



WINTER NEWS

PEBON TAGWÔWIWI



WINTER NEWS

2025/2026

DEC-JAN-FEB

TRIBAL COUNCIL

NOLHIGANOIPODAWAZIJK

Kwai Kwai Nulhegani! Hello Nulhegan citizens,

We are pleased to share a significant update: the Election and Voting Procedures documents for the upcoming Tribal Council elections are now available. These guidelines are designed to ensure the right individuals are positioned to lead with integrity, respect, and a commitment to the well-being of all our citizens. You can find the document in your email or on our private Facebook page.

Tribal Council will begin accepting nominations for candidacy starting now through January 21, 2026. Four seats are available: one is currently vacant, and the others are held by Amber, Dale, and John.

If you wish to be a candidate, please refer to the Election and Voting Procedure documents to review the process, verify the Criteria for Running, and complete the required questions and biographical information.

A "Meet the Candidates" event will be scheduled after the list of candidates is announced, which will occur after January 21st. Elections will be held on Saturday, February 28, 2026, during the Tribal Council meeting.

We encourage all eligible members to participate and engage in this important part of our governance.

As we look ahead with optimism, we are excited to welcome the coming new year. We wish everyone a joyful and peaceful Solstice season, and we thank you for your continued commitment to our community.

Wlinanawalmezi - Take good care of yourself

Nulhegan Tribal Council

EVENTS

LIDBIHLAWÔGANAL

- **Pipe carrier monthly family gatherings - Second Saturdays - dates 10am-4pm at the Wheelock property cabin.** Families are welcome, please bring something to share for the potluck, there is a wood stove for cooking.
- **Nulhegan Holiday Gathering - December 20**
- **Tribal Council meetings - Jan 24, and Feb 28;**
- **Tribal Council Elections - February 28, 2026**
- **Mt. Kearsarge Indian Museum Snakesnake Games - Feb 21**
- **Paddling Through Time: The Long History of Canoes in New England. ZOOM Presentation Feb 5. To register:**
<https://harriscenter.org/.../paddling-through-time-the..>

Now that winter is here, the Education Committee is pausing tribal workshops due to inclement weather possibilities. As always, please let us know if you are interested in sharing a skill that you have or know someone who would be interested in sharing theirs by contacting us at:
education@abenakitribe.org

The Nulhegan Scholarship will be offered again this spring during spring semester. Please refer to the Citizens' page for particulars.

<https://abenakitribe.org/nulhegan-citizens>

WORDS FROM ELDERS
KLOZOWÔGANAL WJI NEGÔNIAIK

Council of Elders Lorna, Peter, Francine, and Cathie

Winter stories & seeds

As we sit by our various windows looking out at the snow gently falling to the Great Mother, we are reminded of our family’s wonderful stories told **only** in the winter. Recalling our great grandmother’s lecture about not inviting bad things into our lives from either the little people or the spirits if we shared certain stories or songs during any other time of year other than winter! Afterall, they are great teachers when it comes to staying within certain boundaries (we recommend laying tobacco down for them for even talking about them!). Winter was the time when we banded together in our family units to sit around the fire, entertaining one another with tall tales, jokes, and loving memories. Amazement and awe would be in the air, as our elders told stories of their elders to all of us as we sat with our eyes big and mouths open. Everything was a lesson. We always gave thanks for it, as it allowed all of us to grow.

As we feel the cold coming from the window panes, the wind blows the snow in swirls and patterns. One minute gentle, another with great gusts of power. The pile of leaves we hadn’t picked up or the flower beds not raked, are now beautiful as they are covered in the whiteness of the snow. They have gone from a reminder of what we didn’t finish, to a mound of white beauty that is both peaceful and serene. The squirrels are hoping they can recall where they planted their little caches, and the deer are pawing under the crabapple tree for the apples the wind knocked down. The cycle of the seasons continues.

Winter is a time when many of us celebrate a religious or solstice holiday, continue the traditions of gift giving, renewing old friendships, or even staying indoors to read or work on our crafts uninterrupted. Winter is also a time for the reminder of the color of white and what it means to us as Abenaki people, both directionally and spiritually. This is a time to reflect, to go inside ourselves to give thought to how our lives are turning, what we may need to do for ourselves to continue to live on the red road. Learning how to take care of ourselves physically, mentally and spiritually. Each step on that red road is a choice that is a teaching. Each choice is a decision that is a teaching. Each decision bears a consequence that is a teaching. Those teachings become our harvest.

As the plant medicines are being covered with the cold white water that we call snow, with the husks soaking and softening to allow the seeds to ready for the spring. We each are planting our own seeds of continued growth for a summer harvest.

May the seeds you are planting as you reflect this winter, burst with light and renewed energy in the seasons ahead! May you continue to walk the red road with joy and hope!

With prayers from our families to yours,

Council of Elders

MORE WORDS FROM ELDERS

PAHAMIKLOZOWÔGANAL WJI NEGÔNIAIK

Council of Elders Lorna, Peter, Francine and Cathie

Nulhegan Kindness Outreach Project!

We are each so grateful for the ability to donate to the AHA food program and other wonderful programs such as our scholarship program, and Abenaki Trails that help not only our tribal citizens but our local communities as well. As Nulhegan Elders and as a Council, we practice donating our time and skills in whatever way we can. We follow kindness outreach personally and decided to share with all Nulhegan citizens that no matter where you live, whether in government or not, all of us can practice this form of outreach. Many of our citizens are already doing this quietly in their own communities! This Kindness Outreach project is not complicated, but just a simple act. An act of kindness that helps someone within your community locally. Perhaps it is for another citizen, perhaps it's for a total stranger or one of your neighbors.

How can you do this? It's very simple, doesn't require money unless you want to, only requires a few moments of your time, but will lift your outlook on life, while you are helping someone else see their day improved by your helping hand!

Do you crochet or knit? Call your cancer facility and ask if you can donate a few hats, scarves, or mittens made of very soft material for chemo patients. You could create a lap throw for someone who is in a wheelchair in hospital or nursing home, or your elderly neighbor. Bring a meal or a food item for someone who might need that extra bit of help. Deliver groceries to someone! Bake bread, make cookies! Maybe a neighbor needs help clearing snow that they normally do by themselves, and you can shovel, use a snowblower or snow plow! Call a friend, older family member, or a neighbor on a regular basis once a week or so, as a check-in to make sure they are ok. Going through the local take out, if you have the money, you cover part or all the fees for the next person behind you in line! Hold the door open for someone! There are so many ways to bring hope and light into another's eyes and life, no matter the season!

Thank you for your time in reading, and don't forget to also be kind to yourself!

Council of Elders

WORDS FROM CHIEF
KLOZOWÔGANAL WJI SÔGMÔ

I know that it has been a struggle for many of our people during this holiday season and throughout the year. Politics on the national level have created a lot of uncertainty in the world, unforeseen hardships to our families, and impact to the very core of societal decency. However, you are not alone in your struggles. On a personal and tribal level; we experience attacks on our very existence, loss of funding from Government and State Grants, and greater gaps in equality for our people. The positive in all of this craziness is our community. Our ancestors had their struggles and we have ours. The reason we survive, push through these hardships, and come out the other side better than the last generation is because of our cultural beliefs and relying on each other. No matter how far we live from one another, we are family and we help our own people however we can.

Our culture teaches us that there must be a balance in all things. When there is negativity, there must be positive light that offsets the darkness - if we only look for it. We look inward towards each other for comfort, strength, and resilience. Through the practice of our ceremonies, we move as one people lighting the way for future generations. We have much to be thankful for this holiday season. Here are some of the wonderful accomplishments we have made this year!

- 1. We have a vibrant food system to help our citizens and the greater community
- 2. We have acquired over 450 acres of land for future generations
- 3. We published the Nulhegan Language Dictionary to help preserve our language
- 4. We continue to practice and educate about our culture to the public who wants to understand us

These are just some of the achievements that we can be proud of over the last year. We have strengthened our resolve against those who want to harm us and we continue to lead the way through the darkness. Take comfort in the fact that we will make it through the hard times but only if we stick together, all must contribute to our tribe in the way that we are able through participation or financial support. Lead by example and choose the path of positivity in our daily lives to show that we are a proud nation of people. Happy Holidays!

PLEA FROM AHA
NADODAMAWÔGAN WJI AHA



Dear Citizen,

Located in Vermont’s Northeast Kingdom, the town of Holland has beautiful rolling green hills and tall strong trees. The land has nurtured residents here for generations. There are farms, families, schools, and a post office, and people who live and work in the community – but what you won’t see in Holland, Vermont is a grocery store. Many of the families who live here are struggling to make ends meet between rising costs and higher health care premiums – not to mention the current uncertainty of benefits like SNAP and WIC.

That’s where Abenaki Helping Abenaki comes into the picture. Our food shelf in Holland, Vermont serves approximately **700 people each month – and there's been increased demand in recent months**. There are volunteers bustling around and farmers dropping off new products. It’s not only a place that feeds our friends and neighbors, it also creates connections in our community.

Our Holland food shelf is only one element of our robust food program that supports people in need across the North Country.

Between Holland, Shelburne, Contoocook NH, and other sites, **our programs provide more than 50,000 pounds of food to Abenaki Tribal Citizens and community members alike**. Much of this food comes from local farmers and providers that we pay for eggs, fresh vegetables, meat, and more.



Additionally, we maintain a herd of bison in Stoddard NH, to feed our tribal members. Maintaining the herd takes feed and hay, services from local veterinarians and other providers and more. **Our food program isn’t just providing food, it also supports the local economy.**

But with rents and food costs soaring and federal grants disappearing, we nearly had to close the Holland Food Shelf this year — leaving 700 people without reliable access to food. Thankfully, a generous donor stepped in to fund operations through March. That’s six more months of food on the table, of hearing the latest news at the food shelf, and of connecting farmers with people in this community.

Will you help us keep the food shelf open after this generous gift ends in March?

Our goal is to raise \$50,000 to support our food program’s efforts. If we can’t meet our goal, the Food Shelf will need to close in March and an important lifeline for our communities will close with it. Every gift, of every size makes a huge difference in our effort, and your gift is tax deductible to the extent provided by law. Your support makes the difference for people across Vermont and New Hampshire.

No one should go to bed hungry – and with your support we can ensure more of our neighbors have a place to go for good food and community connection.

Thank you for your support, Chief Don Stevens, Executive Director, Abenaki Helping Abenaki

Please Make a Gift Today to help Support your Tribe

<https://abenakihelpingabenaki.app.neoncrm.com/forms/10>

WINTER GATHERING
MAAGAKAMOLDIMEK PEBON

Nulhegan Holiday Gathering

December 20, 2025 *, Cultural Center at
Holland School 11:30-3:00



Gift Exchange Blanket
Pot Luck
Sharing Table
Drumming

* Snow/ ice date Jan 24

Keep an eye out for an email with more details.

LAND - AHKI

LAND COMMITTEE

I almost don't have words to describe the work weekend we just had (Sep 20-21). The turnout ended up being pretty awesome!

The remainder of the firewood bucks we split and stacked, all the brush from last year's tree removal was chipped, Bark peeling from the camp, new outhouse door and batten strips were installed and last but not least one of the windows was replaced in the camp.

I want to personally thank everyone that came out to help and spent the weekend with us buttoning up some projects. And as always, we ate GOOD!

I fell short on taking photos again so I was hoping the folks who were there that have more photos to share would post them in the comments for people to see! Thank you again to everyone!

Casey Johnson



LAND - AHKI

Other updates from the Land Committee:

- Storage closet put in in Barton, removed old unusable toilet.
- Laid down new subfloor.
- Installed storage container on gravel pad in Wheelock.
- Tree work underway in Wheelock.



LAND - AHKI



New land in Danville

On Sep 9, Rodger Mattlage and Chief Don met at our attorney's office in Danville VT to transfer 30 acres of land to the Nulhegan Tribe and AHA.

From Chief Don;

There are still generous people who are willing to repatriate land back to our people to preserve for future generations. Now that the legal paperwork has been completed, we will schedule a ceremony or blessing of the land in the future and all are invited to attend. I will keep you posted. This land is currently open space that has wild garlic, wild ginger, butternuts, and other natural resources. If you run into Rodger at any native events, please thank him for his generosity. As Chief, I will continue to look for opportunities to bring land back to our people. If you run across opportunities, please get in touch with me or a tribal council member.

LANGUAGE - ALNÔBAÔDWADA

WORDS OF THE MONTH

KLOZWÔGANAL WJI KIZOSAK NULHEGAN

December - Pebonkas
Moon of long nights - Kchikizos
Snow on ground - Wazôli
Snow falling - Psôn
White Spruce - Mesazeso
Stew of meat and vegetables
- Segweskejaghan
A cold wind - Tkelômsen
Go visiting - Nôdodahi
Sleigh- Wawabigôdhigan
To skate - Lôgmapozi
Give away, share - Maga
Fire smoke - Skwedaibegeda



January- Alamikos
Long house - Kwenatagigamigw
Group storytelling - Ôdokôldowôgan
Quillwork - Lôwiagenigan
Sew - Aligwôsa
Work with small beads - Piwadegwaha
Toboggan - Odabôgan
Slide as on a sled - Chipozi
Big fire, it continues making heat
- Msaskweda
A blanket - Wôbwaôn, maksa
It is cold - Tka

February - Piaôdagos
Set beaver traps - Tmakwaibona
Chop wood with an axe - Lokwa
Coffee, broth of roasted material
- Pegigedaôbo
White Pine - Koa
Dried blueberry - Pakwsataisata
Snow snake - Psôn Skok
Elected, someone is elected
- Kôgizidebezo
Meet, gather, hold council - Anaska
Sing for dancing - Nawadowa



PRAYING ALNÔBAIWI
For any Citizens who would like to use their daily prayers as a way to speak more of our language, Stephanie Waterman, aka Atianis, one of our Nanawaldagik (Language Keepers), has offered to help you say your prayers alnôbaiwi (in the Abenaki way). Please email her at w8mbikikonek@gmail.com.



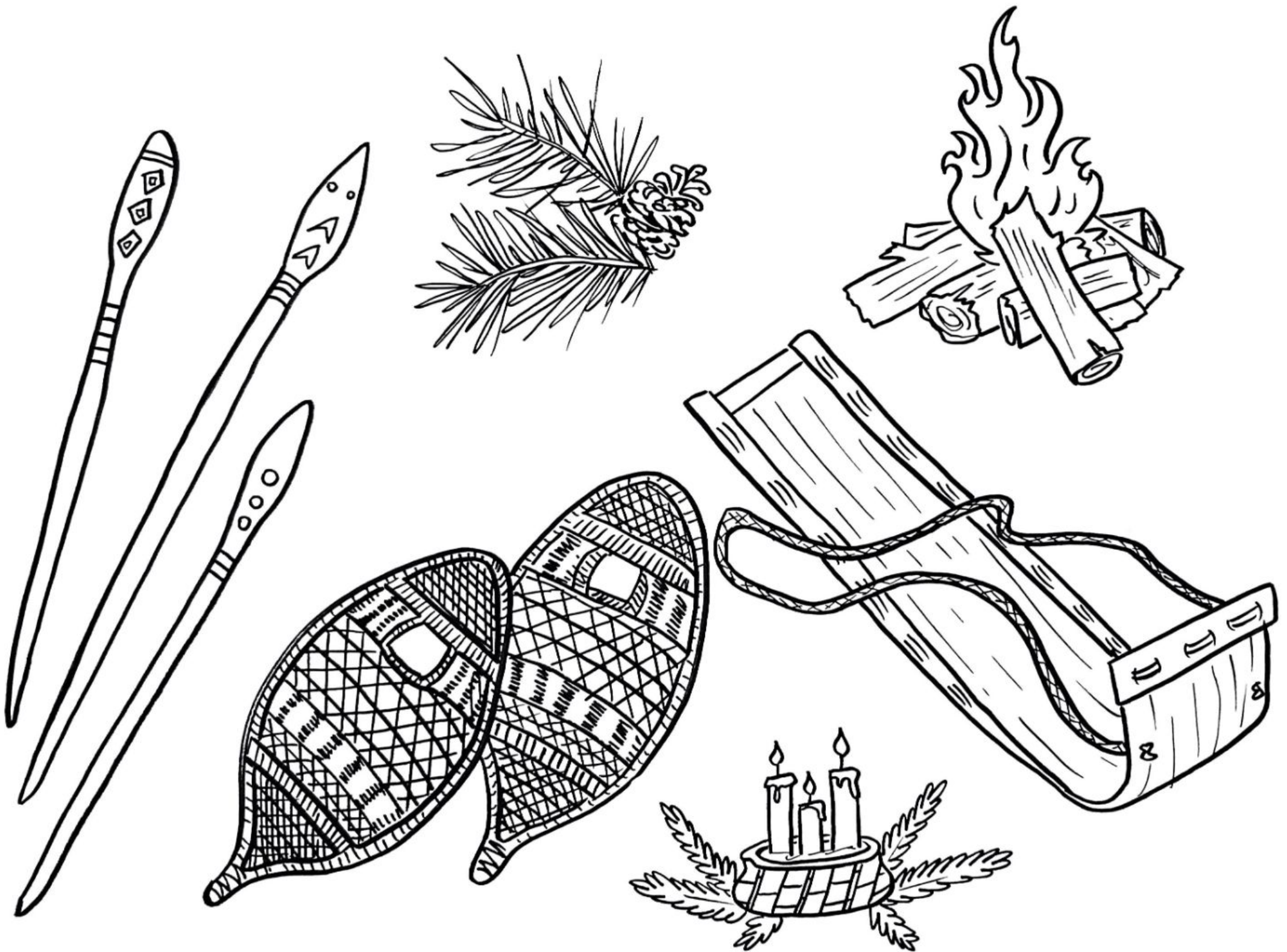
JOIN ONLINE CLASSES

<https://www.ndakinnacenter.org/event/december-2025-intro-to-abenaki-language-course-online/>
<https://www.ndakinnacenter.org/event/december-2025-alnobaodwada-abenaki-immersion-classes-online/>
<https://www.middlebury.edu/language-schools/languages/abenaki>

GAMES - PAPOWÔGANAL

COLORING PAGE - ALATSTAK PILASKW

Art by Teri "Dego Punk" Heidemeyer



snow snakes - psôn skogak, wazôasisak

snow shoes - ôgemak

candles - wassanmôganal

toboggan - odabôgan

bonfire - msaskweda

white pine branch - koa abazi

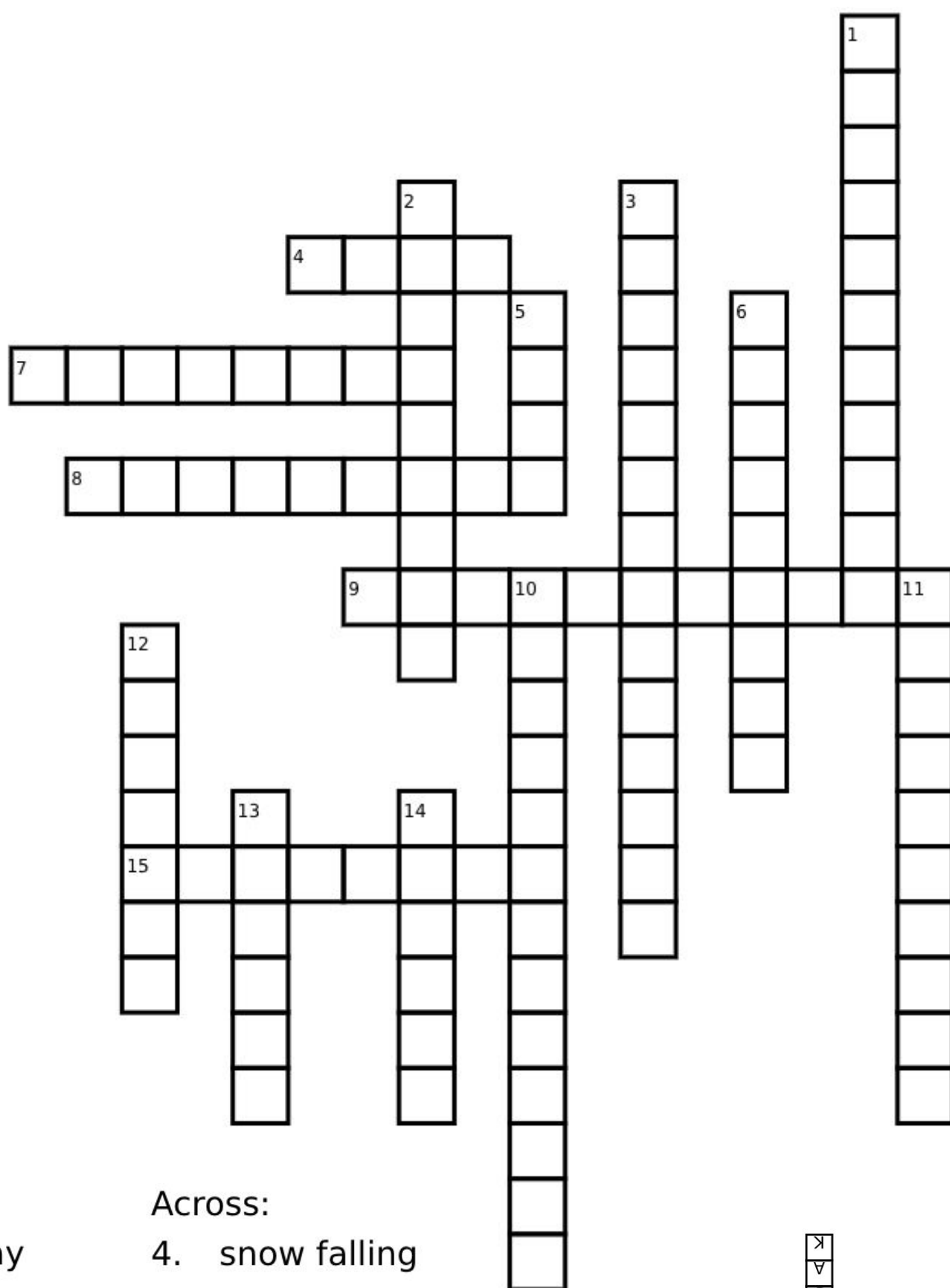
white pine cone - koa wlômpskw

Candlemas Day - Wassanmômek

Midwinter, Winter Solstice - nôwiponasik, Nôwipebon

PRINT & PLAY - AWHIGA & PAPI

CROSSWORD - CHIBADEGWIKLOZWÔGAN

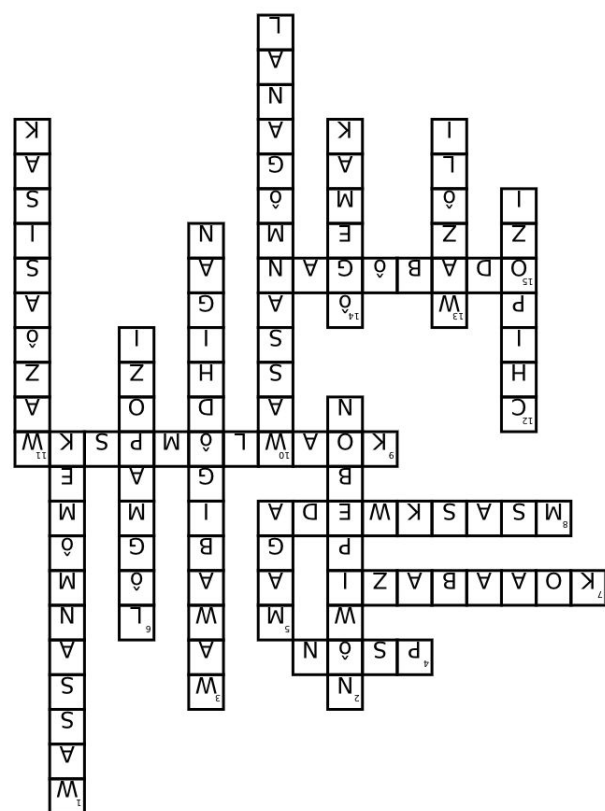


Down:

1. Candlemas Day
2. Winter Solstice
3. sleigh
5. give away or share
6. to skate
10. candles
11. snow snake
12. slide as on a sled
13. snow on ground
14. snow shoes

Across:

4. snow falling
7. pine branch
8. bonfire
9. pine cone
15. toboggan



LANGUAGE - ALNÔBAÔDWADA

SUBJECTS/PRONOUNS and EVENTS
FROM COURSE GUIDE <https://abenakionline.com/abenaki-users-guide>

Module 2: Subjects / Pronouns

- Awani kia - Who are you?
- ____ nia. - [name] I am.
- Awani nia - Who am I?
- ____ kia. - [name] you are.
- Kia awani - Your someone. / You are someone. / Are you someone?
- Nia ____ - My [name] / I am [name] / Am I [name]?
- Nia awani - My someone / I am someone. / Am I someone?
- Kia ____ - Your [name] / You are [name]

Tools Not Rules: As these examples clearly illustrate, word order and translation in the language are flexible and variable, so there's no need to worry about getting it "right" or "wrong" at this stage. [Algonquian Language Word Order and Flexibility].

Module 3: Events / Verbs

- Kagwi kd'eliwizi? = What is your name
- Nd'eliwizi ____ = I am called

This module introduces EVENTS (verbs), a core aspect of Algonquian languages. You'll continue to see the use of k- for "you" and n- for "me," now applied to events rather than objects.

- Kd'elosa | Kodosa Kd'elosa? - Are going to a place?
- Kodosa? - Are you coming from a place?
- Koligi | Noligi Koligi - Are you good? / You are good.
- Noligi - Am I good? / I am good.
- Kolidahôzi? - Are you happy? • Ôhô, nolidahôzi. - Yes, I'm happy.
- Kosigidahôzi? - Are you sad? • Ôhô, nosigidahôzi. - Yes, I'm sad.
- Kd'aloka? - Are you working? • Ôhô, nd'aloka. - Yes, I'm working.
- K'namaska? - Are you fishing? • Ôhô, n'namaska. - Yes, I'm fishing.
- Kd'abaznodaka? - Are you basketmaking? • Ôhô, nd'abaznodaka. - Yes, I am basketmaking

JOIN ONLINE CLASSES

Both Introductory and Immersion classes are offered each month. Below are the links to the December courses, but updated links can be found each month at AbenakiOnline.com. There is also a Family Phrases class currently on Sundays at noon Eastern using the same links.

- <https://www.ndakinnacenter.org/event/december-2025-intro-to-abenaki-language-course-online/>
- <https://www.ndakinnacenter.org/event/december-2025-alnobaodwada-abenaki-immersion-classes-online/>
- <https://www.middlebury.edu/language-schools/languages/abenaki>

LANGUAGE - ALNÔBAÔDWADA

I am so thankful for those of you who have shared our language with me, and those who made it possible for me to give it space to grow in my heart. The scholarship for the School of Abenaki was a real jump-start for me.

Kchi Wliwni, Great thanks! There are still a few scholarships available for summer 2026.

Many different kinds of hopes can draw us to our language. I'd like to talk about one today.

Sometimes, we feel the grief of our ancestors, who put aside the language in order to protect future generations, in order to protect our parents, us, and our children. We feel the inter-generational healing that restoring the language to our children and grandchildren could be. It draws us towards the language.

However, this giant hope sometimes looms far larger than the resources we can see in our schedules and our checkbooks. Our previous experiences may have taught us to hesitate to grab ahold of hope with our whole hearts and risk— maybe disappointing our ancestors, our children, ourselves.

But these ones do not hope that we will plant the whole language in our hearts at once. Like a sisters garden, different parts of the language can grow in us differently. They can protect and encourage each other as they grow, as well as nurturing the ground they grow in.

If we are drawn to the language, let's honor it by making some space for it to grow, even though our resources may be small. Let's nurture little bits at a time, when those little bits fall to us. What we don't see shooting up stems now may be waiting for a later season, or may be creating healthy roots first. Whatever grows in you lives in you, and will bring forth its healing. Kchi Wliwni! Thank you so much for nurturing what is growing in you! And thank you for making it possible for me and my family, too!

-Stephanie Atianis Waterman
Nanawakdegit Language Bearer



If you can make it work, spending two weeks next summer at **Middlebury**, immersed in our Language, is life-changing. Any level of speaker welcome, including those who know no more than “wliwni.”

There are scholarships still available for community members, though they are limited so apply today!

Please reach out with any trouble you may encounter with your application. Also be aware that the scholarship will come with a tax burden, if this is also a problem, again, let us know.

<https://www.middlebury.edu/language-schools/languages/abenaki>

ART AWIGHAKWKIL

ART & MUSIC

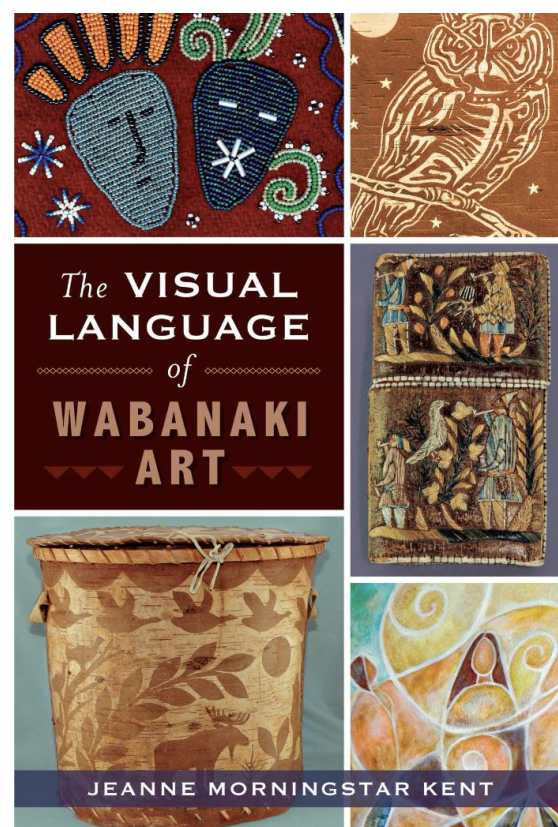
JEANNE
MORNINGSTAR KENT

Introduction The Visual Language of Wabanaki Art

Today, Native artists use easily recognizable symbols and designs to decorate baskets, utensils, regalia and containers even though there may be no specific message intended. The medicine and magic are gone for the most part. There are designs that continue to reflect families who have handed them down from generation to generation. They were obviously important enough to share even if the meanings have faded from memory. Although their meanings have been lost, their connection to the history of the People who used them continues to be important enough to perpetuate their modern use. I can only offer collected information and brief conversations with other Natives, as well as comparisons to Christian and European symbols, as possible explanations for the original meanings. There can be no absolute designation, as many of the designs reach as far back as prehistoric uses for communication or beautification. It is with steadfast commitment that I do my best to share what I have learned. As Rollo May said, "Commitment is healthiest when it is not without doubt, but in spite of doubt."4 So it is that I offer you the best of my interpretations in spite of doubts and allow you to draw some of your own conclusions according to the research references I have provided.

<https://www.amazon.com/Visual-Language-Wabanaki-American-Heritage-ebook>

Our esteemed citizen and artist, Jeanne Morningstar Kent, announced this fall her intention to retire from her art. In this edition, we would like to honor her contribution to the cultural preservation and exposure via her writing and her wonderful artistic pieces. Enjoy a brief excerpt from her book and examples of her gourd pieces on the next page.



ART
AWIGHAKWKIL



Above: Jeanne Morningstar
Kent with gourd bowl,
“Three Warriors”



“Working with gourds is a combination of my art and heritage bound together in a spiritual journey with Mother Earth.”
~ From bio from Vermont Abenaki Artists Association

There is something wonderful about putting one’s hands into the soil to plant the seed, nurturing it until the blossoms form, then protecting them until they develop into natural canvases upon which to work my art, ” she said.

[Gourds - Vermont Abenaki Artists Association](https://www.abenakiart.org/)

FOOD SOVEREIGNTY
SAMODIDA

FOOD SHELVES

VT Food Shelf remain open through March 2026

Breaking News: The Holland Food Shelf will continue to operate for at least another 6 months until March. I was able to secure funding from a private donor who is passionate about making sure the residents utilizing the Holland Food Shelf do not go hungry through the winter. We are thankful for this generosity and hope we can find additional funding to keep the food shelf open even longer. You will see a WCAX update on this new development along with an updated story by VT Digger.

Thank you to Miss Lucy and Cricket who are willing to work the food shelf for another 6 months to service the people throughout the winter months.

<https://vtdigger.org/2025/09/18/holland-food-shelf-avoids-september-shutdown-after-anonymous-pledge/>

December 15th , Monday, Vermont Food Bank Truck Delivery
December 17th Wednesday 9am - 12pm
December 27th, Saturday 9am -12pm



“FOOD SOVEREIGNTY IS AN AFFIRMATION OF WHO WE ARE AS INDIGENOUS PEOPLES AND A WAY TO RESTORE OUR RELATIONSHIP WITH THE WORLD AROUND US.”
-WINONA LADUKE

The New Hampshire Food Pantry is still in operation. If you were relying on the Holland Food Shelf, please reach out and we will make sure you still get fed.

NH Nulhegan Food Pantry



Location:
656 Park Ave, Contoocook, NH 03229
Phone : 603-746-3070

The pantry is on the side porch. It is a self serve operation. If you need a delivery, that can be arranged.

Hours of operation:
Always open or if it makes you feel better you can call ahead. Please fill out the form and leave it. The neighborhood is quiet but they see everything !

Open 7 days a week and it's first come first served...self service on the honor system, just fill out the form with what you received.

When you visit, please remember to sign in and pick up a copy of the Standard Operating Procedure Policy.

There are always opportunities for volunteering, especially as the growing season comes around and fresh food needs processing and care.

RECIPES
KD'ELADBOKA

Tourtiere (French Canadian Meat Pie)

Prep time: 20 minutes
Cook time: 2 hrs.
Serves: 8
Yield: 1-9 inch pie

Crust

Ingredients:
3 cups all-purpose flour
2 sticks of unsalted butter, frozen and cubed
7 tablespoons of ice cold water or as needed

Spices

2 teaspoons kosher salt
1 teaspoon freshly ground black pepper
1 teaspoon dried thyme
½ teaspoon dried sage
½ teaspoon ground cinnamon
½ teaspoon ground ginger
¼ teaspoon freshly grated nutmeg
¼ teaspoon ground allspice
¼ teaspoon ground mustard
⅛ teaspoon ground cloves
1 pinch cayenne pepper

Filling

1 large russet potato, peeled, quartered
1 teaspoon kosher salt
1 tablespoon butter
1 large onion, finely chopped
1 pinch salt
½ cup finely diced celery
4 cloves garlic, crushed
1 pound ground pork
1 pound ground beef or, ground venison, moose or any game meat
1 cup potato cooking water, plus more as needed

Egg wash for the pie crust
1 beaten egg and 1 tablespoon water.

Method

Start by making the crust by combining the flour and butter in a bowl and cut in the butter until the flour and butter are about pea sized. An easy way to do this is to use a food processor and pulse until the flour and butter are pea sized.
Drizzle in the vinegar and the ice cold water and combine until the mixture can be pinched and hold its shape. Next, transfer to a work surface and form into a ball, wrap in plastic wrap and chill in the refrigerator for 1 hour.

Mix all the spices together and put aside

To make the filling:
Place potatoes and 1 teaspoon of salt in a saucepan and cover with water. Boil, then simmer until done, drain and retain ¾ cup of the water and mash the potatoes and set aside.
Next, in a skillet over medium heat melt a teaspoon of butter and sauté the onions until golden and then add the garlic, celery and spice blend to the skillet. Stir until the mixture is evenly coated with spices.
Add the ground meat and ¾ cup of the potato water to the skillet, cook until meat is browned and the water has evaporated.
Stir in the mashed potatoes and turn off the heat.
Preheat the oven to 375 degrees.

Take the pie dough out of the refrigerator and divide into 2 sections. On a floured surface, roll out the dough to fit a 9-inch pie pan.
Fill with the meat mixture and cover with the top crust. After sealing the sides, cut a small vent hole on top of the crust and brush with the egg mixture.
Bake at 375 degrees for 1 hour and let cool to room temperature before serving.



Stock photo from iStock

CULTURE - ALNÔBAIWI

There is ceremony in what we create

Jill Cresey-Gross

11/7/2025

What I have learned over the years is that beadwork is more than just sewing down beads to material or hide.

My own experiences may differ from someone else's as we all have had different influences and mentors while learning and practicing our art. But I think there are common threads that are shared in these learned experiences.

While not a ceremony unto itself, there is a level of ceremony in beading, crafting, and working on any of our art when we approach these works with intent.

As a dancer, I had admired the beadwork on other people's regalia for quite some time and knew that if I wanted to add beadwork to my own, I would be better off learning how to bead. About 30 years ago, it started with a simple length of red wool for a wrap skirt and an assortment of seed beads that would be applique beaded into flowers along the bottom edge. I was lucky to have had close friends in the greater Native community who I would learn from by watching, and an especially close sister-friend who mentored me with tips, advice and knowledge.

Designs and materials can have meaning, and can come to us as an idea, a thought or a dream or even old family designs. We may even source modern contemporary designs from readily available patterns that we add our own flair to.



My beadwork will always carry a part of me because a part of my being goes into the work, becoming an extension of who I am.

And so I have to be mindful of who I am in the moment and my energy as well as the energy around me when I work on a project.

I was taught not to indulge in alcohol or substances when beading or creating, or if my mind is in a negative state that won't improve. We do not want to put compromised energy or an altered state of ourselves into the beadwork or any work. We do not want to carry that with us when we wear it. Being a younger woman at the time, I was taught there are times when I should not work on beading, especially if the beadwork was to be for someone else.

I will smudge before beginning each session, and while beading I will think good thoughts as well as say a prayer or two over the piece. If for someone else I also wish good things for them and for them to add a little of their own being through wearing the piece. One of the wonderful things I have found is that putting these good thoughts into the work is healthy for myself also. As well as our bodies, our minds respond to exercise and over time, we can train our minds to overcome negative thoughts. There have been times when I had been able to lift a dark mood by consciously thinking good and positive thoughts while I beaded.

Beading and creating connects us to our heritage and community.

When creating with others in groups or communities, we add good medicine to what we create. And when we wear these creations, we carry our community, our family and friends with us.

Winter is upon us and is a good time to work on our crafts and practice those good thoughts as the days get darker.

Gather with each other and make something beautiful.

CULTURE - ALNÔBAIWI

To Weave Unbroken Ties: Toward a Rightful Understanding of the Original Vermonters (Abridged Version)

Jeff Benay, Ed.D
February 6, 2025

During the 1970s, on the heels of the Civil Rights movement nationwide, Native American peoples rose to insist upon the realization of their liberties. Visionary Abenaki leaders in Northwestern Vermont undertook an ongoing effort to gain acknowledgment of their need to redress longstanding conditions of poverty and lack of opportunity and have continued to show themselves as a resilient community ready to repeatedly battle with the State of Vermont to prove their history, ancestry, and sovereignty.

David Massell (Canadian Studies Chair at the University of Vermont) and Darryl Leroux (a professor at the School of Political Studies, University of Ottawa) have supported claims made by a few Odanak First Nations people that the Abenaki in Vermont are "frauds," without acknowledging the full context and history. Simply put, the folks from Odanak (Mali Obomsawin and Jacques Watso being the primary wielders of these "word arrows") have put forth a controversial idea that questions the credibility of Vermont's Abenaki. Their "race shifting" and "cultural appropriation" themes, which became common parlance in the first decade of the 2000s, have not generated a groundswell of interest among academia and others in Vermont. However, some lay people have readily embraced these assertions, and some in the Vermont press have largely remained uncritical of this group's deceptive claims.

Vote for Vermont has released a powerful interview with Giovanna Peebles, a non-Native academic and former state archeologist. Watch these women and listen to their support for the Vermont Abenaki. Peebles hits on nearly every one of our talking points against the Canadian attacks.

When important facts, history, and context are raised, the Odanak contingent and their supporters disregard information contradicting their constructed narrative. To believe the Odanak argument, one must accept that mainstream Vermont politicians, bureaucrats, businesses, and sportsmen's clubs acted objectively and without a hidden agenda. Therefore, we must consider one fundamental question: what is the central motivation to forward their claims? With a stronger understanding of the nuances of context and history, the Abenaki authenticity in Vermont stands irrefutable. Once this context is understood, four vital pieces of evidence outlined below – that Odanak, Massell, and Leroux refuse to consider – will put to rest the false claims currently being promulgated about Vermont's Native peoples.

Read the full article here:
<https://drive.google.com/file/d/1B5vSNwiZgco2xInxzHLDyEWKr6zOYygW/view>



The Vermont Abenaki Tribes Challenged by the Canadian Odanak and Wolinak First Nations

<https://www.youtube.com/watch?v=5QyfltDTf0Y>

ANCESTORS - NIKÔNKÔGOAKIK

Who is Delia (Bone) Phillips?

by Sherry Gould

excerpt from American-Canadian Genealogist, Volume 51,
Issue #173 No. 1, 2025<https://acgs.org/wp-content/uploads/acgs-genealogists/Issue173.pdf>

This paper uses several names that deserve some explanation for the reader. The surnames for the standardized Beaulne (Bone) and Benoit (Benway) French-Canadian family names used in this paper vary considerably, and the variations are discussed at length in the paper at various points. *The reader is encouraged to keep reading if a name appears that seems out of sync when it first appears.* Every attempt has been made to make clear the many variant names associated with the main characters in the article and the Beaulne and Benoit surnames that make up the main families in this paper. A chart has been included to aid in following the select key players in the article. The family repeated many names over the generations, adding to the complexity of understanding; the simple chart will assist the reader. (see full article for chart)

Rose de Lima Bone Phillips¹

Photograph used with permission of the family, a copy on file at the Nulhegan Tribal Headquarters

Please see full article at link above for other citations.

Determining the ancestry of the woman commonly known as Delia Bone, wife of Peter Phillips, has challenged researchers for a century, since the work on the Eugenics Survey of Vermont commenced in the 1920's. The author, Nulhegan special projects genealogist, assembled a research team within the Nulhegan Band of Coosuk Abenaki that devoted two full years of daily collaboration to complete painstaking and methodical research of the collateral evidence surrounding the identity of the Phillips family and specifically Delia Bone's family. We have concluded that Delia was baptized Caroline Bonne, daughter of Desanges Tailly and Jean Baptiste Bonne.² She was born 31 Aug 1832 and baptized 1 Sep 1832 at St-François-Xavier Parish, St-François-du-Lac, New France.³ This paper describes the methodology used to determine her identity in the absence of key vital records to guide the search.

Noted genealogist Judy G. Russell, The Legal Genealogist®, presented "No Vitals? No Problem! Building a Family Through Circumstantial Evidence ..." at the American Canadian Genealogical Society's 50th Anniversary Conference webinar held on May 13, 2023. As she explained, it is entirely possible to discover the identity of ancestors who have no birth, marriage or death records. Clues can be gleaned to reconstruct families, even if no direct document exists, by careful application of the Genealogical Proof Standard (GPS) to all of the records the family left throughout the years.⁴ This paper describes how we applied the Genealogical Proof Standard to identifying Delia Bone.

No marriage record has been located for Delia Bone and Peter Phillips. Search as we might, all over Vermont, Quebec and New York, we couldn't find one in church or civil records. We did locate a burial record for a "Rosa" Phillips issued by the city of Burlington, VT to Peter Phillips indicating that she died in South Burlington on Feb 27, 1882 and was buried in Burlington on the 28th; her parents are not named and no death record has been found.⁵ The theme of Delia's ever-changing names will be discussed later.

We were fortunate to discover that something from an ugly era in history, the Eugenics movement, left behind files that contained abundant documentation from Delia's kin, including her half-sister, Lucy (Benoit) Pecor, of their family relations. Lucy will become a heroine in this story, her trustworthiness shines a light in the darkness of that period.

The Phillips were a primary family studied by the Eugenics Survey of Vermont due to the cultural differences that set them apart from others (1925- 1936). Families were targeted based on interactions they had with various public agencies and institutions. The State of Vermont has issued a public apology to descendants of the families researched that reads in part, "Whereas, these same policies also targeted individuals, families, and communities whose heritage was documented as French Canadian, French-Indian, or of other mixed ethnic or racial composition and persons whose extended families' successor generations now identify as Abenaki or as members of other indigenous bands or tribes..."⁶

ANCESTORS - NIKÔNKÔGOAKIK

Marie Sylvester

Information assembled by Lori Lambert

Today, the descendants of Abenaki, who immigrated from Maine together with the remnants of other New England tribes are scattered throughout Canada and the United States. Many live on the reserves of Saint Francis and BECANCOUR in Quebec, where, under the name, Abenaki, their numbers increased overtime. Becancour continues to be a site occupied by the Abenaki people of the Wolonik Reserve the history of Becancour begins with the history of Abenaki people who lived along the Becancour River at Molina Village at the bay. As the resources in their aboriginal territory were being destroyed because of wars and encroaching settlements, our Abenaki ancestors gradually withdrew to Quebec, and settled at Becancour and Sillery. In 1646 the Jesuits moved their mission to Saint Francis Sillery, where the Christian Hurons sought shelter after being driven out of Saint Marie by the Iroquois (Laforest, no date). A graveyard still exists at the site with graves of children who died from European diseases. Abenaki later abandoned Sillery for Saint Francis, near Pierreville, Quebec. Oral histories, historians, Jesuit Relations, and others indicate that OUTCHIBAHANOUK BANOUKOEYOU “ Oueou”, an ancestor claimed by many Abenaki tribal members, was born to an Abenaki band living along the Becancour River in1602. Not much as known about her early life, but it is in silvery Quebec where OUTCHIBAHANOUK meets her future husband, ROCH MANITOUÉABÉOUICH. The name,MANITOUÉABÉOUICH is first associated with Olivier Le Tardif, the personal representative and interpreter for Samuel de Champlain. MANITOUÉABÉOUICH , a young man of the Huron nation, was hired as Le Tardif’s own scout, interpreter, and traveling companion. He had been converted to Christianity by the French missionaries, and as part of the baptismal ritual, he had been given the Christian name ROCH, in honor of Saint Roch, the patron saint of dogs and cattle and those who love them. François Derre de GAND was his godfather, from which he received French clothing. Eventually Roch settled down to a more domestic way of life on his own aboriginal territory of the Hurons, the settlement at Sillery near Quebec. It was there that he met and fell in love with OUEYOU. Although the Jesuit fathers kept some records of baptisms and weddings between native people, and baptisms of native children, there is no documented record of the marriage of Roch and Oueou.

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Roch and Oueou had several children, but it is their first born Mary, who is the most notable it is through the Jesuit records now found at the Druen records and the PRDH site in Montreal that know that ROCH and OUEYOU had a daughter. The Jesuits Baptized the baby girl with the name Marie and according to the records, Marie was an “Algonquin Mantatouabe8ich Abenakis”. Le Tardif became godfather for the baby girl and in accordance with the custom of the times Le Tardif gave the girl his own name of Olivier. In addition to the name, Marie Olivier, the Jesuit missionary performing the baptism gave the girl the name Sylvestre, meaning “one who comes from the forest” or “one who lives in the forest” (Thwaites, 1610-1791). The Jesuit Relations, describes the baptism of another one of OUTCHIBAHANOUK OUEYOU’ S and ROCH MANITOUÉABÉOUICH’s children: “François on the 14th of the same month, we celebrated in our Chapel at Kebec, with the holy ceremonies of the Church, a little child a few months old; it’s parents had named it. OUASIBISKOUNESOUT, and Monsignor Gand called it François. This poor little one was very sick, but God soon afterwards restored it to health it’s father’s name was MANTOUÉABÉOUICHIT, and it’s mother’s name OUTCHIBAHABANOUKOEYOU. They have given of their children, a little girl, to Le Tardif, who cherishes her tenderly; he provides for her, and is having her brought up in the French way. If this child occasionally goes back to the cabins of the savages, her father, very happy to see his daughter well clothed, and in very good condition, does not allow her to remain there long, sending her back to the house where she belongs” (Thwaites, 1610-1791, Pg. 91). When Marie Olivere Sylvester was 10 years old, Olivier Le Tardiff, in his generous way, and because of his respect for his friend, Roch Manitouabewich adopted the young Indian girl as his very own daughter, but she never carried the name of Le Tardif. This enabled her to be educated and reared in the same manner as a well—to-do French girl. First, he placed her as a “live-in boarder” and student with the Ursuline Nuns at Quebec, and later he boarded her with a French family where she was privately tutored. Marie Olivier Sylvester met and married Martin Prevost, friend of the Hubou family, and a very personal friend of Olivier Le Tardif. This marriage was to be the first marriage on record between an Indian girl and a French colonist. The marriage took place on 3 January 1644 at Quebec. Recorded as witnesses to the ceremony were Olivier Le Tardif and Quillaume Couillard’s father-in-law (Armand Fellice, no date). Marie had nine children with her husband Martin Prevost. Three of their children died in 1661. A 12 year-old daughter Ursula died in January 1661, Marie Magdalene, six year-old girl and her brother Antoine, age 4 died on the same day of March 1661 Marie died at 37 years old after giving birth to her last child Therese. Her marriage certificate to Martin Prevost indicates that she was born in Huron territory, Sillery. There are no records of the death of her parents.

HISTORY - ÔJEMOWÔGAN

Games, Toys and Recreation of the Abenaki and other Northeast Tribes
Compiled by Brian Chenevert 2017

Bundle and Pin – Adowiz

Adowiz is an old game that has been played by Abenaki children for many years. The bundles are 8 inches long and made from pine needles or white cedar twigs. One variation uses a deer or moose hide about 4 inches long which is punctured with holes, the center one being slightly larger than the others. The piece of hide is connected to a bundle which is tightly wound round with the cord and attached to a 9 inch long sharp pointed stick, tied near the center and held between the thumb and forefinger like a pen.



The object of the game give it an upward toss and try to pierce the bundle or one of the holes in the hide with the pointed end of the stick. The number of points necessary for winning is set at the beginning of the game. Each player continues his/her turn until he misses and then passes the adowiz on to the next player. The Story of Adowiz Our legends say that the first adowiz were made from the fungus known as swamp woman’s dishes, which is a shelf like fungus that protrudes from the bark of trees. One night during a high stakes game of adowiz both players fell asleep before a winner could be made. The one who fell asleep still holding the adowiz was taken by an mdawinno (medicine man) deep into the nearby swamp still in his dream state. He was taken into the lodge of Mskagwedemoos (Swamp Woman) where he saw her eating off of a sheet of the fungus and there by her side was an adowiz but this adowiz was made out of pine needles. Upon seeing this he awoke back at his wigwam and he began telling everyone of what he saw. Since that day the adowiz has been made with pine needles and to this very day children will not play with the fungus known as “swamp woman’s dishes” for fear that it is just Mskagwedemoos attempting to lure them in and take them away!

HISTORY - ÔJEMOWÔGAN

Buzzer Toy

The buzzer is a toy that is familiar to most people. The buzzer is made of a flat round piece of wood, pottery, gourd or bone and is 2 to 4 inches in diameter with two holes in the center. The buzzer is connected to two sticks that are 5 inches long with a twine or sinew strand twenty inches long doubled over. With a little practice and skill the buzzers make a sound similar to the sound of the wind.



Future Submissions

Do you have something to announce to the Tribe, like a birth or death or wedding? We would also love to get poetry, art, stories, photos and reports of events and gatherings, etc, for future editions. Please email newsletter@abenakitribe.org by Nov 30, 2025.