**Donna L. Moody**, PhD (***UMass Amherst***) is a cultural anthropologist whose research focuses on Native American Studies, African/African American Studies, the intersection of Native American/African American/African peoples, the Atlantic Diaspora, and Inequality and Oppression.

Donna is an Abenaki mother of three, grandmother of fourteen, and great grandmother of ten. She is an author, public speaker, educator, the Director of ***Winter Center for Indigenous Traditions*** which is based in the Upper Valley of Vermont and New Hampshire, and for twenty years she served as the Repatriation and Site Protection Coordinator for the ***Abenaki Nation***.

**John S. Moody** is an ethno-historian and independent scholar with forty five years of research, writing, and speaking focused on history, peace and justice issues, and the indigenous legacies of the northeast. He graduated from ***Dartmouth*** in Native American Studies and Anthropology in 1977. Donna and John live in West Hartford, Vermont.

John has also worked with the Abenaki and other Native peoples in the northeast to protect and preserve ancient sites and burial grounds. He has facilitated a number of Sacred and Traditional Site Studies and, with **Donna Roberts Moody**, has initiated many museum and archaeological collection surveys to facilitate the repatriation of Native remains and artifacts in the northeast. They have worked for many years with Federal and state agencies in the northeast on site protection, repatriation, sacred site and environmental protection, and cultural resource management. He works with the ***Abenaki Nation*** coalition in northern New England and New York to facilitate sacred site and environmental protection as well as repatriation.

In 1996, Donna and John co-founded ***Winter Center for Indigenous Traditions*,** a service non-profit to strengthen and sustain Native communities. ***Winter Center*** is an independent, Native coordinated service non-profit.

The ***Winter Center Archives, Library, and Research Center*** is focused on maintaining and increasing the ethical accessibility of a substantial archive of records, research files, documents, oral histories, videos, and other items gathered over the last forty five years, and to continue to be an indigenous peoples’ archive and a public educational resource.

The ***Archives*** are used for writing histories and studies, informing programs, educational and language projects, helping families find their way, grounding burial, site protection, and repatriation, and anchoring environmental justice and health project research. Native families continue to request help searching for family members, history and research on burial grounds and sacred sites, health needs and environmental threats, and many other topics.

Our research over the last forty five years includes ethnobotany, medical history, and the ethnic medical traditions in the northeast; the Abenaki language, the related Algonquin languages, and the Iroquoian languages; the linguistics of the Americas, and related topics of indigenous peoples’ origins; the ancient oral, linguistic, and ethnological traditions of indigenous peoples; the oral traditions of indigenous peoples and human origins; the history of ethnic groups in the northeast; inter-tribal and inter-racial relations in the northeast; the recognition process for Native individuals, groups, and Nations in the United States and Canada; the military history of the northeast; the roots of war, and peacemaking, in Native and non-Native societies; and the role of Native peoples in the shaping of the United States and Canada.

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***Winter Center’s* Mandate**

For the Indigenous Nations of the world, the last five hundred years have been like the harshest winter since creation. For this reason, we chose the name ***Winter Center*** to remind us of the times we are in and the immediacy of our mandate:

● To honor, respect, and protect the Ancestors and Sacred Places.

● To promote health and healing in Indigenous families, communities and Nations

● To facilitate the gathering of Native Peoples & Nations in a way that is culturally and traditionally nurturing

● To foster peacemaking and a return to balance using traditional methods and teachings

● To protect, defend, and care for the ancient ways and languages of Indigenous Peoples

Our mandate is broad and the struggle continues on many fronts. Native traditions, ecologies, languages, and peoples are still disappearing from the earth. We must do what we can to protect and maintain the ancient traditions and Native peoples that keep this world in balance!