need 1 cup of diced cooked and cooled meat.

Cut the Grapes in half, these can be any Red, Green, or Black seedless types. Coarsely chop the Walnuts. Cut and dice the Apples. Water Chestnuts,

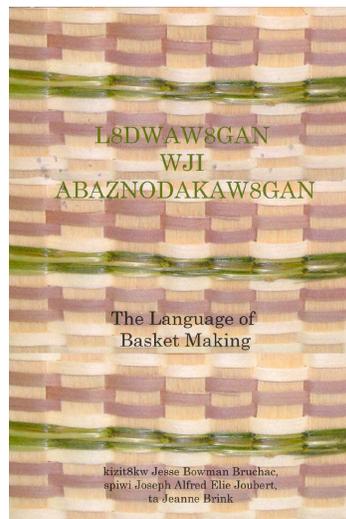
Celery, or Green Onions or a combination of them can be used as an addition to the Apples or a substitute for the Chicken to make a vegetarian version.

In a large bowl mix all of the dry ingredients with the Mayonnaise - until it is evenly coated and blended. Season to taste with Salt and Pepper and chill until served.

Makes enough for 6 to 8 servings. 🍷

Book Review -

L8dwaw8gan Wji Abaznodakaw8gan “The Language of Basket Making”



By: Jesse Bowman Bruchac
Bowman Books,
Greenfield Center, NY, 2010
www.NativeAuthors.com
ISBN: 978-0-557-63210-7
Price: \$20.00
Illustrated Paperback Book
Pages: 100

Our year long Abenaki language program was dedicated to basket making and the associated language. As a result of this program a collaborative effort by Jesse Bruchac, Elie Joubert, and Jeanne Brink resulted in

this book written by Jesse that details the language lessons that were conducted. The book is illustrated with many pictures taken during the language camps.

This book is a very important resource for those that are studying our language. It should also be noted that Denise Pouliot was honored to have a picture of one of her baskets used for the book cover.

Native Words By: Ed Where Eagles Fly

Caring is like L♥ve, or Joy, first we prepare the ground work, it's like planting a garden, then we plant the seeds, and keep them cultivated (Caring), giving them water when needed (L♥ve), and seeing the results of Our Labors (Joy), and Giving Thanks (L♥ve).

If You L♥ve what You're doing in life, being creative becomes more natural, the creative currents flow more freely through You, in a good way, we can handle Our problems more readily.

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

This Basket Making lesson is a continuation from the last newsletter. **Nouns - Animate & Inanimate**

Animate nouns with plural endings - k, -ok, -ik, or -ak.

	<u>Singular</u>	<u>Plural</u>
a tree	abazi	abaziak
growth ring	alikawa	alikawaak
knife	chakwakw	chakwagok
brown ash	maahlakws	maahlakwsak
stander (splint)	nem8takabid	nem8takabijik
dyer, tanner	nodachigad	nodachigajik
sweet grass	nod8bagenigad	nod8bagenigajik
braider		
basket maker	noji abaznodakad	noji abaznodakajik
splint pounder	noji gebakwaid	noji gebakwajik
scissors	temezpanahon	temezpanahonak

Inanimate nouns with plural endings: -l, -ol, -il, or -al

basket	abaznoda	abaznodaal
dye	achigan	achiganal
crosspiece	bamijinakwtag	bamijinakwtagil
a lid	kbahigan	kbahiganal
a handle	len8gan	len8ganal
a weaver	leskamaw8gan	leskamaw8ganal
a gauge	ligbahatahigan	ligbahatahiganal
sweet grass	l8bagenamaskiko	l8bagenamaskikoal
braid		
(splint) hammer	wigbitmahigan	wigbitmahiganal
bag - basket	mnoda	mnodaal
string	pik8n	pik8nal
splint	wigbi	wigbial
basket mold	wl8giadiganiabazi	wl8giadiganiabazial

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

8 = Ô or ô = nasal long "o" sound

Abenaki Word Search "A" Words (continued) -

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

WORDS TO FIND:

NAANI	ALMOST (TIME)
NAGWEJINI	BE ALONE
NEGWICI	BY SELF, ALONE
SIJIWI	ALONGSIDE, TOUCHING
NOSAWIWI	ALONGSIDE, NOT TOUCHING
SEB8IWI	ALONG THE EDGE

GIGIZI	ALREADY
BABINBIZON	ALUM
PAPIZOWIHL8G	AIRPLANE, AUTOMOBILE, WHAT GOES BY ITSELF
YANEGI	AGO, SOON AFTER, A WHILE AGO
GIZEL8N	AFTER THE RAIN
MAH8DOID	IS ACTIVE, HE WHO GOES ABOUT
OLADAKA	ACT WELL
MAJIN8ZI	ACT BADLY
M8LHALOKA	ACT FUNNY, CURIOUSLY
WADAKA	ACT, PERFORM
AG8MI	ACROSS, ON THE OTHER SIDE, BEYOND
ALN8BAI	BE AN ABENAKI, BE A HUMAN BEING
ABASAND8GANAL	AURORA BOREALIS
BAKALDAMIKMA	ASSURE SOMEONE

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

Animal Tracks - Scarlet Tanager - Mkwimins

The Scarlet Tanager, *Piranga olivacea*, is called Mkwimins in Abenaki. The male is well known for his brilliant scarlet color, black wings and tail. The plumage of the female and non-adult males is a drab olive-green. It is approximately 7 inches in length with a 12 inch wingspan.

The Scarlet Tanager breeding range is the eastern-

central section of the United States and the southern border areas of eastern Canada. Its habitat is primarily mature oak and pine woodlands. In the winter it migrates to Colombia and Bolivia.

It is monogamous and solitary in nature. It is most often found high in the tree tops but may occasionally forage on the ground for food. It eats insects such as wasps, bees, and caterpillars, but will also eat fruit and berries. At the bird feeders it may eat cornmeal, peanut butter, and bread crumbs.



During mating the male will make an open wing display to show off his bright color to the female. The nest, which is built by the female, is usually far out on a limb, 20 to 70 feet above the ground. The nest is made of grasses, sticks, twigs, and pine needles. The female will lay 2-5 bluish-green $\frac{3}{4}$ by 1 inch eggs. She will incubate them for 2 weeks and the young will stay in the nest for another 10 days. The pair will have only one brood per year and both will feed them.

The Scarlet Tanager call is a chip-burr, and its song is a hurry-worry-flurry-blurry warble somewhat like a Robin.

Speaker Speaks -

The long and hot Summer has suddenly gone and we are in the beautiful times of Mother Earth's changing colors. Unfortunately, the beauty of Fall seems to go by very quickly as the weather turns so cold and wet in our area. Already we have been

reminded that winter will soon be here as we see the occasional snow flake or two in these cold rains.

Our gardens have finally slowed but we still have flowers in bloom despite the frosty temperatures. Many of our flowers bloomed repeatedly throughout the season but some actually started flowering again very late in September.

Now we are preparing for the long cold moons of winter that will soon be upon us. In this coming time period we are planning to finish the setup in our remodeled Band office. We are also hopeful that we can catch up on the back log of Band office work that has been slowed down while we went through the remodeling project.

It may seem that our Band internal activities have slowed to a crawl but our involvement within the greater Native American Indian community has actually been very busy.

We came to the realization that if we put all of our energy and resources into pow wow type events, we are actually not doing very much to benefit the Band.

Financially, the poor economy makes public events very risky. More threatening is the growing political and related incivility and polarization that has swept the country. We have seen increased national racial and ethnic negativity. Somehow we all are related to "rich casino tribes" or that we are out to make land claims to "steal their land." Obviously, the "Dances with the Wolves" 1990's love and respect of Native Americans is long gone.

This is a time of troubling negativity that has put one political, racial, ethnic, religious, social, or economic group against one another. I have seen what has happened to many Native American groups, including the much larger and casino tribes, that have tried to better themselves. If the dominant "euro-centric" society does not destroy them, then they are destroyed from within or from the actions of other Native American Indian groups.

For now we have to stay on the "Good Red Road" and do what we are best at. We need to continue to preserve our language, arts, music, ceremonies, and over-all culture for our future generations - so that they at least have something to remember us by and that we are descendants of the great First Nations of People.

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



2010-2011 Schedule of Cowasuck Band Activities

2010 -

OCTOBER 2 FMC DEVENS POW WOW, DEVENS, MASSACHUSETTS

OCTOBER TBA GRAND COUNCIL & ELDERS COUNCIL MEETING (12:00 - 5:00 PM)
840 SUNCOOK VALLEY RD., ALTON, NEW HAMPSHIRE

NOVEMBER TBA GRAND COUNCIL & ELDERS COUNCIL MEETING (12:00 - 5:00 PM)
840 SUNCOOK VALLEY RD., ALTON, NEW HAMPSHIRE

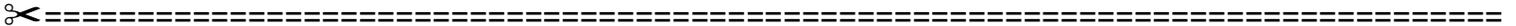
DECEMBER TBA WORK SHOP WEEKEND
840 SUNCOOK VALLEY RD., ALTON, NEW HAMPSHIRE

2011 -

FEBRUARY TBA WORK SHOP WEEKEND
840 SUNCOOK VALLEY RD., ALTON, NEW HAMPSHIRE

MARCH TBA GRAND COUNCIL & ELDERS COUNCIL MEETING (12:00 - 5:00 PM)
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. PROPOSED WORK SHOP SUBJECTS INCLUDE: GENEALOGY RESEARCH, LANGUAGE LESSONS, CRAFTING, BASKET MAKING, SINGING & DRUMMING.



Thank You, to those of you that have already made donations to our newsletter. To those readers that have not made a donation - the Aln8bak News is now being published and distributed as a "donation" subscription newsletter. **Check the date codes on your mailing address label** to determine if you need to renew. The recommended donation is **\$20 for U.S. and \$25* for international mail** per year. ***Payable with an International Postal Money Order in US\$.** If you wish to continue to receive the Aln8bak News, please complete this form and return it to:

COWASS North America
P.O. Box 52
Alton, NH 03809-0052

[] Yes, I want to continue to receive the Aln8bak News / [] No, I do not.

\$ _____ Donation Amount Enclosed
(Checks and money orders should be made out to COWASS North America)

Name: _____

Address: _____

Town: _____ State: _____ ZIP: _____

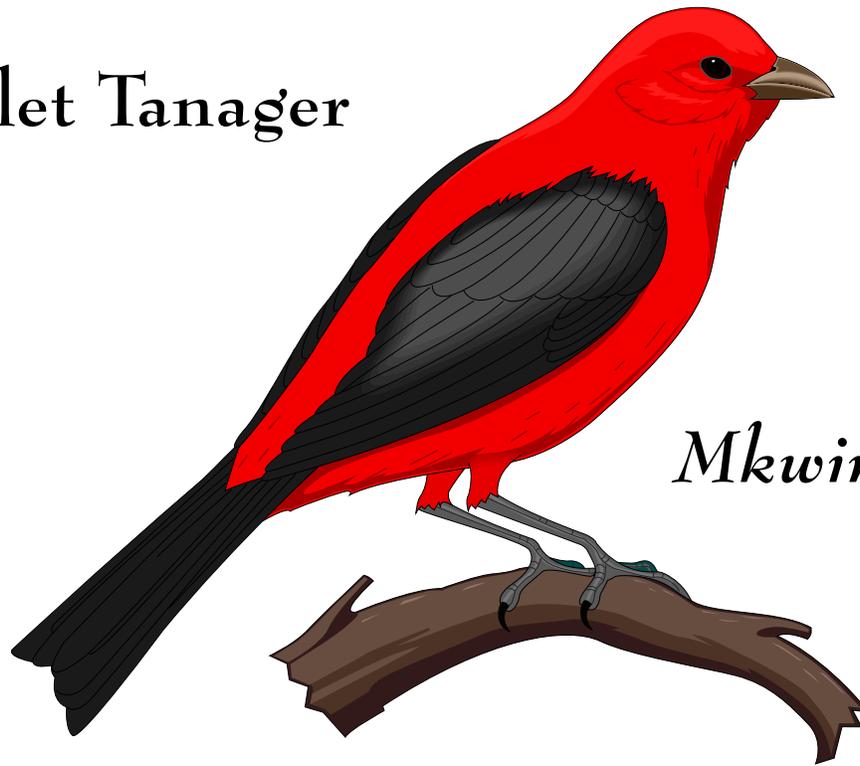
Country _____ Postal Code _____

Optional Information:

Telephone: (_____) _____ E-Mail: _____

Indian Group Affiliation: _____

Scarlet Tanager



Mkwimins

Aln8bak News©
COWASS North America, Inc.
P.O. Box 52
Alton, NH 03809-0052

ADDRESS SERVICE REQUESTED

Aln8bak News© - Volume 2010 / Issue 3
July - August - September - 2010

 Find Us On Facebook
[facebook.com/cowasuck](https://www.facebook.com/cowasuck)