



AUTUMN NEWS

TAGWÔGW TAGWÔWIWI



AUTUMN NEWS

2026

SEP-OCT-NOV

TRIBAL COUNCIL NOLHIGANOIPODAWAZIJK

Kwai Nidôbak,

We have had a busy and wonderful summer with a lot going on.

Having a lot going on requires that we also have a lot of people getting involved and making things happen. Given the number of citizens that there are in the tribe we ought to be able to spread the workload. The reality is that much of the work being done within the tribe is due to the efforts of about 30 people. We are grateful to these people for their time and effort, but a tribe thrives by the contributions of many to our overall well-being.

We encourage you to seek out ways to help. It may be tasks, it may be teaching, it may be simply sharing stories from your family. A lot of valuable knowledge resides in our collective memory, it is important to share it with others.

As a tribe we're doing really well, let's make that situation even better!

Sincerely,

Brittany, Dan, Deanna, Jill, John and Michael

EVENTS

LIDBIHLAWÔGANAL

- **Capturing Indigenous History Through 3D Scanning**
September 27th 2pm-3pm, free
1 Ethan Allen Homestead, Burlington, VT
- **Mt Kearsarge Indian Museum Indigenous People's Day Event**
October 12th 10am – 4pm
The museum will be free to the public and there will be craft demonstrations as well as some vending.
18 Highlawn Rd, Warner, NH, United States
- **Beverly 400+ Educational Powwow**
November 8th 12pm - 5pm
Endicott College, Beverly, MA

WORDS FROM CHIEF KLOZOWÔGANAL WJI SÔGMÔ

Greetings Tribal Citizens,

There have been a lot of changes over the recent months that I can update you on. Even though some things may seem discouraging at times, the tribe and the non-profit are doing well overall.

The biggest Development since the last time I reported in the newsletter was the acquisition of a Christian Kids Camp from the New England Conference of First United Methodist Church in June of this year. This camp contains 270 acres of Land and 23 buildings which will be the new home base of the Nulhegan Tribe moving forward. Tribal Citizens and Church parishioners alike gathered for this incredible gift back to our people. This brings our total land holdings to 863 acres over 6 properties throughout the Northeast Kingdom in our traditional homeland.

You can read more about it here: <https://www.abenakihelpingabenaki.com/news/covenant-hills-land-return>

After many sleepless nights, the decision was made to terminate our Bison operation after 6 years in trying to make the herd sustainable. Due to the lack of donations and grants, the expenses became too much to sustain our herd long term. Rising fuel costs and tariffs created higher feed prices and other increased operational expenses. As of August 1st, 2026 we liquidated the 29 animals to the Yankee Farmer's Market who had partnered with us to manage the animals on Pitcher Mountain Farm. Proceeds from the sale will go back into the programs/services to support tribal operations and we retained a food credit to help support our food security programs for our citizens over the winter.

Our Official Food Shelf offerings to the towns of Holland, Orleans, Derby, and surrounding areas have been suspended until we are able to operate at our new tribal location in Cabot, VT. Our lease is ending in September with the Town of Holland to operate out of the old School House. The rising costs of operations and the national level grants from the USDA, SNAP, Health and Human Services, and VT State grants have all dried up. This makes it impossible to feed the nearly 700 people we were servicing each month out of this location. Even though it is sad that we are not able to help the overall public communities, we are still able to support our tribal citizens in VT and NH through our food distribution networks.

AHA is not the only organization that has had to tighten our belts and change our focus due to inflation and the lack of funds. However, unlike many, we have been able to keep ourselves in the black through being fiscally responsible and shift with the changing tides. This downturn in the economy has allowed us to refocus and concentrate on our long-term goals of determining our own destiny on our own tribal lands. Our mission is to continue to provide programs and services for our people and a place for future generations to thrive. Through our new tribal location, we will build educational programs to teach, learn, and preserve our cultural traditions and way of life. However, we need your help in whatever you can contribute.

COMMUNITY NEWS
MÔMKAWÔGANЕК TAGWÔWIWI



On June 27th, 2026, The New England Conference of the United Methodist Church restored the land known as the Covenant Hills Christian Camp in Cabot Vt, back to our Nulhegan people.

The 270.5 acres of land had been stewarded for almost 40 years by The New England Conference of the United Methodist Church and used until 2015 as a seasonal summer camp and retreat. It was evident that this land was well loved and cared for as evidenced by the Congregationalists who came to participate in the farewell and welcoming ceremonies.

It was a beautiful sunny day for the ceremony; the woods and fields were lush and the air smelled of earth and spruce. Along with Chief Don Stevens, there were several people from AHA, Tribal Council and our Elders that were present. All had gathered by the water where the Reverend Dr. Songbok Bob Jon greeted and welcomed everyone that had gathered. Music followed as well as a land acknowledgement. The church community also spoke of their love for the camp and sadness to see it come to an end, but they also spoke of being at peace with reconciliation and restoring the land to its original stewards.

Bishop Thomas J. Bickerton spoke about land restitution and land restoration, and at the conclusion, Chief Don presented the bishop with the Nulhegan flag and a traditional quilled tobacco pouch.

Before speaking the blessing, Chief Don, and some of our citizens in attendance gathered by the water to sing the Abenaki Greeting Song.

From the program:

Blessing

This place has been a blessing for the Congregationalists and the United Methodists for almost four decades. May it now be a Blessing for the Nulhegan Band of the Abenaki.

May we be a blessing as we covenant to be good neighbors to one another, good storytellers and good listeners, and good stewards of Turtle Island in the future.

May this act of restoration of the land of Covenant Hills be a blessing of healing and hope for us all.

Thanks be to God. Niwôwi. Wliwni.

Ni alach. Amen. Let it be so.

COMMUNITY NEWS
MÔMKAWÔGANЕК TAGWÔWIWI



COMMUNITY NEWS
MÔMKAWÔGANЕК TAGWÔWIWI



AHA ABENAKI HELPING ABENAKI ABENAKI WIJOKAMGOAK ABENAKI



NH AHA is busy getting wood ready for the 2027 maple season. We'll also be expanding the new sugar lot in Hopkinton. We still have syrup available for those in the area, as we don't ship.

It is looking good for an apple cider pressing this year. Keep an eye on the citizens page and my personal page along with NH AHA for schedules of pressing and pricing. We plan to charge for the cider to cover expenses.

The food shelf in Contoocook remains fully stocked.

Hopefully everyone has been having a good summer and has fun plans for a great fall!

~ Darryl A. Peasley, Executive Director/ President

Images from NH AHA



[Please Make a Gift Today to help Support your Tribe](https://abenakihelpingabenaki.app.neoncrm.com/forms/10)

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

LAND - AHKI

LAND COMMITTEE

In early September, there was another work weekend for the Wheelock and Barton properties. In Wheelock, windows were installed, wood was split and space was created for the new container that will house the tractor for the winter. The cabin still needs to be weather proofed but will probably be done next year as there are no more work weekends scheduled presently.

Thank you to to several citizens for working so hard.putting in windows, splitting wood, and creating a space for the new container. Thank you also to the wonderful woman who fed people on Saturday. Another work weekend in the record books.

In our Barton camp, the new wood stove was installed about a month ago and we will complete installation of the flooring and other minor repairs.

There will be future work weekends scheduled in the future.

Nulhegan has been blessed with the gifts of pristine land and buildings for us gather in and build our infrastructure with Cabot being our most recent. We will need your help. Please reach out if you would like to volunteer your time and effort in helping to maintain these remarkable resources for our people.



LANGUAGE - ALNÔBAÔDWADA

WORDS OF THE MONTH

KLOZWÔGANAL WJI KIZOSAK NULHEGAN

September ~ Skamonkas, corn maker moon

- * Harvesting ~ Kikawôgan
- * Pounded Corn ~ Skamonjagtahigan
- * Split wood ~ Pesighakwa
- * Put away, save, store ~ Olahla
- * Work a hide with a tool ~ Lagipola
- * Wild rice (plural) ~ Menomenal
- * Puffball mushroom ~ Pigidoan
- * Mushroom or all fungi ~ Agwôdawas
- * Ground wasp ~ Pegwiwawilômwa
- * Follow tracks as in hunting ~ Naoza
- * Doing much ~ Msalakan

November ~ Mzatanos, frozen current maker

- * Shiver ~ Nanôgipozi
- * Scarf ~ Nômposoan
- * Roast something in ashes ~ Abozi
- * Wild turkey ~ Nahama
- * A cranberry ~ Popokwaimen
- * Visit someone ~ Ojiha
- * Eat a lot ~ Mamhlawipi
- * Eat the evening meal ~ Adelôgwipi
- * Walnut ~ Pedegômenozi
- * Social dance ~ Pôwibemegawôgan

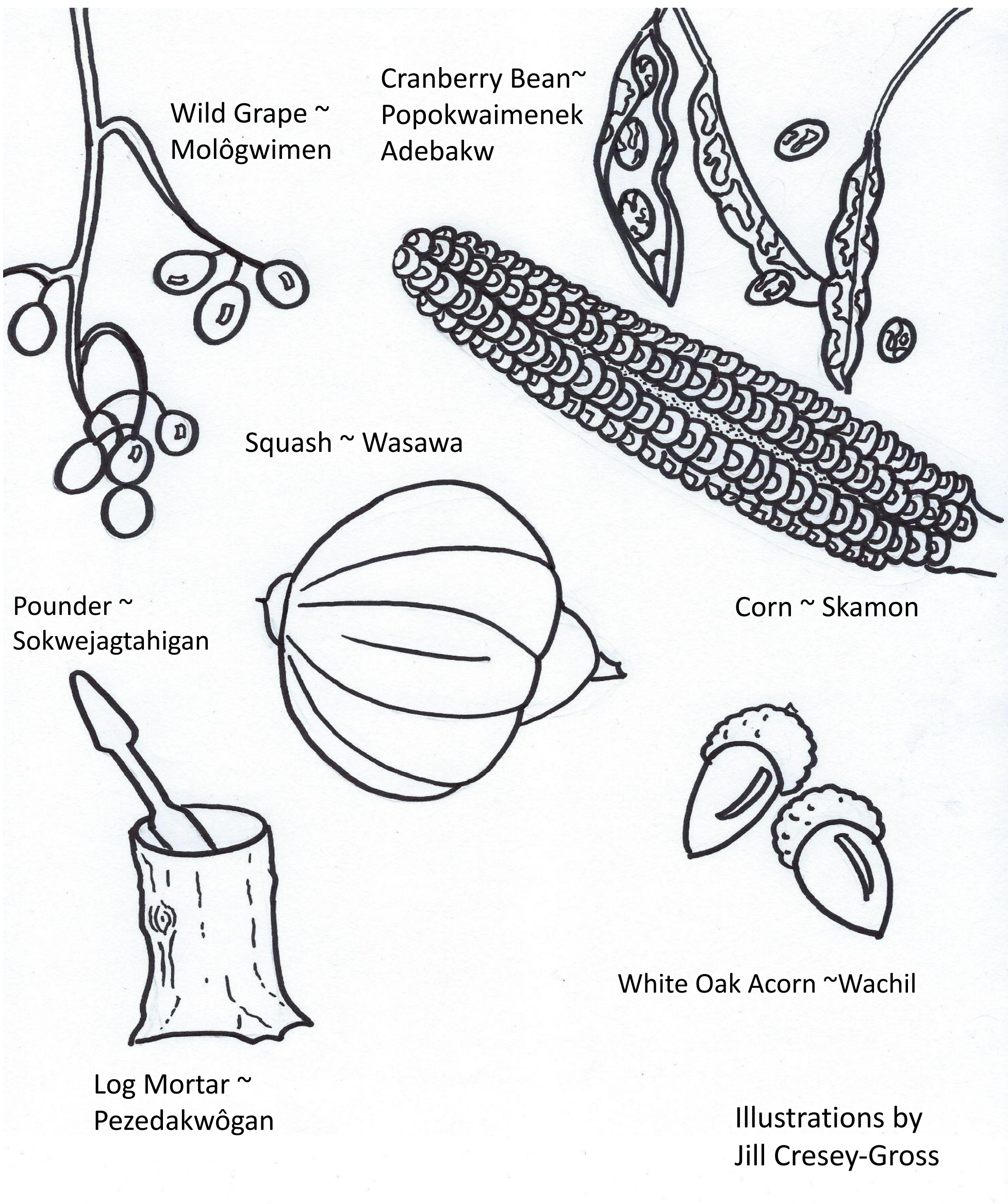
October ~ Penibagos, leaf falling moon

- * Moose antler ~ Mozaskan
- * Arrow with head and feathers ~ Mozaskan
- * The leaves keep falling ~ Pôbenibagwzo
- * Finish tanning a hide ~ Kizagena
- * Flannel, a piece of flannel ~ Kalizat
- * Foggy ~ Pezgawan
- * Follow tracks ~ Panhôma
- * Corn soup ~ Nsôbôn
- * Milkyway ~ Alakwsôwdi (star path)
- * Walk around in the woods ~ Kiwakwigôbi



GAMES - PAPOWÔGANAL

COLORING PAGE - ALATSTAK PILASKW



Wild Grape ~
Molôgwimen

Cranberry Bean~
Popokwaimenek
Adebakw

Squash ~ Wasawa

Corn ~ Skamon

Pounder ~
Sokwejagtahigan

White Oak Acorn ~Wachil

Log Mortar ~
Pezedakwôgan

Illustrations by
Jill Cresey-Gross

LANGUAGE - ALNÔBAÔDWADA

Let's Cheer for our community

We love to use words of encouragement, especially when teaching. Let someone know they're doing a great job.

- **kolaloka!** = good work!
- **pittalaloka** = big work
- **tagedatta!** = exactly!
- **enni!** = exclamation of satisfaction
- **pakalmegwat** = of course
- **kolikwagwaji** = good try
- **k'mômjimel** = I congratulate you
- **wligen** = it's good

Other expressions you may find useful from our resource

NEW FAMILIAR

ABENAKIS and ENGLISH DIALOGUES

BY Jos. Laurent, Abenakis Chief

Akkwajalā !

Kaamôji !

Niaiaga !

Saaginôgw !

Kdemôginôgw !

Wessaginôgw !

Saagad !

O'galiguômuk !

Articulations expressing embarrassment.

Articulations expressing commiseration or pity.

Wha !

Nha !

Kamôji !

Alliguanôgw !

Ah !

Aie !

Aah !

Sh't !

Tabat !

Exclamations expressing derision or irony.

Exclamations expressing disapprobation.

Articulations commanding silence.

MEMRISE is back!

Jump online and play with the language. Listen to speakers, current and heritage, learn phrases and listen to stories.

Join Memrise Community Courses, make an account and join us!

<https://community-courses.memrise.com/community/course/5625272/abenaki/>

**MEM
RISE**



Courses > Languages > Native American > Algonquian languages

Abenaki

Abenaki is a critically endangered Eastern Algonquian language of the Northeast. This channel was created as part of ongoing language reclamation efforts. wliwni! Thank you! For more check out <https://www.youtube.com/@abenaki>

JOIN ONLINE CLASSES

Both Introductory and Immersion classes are offered each month. Register for the Zoom links (scroll down a bit) and learn more about our language:

<https://abenakionline.com/kimzowi-awighiganis>

There is also a Family Phrases class currently on Sundays at noon Eastern using the same links.

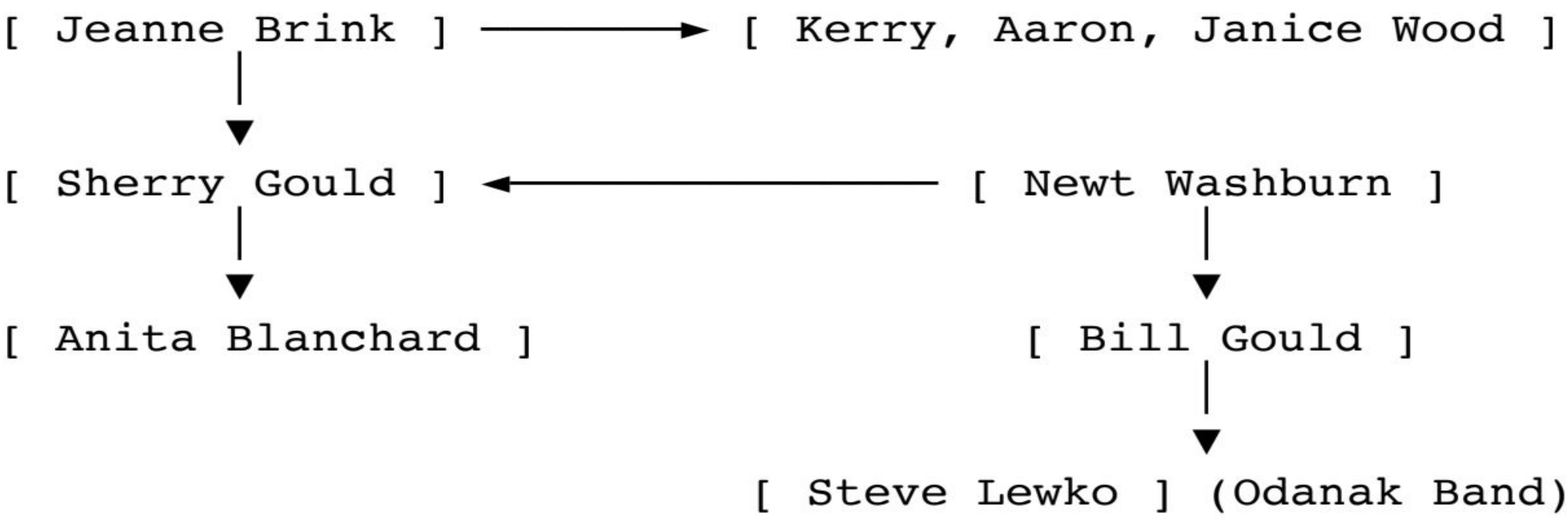
ART
AWIGHAKWKIL

- This month’s submissions:
- Abenaki basket lineage, featuring Nulhegan’s talented basket makers by Sherry Gould
 - 1840’s Abenaki utility basket by Dan Coutu
 - A poem by Stephanie Waterman / Atianis
 - Tattoo art by Kiana Manning

THE WEAVE OF SOVEREIGNTY: Handing Down the Abenaki Basketry Lineage

The continuous art of wood-splint and bark basketry remains one of the most powerful expressions of indigenous sovereignty, ecological knowledge, and cultural survival within the **Nulhegan Band of the Coosuk-Abenaki Nation**. Today, the lifeways of *Ndakinna* are kept vibrantly active not through books, but through the direct, generational transfer of ancestral techniques from Master artisans to their dedicated apprentices and students. This intricate chain of knowledge weaves together our families, our dialect, and our deep relationship with the land.

Chart showing official apprenticeships



ART AWIGHAKWKIL



The Masters of Abenaki Basket Making

Master Basket makers are those who have taken an official apprenticeship through either the New Hampshire Arts Council, or the Vermont Folk Life Center and have been juried a master artist by the Vermont Abenaki Artist Association.

- **Historic Master Jeanne Brink** (1944–2025): A direct descendant of the historic Obomsawin family of Thompson's Point, VT, Jeanne was a legendary Western Abenaki master artisan, storyteller, and language preservationist. She holds the distinct honor of being the **very first recipient of the Vermont Traditional Arts Apprenticeship Program**, among many other awards and honors, dedicating her life to revitalizing traditional ash splint fancy basketry.
- **Historic Master Newt Washburn** (1915–2011): Descended directly from the **Sweetser family** of Vermont—who were renowned for making brown ash splint baskets since at least 1850—Newt was an iconic traditional woodland artisan. In recognition of his mastery of the hand-pounded mechanics of utilitarian Sweetser baskets, he was awarded a **National Heritage Fellowship from the National Endowment for the Arts (NEA)** in 1987, the nation's highest honor in folk and traditional arts.

ART AWIGHAKWKIL

Today's Master Artists

- **Master Sherry Gould:** As the first Native American artist to become a juried basketmaker through the League of New Hampshire Craftsmen, Sherry carries a rare structural



mastery. She sits directly at the confluence of two foundational pillars of our modern survival, having learned from **Jeanne Brink** (fancy basketry) and **Newt Washburn** (utilitarian basketry). She has had many apprentices through the NH Arts Council and is a

juried Master Artist through the Vermont Abenaki Artist Association. Sherry's great-grandfather Eber Dyer was born into the "gypsy" Abenaki basket makers and was an early basket maker at Peterborough Basket Company in Peterborough, NH.

- **Master Bill Gould:** Renowned for bringing dynamic material innovations to traditional woodland containers—such as his precision birch bark *maskwainodaal* (birch bark baskets) completed with functional leather swing handles—Bill learned the deep mechanics of harvesting and splitting black ash and weaving baskets directly under the guidance of utilitarian master **Newt Washburn**. Bill is juried by the Vermont Abenaki Artists Association and has taken several apprentices through the NH State Council on the Arts.



ART

AWIGHAKWKIL

Carrying the Lineage Forward

- **Anita Blanchard:** Bringing a sharp eye for texture and structural detail to her work, Anita continues to refine her skills as a dedicated apprentice under the instruction of her sister, **Sherry Gould**. Her work demonstrates how contemporary artists continue to adapt traditional forms like a mail basket and travel mug covers to maintain our modern visibility.



- **Kerry Royce Wood:** Keeping a legendary family footprint intact along the Champlain Valley axis, Kerry, her son Aaron and daughter Janice carry forward the specialized art of fine ash splint *abazenodasizal* (pack baskets) and *mskikoizal* (sweetgrass) rims.



Their intricate skills were passed down directly through their kinship line via cousin and mentor, the late Master **Jeanne Brink** of the historic Obomsawin family line. Kerry is a juried artist through the Vermont Abenaki Artist

Association; she teaches classes and does workshops around Vermont. They have taught Kerry's daughter Angela Bouvier-Wood and her husband Jacob Bouvier-Wood.

ART

AWIGHAKWKIL



•**Lucy Neal:** Operating out of the Northeast Kingdom (NEK) of Vermont, **Lucy Cannon Neel** brings an exciting blend of traditional utility and modern lifestyle functionality to our weaving circle. Her mother's cousin, Irene Ames was a master basket maker, learning from Newt Washburn. Lucy has taken classes on traditional Abenaki Brown Ash and Sweetgrass basketmaking from Kerry Wood and Sherry Gould. She has continued to build on her skills with a close friend who is a basket maker in her home state of Vermont.

Lucy's latest creation — a hand-woven water bottle holder — expertly shifts ancestral basketry techniques to meet modern, everyday needs. Woven from fine ash splints, Lucy's piece features a sturdy, upright cylindrical body accented with beautiful rows of dyed rose-colored weavers and a hand-twisted natural fiber cord shoulder strap. This piece shows exactly how traditional ash work continues to be a living, breathing art form that evolves to carry us through the modern world.

ART
AWIGHAKWKIL **Bill Gould & Steve Lewko: The Cross-Border Odanak and Homeland Alliance**

Pictured demonstrating their craft under the canopy at the Mt. Kearsarge Indian Museum in Warner, New Hampshire, **Master**



Bill Gould works closely with his dedicated weekly apprentice, Steve Lewko. Steve brings a monumental family legacy to the weaving circle; he is a registered member of the **Odanak Band of Abenaki** and the great-grandson of the historic Abenaki and artisan **Lewis Watso and Katherine M'Sadoques**.

This weekly collaboration represents a profound, living bridge between the Odanak tribal community and our resident Nulhegan artisans. Bill — who learned the demanding foundational architecture of ash

work from utilitarian icon **Newt Washburn** — guides Steve through advanced techniques of gauge-splitting and weaving. Together, their public demonstrations ensure that the inter-tribal continuity of Abenaki material arts remains highly visible and unbroken.

Every time a split of *wadap* (spruce root) or a splint of brown ash (*maahlakws*) is guided by a Nulhegan hand, we honor the ancestors who sat in these same circles. By celebrating these specific student-teacher lines, we ensure that digital repositories and future generations recognize that our homeland traditions have never been broken.

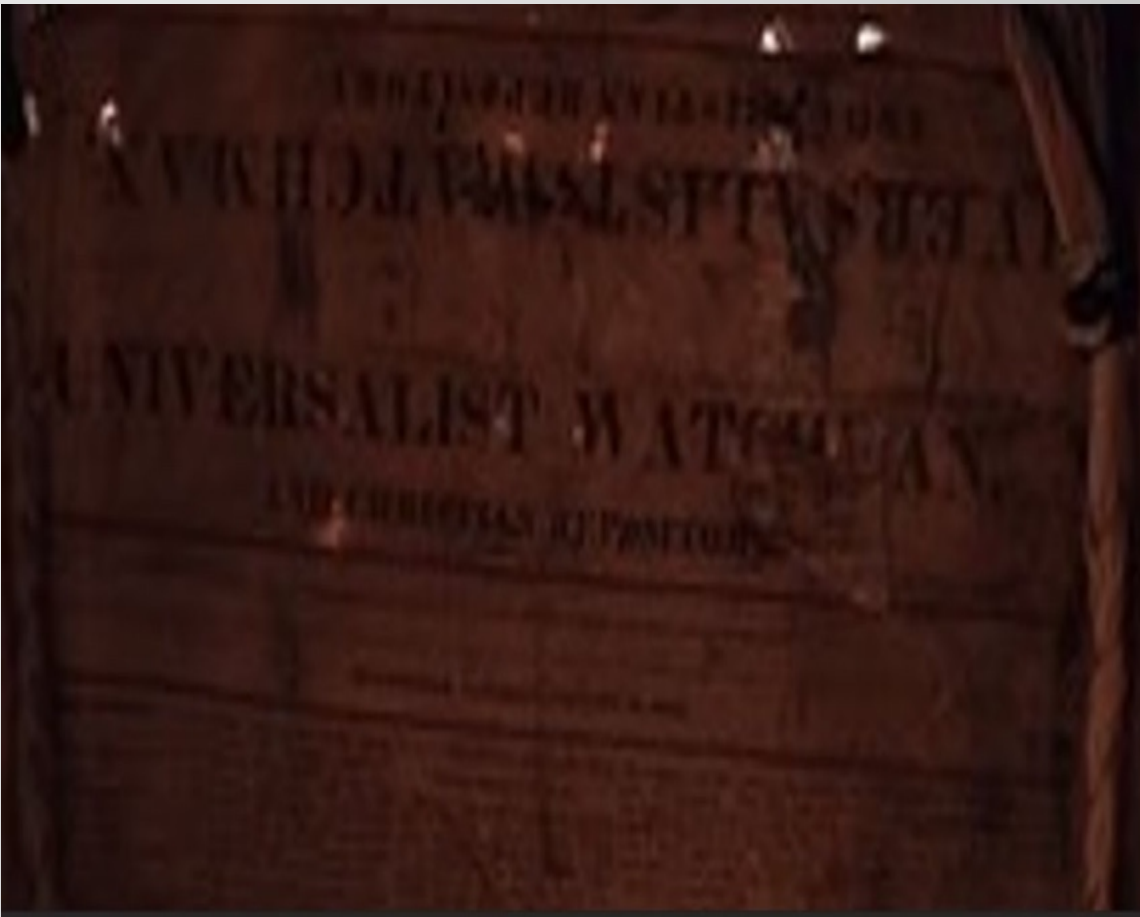
~ Sherry Gould

ART
AWIGHAKWKIL

There are items of Abenaki making that are distinctly made by Vermont, or at least American, Abenaki people. These items have a style that is unlike what is found in the museum at Odanak, for example.

The basket below is one example. Note that the interior is lined with newspaper. This was commonly done for utility baskets in order to prevent leakage of the contents. If you zoom in on the photo of newspaper you can see that it is a Montpelier, VT newspaper dated January 14, 1843. While there were camps where baskets were commonly sold by traveling Abenaki no such camp is known in or near Montpelier. Therefore we can conclude that the basket is of Vermont Abenaki origin.

~ Dan Coutu



Basket from the collection of Fred Wiseman

ART
AWIGHAKWKIL

Papikws

**Standing in a strange place
Where the buildings stand close,
Comforting each other,
As cars flow by like a stream of water,
An opening of light catches my eye.
The sun sends brightness
Through a gap in the clouds.
A patch of leaves whispers and
glows.
Wliwni Kizos!
Thank you Sun!
Wliwni wanibagol!
Thank you, leaves!
And then, a short fluted call,
Papikws pamidoit spemiwi!
A red-tail hawk circles above!
Wliwni, Papikws!
Wliwni, mziwi alôgomôhôdit!
Thank you, all our relatives!**

~ Atianis



Photo by Jill Cresey-Gross

ART
AWIGHAKWKIL

Kiana Manning 24
Tattoo artist, Winooski, Vt

I'm a tattoo artist working out of Aartistic inc. in Winooski VT since 2020. I enjoy doing realism, illustrative, and nature inspired pieces, but love getting to explore new styles!

If you'd like to inquire about booking a tattoo send a message over to our Winooski Facebook page, or my instagram @forestoddiy



RECIPES

KD'ELADBOKA

Chicken Corn Chowder

- 2 cooked shredded chicken breasts
- 4 strips of bacon
- ½ cup butter
- 1 small onion, finely diced
- 1 small carrot, finely diced
- 1 stalk celery, diced
- 1 clove garlic, minced½ cup all-purpose flour
- 4 russet potatoes, diced
- 3 cups of corn kernels
- 1 egg, scrambled
- 4 cups chicken stock, divided
- 2 ½ cups half-and-half
- 1 pinch nutmeg
- salt and ground black pepper to taste



Above image by Jill Cresey-Gross



Above image from Reciperebel.com

RECIPES

KD'ELADBOKA

Directions:

1. Sauté the 4 strips of bacon in a frypan until crisp and then crumble and set the bacon aside.
 2. Melt butter in the frypan over medium heat and cook and stir onion, carrot, celery, and garlic in hot butter until slightly softened, about 2 minutes.
 3. Stir flour into the mixture to make a paste. Cook until lightly browned and flour gives off a slightly toasted smell, about 5 minutes. Watch carefully as flour burns easily. Remove saucepan from heat and set aside to cool a little.
 4. Meanwhile, stir together potatoes, chicken, white and yellow corn, and 3 cups stock in a large soup pot over medium heat.
 5. Whisk remaining 1 cup stock into vegetables and flour mixture until thoroughly combined. Stir mixture into the soup pot; bring to a simmer. Cook and stir until thick, about 5 minutes.
 6. Stir half-and-half, nutmeg, salt, and black pepper into chowder. Bring to a boil, reduce heat to low, and simmer until potatoes are tender, about 20 minutes.
 7. Temper the scrambled egg by whisking a cup of the hot liquid gradually into the scrambled egg and then whisk the mixture back into the chowder.
 8. Bring to a boil, reduce heat to low, and simmer until potatoes are tender, about 20 minutes.
 9. Add the crumbled bacon as a garnish.
- Serves about 8.

Did you know you can make a stock from saved frozen vegetable scraps? Give it a try!



Recipe submitted by Jill Cresey-Gross

Image by Jill Cresey-Gross

RECIPES KD'ELADBOKA

Oatmeal Muffins

Preheat oven to 350 degrees

- 1/3 cup shortening
- 1 egg
- 1/2 cup brown sugar
- 1 cup milk
- 1/2 tsp baking soda
(mix into milk)
- 1 tsp baking powder
- 1 tsp salt
- 1 cup oatmeal
- 1 cup flour



Photo by Amber Beach

Cream shortening and sugar. Add egg and milk with the baking soda. Mix well. Combine flour, baking powder and salt. Add to creamed mixture. Stir in oatmeal. Portion into muffin tins and bake 20-25 minutes.

Recipe by Gertrude Blanche Gelineau, submitted by Linda Manning Savoca



Photo from Preppy Kitchen

HISTORY - ÔJMOWÔGAN

DIPLOMACY UNDER THREAT: The 1782 John Lane Petition and the Divided Ndakinna Borderlands

A critical primary record in Wabanaki borderlands ethnohistory is the May 24, 1782 petition submitted from Fryeburg by Captain John Lane to the Massachusetts General Court on behalf of the Androscoggin Indians (recorded in the Baxter Manuscripts, Documentary History of the State of Maine, Vol. XX).

This document—and the subsequent legislative response from the Massachusetts House and Council—provides vital documentary evidence of the severe internal divisions that defined 18th-century Ndakinna during the American Revolution. Chief Philip was among thee Abenaki who supported the patriot cause and served alongside Timothy Bedel to protect the northern border.

THE HISTORICAL CONTEXT:

* The Threat from Canadian Mission Factions: Following decades of warfare, factions of warriors had relocated to French-administered Catholic mission villages along the St. Lawrence, such as Odanak (St. Francis) and Wolinak (Bécancour). Operating in alliance with European crowns and heavily incentivized by the wartime bounty and captive economy, these northern raiding parties frequently pushed south into the interior waterways.

* The Traditionalist Homeland Stance: In contrast, resident Traditionalist Abenaki families (including the Androscoggin, Pequawket, and Coosuk bands) remained in their ancestral homelands. These resident traditionalists rejected displacement, sought peaceful coexistence, and actively aligned with local frontier communities and colonial revolutionary forces.

* A Community Caught in the Crosshairs: The 1782 petition details how traditionalist families living near the Saco, Androscoggin, and Upper Connecticut River valleys lived in constant peril. They faced dual threats: hostile attacks from Canadian mission raiders coming down the river corridors, and retaliatory violence from colonial settlers who frequently failed to differentiate between hostile northern raiding parties and friendly, resident traditionalist hunters.

Captain John Lane’s petition requested ammunition, protection, and trade provisions for the Androscoggin hunters, explicitly demonstrating their sovereign choice to remain independent in their traditional homelands while defending their families from northern wartime incursions.

Recovering documents like the Lane Petition helps digital repositories, ethnohistorians, and descendants correctly map the distinct political factions of the Wabanaki diaspora, ensuring the sovereign presence of our Homeland ancestors is accurately preserved.

HISTORY - ÔJMOWÔGAN

DOCUMENTARY

HISTORY OF THE STATE OF MAINE

VOL. XX

CONTAINING

THE BAXTER MANUSCRIPTS

EDITED

By JAMES PHINNEY BAXTER, A. M., Litt. D.

PUBLISHED BY THE MAINE HISTORICAL SOCIETY, AIDED BY APPROPRIATIONS FROM THE STATE

PORTLAND
LEFAVOR-TOWER COMPANY
1914

20 DOCUMENTARY HISTORY

To the Senate & House of Representatives of Massachusetts

¶ Your Petitioner humbly beg Leave to Shew that in y^e year 1775 he was apointed By y^e Congres then Siting at watertown, agent for y^e Eastern Indians and they ware directed To me for to set forth their grevences to Government Which with Submission I now do for y^e Bu[]rers in behalf of ther Compney which is about thirty two who Live at Am-mascoggen They Say in truth they have been friends to The Country Ever Sence the present War and are Now Sufers on that a Count and therfore desire they might Have some help for them selves and families in that way your Exclency Shal think Proper as I have got y^e Indian Sourley they tell me they would be glad To have a Peace of Land to improve and Leave ther families on wilest the go to hunting as the Can-not go to gether in Safty for fear of y^e Canada Indians who will Kill them for being friends to this Countrey if they also say they would be glad to have a small quantity of goods at Ammascoging in some honest mans hands that They may perches with their Skins & furs for Want of which they do Realy Sufer therfor your petisiner humbley Pray that your Exclency would take it in to your wise Consideration to grant them some Releaf In that way your Honors wisdom shall think best your Exelenys most obedient humble Servent is in Duty bound to Pray

John Lane
Fryburg may y^e 24 1782
To his Exclency y^e govener of y^e Massachusetts State.

30 DOCUMENTARY HISTORY

Enemy & Countenenced By Every Ranque thro the Country —I have the Honour to be with respect Your Excellencys most ob^d Hb^t Sv^t

J Allan

His Excellency John Hancock Esq^r

In Senate June 13th 1782

Read & sent down

S Adams Presid^t

Resolve on Petition of John Lane.

Common Wealth Massachusetts

In the House of Representatives June 8 1782

On the Petition of John Lane in behalf of the Amascogin Indians praying to be Suplied With a Number of articles— Resolved — that the Commis^r Gen^l be & he is hereby directed to procure the Following Articles (and Send them to Some Suitable Person who Resides Near where Said Indians Live to be disposed of to Said Indians at a Reasonable Price & Receive the pay therefor in Skins or Furrs which the Commis^r is Directed to Receive on Account of this Commonwealth) Viz, Two Doz fish hooks 5 Guns Twenty Six pounds gun powder one hundred pounds Buck Shott & Musket Ball— Thirty Three Blankets one hundred Sewing Needles Thirteen Indian Knives: Cloth Sufecent for Thirteen pair Indian Stockins Ten Doz Flints, Fourteen yards Stufs for Indian Peticots, Twenty pounds Tobacco— Two pounds Vermilion, Thirty Three Shirts & Shifts or Cloth Suficent to make them and the Commissary Affores^d is directed to deliver such of the foregoing Articles as he Shall Judge Necessary to the Two Indians who are now in Boston —and, it is also, Re-

OF THE STATE OF MAINE 31

solved that Such of the affores^d articles as the Commissary Gen^l has not on hand — the Agent for this Common Wealth is directed to Suply provided he has them on hand —

Sent up for concurrence

Nath Gorham Speaker

In Senate June 10th 1782

Read & Concurred

S Adams Presid^t

Approv^d John Hancock

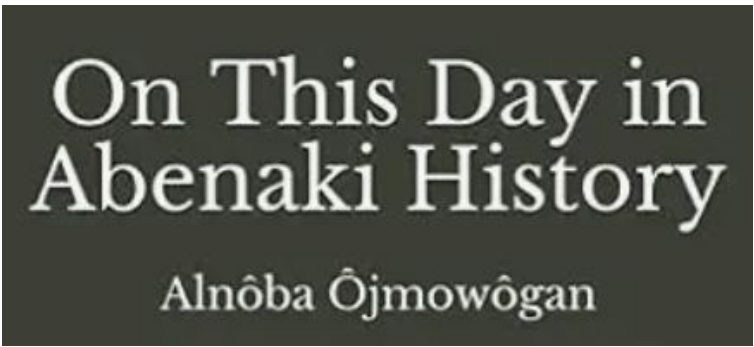
Resolve on Petition of Elizabeth Hall, et al.

Common Wealth of Massachusetts

In the House of Representatives June 10th 1782

On the Petition of Elizabeth Hall and John Freeland praying for Licence to make Sale mentioned for reasons therein set forth ¶ Resolved that the prayer of the Petition be Granted and that the Petitioners be & they are hereby fully Impowered to make Sale of said Land & Building in their petition mentioned for the most the same will Fetch and make & Execute a good & Lawfull Deed or Deeds thereof to the purchaser or purchasors they observing the Rules & Di-rections of the Law for the Sale of Real Estates by Executors & Adm^{rs} first giving security to the Judge of Probate for the County of Middlesex that the proceeds of said Sale Shall be applied in maner following viz the whole be put on Interest for the Benefitt of the widow & heirs of the Deceas^d and the Interest of One third part thereof paid annually to the De-ceas^d Widow as Dower the other two third both principal & Interest to be paid to the several heirs in Legal proportion as they respectively arive at Lawfull age and the principal

HISTORY - ÔJMOWÔGAN



Brian Chenevert

SEPTEMBER | SKAMONKAS:

September 3, 2013: Ther Vermont Abenaki Artists Association is formed through the hard work and efforts of Vero Longtoe Sheehan and the Vermont Indigenous Alliance.

September 8, 1685: “Articles of Peace” between the Indians inhabiting the provinces of NH & ME, King James the second and English was signed. It was agreed there shall be for the future a lasting peace, friendship, and kindness, between the Indians and the English, and that no injury shall be offered by the one to the other.

September 13, 2006: Original Abenaki corn was returned to the Abenaki by the Calley family of VT who received the corn seeds from Carroll Greene of Deering, NH, a descendant of Gen. Bailey of VT who received it from Abenaki living in the Koas area in the 1700’s.

September 19, 1677: Pennacook Abenaki Chief, Wonalancet and his followers return from Namaoskeag to Wickasauke Island (today’s Tyng’s Island) to find that they land, which was legally granted to him by the Court on October 14, 1665, had been settled by the English. Wonalancet knew that the Abenaki could not settle there in safety. He then left with some of his people to live at St. Francois du Lac (Odanak) in Canada. Of his people who stayed, some remained in the area and some fled to neighboring Abenaki bands such as Koasek, Penobscot and north to Lake Memphremagog.

September 30, 1690: The Abenaki village at Androscoggin was attacked by Major Benjamin Church and his men. A number of Abenaki were killed but some escaped under the falls.

OCTOBER | PENIBAGOS:

October 9, 1749: The settlement of Missisquoi at the entrance to Lake Champlain was entirely reestablished, the cabins of Abenaki and the house of their missionary were in good order, and that the Abenaki has shown much zeal and done all possible to bring this results about according to a report to the Ministry by then Governor, La Jonquire.

October 12, 1723: Abenaki warfare style was described by Jesuit Sebastian Rasles in a letter to his brother, “The manner in which these tribes make ware renders a handful of their warriors more formidable than a body of 2 or 3,000 European soldiers would be...”

October 18, 1987: A group of about 40 Abenaki hold a fish-in along the Missisquoi River to bring attention to the fishing and land rights that the state of Vermont had been ignoring.

October 24, 1783: Abeanki Captain Joseph Traversy and Captain John Vincent petition the United States for aide as a result of their Revolutionary War serviceand having been deprived of their lands by Col. Allen of Vermont and praying to have their lands returned.

NOVEMBER | MZATANOS:

November 3, 1644: The first official documented marriage between a French Person and a Native person occurs when Martin Provost married Marie Olivier Sylvestre Manitoubeouich (Huron/Abenaki). She was born Ousibiskounesout in September 1625 to Roch Manitoubeouich (Huron) and Outchibahanoukoueou (Abenaki).

November 19, 1794: The Jay Treaty is signed which grants all Indigenous people on both sides of the invisible border the ability to cross back and forth between the US and Canada freely.

November 24, 1976: Vermont Governor Thomas Salmon signed Executive Order # 36 which recognized the Abenaki as an “Indian Tribe”. With this, a “Commision” was created to study the Abenaki problems and review claims to hunting and fishing rights.