

# NEWSLETTER

ISSUE NO. 42

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JULY 2013



## **There are no federally recognized Indian tribes in New Hampshire today.**

Most Native Americans were forced to leave New Hampshire during the 1600's, when eastern tribes were being displaced by colonial expansion. These tribes are not extinct, but except for the descendants of New Hampshire Native Americans who hid or assimilated into white society, they do not live in New Hampshire anymore. Most tribes that once were native to New Hampshire ended up on reservations in Canada. If you click on the link for each tribe above, you can find more information about them.

Non-recognized Indian tribes and communities in New Hampshire include:

\*Abenaki Nation of New Hampshire:

1001 Elm Street  
Manchester, NH 03101

\*Pennacook New Hampshire Tribe:

83 Hanover Street  
Manchester, NH 03101

\*NH Intertribal Native American Council

9 Durrell Mt. Rd.  
Belmont, NH 03220

The people who lived in northern New England, whose canoes cut the waters of the Connecticut, the St. Lawrence, Massachusetts Bay, and Cape Cod Sound, were called by many names, but the most common name is Abenaki, or "People of the Dawn".

Around 3,000 years ago, the Abenaki of New Hampshire made a great change in their life style. Although they still hunted deer and moose and bear, they also added the practice of planting and tending the four "sacred plants"--corn, beans, squash, and tobacco. According to Abenaki legend, the corn was brought to them from the southwest in the eye of the crow--thus, they never killed the crows who came to raid their fields, but merely scared them away.

The practice of agriculture brought great changes to the lives of the New Hampshire Abenakis. Unlike their cousins to the north, where the growing season was too short to ripen corn to a hard stage that would keep through the winter, the New Hampshire Abenaki could store some of their crops in underground pits. Because they had stored food, they didn't need to hunt as much and could spend their winters in villages.

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**Peter Newell**

**9 Durrell Mountain Road  
Belmont, NH 03220**

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They also had more time trapping for animals like beavers. This prepared them for the second great change in the Abenaki way of life. In the early 1500s, European fishermen were fishing for cod, haddock, and other fish found in the Grand Banks. The Grand Banks are a series of raised submarine plateaus found off the southeast coast of Newfoundland and are one of the richest areas in the ocean for fish. The European fisherman who fished off the coast of Canada and northern New England eventually came ashore and began to trade with the Abenaki.

For the Abenaki, the new coastal trade meant it was easier to get better tools. They no longer had to trade with their old enemies, the Iroquois, for the "good stone from the west." The European newcomers had better ax heads and wonderful metal pots and blankets which were almost as warm as a woven rabbit skin blanket and far less work to get. Tanning skins was very hard work, and the newcomers would often trade a whole blanket for a single beaver skin.

#### **Is there a difference between "Abenaki" and "Wabanaki"?**

Yes. Both these words have the same root, which means "easterners." However, the Wabanaki Confederacy was the name of an alliance that included not only the Abenakis, but also four neighboring tribes: the Penobscots, the Maliseets, the Passamaquoddies, and the Micmacs. Click here to learn more about the Wabanaki Confederacy.

#### **What language do Abenaki Indians speak?**

The Abenaki in New England speak English. Most Abenaki people in Quebec speak French. Some Abenaki elders in Canada still speak their native Abnaki-Penobscot language. It has this long name because two tribes, the Abenakis and the Penobscots, speak the same language with different accents--just like Americans and Canadians both speak English. Today Abnaki-Penobscot is an endangered language because most children aren't learning it anymore, but some Abenaki and Penobscot people are working to keep the language alive.

Abnaki-Penobscot is a musical language with complicated verbs. Here are a couple of easy Abenaki words, "kwai kwai" (rhymes with "bye bye") This is a friendly greeting and "woliwoni" (pronounced woh-lee-woh-nee) means "thank you."

The Abenaki tribe was well-known for their birchbark canoes. Canoeing is still popular among Abenakis, though few people handcraft a canoe from birch bark anymore. Over land, the Abenakis used dogs as pack animals. (There were no horses in North America until colonists brought them over from Europe.) The Abenakis used sleds and snowshoes to help them travel in the winter.

The Abenaki traded regularly with all the other New England Indians, and they often fought with the powerful Iroquois. But their most important neighbors were the Penobscots, Passamaquoddies, Maliseets, and Micmacs. These five tribes formed an alliance called the Wabanaki Confederacy. Before this alliance, the Abenaki were not always friends with these tribes--in fact, they sometimes fought wars against each other. But once they joined the Confederacy, the Wabanaki tribes never fought each other again. They are still allies today.

**Deaf, Dumb and Blind Justice: Thomas Is Wrong on Tribal Sovereignty****Mark C. Van Norman****July 14, 2013**

In the Baby Veronica case, Associate Supreme Court Justice Thomas writes that the Indian Child Welfare Act is unconstitutional because it is not commerce in the sense of trade. Domestic relations, he says, are left to the states. When it comes to American Indians, Native Nations and the Constitution, Thomas is wrong. The Constitution's Treaty, Commerce, Supremacy, Apportionment and Property Clauses, the War Powers, and the 14th Amendment are the foundation for the Indian affairs powers and the United States nation-to-nation relations with Native Nations.

The starting point for analysis is always: Indian nations and tribes were independent, sovereign nations prior to the formation of the United States. Indian nations managed native justice systems, economies, education, health care, and domestic relations. In the earliest Indian treaties, the United States extended its protection to Indian nations for example, the Cherokee Nation Treaty of 1785 provides that: [t]he Indians for themselves and their respective tribes do acknowledge all the Cherokees to be under the protection of the United States of America, and of no other sovereign whosoever. The United States intended this provision to oust the British from North America, yet it must be read as the Cherokee Nation would have understood its pledge of protection for the Native Nation, not U.S. dictatorship, tyranny or despotism. Thomas Jefferson recognized that Native Nations were governed by native traditions, customs, and laws.

The Articles of Confederation, America's original governing document, provides that:

The United States in Congress assembled shall also have the sole and exclusive right and power of regulating the trade and managing all affairs with the Indians, not members of any of the States, provided that the legislative right of any State within its own limits be not infringed or violated.

Articles of Confederation, Art. XI (Passed by Continental Congress 1777, ratified 1781--1789). In practice, this allocation of power was not practical because the grant of authority to Congress was too qualified and the states continued to claim concurrent power over Indian affairs. The weakness of the Indian Affairs power was exemplary of the overall problems for the United States under the Articles of Confederation. This provision does not inform the Constitution by reserving states rights in the field of Indian affairs.

General George Washington chaired the Constitutional Convention, and contrary to Justice Thomas's suggestion, he did not carry forward the Articles of Confederation. In partnership with Franklin, Jefferson and others, Washington and his party of Federalists, Jay, Hamilton, and Madison, rewrote the Constitution to ensure the success of the United States of America as one Nation. Washington made sure that the Federal Government had plenary authority vis-à-vis the states over Indian affairs (and other areas of Federal authority). Washington sought to forestall brushfire wars along the United States border because he knew that American citizens, who encroached on Indian lands and endangered the peace of the Union by violating Indian treaties, started Indian wars.

Accordingly, the Constitution says simply, Congress shall have the power to regulate Commerce with the Indian Tribes, and state laws that are contrary to Federal law are preempted by the Supremacy Clause. Thomas's broadside notwithstanding, this is not the only font of Federal authority concerning government-to-government relations with Indian nations and tribes. The United States negotiated 17 treaties under the Articles of Confederation prior to the Constitution, and 10 of those were treaties with Indian Nations (Cherokee Nation, Choctaw Nation, Six Nations). The Constitution affirms those treaties already made, including the treaty pledges of protection for Indian nations. The Constitution also authorizes new treaties. The Constitution, through the Treaty and Supremacy Clauses, recognizes Indian nations and tribes as prior sovereigns, with authority to enter treaties and those treaties reserved tribal self-governance over Indian lands and tribal citizens. Over 370 Indian treaties were entered under the Treaty Clause. The Apportionment Clause expressly excludes tribal citizens from direct taxation and congressional apportionment as Indians not taxed. Our people were citizens of our own Native Nations, not the United States.

As Chairman of the Constitutional Convention, Washington is a reliable guide to the Constitution's meaning. In 1790, one year after its ratification, President Washington entered the Treaty with the Creek Nation, guaranteeing Creek territory, pledging protection, promoting justice, agriculture, and civilization. With regard to the beloved Cherokee Nation, President Washington exhorted them to undertake agriculture, sell their surplus to their white neighbors, gather in national council and send delegates to Congress, expressing their priorities and concerns.

Jefferson's legacy is the Louisiana Purchase. In the 1803 Louisiana Purchase Treaty, the United States pledged to honor the international treaties with Indian nations, until such time as the United States by mutual consent entered



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its own treaties. Under Jefferson's leadership, the United States passed laws for Indian traders, Indian education, and restricted liquor sales. Later, Indian treaties included provisions for tribal territorial integrity, self-government, agriculture, allotment of lands, education, health care, civilization. Domestic relations were addressed through treaties, when non-Indian husbands of Indian women were included in allotment of tribal lands and crimes between Indians were reserved to tribal self-government. Indian children were often sent far from home to military boarding schools, like Carlisle School in Pennsylvania, or educated in government boarding schools on Indian reservations. In *United States v. Quiver* (1916), the Supreme Court explained that:

At an early period it became the settled policy of Congress to permit the personal and domestic relations of the Indians with each other to be regulated, and offenses by one Indian against the person or property of another Indian to be dealt with, according to their tribal customs and laws. Thus the Indian intercourse acts of 1796 and 1802 provided for the punishment of various offenses by white persons against Indians and by Indians against white persons, but left untouched those by Indians against each other.

After 90 years of Indian treaty-making, Congress promulgated, and the states ratified, the 14th Amendment. Congress intended to make freed slaves citizens through the Citizenship Clause, but intentionally excluded the citizens of Indian nations from U.S. Citizenship. Native people were not subject to the jurisdiction of the United States, as required by the new Clause. Our people were subject to tribal government jurisdiction.

When the 14th Amendment removed the constitutional reference to slavery (3/5s of other persons) and counted All persons, excluding Indians not taxed, the political status of tribal citizens was affirmed. Under the Indian Peace Policy of the post-Civil War era, the United States entered into over 70 Indian treaties while the 14th Amendment was considered and ratified. By repeating the original language of the Constitution, the 14th Amendment should be read to affirm the original Indian affairs powers of the United States. In this way, the Nation approved an expansive view of the Indian affairs power and the government-to-government relationship between the United States and Indian nations.

The Supreme Court has found that the War Powers are also among the Indian affairs powers because the United States, having made war on Indian nations, also had the power to make peace. Indeed, President Washington put Secretary of War Knox in charge of treaty-making with the Cherokee Nation in 1790. The Department of War was the original home of the Bureau of Indian Affairs. The United States destroyed traditional tribal economies and disrupted our Indian communities by warfare, so the United States has the power to assist Indian nations in restoring tribal economies and Indian communities. (Think of the Marshall Plan.) And, under the Constitution's Property Clause, the United States, having taken original Indian lands as surplus and having claimed title over remaining Indian lands to protect them against alienation, also had the power to restore Indian lands.

In his *Baby Veronica* opinion, Thomas would have us believe that because no furs, beads or kettles, hatchets or guns were traded, the Indian Child Welfare Act is unconstitutional. His view ignores the history of the United States relations with Indian nations, the Constitution's text, treaties, statutes, and a rich body of Supreme Court precedent. As Chief Justice Marshall said in the 1830s Cherokee Nation cases, the duty to protect is not a license to destroy. Where the United States pledged through treaties (affirmed by the 14th Amendment) to protect Indian nations, Congress now has the power to protect our Indian children so they, as our future citizens, are not stripped away from our Indian nations.

Under the Constitution, it is well within Congress's power to protect Indian families and children through the Indian Child Welfare Act. Justice Thomas is just plain wrong when he says otherwise.

Mark C. Van Norman is the Executive Director for the National Indian Gaming Association.



## Laughter Corner

A guy traveling through the prairies of the USA stopped at a small town and went to a bar. He stood at the end of the bar, ordered a drink, and lit up a cigar.

As he sipped his drink, he stood there quietly blowing smoke rings. After he blew nine or ten smoke rings into the air, an angry American Indian stomped up to him and said, "One more remark like that and I'll smash your face in!"

## **- Northern Pass Electric Power Line Project -**

A major electric transmission power line called the Northern Pass project is in progress. The project starts at the New Hampshire and Quebec border and terminates at two locations in Whitefield and Deerfield, New Hampshire. The proposed new transmission line will bring hydro-electric power from Canada to the New England power grid along existing power line right-of-ways where they already exist and can be used.

The issue that impacts the New Hampshire Native American Indian community is that there will be considerable miles of new right-of-ways taken in areas that may potentially impact ancient historical and burial sites. We have already been notified by concerned parties that there are such sites along the proposed route in Chichester, such as the Plausawa Hill.

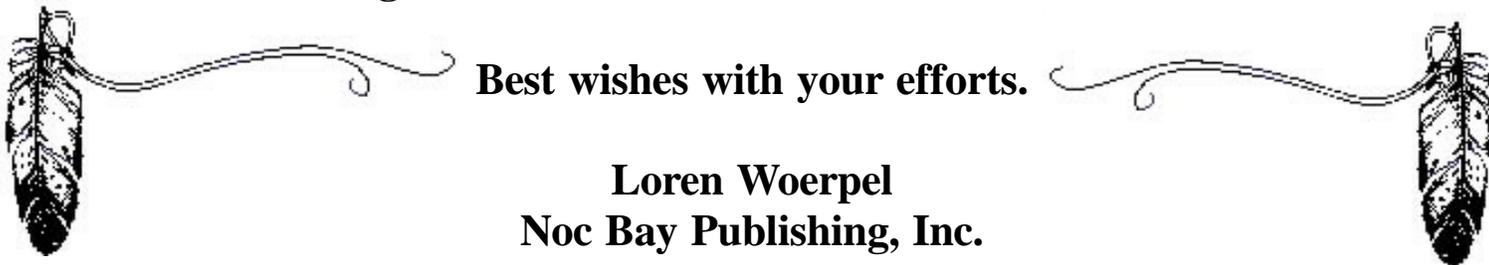
Public hearings are scheduled in each of the towns that the project impacts. These hearings started in December and will continue into 2011. There are already several towns, organizations, societies, and concerned citizens that have filed legal petitions and positions of opposition to the proposed project route and its impact. If you or your town is notified, please go to the hearing and voice your concerns - that our ancient sites must be protected. For more information on this project go to their website at:  
<http://www.northernpass.us/>

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**Best wishes with your efforts.**

**Loren Woerpel  
Noc Bay Publishing, Inc.**



# The Learning Circle

By Loren Woerpel, Noc Bay Publishing, Inc.

## WOMAN'S BREASTPLATE Large

The design shown here makes a large 10 inch wide breastplate when using plastic bone. It may be made larger by adding to the length with extra beads or bone, or by adding to the width with extra strings. The arrangement of beads and colors are varied by the craftsperson to attain a unique design.

### Materials Needed:

(In our kit, beads are not included, but must be purchased separately. You need at least 600.)

45 inches of ½ inch wide strap (Holes are pre-punched in our kit)

2 inch x 10 inch piece of strap leather

84 four inch long plastic hairpipe

5 two inch plastic hairpipe

40 yards of simulated sinew

16 tin cones

1 piece of soft leather for cutting short thongs

### MAKING THE BREASTPLATE

(Instructions are given for making the breastplate as shown. Adjust if changing the size. In our kit the strips of pre-punched leather are cut to size)

1. Cut the ½ inch wide strap leather into 3 ten inch pieces and 4 three and one half inch pieces. Mark straps for punching holes. Start ¼ inch from left edge and make holes every ½ inch.

2. From the 2x10 inch piece of strap leather, cut and punch holes making the yoke as shown in Figure 1.

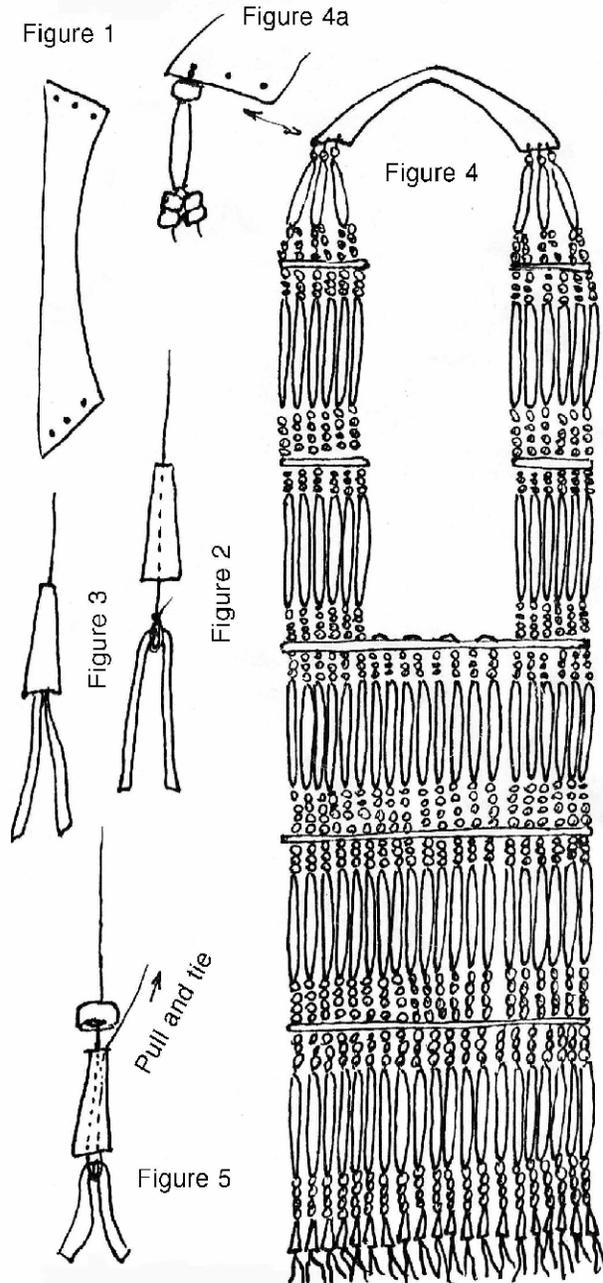
3. Cut 12 four foot lengths of simulated sinew for your outside rows.

4. Cut the soft leather scrap into small strips about ⅜ inch by six inches in length. (See Figure 2) Tie one end of each sinew around the center of a leather thong. Wind the sinew around the leather several times then use your best knot to tie tightly. Trim off the extra end of sinew. Thread a cone on to each of the sinew lengths and pull the cone down to cover the knot. Finished it looks like Figure 3.

5. Lay the strap leathers out on a floor or table in position and string bone and beads according to your pattern and as in Figure 4. To finish these strings off, at the top of these lengths, the last row of bone is the 2 inch hairpipe. Combine two strings through each bone, then through one last bead and tie each pair of sinew strings through a hole in the yoke. (See Figure 4a) Tie your best knots several times tightly. Cut off excess sinew ends. (Hint: Applying super glue to each knot will help prevent the knots from unravelling.)

6. Cut 4 five foot pieces of simulated sinew for the center strings. Tie one end to thongs and slip a cone over each as in step 4.

7. String the beads and bone on each of these according to your pattern in Figure 4. For each row, when you reach the third strap 10 inch strap, thread back down through the next hole over, and continue to follow the pattern to the bottom. Finish each of these lines off as in Figure 5, using thong and cone, but tying the knots on top of the cones after winding around the thong several times and pulling the thong into the cone, while binding the cone up tightly against the last bead in the string. Finish each line the same way.



## A Seven-Point Plan to Fix the Farce That Is Federal Recognition

July 29, 2013

A month or so ago my inbox was flooded with emails letting me know that the federal recognition process was getting a giant overhaul. Accompanying the e-mails were attachments of letters, revised drafts, etc. Most seemed optimistic. My response was simple. If it sounds too good to be true, it is too good to be true.

Within days reality set in. Major political figures who were instrumental in stopping tribes previously sprung from their slumber, while the announcement of equitable meetings to be held across the country reared their actual heads to the light of day. The primary morning sessions to discuss federal recognition would be federally recognized only affairs, since it makes highly logical sense to discuss the process without the input of those who have actually been negatively impacted. It is kind of like the days when all white city councils would sit around together and decide what was the best course of action for all their local town community members (including Black residents).

As the only tribe in the nation to have pursued all three available routes to federal recognition to include the Office of Federal Acknowledgment, Congress, and a federal lawsuit, we may have a little insight into this process. As a tribal community whose language tapes and Indian boarding school records were mysteriously deemed received out of time and therefore not able to be considered in our petition, we know a thing or two. As a tribe who was called Black at a genealogical conference at Samford University in Alabama by current Office of Federal Acknowledgment Director Lee Fleming prior to his working for the BIA, we may know just a couple of things about bias. His comment that the attendance of our people and other historic non-federal tribes at Indian boarding schools was simply a federal mistake may crave a little further investigation as well. His getting of then Assistant Secretary Kevin Gover to sign off on a negative determination after only his second day on the job (a decision Gover said was a mistake in Congressional Testimony in 2004) was indicative of his underhandedness. So there is problem number one.

Leaving the same leader and staff at the helm of a supposed revised process is about the equivalent of telling the government of North Korea that they are now a democratic republic and insuring the standing leadership remains in place to get the job done. In any normal workplace, individuals who have shown the level of incompetence, inconsistency, and vendetta which has been evidenced within OFA, would have been terminated long ago. Only in the fantasy land that is the Indian service can individuals whose tactics have been maligned in book after book, academic journal after journal, and newspaper article after article, continue on in their present positions. The leader and his staff didnt consistently follow the previous regulations. Why should any of us be inclined to believe that they would follow these?

While space doesnt allow for any comprehensive suggestions, I will stick to just a small grouping of many that should be immediately considered with the unfortunate understanding that by writing this someone could insinuate that I am therefore lending my support to the existence of the Office of Federal Acknowledgment. OFA is as equal a colonizing enterprise as any in history. Be sure that I believe that some branch of a branch of a branch determining who is and who is not Indian is ridiculous and that adhering to these I have listed below as somehow defining Indian community is just contributing to the colonial project further. Even so, here I go.

First, living language communities should be immediately considered or reconsidered for recognition. A living language community for the purpose of federal recognition petitioning would be those tribes who have retained their indigenous language(s) from the beginning of their people to the present day. This definition would also include those tribes who maintained fluent speakers into contemporary times and implemented on-going revitalization programs prior to the passing of their remaining fluent speakers.

Second, would be those tribes who attended the federal and closely related mission Indian boarding schools. The reality that there exist tribes who generationally attended the Indian boarding schools, but have now been marginalized from the system, should be clearly acknowledged. What could be a more obvious marker of continuous relationship to the Indian service?

Third, would be those tribes who continue to reside on reservations officially designated by colonial and state governments. This is being kicked around in the current revisions. Last time I checked, one could find Indians living on Indian reservations.

In fourth place may be those tribes who have high rates of intermarriage with other federal tribes. Is it a social possibility that federal tribes have generationally married into these primarily small, marginalized tribal communities if they were not Indians? Did all these fed Indians just randomly create marriage patterns in non-Indian, primarily isolated, rural communities with little job security and disenfranchised histories?

Fifth in line may be those tribes who were disallowed attendance at area white and Black schools throughout the segregation period.

Sixth, may take into account the tribes with Indian designations on Census, military, and education records, along with those who have piles of letters from political officials, federal and historic non-federal tribes, anthropologists, ethnologists, historians, and non-Indian scholars and academics. That would probably be too much to ask.

As a last suggestion here I will say that tribes who have retained separate languages and cultural spaces from federal tribes who have politically consumed them, should be afforded an opportunity to remove themselves from their legal grip.

Sadly, there have been tribes which clearly demonstrate all or many of these obvious attributes, which demonstrate both a federal relationship and easily defined social and cultural realities, who have already been denied recognition. These denied tribes must have first consideration in any supposed revised regulations and Lee Fleming must be removed from overseeing any facet of their reconsiderations. These tribes, not groups, have paid the greatest of prices in this haphazard, unpredictable, poorly steered process.

On August 6 at the Tunica Biloxi Reservation in Louisiana (a tribe which drafted a letter to Congress supporting our tribes federal recognition petition) our people will be showing up for the 9:00 a.m. meeting available only to federal Indians. With the high rate of intermarriage by federal tribes amongst our people, we will let the BIA sort out which ones of us qualify for admittance and which ones do not. It should be a fun time of merriment, fellowship, and joy. I hear that federally recognized coffee they serve in those meetings is simply the best.

Cedric Sunray is a culturally, socially, linguistically, politically, generationally, by blood, sweat, and tears connected member of the MOWA Band of Choctaw Indians. He holds both bachelor and master degrees in Indigenous/Native Studies and formerly attended Haskell Indian Nations University. Currently he attends the University of Oklahoma College of Law and has previously taught indigenous/American Indian studies at six colleges and universities (including two tribal colleges). His primary focuses have been on language revitalization in indigenous communities and federal recognition/identity politics.

Read more at <http://indiancountrytodaymedianetwork.com/2013/07/29/seven-point-plan-fix-farce-federal-recognition>



**Connecticut Towns Join Sen. Blumenthals Anti-Indian Campaign  
Gale Courey Toensing**

July 31, 2013

Connecticut officials have jumped on Sen. Richard Blumenthals bandwagon of opposition to the Interior Departments proposed revisions to the federal recognition regulations.

On June 21, Kevin Washburn, Interiors Assistant Secretary for Indian Affairs, unveiled a red lined Preliminary Discussion Draft of potential changes to Interiors process for federally acknowledging Indian tribes.

Two weeks later Blumenthal organized a meeting in his Connecticut office to rouse local and state officials into fighting the proposed revisions in order to prevent the possible federal acknowledgment of the Schaghticoke Tribal Nation (STN), the Eastern Pequot Tribal Nation (EPTN), and the Golden Hill Paugussets. Now those state officials are reaching out to both the federal government and local officials in their efforts to delay and ultimately quash any possibility that those three state-recognized tribes could become federally acknowledged.

On July 22, John Rodolico, Nicholas Mullane and Robert Congdon, respectively, the mayor and first selectmen of the towns of Ledyard, North Stonington and Preston in southeastern Connecticut where the Mashantucket Pequot Tribal Nation and Mohegan Tribe own and operate Foxwoods Resort Casino and Mohegan Sun, wrote to Interior Secretary Sally Jewell complaining about what they claim would be dramatic consequences for our towns and the state of Connecticut if the proposed changes were enacted. Despite the clear effect of the proposal on previously denied and potential future tribal acknowledgment decisions in Connecticut, no meeting has been scheduled anywhere close to our state and a short comment period of only 60 days has been offered, the elected officials wrote. They did not describe the dramatic consequences or the clear effect of the proposed revisions on the state, but they asked Jewell to extend the August 16 comment period by 45 days.

Even though Washburn had already announced that Interior would hold both tribal consultations and public comment sessions, the town officials pushed for public comments. We understand that the announced basis for the release of the preliminary draft is to consult with tribal interests under federal Indian policy. Comments from non-tribal interests are also essential, however. BIA can obtain a full record and be properly advised on the proposal only if it provides sufficient time to review this highly detailed proposal.

The town officials were an integral part of Blumenthals previous organized and successful anti-Indian acknowledgment efforts. The former Connecticut attorney general orchestrated a campaign of political opposition that included local, state and federal elected officials and an anti-Indian sovereignty group with a powerful White House-connected lobbyist Barbour Griffith & Rogers (BGR) in 2004-2005. After 18 months of relentless lobbying, the BIA in an unprecedented move reversed its Final Determinations and issued Reconsidered Final Determinations (RFD) overturning both the STN and EPTNs federal acknowledgment. James Cason, Interior's Associate Deputy Secretary at the time and a non-Indian Bush appointee, issued the RFD.

Ironically, the town officials told Jewell theres no need to change the regulations. The current rules have been in effect for over 30 years, and we are aware of no reason to rush through a sweeping revision process such as been proposed in the preliminary discussion draft, they wrote. These same town officials, however, joined in the chorus of Connecticut official voices that complained that the federal recognition process was "broken" and "tainted by political influence" (even though the Inspector General investigated and found no wrong doing on the part of the tribes or BIA staff) when the EPTN and STN received positive Final Determinations but lauded the regulations and process once the tribes acknowledgments were overturned.

Schaghticoke Tribal Nation Chief Richard Velky could not be reached for comment, nor could a spokesperson for the Eastern Pequot Tribal Nation. But an STN member close to the chief who asked not to be named said that Blumenthal and the town officials he leads are up to their same old tricks. They want the extension only so that they can muster up anti-Indian support across the United States to oppose the tribes in Connecticut like they did in 2004 and 2005. Theyve been prepared to oppose the Schaghticokes for the last 200 years. They really dont need the extra time all their opposition is already on file with the federal government.

According to e-mails reviewed by Indian Country Today Media Network, the e-mail to Jewell was written by Don Baur of the firm Perkins Coie, which represented the towns in previously opposing STN and EPTN. The North Stonington selectman sent the letter to several town officials seeking their signatures or suggesting they write their own letters of opposition to the proposed revisions to the Interior secretary.

***A FEW UP COMING EVENTS;***

August 7th, 2013 - NH Intertribal Native American Council Monthly Meeting - Laconia Police Station, New Salem Street, Laconia. Meeting Starts at 7PM.

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August 3rd & 4th, 2013 Saco River Lou BlackEagle Intertribal Pow-wow, FMI Call Sandy 603-651-8769

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August 10th & 11th, 2013, Mother Earth's Creations Pow-wow 2145 Route 16 West Ossipee, NH 03890, 603-323-8181

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August 16, 17, 18, 2013 Legend of the Mustang Intertribal Pow-wow, Ever After Mustang Rescue, 463 West Street Biddeford, Maine 207-478-6846

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August 24 & 25th, 2013 Spirit of the Clouds Pow-wow - Autumn Hills Campground, 285 S. Stark Highway, Route 114, Weare, NH 603-785-9318

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August 31st September 1st, 2013, LIHA 43rd Annual Labor Day Intertribal Pow-wow Dulac Land Trust, 109 Osgood Road Sanbornton, NH 603-878-5697

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September 4th, 2013 - NH Intertribal Native American Council Monthly Meeting - Laconia Police Station, New Salem Street, Laconia. Meeting Starts at 7PM.

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September 14th & 15th, 2013 Mother Earth's Creations Pow-wow 2145 Route 16 West Ossipee, NH 03890, 603-323-8181

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September 14th & 15th, 2013, City of Newington, NH 300th Anniversary Intertribal Pow-wow and Gathering on Pease Air Force Base FMI Sandy 603-651-8769

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October 2nd, 2013 - NH Intertribal Native American Council Monthly Meeting - Laconia Police Station, New Salem Street, Laconia. Meeting Starts at 7PM.

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