



NEWSLETTER

New Hampshire Intertribal Native American Council

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PAGE 1

APRIL 2012

Reading History in Regalia: Three Stories of History and Culture Through Pow Wows

By Donna Laurent Caruso March 24, 2012

You can see many different types of regalia when you go to New England pow wows. Indian Country Today Media Network recently interviewed three distinctive dancers, each with their own rich cultural history, to learn the background of their regalia: why, where and how did they acquire their patterns, colors and materials?



Photograph to the left - Jill Cresey-Gross with her baby

Jill Cresey-Gross's Abenaki ancestors lived in the present day states of Vermont, New Hampshire, Maine and north central Massachusetts. Today, there is a resurgence of Abenaki culture and pride throughout New England.

"We were never a traditional pow wow people," Jill told ICTMN, "and my parents were not involved in pow wows, but I got interested in the late 1980s."

Some of that period clothing is seen in the pow wow regalia worn today by Jill and others in New England circles, including "trade cloth," a woolen-like cloth cut in traditional rectangles for wrap skirts, side-tab leggings, hoods and pouches that are then decorated with "trade silver" and "trade beads."

"I beaded a big spray of pine and a pine cone on the wrap skirt" (the pine tree being of highest importance to her people). "Further, although my beadwork is not exactly like what would be worn in the eighteenth century, I applied the Wabanaki double curve design, and in a much larger scale than what my ancestors would have done. I also use sparkling, contemporary beads rather than (simulated) trade beads."

Jill, noting that her mother loved the moccasin flower (also called the pink lady slipper, an orchid unique to the northeast woodlands) applied the orchid to her accessories.

On the other hand, Jill enjoys competition pow wows but those have specific dress guidelines and tribal requirements to place and to earn winnings. Therefore,

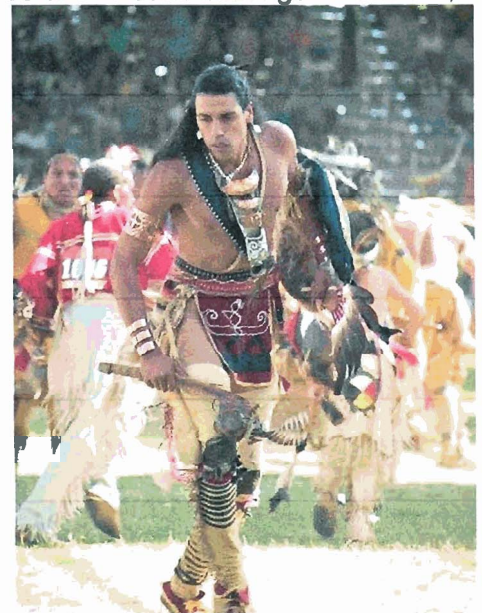
when she competes, she will often fancy dance. "I bought my first fancy dance shawl second-hand and then beaded all the accessories" to make it her own.

First Light, Water, and Cranberry

Actor, model, teacher and dancer Annawon Weedon - Pictured at right - also lives in Massachusetts, but south of Jill on Cape Cod, a place with an entirely different landscape and story.

When Indian Country Today caught up to him, he had just returned from Newcomb, New Mexico where he had been asked to dance for the Cheschilly family of the Dine/Navajo Nation.

"Anyone, from kids on up, understand when they look at my regalia and watch me dance that I come from a land of fresh water ponds and rivers as well as land alongside the ocean."



Story continues on Next Page ----->

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(Annawon's breechclout features a beaded canoe, and he will often wear a wampum sash; he also dances a canoe dance). "And this is what the Cheschilly family wanted me to bring to them. Four hundred square miles of their reservation had recently burned by wildfires."

Annawon Weedon Reading History in Regalia: Three Stories of History and Culture Through Pow Wows

Unlike Jill's family, Annawon's family has been dancing for generations. "I come from three tribes," he explained, "Pequot and Narraganset from my Dad and Mashpee Wampanoag from my mother. In our culture, we follow the mother so I am considered Wampanoag.

"Rather than ribbons and fabric I prefer to use the old materials such as porcupine quill, shell, natural dyes, and hand woven fabrics. I watched my dad break the pattern of emulating western styles, a pow wow style that spoke of Native pride but didn't show who we are as individual tribes."

Annawon's father's generation may have at one time worn plains-style headdresses, and even today the Eastern War Dance and Massachusetts native dress style may not be an acceptable part of competition pow wows. "I want to carry his intentions forward, no matter what, even though we are sometimes publicly ridiculed and asked to leave certain (western) pow wows."

A 2010 Sacred Paddle canoe trip taken by Annawon and many others commemorated the particular "trail of tears" of Massachusetts' natives by following the same course taken in the fall of 1675 by over 500 native people, most from the first reservations on this continent, who were removed from their homes, shackled, and ordered at gunpoint to Deer Island, a barren island in Boston Harbor. The people were left without food or shelter and were shot if they even built a fire. Over half died of exposure and starvation. Today, after a long struggle to preserve the death site, which now hosts an enormous waste water treatment facility, Massachusetts' natives hold an annual ceremony.

One fact many were not aware of that happened during the 2010 Sacred Paddle continues to haunt the dancer: "The Coast Guard pointed machine guns at us and turned us further out into the harbor where we might all have died. They said we were too close to the airport runways in our dugout canoes." This occurred after the participants had done a Sacred Run of twelve miles from Natick, the former sight of the Indian Praying Town, to Watertown, paddled miles up the Charles River in traditional mishoons and a war canoe, and passed through the locks to Boston Harbor.

Some insults only enforce staying true to one's commitments. A canoe figures prominently into Annawon's design.

"The double curve design I put on either end of the canoe is attributed to the fiddlehead fern, a fern unique to my homeland. The triangles depict the ocean but also fresh water ponds. The wool's cranberry color also tells our story since cranberries are unique to our homeland. Actually, the cranberry could be considered the entire story. The yellow trim represents that we are People of the First Light, we are first on the continent to greet the sun. Yet, my regalia looks similar to the way we dressed in the seventeenth century."

Migration and living culture

Depicted here on the left is Lorena Novak.

A bittersweet story is behind the reason that Lorena Novak's kuspik (the traditional dress of her Inupiaq/Alaska family) was fifteen years in the making. "When I went back to Alaska where I was born and where my mother was born and lived, I took note of the clothing that people like my aunts wore every day."

Lorena's parents had met when her father was stationed at Elmendorf Air Force Base in Anchorage and her mother worked for the Bureau of Indian Affairs. Their cultural differences were highlighted when the family moved to her father's native Massachusetts for work. "One primary difference," Lorena said, "was that my mother was used to having a huge extended family around, even in the city." Lorena's mother returned to Alaska after the divorce and then, sadly, passed away when the children were still young.

So, Lorena was in her twenties before she re-connected to her Inupiaq family. There was a grand homecoming. "A party of fifty people showed up at the airport when my sister and I first visited," Lorena said.

Today, Lorena takes an annual migration of her own to Alaska from Massachusetts with her husband and daughter to stay connected to her mother's people.

"I just didn't want to go to Massachusetts pow wows in deer skin or ribbon dresses, even though people advised me to do that." To learn about her ancestral clothing, as well as to dance in it in her home state, Lorena said, "There was a lot of my going to Alaska and observing and asking."

Eventually, she made her own clothing. "My sister and I found a pattern for the traditional kuspuq and made it ourselves. The cotton and trim for it can fortunately be found around here. Then, little by little I added my own things, such as the fur rough and whale bone accessories. I did have to buy my mukluks, which are the bottoms of the traditional footwear, and kamik, which is the top of the mukluk and is of moose or caribou. My kuspiq has a hood. There are different stories about that - it is a big hood to protect from mosquitoes while picking berries and it keeps the bugs off the neck and ears."

Those who attend New England pow wows and notice Lorena can learn more about Alaskan culture. "I love that I can support contemporary Alaska Native artists," Lorena says after explaining that the purchased accessories she wears include a story teller's bracelet of ivory and baleen, a bone necklace, and a walrus vertebrae pendant.

The flexibility and freedom of the New England pow wow is an opportunity for these dancers to teach tribal history and identity - as well as to display their personal passions. Their stories are woven through their regalia.



Grass Dance regalia commissioned by a MicMac

Sapatq'ayn What? Food, family and horses - all to be discussed at the Native American Film Festival. Now in its 10th year, Sapatq'ayn Cinema, the University of Idaho's festival of Native film, hopes to increase awareness of the artistry and issues important to indigenous people through short film, documentary and mockumentary.

Here's the lineup:

1. Search for the World's Best Indian Taco

This film packs a lot into 15 minutes. Writer/director Steven Judd combines comedy, romance and animated effects to tell the story of a grandfather sharing tales with his grandson. One of these stories, about the origins of the grandfathers hat, leads to the tale of Three Shades of Black, a man in search of the world's best Indian taco. Was on Thu, March 22 at 7 pm. Rated PG

2. More Than Frybread

Written, directed and produced by Travis Hamilton, this feature length mockumentary does for frybread what Best in Show did for dog shows, following representatives from 22 Arizona tribes as they compete in the first ever Worldwide Frybread Association Arizona Chapter State Championship. The winner receives a trophy, \$10,000, a trip to New York City and, of course, bragging rights. Was on Thu, March 22 at 7 pm. Not Rated

3. Shouting Secrets

How is an estranged family to function when the groups matriarch, the woman who holds everything together, suffers a stroke? Director Korinna Sehringer explores this topic and the importance of family in her first feature length drama, winner of Best Picture at the 2012 San Francisco American Indian Film Festival. Sehringer will introduce the film.

Was on Fri, March 23 at 7 pm. Not Rated

4. Horse Tribe

The Nez Perce were once one of America's great horse tribes. But after they lost the War of 1877 against the United States, all of their horses were taken. This documentary followed the Nez Perce for 13 years through the ups and downs they faced while trying to reclaim a part of their culture by bringing horses back to their land. Horse Tribe is followed by a panel discussion with writer/director Janet Kern. Was on Sat, March 24 at 7 pm. Not Rated.

Native American Film Festival -

Kenworthy Performing Arts Center 508 S. Main St., Moscow, ID 83843 - 208-882-4127 Free kenworthy.org

There was No Meeting In December as we had a Yankee Swap and the Feast.

There was No Meeting In January due to unforeseen circumstances.

It is with Deep regrets that I have this information to pass along to our members and friends. Robert A. Sulesky, 68, A good friend to many passes away on March 21, 2012

Robert A. Sulesky, 68 of Rochester, passed away on Monday, March 12, 2012, in Cane Bay, St. Croix. He was on vacation with his wife Jeanne celebrating their 40th wedding anniversary.

Born on March 18, 1943, in Haverhill, MA, the son of Carl and Evelyn (Thibodeau) Sulesky, and graduated from Haverhill High School in 1962.

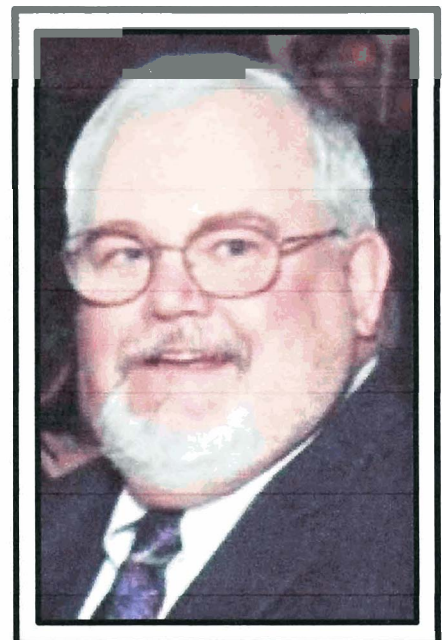
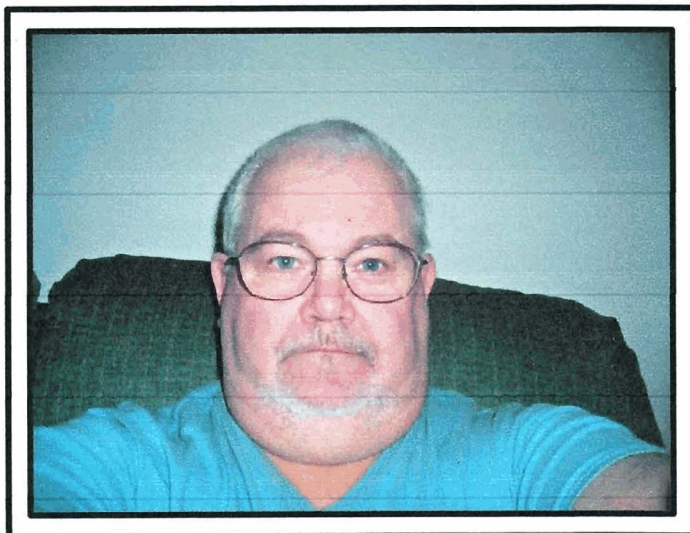
He retired from Polaroid Corporation in 1985 holding 2 film patents. Bob and Jeanne owned Roberts Foodmart in No. Conway, NH, for 10 years. Bob worked for several years at Wal-Mart in Southern NH as a department manager. An avid ski racer and professional ski instructor, Bob taught at several ski resorts. Bob enjoyed hunting, fishing and playing golf, especially with his two boys. A past president of the Georgetown, MA, Jaycees, Bob introduced Junior Champ Day to the community. While living in No. Conway, Bob was a driving force in the creation of the Mt. Washington Valley Soccer Association. Bob, a proud Native American, spent countless hours teaching and mentoring Native ways. As Chief of the Southern NH Metis Nation and the Canadian Bands, he was appointed to the NH Native American Council by Governor John Lynch.

Bob was predeceased by his mother, Evelyn (Thibodeau) Mooers. He is survived by his father, Carl Sulesky, his wife, Jeanne (Blanchette) Sulesky, son, Brian Sulesky and fiancée Stacey Hall, son Christopher Sulesky and wife Amanda and their children, George, Isabella and Gavin. Brother Donald Sulesky and wife Marge, sister Carlene Filomeno and husband Rocco, step-sister Patricia Gablosky, as well as several in-laws, aunts, uncles, nieces, nephews, great nieces, great nephews and cousins also survive him.

ARRANGEMENTS: Friends and family were invited to call on Friday, March 23, 2012, from 5 to 8 PM, at Berube-Comeau Funeral Home, 47 Broadway in Haverhill, MA. His funeral was on Saturday, March 24, 2012, at 10 am at the funeral home with a Mass of Christian Burial at 11 AM at All Saints Parish in Haverhill, MA. Cremation will follow and interment will take place at a later date, at the convenience of the family.

In lieu of flowers, donations are requested to and checks made be payable to: Native American Toy Fund, P.O. Box 111, Candia, NH 03034.

Please visit www.berube-comeau.com to sign the online register book.



Proud to Bead Abenaki: A Conversation With Abenaki Beadworker Rhonda Besaw - March 25, 2012

By Donna Laurent Caruso March 25, 2012

Read more: <http://indiancountrytodaymedianetwork.com/2012/03/25/proud-to-bead-abenaki-a-conversation-with-abenaki-beadworker-rhonda-besaw-102556#ixzz1q9hKaa00>

Just in case you can't get to the Abbe Museum in Bar Harbor, Maine to see "Twisted Paths: Contemporary W'Abanaki Art Informed by Tradition," before its end in May, Indian Country Today Media Network traveled there for you.

We also interviewed one exhibitor from her home in the small village of Whitefield, New Hampshire: Abenaki beadworker Rhonda Besaw. She explained that she worked for thirty years in human services for the state of New Hampshire, had always made regalia, and then, prompted by an event that nearly killed her beloved husband, retired to live, eat, breathe, and dream traditional Abenaki bead work.

We asked Ms. Besaw about the nature of some of her specific works:

Could you explain the "Warrior Honoring Bag" worn by Steve Hebert as part of his traditional Abenaki pow wow regalia?

Steve is the ultimate Abenaki warrior. He is a warrior in the Abenaki way—it's not about fighting, but about helping the community. He has always done what was asked of him and always did it in a good way, without seeking attention, and with humility. I have seen this in him through the years so I created the bag as a gift of gratitude.

Abenaki do not have a reservation; we are spread out and our meetings are with the community at large to bring people together as well as for guidance, and at different places. Steve has always been a help, to set up wherever we are as well as to "stand" at the door. We also have a pow wow one time a year, the best in the northeast: The Abenaki Heritage Weekend, held purposely on Columbus Day Weekend. Steve has been one of the core volunteer people for this pow wow, (at the Mi-Ti-Jo Campground in Milton, NH).

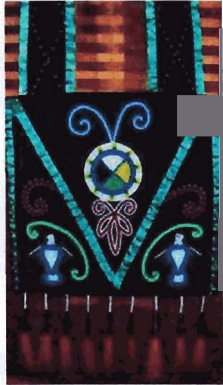
The two eagles on the Honoring Bag signify the strength of this warrior. The rosette shows the Abenaki colors, and there is also the symbol of Steve's clan, which is bear. Most Abenaki are bear or turtle clan. An old traditional

Abenaki design, the double curve, which goes back thousands of years, as it was originally executed in quill work or paint, is also a part of the design. This type of purse, by the way, has not been made by an Abenaki that I know of, since the early 1900s. I've made about nine others now.

What is the story behind the purse on display at the Abbe that incorporates Abenaki petroglyphs?

The purse named "Petroglyphs" is one of my more spiritually-connected pieces, one of

Abenaki petroglyphs in beadwork Proud to Bead Abenaki: A Conversation With Abenaki Beadworker Rhonda Besaw my favorites, because of the symbols in it. Gerry Biron specifically inspired that piece as he told me that he planned to go look at the petroglyphs in Bellows Falls, Vermont and find out more about who made them, and why. The purse is now in Gerry's collection and on loan from him to the Abbe. Gerry's book, collection and display "Made of Thunder, Made of Glass," remains one of my main inspirations. His portrait of me includes me wearing one of my purses and also has my helper, my totem, a squirrel, on my shoulder. (Ms. Besaw's Facebook page, Wabanaki Beadwork, includes an informative article by Biron about what was discovered about the petroglyphs at Bellows Falls).



Warrior Honoring Bag and Steve Hebert



Abenaki petroglyphs in beadwork



Another person, also a curator and collector, who is a primary mentor is Richard Green, of the United Kingdom. His collections are also published in book form; it was Green who told me that my work was important to carry on in part because no one else was doing it. I was so busy researching and actually doing the work that I didn't understand what he meant, that my work is carrying on a nearly lost tradition.

You recently added new work to your web site, a pair of moccasins. I just finished those moccasins for an Abenaki woman who is living far from home in South Dakota. I am so glad to know she will wear these Abenaki moccasins out there in the west and that the people there will learn that there actually is someone alive out here doing beadwork. I hear so often that no one in the east does bead work! But beadwork is a way of communicating our culture so I like the idea of her little moccasins traveling to the people she lives with who will then see the difference in our work and style.

One of the most enjoyable parts of commissioned beadwork for me is talking to the person who needs the work done. We talked a lot about what was going on in this lady's life and it resulted in incorporating a trillium plant, a traditional northeast woman's medicine, on the toe of the moccasin. On the side is the traditional double curve. I use brain-tanned deer hide, as there are still people doing that, in Cornish, NH; I learned how to make the Abenaki style moccasin from an Abenaki man, but I don't know anyone else who adds the beadwork. Parts of the work are so difficult that each time I make a pair I say I won't make another. But someone asked me recently to bead a traditional Penobscot design and I thought, "Well, I have to do it because I want the designs out there."

People who commission the work understand the undertaking and don't mind waiting. I work very slowly, under magnifying lamps, so they really do want the work done, as they do wait. On some, I use precious antique beads (some sent to me by Richard Green as well as others) and I let the people know about those beads. Some beads that have been gifted to me are so fine they are like pollen, and you have to use hair to brush them. Others are so unique I haven't ever seen any like them anywhere.

And what is the story about the purse named "Rebirth" that can be seen at the Abbe Museum?

I did this piece when my husband's sister was ill. We were traveling back and forth to help out and it was a really hard time for everyone. The image was as a result of a dream I had during that hard time. The purse's image symbolizes the Milky Way, and a line shows the ancestors traveling, to be reborn. My sister-in-law ultimately did pass over from her cancer. So, this is a purse I won't sell, but rather, I would gift it to someone. I would simply not take money for it. The purse touches many people, as seen by their reactions at the exhibit.

Beadwork itself is a solace and helps heal. I have heard other bead workers say they heal from bead working as it removes you

from sorrow, it puts your mind somewhere else, puts you in a prayerful state.

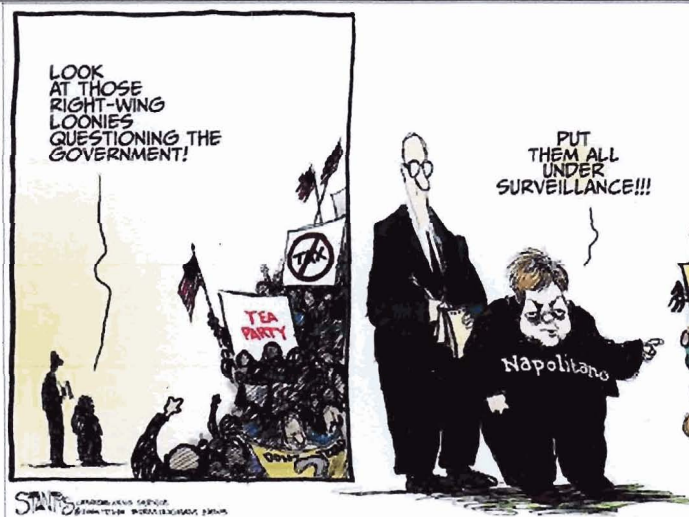
In addition, I hope my outreach will inspire someone else to pick up this art, to get the bug. When I teach, I bring my own beads; I tell people to buy the best they can afford, so as not to get discouraged. I didn't have anyone to put it all together and teach the entire process to me but now I can do that for others. The Mt. Kearsarge Indian Museum curators understand this and they will have me teaching there on May 20 and July 1, 2012.

If you are able to take one of these classes, you will be able to study the Warrior Honoring Bag in person as it will be on loan to the museum from Steve Hebert.



milkyway rebirth on purse

Just one of the cartoons that Marguerite Big Heart Woman Kelleher had saved and John Red Horse had given to us in her memory to put in the newsletter.



Pow Wow Etiquette: Let Respect Be Your Guide

This is a DRUG and Alcohol Free Event Please listen closely to the Emcee for any instructions. Under no circumstances are alcohol, drugs, or firearms permitted on the grounds.

Photography - During some songs and dances, Videotaping and photography will not be allowed. Also, please ask the Native People for their permission to photograph them outside of the dance circle.

About the Dance Arbor - Please, if you or your children are invited to dance in the circle, use the East entrance. DO NOT enter under the ropes or fences.

Hats - During Grand Entry, the Flag Song and the Veterans songs which are the first three songs and at the end of the day during the retiring of the flags, and last three songs, persons wearing any hats will be asked to remove them, Unless they have an eagle feather in it.

Lost Children - Please point out the drum area or entrance of the circle to your children and tell them to go there if you get separated.

Pets - Pets are NOT allowed within the Dance Arbor, drum area or within the circle. Pets are to be leashed and attended at all times and any droppings MUST be picked up immediately, because people have spent time and money in their regalia so please be courteous.

Please Keep Out Of Tepees - Unless, you are invited to go into one of them by the owner or caretaker. These are homes for some of the dancers, drummers, and vendors please respect their privacy.

Waste - Please do not litter. Please place all waste in it's appropriate containers, this is including Cigarette butts.

Never Refer To A Native American Dancer's Regalia As a Costume! A dancer's regalia may also be called their outfit. These beautifully handcrafted outfits are not costumes. Much thought, time, energy and expense goes into the making of each outfit. Often pieces of the regalia are family heirlooms. Regalia is created by the dancer or by a respected family member or friend. The feathers in particular are sacred and highly valued and cared for. The beadwork may take a very long time to complete. Sometimes years have gone into the final completion of a dancer's regalia. Some dancers have several different outfits, often changing 2 or 3 times during a powwow. Some of the regalia and/or ornaments signify special events or honors in a person's life, special religious traditions or symbols rooted in legend.

Never Touch A Native American Dancer's Regalia. Again, respect, respect, respect! A dancer told me once he felt a tugging at his back and to his dismay, a woman had a hold of one of the eagle feathers of his traditional bustle! She kept pulling and saying she wanted one! If you feel the need to touch, always ask permission, and be gentle and considerate. Respect the personal space of dancers as you should for anyone else. You will find that most dancers are friendly and will answers your questions about their regalia if asked.

Clothing Dress Code - Dress and act appropriately. Hot pants, halter tops, swimwear unless swimming in appropriate places, and profanity have no place at Pow Wows in the circle or dance arena. If you are going to dance, anything other than open intertribals, wear your regalia if you have some.

Do not Point - Pointing with the fingers is considered poor manners by some nations. If you must point, use your head and nod in the direction you wish to indicate. Just like your mom always told you, pointing at people is impolite. Use your eyes to direct attention to a specific person or area, or give a nod of the head.

We Need Volunteers for all of the Pow-Wow's for The Gate, The Feasts, Security, clean up, we would like to have some of you help out with making desserts, donating coffee supplies, and paper goods. We need volunteers for doing crafts with the kids. We need volunteers to help run the coffee station. We need runners for Elders.

2012 Calendar of Indian Social Events

Princess Winona, who crossed over January 28, 2003, provided a Calendar of Indian Social Events in 1986 with Loving One of the Nipmuck Chaubunagungamaug, and in 1987 with Tom Black Crow Chaffee. Over the years she continued to provide the calendar "for all who participate in and enjoy Native American events". In her memory and her love for all people, the family of Princess Winona is honored to continue this annual Calendar tradition. You may want to call and **confirm the date, place, time and trader information** with the organization hosting the event, preferably no later than two weeks before the event. Programs & times differ. **NOT RESPONSIBLE FOR CHANGES IN EVENTS.**

- JAN 7** Mother Earths Creation: 10th Annual Intertribal Pow-wow, Ossipee Town Hall, 55 Main St., Center Ossipee, NH 603-323-8181
8 United Native American Cultural Center (UNACC): 15th Winter Gathering & Pot Luck, (Fort) Devens, 978-772-1306
 29 Antietam St., P-5 Building, Off Rte 2, Ayer, MA (NT)
- 14** Dighton Indian Council: Pot Luck & Dancing Social, 5 PM, Dighton Council Hall, 1111 Somerset Ave, 508-880-8887
 Rte 138, Dighton, MA (NT)
- 21** Greater Lowell Indian Cultural Assoc.: (GLICA): Mid-Winter Pow-wow, Bedford VA Hosp., 200 Springs Rd., Bedford, MA 978-677-7153
28 Mass Center for N. A. Awareness: Social and Pot Luck Feast, VFW Hall, 30 Station Street, Middleboro, MA (NT) 617-642-1683
- FEB 7** New England Native American Institute (NENAI): Pow-wow, Date & place unconfirmed. Check: www.nenai.org 508-347-7829
7 The Order for The Preservation of Indian Culture (TOPIC): Winter Gathering Pow-wow: Date/place TBA. Please call for more info. 508-292-7773
- 11** Gourd Dance (2-4 PM) & Pow-wow (6-9 PM) Barnes Air Base, Westfield, MA. Mass Pike to Exit 3, 617-965-6938
 Rte 202 to Falcon Rd. For admittance to base, you **MUST** call and give name for pre-registration NLT 2/1/12. **BRING FLYER!**
- 11** Dighton Indian Council: Pot Luck & Dancing Social, 5 PM, Dighton Council Hall. Location: See Jan 14. (NT) 508-880-8887
12 UNACC: 14th Annual Winter Social & Pot Luck, (Fort) Devens, MA. Location—See January 8. (NT) 978-772-1306
18 N.H. Intertribal Native American Council: 2nd Annual Veteran's Pow-wow, Plymouth State Univ., Holderness, NH 603-651-8769
 (Foley Gymnasium, PE Center)
- MAR 10** Dighton Indian Council: Pot Luck & Dancing Social, Dighton Council Hall. Location: See Jan. 14 (NT) 508-880-8887
10 Nipmuck Indian Council of Chaubunagungamaug: Melting Moon & Pot Luck, 6 PM, United Church of Christ, 508-867-7958
 Church Street, Webster, MA (NT)
- 17** Dighton Indian Council: Snow Crust Moon Pow-wow, Taunton Armory, 111 Honorable Gordon Owen Blvd, Taunton, MA 508-880-8887
17 New Bedford Rod & Gun Club: Native American Committee Spring Social, 1407 No. Hixville Rd., (Collins Lane) Dartmouth, MA (NT) 508-994-5659
- APR 1** Mass Center for N.A. Awareness: Annual Anniversary Celebration & Banquet, Lombardo's Conference & Function Facilities, 617-642-1683
 6 Billings St., Randolph, MA (NT)
- 14** Dighton Indian Council: White Wolf Bake Goods Auction Fundraiser, Pot Luck & Dancing Social, 5 PM. Loc: See Jan 14. (NT) 508-880-8887
14 URI: Native American Student Org. NASO's 3rd Annual Spring Pow-wow, U of Rhode Island, Old Track Field, Off Rte 138, 508-717-1559
 79 Lower College Rd., Kingston, RI
- 21** Laconia Indian Historical Assoc. (LIHA): Annual Sugar Run Pow-wow, Memorial Middle School, 150 McGrath St., Laconia, NH 603-878-5697
- May 5-6** Century Sportsman's Club: Two Nations Pow-wow & C.J. Memorial Games, 531 Rochdale St., Auburn, MA 508-791-3770
- 12** Nipmuck Indian Council of Chaubunagungamaug: New Year Moon & Pot Luck, 12:30 PM, Chaubunagungamaug 508-867-7958
 Nipmuck Reservation, School Street, Webster, MA (NT)
- 12** GLICA: Spring Planting Festival, Lowell Dracut Tyngsboro State Forest, Trotting Park Rd., Tyngsboro, MA (NT) 603-809-4017
12-13 Native Americans at Dartmouth: Dartmouth 40th Annual Pow-wow, Dartmouth College Green, Hanover, NH 603-646-2110
19-20 UNACC: 17th Annual "Unity Days" Pow-wow. (Fort) Devens, MA. Location: See January 8. 978-772-1306
19-20 New Hampshire Intertribal Council: 18th Annual Grandmother Morning Dove Pow-wow, Tamworth Campground, Depot Rd., 603-528-3005
 Off Rte 16 & Off Rte 25, Tamworth, NH
- 25-28** American Indianist Society (AIS): Memorial Day Pow-wow, Camp Marshall, 4H Campgrounds, Off Rte 31, Spencer, MA 508-368-4944
28-28 Honor Our Warriors Inter-tribal Pow-Wow. Clinton Fair Grounds, Rte 100, Clinton, ME. 207-478-6846
26-27 Mass Center for N. A. Awareness: Spring Planting Moon Pow-wow, Marshfield Fairgrounds, 140 Main St., Marshfield, MA 617-642-1683
- JUNE 2-3** Worcester Inter-tribal Indian Center (WIIIC): Annual Pow-wow, Treasure Valley, Scout Reservation, 774-578-5385
 394 Pleasantdale Road., Rutland, MA
- 2** GLICA: Men's Day, Lowell Dracut Tyngsboro State Forest, Trotting Park Rd., Lowell, MA (NT) 978-677-7153
9-10 Wollomonuppoag Indian Council: 38th Annual Pow-wow, La Salette Shrine Fairgrounds, Rte 118, Attleboro, MA 508-384-2704
9-10 Metis of Maine: 9th Annual Gathering & Pow-wow, 105 Gould Rd., Off Rte 5, Dayton, ME 207-793-4801
9-10 LIHA: Learner's Week-end, DuLac Land Trust, Osgood Rd., Sanbornton, NH 603-267-7306
16 GLICA: Kid's Day, Lowell Dracut Tyngsboro State Forest, Trotting Park Rd., Lowell, MA (NT) 978-677-7153
16-17 Princess Winona Memorial Pow-wow: Pratt Junction, (Off Rte 12) Ford Rd, Sterling, MA (Off Rte 190, Exit 6, No. of Worcester) 978-422-7901
16-17 Red Road; 10th Annual Native American Sobriety Pow-wow: Dighton, MA. Location: See Jan 14. 508-880-8887
23-24 TOPIC: 38th Annual Chief One Bear's Pow-wow, Prowse Farm, 5 Blue Hill River Rd, Canton, MA 508-292-7773
23-24 Spirit of the Horse Pow-wow: Benefit Pow-wow, The Hackneys Hope Therapeutic Riding Farm, 174 Wilcox Rd., Middletown, CT 860-428-7271
- JUNE 29-30, JULY 1** Calico Dancers Pow-wow, 40th Annual "Good Time Pow-wow", Harry J. Betar Recreation Park, Town of Moreau, 518-793-1693
 Rte 32, South Glens Falls, NY
- JUNE 30-JULY 1** Medicine Bear Drum Group: Medicine Bear Pow-wow, Rochester Fair Grounds, 72 Lafayette St., Rochester, NH 603-986-5235
- JULY 6-8** Wesget-Sipu: Pow-wow, Riverside Park, Fort Kent, ME 207-834-3088
- 7-8** Mother Earths Creation: 10th Annual Intertribal Pow-wow, 2145 Rte 16, Center Ossipee, NH 603-323-8181
13-15 Spirit of the Wolf: Intertribal Pow-wow, Rte 196, Behind High School, Lisbon Falls, ME (Sponsor: Moxie Festival) 207-478-6846
14 Nipmuck Indian Council of Chaubunagungamaug: Strawberry Moon & Pot Luck 12:30 PM. Location: Res. See May 12. (NT) 508-867-7958
14-15 Mt. Kearsarge Indian Museum: 13th Annual Intertribal Pow-wow, 18 Highlawn Rd., Warner, NH 603-456-2600
21-22 New Hampshire Inter-tribal Council: Val Ranco & Running Water Annual Pow-wow, Harbor Park, Harbor Rd., Wells, ME 603-528-3005
21-22 Rhode Island Indian Council: Pow-wow, Roger Williams Part, Providence, RI (Ext 306) 401-781-1098
28 Rod & Gun Club of New Bedford - Native American Committee: 21st Annual Native American Music Festival, 508-994-5659
 1407 N. Hixville Rd., (Collins Lane), Dartmouth, MA (NT)
- 28-29** Woburn W.R.E.N: 10th Annual Pow-wow, Altavista School, 990 Main Street, Route 38, No. Woburn, MA 781-933-4141
29 Nipmuc Nation: 58th Native American Fair, Hassanamesit Reservation, 80 Bringham Hill Rd., Grafton, MA 508-393-8860

2012 Calendar of Indian Social Events (Con't.)

Aug 4	GLICA: Women's Day: Lowell Dracut Tyngsboro State Park, Trotting Park Rd., Tyngsboro, MA (NT)	603-809-4017
?	V.A. Hospital - Providence: Veteran's Pow-wow, 830 Chalkstone Ave, Providence, RI Call for more info. (Ext.3300)	401-273-7100
4-5	New Hampshire Intertribal Council: Lou "Black Eagle" Saco River Pow-wow, Hussey Field, Off River Rd., No.Conway, NH	603-539-5015
4-5	Gathering of Spirits: 7th Annual Whitehall Pow-wow, Whitehall Canal Side Park, Whitehall, NY	518-260-6059
4-5	Clan of the Hawk: Chief Lone Clouds Farewell Gathering, Pow-wow Grounds, 123 Evansville Rd., Brownington, VT	802-754-2817
4-5	American Indians Honoring Vets: Benefit Pow-wow for "The Wounded Warriors Project", Coldbrook Resort & Campground, Barre, MA (OFF Rte 122)	918-541-4277
10-12	Passamaquoddy Tribe-Pleasant Point: 47th Annual Sipayik Annual Indian Day Celebration, Pleasant Point (Ext 242) Sipayik Passamaquoddy Reservation, Rt 190, Perry, ME	207-853-2600
11-12	Narragansett Indian Tribe: 337th Annual August Meeting / Green Corn Thanksgiving, Narragansett Indian Church, Old Mill Road, Rte 2, Charlestown, RI (Ext 203)	401-364-1100
11-12	Babylon Citizen's Council of the Arts (BACCA): 30th Annual Paumanauka Pow-wow, Tanner Park, Copiague, L.I., NY	631-234-1119
11-12	Mother Earths Creations: 10th Year Intertribal Pow-wow, 2145 Route 16, West Ossipee, NH	603-323-8181
11-12	Lou Two Hearts: 8th Annual Honor the Animals Pow-wow, Maine Wild Life Park, Rte 56, Gray, ME	207-324-9297
17-19	Mawioimi of Tribes: 16th Annual Pow-wow, Aroostook County, Off Rte 1, Spruce Haven, Doyle Rd., Caribou, ME	207-764-1972
17-19	Legend of the Mustang Intertribal Pow-wow: Ever After Mustang Rescue, 463 West Street, Biddeford, ME	207-478-6846
18	Honoring Native Ways: 4th Annual Native American Gathering, Shore Acres, 237 Shore Acres Drive, North Hero, VT	802-372-1460
18-19	The Mohegan Tribe: Wigwam Festival, Fort Shantok, Uncasville, CT	800-864-3426
18-19	Nimham Mountain Singers: 12th Ann'l Nimham Honoring our Veterans Pow-wow, Putnam Co., Veterans Mem. Park, Kent, NY	845-225-8154
18-19	Great Northern Moose Lodge & Campground, 5th Pow-wow, 1442 NH Rte 16, (White Mtn Rd.) Dummer, NH	603-449-2300
25-26	Intertribal Council of Tolba Menahan, Fire Woman's Memorial Pow-wow, Stage Fort Park, Gloucester, MA	978-335-8702
25-26	First Light Drum & Singer & VT. Turtle Clan: Intertribal Gathering, 230 Blossom Rd, Hebron, NY	802-466-8054
25-26	Gathering of Friends Pow-wow: At Meeting House Park, Allenstown, NH (1/2 Mile North on Rt 3 on Rt 28)	603-625-6183
SEPT 1-2	LIHA: 42nd Annual Labor Day Pow-wow, Dulac Land Trust, 109 Osgood Rd., Sanbornton, NH	603-878-5697
?	North American Indian Ctr of Boston: 8th Ann'l Gathering of Peoples Pow-wow. Date & location TBA: Call for more info.	617-232-0343
1-2	Seaconke Wampanoag Tribe: 16th Annual Pow-wow, Redway Plains, Rte 44, Rehoboth, MA	401-723-1563
8-9	Nipmuck Indian Council of Chaubunagungamaug: 32nd Nipmuck Pow-wow, Lake Siog Park, Holland, MA	508-347-7829
8-9	Mass Center for N. A. Awareness: 23rd Annual Intertribal Pow-wow, Plug Pond, Mill Street, Haverhill, MA	617-642-1683
8-9	Parkers Maple Barr: 16th Annual "Honor the Spirit" Pow-wow, Mason, NH	603-369-7498
8-9	Bear Clan: Gathering of the Tribes, Brown's Farm, 890 Luther Road, East Greenbush, NY	518-477-4872
15-16	GLICA: 30th Annual Bedford V. A. Hospital Pow-wow, Bedford V.A. Hospital, 200 Springs Rd., Bedford, MA	978-677-7153
15-16	Mother Earths Creation: 10th Year Intertribal Pow-wow, 2145 Route 16, West Ossipee, NH	603-323-8181
22-23	Metis of Maine: Annual Fall Gathering and Pow-wow, 105 Gould Rd, Dayton, ME	207-793-4801
22-23	Beaver Lodge: Intertribal Pow-wow, 278 Bond's Corner Rd., Off Rte 137, Hancock, NH	603-526-4236
29-30	Intertribal Council of New England (ICONE): Pow-wow, Templeton Development Ctr, 212 Freight Shed Rd, Baldwinville, MA	508-835-3696
29-30	Natick Ponkapoag Praying Indian: Annual Pow-wow & Celebration, Cochituate State Park, Rte 30, Natick, MA	508-622-0189
OCT 6	American Indianist Society (AIS): Home Coming Pow-wow, Camp Marshall, 4-H Campgrounds, Off Rte 31, Spencer, MA	508-366-4944
6-7	Dighton Indian Council: 22nd Annual Dighton "Council Oak Pow-wow", Behind Dighton Town Hall, 979 Somerset Ave., Rte 138, Dighton, MA	508-880-6887
6-7	Abenaki Nation of N.H.: 16th Annual Abenaki Heritage Weekend, Mi-Te-Jo Campground, Milton, NH	603-473-2746
13	Nipmuck Indian Council of Chaubunagungamaug: Harvest Moon & Pot Luck. 12:30 PM. Location: Res.—See May 12. (NT)	508-867-7958
13-14	Wolf Den; 19th Annual Pow-wow: Wolf Den State Park, Wolf Den Dr., Pomfret Center, CT (Junction 101 & 44)	860-428-7271
20	GLICA: Harvest Festival, Lowell Dracut Tyngsboro State Forest, Trotting Park Rd., Tyngsboro, MA (NT)	978-677-7153
20	UNACC: 1st Annual Fall Feast, (Fort) Devens, MA. Location—See Jan 8. (NT)	978-772-1306
20-21	J. Arthur Trudeau Memorial Center: 22nd Annual Indoor Pow-wow, 3445 Post Rd., Warwick, RI	401-742-7102
27	Mass Center for N.A. Awareness: Annual Luncheon & Auction, VFW Hall, 30 Station St., Middleboro, MA	617-642-1683
NOV 3	Wollomonuppoag Indian Council: Fund Raiser Event, Native American Music with items and refreshments to purchase, State Fellowship Church, 7 N. Main St., Mansfield, MA (NT)	508-680-6354
4	Dighton Indian Council: "Council Oak Tree Ceremony", 10 AM at Dighton Council Hall. Location: See Jan 14.	508-880-6887
18	Mass Center for N.A. Awareness: Nat'l Native Am. Heritage Day Pow-wow, Bridgewater State Univ., Bridgewater, MA	617-642-1683
21-24	Federation of Old Plymouth Indian Tribes: 14th Annual First People's Pavilion Cultural Festival, Water Street, Pilgrim Memorial Park, Plymouth, MA (NT)	508-295-8193
24	Dighton Indian Council: Native American, Craft & Elder's Food Drive Fund Raiser, Taunton Elks, 119 High St., Taunton, MA	508-880-6887
DEC 1	Dighton Indian Council: Pot Luck & Dancing Social, 5 PM, Council Oak Hall. Location—See Jan 14. (NT)	508-880-6887
8	Nipmuck Indian Council of Chaubunagungamaug: Nikkomo & Pot Luck. 6 PM. Church St. Location—See March 10. (NT)	508-867-7958
9	Red Road American Native in Recovery: 5th Yr Anniversary Celebration. Meeting (12 PM), Potluck & Dancing Social, 1111 Somerset Ave, Rte 138, Dighton, MA (NT)	508-880-6887

NOTE:**THIS CALENDAR MAY BE REPRODUCED.**

To receive year 2013 calendar, please send a **SELF-ADDRESSED STAMPED ENVELOPE AFTER NOVEMBER 1ST** to: June Little Winona, 196 Highland Street, Apt 2, Worcester, MA. 01609-2229 (Note: My apologies for any typo errors.)

(?) Date not confirmed or not available. (TBA) To Be Announced. (NT) No Traders.

A FEW UP COMING EVENTS;

April 21st, 2012 L.I.H.A. Sugar Run Pow-Wow, Memorial Middle School, 150 McGrath Street, Laconia, NH
603-934-5338

April 4th, 2012 NH Intertribal Native American Council Monthly Meeting - Laconia Police Station, New Salem
Street, Laconia. Meeting Starts at 7PM - FMI Call 603-651-8769

May 2nd, 2012 NH Intertribal Native American Council Monthly Meeting - Laconia Police Station, New Salem
Street, Laconia. Meeting Starts at 7PM - FMI Call 603-651-8769

Saturday, May 12 2012 - 12:00p to 5:30p - 40th Annual Dartmouth College Pow Wow FOR MORE
INFORMATION PLEASE Contact: Jeanne Briand, 603-646-2110

May 19th & 20th, 2012 Grandmother Beverly Newell Memorial Tamworth Pow-Wow. Tamworth Campground on
Depot Road, Tamworth NH - FMI Call Sandy 603-651-8769 - For campground reservations 603-323-8031

June 6th, 2012 - NH Intertribal Native American Council Monthly Meeting - Laconia Police Station, New Salem
Street, Laconia. Meeting Starts at 7PM - FMI Call 603-651-8769

June 30th & July 1st, 2012 - Medicine Bear Drum Pow Wow Rochester Fairgrounds Hoover St. Rochester, NH
603-986-5235

July 7th & 8th, 2012 Mother Earths Creation Pow Wow 2145 Route 16 West Ossipee, NH 603-323-8181

July 14th & 15th, 2012 Mt. Kearsarge Indian Museum 12th Annual Intertribal Pow Wow Warner, NH 603-456-
2600

July 21st & 22nd, 2012 Well's Beach Pow-Wow - FMI Call Sandy 603-651-8769

NHINAC
9 Durrell Mountain Road
Belmont, NH 03220

