



Alnobak News



COWASUCK BAND - ABENAKI PEOPLE
COWASS North America, Inc. - P.O. Box 554, Franklin, MA 02038 - (508) 528-7629

April - May - June 1995 - Volume 95 / Issue 2 - Page - 1

Sogalikas - Kikas - Nakkahigas

Cowasuck Band Spring Gathering - Beaver Pond

The Spring Gathering was held at Chilson Beach on Beaver Pond in Franklin, Massachusetts on June 3-4. In spite of the rain that was received each morning the sun came out just in time for the opening of the day's activities. Native artisans covering a diverse array of subjects and representing every state in New England were there showing and selling their artwork.

Over the weekend 200+ Native People and approximately 4000 spectators participated in the gathering. The event was also financially successful, the majority of the contributions received will go to the Franklin Youth Services project to complete the construction of the youth center.

The host drum, Iron River Singers, was backed up by two other drum groups, the Society of Brothers from Connecticut and the Red Hawk Drum. The Red Hawk drum, which is the Cowasuck Band Council drum, was used to create a "pick-up" group which included Cowasuck men, Rob Apataker and several of his women singer friends, and other guest singers from the Micmac, Lakota, and Navajo Nations. As a result the Red Hawk Drum provided a wide variety of Northern and Southern style music as well as specific Abenaki songs. The three drums provided enough foot stomping music to make even the best moccasins "smoke" to the beat of the drums.

A special honoring song and dance were done in memory of Raymond Pease, our West Coast Council Sub-chief, who recently passed on in May. We asked that all our ancestors who have passed on to join us in the honoring.

Several demonstrations were performed during the weekend. Basket making and "hands on"

lessons were done by Many Winds. Blackpowder, candle making, shot making, and contact period living demonstrations were provided by William Smits and his wife. A wigwam was also built to demonstrate eastern Native American living arrangements. The wigwam was used for shelter and a place to sleep for some of our guests.

Story telling was done each morning for the children by Willow. As a special cultural presentation was performed by Aztec dancer Breeze who did the "Condor" dance to the Andes music of Peruvian Nicholas.

Several Abenaki from the Missisquoi Band were invited as brothers and sisters to join us in the festivities. On Saturday night the Cowasuck Band held a communal feast for all those that were at the POW WOW. Fire Woman gave a prayer of thanks before the feast and Paul Pouliot sang a gathering and honor song for the food that was to be eaten.



Following the feast a Cowasuck Band Council meeting was held - all that were present were invited to hear about the Band's activities. Speaker Paul Pouliot presided over the meeting.

A consensus was made to cancel the July gathering and to go forward with the September event. The cancellation was due to site problems and the concern about hot weather. The feeling was that events scheduled for spring and fall are best. Other issues and topics discussed included the recognition process, membership requirements, fund raising, and several ongoing and proposed grant projects.

Statements were given by our elders, Fire Woman and Grandfather Maple. Our Speaker invited others to speak and a member of the Missisquoi Band spoke and gave his best wishes from the Missisquoi people. Our elders were pleased and expressed our desire to live and work in peace and good will with all other Abenaki and other Native Peoples.

Following the Council meeting all the women were invited to the Cowasuck Women's Circle which lasted long into the evening. The women reported that the Circle was a very uplifting experience for them.

The POW WOW activities were concluded by the singing of the American Indian Movement national anthem. The Red Hawk Drum invited all the singers of the other drums to join in the grand closing. Over eighteen singers were at the drum including all the dancers and other singers that joined in. The resulting song was performed in unity and strength that typified the spirit and good will that filled the weekend event.

1995 Gatherings & Events

The following Abenaki gatherings and events are scheduled for 1995. We are requesting your support, attendance, and assistance to make these upcoming events pleasurable and successful to us all.



** Odanak Gathering **

The Odanak Gathering is going forward as scheduled for the first weekend in July. Plan on traveling, if you can, on Thursday, June 29, because activities will be ongoing starting on Friday. Remember, the Canadians celebrate July 1st and not July 4th so most activities will end on Sunday, July 2nd.

Odanak is northwest of Drummonville, Quebec and is next to Pierreville on Route 132. The travel time is about 2 hours from the Vermont / Canada border.

Camping space is available but facilities are limited. Rick O'Bomsawin is the gathering host, he can be telephoned at (514) 568-0869 or FAXed at (514) 568-6558.

** Summer Gathering - Canceled **

The Summer Gathering which was scheduled for July 29-30 has been canceled by Council consensus.

** Manville Settler's Day **

A gathering and celebration will be held on September 23-24 at the Manville Road & Gun Club in Manville (Lincoln), Rhode Island. Our Band has participated in this event for the last two years. The club has requested that we expand our involvement into a POW WOW so that the Native American influence on the colonial period is better represented. The host drum is the Iron River Singers and the Ogawano Society Drum from Odanak has promised to come as well.

A Council meeting and Women's Circle will also be held as time permits.

** Fall Gathering **

The Fall Gathering (Council & Women's Circle) will be held on October 14-15 at the Pouliot's home the Red Hawk Lodge in Franklin, Massachusetts. Arrival on Friday night is encouraged, so that the activities can start on Saturday morning. This gathering is a social and spiritual event. Craft demonstrations, open discussions, cooking, and nature lectures will be primary activities. Camping space is limited so please notify us if you plan on attending. There will be no public and trading will be limited among ourselves.

Newsletter Comments & Family News

We encourage all of our tribal family to write to us - comments, letters, opinions, stories, poems, or words of wisdom - send them in. This is your family news network!

We want to print all family related news - births, sickness, deaths, graduations, promotions, new jobs, new homes - whatever is important to you we will put it in the news so that we can all share in our family relations.



Important Notice: If you are moving or otherwise changing your address, it is imperative for several reasons that you contact us with your new address and telephone number. First, it costs us about \$1 to print each newsletter and the original mailing and return postage is \$.60+ for each piece of mail returned. Second, since we do not charge subscription fees this wasted expense comes out of funds that we could use for other programs. Third, as we proceed into the recognition process you may be "lost" or at the least listed as "address unknown;" a situation that could result in being dropped from the tribal rolls. It is not our duty nor that of the U.S. Postal Service to keep track of you - this is your responsibility to your tribal family.

Vermont News -

** Charges Dropped **

All charges except for one were dropped against the chief of the Missisquoi Abenakis in consideration of the chief's health according to Franklin County State's Attorney Howard VanBenthuyzen.

Homer St. Francis, of Swanton, was dismissed of Jan. 6, 1988 third-offense charge of driving while intoxicated, and a disorderly conduct charge stemming from an assault on a police officer in Berkshire, May 11, 1991. The one remaining charge was levied during the tribe's fish-in protest last fall.

The state's attorney said Tuesday that the criminal charges were dropped on "the basic principle that a person is so ill that it doesn't make sense to go forward." St. Francis is seriously ill with cancer.

None of the charges against St. Francis were part of the 18 charges ranging from DWI to assault upheld by the Vermont Supreme Court last month, the state's attorney said.

Summarized from the County Courier, April 20, 1995, reporter - Marilyn Hackett.



** Abenaki Get Grant to Study Bottling Plant **

The Governor's Advisory Commission on Native American Affairs landed a grant last week to study whether a bottling plant for Native American herbal teas and spring water in the Swanton area would be financially feasible, Acting Tribal Chief April St. Francis announced Monday.

This isn't the first time the bottling plant idea has been proposed, according to Dee Brighstar, a Tribal Council member who said it has been rejected in the past.

Chief Homer St. Francis thinks it is a good idea. "I've read about water wars," he explained. "Water is going to be more precious than oil."

Summarized from the County Courier, April 27, 1995, reporter - Marilyn Hackett.

**** Abenaki Heritage Celebration Weekend ****

On May 6 & 7 the third annual Abenaki Heritage Celebration weekend was held in Highgate Vermont. In spite of the cold weather, a large number of Abenaki (Missisquoi and Cowasuck) and other Native people attended the event.

**** Bones Moved Will Now Find Peace At Last ****

The remains of 80 ancestors and their cherished possessions were brought back by canoes to the Swanton area last fall. At that time the tribe had no firm commitment that they would be restored to their original grave sites in Highgate. That assurance came last week as the Vermont Legislature agreed to fund the purchase of the site. "The state will now take possession of and move the house off the site and the pool and septic system will be dug up," said April St. Francis.

"It's not a victory," Chief Homer St. Francis said of the conclusion of the sometimes contentious, decade-old struggle to return their forbearers to their final resting places. "It's a healing process - knowing the ancestors are in their home site so they can journey on to the afterlife in peace and happiness."

The state's failure to rebury the remains has been a major sore point for the Abenaki in various negotiations for years. "The graves were discovered in 1972 when the owner of the Highgate property put in a swimming pool," April St. Francis said. Bones, jewelry and pottery were turned over to University of Vermont archaeologists for study and then stored in Montpelier.

In an attempt to ensure that a similar situation does not occur again, the Legislature has included two provisions in the deal. One makes it illegal to intentionally disturb the grave of a Native American. The other provides that any remains in Vermont unintentionally disturbed - such as unmarked graves uncovered during construction - may be reinterred at the Highgate site.

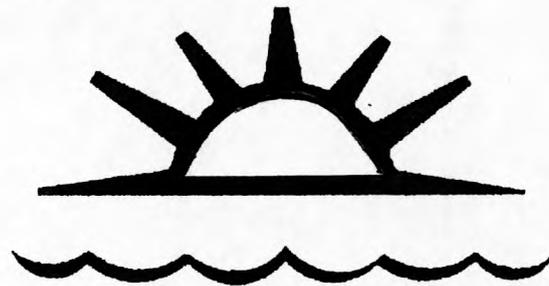
Summarized from the County Courier, April 20, 1995, reporter - Marilyn Hackett.



**** Vermont Prison Hosts A Wedding ****

History was made in Franklin County Jail when Peruvian Indian inmate, Juan Morales married Dee Bright Star, Missisquoi Abenaki Tribal Council member. This was the first marriage performed in the 102 year history of the jail. Morales was arrested in November and charged with illegal entry into the United States. He remains in jail while fighting deportation charges.

Summarized from the May 18, 1995 Boston Globe "New England Briefs."



Say That in Abenaki / Ida ni Alnobaiwi

**** Time of Day ****

Kisokw	The day, a day.
Kisgadiwi	In day time.
Tebokw	The night.
Nibôwiwi	In the night
Spôsowiwi	In the morning.
Wlôgwiwi	In the evening.
Paskua	Noon, it is noon.
Paskuak	At noon.
Nôwitebakad	Midnight, it is midnight.
Nôwitebakak	At midnight.
Sôkhipozit kisos	Sunrise, at sunrise.
Nakilhôt kisos	Sunset, at sunset.
Wlôgwa	Yesterday.
Saba	Tomorrow.

West Coast Winds

** Family Events **

The Cowasuck Band West Coast Council held a major "yard-sale" in May. Family, friends, and neighbors donated loads of items and an ideal site was provided by one of our tribal sisters. The two day event resulted in over \$600 of sales and enough additional items to have another sale in the near future.

The Council's goal was to raise enough money to get a drum. The money is more than enough to purchase the drum and beaters that they were seeking.

Several of our Band members are learning drum and singing skills with the Miwok and ElDorado Indian Council. They will now be planning on developing their own drum. Hopefully, our Native brothers and sisters on the West Coast will be hearing Abenaki songs soon.



** Raymond Pease - Passes On **

Raymond C. Pease, elder and Sub-Chief for the Cowasuck Band West Coast Council, passed on suddenly on May 24th. Ray, who was 57 years old, was very active in the Native American affairs of the region. His dedication to the Band and the ElDorado Indian Council will be missed by all that knew him. He leaves behind numerous family members. His family can be contacted at 4700 Old French Town Road, Shingle Springs, CA 95682.

** West Coast Council Words **

When I think about Abenaki culture today, especially in the U.S., I think about change.

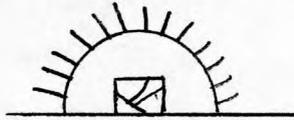
When I was growing up, during the 60's and 70's I attended many POW WOWs, throughout New England. I knew I was Indian, and that others were either non-Indian or "Hobbyists." Back when I was growing up we did not worry about the tribe as much, it was as if just being Northeastern Indian was enough. Today, I think because of the Maine land claim and federal recognition of many groups, we have become extraordinarily concerned about identification.

Sometimes, I get very nostalgic for my youth, because I remember gatherings of people where politics was not a major factor in our community. Being related or from a family was important. Also part of the contemporary politics seems to be discussion who is "really an Indian?" The most disturbing to me is that in some recent POW WOWs in the Northeast, I have heard it said that some of our elders are not "real Indians." Reasons given for this are things like "He is really an Italian who changed his name." "No real Indian would use the term Princess," etc. I think it is important to point out that I was raised to know that being Indian is respecting our elders, not trying to discredit them. Maybe in the future the term "princess" will not be used by our people. But if this change occurs, it may be because many of us want to look more respectable in the eyes of our western tribal neighbors such as the Lakota or Ponka. However, it is important to know that until recently the term "princess" was respected in some of our Indian communities in the East. This term stems not from a desire to copy western Indians, but because our cultural history is different from that of the West. I may be wrong, but what I remember hearing is that the term was used to designate the female descendant of a chief or "king." Designations such as "king" were given to many of our leaders prior to the Revolutionary War to give our leaders equivalent status to European kings. Western tribes were not occupied by European forces until after the Revolutionary War, therefore they were never given this terminology. Do we need to put down or think less well of our elders simply because they have continued to use a terminology that they heard when they were children? Again, I

would like to say that maybe being Indian has more to do with respect than it does with trying to "look good." I hope that while our elders are with us, we may find more time to ask them questions and listen to their answers because they hold our culture, not people who grew up far away. I am looking forward to seeing you all this Summer as I and my new wife plan to be traveling to Odanak, Quebec during July. Hopefully we will have a chance to touch base with people in New England. I really miss seeing my elders and others I grew up with in the New England POW WOW circuit.

Our thoughts here on the West Coast are with you all. Please send your prayers out to us. Especially, remember Sub-chief Raymond Pease. I feel very honored to have been able to help with his funeral in California May 26th and sing there, as well as I was able, the Chief's Honor song. His family and friends miss him greatly.

Paul Tamburro



Cowasuck Band Council Actions

Federal Recognition

Our Band recognition process has been slowly going forward. The East Coast Tribal Council has been reviewing membership issues and "base-line" family groups. Consideration is being given to determine if specific policy changes are required to create two levels of membership. The policy centers on the principle that citizenship is either by blood relation rights, by marriage, or by formal tribal adoption.

Note: This policy issue has impacted our membership review and approval process significantly. For those that have applied for membership into the Cowasuck Band, but may have not been approved or have not received a reply from us - this is the reason and we apologize if you were impacted by this.

The Tribal rolls are being studied to identify base-line family groups and inter-marriage

relationships. This is an important step and may be a requirement to separate our Band families from those of the Missisquoi or other identifiable Abenaki groups.

The present consensus is that inter-marriages have made the segregation of the individual Abenaki Bands, clans, and family groupings very difficult to document and possibly not desirable. Our Band Council may be required to make some unpleasant decisions to remove whole family groups from the rolls because of the actions of the most outspoken leader or elder of their group. For example, the whole Knight or Lussier families may have to be removed from the rolls due to the lack of other leadership from those groups to speak on their behalf. In the future we will be contacting family group elders to determine their family status within the greater Abenaki family circle.

On the matter of recognition, we strongly recommend that all family elders and leaders gather family stories, oral traditions, pictures, records, and any documents that provide information on your ancestry. These types of information are as critical to our recognition process as are genealogical and ethnological documents.



Women's Circle

The Women's Circle met in May at an ancient Blue Heron rookery (nesting site). The meeting was held at this location in respect to the birds and due to the fact that they had returned to the site to nest.

To the Abenaki, the Blue Heron is a sacred bird because it appears to stand and pray to the Creator. An honoring song was done for them during the meeting. The drumming and singing did not scare them at all. They seemed to enjoy having us join them.

A Women's Circle was held at the June POW WOW. All women were invited to participate. Women's medicine and spiritually to deal with tribal problems and issues were the key matters addressed.

Native Words

April 7, 1995 - To Chief Paul, the Council, and to Our People.

In the news letter you asked, what is it we need or expect of being a recognized Band, and which is the right path for us to follow (para-phrasing it) and I would like to say (speaking for myself only) - "LIVE FREE OR DIE."

When the Great Spirit gave our People this place, a long time ago, in a time before time, made the hills, and trees, the blue sky, flowers and fields. For all that lives gave clear water, full with life and beauty. Then filled this place with many spirits, and made the people one with the forests. Through the ages tested our faith, made us strong and beautiful. A People with pride, as human beings, with a spirit, an absolute freedom of will.

When Viking ships first touched our shores, with carved serpents perched upon the bow, Norsemen with sword and shields, they found our People already living here. Then when the Dutch and French began to explore, and when the Pilgrims later came, our People welcomed them, and shared what the Great Spirit has given us. But we

were forced to take sides, some went this way some that. So we fought in the disastrous wars between the French and British. We fought again with our French and American allies against the British, in the American Revolution. We suffered at Fort Ticonderoga, at the battles of Lexington, Concord, Bunker Hill, Albany, Montreal, Quebec and on the lakes and water ways so vital, over which great amounts of supplies, food, weapons, shelters, and of our People were given up to the American Revolution. Our People were the direct link between our French allies and to our American allies by supplying them from the north. So we are not a conquered People but

allies from the start. The American Revolution was won but the war was not over. Soon the Continental Congress would ignore us, and our rights as allies, and new people would settle in on our lands, left unguarded by our weakening in the Revolution, and by illness. In between the American Revolution and the war between the Blue and Gray, was a very dark time, when Congress could not see People as People.



Some were given rights, considered as people. Some people were as property, and some (whom Congress didn't even count) as animals. (If we were still "classified" as animals we would have to be on an endangered list, and have a right to a habitat and to propagation!)

Shouldn't we have the same rights that we had when we joined with our allies the Americans and French?

Shouldn't we have a home for the People someplace cool, green, and alive. A place to meet, to be together, to share, and carry on our culture. Or to retreat into wilderness, hunt, fish, or be alone. A place to visit ourselves to our past. To live as true human beings should, without constraints upon our liberty! To pray freely, come and go as we wish, to defend ourselves, and to marry whomever we wish, as free people may.

Perhaps many of us would live there, many may not, either way we would have a place, where we could, preserve it as it was, with our People intact in communion with the forest and Great Spirit.

It would be intolerable to live in a world were there are no-more free human beings, and this to me is the meaning of "LIVE FREE OR DIE."

Thank you for our time and consideration.
Mark H. Nault, Kounhquodt Wobe Mukquoshm

P.S. I hope all is well, and plan to see you all at the spring gathering, Peace - Mark.

Medicine Bag - Dandelion

Dandelion - *leontodon taraxacum*, commonly called blow ball, wild endive, lion's tooth, or cankerwort, is a member of the sunflower family "Compositae."

This plant is extremely adaptable and easy to grow, it was once native to Greece but is now commonly found world wide and in active growth year round. In this region it grows from April to November.

Dandelions appear as a rosette of shiny green tooth-edged leaves. The tubular flower stem is approximately 6 inches in height and has a single yellow flower. The flower matures into a white fluff ball that allows the seeds to be carried by the wind. When cut, the root and stem will yield a milky white sap.

The first "spring" leaves that develop can be used in salads or cooked as "greens." The leaves contain very high levels of Vitamin A, as well as Vitamins B, C, and G. The root is the medicine part - it should be collected when the plant is in flower and dried for storage.

The Dandelion is mild, wholesome, and safe - it possesses several medicine influences as a diuretic, tonic, stomachic, aperient, expectorant, and deobstruent. It is used for dropsical and urinary complaints as well as for atonic dyspepsia, rheumatism, and female organ disorders.

The Dandelion creates a natural organic nutritive salt that purifies the blood and destroys acids. It has great opening, cleansing, and blood purification qualities and is very effective for disorders of the liver, gall bladder, spleen, and other diseases that impact the biliary organs such as jaundice. It is also a good agent for skin diseases, scurvy, scrofula, and eczema.

It can be easily prepared from fresh or dried plants as a tincture or tea. For infusions as a tea, fill a cup with green leaves or 1 teaspoon of dried, powdered, or cut fresh root, add boiling

water, steep for 1/2 hour or more, cool and drink three or four times a day.

Next time you look down at your lawn and see that yellow flowered weed you may want to change your opinion about the medicine blessing that Mother Earth gave us in the wonderful Dandelion.



Let Us Eat & Drink

Micida ta Gadosmida!

** Fried Dandelion Blossoms **

2 Quarts	Freshly picked Dandelion Blossoms
1 1/2 Cups	Fine Cornmeal
1 Tablespoon	Water
2	Eggs
1/4 Cup	Oil (Nut oils preferred, such as Walnut)

Pick blossoms when flowers are in full bloom, just before using. Wash and dry. Add water to eggs and beat well to make a dip mixture. Heat oil in cast iron skillet until hot. Dip, one blossom at a time, into egg and then into the cornmeal to coat the flower. Put blossom into hot oil, sauté, turning often until golden. Drain excess oil by placing cooked blossoms on brown paper. Serve hot or cold as a snack or vegetable side dish.

Reviews - Books / Tapes / Videos

Creation's Journey, Native American Identity and Belief

National Museum of the American Indian
Smithsonian Institution, 1994
Tom Hill & Richard Hill, Editors
ISBN 1-56098-453-8
250+ Pages, \$35.

This is another large museum picture format book. It contains a large number of exhibits, objects, historical pictures, clothing, and art that has been seldom seen by anyone other than museum staff. There are many items of from the northeast tribes, including several examples of Micmac clothing and baskets.

COWASS North America

**** Tribal Book Store ****

The Tribal Book Store continues to have an extensive supply of Abenaki subject related history and language books. For information contact COWASS North America, Inc., P.O. Box 554, Franklin, MA 02038 or (508) 528-7629.

The following books are available for sale through the tribal store:

The Wabanaki's of Maine & the Maritimes by the American Friends Service Committee = \$28.

Western Abenaki by C. Colloway = \$18.

Alnobaodwa, Abenaki Language Book & Tape by J. Brink & G. Day = \$13.

Aunt Sarah by Trudy Parker (signed) = \$40.

Metallac & Prince of Darkness (2 book set) by Alice Noyes = \$28.

Abenaki & English Dialogues by Joseph Laurent (reprint of 1884 grammar book) = \$20.

**** College Assistance Program ****

Starting in September 1995 the Cowasuck Band, through Cowass North America, will be granting college assistance to qualifying Band members. A fund is being established by personal donations and matching funds will be provided from tribal fund raising activities such as our public gatherings. The goal of the program is to provide funding for books and materials to college students of our Band in return for providing tribal community service or support. The actual amount of the individual grant will depend on the number of qualified applicants and amount of funds available each year.

Applications will be reviewed by the east and west coast Tribal Councils during the month of August. Applicants are required to submit their name, address, telephone number, Band number, documentation of enrollment at a college, and the courses being taken. To qualify the applicant must submit a statement or letter of their needs for assistance and what services or support that they will be willing to provide in return to our tribal community. This is not meant to pressure anyone to do work but to build Tribal community spirit and cooperation.

For example, Cowass North America and its sister organization the Franklin Food Pantry provide community support in the Franklin area. Volunteers and workers are always needed for the Adopt-A-Highway program, food drives, Pantry help, children's Christmas gift program, and POW WOW activities. The west coast Council could use assistance with their fund raisers or helping Doris Nickles with the children's program that she is running. If you need details on these activities or other ideas contact us.

To make this a continuing and successful program, donations from our Tribal family and other Native supporters will be gratefully accepted.



**** Land Fund ****

A land base in our ancestral territory is a critically important and fundamental matter in regard to our existence as a Band and tribal organization. At present our Band consists of two coastal councils with family clans concentrated around each location and numerous families spread out between the two primary areas. Historically, the Abenaki lived all over the New England and eastern Canadian provinces so the location of the Tribal Council and business headquarters in Franklin, Massachusetts is not significant issue of concern. Nevertheless, we still lack a common land base that we can call our the center of our ancestral home-lands.

Our current proposal is to purchase or otherwise gain the controlling interest over a land site in the New England area, preferably New Hampshire or Massachusetts. This site would be used for cultural and spiritual events; and for educational, environmental, recreational, and repatriation programs. A tribal goal was established over a year ago to address this issue, but little action has taken place due to the lack of resources.

In consideration of our ongoing recognition process we must put a more definitive plan in motion to identify our land needs, requirements, use, location, and resources. Our initial thoughts were to establish a land "reserve" as opposed to a "reservation." A site that is undeveloped, natural, or conservation land is the primary objective.



The ideal location should be heavily wooded (Pines) with a pond, stream, or other natural water supply on site.

Based on these primary objectives we will develop various plans and options to secure the land through grant, stewardship, or purchase. Any course of action that we pursue will probably

cost thousands of dollars for the purchase, improvement, insurance, and maintenance of the property. To get moving on this matter we have established a Land Fund. As we did with the College Assistance Program, we will be seeking donations, grants, and matching funds.

Any donations (including land that could be used for land swap agreements) from will be gratefully accepted. There are many ways to get to our objectives and for you to help. For example, small parcels of available land from several sites could be consolidated into land exchanges from which the proceeds could to used to swap or purchase one primary site. Tax-taken property is one source of small parcels. Conversation lands may be available that require maintenance and stewardship. Forested land that needs re-planting may be an also be an alternative suitable for our future generations. If you put a little effort into it you will be amazed what you can do - so let's go for it!

**** Donations & Contributions ****

Cowass North America is a federally recognized non-profit charitable social services 501c(3) organization that was incorporated in the state of Massachusetts for the Cowasuck Band.

Contributions made may be used as charitable donations as applicable and approved by Internal Revenue Service regulations. Documentation for tax purposed will be provided to contributors if requested. For information, donations, or applications please contact COWASS North America, Inc., P.O. Box 554, Franklin, MA 02038-2951, (508) 528-7629.

It is important to note that some corporations and employers will provide matching funds to charitable donations of employees and individuals. Contact your personnel department where you work to find out if they will match your contribution, this is a quick and easy way to double our funding efforts.



Thank you to all of our recent contributors. We still have a "wish list" of items that we could use if you have a source for any of the following:

Food and other supplies for the Food Pantry.

Office supplies and copy paper.

Portable electric generator (for events).

Outdoor sound system / P.A. system (for events).

**** Adopt-A-Highway Project ****

Cowass North America has adopted a section of the I-495 inter-state highway in Franklin, Massachusetts. The section has been identified by signs showing that "THE ABENAKI PEOPLE" have adopted it.

To adopt the highway, an agreement was made to clean the outer grass strips of a two mile section six times a year between April to November.

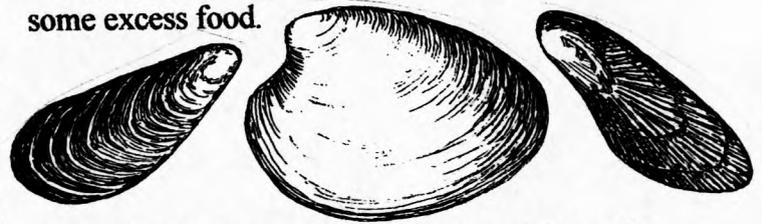
Anyone that lives in the Franklin area that wants to participate in this ongoing monthly program should contact us for clean-up dates. We would like to set up two crews of 4-6 people each to work on each side of the highway. We have gloves, trash bags, trash pick-up sticks, and safety vests, so all we need is you to walk with us.

In respect to Mother Earth we started our first clean-up effort to coincide with "Earth Day" celebrations that were held world wide on April 22. Groups such as ours that participated in Earth Day clean-up projects were given special recognition for supporting the "Adopt-A-Highway" program.

**** Franklin Food Pantry ****

The Food Pantry has been officially incorporated in Massachusetts as the Franklin Food Pantry, Incorporated. Linda Pouliot is the president, Mary Lou Barrette, treasurer, and Paul Pouliot, clerk. Recognition from the Internal Revenue Service as a non-profit 501c(3) organization is in progress.

A FEMA grant was awarded to the Pantry, the funds were used to purchase additional food from the Rhode Island Food Bank. The Pantry was also requested to assist the Massachusetts Surplus Food (USDA) Program with the distribution of some excess food.



**** Excel Telecommunications: Make Money for Our Band and You with an EXCELent Opportunity! ****

Our grant writer has been researching various economic proposals and grants to provide jobs and a continuing revenue source for our Band. One such business proposal is from Excel Telecommunications. EXCEL is a competitor in the long distance telecommunications industry such as MCI, Sprint, and AT&T.

We are excited about this new opportunity that should benefit all Native Americans who participate. EXCEL's opportunity was introduced by Dawn Duncan, a Native American grant writer who has raised over \$5 million dollars for organizations in Massachusetts.

Excel offers savings on long distance service and income for people who work in the business part or full-time. The company was incorporated in 1988, and already brings in over \$155 million per year (it grew by 400% last year). Truly, the income potential for people involved with the company is astounding!

We are creating an EXCEL organization for three purposes: 1) To generate funds for our band, 2) To provide an income opportunity for all Native Americans interested in participating, and 3) To help us all save money on our long distance telephone calls.

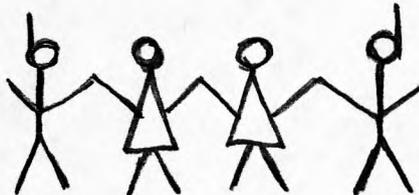
When you become an EXCEL representative, you will make money for yourself and for the band due to the design of the compensation plan. Your income will depend on the time you are willing to

spend. There are some training and organizational set-up fees, depending on the level of involvement desired, but these are quickly recovered once you start bringing customers and representatives on line with EXCEL.

Our goal is to sign up 25+ people as management representatives, 250+ family members, and as many other people as possible. There is no limit to how many people that we can involve in this. The more we get, the more every one will benefit from this.

Representatives will work part-time during hours they choose. The income that you make for yourself and the Band depends on your ability to bring customers on line with the EXCEL network. The selling point of EXCEL is that you can save up to 50% (as compared to the other major telephone companies) on long distance telephone calls.

All training will be provided by EXCEL at meeting locations in your area. For more details contact our headquarters at P.O. Box 554, Franklin, MA 02038 or (508) 528-7629.



Native Self-Help

Are You At Risk For Diabetes? Know the Score!

Could you already have diabetes and not know it? Millions of people have undiagnosed cases of diabetes. It's a serious, lifelong disease that exhibits few symptoms in its early stages.

If you are of Native American descent, of if diabetes exists in your family, you are more susceptible to it because it is a genetic condition.

If you are over 30 years old and overweight, your chance of getting diabetes is still more likely.

Take this test. If you score more than 5+ points, you may be at high risk for diabetes, and you should see your doctor to find out if you have it. If the statement is not true for you put in a zero for that question. To add your score, total the values for each YES question that corresponds to you.

1. I have been experiencing one or more of the following symptoms on a regular basis:

	SCORE
Excessive thirst.	YES=3 _____
Frequent urination.	YES=3 _____
Extreme fatigue.	YES=3 _____
Unexplained weight loss.	YES=3 _____
Occasional blurry vision.	YES=3 _____

2. I am over 30 years old. YES=1 _____

3. My weight is 20 percent above what it should be. YES=2 _____

4. I am a woman who has had a baby weighing more than nine pounds at birth. YES=1 _____

5. I am of Native American decent. YES=1 _____

6. I am also of Hispanic or African American decent. YES=1 _____

7. I have a parent with diabetes. YES=1 _____

8. I have a brother or sister with diabetes. YES=2 _____

Your Total _____

Even if you do not have diabetes, know the symptoms. If you experience any of them in the future, see your doctor. Diabetes can lead to kidney disease, blindness, heart disease, stroke, and circulation disorders.

For more information, contact your local American Diabetes Association.

Speaker Speaks

I ask you all to remember and pray for our brother and Sub-chief Ray Pease who suddenly passed on in May. We have so few good leaders among our People that his passing will leave us with a great loss. I pray for the strength of his family, friends, and our West Coast Council - that they will carry on in his spirit.

I thank all those that came, worked, danced, and sang during our Spring gathering. Some of you worked many hard, hot, sleep-less, and weary hours to make the event successful - I thank you deeply.

As your speaker, my word and work for you and the success and survival of our People is my absolute and uncompromized purpose. As a result, I seldom have but a few moments to talk to anyone in great length during the gathering. I apologize to you all for not being able to spend more time with you. My sense of duty is to the well being and good will of all the Abenaki People and our invited guests.

I saw many new faces of our People at the gathering - but I am concerned that an equal number of old faces were not there. For those of our Abenaki People that did not make the gathering I pray that they are in good health and that they may be able to make our next gathering. Far too many of our people do not seem to be able get out and gather with their Abenaki relations, this is too bad because it is at these gatherings when we renew our friendships and preserve our Abenaki culture.

Last year at this time some of our People were all ready for unity and peace but many of our leaders wanted to follow the war path for their own conquest. Names were being called, rumors were flying through the air in all directions. Secret meetings were held and evil whispers prevailed.

Chiefs, matriarchs, high councils, and other lofty titles were being made and broken so often that there was no order. Many people did not

understand - they were lost in the confusion - torn between their friends and family. Worst of all, good people were being destroyed because they stood against this insane behavior.

As it was last year, the POW WOW season has started with smoke in the air, the trouble makers are again trying to do their evil bidding - to challenge our ways and to divide Our People.

I have told you many times there is only one path - the traditional path of our ancestors - and that truth remains. It troubles me that some of our tribal family remain lost on their path and pursuit of false ideals.

We must go on, be firm in what we believe, be patient, be slow to make hasty decisions, and slower yet to anger. Time, no matter how slow it seems to move, will always provide the opportunity to reflect, to think with your heart and mind, and to choose the right path in your life's journey.

I pray for all our relations that have passed on since last year, I pray that the Creator take and guide them to our ancestors that have passed on before. To the living, I give great thanks to all of my relations and friends that stand and work with me to preserve who we are and what we stand for.

I pray for all those the are ill - in body and spirit - that they, again be well and walk the traditional path of our ancestors - I ask that you too pray for them for they are all our relations.

To All Our Relations - I have spoken, my name is Paul, I am speaker for the Cowasuck People.



ODANAK GATHERING
JUNE 29 - JULY 2, 1995
ODANAK, PQ, CANADA
HOST DRUM - OGAWANIO SOCIETY

MANVILLE GATHERING
SEPTEMBER 23-24, 1995
MANVILLE (LINCOLN) , RI
HOST DRUM - IRON RIVER SINGERS

NON-PROFIT ORG.
U.S. POSTAGE PAID
FRANKLIN, MA 02038
PERMIT 146

ADDRESS CORRECTION & FORWARD REQUESTED

COWASS NORTH AMERICA, INC.
P.O. BOX 554
FRANKLIN, MA 02038-0554