

# Aln8bak News<sup>©</sup>

COWASUCK BAND - PENNACOOK / ABENAKI PEOPLE  
COWASS North America, Inc. - P.O. Box 554, Franklin, MA 02038

April - *Sogalikas* - Sugar Maker Month  
May - *Kikas* - Field Planter Month  
June - *Nakkahigas* - Hoer - Tilling Month



Spring - *Siguan*  
In Spring - *Siguanibi*  
Summer - *Niben*  
In Summer - *Nibentus*

## Council & General Membership Meetings - 1998

*Bodawazin* - holding a council.

Council meetings are scheduled for the second Sunday of the month from 1:00 to 8:00 p.m.

The following is a tentative schedule for the remainder of 1998: September 13, October 11, November 8, and December 13. Note - No formal summer meetings.

General Membership meetings will be held on the same Saturday as the Women's Circle Saturday starting after 3:00 p.m. These are open work sessions for all members.

The following is a tentative schedule for 1998: July 25, and August 22, October 17, November 21, and December 19.

Call in advance to confirm meeting dates and details. (508) 528-7629.

## Women's Circle

The Women's Circle will continue to meet on the Saturday closest to the new Moon of each month from 10:00 a.m. to 2:00 p.m. or later. Some meetings may be held during gathering events as well. Attendance is limited, please call for meeting information - contact Linda Pouliot at our tribal headquarters.

## Gatherings - 1998

Cowasuck Band - Summer Gatherings  
July 11-12 1998 and August 15-16, 1998\*  
Goshen, New Hampshire

Cowasuck Fall Gatherings  
September 26-27, 1998 and October 10-11\*  
Goshen, New Hampshire  
or Franklin, Massachusetts.

\* Depending on prevailing weather conditions

These are Band family gatherings, no formal pow wow activities or vendor trading will be done during the weekends. Camping arrangements must be made in advance, contact us at (508) 528-7629 for information and details.

Manville Settlers' Day  
September 19-20, 1998  
Manville Sportsmen's Club  
Manville, Rhode Island

This is a public French and Indian historical and cultural event, no formal pow wow activities are planned. Our people are making a cultural presentation and our Red Hawk Drum will be singing at the event. For directions and information contact us at (508) 528-7629.

Wrentham Arts and Cultural Festival  
October 3-4 1998  
Wrentham State School (off Route 1A)  
Wrentham, Massachusetts

This is a major arts and cultural public event that is being sponsored by the Town of Wrentham. The special focus of the event will be centered on the lives and ways of the colonial settlers and native people of New England in the 1600's. The weekend is not planned as a formal pow wow. Art and cultural demonstrations, singing, and dancing will be held each day.

We are inviting 12 Native American artisans and crafters to participate. They will be required to demonstrate their work to the public during the event.

Our Red Hawk Drum will be the host singers for the Native American portion of the event. All native dancers are invited to help educate through their participation. Dancers will be provided meals and travel expenses for each day. Historically accurate dress is being asked for all participants. For details, directions, and information contact us at (508) 528-7629.

### 1998 Schedule of Activities

The following is a full schedule of Band activities that are planned for the remainder of the year:

3-4**	JULY	HOLIDAY
1-5	JULY	ODANAK GATHERING
9	JULY	FFP MEETING
11	JULY	1st SUMMER GATHERING
12	JULY	1st SUMMER GATHERING
16	JULY	FFP DISTRIBUTION
19 D	JULY	J. LINCOLN WEDDING - CT
25	JULY	WOMEN'S CIRCLE
25	JULY	HIGHWAY CLEANING
8 D	AUGUST	DRUM PRACTICE
13	AUGUST	FFP MEETING
15	AUGUST	2nd SUMMER GATHERING
16	AUGUST	2nd SUMMER GATHERING
20	AUGUST	FFP DISTRIBUTION
22	AUGUST	WOMEN'S CIRCLE
22 D	AUGUST	DRUM PRACTICE
22	AUGUST	HIGHWAY CLEANING
7**	SEPTEMBER	HOLIDAY
10	SEPTEMBER	FFP MEETING
13	SEPTEMBER	HIGHWAY CLEANING
13	SEPTEMBER	COUNCIL MEETING
17	SEPTEMBER	FFP DISTRIBUTION
19 D	SEPTEMBER	MANNVILLE EVENT
20 D	SEPTEMBER	MANNVILLE EVENT
26	SEPTEMBER	1st FALL GATHERING
27	SEPTEMBER	1st FALL GATHERING
3 D	OCTOBER	WRENTHAM EVENT
4 D	OCTOBER	WRENTHAM EVENT
8	OCTOBER	FFP MEETING
10	OCTOBER	2nd FALL GATHERING
11	OCTOBER	2nd FALL GATHERING
11	OCTOBER	COUNCIL MEETING
12**	OCTOBER	HOLIDAY
15	OCTOBER	FFP DISTRIBUTION
17	OCTOBER	WOMEN'S CIRCLE
17	OCTOBER	HIGHWAY CLEANING
8	NOVEMBER	COUNCIL MEETING
11	NOVEMBER	HOLIDAY
12	NOVEMBER	FFP MEETING
19	NOVEMBER	FFP DISTRIBUTION
21	NOVEMBER	WOMEN'S CIRCLE
26	NOVEMBER	HOLIDAY
10	DECEMBER	FFP MEETING
13	DECEMBER	COUNCIL MEETING

17	DECEMBER	FFP DISTRIBUTION
19	DECEMBER	WOMEN'S CIRCLE
25**	DECEMBER	HOLIDAY
*?*	DECEMBER	FFP INVENTORY
1**	JANUARY	HOLIDAY
FFP		FRANKLIN FOOD PANTRY
**		WEEKEND HOLIDAY
*?*		DATE TO BE DETERMINED
D		DRUM ACTIVITY
MEETING		TRIBAL COUNCIL MEETING



### Native Words By: Ed Where Eagles Fly

Living can simply be respecting all creation. Life is incomplete, without tools to work with. By respecting the tools we use, they will give us good and lasting service. 3/29/97.

It's so easy to send our love and caring, out into space. It moves with the speed of thought. It's also so easy to bring love and caring in from space, also with the speed of thought. 3/23/97.

### Prayers

One of our young men was very seriously injured in an automobile accident early this year. Matthew Dutilly "Little Bear" ended up with many broken bones; the worst of which was a broken neck. Please continue to keep Matt in your prayers - that the Creator may help and heal him.

Please remember in our prayers our other family members that need the healing powers of the Creator - Shannon Nickles, Harry Bears, Ed - Where Eagles Fly and our other unnamed relations that you know.

## Spring Gathering Report

The Spring Gathering was held at Mt. Sunapee, New Hampshire on the weekend of June 13 & 14. The gathering site was moved from Massachusetts to this location in an effort to get close to our lands which are on the other side of Mt. Sunapee.

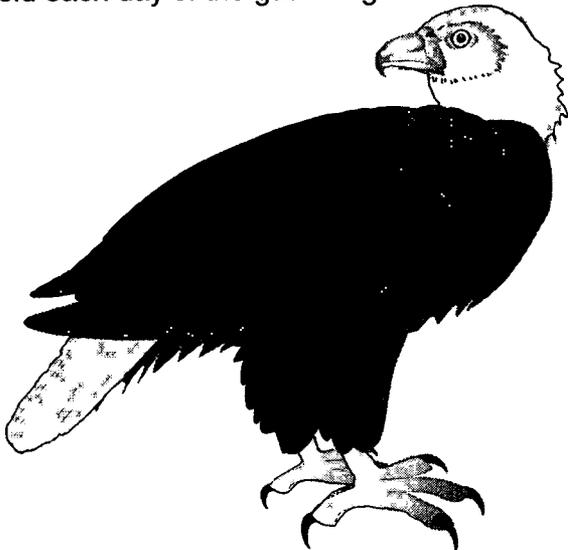
The facilities were by far the best that we have had for any of our events. We had the full use of the ski lodge building at the park. Indoor eating facilities and restrooms were a nice touch compared to our previous field events.

The weekend was dampened by the heavy rains that hit the entire area. Many records of 6 to 12 inches of rain were measured. Although we were able to start the gathering outside on Saturday morning we were soon forced to go inside for the remainder of the weekend.

We were pleased to see so many Abenaki-Pennacook people from all over N'dakina. Through our prayers and the healing ways of the Creator, Matt "Little Bear" was able to come to the gathering - the Creator has heard our prayers. Our Red Hawk Drum sang Wabanaki songs throughout the weekend.

A Women's Circle and Men's discussion group were held on Friday evening. All participants at the gathering were invited. A general Tribal Council Meeting was held on Sunday morning. We welcomed all the other Abenaki group members to attend and speak during our meeting.

Communal evening feasts and breakfasts were held each day of the gathering.



## Tribal Actions and Government

### > Communications

A new FAX and computer line were recently installed for improved communication access. Please note the following telephone numbers:

Cowass North America & Band Headquarters	(508) 528-7629
FAX	(508) 528-7874
Franklin Food Pantry	(508) 528-3115

Our new E-MAIL address is at:

**cowasuck@norfolk-county.com**

### > Missing Members

No new members are missing (moved - address unknown) during this last report period.

### > Family Research Project

We continue to receive family information and oral family stories from many of our families. You are encouraged to continue your own family research for records, pictures, stories, and oral traditions. All information should be submitted to tribal headquarters at COWASS North America, P.O. Box 554, Franklin, MA 02038.

### > Tribal Identification Cards

The new tribal card and renewal system has been implemented. The process has been extremely slow because many family records and addresses need to be updated at the same time. Tribal letters are being issued to all citizens and members in the event that they do not want to go through the process of getting identification cards.

We are placing less importance on the issuance of the new cards. It is more important to update our records and to expand family history information.

**Notice: At this time we are reviewing all family records. Many need to be updated and some family groups will be requested to submit additional records to remain on the tribal rolls. Please consider this notice as an advanced warning to check your family records and to be prepared.**

### > Feathers

We have been receiving submittals to process eagle feather requests from our members. These

requests for eagle and other bird feathers or parts require a tribal statement about your Indian status and religious use of the items requested. These requests have been the subject of controversy since many non-BIA tribal people have been denied feathers. To develop a common group effort we will be submitting a tribal request for eagle and hawk feathers and parts. Please contact our tribal headquarters as soon as possible if you are interested in this matter.

### ➤ Editorial - Massachusetts Commission on Indian Affairs -

The last position of the Massachusetts Commission on Indian Affairs expired on October 1997 and after the Director passed-on last year his position was not filled. This situation became a matter of concern to many native groups. Eventually enough attention was raised about the matter and a meeting was held at the State House in Boston on March 12, 1998. This was supposed to be a forum for us to voice our concerns about the makeup and conduct of the past Commission.

The groups that attended were very opinionated and very few good words were said about the past Commission. However, it became obvious during the meeting that the state officials had little interest in our issues, we were only being allowed to vocalize a little. In the end, promises were made by the past Commission to meet with the native community to work out the problems. In reality the real agreements were already being made between the past Commissioners and the state. No follow up meeting would ever be held in spite of written and verbal requests to meet. We were right back into same way the Commission has been operating for the past twenty years.

In response to the growingly vocal native community, the past Commission did however respond to state officials. Correspondence before and after the meeting produced questionable actions between the state and the past Commissioners. By their own actions, they recommended to re-appoint themselves. In the end the state did what they were asked to do and the past appointments were re-instated.

It was obvious that the Commissioners and the state officials were embarrassed by the public attention that they were receiving. For so many years the activities, or lack of them, have been kept out of view from the native community and the state. The Commission wanted the problem to go away - they did not want to show the state how divided we are as a people.

The concerns of the native community about the Commission were not important to the state. Their attitude was to let our "hang-around-the-fort Indians" deal with Indian problems - keep them in line and quiet or we will stop funding the Commission.

In spite of the poor results and aftermath of the meeting some valuable information and experience was gained out of this exercise of "white politics." We found out how divisive the state and the Commissioners are when dealing with the

native community. It also provided an opportunity for the native groups to get copies of written documentation, correspondence, and policy statements that they had given to the state for the meeting.

Their closed door meetings, discriminative policies, failure to report to the state and the native community, lack of representation, and limited involvement with the greater native community were only the most obvious problems that were openly observed. As the facts were disclosed about the Commission activities, operations, and bylaws our greater concerns were brought to light.

One of the more oppressive matters revealed is that the Commission is applying a policy that they only represent individuals that are members of tribal groups that they recognize as "indigenous" to Massachusetts as opposed to those that are "resident" in the state. For the record, the original legislation that created the Commission was written to represent all residents of Indian descent.

The key issues are "members of indigenous tribal groups that they recognize" versus "residents of Indian descent."

The current interpretation only allows representation on the Commission by their defined "indigenous" people. Furthermore, the Commission believes that this is limited to Wampanoag or Nipmuc people. The foundation of this starts with the Indian Enfranchisement laws written in the 1800's and is further supported by a poorly worded executive order of 1976 that they helped to write. Based on the flawed use and interpretation of these pieces of legislation, all other New England groups including BIA tribes are not considered "indigenous" to the state.

For the Massachusetts Abenaki to be recognized for representation as individuals or as a tribal group we were told that we will have to prove who we are in the same formal way that we would with the BIA. The Commission is currently using a discriminatory double standard where several non-BIA Nipmuc and Wampanoag groups are given the same recognition as if they are fully recognized and functioning BIA tribal governments.

In the support of this idea, the Commission submitted documents to state officials in which they reported that the Abenaki in Massachusetts are non-native people or are native social groups without tribal status. They claim that they got this information from the Vermont Abenaki Nation (which is also not formally recognized by the BIA or Vermont).

This was a contemptible effort by certain interested parties to create a conflict situation between the Vermont Abenaki of Missisquoi and the Massachusetts Cowasuck Abenaki. This was a clear effort to interfere with Abenaki politics and our collective sovereignty as a People. By recognizing only the Vermont Abenaki and to force the Cowasuck to be subservient to them shifts the Abenaki influence out of Massachusetts. Using their "indigenous" policy the "resident" Abenaki become Vermont Abenaki with no status.

The Abenaki People of all groups should be aware that certain Commissioners have been playing games with us to keep the Missisquoi, Cowasuck, and Mazipskwik in constant conflict. Remember it was only a few years ago that the Abenaki People had representation on the Commission. At that time our representative had dual membership with the

Missisquoi and Cowasuck. Now the Commission would like everyone forget this fact and work to keep us a divided and un-represented people.

It appears that the state and Indian Commission, using the opinions of other non-BIA and adversarial tribal interests inside and outside of the state, have made the determination that other Indian groups of the same status are not Indian groups at all. This is a nice bit of protectionism for the groups making these determinations.

Furthermore, the Commission by-laws specify that groups that claim to be Indian organizations must be run by Indians with **birth certificates** that state that they are born as an American Indian or otherwise have tribal membership within a recognized group (such as Wampanoag, Nipmuc, or other BIA tribe).

Take notice - by this standard all Massachusetts based inter-tribal and native groups that are being led by Abenaki or members of other un-recognized tribal affiliations are not considered Indian groups by the existing Commission operating by-laws.

Our Council has been reviewing many documents related to Canadian and New England Indian matters and believe that the ongoing actions by the Commission are well beyond their authority - morally as native people and legally as state appointed representatives.

It was particularly interesting to review the transcripts from the federal land claim trial of the Mashpee Wampanoag. Considering the ugly legal assault that they had to endure and their poor defense of their own native existence, you might think that they would understand the pains of other Wabanaki native groups that are trying to reassert their presence in their ancient homelands.

Instead of helping other native governments, some of the Commissioners are using these same "white" legal assault tactics against other natives. It appears that key Commissioners are now making themselves judges over other people, like us, that claim native ancestry. The Abenaki face ongoing blatant racial discrimination because we are being identified as "white-Indians" or "darkies" of French ancestry.

Are they really reacting to their beliefs that we are not Indians or are the roots of their behavior hidden in other protectionist agendas? The success and size of our Band are a concern to other adversarial native groups for many obvious reasons.

Our Band has been getting more and more organized over the last several years. We are making a positive impact on the native and non-native community around us. Our social services and cultural efforts can not be ignored.

In the past ten years we have done more to bring back our culture, language, songs, traditions, and ceremonies than most groups have done in thirty years or more. It should be noted, we have done this without federal and state money handouts.

Recent improved access to historical records has allowed us to document our family histories and native existence as people of the First Nation. Establishing the documentation for federal recognition is difficult but not impossible at this time.

Many of our family trees now go back 15 generations, to the 1590's. For us to have to respond to "trashy" comments about knowing our ancestors or "blood" is an insult. Considering the source, many of these same people have limited family records or are basing their entire native ancestry on one generation of "oral tradition." We know who we are, but we wonder if they are as prepared or willing to bare themselves to us for inspection as they demand of us. Can every stone throwing critic document true and real Indian ancestry or are they going to show you a government created tribal card?

As one state legislator remarked, "...it will be hard to change anything to do with Indian issues in this state because of the concerns for casinos and land claims that could be raised..." To look into the future, there will be no additional Indian groups recognized in Massachusetts for some time to come, if ever again - and that will be assured by other native peoples.

If blood quantum does not finish the us off - then native against native fighting for money or the last bit of recognition will end the struggle of survival that started in the 1400's. Over the time of history, the BIA nor any Indian commission has ever helped native people or protected our rights.

There has been far too much negative energy spent in the native circle recently. Too much effort has been wasted to chase state and federal recognition and gambling. Why do we bother? The politicians only want us dead and buried once and forever. Do you really believe that they will allow a native group in Massachusetts to set up a gambling enterprise that would impact their own efforts?

Native Nations across the country are trading their sovereignty for state gambling compacts. Later these same compacts are being used to cut into the action or set the stage to tax them or take away other rights. Look how well the Gay Head Wampanoag and the Narragansett have been doing. One door after another are being slammed in their faces by the government.

There will be a point of decision for the Cowasuck Band as to how far and to what extreme compromise of native principle we go to get our recognition within the native community and governments of the dominant society.

What we should be doing is uniting all the Wabanaki splinter and rival groups to assert our rights as People of the First Nation. I call to all Abenaki, Pennacook, and Wabanaki people of all groups, regardless of any political issues, to work cooperatively together. If we all unite as one we will be the one largest Native Nations of the eastern United States and Canada. The time has come for us to put aside our political differences and personal agendas.

Native People have become the organ-grinder's monkey, dancing on the end of a chain with a tin-cup in our hand begging for money that we will never benefit from. What a sad picture of history we have become. Native people bashing other natives with the same twisted piety of a missionary beating the savage so that the white man on the inside can be released for salvation.

The code of silence, denial of one another's existence, and the "we are more Indian than you" attitudes among native people must stop. Traditional people of the First Nations

must unite and work together in peace and harmony.

The path for our Band is clear we are not going to slow down, we are here for the long run so our adversaries better be prepared for the run or get out of the way.

As for the Commission on Indian Affairs - who needs them - hang around "Fort Boston" and stay out of N'dakina and off the Native paths of our Ancestors.

N'al8gom8mek! - All My Relations! I have spoken,  
Paul Pouliot.

#### > Massachusetts Legislative Activities

Our Band has and will continue to propose legislation to change the Indian Commission. Our proposal would increase the membership from seven commissioners to nine or more so that all organized tribal groups that are "resident" in the state can be assured a commissioner position. The proposal would also assure a position for each Massachusetts "resident" tribal group that is on record as an existing group or one which is a current petitioner for recognition.

#### > Rhode Island Legislative Activities

The vital "birth" records legislation that was proposed and filed by Bob Nordin, our Rhode Island Clan Sub-Chief, has passed through the Rhode Island State House of Representatives and Senate. The bill now is awaiting the governor's signature.

Tribal members that were born in Rhode Island should contact our tribal headquarters for additional information if they are interested in correcting their records to show a racial designation of Native American Indian.

#### > Repatriation Activities

The Sargent Museum held a meeting in Manchester, New Hampshire on March 28th to discuss repatriation activities. Representatives from the Vermont Missisquoi, Mazipskwik, the New Hampshire Abenaki groups, and our Band met with Wes Stinson of Sargent Museum, Gary Humes, NH State Archaeologist, and David Smith, Historian and Pennacook researcher.

This was the first meeting in over four years for most of the Abenaki groups that were present. It was good to see our Vermont and New Hampshire relations after such a long and difficult period of political unrest that occurred among us.

To the surprise of everyone, consensus was reached on the repatriation of the native remains. Recommendations were made and approved in regard to the individuals that would be most appropriate to handle the remains and the repatriation process. The overall repatriation process was approved by all the attendees.

#### > Sargent Museum

A meeting was held in Concord, New Hampshire on March 19th to discuss upcoming archaeology events for the year. It was decided to establish October as Archaeology Month. As details become available we will determine to what extent we will be involved in the support of the museum activities.

#### > Federal & State Corporate Status

This year marks the fifth year that Cowass North America has been incorporated. Our non-profit status in Massachusetts, Maine, New Hampshire, Rhode Island, and California have been formally granted and updated and the IRS approved our continuing status as a public charitable 501(c) 3 organization.



#### Indian Maiden Monument Pawtucket Falls - Merrimack River

Our Red Hawk Drum was honored to sing on May 2nd for a fund raising event for the "Indian Maiden" monument. The proposed monument will honor all Native American Indian women. For our participation we received an award certificate from the Massachusetts State Parks.

## Project Aids Event

Our Red Hawk Drum was honored to sing on June 7th for the Rhode Island Project Aids "Walk for Life" fund raising event. The 10 mile walk in Providence was one of many similar walks that were held nationwide.

## Two Sisters Pow Wow

Our Red Hawk Drum was invited as the guest drum for the Two Sisters Pow Wow in Lowell, MA on June 27 & 28th. This was the second year that we have participated in this family gathering. The Walking Bear drum, led by Al Caron, was the host. We had a lot of fun at this event because the two drums complement one another - they are traditional southern and we as north-eastern style singers.

Most of our singing was based on Abenaki songs that we composed this year. We also demonstrated the use of a water drum and split-ash slap rattle for old traditional Wabanki songs.

## July 4th Festivities

On June 30 Franklin held their "Volunteer Appreciation Night." At the event they announced that our Franklin Food Pantry would be honored in the Franklin 4th of July Parade.

To show community appreciation for the work we do for the town, the Red Devils, a 1950's car club, and Garelick Farms made a donation to us in the amount of \$1000. We were also given honorary "keys to the city."

For the July 4th parade they had a float made for us so that we would receive public recognition during the celebration. Our tribal council, pantry directors, and volunteers rode the float through the festivities.

## Wabanaki Confederation & Odanak Gathering

The Wabanaki Confederation called for a meeting at Odanak from June 20 to 27th and the Odanak gathering was held on the July 4th weekend. Due to our personal work schedules, local gathering and fund raising activities that started on June 12 and ended on the July 4th weekend, our tribal council was not able to attend any of the Canadian

activities. We apologize to our northern relations for our inability to see them this year.

## Boston Globe

The Boston Globe, through reporter Robert Smith, has been following and meeting with us for many months. He has previously written about our Franklin Food Pantry and the activities that we do to support our community and the region. Most recently, he spent two days with us at Mt. Sunapee and on our land in Goshen.

Our spring gathering and involvement in New Hampshire resulted in a very complimentary article in the June 21st edition of the New Hampshire section of the Boston Sunday Globe.

## Words from a Warrior: By R.D.Pouliot

When Native people say that they are "Traditional" and desire to live the way our ancestors had, they do not mean in tepees or birch bark wigwams, living off food they hunted or fished for. The term "Traditional" denotes a mind set, a spiritual and moral way of living.

Native people have always been "Community" oriented. A "Community" is a group of people living in close proximity to each other, each looking out for the welfare and well being of each member of the community. In simple words, in a true community there should be no one without subsistence; food, shelter and clothing. Too often in "Communities" today, the "Homeless" are arrested, Individuals without the means to support themselves are ignored and ostracized from their communities.

"Traditional" First Nations people desire to end this type of prejudice and ignorance. How difficult is it to share with those who are less fortunate? True wealth has nothing to do with "How much or how little money a person has." A person is "Rich" or "Poor" depending upon how they choose to live their lives. What do they do or not do for their fellow "Human Beings."

"Traditional" First Nations people will not turn you away if you are without. They will offer you shelter, food, drink, and friendship. At one time "All" First Nations people were "Traditional!!" Something happened to a few of us. We forgot our "Oral Tradition," our way of living and wanted to be "Rich."

I am always amazed and appalled at how some First Nations people treat each other. Go to any intertribal meeting, you will hear individuals telling others, "You're not Indian" or "I'm a real Indian." Many people are said to be "Weekend Warriors" meaning that they work and live in the "White World" the rest of the week. Peoples egos and "Pride" have gotten control of them. Our biggest area of racism and oppression is Red man against Red man.

1. We are not "Tribes" we are "Nations." A "Tribe" is a derogatory term to weaken one's position when

negotiating land claims, sovereignty and rights.

2. Blood quantum; a term used by governments to provide legality for the genocide and extermination of First Nation people.
3. Reservation; a plot of land "reserved" for First Nations people by a government that "We" did not vote for or elect. We live in/on our "Territories." Hitler used the ideal of "Reservations" as the basis of the concentration camps during the Holocaust in Europe.

Forget your "Egos" and "Personal Agendas" live your lives as True First Nations People!!!

When you pass on to the Spirit World, you will be looked upon and remembered for what you did to your fellow Natives, Not for how much money you had, or how much "Power" you think you had!!!

Do not buy a sweat lodge!!

Do not buy a name!!

Do not buy the right to be called a "Pipe Carrier!!"

Learn your culture. Do not buy it from some make believe "Medicine Person" who has only been an "Indian" for a few years.

Learn your language.

Learn your ceremonies.

Be who you really are. Alaj.

## Finding Your Roots

For those of you that are looking for genealogy resource materials we suggest the use of the Internet. Many new sources of genealogy records are now available. One very good Abenaki website is NE-DO-BA.com, this site contains many records from Odanak and Becancour.

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

### « Quahog Fritters »

The Quahog is a hard - thick shelled American clam named in the Algonquin language by the Narraganset People. The Quahog is probably best known for its shells which have been prized by our People. The deeply colored blue-purple and white shells have been used to make wampum beads for generations.

#### Basic Recipe -

2 Dozen Quahogs, live in shell, cleaned.  
 2-3 Cups Water - boiling.  
 2 Cups Cornmeal, finely ground.  
 1 Egg, well beaten.

1 Tablespoon Wood ashes (optional)  
 1 Tablespoon Coltsfoot ashes (optional)

or other spices such as

1 Teaspoon Dill seed, ground.

½ Teaspoon Pepper.

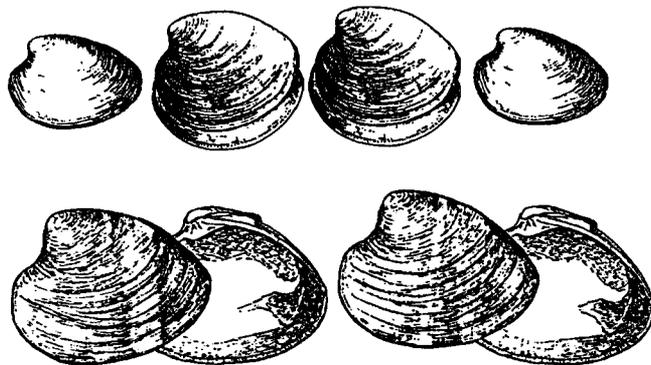
¼ Teaspoon Cayenne pepper.

¼ -½ Cup Corn oil (for frying).

To Taste Salt (*Ziwan*).

Steam the Quahogs in the water in a covered pot until they open. Note: If you can not get fresh Quahogs try canned minced clams and save the liquid for the broth part of the recipe. Drain the liquid broth and save it. Remove the Quahog meat from the shells and chop it in to fine pieces. Place the chopped meat in to a bowl and add 1 cup of the broth and add the other ingredients (except the corn oil). Mix until the batter is uniform. Heat the corn oil in a large griddle or pan. Drop the batter mix by tablespoons into the hot oil. The fritters should be about 1 ½ inch in diameter. Fry quickly and flip until the fritter is golden brown all around.

✧ Serve Hot - Salt to taste.



## History - Cooking Ashes

Native Americans used and mixed ashes with many foods. Wood ashes of cedar, juniper, maple, and hickory were used for flavorings and additives. Ashes also have chemical properties which help prepare some foods and add trace minerals that improve the food. When you gather the ashes make sure you get clean white or gray ash without coals, tars or other residues from the fire. Native people burned dried Coltsfoot leaves to add to many foods as a salt substitute. Note, not all species of Coltsfoot produce ashes with salts. You will have to try what you get to check its flavoring.

## Native Words By: Ed Where Eagles Fly

How of age are we?, when we come of age! 1/12/97.

In a canoe of love, we can be run into many storms upon the waters of life. 3/6/97.

## Medicine Bag - *Nebizon Mnoda*

### ««« Coltsfoot »»»

Coltsfoot, *Tussilago farfara*, *Compositae*, has several common names - Coughwort, Horse's hoof, Bull's foot, Foal's foot, Ginger root. Native Americans called it the Son-before-father, because of its flowers before leaves growth habit. It was naturalized in North America and grows from Nova Scotia to West Virginia. It grows almost everywhere, but prefers hard, bare, waste ground, and clay soils.



Coltsfoot is a low growing succulent perennial with a growth height of 9 inches. The flower stems are scaly and pinkish-purple in color. The bright yellow one inch diameter daisy-like flowers appear before the leaves. The seeds that follow are covered by tufts of silky, white hairs.

As the flowers wither in March, the leaves appear. They are smooth green leaves 5 to 8 inches long, hoof shaped, with a white and cottony underside. The stem is covered with a loose cottony down.

The whole plant is used for medicine, especially the leaves. The leaves should be picked when mature, collect the root after the leaves are full, and the flowers as soon as they are open. All three can be dried for later use.

The medicine action is as an emollient, demulcent, expectorant, slight tonic, and pectoral. Therefore, it is primarily used for the relief of congestion of

the pulmonary system. The expectorant, soothing, and healing actions have made it recognized as a cough remedy. In particular, the juice is effective as a chest and lung expectorant for troublesome coughs, asthma, and whooping cough.

The solvents used for medicine are water for decoctions and diluted alcohol for tinctures. To make a tea, steep 1 teaspoon of the leaves in 1 cup of boiling water for ½ hour. Drink ½ cupful, hot or cold, at bed time, or a mouthful three times a day. For external use, bruised or hot water steeped leaves can be applied to the chest for the relief of fevers. Coltsfoot contains zinc which has anti-inflammatory properties which are useful when applied to open wounds, boils, abscesses, and skin irritations.

Native peoples smoked dried Coltsfoot leaves and used it in herbal smoking mixtures with Mullein to relieve coughing. Coltsfoot was also made into cough syrups and a medicinal candy for children known as Coltsfoot Rock.

The flowers, stems, and young leaves are also good as cooked vegetables. Native Americans burned dried Coltsfoot leaves for its ashes which were added to stews for its salt content. However, it is believed that this was the Sweet or Western Coltsfoot, *Petasites speciosa*, and not the more recognized *Tussilago farfara*.

#### Glossary of terms used:

Decoction - as an extract of a substance obtained by boiling.  
Distillation - as an extraction of the pure essence of a substance by a process of evaporation and condensation.  
Infusion - a dilute liquid extract resulting from the steeping of a substance in water.

Tincture - a solution, usually in alcohol, of a medical substance.

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.

### Native Words By: Ed Where Eagles Fly

When we look for Kchi Niwaskw every day, from ordinary to extraordinary things happen to our spirit. 3/28/97.

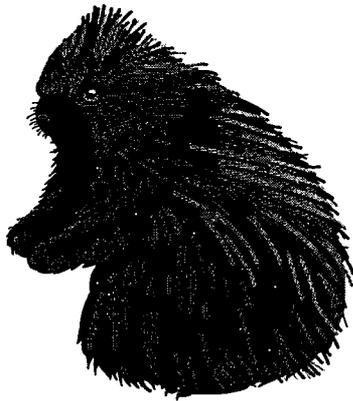
Spirit works unconditionally, while we are pre-occupied with the feast at hand. 2/7/97.

## Animal Tracks - Porcupine - *K8gw*

Porcupine hair - *K8gwipiaso*

Quill - *K8wi* / Quill work - *L8wiagigan*

The Porcupine, *Erethizon dorsatum*, is a rodent that is found in the coniferous forest areas of Canada to Alaska, down into western United States, New England, New York, Pennsylvania, northern Michigan and Wisconsin. For the most part, porcupines are tree dwelling in nature but they can be found foraging in field settings. Porcupines usually weight between 7 to 15 pounds with some recorded exceptions up to forty pounds.



The porcupine is best known for its defensive barbed quills that number in the thousands on its back and tail. It is a slow moving animal that is difficult to excite. When confronted it can curl up and bristle like a "live-pincushion." The defensive quills of the porcupine have microscopic barbs on the outer ends. If it is touched or attacked the tail flips up and the sharp quills readily come loose from the skin. They can not throw their quills - this is a popular misconception. The quill barbs are shaped such that they work deeper into the flesh and can be fatal if the quills work their way into the organ cavity of the predator. Successful predators attack the belly area of the porcupine which is relatively quill free.

Their diet is primarily vegetarian in nature, most often conifer bark and foliage, such as hemlock which is preferred. Seasonally they also eat other plants and the cambium of white pine, larch, spruce, and fir. In the winter they may also feed on the bark of the birch, oak, maple, poplar, and beech.

The porcupine's front and rear foot both have palm and heel pads that merge together to form a single

pebbly textured pad surface. The front feet have only four toes as opposed to the five on the rear. The front feet have long nails which are also visible in tracks, the rear nails are somewhat shorter and may not show as well. The front track is approximately 2 ¾ inches long by 1 ½ inches wide and the rear is 3 inches long by 1 ¾ inches wide, all of these measures may vary by ¼ inch.

When tracking you are looking for an indirect-registering diagonal walking pattern. The front foot is placed and the rear foot steps next to or slightly ahead of the front. The short legs and wide body makes its gait little more than a waddle with a stride of 6 to 10 inches and a straddle or trail width of 8 to 9 inches.

Porcupines urinate and defecate wherever they are, except that accumulations of scat will pile up near dens. Winter tracking identification is made easy, since they urinate as they please their trail will be occasionally marked by a yellow streak in the snow. The urine is very strong pine or turpentine smelling.

Porcupine browse on sugar maple, white oak, hemlock and occasionally apple, aspen, and black birch trees. In the spring it will browse on the new buds of the sugar maple. In the fall it feeds on white oak acorns. They nip the branch ends off of the trees so look under the trees for signs of these nipped ends under trees. In the case of the hemlock, look for a stunted tree, they will often feed on the same tree for years until the tree starts to suffer from the de-barking and branch nipping.

Porcupine prefer ledges with holes for denning but will den up in any hole they find. Any permanent den is close to their food source. In winter they seldom go far from the den.



Porcupine scat depends on their seasonal diet. In winter it is fibrous due to the bark. Typical scat is pellet shaped similar to deer but they are more

fibrous and have a stronger pine-like scent.

The porcupine was an easy food source to our people. Its slow ways made it easy to capture. The soft under-belly allowed for reasonable access to its meat. Beyond this obvious food source it also played an important part in our culture.

Prior to bead work our people used quill work to decorate our clothing and other items such as birch bark containers. The quills were cleaned, colored, and cut to suit the pattern of the decoration. The ends of each quill piece were folded under to conceal the ends and the sewing used to hold it in place.

### Native Words By: Ed Where Eagles Fly

You may not have even wanted to say Thank You Creator, but you just said it. The subtle power of the written word. 1/24/97.

Communication, even just by being present sends a silent but visual message always. 1/24/97.

### COWASS North America

#### > Adopt-A-Highway Program

The first highway cleaning of Route 1-495 of the year was on April 25. Although we had a small group, we were able to collect over 70 bags of trash and other large objects. We were disappointed that many people that said that they would help did not show up. This left the burden of the work on the few that lived up to their promises.

The tentative schedule for the remainder of the year will be as follows: July 25, August 22, September 13, and October 17.

This schedule is subject to the weather and road conditions contact Tribal Headquarters at (508) 528-7629 for updates and details.

#### > Reference Library & Cultural Center

A traditional water drum and split-ash "slap-rattle" were been completed and added to our cultural center. The Red Hawk Drum has used them during musical presentations to demonstrate old Wabanki songs and dances.

A traditional bow maker was recently commissioned to research and make an Abenaki bow and some arrows. The bow, which will be

used for educational and ceremonial purposes, will be made from ash that was grown in this region.

This project will take at least 3 months to complete but we hope to add these to our cultural center by this Fall.

#### > Contributions

As a result of the extreme rains that hit our Spring gathering we suffered a major financial loss. The funds that we raise at this event support nearly all of our band activities. Until we recover we will be limiting some of our expenses and may curtail some program schedules for this year.

As a reminder to all of our readers, the Band and nearly all of our activities are funded by contributions. Without your continued support we can not keep many of our projects going.

The Band is operated by COWASS North America. Any donations given to us are tax deductible as allowed by IRS regulations. COWASS North America and the Franklin Food Pantry are IRS 501(c)3 non-profit charitable organizations. Contributors will be acknowledged and given yearly donation statements.

### Native Words By: Ed Where Eagles Fly

Love is like a ladder, each step we take must bare fruit before we can take another step. 3/6/97.

Words flow into us and out of us like water. 3/6/97.

### Franklin Food Pantry - Native Self-Help

We are always looking for more tribal members to volunteer to help on distribution day. The distribution is on the third Thursday of each month from 5-8 p.m. in our Pantry, which is located at 80 West Central Street in Franklin, Massachusetts - Hope to see you there.

### Say That In Abenaki - *Ida ni Alnobaiwi*

Language lessons and Abenaki singing and drum practice are being held on a regular basis during meetings and workshops - call for details.

"To have" and "To be" are not auxiliary verbs.

To be	Aimek
To Have	Waj8nomek
I am well	N'olidbamalsi

To be well	Wlidbamalsimek
I am sick	N'madamalsi
To be sick	Madamalsimek
I am hungry	N'kadopi
To be hungry	Kadopimek
I am thirsty	N'kadosmi
To drink	Kadosmimek
I am cold	N'kwaskwaji
To be cold	Kwaskwajimek
I am hot	N'kezabzi
To be hot	Kezabzimek
To bring (animate)	Pazw8mek
To bring (inanimate)	Padozik
To take care of something (animate)	Nanawalm8mek
To take care of something (inanimate)	Nanawaldomzik
To like or reside	Wigimek
Would you like to meet that girl?	Kwigi ba wanaskaw8 na n8kskwa?
I met her last summer.	Kizi n'wanaskaw8b.
I had met her quite a while ago.	N8wat na n'anakaw8b.
Wait for me!	Askawii!
Listen to me.	Tbestawikw.
Sometimes you do not listen to me.	Sawi nda k'bestawiba.
Ask them if they would like to come in.	Nadodmawa chaga w'kadi pai8n spiw niona.
Let's go and visit there.	N'n8dodaida taka.
Follow me.	N'nossokawikw.
Let's take a puff on the pipe.	Wikwalap8da wdam8gan.
Let's light it first.	Pla chegasa.

### Aln8bak News© Comments

Our last newsletter marked the first time that we had it printed on a press as opposed to photocopied. We will continue to print in the future so that we can use more event pictures.

Please submit articles, pictures, stories that you can share with your tribal family. The next issue

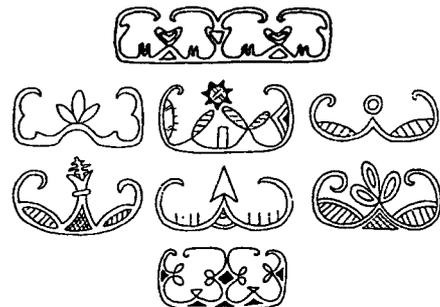
will be mailed in early October so get your submittals to us by mid-September. Remember - Please notify us when you move.

### Book Reviews - "The Embattled Northeast"

This is an important work that has been over shadowed by the recent books which emphasize the Vermont Abenaki. Morrison takes a deeper look at the overall Abenaki, French, and English relations and how we were impacted by colonization. He shows that the Abenaki adapted to the post-contact world in order to secure our lives. Many previous beliefs about us are revised and we emerge not as passive reactors to powerful Euramerican aggressors, but as active participants in the history of our region.

The book was published in 1984 but is still available from Barnes & Noble Books.

The Embattled Northeast,  
 "The Elusive Ideal of Alliance in Abenaki-Euramerican Relations",  
 Kenneth M. Morrison,  
 University of California Press, 1984, 250+pages,  
 ISBN 0-520-05126-2 (hardcover)  
 List Price \$52.50 / B&N Price \$36.75



### History - Abenaki Governance

The stereotypical tribal governments that have been identified for most Native peoples nations were not believed to be widely practiced nor accepted by the Abenaki. The majority of the Abenaki were semi-nomadic family groups. The need for any hierarchy of leadership or government was minimally needed. Relationships between grandparents kept the clans together as small bands. The small band size allowed for the maximum mobility, group protection, and survivability for our people. We were able to live within small areas that were in a state of flux from inter-tribal and colonial warfare, the ravages of

disease, and colonial land settlement. Our relatively light skin complexion and ability to communicate in Algonquin, English, and French allowed us to inter-marry and acculturate to avoid extinction.

Trading, treaties, and land takings that were made with the bands were mostly meaningless to us as a people. The colonial settlers and governments thought that they were making agreements with "regional" governments when in fact they were only dealing with transitory family groups.

If you are interested in more about the Abenaki and our government relations with the colonial French and English you should read the book that is being featured in this issue.

### Native Words By: Ed Where Eagles Fly

Truth is such a individual thing, that each person in a crowd will tell us a different account of the same happening. 3/6/97.

It's easier to say no than yes, and it's harder to say, yes than no. 1/28/97.

### Wabanaki Traditional Life

A book of traditional practices and ways has been started. A written text is being developed so that oral traditions are documented for future generations. Articles, stories, historical records, and other reference materials have been compiled in this effort. Ceremonial sections have been started for marriage, mourning, funerals, burials, and pipe ceremonies. Sections have also been setup for wearing apparel and clothing. Stories, prayers, songs, and the wampum belt stories will be a special section dedicated to long term oral traditions.

### Speaker Speaks

More and more I have learned the hard way that tolerance and understanding in the Indian world is disappearing. There are too many sharpened tongued people that are quick to back bite and tear a person or other group to pieces.

If you help someone or are kind to them, they are suspicious of your motives. Our Band has provided assistance to numerous native groups throughout the country. In almost every case we never get a thank you or other friendly word for our consideration.

"Mr. Pouliot, we received the food and supplies, but next time send money instead." What has happened to us as people? Have we too become a people that believes in "entitlement" as way of life? You owe me! I demand it - it's my right to get it for nothing!

This year, I have made over 30 open offers to native groups in the region to provide assistance to anyone in need. Not one response of any kind has ever been returned. Again, the code of silence and denial is used as a defense mechanism.

When our Band started to work on our recognition I was told that I would soon see that neighboring Indians seeking or already federally recognized would become silent towards us. The first rule of membership in this BIA club is based on the denial of others.

When I talk about this type of behavior, I am told that it is the native way. What native way, what tradition are we talking about?

Your help is not welcome, Next Time Send Money!

Maybe what we should all do is to make Native America into one huge entertainment and gambling industry. Native America Incorporated, gambling, entertainment, ceremonies, heritage, and traditions bought, sold, and traded freely on the open market. Many native people have gone so far from the path that it probably will not matter to them anyway so long as they receive their "entitlement" payments.

Those of you that are familiar with the writings of Medicine Story should think hard about what he has said. All people were given "original instructions" from the Creator. The instructions are not some formal or written religion. They are a way of life - to love and respect one another and the world we live in. We as Native People should be more aware of these instructions of life and should live them more like our ancestors did.

N'al8gom8mek! - All My Relations!

I have spoken, Paul Pouliot - Sag8mo and speaker for the Cowasuck People.



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Robin - Kwilqueskas

