

Wabanaki Alliance

ADDRESS CORRECTION REQUESTED
Return to Wabanaki Alliance, 95 Main
Street, Orono, Maine 04473.

January 1980

Published by Diocesan Human Relations Services, Inc.

MITA buses rolling but running out of funds

ORONO — Maine Indian Transportation Association continues to exist more on paper than on the road.

With services to two of its four areas shut down, and severely limited in the other two, MITA's future is in doubt.

Although December was to mark the end of services last minute discoveries of funds have kept the buses running on a minimal level, according to MITA director Lorraine Nelson. Tribal Governors, Inc. (TGI) decided at a mid-January meeting to continue services on a limited basis on the reservations until the residual funds were used up. Currently, Indian Island is running one bus for the elderly on a part time basis. Neither of the Passamaquoddy reservations has had bus service since the end of December. Nelson said she was not sure why Pleasant Point and Indian township had not resumed services following the TGI decision. Association of Aroostook Indians (AAI) has had to limit its two Houlton and one Caribou buses to servicing its three nursing home contracts.

With a closing of services on Jan. 31 almost a certainty, MITA received another reprieve in the last week of Jan. According to U.S. Dept. of Transportation's (DOT) Federal Highway Administration (FHWA), funds which FHWA was holding back from MITA because of some earlier "ineligible expenses," were being reinstated. One official estimated the amount at around \$2,500. He said receipt of the money was

contingent on TGI's completing the final report for the FHWA grant. He also said TGI must reach "an amicable decision" on the future use of the MITA buses. According to the official, TGI has been unable to reach agreement "due to a little communications problem between the tribes."

Nelson was not certain how long the reinstated funds would sustain MITA; "maybe through February," she guessed.

Future funding of MITA remains a question mark. A proposal for Title XX Dept. of Human Services funds was rejected, according to Nelson, for failure to make recommended changes in MITA. Nelson claims the changes were made, but the people reviewing the proposal "didn't even check to find out." The proposal has been resubmitted, she said. If approved, she wasn't sure whether funding would be retroactive to January, or begin the next funding period in October. In either case, money would not likely be available in the near future.

A more promising source of funding appears to be FHWA Section 18 funds, administered by Maine's Dept. of Transportation (MDOT). However, an odyssey of red tape is necessary before any money becomes available, even if MITA's proposal is accepted. Section 18 funds will be dispersed at the county level by regional planning commissions. In order to get these funds the

(Continued on page ten)



OUT OF A JOB? Ben Labobe, 33, a Micmac from Caribou, expects to make his last run at the end of this month, as funds to operate the Caribou MITA bus dry up. The bus was borrowed from Central Maine Indian Association of Orono when that group could no longer afford to operate the base.

Micmacs, Maliseets fight closing of DIA

As many as 1,500 Indians inhabit Aroostook County, and it's a good bet nearly all of that population is strongly opposed to closing down the Maine Department of Indian Affairs (DIA).

The Micmacs and Maliseets of northern Maine are upset that Gov. Joseph Brennan budgeted \$721,584 for the current fiscal year, but for the second half of the biennium which starts July 1, 1980, the DIA budget is zero.

AAI is conducting a letter-writing campaign, and their printed letter calls the DIA shutdown "A serious mistake." The letter asks Brennan to reconsider terminating DIA, and its branch office in Houlton.

Helen Ciganek, a Micmac in charge of AAI's Caribou office, said "I wish that the Governor would reconsider that office in Houlton, and also consider one in Caribou."

The letters being sent to Brennan state:
(Continued on page ten)

Newspaper to charge rates

We here at Wabanaki Alliance are in a critical time. We must chart the course this publication will take in months to come. If we can't raise the money we need, the Indian community in Maine will lose its only regularly published newspaper. In a sense, the community will lose its voice.

The Division of Indian Services, an all-Indian board that publishes this paper through Diocesan Human Relations Services, has every intention of continuing publication. But to do that, we will need the help of our readers.

All subscribers to Wabanaki Alliance will soon be receiving a letter informing them that subscription rates are taking effect. Those rates will be explained in the letter, and allowance will be made for persons who have already contributed money to the paper. The DIS board considers \$5 per year a fair charge; it works out to about 40 cents per issue.

The subscription rates are in effect with the next issue, February, 1980. We

urge you to mail your letters to us as quickly as possible, so that you will not miss an issue. Those who do not choose to subscribe will no longer receive Wabanaki Alliance.

We regret that we must charge for the newspaper, but in these lean times, this step is necessary to our survival. Thank you for your generous support. We remind readers that all money sent to Wabanaki Alliance is tax deductible and that contributions in excess of the \$5 rate are still most welcome and greatly needed.

Because \$5 per subscriber does not come close to covering the cost of publication, we ask that institutions (schools, libraries, businesses, government agencies, etc.) double their contribution and send Wabanaki Alliance \$10 per year.

Rates for Canada and overseas (non-institution) are \$6 annually, because of higher out-of-country postage costs.



Helen Ciganek, in charge of AAI's outpost, the Caribou office, says the state should not only keep the Houlton Department of Indian Affairs office, but should expand services into northern Maine.

editorials

He touched many

"He was really a loner, but he touched so many people. I just feel remorse," said Christine Nicholas.

She was talking about her brother Senabeh (born Ronald Francis). Senabeh died in his Indian Island trailer this month, but not because anyone neglected him, least of all his sister, Christine did all she could over the years; so did many other fellow tribal members.

But Senabeh, a Penobscot medicine man of considerable spiritual strength and insight, could not overcome the Indian's perennial and tragic enemy, alcohol. He had graduated from an alcoholism treatment program at Eastern Maine Medical Center, but went back on the bottle.

Senabeh's periodic binges left him physically wasted and discouraged, but to the very end, he was kind, gentle and yes, inspiring to those who knew him well, and those he had only just met.

Senabeh was a trusting man, a man who believed in the goodness of all people, Indian and non-Indian alike. As the years passed, the lines in his face measured his personal suffering, however.

In years past, Senabeh would "disappear" for months at a time, living upriver at Hemlock Island, content to be in the company of himself and nature. He was a highly skilled carver, and his wooden masterpieces grace St. Ann's Church at Indian Township Passamaquoddy reservation, as well as many homes.

All the children knew Senabeh, although some of these "children" are now grandparents. He will not soon be forgotten. With delight, Senabeh would welcome visitors to his small workshop, where he lived until the tribe provided him with a trailer. The woodstove, the drying logs, the paints, and the wise artist at work — but never too busy to talk with his guest.

Last summer, Senabeh made headlines around Maine when district court Judge Jessie Briggs ruled that the state had failed to prove beyond reasonable doubt that a paper company had more title to land than did the Penobscot tribe. Senabeh touched off the court action by challenging a state statute that said he could not build a fire without a permit at Debscoteag Deadwater — a traditional site for Senabeh, who observed certain ceremonial practices.

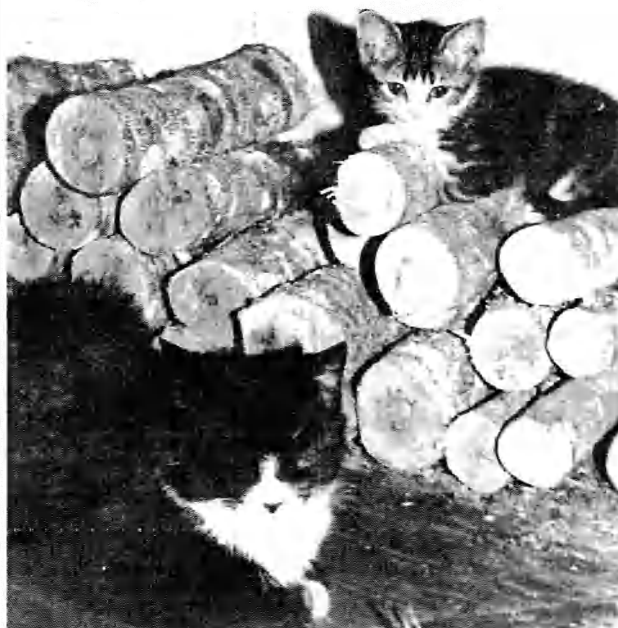
Senabeh will be remembered for many things, but most of all, as Christine said, for those he touched. He was 66 years old.

Quotable

A publication called the Farmer-Stockman printed a picture of a deserted farmhouse in a desolate, sandswept field, then offered a prize for the best 100-word essay on the disastrous effects of land erosion. An Indian lad from Oklahoma bagged the trophy with his graphic description:

"Picture show white man crazy. Cut down trees. Make too big teepee. Plow hill. Water wash. Wind blow soil. Grass gone. Door gone. Wife gone. Whole place gone to hell. No pig. No corn. No pony.

"Indian no plow land. Keep grass. Buffalo eat grass. Indian eat buffalo. Hide make plenty big teepee. Make moccasin. All time Indian eat. No work. No hitchhike. No ask relief. No build dam. No give dam. White man heap crazy."



CATS' COMFORT is often uppermost in the feline mind, and this mother and kitten know the best spot at the Donald and Mary Ann Sanipuss home in Mapleton is near the woodstove.

A rebuttal

We, the native working committee for the Indian Chapters in the forthcoming "Dingo" textbook, would like to respond to an editorial in the December 1979 issue of the Wabanaki Alliance, entitled "Set the Record Straight," and to an article in the same issue entitled "Textbook (sic) Revises Indian History."

We feel that the editors have overstepped the bounds of fairness and trust in this article and editorial. The committee understood that the editor of Wabanaki Alliance had agreed not to publish anything about our chapter until final revisions were completed, yet the editors have based their comments on an early draft, not a nearly final draft as they have stated. What the editors commented on was essentially the June draft, which came out after only two and one half months of research and writing. This draft was sent out in August to at least twenty-five people — all those who had shown the slightest bit of interest in assisting the committee. Reactions and criticisms were requested. They came in all Fall and revisions were constantly being made. Some of the sections quoted by the Wabanaki Alliance editors were changed at a meeting as early as September 8, 1979.

The editors had every opportunity to ask if their draft copy was final or "near final." One of the editors was on the phone with at least two members of the committee in the last days of November while revisions were being made. It is evident that the Wabanaki editors didn't care if a much revised draft was still being worked on because they never asked. Failing to ask this vital question on the part of the editors cannot be put down to carelessness or ignorance. They know their business better than that. One must admit that it is highly unusual to publish a book review before the final draft is completed or published.

As historians, we have included some subjective statements and interpretations of the facts presented in the text in an attempt to present a segment of Maine history that has never been presented before. It is our opinion that if we are to interpret history through our own eyes and experiences, our feelings and interpretations must be expressed as an integral part of the truth. But the Alliance editors, it seems, could not accept our interpretations as a valid side of the truth, when they said that we had "erred" and that the book, therefore, "does not (in all places) serve the truth." Such denunciation, we feel, is totally unfair and

unjustified and more revealing of the intolerance of its authors. In our opinion it is too bad if such people don't like to hear how Indians feel about what has happened to them. We cannot apologize for our feelings.

As for criticism that one statement is unsubstantiated, we would like to point out that substantiation for that statement about American promises to the Micmac is given in an earlier chapter — some 60 pages earlier. Amazing how short the memories of the editors! Perhaps non-Indians' short memories about their treaty agreements are not so surprising after all — history does repeat itself! Thank you anyway for reminding us of this short-coming of non-Indians. We have taken steps in the final draft to remind readers more often about such promises; i.e.,

1713 Treaty promising that the English would respect aboriginal territory and rights such as "hunting, fishing, fowling."

1763 Royal Proclamation that Indians "should not be molested or disturbed in the possession of such parts of our dominions and territories as not having been ceded to, or purchased by us (England)..."

Revolutionary War Promise of the Americans to the Wabanakis as recorded by Col. John Allan; that Wabanakis "should be forever viewed as brothers and children under the protection and fatherly care of the United States."

In closing, we would like to point out that these chapters are the product of research, contributions, criticisms and suggestions of many people both within and outside of the Indian community. The contributors come from many fields of expertise, but especially from the area of Wabanaki history. In volunteering their time and energies these contributors have demonstrated a sincere desire to correct the written record of Wabanaki history so that it will no longer reflect only the non-Indian viewpoint, but also the viewpoint of the Wabanaki people.

On the other hand, the Wabanaki Alliance editors never once volunteered to help us while the work was in progress, we would have gladly considered their criticisms or comments but for them to publish their criticism only last month on one of our earliest drafts was neither fair nor constructive. Surely the last place we expected such unfair criticism was in our own Indian newspaper — the Wabanaki Alliance.

The Native (for Dingo text)
Writing Committee

letters

Teenager cites need for 'something to do'

To the editor:

I've often read your readers' opinions in the newsletter editorial column. Your letters have been pretty good, but none of them have been concerned with the drug and alcohol problems we may have here at Pleasant Point with teenagers. I would really appreciate it if you would print my letter in your editorial column.

I want to make sure our tribal leaders know there is a teenager who is concerned and would like something to be done to help prevent this problem with most of us teenagers. If this letter is printed in your column I can be pretty sure our leaders know about my concern.

Tribal leaders, if we teenagers had something to do or someplace to go to like a recreation center, maybe our minds wouldn't be thinking of other ways to have fun like getting drunk on alcohol or high on drugs. This is the case with most of us teenagers; we simply haven't got anything to do, so some of us have to make our own "fun" by getting "drunk or stoned." But to help stop this alcohol and drug problem we need your sincere help!

Never mind spending money on skating rinks or ski slopes. It's just going to be a waste of money. These two particular things are great for the winter season, but why not spend money on something that will keep us busy during the whole year. This recreation center would be great!! A recreation center like the last one we had would be perfect. It

Pleasant Point

included pinball machines, billiard tables, and a juke box. We really miss that place. It was great until it was vandalized. You leaders tell us we ruined it for ourselves; we really didn't! If you leaders would have hired responsible chaperones instead of people who themselves drank alcohol and took drugs, maybe the recreation center would still be in operation. But no, you leaders didn't care about who was hired as long as we were quiet and not complaining. The reason we never complained, was because we were happy that it was at least open when it was. It was never really open regularly, however.

If we don't get this recreation center, we are not going to have anything to do, like it is now. And we'll just keep on going with the drugs and alcohol.

This recreation center is not going to stop all drug and alcohol problems, but I believe it will help quite a bit.

Remember this leaders, we teenagers are the future for Pleasant Point. Nobody would want drug addicts or alcoholics as their future tribal leaders. So what do you say, leaders? Are you going to do something about getting this recreation center in operation again?

Signed,

A teenager who cares about the present and future problems of Pleasant Point.



CUDDLING UP — A bit of Christmas cheer came in person to Jennie and Gilbert Tomah Jr., Passamaquoddy children residing at Pleasant Point. Their expressions say it all. [Photo by Ruby Richter]

Maine to Michigan

Lansing, Mich.

To the editor:

I am a "Removed Kid." Through prayer and good luck I was reunited with my family. Also because the people who adopted us kids were "local Indians," in my case: Ottawa, and so we were all related as adoptees as well.

It has taken up a good deal of time to trace our family ties. I am particularly interested in finding out if we have any relatives left in Maine. My grandfather was born in Houlton in 1850. His mother, Sarah Elizabeth Wells was an Aroostook Indian.

Thomas Pritchard was born in or around the Allagash forest, in a place with a name no-one can remember.

I don't know if your roles go back that far but I want to find the relatives if any. I was hoping that you could help me. My grandfather came to Michigan in an ox cart, with his brothers and sisters. They settled in a Chippewa community in northern Michigan, but were never enrolled there. I was hoping maybe there would be a record on some early role in Maine; or if not I might still be able to identify some relations and write to them.

Thank you for your help.
Sharon Kay Austin

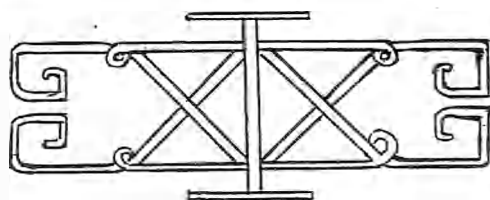
Only contact

Vassar, Michigan

To the editor:

I would like to be added to the mailing list for the Wabanaki Alliance. I am a member of the Penobscot Nation and I reside in Michigan. I used to receive the Wabanaki but am not receiving it at the present time. I enjoyed it very much, as the Alliance was my only contact with the Penobscot Nation. I am employed by the Flint Indian Education Program as a Resource Assistant. I feel that the Wabanaki Alliance could also be shared with the staff.

Charlene D. Pully
Resource Assistant
Flint Indian Education



Wabanaki Alliance

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Member — Maine Press Association

Steven Cartwright, Editor
William O'Neal, Associate Editor

Reporters

Indian Island
Houlton
Pleasant Point
Indian Township

Phone 827-4543
Phone 532-7317
Phone 853-4654
Phone 796-2301

Mary T. Byers
Brenda Polchies
Roberta Richter
Kathy Tomah

DIS Board of Directors

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Indian Island
Pleasant Point
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Orono
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Pleasant Point
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Wonderful job

Saugerties, N.Y.

To the editor:

Just a short note of appreciation for the good work you're doing. It's wonderful to see or hear of old friends. The young people are really an inspiration. I thank you for helping keep us, away from home, in touch and informed.

Please accept an enclosed contribution and my prayers for your continued success.
Pati Lolar Olen



DEAN'S LIST — Linda Nicholas, Passamaquoddy from Pleasant Point, is on the Dean's List for first semester at Greenfield Community College in Western Massachusetts, where she is enrolled in a two-year legal secretary program. She is the daughter of Mr. and Mrs. John Nicholas of Pleasant Point.

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Quaker workshop probes Indian stereotypes

by George St. John Jr.

"Native Americans are an invisible people. You do not see us as we are," said Vivian Massey, a Penobscot.

Wayne Newell, Passamaquoddy, made the same point. "We know you, but you do not know us," he told the 100 Maine teachers who came from fifty towns from Portland to Bar Harbor. They were attending a cultural awareness workshop last fall, sponsored by Maine Indian Program, American Friends Service Committee. It was held at Maranacook Community School in Readfield.

In order to help teachers know Native Americans and Native American school children better, eight Indian representatives from Maine and New Brunswick led small discussion groups on Indian history, education, crafts and folklore. Stereotypes in books were also discussed. Harold Clifford's 'Maine and Her People,' for example, has a chapter about Indians, but the chapter is mainly about the French missionary priest Father Rasle. The only picture in the chapter shows three braves carrying off a white woman, with the caption that she is being taken to Quebec. William Williamson, although a good historian in many ways, writes the oddly racist sentence: "The Indian because of his lazy nature used the waterways for travel."

Gary Ennis, a Maliseet, former director of Aroostook Indians Education, spoke of the failure of schools to understand some of the problems of Native American children. In many Aroostook schools a big majority of Native American children are absent more than half the time. Why? "How would a non-Indian child respond," asked Ennis, "if he were called upon to name a famous Algonquin hero?" There is often confusion of identity for Indian school children when they face wholly non-Indian historical materials, said Nicholas Dow, a Penobscot. In the reservation schools there have been real gains, according to Dow, since Indian school boards have come to control education in the last few years. Samples of the new materials for children at Indian Township were exhibited — these are books prepared by Wayne Newell and others which print tribal legends in the Passamaquoddy language. Children at Indian Township are taught to read and use their own language at this school, whereas years ago a child might



Peter Paul, Maliseet, of Woodstock Indian Reserve in New Brunswick, holds pair of lightweight snowshoes handed down in his family. Paul, a folklore expert, participated in recent conference on cultural awareness.

have been reprimanded for speaking Passamaquoddy in the classroom.

In sessions on Indian history, Nicholas Dow described and exhibited his own extensive materials about Maine Indians; excellent sources for high school students

and teachers. He had used some of the materials in a course offered for graduate credit at Northeastern University — the class practiced native crafts and studied Penobscot history while they canoed down the Allagash River.

There have been lots of changes in American culture since 1620, Wayne Newell pointed out, and Indians have also changed. They should be free, he believes, to select what parts of their culture they want to preserve. Andrea Nicholas, Maliseet, made a parallel comment in discussing Indian crafts. Nicholas is teaching a course on crafts at the University of New Brunswick. The Indian craftsman and artist today must not be expected to repeat stereotyped patterns, she said. He must have freedom to be creative and change, even though he may use patterns which derive in part from traditional designs.

Darryl Nicholas, a Maliseet and educational consultant for Union of New Brunswick, described basic attitudes taught in Indian families — sharing, respect for the elderly, a non-competitive attitude toward peers, respect for the land and for nature. He mentioned Indian dislike for celebrating Columbus Day. "People say Columbus discovered America," Nicholas observed. "Suppose I walked into a parking lot and drove off with your car, and then said, 'I discovered this car.'"

Gail Dana, a Passamaquoddy and director of Northeast Indian Cultural Awareness Training project at University of Maine at Orono, reported on some of the research this project has done on family life on reservations. Children on reservations are cared for by many members of the extended family, not by parents alone, and non-Indians sometimes misunderstand what is happening to the children. Workshops for social workers have been held under Gail Dana's director in order to improve understanding of Indian clients.

Peter Paul, an Indian folklore expert from New Brunswick, told stories and played tapes of Indian songs. Several participants called the hour with Peter Paul "the best in the day."

Participants in the workshop had an opportunity to examine resource lists and annotated bibliographies and to buy books and pamphlets. Participants included, in addition to teachers, a few school principals, Charles Rhyard, state commissioner of Indian Affairs, and six members of the Maine Indian Program Committee, AFSC. The workshop was planned by a group of Indian and non-Indian women under the leadership of Mary Griffith, staff worker for the Maine Indian Program.



HOTSHOT Todd Clavette, 7, of Indian Island practices at skating area cleared by Young Adult Conservation Corps. Todd, son of Joe and Ava Clavette, played in a recent ice hockey game at Orono pitting the Old Town Indian Mites against Bangor Mites. The Indian Mites won, 6-1. Todd's father is coach.

Canadian woman challenges loss of status

Yvonne Bedard, a Canadian Indian woman, married a non-Indian and moved off the reservation to live with him. Several years later she left him and returned to the reservation with her two children to live in a house on property willed to her by her mother. But her marriage had cost her her standing as a "status Indian," as defined by Section 12 (1) (b) of Canada's Indian Act, and she was told to dispose of the property and to leave the reservation. Bedard took her case to court, arguing that since the loss of Indian status applies only to women, the law was invalid under the Canadian Bill of Rights. The Supreme Court of Canada ruled against her 5 to 4.

Last July, in a challenge of the act, 60 Indian women and children, backed by a group called Indian Rights for Indian Women, marched 160 miles from a Quebec reservation to Ottawa, where they were joined by 140 supporters. In a brief meeting with officials, including Prime Minister Joe Clark, heading the newly elected conservative government, and Indian Affairs Minister Jake Epp, the group of marchers made their demands clear — the removal of the discriminatory clause.

Since 1869 Indian women who have married non-Indian men have been forced to leave their reservations. Their children are not recognized as Indian and cannot

share in the cultural and social activities of the Indian community — even if the marriage ends, unless the woman "becomes" an Indian again by marrying a status Indian male.

Previous governments have been reluctant to change section 12 (1) (b) of the Indian Act without the support of the National Indian Brotherhood (NIB) leadership. And the Indian leaders, who feel that the entire act is discriminatory, do not want any changes made until the act is completely revised. They assume, correctly, that the act as it now stands is an embarrassment that can be used as a political lever in negotiations over land claims, medical aid, and other issues.

The new government says it is prepared to make the necessary amendments with or without the support of the NIB. Prime Minister Clark called the problem "a disgrace to Canada."

(Reprinted from Ms. magazine)

Pleasant Point AA times

PLEASANT POINT — Alcoholics Anonymous will hold its meetings here every Friday night at 7:30 p.m., according to Wabanaki Corp. alcoholism counselor Ralph Dana.

The meetings will be held in the elderly housing dining room.

Poetry

Geosons (Moon)

gold orange orb
drawing power
deeper into the sky

night walker
bows over horizon
on cycles journey
we will watch

our spirits
rise with you
so high in the sky
the great night walker
slowly glides by

orange moon
slowly turning
its way across
the sky walk

a full painted face
so round and powerful
creeps over trees
in golden radiance

fullness of harvest
shows in her face
grandmother moon.

Red Hawk

Untitled

I broke the flower
off its stem and
all the other blossoms
that grew from the same root
that lived from the same soil
fell from their lives
and the wind carried them
off to their deaths
and the flower in my hand
wilted
as they disappeared.

Nancy D. Hanson
Saco

Untitled

We dance and dart
like mirror reflections
of light
time, space non-existent
we will always be
nowhere, everywhere.

Red Hawk
1976

On reading "Hanta Yo"

Does might make right? I want to know
the message was clear
sit back, don't fight
the millions are here.

Red Hawk
1979

God

Laying still, a side
a willow
on green moss
moist, damp
against your side
thinking into
the willow's fingertips
crying into the
mossy green
because the evening
sky
is so clear
you've touched infinity,
that —
which is in you.

Nancy D. Hanson
Saco

An open letter to President Carter

Indian Island

Indians are the only individuals with no rights to American soil. Have they not been robbed?

Treaties with other humans of foreign powers are upheld; yet countless treaties with peaceful Indians have not. Is there no shame?

Handouts to other foreign nations are given religiously and financial loans are made without winking because we are humanitarians. Why then do we complain at services for other Americans (our red brothers)?

We give little thought to those in the red ghetto who dwell in desolate and wasted land. Yet we helped to rebuild Japan! Shouldn't foreign aid begin at home?

It's been said we have freedom of religion but that too excludes the Indian. The nation acknowledges the Catholic and Protestant religions, as well as many others. Americans can pray any place they choose. They may wear any garment and they may even have churches on Indian reservations. Are Maine Indians to be feared or ignored simply because they choose to worship in Baxter Park?

This is a Christian nation, yet we have wronged many. The hardest of criminals have a fair day in court. Why can't the Indian? Why only justice after death?

Dishonorable conduct

I love my country but it is guilty of dishonorable conduct. Some of our political missionaries stand up for criminals, some for refugees, some for homosexuals, and

others quietly sit down and allow prayer to be taken out of our schools. Time might be better spent if politicians would get on "fire" for peaceful Indians, the true Americans.

Some of our senior citizens and friends have no more time for waiting . . . they died. Some waited in silence, some in trust, some in prayer, some with hope, some in despair and bitterness.

When my nation breaks a promise by lying or stealing, it represents, "me" and I resent it!

All of this Indian land which the nation acquired in dishonor . . . has it not been profitable? Let's then share the wealth and the land. Let's make clean the name America.

I have spoken,
Helen Becker



Like this, Dad—Paul Dow, 8, scrimmages on the ice at Indian Island with his father, Nick Dow.

Navajo nation tackles cancer with prevention approach

KENYATA, Arizona — Navajos call it "the sore that does not heal." Cervical cancer among Navajo women has been increasingly frequent. In an effort to fight the disease, Indians have established the Community Based Cancer Control Project.

The project's director, Kelly M. Rogers, provided details of her work to Wabanaki Alliance, with the explanation: "Your subscribers may be interested to read about the project's novel approach to preventive health care."

The cancer control project has no fixed base, but travels in a truck-camper outfitted to conduct exams and educational classes. "A unique aspect of the project is the involvement of traditional medicine men and women, who work with program patients," said Rogers. She said annual "retreats" are held during which traditional medicine persons meet with reservation physicians to discuss cancer and its victims.

Kenyata is considered the "most traditional area of the Navajo Nation," Rogers said. The cancer project's mobile unit attempts to serve a 4,000 square mile area, and will try to expand the service area to 25,000 square miles by 1981. An estimated 15,000 individuals could be served, out of the total tribal membership of 150,000.

Rogers reports 1,243 patients were served in 18 months, and the "health education audience" was 9,287.

Kenyata Health Care Corp., non-profit, has six staff members and five investigators. It is funded until 1981 by a National Cancer Institute grant of \$116,421, plus a Community Development award of \$36,315.

Indian Cookery

OLD-FASHIONED INDIAN STYLE (PENOBSCOT) HULLED CORN

1/2 peck yellow corn whole (chicken feed corn) soak overnight

2 lbs. yellow eyed beans (soak overnight)

2 lbs. salt pork (parboiled)

Cheesecloth of wood ashes tied into a bag (wood ash is the lye that tenderizes the corn)

Soak corn overnight. Also soak beans overnight. Next day drain water from both foods. Put clear water into corn pot then let boil for about 1 hr. and add the tied bag of wood ashes, boil over medium stove for 3 hours then drain. Wash thoroughly and put in clear water and boil again about 1/2 hour then add the beans and the salt pork. Let cook until beans, corn, pork is tender. Salt pork can be boiled anytime and drained while preparing the corn and beans. Timing is very important in cooking this dish so as not to overcook each item. I never timed myself but I am only giving a rough idea of time. Experience is the best teacher.

An Indian dish

Judge according to size of family:

1 1/4 pounds to 2 pounds tripe cut to bite-size; parboiled in salted water for about one hour; to kill smell, drain. Put in clear water to boil. Parboil salt pork as to above recipe. The put into tripe pot and let cook for about 2 hours. Open a few large cans of yellow hominy (drain juice) and then add hominy to the tripe pot and let cook until tripe is tender. Salt and pepper to taste. Ready to eat.

Submitted by Agiti Nelson (Winfred January) Penobscot, Canoga Park, Ca.

ALCOHOLISM COUNSELORS

Maine Indian Alcoholism Program is seeking an Alcoholism Counselor to work in Pleasant Point, Perry area. Main function of counselor will facilitate the recovery of alcoholics and their families from alcoholism. Counselors will provide therapeutic plan for clients, provide individual, marital and group counseling therapy to clients undergoing detoxification. Provide important assets, but not necessary. Experience as a recovering alcoholic important asset. Send resume to EXECUTIVE DIRECTOR, WABANAKI CORPORATION, 93 Main St., Orono, Maine 04473.

Dam will be built despite Cherokee protest

A Federal district judge ruled that completing the Tennessee Valley Authority's Tellico Dam did not infringe on the Constitutional rights of the Cherokee Indians and denied an injunction that would stop completion of the project.

Judge Robert Taylor said he could not understand why the Cherokees had waited to file suit until after more than \$111 million had been spent on the project. He said that the flooding of ancient Indian burial

grounds resulting from the dam project "had no coercive effect on plaintiffs' religious beliefs or practices."

The Cherokees had argued that creation of the reservoir would interfere with religious ceremonies still practiced in the area and would cover sacred homelands of their ancestors. TVA lawyers contended Indians had waited too long to challenge the project and do not actively practice their religion in the Little Tennessee Valley to be flooded.

U.S. policy and Jay Treaty rights: 1

by James D. Wherry
and Dawn Kirlin

In Northern Maine, Maliseet aboriginal territory has been bisected by the international border between the United States and Canada. Maliseet aboriginal territory consisted of the entire region drained by the Saint John River in Maine and New Brunswick. All scholarly opinion has been in agreement including the most recent rendering of Maliseet Tribal Territory published in the new *Handbook of North American Indians*. Maliseet communities have existed and exist today on both sides of the international boundary. Since the fourth quarter of the nineteenth century, the Maliseets living in Maine have been joined by their Micmac brothers from Quebec, New Brunswick and Nova Scotia. Since the turn of the twentieth century, Maliseet and Micmacs in Maine and Canada have found travel across the international boundary increasingly difficult.

Until the decade of the 1870's, it was traditional for the Maliseets to disperse to their family hunting territories during the winter months. Because of outside pressures, the traditional economy collapsed and Maliseets began to follow economic pursuits that were based on more sedentary types of activities. As a result of this change, the Houlton Band of Maliseets emerged from the family hunting groups of Aroostook County during the decade of the 1870's. Although a separate band, the Houlton Maliseets have maintained strong ethnic and cultural ties with their brothers in New Brunswick. Speaking the same language and continuing the practice of intermarriage between bands has kept those ties strong despite the problems created by an international boundary.

Quixotic regulations

As travel and commerce between their communities has become more restricted, Maliseets and Micmacs have seen a proliferation of quixotic regulations in each country designed to define legally who is Indian. As few of these regulations have had little to do with the Indian definition of who is Maliseet or Micmac, the legal definition of Indian status in each country has diverged. The practical effect of this divergence has come to mean that any individual legally defined as an Indian in one Maliseet or Micmac community, may not be legally defined as an Indian person in a Maliseet or Micmac community across the international boundary.

Indian people seem to have a strong awareness of the Jay Treaty and that they are provided with some rights by that treaty. Often, this awareness is expressed in rather unsophisticated terms. Usually, the belief expressed by Indian people on this subject is that they possess "dual-citizenship" — only slightly less common is the sentiment that they are "citizens of North America." When the practical reality of contacts with immigration and customs officials or representatives of a social service agency is encountered by Indian people, they often feel cheated out of their basic rights as Native American people.

The Indian people feel cheated because United States and Canadian practice falls considerably short of the provisions provided by the Jay Treaty of 1794. Article III of the Jay Treaty states:

"It is agreed that it shall at all times be free to his Majesty's subjects, and to the citizens of the United States, and also to the Indians dwelling on either side of the said boundary line, freely to pass and

repass by land or inland navigation, into the respective territories and countries of the two parties, on the Continent of America (the country within the limits of the Company only excepted) and to navigate all the lakes, river and waters thereof, and freely to carry on trade and commerce with each other. No duty of entry shall ever be levied by either party, on peltries brought by land, or inland navigation into the said territories respectively, nor shall the Indians passing or repassing with their own proper goods and effects of whatever nature, pay for the same any import or duty whatever. Goods in bales, or other large packages, unusual among Indians shall not be considered as goods belonging bona fide to Indians."

Errors of omission

The Canadian government's response to the question of Jay Treaty rights is simple. The Supreme Court of Canada ruled in 1956 that Article III of the Jay Treaty and Article IX of the Treaty of Ghent (which would have reinstated the Jay Treaty after the War of 1812) are not applicable in Canada, since Canadian Legislation has not been passed to implement or sanction the provisions of the Treaty. This view of Canadian Law makes Indians subject to the provisions of the Immigration Act and Regulations in the same manner as all other persons wishing to enter Canada.

The United States has taken a different view of Jay Treaty rights. Generally, American officials have tended towards an acknowledgement of the Jay Treaty rights of North American Indians. A review of the relevant American policy decisions suggests that American policy makers have not taken action to restrict Jay Treaty rights. In those areas where American law has come to restrict aspects of Indian rights provided by the Jay Treaty, those restrictions occur by inadvertent omissions made by U.S. policy makers.

An important example of this type of restriction by omission occurs with the provision of the Jay Treaty relating to duties. These provisions were incorporated into the language of the various tariff acts until the Tariff Act of 1897, when the provisions relating to Indian customs exemptions were omitted. In legislating this change, there is no direct evidence to suggest that Congress intended to restrict the Jay Treaty rights of North American Indians. Congress effectively restricted those rights by omitting an Indian exemption to the 1897 Tariff Legislation. This restriction by omission has yet to be effectively challenged, although it is currently under review by a special committee established by the U.S. Customs Service.

One case where a U.S. restriction by omission was effectively challenged occurred

in the 1928 McCandless Judgment. The background to this case began in 1924, with the passage of the Immigration Act which provided that no alien ineligible for citizenship shall be admitted to the U.S. as an immigrant. In 1924 also, Congress passed the Indian Citizenship Act which extended citizenship to "All non-citizen Indians born within the territorial limits of the United States . . ." Immigration officials interpreted these two acts to mean that Canadian-born Indians were inadmissible as a race ineligible for citizenship and began deporting them to Canada. The McCandless decision resulted in an effective challenge to these deportations and led to Congressional passage of the Act of April 2, 1928:

"That the Immigration Act of 1924 shall not be construed to apply to the right of American Indians born in Canada to pass the borders of the United States: Provided that this right shall not extend to persons whose membership in Indian Tribes or families is created by adoption."

The Immigration and Naturalization Service (INS) chose a narrow application of this right and continued to deport Canadian-born Indians while not excluding their entry into the United States.

The narrow view held by the INS in relation to the Jay Treaty continued until 1952. In that year Congress produced a re-affirmation of the border rights of Indians in the provisions of the Immigration and Nationality Act which stated:

"Nothing in this Title shall be construed to affect the right of American Indians born in Canada to pass the borders of the United States, but such right shall extend only to persons who possess at least 50 percentum of blood of the American Indian Race."

The INS continued to require that Canadian-born Indians file post-entry alien registration.

This policy was continued by the INS until 1974, when three Canadian-born Maliseets and Micmacs successfully challenged this policy. The federal district court of Maine decided in *Akins v. Saxbe* that North American Indians, born in Canada, were exempt from registration and visa requirements.

Successful challenge

As a direct result of the *Akins* case, the Social Security administration changed its manual to allow American Indians born in Canada to acquire Social Security numbers and in 1978, Ralph Colwell, Director of the Maine Food Program, ordered that "Canadian Indians residing in Maine shall be considered to have satisfied" residency requirements. As will be seen from the following section, controversy over the food stamp program continues.

The origin of this controversy stems from an Aug. 11, 1978 memo from Ralph Colwell which stated that migrant Canadian-born Indians were to be denied food stamps. Colwell's order was challenged effectively by attorneys working for the Farmworker Unit of Pine Tree Legal Assistance. Pine Tree's challenge was based strongly on Judge

Edward T. Gignoux's opinion given in *Akins v. Saxbe*. After Colwell was advised by the Attorney General's office of the *Akins* decision, he rescinded his orders of August 11th and ordered that, "Migrant farm laborers from Canada who are 50% Indian, would meet the criteria of Section 2205." Colwell also ordered that possession of a Canadian Band number would be sufficient proof of Indian status. No problems had arisen in regards to migrant Canadian



HUNGRY HILL was the unofficial name for an area lived. The name was descriptive. In this 1956 photo Florence [Deveau] Sappier, left, Sara Phillips, and Beanie Tomah. (Photo courtesy James Wherry and U

Indians receiving food stamps until October 1979.

On Oct. 5, 1979, Gerald McCarthy, regional manager of Maine Food Stamp Certification Office in Houlton, was quoted in an article in the Bangor Daily News as stating:

"Between 150 and 200 migrant Canadian Indian families received Federal Food Stamps in Aroostook County last month (September) . . ."

The article went on to explain the eligibility of Canadian-born Indian families. Then, on Oct. 10, 1979, Mona Blanchard, welfare director in Presque Isle, expressed dissatisfaction with McCarthy's figures in an article published in the Aroostook Republican. Blanchard was quoted as expressing the opinion that McCarthy's count of the number of Canadian-born Indians was much too low. Without being able to ground

: The view from northern Maine

her statements in valid statistical figures, Blanchard resorted to innuendoes to suggest that American people are being "ripped-off" by Canadian-born Indian migrant workers. Blanchard states that:

"The whole food stamp program is a rip-off because the right people aren't getting the assistance all the time. The migrant workers are getting three times as many food stamps as our own people."



an area of Houlton where Maliseet Indians live. In background, Sarah [Atwin] Tumah and University of New Brunswick archives]

well below the figures originally provided by McCarthy. Blanchard ended her attack on Indian people with the warning:

"The Attorney General's Office had better take a closer look at this situation."

In an article in the Aroostook Republican, dated Nov. 14, 1979, Jane Russell stated that, "A thorough investigation of the eligibility and certification of Canadian migrant Indian workers for General Assistance by a Federal Agency has been requested by a U.S. Congresswoman." U.S. Rep. Olympia Snowe has requested the Food and Nutrition Service of the United States Department of Agriculture to explain what the Canadian Indian eligibility is for general assistance and food stamps, and to clarify initial certification of the food stamp applicants. At this writing, the public furor begun by Blanchard's attack on Indian people remains unresolved, but it typifies the situation commonly faced by Indian people in Aroostook County.

Maliseet loses job

The most recent case that has come to produce a restriction of Indian Jay Treaty Rights by a policy commission has occurred with the firing of Charles Bernard, a Canadian-born Maliseet Indian. On July 7, 1979, Bernard was terminated from his position as a cashier/sales store checker at Loring Air Force Base commissary. Bernard, first, received a CETA slot to work at the Base Commissary of Loring Air Force Base. Because his superiors found his work to be satisfactory, he was recommended to take the Civil Service exam. In December 1977, on his Civil Service Application, Bernard correctly gave his birthplace as being New Brunswick, Canada. The Civil Service application also asks whether he was a citizen of the United States. Bernard, believing by virtue of the Jay Treaty that his native American citizenship was tantamount to American as well as Canadian citizenship checked the box marked "yes." Following that, Bernard began working at the base commissary in June 1978. He was a part-time employee in the position of Cashier (GS4) working up to 39 hours per week.

In April 1979, Bernard began training as assistant head cashier (GS6) and assumed the duties of assistant head cashier while receiving pay at (GS4). His superiors commended him for the quality of his work and in July 1979 he was to be promoted ahead of several non-Indian cashiers with greater seniority. Reportedly, complaints were filed from this quarter: These complaints did not address themselves to Bernard's upcoming promotion, but they argued that Bernard's Canadian birth should prohibit his employment with the federal service. Consequently, Bernard was terminated July 7, 1979.

Oddly, this most recent restriction of Jay Treaty rights of North American Indians stems from a U.S. Supreme Court ruling that had nothing to do with Indian people. In *Hampton vs. Mow Sun Wong*, 1976, the Supreme Court ruled an individual's alien status could not be used to prohibit their employment in federal service unless the Executive Branch ordered the exclusion of aliens from employment in federal service. On Sept. 2, 1976, the Ford administration

responded directly to the Supreme Court ruling with an executive order which stated that, "No person shall be admitted to competitive examination unless such a person is a citizen or national of the United States."

A special status

Although directed at excluding aliens from employment in the federal service, the executive order is being used to restrict Jay Treaty rights. Bernard was terminated from his position at Loring Air Force Base commissary because he did not meet the U.S. citizenship requirements. Throughout the history of this nation, the native American citizen — irrespective of his birthplace in North America — has occupied a special status. That status cannot properly be said to fall within either the category of "citizen" or "alien." As the executive order now reads, Canadian-born native Americans are relegated to the same restricted treatment in Federal employment as are "aliens." Appeals on Bernard's case may now have reached a moot point. If the language of the executive order remains unchanged, Jay Treaty rights will once again be restricted — not by an affirmative policy action, but by an inadvertent omission of a clear policy statement.

Many misconceptions

This set of responses is representative of the full range of misconceptions that Indian people encounter when they cross the International boundary. Clearly, Customs and Immigration officials have not been made aware of a clear policy statement on Indian rights.

Generations of Maliseet people have seen their aboriginal homeland bisected by an International Boundary imposed on them by the descendants of European immigrants. The Jay Treaty of 1794 was at least partly designed to ensure them unrestricted use of their homeland. The U.S. and Canada have chosen to apply their own political definitions to the concept of "Indian-ness." As the meaning of these political definitions has changed, the Maliseets have become a divided people. As provisions of the Jay Treaty (designed to ensure a cultural unity) have been restricted — by the inadvertent omission of policy statements designed to guarantee the intent of the Jay Treaty — Indian people have come to face border encounters with increasing confusion and apprehension.

The following represents a few examples to illustrate the problems encountered by Indians in relations with "officialdom" and the general state of confusion associated with Jay Treaty rights:

ITEM: Welfare Directors throughout the State of Maine used to summarily ship Canadian-born Indians back across the border when Indians would appear at town welfare offices. Welfare directors throughout Maine continue to suggest that Maliseet and Micmac Indians seeking town assistance can be sent back to Canada. Continually, welfare directors must be reminded by the state Department of Indian Affairs office and Indian groups of the illegality of such an action.

ITEM: In 1976, a Canadian-born Maliseet woman who previously lived in the Caribou area, and who married a man in the United States Air Force, moved with her husband on his transfer to Minot Air Force Base, North Dakota. After moving to North Dakota, Immigration officials threatened to deport her and her children by a previous marriage. This action by Immigration officials in North Dakota was averted by the quick action of the Houlton office of the State Department of Indian Affairs, which verified her Indian status.

ITEM: In July 1979, an elderly Canadian-born Micmac Indian was seeking social security benefits. Before the Presque Isle Social Security office would even give him an application, Dawn Kirlin, of the Houlton Department of Indian Affairs office, had to forward a copy of the Jay Treaty, a letter verifying this man's Indian status, and a letter explaining the eligibility of Canadian-born Indians. This case was successfully resolved.

ITEM: Individual Customs and Immigration officials at the Houlton border crossing continue to express widely varying opinions in relation to Jay Treaty rights. For example, one officer might offer the opinion that:

"All Canadian-born citizens living in the U.S. and that includes Indians, must file their Alien Renewal Card each January."

OR:

"If Canadian-born Indians are going to work in the U.S. they must file for their Alien Card. If they are not going to work, they do not need an Alien Card."

OR:

"We don't require Canadian-born Indians to file in January of each year, but we want the Indians to carry their Alien Cards with them to prove their Indian status. For Indians, we call them their 'Indian Cards.'"

OR:

"We don't require Canadian-born Indians to carry alien cards anymore, but we do want them to have their band number cards. We call these cards, their 'Indian Cards.'"

OR:

"I know all the Indians around here and I don't ask to see anything."

EDITOR'S NOTE: James Wherry is a historian working for the Association of Aroostook Indians. Dawn Kirlin is in charge of the state Department of Indian Affairs office in Houlton.

Untitled

Goodbye to the grey people
In their palaces
with misshapen noses
to direct them.
Their obese asses in big cars
how they pamper themselves
drinking, yacking, cursing,
puffing smoke in the grimy city
they belch of garbage
hoarding money is habit
and bragging of possessions
and their costs
(which is more than they'll ever know)
the grey machines,
machinery of U.S.A.

Red Hawk
1974

Attacking Indians

Going beyond innuendoes, Mona Blanchard also found it possible to attack Indian people:

"In one week, the Association of Aroostook Indian's office in Caribou reported 40 migrants to General Assistance, and the Houlton Indian Affairs Office referred 45 migrants to General Assistance."

Blanchard claimed that last fall the Caribou Indian Affairs office alone had reported some 500 migrant Indian workers to the Presque Isle General Assistance Office. Besides the fact that there is no Indian Affairs Office in Caribou, Blanchard has never contacted a single Indian service agency to obtain her bogus figures. The fact is that the number of referrals from Indian service agencies in Aroostook County fall

Indian religion before missionaries

by Charley Coleford

Chief Seattle (later corrupted to Seattle by whites) is my favorite prophet. Especially when he predicts the passing of the whites if I should betray it, it's because I am.

Take "The Great Spirit" for instance. The Great Spirit is an invention of white missionaries. The Indian did not believe in any "Great Spirit." He was not a monotheist, but rather a pantheist.

"The basic idea of Christianity — immortality, with conduct during life determining the reward or punishment of the soul — was incomprehensible to the aborigines, who had but little thought for the hereafter and did not mix their ethics with their religion. Moral principles of good and evil were not sharply defined and the ideas of any such spirit abode as a "happy hunting ground," or an Indian hell, were foreign to native thought until the idea was implanted in some sections by white missionaries. Dreams or visions, induced by fasting or drugs, wherein he regularly saw and spoke with individuals known to be dead, were ample proof to the Indian of the existence of a soul and an afterlife. Offerings placed with the dead were a manifestation of this belief.

The souls of the dead, however, were usually feared and frequently extreme measures were taken in attempts to prevent their return. Neither did Indians clearly comprehend the idea of a personified ruling deity. The loosely organized democratic tribes of America were unacquainted with a highly centralized type of government. Therefore, the political analogy of a ruling god was not easy for them to comprehend. The religion of the Indian was entirely practical and was designed to help him, not in the future, but in the immediate present. Thus, when the Indian thought himself plagued by an evil spirit, the obvious way to rid himself of his difficulty was to propitiate that spirit with offerings. His attention was thus fixed equally upon friendly and unfriendly forces.

The missionaries, of course, interpreted this attitude as a worship of the devil.

Underlying all this was the somewhat mystic conception of an impersonal super-

natural force which permeates all Nature and animates all phenomena which control the destiny of man. This force is called Manitou by the Algonquians, Pokunt by the Shoshoni, Orenda by the Iroquois, and K'tahandu by the Penobscots. It might be described as akin to the life principle. Early white missionaries, not comprehending the real nature of this idea, usually translated it as "The Great Spirit."

This life force naturally permeated rocks and trees and all wild life making them equally holy and sacred to the Indian. Eventually he evolved a pantheon of eleven demi-gods who controlled the universe.

According to Paul A. Wallace of the Pennsylvania Historical and Museum Commission, "The first four were the gods of the four directions. This life force gave the four quarters of the earth and the winds that came from them to four powerful beings, or MANITOWUK, namely, Our Grandfather Where Daylight Begins, Our Grandmother Where It Is Warm, Our Grandfather Where The Sun Goes Down, and Our Grandfather Where It Is Winter. To the Sun and the Moon, regarded as persons and addressed as Elder Brothers by the Indian, he gave the duty of providing light; and to our Elder Brothers the Thunder, man-like beings with wings, the task of watering the crops, and of protecting the people against the Great Horned Serpents and other water monsters. To the Living Solid Face, or Mask Being, was given charge of all wild animals; to the Corn Spirit, control over all vegetation and growing things, while Our Mother, the Earth, received the task of carrying and feeding the people."

As the Shawnee Chief Kikowatchiky explained it to Count Zinzendorf in 1742: "The difference between the Indian's religion and the white man's is: the Indian has his in his heart while the white man has his on his lips."

The Indian's best thought has been handed down, not in creeds and formulas, but in myths, symbols, and customs which still, in spite of every sort of corruption, show clearly what they meant when they began.

Indian Prayer

O great Spirit, whose voice I hear in the winds, and whose breath gives life to all the world, hear me!
I am weak and weak; I need your strength and wisdom.
Let me walk in beauty, and make my eyes ever behold the red and purple sunset.
Make my hands respect the things you have made and my ears sharp to hear your voice.
Make me wise so that I may understand the things you have taught my people.
Let me learn the lessons you have hidden in every leaf and rock.
I seek strength, not to be greater than my brother, but to fight my greatest enemy — Myself.
Make me always ready to come to you with clean hands and straight eyes.
So when life fades, as the fading sunset, may my spirit come to you without shame.

U.S. to buy religious sites for Indians

WASHINGTON — Secretary of the Interior Cecil D. Andrus said he approves the purchase by the U.S. of 120 acres of land at Bear Butte, South Dakota, for use by the Cheyenne and Arapahoe tribes.

Bear Butte has religious significance for these and other Plains tribes.

The land will be purchased with funds donated, by the private sector, to the Bureau of Indian Affairs for unspecified purposes. Bear Butte is a lone mountain located on a prairie near Sturgis, South Dakota. It is generally thought that it was named after the likeness this mountain has to a bear sleeping on his belly, with the head to the east and the rump to the west.

Bear Butte is considered the site of the origin of the Cheyenne religion, between seven hundred and three thousand years ago. It is still used as a sacred place to worship.

The current owner of the land has allowed Indians access to the land for ceremonial purposes. Now he is ready to sell the land in

order to protect the land for future ceremonial use.

The land will be placed in trust status, specifically purchased for the Cheyenne-Arapahoe Tribes of Oklahoma and the Northern Cheyenne Tribes of Montana, with a reserved right for access of other Indians for whom the area has traditional, religious significance.

Assistant Secretary for Indian Affairs Forrest J. Gerard said, "the purchase of these lands for the Cheyennes and Arapahoes will preserve their right to worship in their sacred grounds. We are moving to insure the cultural heritage of these tribes, for today's members as well as future generations."

The Congressional delegations of South Dakota, Montana, and Oklahoma have all requested the Interior Department to approve and purchase the property. Local entities, such as the Sturgis Chamber of Commerce, have also recommended the U.S. purchase of the land for the Indians.



PRAYING IN PASSAMAQUODDY — St. Ann's Catholic Church at Indian Township, is the setting for the Lord's Prayer in the native language. Years ago, priests and nuns forbade speaking in Passamaquoddy at reservation schools, but that has all changed.

Island court settles into routine

INDIAN ISLAND — Although Penobscot tribal court breaks new ground with every decision, its second session, held this month, passed with little notice.

Only three cases were on the docket. Scott S. Kibler failed to appear. A warrant was issued for his arrest.

Joseph Peter Loring appeared on a charge of operating a motorcycle without a license. He pleaded guilty and was sentenced by Judge Andrew Mead to perform eight hours or less or work under supervision of Indian Island Police.

Eloise Francis pleaded not guilty to a disorderly conduct charge and was fined \$15.

In other court business, Edward Paul, was put on notice that a \$15 fine imposed at the last session would become delinquent at the end of the day and that a warrant would be issued for his arrest. The fine was paid without further action.

Pending the issuance of an arrest warrant by Judge Mead, no action was taken in the case of Stanley Neptune, who failed to appear at the first tribal court session in December.

A session scheduled for late January was cancelled due to the absence of any cases.

The next tribal court session is to be held on Feb. 6.

Water policy decision announced

WASHINGTON — U.S. Interior Secretary for Indian Affairs Forest Gerard recently announced a policy decision governing the procedures for planning Indian water projects.

The new policy will provide for a more appropriate analysis of water development projects on Indian lands as part of the implementation of the Principles and Standards for Planning Water and Related Land Resources of the Water Resources Council.

Under the policy, economic effects of water projects on Indians will be calculated and will be considered along with national economic and environmental quality effects. This information will aid the Secretary in determining whether such projects merit departmental approval. In addition, this new policy requires, for the first time, an assessment by the affected tribe of the extent to which a particular project does or does not contribute to the social well-being of the tribe. The assessment includes demographic effects on the reservation, effects on sacred sites, fish and wildlife habitats and on archaeological and historical sites.

Secretary Andrus said the policy was a direct result of President Carter's Water Policy message of June 6, 1978. In his message, Carter strongly favored a negotiated process to settle Indian water claims. However, efforts to pursue negotiated settlements have been hampered because the current water planning procedures as applied have not embodied adequate recognition of the trust relationship that exists between Indian tribes and the Federal Government.

Assistant Secretary Gerard said: "This new policy should not only help to encourage water rights talks in many areas

of the country, but will also help to correct a long-standing inequity."

Gerard said that "comparisons of median income and unemployment statistics clearly show that Indian tribes have not shared in the increasing wealth of our Nation equally with others over the years. I feel that this new Interior policy is a major step toward bringing President Carter's call for the maintenance of Indian reservations as "permanent tribal homelands" closer to reality."

Alaska group to explore for minerals

GENEVA, Ill. — Belden Corp. has entered the Ahna Joint Venture, a mineral exploration and development group operating on more than two million acres in south central Alaska.

Participating with Belden are Conoco Inc., Denver, Col., GCO Minerals Company of Houston, Tex., and Ahna Minerals Company, Inc. of Alaska. Ahna Minerals is a wholly owned subsidiary of Ahna, Inc., a native regional corporation formed under the Alaska Native Claims Settlement Act.

The mineral venture was organized in 1977 to assist the Ahna Indian group in evaluating lands for selection under the Settlement Act. This Act entitles native corporations to select lands for their exclusive use.

The joint venture group will select target areas for potential mineral development. Belden, Conoco, and GCO Minerals are entitled to participate with Ahna Minerals in subsequent mine development in the selected areas.

Going back to college at 39 easier than expected



Linda Phillips at UMO.

DOVER-FOXCROFT — Like a visit to the dentist, the worst part of returning to school as an adult is probably anticipation. Anyway, that's how it is for Linda Phillips, 39-year-old mother of three and a Penobscot tribal member.

Phillips attends University of Maine at Orono, along with her son Anthony, and she is majoring in social studies at the education department. She plans to teach at the junior high, or high school level, when she graduates this December — or the following spring.

A cheerful, youthful and energetic woman, Phillips says by far the worst part of attending UMO is the commuting, about an hour each way, from her home in Dover-Foxcroft. She is a full time student, although when she first returned to school in spring 1976, she started with night classes. "The driving is such a pain," she said.

How did it all start? Phillips has worked as a secretary and as a teacher aide. Her work was just plain "boring" a lot of the time, and one day she spotted an advertisement that said, "Today is the first day of the rest of your life."

"I know it sounds crazy," she said. But that ad got her moving. She quit her job, and then wondered what to do. Now she enjoys school so much she says, "I just might be a student forever."

Phillips, with a 3.4 grade point average, has been named to Kappa Delta Pi, the National Education Honor Society. Her husband, Butch, also Penobscot, is proud of her, and fully supports her return to school.

It hasn't all been a breeze. "The first time someone said part of the requirement was a term paper, I thought I was going to die. But I managed," Phillips said.

"I guess the best part is knowing I could make it. When I went back I was 35, I didn't intend to get a degree." She changed her mind after trying it. "Hey, look at me, I said."

Phillips said she is not uncomfortable with younger people in her classes. "If it bothers them, that's their problem. I don't

know if my son minds or not, but if he does that's his problem."

Phillips grew up on Indian Island, attending school there, and later attending St. Mary's School in Old Town, and St. Mary's in Orono, a building that now houses offices including this newspaper. She graduated from Old Town High in 1958, and briefly attended Husson College in Bangor, training to be a legal secretary.

Her Husson career ended when a Navy recruiter persuaded her, and another student, to come to Washington, D.C. to work. She worked as a secretary-stenographer for a year, and by this time had married Reuben (Butch) Phillips, who was then in the Armed Forces. Later, in Maine, Phillips tutored students, and was a library volunteer.

She is interested in Indian history, and contemplates teaching about Maine Indians in social studies. She said she was shocked that a course she is now taking, called North American Indian Ethnology, will leave out northeastern Indians. She has mentioned the matter to the instructor. Also enrolled in the course are fellow Penobscots, Nick Dow, and Paul Francis Jr.

Besides Anthony, a UMO freshman, Phillips has two other sons: Mark, a sophomore at Foxcroft Academy, and Scott, a Foxcroft junior who plans to attend UMO. Linda Phillips is on the Dean's List.

Mills gets slot with Indian Affairs

WASHINGTON — Secretary of the Interior Cecil D. Andrus announced the appointment of Sidney L. Mills as acting deputy assistant secretary for Indian Affairs. The appointment became effective Jan. 19, when Assistant Secretary Forrest J. Gerard left the department.

Gerard quit his job Dec. 11 to return to private business.

Andrus said the Mills appointment was made to insure that programs, such as the Bureau of Indian Affairs management project, continue without interruption for the remainder of this Administration. Andrus said his primary concern was that on-going programs to Indians are not interrupted. "We are committed to assuring continuity in policy making for Indian Affairs," he said.

Mills, an enrolled member of the Oglala Sioux Tribe, has been serving as the Acting Deputy Commissioner of Indian Affairs since July 30, 1979. He has also served as the Albuquerque Area Director and as the Executive Assistant to the Commissioner of Indian Affairs.

Township man gets four-year sentence

BANGOR — A Passamaquoddy man from Indian Township has been sentenced to four years in a federal rehabilitation center at Leavenworth, Kentucky, in recent court action here.

Stephen Sabattus, 21, was convicted of assaulting another Township man, Gordon Newell, Oct. 27, 1979. Under newly established federal jurisdiction over Indian country, Sabattus had been turned over to FBI agents following his arrest by tribal police. The presiding justice in Bangor's federal district court was Judge Edward T. Gignoux. Gignoux recommended Sabattus undergo treatment for alcoholism while serving time.

NCAI names new director

The National Congress of American Indians has hired a new director, Ronald P. Andrade, 32.

He started on Jan. 2, Andrade was the former executive director for the Native American Student Alliance in San Diego, California.

Origin of the Old and New political parties

BANGOR — Two articles that reveal the origin of Indian Island tribal government appeared in the Bangor Daily Whig and Courier 140 years ago.

The first item, appearing Dec. 14, 1837, is an open letter from Joseph Polis, a Penobscot councilman and Old Party supporter of Penobscot tribal Gov. Joseph Attean and Lt. Gov. John Neptune. In the letter Polis pleads the case for maintaining the old system of having the governor serve for life at Indian Island.

The second article, appearing Mar. 1, 1838, records Maine Legislature proceedings on whether to allocate \$1,000 for a convention to be held at Indian Island to choose a new governor and lieutenant governor. The convention was eventually held, at which a federation of Penobscots, Passamaquoddy, and Maliseet chose to appoint New Party candidates Tosiab Sockalexis, and Attean Orson, governor and lieutenant governor, respectively. The action temporarily interrupted Attean and Neptune's life terms. About ten years later Attean and Neptune regained their seats.

Old Town, Dec. 13, 1837

TO ALL, WHOM IT MAY CONCERN. Be it known that in Sept. 1837, five Indians of the Penobscot tribe met with a great many Indians in Canada, seven hundred in number and held a talk — some Indians from the Penobscot tribe say they want a new Governor and some say no — and we

talk — and a great man of the Canadian Indians say that old laws best which God gave us, and Penobscot tribe must not have a new Governor. Indians begin to change Governor every year or every five years, by and by they want to change every day and keep quarreling all the time — no use of that. White men change their Governor because they can read — they know a good deal; but Indians can't read. They must not change their Governor, he must remain through life — all Indians must keep old laws in the east and in the west.

Joseph Polis

Proceedings of Legislature (a state representative from Orono)

"On motion of Mr. Webster (a state representative from Orono) resolve allowing Penobscot Indians \$1,000 (for a convention at Old Town, to choose a Governor and Lt. Governor) yesterday passed to be engrossed, was reconsidered. Mr. Webster moved indefinite postponement. Reason called for."

"Mr. Webster said they now have a Governor and Lt. Governor — this would be a great and unnecessary expense coming out of the Indian fund — a delegation came on last night who want \$1,000 or \$1,500 to buy food. The grant Mr. W. said would do them good — but the grant proposed in the resolve will be throwing away money."

"Mr. Hamlin (state representative from Hampden, later Lincoln's first vice president) opposed the motion — he said he had investigated the subject — the Indians wished to choose rulers for a limited time —

there were two parties, the young men and the old — the old wished to remain as they are — the young wished to have a new election of officers to give more vigor and energy to the affairs of the tribe. — They wish to have free schools established, and for that purpose to elect officers who will be in favour of free schools."

"Mr. Webster said he had no objection to the tribe choosing their rulers once a month if they chose, but he thought it wrong for 30 or 40 young men to be permitted to have this money for electing a governor. The money belonged to all members of the tribe in common. The Governor and Council have already appropriated \$250 for education among the tribe the present year."

"Mr. Tenney was opposed to the indefinite postponement — he said he heard the statement of the delegation before the Judiciary Committee — they said they live in the midst of a Republican Government, and they wish to have their rulers elected for life. They wish to have education encouraged — to have agriculture established — to have their own farms and cultivate them like civilized men. The forests have disappeared around them — they can no longer live by hunting — and we ought to aid them in cultivating the arts of civilized life."

"Mr. Webster withdrew his motion to postpone and moved to lay on the table (till to-morrow) agreed to."

Editor's Note: The above historical material was provided by Dr. Douglas Olanville of Orono, president of the Orono Historical Society.

AAI opposes end to Indian Affairs

(Continued from page 1)

"Our local DIA Office has supplied services such as transportation, emergency food, fuel and housing and assistance with medical needs. The local office has also assisted those members of my community who find the regulations that come with the benefits of modern American life difficult to understand and work with. The Houlton Office helps with income tax questions, licensing requirements, and government assistance applications. The DIA has helped us in many ways, from locating scholarship sources to making the holiday season more joyous for needy families through the giving of Christmas baskets."

A fact sheet circulated by AAI declares that DIA has assisted Micmacs and Maliseets with emergency food, clothing and housing; transportation, income tax and licensing; Indian status and band numbers; medical services; migrant farm work; scholarships; Christmas baskets; Camp Karawane; and as "go-between" with government bureaucracy.

Micmacs and Maliseets in Maine have few of the benefits available to Penobscot and Passamaquoddy tribes. Those tribes are federally recognized, and eligible for several million in U.S. Bureau of Indian Affairs and Indian Health Service aid.

Dawn B. Kirlin, a veteran of many years working with both AAI and DIA, heads the Houlton DIA office. She said she has more than 700 client files, mostly "active." She has worked at the office since it opened in Oct. 1973. (The Department of Indian Affairs was started in 1965 by Gov. John Reed.)

On the day Wabanaki Alliance visited the Union Square DIA office in Houlton, Kirlin said, "This is our slowest time of year. Today we had 43 phone calls and 13 office visits." She said she is busiest during migrant labor seasons, such as blueberry harvesting and potato picking.

Kirlin said her office helps Indians with everything from a quick sandwich ("Nobody goes away hungry") to slightly damaged furniture donated by Dunn Company of Houlton. Yet Kirlin admits DIA in Houlton is a referral agency, and not primarily involved in direct services.

"We work with Arrostook Mental Health, and we work with Social Security. A lot of people just aren't aware of their benefits," Kirlin said. She became office manager in April 1978, succeeding Terry Polchies, Maliseet who is now acting director of AAI.

"Very few people go out of here without getting what they wanted, and those that do not (get what they want) aren't eligible. Our services don't overlap with the AAI at all," said Kirlin. Kirlin, a non-Indian, grew up one mile from a Maliseet Indian reservation at Woodstock, N.B. She enjoys her job, and is well liked in the Indian community.

Kirlin has a staff of four: Russell Soboby, a Passamaquoddy who is DIA field worker; secretary Susan Wright, nutrition supervisor Marion Polchies, and janitor-handyman Roy Paul, all Maliseets.

"Education's one of our big problems," Kirlin said, adding, "I think the biggest problem is lack of jobs and — like any community — alcoholism is a problem."

Kirlin characterized DIA's role as being a jack of all trades.

MITA program out of gas

[Continued from page one]

county planning commissions, in turn, must submit a plan to MDOT for distributing the money. These plans must be sent by MDOT to Maine Departments of Human Services and Mental Health and Corrections, which then sends them back to MDOT. The county plans are then sent to the state office of FHWA and then to Washington, along with a "management report," prepared by MDOT.

Linwood Wright, an MDOT official, predicted, "If we got the (regional county) plan today, they might see some money in March, maybe even April." As of press time none of the four county agencies which would be responsible for distributing funds to the reservations and AAI had submitted their plans to MDOT.

Meanwhile, MITA services continue to decline during the funding hiatus. Indian Township MITA supervisor Sylvia Sockabasin said people have been paying \$12 to \$15 to get from Princeton to Calais, since the buses stopped running. Although the Township has a community health car to take people to medical appointments, "It's the everyday things that people need to get to," she said. "I've been getting phone call after phone call, and people come to my home asking when MITA will start again." Sockabasin said people had offered to pay fares for the use of the buses, but that she had not received authorization. To suggestions that the tribe might pick up the expense Sockabasin said she had heard nothing. "I don't know what the next step is," she said.

At Pleasant Point, where buses also have not run since December, Public Safety Director John Bailey said tribal council had

told him to "park the buses in the garage" and that the "council had no money to take over running them."

At AAI in Houlton, where buses are running on a limited basis, MITA administrator Nancy Birther said the loss of MITA would be "to bad. A lot of people depend on us."

The picture may not be as bleak at Indian Island. Although services are currently curtailed, Dept. of Employment Development director Elwin Sapiea said tribal funding seems likely, until MITA is back on its feet. "The governor told me to go ahead and get bus drivers and get the buses ready to go," Sapiea said.

Indian lands hold energy resources

PHOENIX, Arizona — Council of Energy Resource Tribes (CERT), sort of an Indian OPEC, met Dec. 6-7 here, for the 1979 board of directors meeting.

According to a press release, American Indian tribes are today "collectively the largest owner of energy resources — oil, natural gas, coal, uranium, oil-shale and geothermal — in the United States."

The release said national energy "interdependence" will only be possible through cooperation between tribes, Washington and Wall Street.

DIRECTOR, NATURAL RESOURCES

The Director of Natural Resources is generally responsible for the administrative and program management duties of this newly established Department. He/She must possess technical knowledge and skills in the areas of forestry, and administration. Must be concerned and be interested in the protection of the environment.

SPECIFIC D/R

1. Implement, manage the Forest Management Plan.
2. Responsible for Administrative functions of the Department on a day to day basis.
3. Responsible for the supervision of staff within Department.
4. Must report monthly to Tribal Governor and Council.
5. Must work closely with Wildlife and Parks personnel to protect the wildlife within tribal lands.
6. Responsible for the supervision of all cutting and planting of trees on all tribal lands and oversee the continued tribal silviculture project.
7. Responsible for all the development coordination and maintenance of a forest fire protection plan.
8. Responsible for coordinating all efforts against forest diseases, harmful insects and establish action plans accordingly to protect the total forest and environment.
9. Responsible for coordinating all development of the watershed plan within tribal lands.

EDUCATION/EXPERIENCE/ SKILLS REQUIRED

A Bachelor's Degree with a major in forestry is essential, but equivalent education and experience can be considered if candidate meets, all general qualifications listed in P.E. 8 level.

P.E. Scale of P.E. 8 with starting salary of \$15,080.

Contact:

**PENOBSCOT NATION
TRIBAL ADMINISTRATION**
Community Building
Indian Island, Maine 04468
Tel.: 207/827-7776

CARD OF THANKS

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Elwood M. Kimball
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INDIANS

The Faircloth Indian tribe, not yet recognized by the Federal Government needs your support. We ask that each reader send \$1.00 to our Help an Indian Child Fund called "Indian Child Help Fund," the money will go for dental, medical and clothing bills that our children have to do without at this time. But with your assistance, they can live happy, healthy lives, be true royal blooded Indians. Send your donations to — ICHF, P.O. Box 161, Atlantic, N.C. 28511.



CLOSE THE FILE? Dawn Kirlin, manager of the Maine Department of Indian Affairs office in Houlton, says she has more than 700 client files. If Gov. Joseph Brennan does not restore funding, the DIA office will close after more than six years serving area Maliseets and Micmacs.

Wabanaki Corp.: Agency helps alcoholics

Wabanaki Corporation is an Indian agency with a single purpose: to provide help for those caught up in the tragic grip of alcohol abuse. Describing the agency is not an important function. The important function is to describe the counselor's role because the counselor is the functioning hand that can help those distressed by alcohol and substance abuse.

Wabanaki maintains ten counselors throughout the state of Maine to help any individual to fight the ravages of substance abuse. They are distributed to serve primarily native American populations and anyone who needs help:

Aroostook County — Pious and Harriet Perley, (207) 762-3751.

Indian Township — Bernard Stevens and James Mitchell, (207) 532-7317.

Pleasant Point — Grace Roderick and Ralph Dana, (207) 853-2537.

Indian Island — Rosalie Clark and Clarence Francis, (207) 866-5577.

CMIA — Alfred Dana (northern) and George Paul (Portland area), (207) 866-5577.

The counselor's role is very difficult because the problem of alcoholism can take so many forms. The alcoholic comes from every walk of life; from ditch-digger to corporate president and is made even harder to identify because of varying social codes. The counselor cannot do anything until he or she finds an alcoholic that cares enough about self or family to want to change the life style that they are caught in.

Alcohol is only one of several chemicals that people use to alter their views of self and surroundings. The alcoholic is sick because the alcohol gives him or her an unnatural view of himself that is not true and this lie acts like a cancer to destroy the real person inside. It may inflate the person so that the person thinks he is bigger than he is, or make the person feel good when in reality the person is sick or tired or hungry. The problem is compounded by the continued use because the body gets used to a level of alcohol and then experiences severe physical pain when that level is removed. Unless an alcoholic is willing to face the pain of withdrawal and the agony of their real life situation, they go downhill to a point where death is the only answer.

The problem is so complex that it is hard to treat. People who describe themselves as friends offer another drink when in reality they are not friends, they are just sick

alcoholics who have not yet found the courage to face the problem themselves. Time is a major factor. The drinker experiences a glow shortly after drinking and so all seems well. Over the long term, the drinker becomes accustomed to the increased alcohol level in his body and it becomes painful not to have the alcohol. This getting used to alcohol takes so little effort and such a long time that one is an alcoholic without the realization that the condition exists, much the same as smokers realize they are in trouble when they cannot breathe easily.

Stolen the spirit

It is at this point, when the alcohol has stolen the person's spirit, that family problems and job problems will "force the issue." Sometimes even then, the whole family has been involved, and are all alcoholics. When you see an alcoholic shuffling along the road or lying in a ditch, don't damn the counselor. The counselor cannot do anything to help the alcoholic that does not want to help himself. Ignoring the alcoholic doesn't help either. One must realize that the alcoholic is in danger in this stupor condition and call a counselor.

After the alcoholic has been detoxified, then and only then can he or she be counseled to discover the full extent of the problem. The drinker does not care if you disliked his drunkenness but the sober human will care and not want to be rejected. It is here that we all can help the counselor by providing an atmosphere supporting sobriety and disapproving of drunkenness.

The counselor will work with the alcoholic, the immediate family, the employer, the friends, the doctor, and the legal system to help the alcoholic to help himself. There are many services available to help the alcoholic and the family.

"You don't have to wait to get help for yourself or someone you know. Your first step in recognizing that there is a problem and the second is telling someone who can help resolve the problem. We understand and care. We will provide privacy and use discretion in answering your needs."

EDITOR'S NOTE: This is the first installment of a regular monthly feature written by the staff of Wabanaki Corporation, the Orono-based alcoholism and drug abuse treatment agency. Future stories will explore other aspects of the agency's work with Indians throughout Maine.

Off-reservation groups seek support in wake of possible cutbacks

by Brenda Polchies
Area Reporter

HOULTON — There is a big concern among off-reservation Indians in Aroostook County and throughout the state, specifically speaking of Maliseet and Micmac Indians, of the possibility of termination of funds and the closing of the State Department of Indian Affairs. This concern stems from the fact that the Federal Bureau of Indian Affairs has recognized the Passamaquoddy and Penobscot Tribes only in Maine, where previously they were the responsibility of the state. The land claims litigation is in progress and the present situation includes only the Passamaquoddy and Penobscot Tribes.

Since 1973, legislative action made it possible for services to be extended to off-reservation Indians because of an established and critical need in terms of providing social assistance, advocacy assistance, providing the same privileges accorded to reservation Indians. There is an act established to provide limited scholarship assistance to off-reservation Maliseet and Micmac Indian students. Free hunting and fishing licenses have been extended to

Maliseet and Micmac Indians residing in the state.

A concerned effort is now being made by off-reservation Indian groups in the state and by concerned individual Indian members to acquire support through a letter writing campaign to the Governor's office, and groups and organizations are being approached. The American Friends Service Committee has offered their support by contacting legislators in their area; the Association of Aroostook Indians and the Central Maine Indian Association have put forth their plight to the U.S. Civil Rights Commission at a meeting on January 10th at Augusta. Representatives of the State Department of Indian Affairs were at that meeting also to enlist the Advisory Committee's support.

There is much to be gained when a federal government recognizes certain Indian tribes but if this drastic termination action is taken by the State of Maine, it will eliminate acknowledgement of Maliseet and Micmac Indians and it will openly discriminate against Maliseet and Micmac Indians in terms of providing services, in a large number of cases, life crisis services.

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DISCUSSING the financial picture for Wabanaki Alliance at a recent Orono meeting were the Most Rev. Edward C. O'Leary, right, Bishop of Portland, Division of Indian Services (DIS) Board Chairman Jean Chavaree, and the Rev. John F. Crozier of St. Mary's Church, Orono. The DIS board has voted to establish subscription rates to help defray costs of publication [see notice to readers in this issue.]

news notes

Kiowa among hostages in Iran

TEHRAN, Iran — One of the 50 U.S. hostages being held here at the American embassy is a Kiowa Indian.

Frederick L. Kupke, 32, said to be employed in embassy communications, is an enrolled member of the Kiowa tribe. He was recently mentioned in news stories as a possible hostage to be released because of his racial background. Kiowa Tribal Chairman Jacob Ahtone has asked Iranian government to consider releasing Kupke; National Tribal Chairman's Association Director Kenneth Black has demanded Kupke's release.

Wabanaki Alliance has sent a letter to Kupke seeking his comments, and if a reply is received, it will be printed in a forthcoming issue.

110-year-old Cherokee to wed younger lady

DETROIT, Mich. — The Rev. Francis C. Stayton, Cherokee, took out a marriage license here recently.

That wouldn't be unusual, except that Stayton, an Oklahoma native, turned 110 on Christmas Day, 1979. His bride is Lula Archie, 78. The couple met at a nursing home, and may take a wedding bus trip to Arkansas.

Government argues Utes hold jurisdiction

WASHINGTON — The Federal Government filed a "friend of the court" brief October 29, arguing for the Ute Indian Tribe that the original 1864 boundaries of the Uintah and Ouray Reservation still exist.

The Government brief contended that the Utes still have legal jurisdiction over all of the land within the original reservation boundaries, including private property belonging to non-Indians and the mostly non-Indian towns of Roosevelt and Duchesne. The State of Utah contends that tribal jurisdiction extends to only the trust lands actually owned by the Indians. The State is seeking to prevent the 1,700 Utes from imposing a tribal legal code on nearly 20,000 non-Indians.

Census said important

ORONO — Participation in the 1980 census will determine the success of Indian programs throughout the next decade, according to an off-reservation Indian spokesman here.

Central Maine Indian Association (CMIA) director Melvin (Tom) Vicaire warned that if Maine Indians fail to respond to census forms, granting agencies could get a low estimate of Maine's Indian population and reduce potential grants accordingly.

Vicaire said only 400 off-reservation Indians in CMIA's area responded to the 1970 census. State and federal agencies have been using these figures in many cases, even though CMIA currently has over 1,600 members enrolled. "If that few respond again, then it's going to be tough," he said.

Indian school head sees funding gap

CALAIS — The Superintendent of Maine Indian Education, an agency that administers three reservation schools, says a transition from state to federal support could produce a three-month period without money to operate.

"I don't know what's going to happen after June 1. At this point we've just got to wait and see what happens. We hope to have a lot of the answers in the next six months," DiCenso told Wabanaki Alliance. He said state funds will be cut off as of June 1, in anticipation of federal Bureau of Indian Affairs (BIA) money. But BIA funds will not be available until Oct. 1.

Among preparations DiCenso must make are plans to "contract" with BIA for operation of schools at two Passamaquoddy reservations, and the Penobscot reservation. DiCenso's estimates show BIA allocating \$796,000 for the schools, while the total budget is closer to \$850,000. He said these problems can be sorted out.

Tribal governors from Pleasant Point, Indian Township and Indian Island planned to meet with Gov. Joseph Brennan this month to discuss school funding, DiCenso said.

Dean's List

PLEASANT POINT — Kenneth Pointer, 24, son of Grace Roderick of Pleasant Point, has been named to the Dean's List for the first semester, at University of Maine at Farmington.

Pointer is studying to be a veterinarian. A graduate of Lake Region High School, Naples, he and his wife Pamela, are the parents of Jacob Walter, born Nov. 4, 1979.

Penobscot youth places in national meet

INDIAN ISLAND — Ten-year-old Jamie Knapp suffered cramps, but still managed to compete respectably, in a national AAU running meet held Dec. 8, in Hightstown, N.J.

Knapp, a Penobscot from Indian Island and the son of Cheryl Knapp, placed 105th out of 226 competitors. He is a member of Andrew Soekalexis track team, named after Indian Island's all-time great runner. The Hightstown race, incidentally, was won by a Maine youngster.

Aroostook Notes

by Brenda Polchies
Area Reporter

HOULTON — David Gehue is Coordinator for the Alcohol and Drug Program of the Association of Aroostook Indians in Houlton. He is working with Indian young people in the local high school and on down to the elementary level, and he is going into the schools and making initial contact with principals, teachers, guidance counselors, and potential student participants.

Some of his duties include reviewing the existing alcoholism program, making recommendations to AAI administration with regard to goals, priorities, staff, and effectiveness. Gehue is in coordinate all other alcoholism counselors, acting as a guide and "sounding board" for them as needed. Also, he must establish and maintain contact with all other alcoholism programs and agencies to increase the AAI's potential referral services.

He will take on a group counseling approach as opposed to individual counseling, and this will be accomplished through holding youth meetings on a weekly basis. Hopefully, in the future, he will be able to extend his services to central Aroostook County. Gehue can be reached at the Association of Aroostook Indians weekdays Monday through Friday at Tel. 532-7317.

HOULTON — Louie Paul is Alcoholism Counselor for the Association of Aroostook Indians at Houlton. He is available to assist clients who have problems with alcohol and drugs. He can be reached by phone at 532-7317, Monday through Friday.

RONALD (SENABEH) FRANCIS

INDIAN ISLAND — Ronald (Senabeh) Francis, 65, of Center Street, Indian Island, died Jan. 24, 1980, at his residence.

He was born Sept. 30, 1913, at Old Town, the son of Bert and Clara (Polchies) Francis. He was employed as a wood carver. He is survived by one brother, Gilbert J. Francis of Bangor; one sister, Christine Nicholas of Searsport; one half brother, four half sisters, several nieces and nephews. A Mass of Christian burial was held at St. Annes Catholic Church, Indian Island, with the Rev. John Civiello officiating. Interment was in the tribal cemetery.

CARD OF THANKS

For the kindness and sympathy extended to the family of Senabeh on his passing. Thanks especially to the Penobscot Governor and Council, Senior Citizens, and the Rev. John Civiello. Our thanks for the Mass Card Offering and donations.

—Christine Nicholas and family

NOTICE

"Special Election"

CENTRAL MAINE INDIAN
ASSOCIATION
MARCH 13, 1980
at 7 p.m.

RESOURCE CENTER
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1 Board Member President

Appointments to —
Wabanaki Board
DIS Board

(Div. of Indian Services/
Wabanaki Alliance)

FRC/ITF
(Federal Regional Council/Indian
Task Force)

Personnel Comm.

Refreshments will be served. The meeting is open and your participation is needed.

Flashback photo



COLORFULLY CLAD — These Penobscot Indian women exhibit variety in fashion, in this historical photo probably taken at the old Indian Island tribal hall. Can any of our readers identify these proud young women? [Photo courtesy of Jean A. Moore]