

Alnšbak News®

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

January - *Alamikos* - *Greeting Time*
 February - *Piašdagos* - *Falling Branch Time*
 March - *Mozokas* - *Moose Hunting*



Winter - *Pebon*
 In Winter - *Peboniwi*
 Spring - *Siguan*
 In Spring - *Siguniwi*

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 revised and tentative schedule for 1998: April 19, May 10, June 14, July 12, August 9, September 13, October 11, November 8, and December 13.

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: April 25, May 23, June 13, July 25, and August 22, September 19, October 17, November 21, and December 19.

We advise to 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 - Spring Gathering
 June 13-14, 1998
 Mt. Sunapee State Park
 Route 103
 Mt. Sunapee, New Hampshire

This is a full public inter-tribal pow wow that is being held by our Band. Native American Indian artists and artisans will be by invitation only.

Our Red Hawk Drum will be the host singers for the event. For directions and information contact us at (508) 528-7629.

Cowasuck Band - Summer Gathering
 July 11-12 1998 or August 8-9, 1998
 Goshen, New Hampshire

This is a Band family gathering in the woods, no formal pow wow activities or vendor trading will be done during the weekend. 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.

Cowasuck Fall Gathering
 September 26-27, 1998 or October 10-11
 Goshen, New Hampshire
 or Franklin, Massachusetts.

(Depending on prevailing weather conditions)

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

**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.

Native American Indian artists and artisans that demonstrate their skills and arts will be invited to participate as well as high level artists and antique dealers. Colonial period English and French re-enactment groups and traders are also invited.

The weekend is not planned as a formal pow wow. Art and cultural demonstrations, singing, and dancing will be held each day. 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. Historically accurate dress is being asked for all participants. For details, directions, and information contact us at (508) 528-7629.

Native Words By: Ed Where Eagles Fly

On going to visit Creator, we take along too much baggage, that it takes all our strength to carry!, and no time to visit. As in death, come as you are!, and leave all else behind.

Those who live on earth, walk on earth. Those who live in spirit, walk in spirit.

**Marie Louise (Morin) Schofield -
Passes On**

Marie Louise (Morin) Schofield, 50, passed-on January 4th. Memorial services were held on January 6-7 in Auburn, Massachusetts. She left many relations - husband Guy, sons Scott and Brian, and her father Louis Morin.

Marie was one of our active tribal members that was doing extensive research about her family history. Her love for finding family information was inspiring. She did most of her work by interviewing relatives and going into church records. Marie found numerous family inter-relations that made her one of our tribal family. She was also active in native issues in the Worcester area and was a crafter of native items.

Marie was diagnosed with cancer late last year

and got progressively sicker. She requested to have a Native American Indian memorial ceremony upon her passing-over. Our Sag8mo, Paul Pouliot was requested to be the celebrant for her memorial. She was given honors with prayers, pipe ceremonies, gifts, and drumming. Many of us that knew her will miss her in this time.

Prayers For Our Relations

During the last few months we lost several of our People to old age and sickness and many have become ill. We ask that you pray for all of our relations in their time of need.

Please prayer for our sick: Ed "Where Eagles Fly" Orłowski, Shannon Nickles, Harry Bears, Jackie "Firewoman" Emerton, and many other unnamed family members.

Remember those that have recently passed-on: John "Slow Turtle" Peters, John "Spirit Walker" Steeves, and Marie Louise Schofield.

Tribal Actions and Government

> Citizen & Membership Policy

In the last issue of the newsletter, the Tribal Council requested that the membership take a more active financial role to support the Band. A donation fee for services schedule was proposed and will now be implemented, effective May 1, 1998:

Free Service -

Citizenship and Membership is free to all qualifying individuals and families.

A Band number is assigned to each new individual family member and a letter is sent to them to acknowledge their status. This letter has a five year expiration date.

It will be their responsibility to notify the Band about address and family changes. Those that fail to notify or re-confirm their status every five years will be removed from the records after notification is posted in the Aln8bak News © newsletter.

Tribal Identification Cards -

Those citizens and members that wish to have a tribal identification card will be issued or re-issued cards at a donation fee of \$2 each (to cover

materials, laminating, and postage). All cards will have a 5 year expiration period.

Newsletter -

The Aln8bak News © is distributed by subscription, the suggested donation fee is \$5 per year. New tribal members will receive one free copy of the newsletter.

Artisan Certificates -

Those citizens and members that wish to be recognized as an artisan will be issued or re-issued certificates for a donation fee of \$5 each. This applies only to those individuals that qualify and have proven to create, promote, or exhibit arts and crafts that are indicative of our People. All certificates have a 5 year expiration period.

Waived Fees -

Any one that is not able or willing to make a donation for any of the items as outlined may request that the donation fees be waived.

➤ 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 tribal families. We encourage you 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.

➤ Computer Communication

The "Internet" is an important communication link between our tribal people and the outside world. Members and interested outside parties can notify us through Bob Nordin at: bnordin622@aol.com

➤ Tribal Identification Cards

The new tribal card renewal system has started. All cards issued before December 1992 are being replaced over the next several months until the backlog is cleared. Cards due for renewal during 1998 should also be processed during the year. By the end of the year we hope to have the card

renewal process on schedule. The primary objective is to purge as many of the older cards as possible.

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.

➤ Tribal Goals - Programs

During our February Tribal Council meeting a detailed time schedule and outline of proposed goals and programs was presented for the year. The following is a brief summary of the proposed items:

- ▶ Fund Raising & Grants.
- ▶ Legislative Activities.
- ▶ Membership Services & Records.
- ▶ Educational and Cultural.
 - Library & Resources.
 - Language & Music.
 - Public Presentations.
 - Newsletter & Website.
 - Videos.
- ▶ Food Pantry Operations.



Native Words By: Ed Where Eagles Fly

As the tree grew and experienced the seasons, it changed - we too, experience the seasons, and grow, and change.

Silence can be all the colors of the rainbow, or just one of them.

The teachings we have within us, are out of sight to all, but the Creator, who allows us to walk this earth.

Every speck of light we see in the Milky Way *Ktakosw8di* casts a shadow.

When we have all the material things of life taken from us we still have the ability to sing!! Death of materialism has kissed us but not death of the spirit.

It is so right to partake life and a blessing to share it with another. Our children come into life, just to find or discover God. Nothing else really matters!!

Finding Your Roots

For those of you that are looking for genealogy resource materials we offer the following suggested source:

The Everton's Genealogical Helper magazine is a good resource guide to direct you to other genealogical information sources, such as book,

computer, and microfilm record suppliers. The magazine is not a glossy picture type layout but it is usually 200+ pages of information and advertisements. A six issue subscription costs \$21. For telephone orders - (800) 443-6325.

Everton's Genealogical Helper
P.O. Box 368
Logan, UT 84323-0368

Editorial - "Cowboys & Indians & Indians"

The federal and state governments continue to play the old game of "Cowboys & Indians" - to divide us for elimination and assimilation through various laws, rules, and regulations. The president and other congressional leaders of both parties want to eliminate or dramatically restrict the racial designation of the Native American Indian or indigenous people.

Under several proposals, future census information and government programs will attempt to limit and redefine racial categories.

For American Indians or Alaskan Natives you have to have origins in any of the original peoples of North, Central or South America, and **maintain tribal affiliation or community attachment**. For Native Hawaiian or other Pacific Islander you have to originate from the original peoples of Hawaii, Guam, Samoa, or other Pacific Island.

On the surface this seems to be acceptable, but tribal groups that have established "blood quantum" requirements with the BIA have set a definable end to their existence as their people marry outside of their tribe. The children of mixed parents (from different tribes or other races) have reduced blood quantum, as a result future generations will eventually fall outside the blood requirements. Over time even strong native blood lines from mixed tribal groups will not be classified as American Indians.

The new philosophy is based on the government belief or determination that there are very few "full-blooded" Indians left - therefore no tribal governments, etc. Behind this issue is the politics of big business and money.

If the Indian tribes (and the BIA) can be eliminated so can the long standing treaties and other agreements for land. The net result being sought is to eliminate sovereign status, take back lands

for government development (minerals, mining, oil, lumber, waste disposal, etc.), take control of gambling, keep the remaining Indians on public welfare, and tax the tribes with business interests and those that are working.

The time is right for the government to finally eliminate us on paper. The other racial "minorities" are hardly minorities anymore. They represent large percentages of people in the major cities and urban areas and as a result are a political force to recognize. Furthermore, these groups need no lengthy government determination process to prove their existence.

As Native Americans we are required to prove our blood quantum, tribal government, tribal history, original land base, etc. etc. To add to our mutual problems our own native people work against one another as they seek to be recognized. To the government our numbers are not and will never increase to the level of importance that other "minorities" hold in this country.

To add to our poor showing we continue to back-bite one another to make sacrifices to save our own diminishing status. We as a people continue to let them divide us and fight against one another. We will never learn to work in unity to survive. Our final days as a **distinct** People may be here.

If you find it difficult to believe or understand the native situation, just look at what is going on in our home state of Massachusetts.

During Thanksgiving Day a "street-riot" in Plymouth resulted with several Native women, elders, and children being roughed-up and "pepper-sprayed." The locals over-reacted for "crowd control" and to protect the public from the "lawless Indians" that didn't have a permit to be there. The outright and flagrant racial discrimination that was exhibited by the town of Plymouth, their officials, police, state police, state representatives, and business community was a disgrace to all mankind.

Even within the native community we have serious problems. For years the Indian Commission has been working against our Band and the Abenaki People in general. The fact that they did this to us was a **violation** of their primary purpose of existence - to **assist all people of American Indian descent that are resident in the state**.

Note: For copies of the legislation that created the

Massachusetts Commission of Indian Affairs - send a self-addressed envelope with postage and we will send you a copy. You will be interested to find out what the commission was formed to do.

After years of operating within their own closed group, the Commission is in trouble due to criticism from the region's divided and argumentative native community. Drum beating has been ongoing and cries to eliminate, save, or change the commission have been voiced in various circles. Years of frustration about representation are now becoming a major struggle where the politics related to the commission is getting dirty and bloody.

It is tragic that many of our regional problems now come from within the native community. We are in a new "manifest destiny" of the superior tribal groups trying to eliminate or hold down non-BIA native groups using "white-history" and government laws. Native people turning against one another stating that they have to follow "white-rules" to survive. The truth being that they will forfeit most of their "sovereign-rights" to get gaming compacts. Now they are afraid that other native groups, if recognized, may compete against them in society.

Its great to live in a world where there are no limits to how low people will go when money is at stake - especially when it turns tribes and native families against one another. There is no glowing words of hope here - we will always be this way until our last drop of blood is left to seep into Mother Earth. We pose no threat to you - do what you please - if you break the Circle it will end with you. *Alaj*.

Let Us Eat & Drink - *Micida ta Gadosmida*

« Many Bean Soup »

Bean soup is another favorite meal at our gatherings and meetings. There are several Abenaki words for various soups but most of them are influenced by the French or English words. The strong influence by the Iroquois and their Corn Soup and the French Pea Soup may have over shadowed the simple bean soups. Since beans dried and stored well they were probably a very likely winter meal. Soup or "la soupe" in French is *Lasob* in English the pea is *Piz* in Abenaki - pea soup is *Piz8bo* or *Pizilasob*. A broth is *Kz8bo*, salty broth is *Ziwan8bo*, a stew is *Lago*, and corn soup is *Ns8b8n*. Bean(s) is *Adebakwal* so a many

or great bean soup may have been called *Kchi Adebakwalasob* or *Adelbakwal8bo*.

Basic Recipe -

- | | |
|-------------|---|
| 2 Cups (1#) | Mixed Beans , Peas, Lentils (as many as you can find)
Pinto, Blackeye; Baby Lima, Small White, Large Lima, Great Northern, Red Kidney, Navy, Speckled Lima, Green Baby Lima, Black Turtle, Pink, Green, Yellow, Small Red, Split Green Pea, Split Yellow Pea, Chick Pea, Lentil. |
| 6 Cups | Cold Water for Soaking |
| 6 Cups | Hot Water for Cooking |
| Optional - | For meat base and other flavors |
| 2 Large | Onions (cut into large pieces) or |
| 1 Bunch | Green Onions (cut into pieces) or |
| 1 Cup | Mushrooms (sliced pieces) |
| 6 Cups | Chicken Broth (48 oz. Can) & |
| 1-2 Cups | Chicken or Ham (small pieces) |
| To Taste | Salt and Pepper (<i>Ziwan ta Dipwabel</i>) |

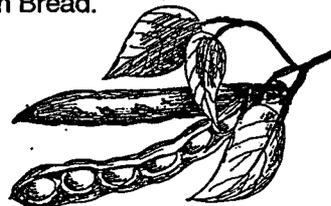
Choose as many bean and pea types as you like. When measuring them out make sure you take a small amount of each type - 1# or about 2 cups is not very much. If you buy a dozen or more different types in 8 ounce packages you will have enough to make many pots of soup. If you want to start small, you can buy a pre-mixed package of beans. This takes the fun out of finding as many as you can.

Put the beans, peas, and lentils in a large soup pot and add 6 cups of cold water (enough to cover them) - cover the pot and let them soak over night. In the morning drain off the water and rinse.

You will now find that the beans have increased considerably in volume. Add 6 cups of hot water and bring the mixture to a slow simmer. In about 2 hours the soup will be ready. It reheats very well and as the beans break down the soup gets thicker and better.

As a variation on the basic soup you can add onions or mushrooms, or meats such as chicken or ham. The 6 cups of water can also be changed to 6 cups of chicken broth.

✪ Makes 16 small bowl servings - Serve Hot with Hot Buttered Corn Bread.



Native Words By: Ed Where Eagles Fly

Awareness can be subtle, as waking up in the morning.

If you ever want to know what's wrong with your kids - ask your neighbor.

Creator always listens to us, but we don't always want to hear or listen.

Power seekers will try to dissect your very spirit.

Medicine Bag - *Nebizon Mnoda*

«« Plantain - *Swdiibagw* »»»»

Plantain or *Plantago major* of the *Plantaginaceae* family is also commonly called Ripple Grass or Wagbread. There are over 200 species of this family, but they are best known for the back-yard variety of Plantain that can be found anywhere in North America. It was originally from Europe but was rapidly spread by the colonialists. Plantain is a well used plant of history, known in ancient European, Roman, Arabian, Persian, and Grecian medicine. Our native families called it "White Man's Foot" and the Abenaki knew it as the road side plant.

All of the leaves radiate from the ground level base of the plant. The leaves are dark green and ribbed along the length. The flower stem which is generally 6 to 12 inches long is smooth and stiff. At the end of the stem is the flower head which is studded with tiny four part dull white flowers. The resulting seeds form a cylindrical column of small round studs along the stem end.

The whole plant can be used a medicine both internally and externally. It acts as an antiseptic, astringent, diuretic, and alterative. The primary solvent to be used is water. The dose is 1 teaspoon of Plantain to 1 cup of boiling water and it appears to be acceptable to most people.

Native People used it for cooling, soothing and healing. It was used for fresh or chronic wounds and sores. The juice of the leaves can counteract snake and poisonous insect bites. Take a tablespoon of the juice every hour and at the same time apply bruised or crushed leaves on the wound area. If you are in the wild, chew a mouthful of leaves suck the leaves and apply the chewed leaves to the wound. A strong tea made of the leaves and applied to the area - will also help with external bleeding, erysipelas, ulcers, eczema, burns, and scalds.

Plantain is an excellent cure for neuralgia. The green seeds and stem can be boiled in milk and used to stop diarrhea. The seeds were also used for dropsy, epilepsy, and yellow jaundice. Various teas, jellies, and juices have been made and combined with other herbs to deal with intestinal pains, ulcers, spitting of blood, excessive menstrual flow, inflammation of the intestines, kidney - bladder problems and lumbar pains.



It is also good for scrofula, hemorrhoids, and leucorrhoea. A strong tea suppository of a tablespoon or more taken several times a day will help hemorrhoids. A feminine wash can be made using 2 tablespoons of Plantain to a pint of water - boiled, cooled, strained and diluted with clean water.

A tincture of the whole fresh plant and or root has been used for many homoeopathic cures, the following is a partial listing: ciliary neuralgia, diabetes, diarrhoea, dysentery, earache, ear inflammation, emissions, enuresis, erysipelas, erythema, hemorrhoids, impotence, neuralgias of herpes, polyuria, snake bites, pains in the spleen, tobacco addiction, toothache, delayed urination, worms, and wounds. An ointment is made by slowly boiling 2 ounces of granulated plant for 2 hours or more in 1 pint of soluble oil such as soy bean, coconut, or peanut oil.

Plantain contains several minerals and vitamins such as Vitamins C, K, and the blood clotting "T-factor."

Glossary of terms used:

Decoction - an extract of a substance obtained by boiling.
Distillation - 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

Even the snow *wazoli* has to wait to be melted.

Yes, we can compare our life to a bon-fire, even a candle! The secret is to make sure our light has been spent, lighting the darkness.

Mankind never stands so tall, as when it stoops to enlighten a child, in a good way.

Experience works something like this. We saw the bobcat, but we couldn't hear it coming.

Animal Tracks

Black Bear - *Awassos* - *Ursus americanus*

When we talk of Bears in the Northeast we are referring to the Black Bear as opposed to the Brown or Grizzly Bear family that is found in western and northern areas such as the Rocky Mountains. The Black Bear family is not always black in color. This family includes the cinnamon bear of the west and Canada, the bluish glacier bear of Alaska and the rare white Kernodes bear of British Columbia.

Black Bears weigh between 200 to 600 pounds, stand up to 6 feet tall when on their hind feet and are 3-3½ feet at the shoulders when walking. Females are smaller than males. The bears still live in much of its ancestral habitat which covers the forested areas from the Arctic to Mexico. The home ranges of the bear are variable, depending on habitat, food, location, and age. Males may need 5 to 200 square miles, whereas females may need as little as 2 to 25 square miles.

Except for human hunters the bear has few natural enemies and they are very adaptable. Although they are omnivorous they prefer vegetable matter to meat. At different times they eat everything from berries, nuts, fruit, insects, fish, carrion, to garbage. But, are also known to kill young deer, elk, and caribou.

Bears survive in hostile environments by their ability to "den" or hibernate up to 6 months of the year. Dens vary widely; a shallow hollow in the forest floor; a brush pile; hollow log; rock crevice;

or, under fallen or uprooted tree. In the summer they may make a nest type sleeping arrangement in a tree. During the denning times they do not eat or drink and their breathing, heart rate, and metabolism are reduced. By the time they become active again in the spring they may lose 20-30% of their original body weight.

Females breed every second year. They give birth to 2 to 3 cubs during the denning period and nurse them in this state of hibernation. The cubs stay with the mother for the year and den with her during the next winter. The second summer they are driven off so that she can breed again that year. If a bear encounters a person it will most often flee, with the exception of a mother with clubs that may take an offensive response.

The bear's front foot has a palm pad, heel pad, five toes, and long nails. Unlike man, the small toe is on the inside. When tracking bear the small toe and heel pad may not show. The rear foot has a palm pad, and a well established heel pad. The heel pad may not show unless the bear is walking slowly. Black bear tracks differ from the grizzly in several ways. Their toes form an arc as opposed to a straight line for the grizzly. The nail length of the black bear is less than the toe length whereas the grizzly nails are longer than the toes. The space between the black bear toes is also wider than the grizzly. Recognizing these differences is very important. A grizzly bear will attack man and an encounter with one should be avoided.

Forefeet -	Black	Grizzly
Toe Length	1¼-1¾"	1¾-2¼"
Nail Length	13/16-1½"	1¾-2¾"



The bear's walking pattern can be an alternating gait, sometimes double registering and other times direct registering. Registering means to leave direct tracks for each foot or double register to walk with the front to rear foot going in the same track spot. More commonly the bear walks a 2-2 pattern; or the hind foot print oversteps the fore

foot print. The walking strides are usually 18 to 28 inches, from rear tract to next rear track, and trail widths are 8½ to 13½ inches. Bear trails look like simple well worn paths.

Bear signs include digs, tree stripping, marks, and rubs, kill sites, and scat.

Bears dig for insects and buried food, such as beechnuts that are under newly fallen leaves.

They strip spruce, pine, and fir trees for the inner bark and sap. They also rub for scratching. Marking trees for scent, dominance, or territory are also done. Trees such as the beech will often show their claw marks in the smooth bark from their climbing to get nuts.

If the bear makes a kill it will cover it with the forest floor debris, be very careful if you think you found a kill site - get away from the area.

The omnivorous eating habits of bears result in scat that varies considerably with the food supply and time of year. It generally is made up of the vegetable matter eaten and will be 1¼ to 2¾ inches in diameter. It is not recommended to attempt to identify bear types by their scat since it is too variable.

Bear words: Bear *Awasos*; Bears *Awasosak*; Northland Polar Bear *Ponkiawasos*; The Bear Spoon "Big Dipper" *Awasosamkw8n* or *Kwatsiz*; Bear skin *Awasosewawa*.

Native Words By: Ed Where Eagles Fly

Loneliness is like an invisible flower, that only you can see.

The earth around us is in turmoil, when our heart is not at peace.

The simplest words to read, are the easiest, but the hardest part, is to read between the lines.

Singing and dance is a spiritual glue that can hold a group of people together.

Rhode Island Clan Sub-Council News

As a result of Bob Nordin's efforts we were able to get two super FAX machines for our office operations.

Bob has been successful in his personal efforts to get the Rhode Island state legislature to consider an act to allow people of Native American Indian descent to correct the racial designation on their

birth records. The legislation, 98H 7386 was co-signed by representatives Lanzit, Lima, Lopes, Fox, and Williams. Our Rhode Island council asks for all native people in the area to support this effort. If we get this change made, many will be able to officially declare their Native American Indian heritage.

COWASS North America

> Adopt-A-Highway Program

The first highway cleaning of route I-495 will be on April 25th. The highway needs a good cleaning in the spring so we need as many helpers as we can get. Contact Tribal Headquarters for the 1998 season schedule.

> Tribal Shirts

X-large tee shirts and sweat shirts with the new tribal symbol are available (on request). The sweat shirts are forest green with white symbol and the tee shirts are light cream with dark green symbol. Since we are not in the business of selling any goods, we offer these for a donation that covers our costs to make and ship them - tee shirts \$10+, sweat shirts \$25 + \$3 to \$5 shipping.

> Reference Library & Cultural Center

Throughout last year several Wabanaki artifacts were purchased by the Pouliot's. This collection is being developed as items surface through antique dealers. The latest items include an old sweet-grass basket, turtle rattle, an excellent beaded bag with a woodland floral design, and our second copy of the 1903 Natick (Nipmuc) Dictionary.

The Pouliot's also purchased the equipment needed for audio-video presentations. A video camera recorder, television, multiple VCR players, and field equipment were purchased. Plans are to create educational video tapes for several areas of interest such as:

- ▶ Cultural Demonstrations.
 - Crafts & Clothing & Lifestyles.
 - Legends & Story Telling.
 - Language / Drumming & Singing.
 - Cooking.
 - Lodge Building.
- ▶ Nadakina Exploration.
 - Hunting & Tracking.
 - Plant & Herbal Identification.
- ▶ Documentation.

- Meetings & Gatherings.
- Historical Events.

➤ Contributions

Last issue we forgot to thank several family members which have helped us through the year and during our gatherings. Most times this occurs with close family members that you unfortunately take for granted. A special thank you goes to Bonnie, P.A. Pouliot, and James Akerman for their help at our gatherings. Also, to Richard Pouliot for helping maintain our tribal operations and contacts in Maine. Kchi olwini.

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

As long as we can have a love for All - All will be well. The pebbles on the good red road, talk to us of love and kindness for All life.

Sharing joy, can simply be sharing your own joy with another person, joy rubs off onto others of the same heart.

Sometimes the voice of a child is heard more readily, than the voices of a choir. Blessed are those who teach their children to pray with their hearts.

The unnecessary things of life, are those things that do not mirror Creator.

Franklin Food Pantry - Native Self-Help

The Boston Globe wrote a feature page length article titled "In Abenaki Spirit: Food and Support" which was about our Band and the work that we do to run the Food Pantry. The story was in the "West Weekly" section of the Sunday edition of January 4th. The reporter researched our activities through many sources including other agencies. We were pleasantly surprised when we were recognized as a "model" organization and the third largest regional provider to the area's needy.

Many of our local tribal family have become

involved in the food pantry operations. 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.

Regional Native Food Assistance

As a result of the major ice storms of January we were asked to assist other Native groups with food. Thanks to Linda Pouliot, Mark Fraser, and our new 4-wheel drive truck we were able to deliver about a 1000 pounds of food to Native People in the storm damaged areas. Their three day 800 mile trip included many exciting miles, including a ferry ride across Lake Champlain with other emergency utility workers that were on route. They reported that many areas looked like a war zone due to the countless broken trees, snapped power poles and downed wires.

Again, we thank Linda and Mark for their dedication, good spirit, and a job well done.

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.

Short Conversations -

Where did you go?	T8ni odosaan?
I went to the woods.	N8dossa kpiwi.
Very nice day, let's go in the woods.	T8ji wlegisgad, lossada kpiwi.
What's happening?	Kagwi Ila?
Nothing much.	Nda kagwi n8damiwi.
What are they doing?	Kakwas Ialokak?
You should not do that.	Nda k'dachwi ni Ialokawen.
You should not complain.	Akwi ga madw8zi.
What time is it now?	Kass8mkipoda ato nikw8bi?
It is early.	Sp8swiwi.
It is quite late.	Kwinatta sipkiwi.
Let's go there.	Lossada taka.
I have been there.	Kizi n'odossab.
I was there.	N'odossan.
I am going home.	N'dl8ssa n'wigw8mnok.
I did not go too far.	Pasojiwi n'dlossab.
Would you like to come with me?	Kwigi ba paI8 spiwi nia?
Do you know that man?	K'wawinaw8 na san8ba?
Yes, I knew him.	8h8, n'wawinaw8bo.
I would like to buy them.	N'gadi manomenal.
How much do they cost?	T8ni I18wadawal?

Book Reviews -

Each month we add 10 or more books to our library. The books vary from recent publications, re-prints, out-of-prints to the extremely old and rare. Here are three interesting titles that you might want to read:

The Indian Peoples of Eastern America, A Documentary History of the Sexes

Edited by: James Axtell
1981, Oxford University Press
ISBN 0-19-502741-8

This covers the social rites of passage, birth, coming of age, love and marriage, working, peace and war, heaven and earth, and death.

The Skulking Way of War, Technology and Tactics Among the New England Indians

By: Patrick M. Malone
1991, John Hopkins University Press
ISBN 0-8018-4554-8

Pine Needle Basketry, From Forest Floor to Finished Project

By: Judy Mofield Mallow
1996, Lark Books
ISBN 1-887374-14-0 Hard Cover / 1-887374-28-4 Kit

Aln8bak News© Comments

The newsletter was mailed on January 12th. Please notify us when you move.

Please submit articles, pictures, stories that you can share with your tribal family. The next issue will be mailed in early June so get your submittals to us by mid-May.

History - Our Name

Abenakis, comes from the word *W8banki*, land or country of the East. This comes from *w8ban*, daybreak, and *ki* earth, land, or rather, *aki* which is a term used in composition for land, ground or region. *W8banaki*, *Abenakis* means an Indian from where the daylight comes, the plural is *W8banakiak*. When referring to ourselves we would call one another *Aln8bak* or human being or Indian, in the Indian or our way would be *Aln8bawi*.

Native Words By: Ed Where Eagles Fly

Wdam8 tobacco becomes more sacred, when we mentally bath all that is within us with the *chekelas* spark of life that *Kchi Niwaskw* God gifted us with called spirit.

On lighting our prayer *wdam8gan* pipe, it now becomes a holy and sacred sanctuary of direct prayer to *Kchi Niwaskw*.

Wabanaki Traditional Life - The Pipe

The last issue started our discussion about smoking, pipes, and smoking herbals. The act of smoking is an old tradition - some say that it was reserved for sacred activities and prayers - and yet many now smoke for social or personal pleasure. It is more appropriate to consider the pipe and smoking as a sacred matter - a pathway for your prayers.

Anyone can make or buy a pipe, but traditionally it would have been more appropriate if you were gifted a pipe or the materials to make it. It is also a good thing to give your first made pipe away to another person before you make one for yourself.

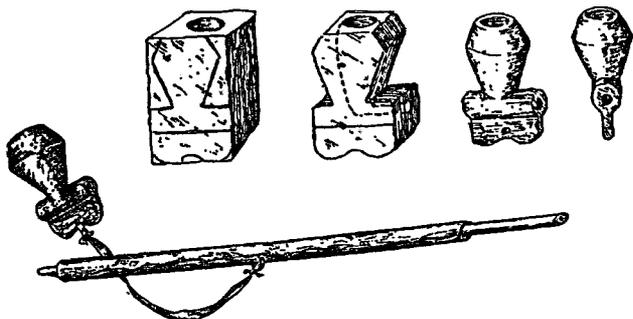
Within our Band there is no "sacred pipe-maker" - to make a pipe comes from within and with great respect for the pipe you create. You are making a living thing that will grow with your life experiences - at first it will be your baby and if used properly it will grow with you.

If possible the pipe and stem should be made by your own hands, using flint, knives, cutting bits, files, and sand/sand paper. Preferably you will work without power tools.

For your first pipe, start simple. A smooth round bowl and straight stem are best. In time and patience you will learn how to work with the stone and wood. Those that have tried to start by carving elaborate animal effigy bowls are often disappointed. The heart, mind, and spirit have to be right whenever you work on a pipe.

The bowl is usually made of red pipe stone "catlinite" or soap stone, talc or "steatite." The catlinite usually is red or mottled red, most of it comes from a Native quarry in Minnesota. It is relatively hard compared to soap stone. Steatite is available from many quarries worldwide, one of the best black types is from Virginia. Soap stone comes in a wide variety of colors from white to black and green to red-brown to pink. Some pieces that we have used have all these colors including flecks of iron or pyrite "fools gold." Pieces such as this vary greatly in hardness and as a result, additional care is needed when you work with it. The softer material may break or crack when you work with it.

Start with a flat piece of stone $1\frac{1}{2}\pm$ inch thick and 4 by 6 inches, this will give you enough material to work with. With careful cutting you can get two pipes from this size piece. We look for old broken soap stone wash sinks - check with plumbers and antique dealers for a source.



Draw what you want the pipe bowl to look like on paper and mark it on the stone. The bowl hole should be $\frac{1}{2}$ inch diameter by about $1\frac{1}{2}$ inch deep. The hole should taper slightly at the bottom. A small $\frac{1}{8}$ inch diameter hole should be made perpendicular from the stem end to intersect the bottom of the bowl hole. Once the holes are made the carving and shaping is done until it has the desired shape. After the stem is made the final diameter of the stem and bowl receiving hole can be made to match with a tight fit.

The wooden stem is best made from a small straight ($\frac{3}{4}$ to $1\frac{1}{2}$ inch diameter by 10 to 12 inch long) branch that has a pithy center core. Red sumac, sassafras, walnut, and some willows are acceptable in this way. Many of our stems have also been made using red maple as well.

Start with short and straight pieces of wood at first. The stem hole can be made using a heavy metal wire that is heated red hot. The wire can be pushed through the wooden stem center after many repeated re-heats. Care must be made to push the wire straight down the center and not through the side. Once the hole is made you can remove the bark, carve, and sand finish.

The labor that you spend on the making of the pipe becomes the special connection that you have between you and the pipe. Pray for guidance as you make it.

The pipe bowl should be heat treated by fire or in a hot oven if need be. Once it is hot, bees wax or sunflower oil is applied. It will darken the stone considerably but it will bring out many of the stone

grain details. This process is done many, many times and the stone is polished each time it cools. If for some reason the stone breaks - it was not meant to be - start again with a new mind and heart.

The wooden stem is coated with sunflower oil as well and it too is smoothed and polished each time. The portion of the stem that goes into the bowl should be given a light coating of bees wax to protect the wood and stone when they go together. The stem can be wrapped in leather, beaded, or otherwise decorated with feathers or other things that are special or sacred to us. Like clothing a child these items can change or be added to over time. Wrap the bowl and stem in leather or cloth when not in use and store them in a leather or cloth bag to protect your "baby." A special pipe-bag should be made next.

Some people refer to the "first use" of the pipe as the "pipe awakening" ceremony. This act has no basis of ceremonial tradition with our People, it may be more relevant to other tribal groups of the West or Plains. For us, it is more appropriate to think of the connective relationship of all pipes and their purpose in our culture. If possible you should smoke it the first time with other pipe carriers. Ask that they share their experiences with you - so that you can collectively bring this new "baby" into the family of pipes.

The best example of this sharing comes from ancient Algonquin ceremonies such as the Pipe Dance ceremonies that are held in mid-May each year by the Blackfeet of Montana. During this ceremony, the oldest pipe carriers George and Molly Kickingwoman bring out the ancient pipes. Dances and ceremonies celebrate this time. Pipes of others are also smoked together as one in unity.

In this way - all pipes are symbolically connected in time and existence because the bowls come from the rock of Mother Earth and the stems come from the tree and plant beings. The bowl symbolizes the female side of existence and the stem the male side. When the two are put together there is the unity of existence.

When you put the stem and bowl together you must plan on smoking it - otherwise you do not pay the proper respect to your pipe. Care should be made when joining the two. You should wet the stem end with your lips before you put the two together.

When smoking herbals, Kinnikinnick or tobacco, the material is placed in the bowl one small pinch at a time. Check the draw of the pipe occasionally to make sure that is not packed too tight. A tamper made of a deer antler point makes a good one. The herbs should be lightly tamped with each pinch and a prayer should be offered with each one.

An appropriate prayer to the Creator, *Kchi Niwaskw*, Grand-Mother Earth, *Nokemes Ki*, Grand-Father Sky, *Nmahom Asokw*, the East, *Waji-nahilot* or *Waji-s8khipozit*, the South, *S8wanaki*, the West, *Ali-nkih18t*, the North, *Pebonkik*, and to thank all of our relations past, present, and future generations *N'dal8gom8mek* or *Wli-do-gonw8gan* are recommended.

Once the pipe is lit take four or more puffs to assure that it is going well and tamp it occasionally. Use the smoke to cleanse yourself as you would a smudge. Once you feel comfortable that you are prepared, start to offer your prayers. Many start by going to the Creator and conclude with a thank-you to all of your relations as you did when you packed the pipe. Other prayers from your heart or mind are appropriate as well - always be respectful in any thing that you do with your pipe.

Remember, there are no right or wrong ways of the pipe or praying - but always do so with respect and honor. We are not bound by rules or written practices on these matters. Much of our past has been lost, we must search for it in our hearts and through prayers for guidance from our ancestors. *N'dal8gom8mek...Wli-do-gonw8gan*

Native Words By: Ed Where Eagles Fly

The manifestation of *pekeda* smoke is the secret language current between spirit and *Kchi Niwaskw*.

In prayer we can hide things from around us but before *Kchi Niwaskw* we stand naked in judgment.

Speaker Speaks

The time of the long and wintry moons is always difficult. Many of our People get sick and pass-on during these dark and cold times. Oh, how we always long for the sunny days of Spring.

During our meetings of winter *pebon* - in council we tell our stories, read the wampum belts, and plan for the new year. Like the melting snows,

these plans often disappear into the streams of things not done.

I have stopped being concerned about goals and projects that are not carried out. These activities are created by consensus and in the same way will have to be completed by consensus.

Far too many of our members want something from the Band but few contribute to it. The future of us depends on the collective energies of all. Too many people tell me that they can't do anything because of - too far away; too tired; too much work; too busy; family business; don't know how; don't want to help; I'm on Indian time...etc....

On the other hand - so many will cry about the plight of our people. This is not new news, I think this has been happening for a long time and many of the problems come from within. Maybe it is because too many of us ARE on "Indian time."

This expression is being over worked to cover-up for a lot of negative behavior such as: being slow, lazy, untimely, forgetful, self-centered, or late. When I hear this expression I feel that it is being used like a racial slur.

The time is getting late for our People. Stop complaining and making excuses - start doing something for your family and the Band.

What concerns me more than all of the collective political-social issues is that the next generation of our leaders, tradition keepers, and teachers may not be here to carry on for our People. As I get older I will eventually go back into the woods and to the old ways. I can only show you the water - I can not drink it for you. If you can not see the changes coming then your senses have gone dull. The time is now to get back in the way of our ancestors before it is all lost. Most importantly you must bring your children and youth into the culture before it is too late.

It is up to you - make that first step back on to the path. You will find that each new step forward becomes that much easier as you go into the future. *N'al8gom8mek!* - All My Relations!

To All My Relations, I have spoken, Paul Pouliot - Sag8mo and speaker for the Cowasuck People.



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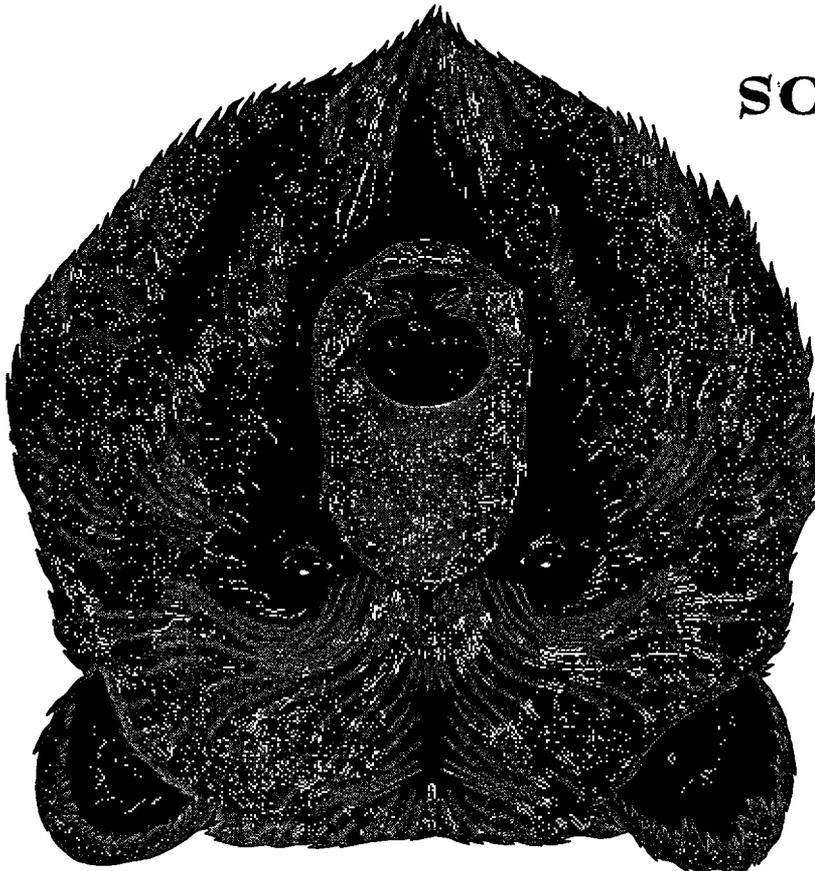
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