Town Hall inspired by Freedom of Worship

Indigenous Spirituality
An Abenaki Perspective on Freedom of Worship
Thursday, February 6, 5:30 PM

This program is supported in part by a grant from New Hampshire Humanities
RULES OF ENGAGEMENT:

Be respectful and use respectful language.

Share air time by keeping your remarks concise. This will allow everyone a chance to be heard.

Listen to each other and be open-minded.

Think critically.

Take risks, be unpolished, make mistakes — then let go.

Be inclusive.

Speak for yourself. Don’t try to speak for “your group.”

Trust each other to go places we don’t anticipate.

Group:„

Trust that everyone will respect you.

Take the initiative. Don’t wait for someone else to lead.

Be resilient.

Be inquisitive.

Interactive Indigenous NH Story Map (INHCC)

Downloadable PDF: http://bit.ly/2yU1GUi

Indigikitchen.

Indigikitchen, a portmanteau of indigenous, digital, and kitchen, is an online cooking show dedicated to re-indigenizing our diets using digital media.

The Cowasuck Band of the Penacook-Abenaki People
cowasuck.org

COwassuck.

The Cowasuck Band of the Penacook-Abenaki People

Indigenous New Hampshire Collaborative Collective

Indigenous Peoples’ Day Fact Sheet (INHCC)


Indigenous NH Commission on Native American Affairs

New Hampshire's History from an Indigenous Perspective (INHCC)

Indigenous NH Commission on Native American Affairs

NH Commission on Native American Affairs

Interactive Indigenous NH Story Map (INHCC)

http://bit.ly/33y5sZcm

Rhunul.com/y3y5scqm

RESOURCES:

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Indigenous New Hampshire Collaborative Collective

Reframing New Hampshire’s history from an Indigenous perspective

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DENISE POULIOT is a traditional Abenaki artist and Female Head Speaker of the Cowasuck Band of the Pennacook Abenaki People. Denise has extensive experience in public outreach and education, and often delivers Indigenous Invocations and Formal Greetings at events held on her tribes' ancestral homelands. Denise's artwork has been shown throughout North America.

PAUL POULIOT is Chief Speaker for the Cowasuck Band of the Pennacook Abenaki People, as well as President of both COWASS North America and the Abenaki Nation of Vermont. Paul is a historian and lectorer and he is authorized to perform marriages throughout New Hampshire and Massachusetts as the spiritual leader of an autonomous cultural and religious group. He is also the president of both COWASS North America and the Band of the Pennacook Abenaki People, as well as the religious advisor for the United States Bureau of Prisons.

QUESTIONS TO KEEP IN MIND:

- What does it mean to worship?
- How does your belief system inform your moral code?
- Have you ever felt unsafe practicing your religion?
POWWOW INFORMATION:

Information provided by the Cowasuck Band of the Pennacook-Abenaki People.

To the Algonquin language speaking people, which covers all the original New England Indigenous tribes, the words “Pauwau” or Powwow refer to a “Medicine Gathering,” a time when the medicine women and men would be available for healing and spiritual guidance. Singing, drumming, dancing, and prayers were all used as part of that healing process. Whenever we got together there would also be a great deal of socializing and trading. This was a family gathering where the many clans, bands, and tribes of Indigenous Native People could come together in peace and good will. Although the times around us have changed, we do not forget the ways of our ancestors. Today’s Powwows still have the spiritual elements of the gatherings of many generations before.

We dance in a circle, a circle that is formed and blessed by one of our spiritual leaders. As in life itself, the “Circle” is a sacred place, it is the beginning and end, as the Creator has made it so.

The Circle is to us a place of worship—we ask you to respect and honor this— the spiritual center of our gathering. As the Earth revolves around the Sun we enter the Circle from the East and circle in the Sun direction.

The singers and drummers are known as the “Drum.” Like the rhythm of all living beings, the drum is the heartbeat of our People and the singing is our gift and praise to the Creator.

The dancing starts with a “Grand Entry” of the dancers. This is the way we first enter the Circle, pay our respects to the Creator, and greet one another. Following the entry are honoring songs and dances for veterans and our ancestors. During solemn ceremonies you will be requested to stand, remove your hat, and not to take pictures or videos when asked to do so.
ABENAKI BOOKS OF INTEREST:

Our Beloved Kin, “A History of King Philip’s War”
Brooks, Lisa
Yale University Press, 2018
ISBN: 978-0-300-19673-3

Memory Lands, “King Philip’s War and the Place of Violence in the Northeast”
DeLucia, Christine M.
Yale University Press, 2018
ISBN: 978-0-300-20117-8

The Common Pot, “The Recovery of Native Space in the Northeast”
Brooks, Lisa
University of Minnesota Press, 2008

The Embattled Northeast, “The Elusive Ideal of Alliance in Abenaki - Euramerican Relations”
Morrison, Kenneth M.
University of California Press, 1984

The Western Abenakis of Vermont, 1600-1800, “War Migration, and the Survival of an Indian People”
Calloway, Colin G.
University of Oklahoma Press, 1990
ISBN: 0-6061-2568-3

The Original Vermonter, “Native Inhabitants Past and Present”
Haviland, William A.
Power, Marjory W.
ISBN: 0-87451-253-0

The Abenaki, “Indians of North America”
Calloway, Colin G.
Chelsea House Publishers, 1989

An Indigenous Peoples’ History of the United States
Dunbar-Ortiz, Roxanne
Beacon Press, 2014

Firsting and Lasting: “Writing Indians out of Existence in New England”
O’Brien, Jean M.
University of Minnesota Press, 2010

Memory Lands, King Philip’s War and the Place of Violence in the Northeast
DeLucia, Christine M.
Yale University Press, 2018
ISBN: 978-0-300-20117-8

Lies My Teacher Told Me: “Everything Your American History Textbook Got Wrong”
Loewen, James, W.
Touchstone Books, 1996
ISBN: 978-0-6848-1886-3

Cowasuck Band of the Pennacook - Abenaki People
P.O. Box 52, Alton, NH 03809