



## Word from the Chief

*Kwei fellow band members,*

I hope your holidays were filled with beautiful moments to remember and a little time to recharge.

It is with gratitude and hope for the future, that I as your Chief am starting 2020 in this continuing mandate for our same Council. As a team we continue to do our utmost to lead our nation through these turbulent times.

With Indian Affairs making many changes in their role concerning our people, we must be attentive and vigilant. The dismantling of their system, as we have known it is well under way. The effect is beginning to be visible and requires a proactive, collaborative effort to direct.

Our community must first be clear as to what we need to restore a holistic sense of well being for our nation. We can then identify the necessary resources needed and negotiate on both the provincial and federal levels of government to make sure we can implement our plans. Support to develop our framework and time to implement our distinct system is of great importance. We must negotiate for nothing less.

Considering the closing of files that keep us focused on the past are now nearing their end, we can maybe begin to think about learning from history and moving forward.

The compensation payments for residential school survivors have now been dispersed. Understanding that financial compensation cannot restore the imbalance this era has had on our communities we must be content with this as an attempt to make amends by current generations for past generation's mistakes.

On this same note those members who were students of day school, those who attended school in Odanak, who are waiting to claim from the settlement the government has set up for compensation, we want to assure you that we are working hard at the national, regional and local levels to release this funding to those who have suffered this legacy.

Another important file that has been resolved is that of the plight of our women to regain their rightful place (status) in our communities. Although there are some huge unsettled elements to this file, the starting steps are well underway. With all that said, where do we go from here? What then do we want to leave as a legacy for our grandchildren? What is our current challenge? Our present-day challenge is our mobilization as a community to restore and rebuild. What does that mean? It means facing the lateral violence and ripple effects left by a legacy of abuse and violence. It means taking responsibility for our current experience as a people and as a community.

We have begun to take our power back from this historic patronizing force, which attempted to compromise our unity and sovereignty. We are free now to restore that which belonged to us and is resting in our ancestral memories.

With this I wish you all the best in 2020 and hope to count you among us in our journey of reconciliation. This journey starts at home!

In peace and friendship,  
Chief Rick O'Bomsawin

To pay tribute to the adoption of the Indigenous Languages Act, adopted by the Government of Canada last June, as well as to mark the end of the International Year of Indigenous Languages, here is the first Short Column on the Wabanaki Language of 2020.

## Short Column on the Abenaki Language

In this column, I will discuss demonstrative pronouns and adjectives.

### 1. Pronouns and demonstrative adjectives

**Pronouns** (that, that, that, this, that) and **demonstrative adjectives** (that, that, that, that, that) are expressed in the same way and they are agreed in gender *s'accordent en genre* (**animate** or **inanimate**) and **number** (**singular** ou **plural**) with the **noun** they represent or designate.

Pronouns and demonstrative adjectives are **expressed differently** depending on whether the noun they represent or refer to is **close** or **far away**.

	ANIMATE	INANIMATE
<b>CLOSE</b>		
<b>Sing.</b>		
This one, this	Wa	Io
<b>Plur.</b>		
These, those	logik	Iolil
Example : Child ( <b>animated</b> noun)		
<b>Sing. :</b>	<b>This one</b> (talking about the child)	Wa
	<b>This child</b>	Wa aw8ssis
<b>Plur. :</b>	<b>These</b> (speaking of two children)	logik
	<b>Those children</b>	logik aw8ssisak
Book ( <b>inanimated</b> noun)		
<b>Sing. :</b>	<b>This one</b> (en parlant d'un livre)	Io
	<b>This book</b>	Io awikhigan
<b>Plur. :</b>	<b>These</b>	Iolil
	These (speaking of two books and more)	Iolil awikhiganal
	ANIMATE	INANIMATE
<b>FAR AWAY</b>		
<b>Sing.</b>	This one, this	Na Ni
<b>Plur.</b>	These, those	Nigik Nilil

<sup>1</sup> Taken from INITIATION À LA GRAMMAIRE ABÉNAKISE, Monique Nolett-Ille, Odanak 2006.