

Wabanaki Alliance

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Brennan agrees

Tureen calls land claims test of system

PORTLAND — The Maine Indian land claims case puts the nation's legal system to the test, say both the lawyer for the tribes, and the State Attorney General.

But beyond that mutual opinion, there is little agreement between spokesmen for Indians and the State. Their views on the 10 million acre, \$25 billion tribal land claim suit were made public recently at an all-day seminar at University of Maine at Portland-Gorham.

An estimated 200 persons listened to Thomas M. Tureen, lawyer for the Penobscot and Passamaquoddy tribes, as he commented that the claims were, "an incredible mixture of history, politics and morality. This is not an ordinary lawsuit; it really puts the system to the test."

Later, Atty. Gen. Joseph E. Brennan repeated Tureen's remark, saying "This case is a test of our legal system, I agree, but for different reasons. I believe their (the Indians) claim cannot withstand historical analysis... we cannot remake history. That in a nutshell is the case," he said.

Both Brennan and Tureen elaborated on their arguments, and in an unusual move, Tureen rebutted Brennan's talk. "That's the way it's done in court," he said.

Other speakers in the University-sponsored program were Passamaquoddy Gov. John Stevens, Passamaquoddy educator and

claims negotiator Wayne Newell, Penobscot Gov. Nicholas H. Sapiel, Portland Mayor James J. Purcell and Deputy Atty. Gen. John M. R. Patterson.

Newell talked about Indian cultural traditions and his own life, in which he was told he would "never get anywhere" because he was Indian, and that "Indians need not apply" for job openings.

Newell, who has a master's degree from Harvard, commented that land claims "are not a political question to be debated at Harvard or Portland-Gorham. It's a question for you and me." He discussed native spiritual values, legends, and the Maine Indians' desire for a good life in harmony with the environment.

"This case involves more than land claims. It involves the very system of government," Newell said, adding, "we have not yet dealt with the Indians in the State of Maine with honor."

Newell said a charge by Gov. James B. Longley that tribes are being led by non-Indian lawyer Tureen is "as close to a racist remark as you can come. It implies Indians can't think for themselves."

Noting that in the past Indians were exploited because they could not read or write and yet were persuaded to sign treaties they couldn't have understood, Newell said:

(Continued on page 6)



Thomas Tureen, left, lawyer for Indians, shares a laugh with Atty. Gen. Joseph Brennan.

Thanksgiving grim reminder to Indians

INDIAN ISLAND — Thanksgiving commemorates a jolly feast involving Indians and early white settlers, right? Wrong, says a retired professor of anthropology and ethnology: the harvest meal celebrates a brutal massacre of Indians.

Thanksgiving honors a bloodbath, according to Prof. William B. Newell, a Penobscot Indian and a retired chairman of the University of Connecticut anthropology department. He and his wife Celina, a Mohawk Indian, recently moved from Florida to Riverview Drive, Indian Island. Newell said his research is well-documented and based on facts. He explained the origin of Thanksgiving in a recent interview at his reservation home:

"Going back to the early times, when Jacques Cartier discovered the St. Lawrence River in 1534, leading up to Thanksgiving Day, there have been many incidents that I

want to speak about before we dwell on the actual Thanksgiving Day.

"After Cartier discovered the St. Lawrence, there were many people in Europe who sailed the coast of Maine, including Captain Hunt in 1607. Captain Hunt was one of many independent sailing ventures, not government sponsored like Cartier, Champlain and Hudson and those other fellows. Hunt sailed the coast of Maine seeking loot or gold he heard so much about.

"Gold, that he expected to find in New England. He heard of the Spanish gold discoveries of that period, around 1500. He thought perhaps there might be some in New England. But he was disappointed, and so were many others.

"We don't know how many vessels plied the coast of New England not wanting to

(Continued on page 7)

New health director returns to her people

INDIAN ISLAND — A search for a director of Penobscot Indian Health and Social Services Department ended recently with the hiring of Dr. Eunice Baumann, a Penobscot.

Dr. Baumann, who sometimes adds her maiden name as Baumann-Nelson, is a native of Indian Island who has spent several decades working with third world peoples, mostly in South America.

After a career that has included teaching stints at U.S. universities plus a dozen years living in Peru, Dr. Baumann is now living with her sister Mildred Akins on Oak Hill. "My roots are here. I was born and went through the university living here at the island," Dr. Baumann said.

She is looking forward to her new responsibilities, and already has a temporary office in the tribal community building. Meanwhile, construction of a \$468,000 medical services building is progressing toward an April 1 completion date, using funds from an Economic Development Administration grant.

While the Indian health department is itself not new, the scope and handling of primary care services at an island-based facility is a first for the Penobscot Tribe. Former health department director Paul W. Buckwalter, now deputy director, said the new center will offer day care, family and crisis counseling, and will provide social workers and homemaker services in addition to routine health care.

Although Dr. Baumann has many years experience behind her, she is far from considering retirement. She had several offers of teaching positions at western U.S. colleges, but preferred the move to Maine. Her husband has remained in Lima, Peru as head of a co-operative technical assistance agency.

A warm, articulate person with a bright sense of humor, Dr. Baumann said she looks forward to a long life. She noted her mother died at 90 last January, and five of her six aunts lived to be over 90. Her grandmother lived to be 99.

Last May Dr. Baumann received an honorary Doctor of Human Letters degree from the University of Maine — the first Maine Indian to be so honored. Years ago, when after seven years Dr. Baumann earned her Doctorate from New York University, she was the first Indian to receive a PhD from NYU.

Dr. Baumann has been associated during her career with the Quaker American Friends Service Committee, Board for Fundamental Education, and U.S. Peace Corps. Her experience with community planning, services and development has been extensive.

Active in civil rights and pacifist groups, Dr. Baumann calls herself a "humanist." She said she has always been for women's rights: "I was a feminist before they even thought of it..."

(Continued on page 7)

Job agency doubles budget

ORONO — Tribal Governors, Inc., of Maine has more than doubled its 1977 budget in projections for fiscal 1978.

Figures for that comparison and other information was presented recently at the Tribal Governors (TGI) annual meeting. The budget will increase from \$230,000 to \$520,562. However, an annual report pointed out that while 215 individuals participated in TGI Indian Manpower programs, there were a total of 1,160 persons eligible for participation.

The 1977 report cited accomplishments of the year, and also listed unresolved problems. Among problems are inadequate training for professional staff, decreasing funds for comprehensive programs, inability to be prepared for changes, lack of an accurate method for recording data on immigration at reservations, failure to use TGI's advisory council in useful ways, and "fragmented relations" with related manpower programs.

Successes of the TGI program include

expansion of resources such as addition of a seasonal farm workers program in Aroostook County, enrollment of 45 clients in classroom training programs, and improvement of employment prospects for hard core unemployed Indians.

Listed as desirable goals in the report are expansion of the migrant and seasonal workers program, a need for more accountability and an increase in minimum wage.

At the annual meeting Pleasant Point Passamaquoddy Tribal Gov. Francis J. Nicholas was re-elected president of TGI; Maynard Polchica was voted vice president; and John Stevens was elected treasurer. Polchica is president of Association of Aroostook Indians, Stevens is governor of the Passamaquoddy at Indian Township.

In other business, Central Maine Indian Association discussed a foster care grant, and George Turner, a Penobscot, discussed land claims negotiations and a need to deal directly with Congress and the Executive branch.

editorials

Access to news

This is the latest from the Grumble and Groan Department at Wabanaki Alliance.

This is our fourth issue, and we're proud to report the newspaper has been happily received almost everywhere it's gone, and that includes Newfoundland, Florida, and the West Coast. Inquiries about subscriptions arrive daily, and circulation is now about 2,000.

That's the good news. The bad news is that while readers are pleased with the content of Wabanaki Alliance, they are often the same people who limit our access to newsworthy stories and events.

We are not completely green in the news business, and we know there are often good and just reasons to close a meeting, to refuse to comment, to withhold information. Reporters, we know, can be a pain in the neck. They pester with questions, and they want to know all the unpopular sides of stories — the controversies and difficulties.

But why do reporters want to know all that? It's not to start rumors, create gossip or satisfy personal needs. It's a job. We are trying to find out as much as we can so we can be honest, objective and fair in telling our readers what's going on.

One principle we won't compromise is that the public has a right to know. In the case of Wabanaki Alliance, that public is primarily Maine's Indian community, and we want members to be informed about that community.

We all suffer when we are not well informed about issues, people and events around us. Before closing the door, before turning away from the reporter, think about the service a newspaper can perform.

Poetry

Maine, where time is lost in unbounded
beauty.
Land where the pines are forever reaching
skyward.
Land beyond heat and desert scorching sun.
Land of cool dark timber, and laughing
lakes.
Land where lost souls find peace.
Home at last, deep rich earth, pregnant with
life.
Take me back — enclose me within forest,
lake and sea-side
Let me stay in mountains of colour.
In the land of changing season,
My land — my home, in harmony I stay.
I am part of you.

Gail Wind

In a time before words, and tongue to speak,
Maine was born.
For those who have ever walked
Pine-needle paths, moccasin silent
Know of what I speak.
For those who ever laid awake in midnight
hours, in cabins,
Lost in dark forest, have heard,
The whispering, the singing,
Of the forest spirits.

Gail Wind

Home is where the heart is
Where the pines touch the heavens
a place where the land, dark and green
gives birth to living things,
a land vibrant and alive, whisper
but with no tongue to speak in words.
A place where winter snows rush down from
mountains,
swelling rivers and lakes,
a land where a person can walk
in harmony with the changing seasons

Gail Wind

In the land of changing seasons
Of maple, oak and ash
In the richness of the year, I'll come home.
Land alive with flaming colours,
To walk upon the deep rich earth,
Land of red sunsets,
Land of moon and haunting owls,
Land which speaks deep down to soul
Telling you — are part — you belong,
You are home,
Maine

Gail Wind

Of attics and history

A lot of good things are stored away in attics and forgotten.

Probably many older Indian homes contain historical artifacts that would be sheer gold to a museum collector, private collector or dealer in valuable antiques. Ask any antique dealer or collector about attics; they can yield much more than an archaeological dig.

But anyone who cares about preservation of old things will tell you that attic storage is neither safe nor permanent. If a collector doesn't grab the stuff, it may be discarded, burned, damaged by water, or simply ignored, forgotten, lost.

The worst aspect of people packing away their private stash of artifacts is that people cannot see things that are part of their past. Even if a family displays old carvings, photographs or snowshoes in the living room, the audience is limited. And the danger of harm befalling these treasures remains.

A solution to the matter is easy to preach, but difficult to effect. The answer is of course a museum, probably operated by a non-profit historical society. Lest we offend anyone, there is already a tribal museum at Unity, currently out of money and needing support.

A museum and historical society would offer multiple benefits. First, such a project would provide an enjoyable educational resource for Indians of all ages, exposing them to the experiences and events of their ancestors. It would present history in a factual, tangible way quite different from the stereotyped textbook histories of American Indians so common in schools.

Second, but perhaps no less important, through exhibits and programs a museum could offer non-Indians an eye-opening educational experience. Indians cannot hope for drastic change in non-Indian attitudes without a different kind of input.

Showing people an honest, unexpurgated history of Maine Indians would certainly be a different experience for many of us, Indians and non-Indians alike.

Hopefully, tribal rivalries could be avoided by an historical society, so that a museum could represent Passamaquoddy, Penobscot, Micmac, Maliseet and any other Maine Indians. Perhaps the dedicated people at the Unity museum could be invited to participate in a joint tribal historical society.

So quickly are customs, artifacts and traditions lost and forgotten, that we are scared. Already much that is valuable has disappeared, and continues to slip from our grasp.

There are attics in older homes, and poet T. S. Eliot has spoken of attics in our minds. There are things in these places too valuable not to preserve.

Wilderness

Wilderness Pursuits, a recently organized statewide program for Maine Indian youth, is an inspiration.

Inspire means literally to "breathe in," and the trips planned by this non-profit wilderness group are just that. The challenging rock climbs, hikes and camping expeditions of Wilderness Pursuits are more than a breath of the glorious outdoors still beyond the clutch of civilization.

These trips, involving groups of teenagers and older men and women, are an opportunity to "breathe" new confidence in oneself. It's a chance to find out one is able to overcome physical and emotional difficulties through teamwork and togetherness in a rugged environment that allows no cheating. An environment that allows no drugs, alcohol or other addictive cop-outs.

Wilderness Pursuits offers us a few days of escape from television and a multitude of other distractions. But it offers no escape from one's own feelings. And this is precisely why Wabanaki Wilderness Pursuits is so worthwhile.

A wilderness experience in the Orono-based program is a time to encounter oneself, to get in touch with feelings and feel good about one's identity, abilities and interaction with companions.

We can't help but feel that holding the program together, and underwriting its philosophy, is a feeling of love. Thoreau, who visited Penobscot Indians during his travels in Maine, observed that, "In wildness is the preservation of the world."

If that's so, Wilderness Pursuits is on the job.

letters

Portland

To the editor:

It was with great interest that I read the first issue of Wabanaki Alliance. I wish to extend to you my warmest congratulations and best wishes for success. I am sure that your paper will do much for the Indian people in Maine and will be a welcome addition to the news media in our State.

I wish you many years of success and increasing growth.

Sincerely yours in Christ,
Edward C. O'Leary
Bishop of Portland

Indian Township

To the editor:

Congratulations on the fine job you are doing on the 'Wabanaki Alliance.' We think the October issue is excellent.

Wayne A. Newell
Director
Wabanaki Bilingual
Education Program

Washington

To the editor:

I am writing to call your attention to the White House Fellowship program and to ask for your assistance in recruiting qualified Indians for this unusual opportunity.

The purpose of the White House Fellowship program is to provide gifted and highly motivated Americans with some first hand experience in the process of governing the Nation and a sense of personal involvement in the leadership of our society. For one year 14-20 persons are chosen. They usually serve as special assistants to Cabinet Secretaries, the Vice President, and the President. During the year Fellows meet with top-level government officials for off-the-record discussions and questions and answers. At the end of his or her term each Fellow has had an intensive work experience as well as broader insight into government.

For more materials or other specific information, please write or telephone the Commission's Director, Landis Jones, President's Commission on White House Fellowships, Washington, D.C. 20415, (202) 653-6263. The deadline for requesting additional applications is November 15. The deadline for receipt of completed applications is December 1.

When you are in Washington, drop by the office at 1900 E Street, N.W., Room 1308, for a visit with the staff. Many thanks for your help.

Ada Deer
(Memominee)
Member, President's
Commission on White
House Fellowships

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Flushing, N.Y.

To the editor:

Much time has passed since the old treaties were written and signed between us and the white men.

Our words that were spoken were true and from the heart, and the land given in good faith.

The land is all, the land is everything, the land is our Mother. For us not to have our land is to be homeless — a people with no home.

We cannot return to another country, this is our land, without it we are meaningless. The others have destroyed that which was given and taken. Now there is not much left, that which is is still ours — DO NOT LET THEM TAKE IT!

Six Nations — the Mohawk have said no more and will fight for what is rightfully theirs.

In 1977 we have learned the white ways well. We have lawyers — we have all that they do . . . You have the land . . . They want that land.

What will you do . . . What will you leave the children . . . Leave to the chiefs not yet born? Or, will there be no more chiefs or Medicine Men?

All the eyes of our people are watching, ears listening. We are praying for you. Praying that you will do the thing that you know is right in your hearts.

Grandfather has given you what is yours. Be true to the gift — do not SELL OUT, for the ones that did, what have they now?

nothing — nothing — nothing — nothing. Do not become ghosts upon your own land . . . we have too many already.

Every Indian Nation is waiting to see what the Penobscot and Passamaquoddy Nations are going to do.

Fight — for we are beautiful native people.

Gail Wind



Vivian Massey

Penobscot woman named delegate

INDIAN ISLAND — Maine will be represented by one American Indian at an International Women's Year (IWY) conference slated Nov. 18-21, at Houston, Tex.

Joining the Maine IWY delegation will be Vivian Massey, one of 14 delegates from the state and a Penobscot Indian. She was nominated at a state IWY meeting held last June at Husson College, Bangor.

"The first thing I'm going to do down there is look up any and all Indian groups, to find out what their needs and concerns are," said Mrs. Massey, mother of three children and grandmother to four. She said she is looking forward to the event, and will fly to Houston a day early at her own expense, to try to locate other native Americans.

Mrs. Massey said she realizes she may be a token Indian on the delegation, but she feels that should not interfere with her work. "There will be a lot of caucusing, but my main concern is American Indian women and what their needs are." She said the delegation is a good cross-section of Maine women.

Correction

Due to an oversight a letter from Charles Colcord in last month's Wabanaki Alliance indicated membership in his organization, the National Association of Metis Indians, did not require proof of Indian blood.

The letter should have said the association does require some proof of some Indian blood for membership. The error was ours, not the author's. Our apologies to Charles Colcord.

Clarification

A story in last month's Wabanaki Alliance about Wayne Newell's bi-lingual project at Indian Township implied that the Catholic Church administers the school. Actually, Maine Indian reservation schools are run by local school boards, Church staff fill certain positions in the school.

A story about Gov. James B. Longley opposing the policy of the State paying reservation priests' salaries also incorrectly implied schools were administered by the Church.

Central Maine Indians elect officers

ORONO — Shirley Bailey was elected to a three year term as president of the board of Central Maine Indian Association, at a general membership meeting last month.

She succeeds Bruce Francis, serving a one year term on the board. In other voting results, Mary Francis Isaac was elected vice president for two years, and Peter Bailey was elected for one year as secretary-treasurer.

Named to the board were John Isaac and Donna Loring, two year terms; and Ramona Stackhouse and Cynthia Robinson, three year terms.

In other business, John Isaac suggested CMIA try to find funding for its president. Mary Paul proposed sending letters to organizations informing them of elections, and Shirley Bailey made a motion to advertise a foster care plan. The board approved all items.

Do you have a drinking problem?

Wabanaki Corporation offers an alcoholism program for Indian people who need help because of problems with alcohol.

If you have such a problem and need help, or know of someone in need, please contact the Alcoholism Counselor in your community or area.

Indian Island — Alcoholism Counselor — Clarence Francis — 207-827-7484 or 866-3577.

Indian Township — Alcoholism Counselor — Martha Baustis — 207-796-2321.

Pleasant Point — Alcoholism Counselor — Grace Rudenick — 207-853-2537.

Association of Aroostook Indians — Alcoholism Counselor — Pious Perley — 207-762-3751.

Central Maine Indian Association — Alcoholism Counselor — Alfred Dana — 207-269-2653 or 207-866-5587.

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Steven Cartwright, Editor

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Kevin Mitchell, a Penobscot, works on construction of new medical center at Indian Island. See Health Director story page one. [Cartwright Photo]

Visitors see changes at Island

INDIAN ISLAND — A mother and daughter who live in California revisited their tribe's reservation here recently, after a space of many years, and found dramatic changes on the island.

Teresa Hollowell and her mother Rita Verdugo, both of Sacramento, said they were delighted to return to the Penobscot Indian Village for a few days, as guests of Mrs. Verdugo's sister, Eva Bisulea of Indian Island.

"I was really amazed at the new housing," commented Mrs. Verdugo, who had not been home to the island where she grew up in more than five years. Her daughter Teresa had not revisited the island in 12 years.

"It's odd to see cousins all grown up," said Mrs. Hollowell, who works in a hospital cardiology department in California.

Mrs. Verdugo, whose husband William is with the U.S. Postal Service, said she felt a new feeling of togetherness and unity at Indian Island. When she and her daughter were last at the island, the community building had not yet been built, nor had the moccasins factory been started, with its affiliated oil and gas business. The new developments were encouraging, they said.

While on their 9-day visit here, Mrs. Verdugo and Mrs. Hollowell said they enjoyed eating lobster at Bar Harbor, and such things as mince pie and other homemade foods. They both have numerous relatives in the tribe. Mrs. Verdugo's brother is Gov. Nicholas H. Sapiel. She has a son, William Jr., who lives in Sacramento.

Proposal calls on Maine churches to support Indians

MT. DESERT — An interdenominational group for reconciliation with Maine Indians has been proposed by the wife of an Episcopal minister here.

Harriet H. Price of Pretty Marsh, wife of Rev. George N. Price, said she believes a statewide ecumenical committee "could work to reduce tensions between Indians and non-Indians.

"The committee could provide leadership in the effort to discuss the issues in a context of mutual understanding, calm reason and constant prayer," Mrs. Price said. She said the land claims case has been misunderstood and that guidelines are needed for peace and harmony.

Mrs. Price said the 158th convention of the Episcopal Diocese of Maine has "recognized aboriginal rights as a moral issue deserving of prayer for justice for all persons involved." Reverend Price and the Acadia Regional Council introduced an amendment to "include the rights of all Americans to seek redress of wrongs through due process of law."

Mrs. Price said she hoped a reconciliation committee would be initiated by the Maine Office for Religious Cooperation, and the Maine Council of Churches.



WOOD AND BRICK — The edifices of St. Anne's Church, Indian Township, left, and St. Anne's at Pleasant Point.

State official favors cash settlement of claims

AUGUSTA — If Maine Indians are awarded compensation in a settlement of their land claims case, the award should be financial, and not involve actual acreage.

That's the opinion of Lee Schepps, director of the state Bureau of Public Lands, part of the Conservation Department. Schepps said in a telephone interview from his office that the Passamaquoddy and Penobscot Indians' lawsuit seeking damages for the taking of 12.5 million acres of Maine land is unjustified.

But Schepps said if the federal government decides Indians are owed something, the tribes should be given a cash settlement. With a monetary award, Indians could then choose to purchase lands where owners were willing to sell at a fair price, he said.

Pointing out that the President's adviser on Indian land claims has recommended an out-of-court settlement of 100,000 acres and \$25 million, Schepps said that instead of the land, the tribes could be given \$40 million.

"I've no doubt (Indians) could acquire 200,000 acres at \$150 per acre," Schepps said, adding, "there is a lot of land still available in Maine. . . . I've no doubt that given a willing buyer, you can go out and buy large tracts of land."

Explaining his position on the land claims

case, Schepps said, "The federal government can pay the Indians money based on the fact that for generations the (government) has not paid for services. It should not in any way be based on the validity of the claims."

Asked his view of the merits of the land claims case, Schepps said, "I assume that they will not win in court."

The Indians' suit puts the value of 12.5 million acres at \$300 million. The claims are based on a 1790 Non-Intercourse Act that said Congress must approve all treaties with Indians. Treaties taking away the 12.5 million acres allegedly did not have Congressional approval.

Schepps said Maine does not owe Indians any land, and that he does not think any land should be turned over to them unless ordered to do so through litigation. In any case, Schepps is against transfer of any of Maine's public lands to Indians.

"We are in the midst of recovering them for all the people of Maine," he said, adding, "there are precious few . . . we rank almost at the bottom of the 50 states as far as public lands."

Schepps said he would no sooner sell or give away public lots than he would sell or give up Baxter State Park.

Indian seeks to intervene in claims case

AUGUSTA — The Penobscot-Passamaquoddy land claims case might possibly be resolved before a judge hears a request for intervenor status.

Ralph Thomas, a Penobscot Indian living in Gardiner last summer asked U.S. District Court for intervenor status in the current tribal land claims case, on behalf of himself and other off-reservation Indians. But a lawyer for Thomas said Judge Edward Gignoux does not plan a hearing on the request until next Jan. 15.

By that time the state and federal government may have resolved claims with Maine's Penobscot and Passamaquoddy tribes, according to lawyer John M. Parks of Augusta. "We're just on the losing side of it," Parks told a reporter in a recent telephone interview.

Apparently, a number of Maine Indians would just as soon see Parks lose in his

attempt to win intervenor status. A petition has been circulating disapproving of Thomas' efforts to intervene in the land case, which seeks return of several million acres of former tribal lands.

Penobscot Indians involved in land claims negotiations have said Thomas does not have their support, and that his request for intervenor status could needlessly weaken the tribes' position. Some Indians are concerned that Thomas' action implies a lack of unity among the Penobscots.

Parks called any settlement of the land claims, "all very hypothetical at this point." But he said his client is concerned that off-reservation Indians may not benefit from a settlement, especially if it involved an award of land rather than money.

"Is there anybody in there representing our interests? We say no, there isn't," Parks said.

Wilderness Pursuits

We can sing together

By Steve Cartwright

ORONO — It was chilly and wet, dark, windy, with the drizzle almost turning to snow. We had broken the rules of Wilderness Pursuits and built a campfire to warm a dozen shivering bodies and dampened spirits.

A Maliseet Indian youth stood up and interrupted an argument about whether women should be equal to men. "We can't all talk together, but we can all sing together," he said.

For me, his comment symbolized the spiritual unity and strength of our four-day camping expedition over a mid-November weekend. His words seemed like poetry, and there seems to be a poetry to the philosophy of Wabanaki Wilderness Pursuits, a recently organized Maine Indian program that leads young men and women on adventurous, challenging backpacking and rockclimbing expeditions.

The program has already involved a number of Indian youths from varied backgrounds, and some of those backgrounds bear the scars of a tough life. Participants come from broken homes, foster homes, have dropped out of schools, served time at Maine Youth Center, taken drugs and abused alcohol. I was simply a guest, and consider myself fortunate to have shared experiences with a group of individuals who were each, in their own way, beautiful.

The old truism that people who undergo hardships together become closer holds for Wilderness Pursuits in a refreshing sense. What I saw happen in a few days involved cooperation, changed attitudes toward self and others, and gains in trust and self-confidence.

Self-confidence is something we all need, but Indian youth seem to be at a particular disadvantage. "I wish I could be Indian but look white," said one attractive, dark-skinned and dark haired girl.

I asked her why. "Because you go through life being hassled," she said, and I could only sit and gaze into the fire, wondering about whites like myself, and our bigotry and blindness to these people.

I was jokingly called the "tokon honky," on our camping trip, but at all times I was included and treated with respect, warmth and toward the end, with love. When we stood with arms around each other by the fire, I was happily in the circle.

Leading the trip were Rick Love, a Penobscot from Indian Island, and Anthony Joseph, a Maliseet from the Houlton area. In their non-authoritarian, easygoing style, these young staffers gave direction and support to the whole group.

The expedition started with a first day in woods owned by University of Maine at Orono, where Wilderness Pursuits staff has set up a "ropes course." The course consists of a variety of challenges, such as walking up an angled tree trunk without other support (but with a safety line); doing the "lea hop" from post to post; climbing a "giant's ladder" by jumping upward; or bridging a gap from one platform to another without touching the ground.

Participants crowd onto one platform, with two boards neither of which will stretch to the next platform. Use your ingenuity from there. Tony Joseph joked and said "Injun" -uity. But he was right: At a similar course at Turner, Maine State Police trainers needed three hours to sort out a solution. It took our expedition all of about ten minutes.

The course was lots of fun, but has its serious side. It teaches that obstacles (such as a bare wall to surmount) can be overcome by a group helping one another, and by not taking a defeatist attitude. "Go for it, take it on," Tony would shout, grinning at the group's accomplishments.

After a first night camping in LMO woods, we packed up and were driven to Little Chick and Big Chick Hills near

Clifton. We strapped on our packs and hiked to a campsite beside a stream. Supper included delicious Indian pan-fried bread.

By that second night, with our second camp, the group knew itself pretty well. After supper we debated women's rights, how it feels to be Indian, the Penobscot-Passamaquoddy tribal land claims. A majority voted that men should be dominant.

"If you were lost and could follow either a man or a woman, which one would you follow?" That question was hotly disputed, as were others. We seemed to be a family, and in a literal sense, some of us were. There were a brother and sister, two sisters, and most of the young people were related to one another and to Tony Joseph. One youth was Micmac.

"I don't like Micmacs," said one girl, but she later apologized. The group discussed being hassled in school about being Indian.

Breakfast was fixed and ready before the leaders were even out of their tents — we all shared four top quality lightweight tents. As the trip wore on, participants showed increasing initiative in taking on responsibility for things like cooking and dish-washing in the stream.

On the third day we trekked up Big Chick in dense fog which only lifted momentarily to the "ahh's" of the group. "I like this mountain so much. I just like being here," said a 15-year-old girl, eyes shining. Earlier, she had talked about missing Big Macs and a warm bed, and said her mother almost refused to let her go on the trip.

Each applicant must, if not of legal age, have a parent sign a release of liability for participation in a wilderness trip. I signed my own release without hesitation, and was continually impressed with the safety precautions and vigilance of trip leaders Tony Joseph and Rick Love.

Even though a boy suffered a slight back injury in the ropes course (because we participants failed to catch him when he slipped), and could not complete the weekend with us, I give my unqualified vote of confidence to Wilderness Pursuits. Camping with them is safer than crossing the main street of your town.

That last point brings me to the feeling of wilderness itself. We were away from technology and so-called civilization. We had some good equipment, but basically we were coping with food and shelter and our spirits. All three individuals were obvious, and we had to live with it. And the individual had to live with us.

At no time was an individual alienated or rejected by the group for more than a few moments. When a situation became stressful, as when one boy lagged behind on the trail, someone would say, "remember we're a group, now come on."

We stayed a group and only reluctantly parted company on the afternoon of the fourth day, after waking up to a frozen world dusted with new snow. We were all of us struck by the beauty of even a winter woods with its bare trees and mud.

Part of the beauty was in the harmony of our living together with nature. Part of the beauty was the sense of personal change, of young persons touching basic values and feeling good, feeling proud of their proven potential. Participants, myself included, had proved themselves through good weather and foul, in easy and in difficult circumstances.

Change name of peak

WASHINGTON — Mr. McKinley may not be known by that name in the future, if advocates of the mountain's original Indian name win their case.

The federal Board of Geographic Names held a hearing recently on changing Mt. McKinley's name to Denali, a Tanana Indian word meaning "The Great One."



Wilderness campers heading homeward.

Lowell, Mass. Indians want return of land

LOWELL, Ma. — An Indian association here reports it has contacted the Massachusetts Department of Environmental Management in an attempt to acquire a portion of Lowell-Dracut State Forest.

The parcel of land in question was once part of Pawlucket Falls Reservation, 1650-1693, according to Onk Watase (Edward Guillemette), chief of the Greater Lowell Indian Cultural Association.

"It is hoped that with the acquisition of the use of this land, there will be erected traditional Indian dwellings to demonstrate to the public how Indian tribes lived. There is no plan for permanent occupancy of the area at this time," Watase said.

The goals of land acquisition in the state forest were listed in an association newsletter as follows:

— To have a burial ground for the purpose of returning the remains of Indian peoples to our Mother Earth, in the event that such remains are dug up by accident, by contractors, or by any other means.

— To insure that this part of our Mother Earth will be protected from all kinds of encroachments. This is now a beautiful, natural woodland, which will be a wonderful living memorial for our Brothers and Sisters, in the land of their ancestors, and it would remain this way for all time.

— This will make available, a place for all Indian People to congregate, to perform

various rituals and enjoy their traditional festivals throughout the year.

— This area will be open to the general public at specified times during the year.

Cutler a Bangor native

BANGOR — One of the three men named by the President to an Indian claims task force is a native of Bangor.

He is 31-year-old Eliot R. Cutler, a Harvard graduate and deputy director of the U.S. Office of Management and Budget (OMB). He was quoted recently in the Bangor Daily News as saying, "I wouldn't say I am optimistic, but I am hopeful" a settlement can be reached in the Maine Indian land claims case.

Cutler, son of Dr. and Mrs. Lawrence Cutler of Bangor, is a former aide to Sen. Edmund S. Muskie, D-Maine. He is serving on the recently-appointed claims task force with Washington lawyer A. Stephens Clay, and U.S. Department of the Interior lawyer Leo M. Krulitz.

Although administration officials refuse to call the task force a negotiating team, Indian leaders have said the three-member panel amounts to the same thing. Meetings have been scheduled between the task force and a Passamaquoddy-Penobscot tribal negotiating team.



View of Indian Township elementary school, site of bi-lingual program.

Lawyers call land claims test of legal system

(Continued from page 1)

"Today, however, we can write. Today we can read. This is not settled. We did not acquiesce, and we will not acquiesce."

"The Passamaquoddy never sold land," Newell said. He called statements to the contrary a "cold misrepresentation of the facts."

Patterson introduced a new idea into the claims controversy when he argued that Passamaquoddy Indians are actually from Canada, and therefore land claims in Maine are not valid.

Pressed later as to whether this was a factual argument, Patterson said, "It raises a serious question... they were not purely a Maine tribe."

Stevens responded, saying, "It's fascinating for me to hear I'm a Canadian Indian. I've been called everything under the sun before, but not that."

Brennan recited the State's basic arguments against tribal claims. He said the 1790 Non-Intercourse Act, that would require Congressional approval of all treaties, did not apply to New England. That Act is the basis of Indian claims because Maine treaties since 1790 have not been ratified by Congress.

Brennan said, "Regardless of whether the acts apply, the tribes were divested of aboriginal title by conquest." He referred to a 1759 proclamation by Gov. Thomas Pownall that Indians in New England were conquered.

"It seems logically inescapable that in admitting Maine to the Union (the federal government) approved all previous treaties," Brennan said.

In other remarks, Brennan said he believed it wrong to continue state services to Indians who no longer need those services. Penobscot and Passamaquoddy Indians recently gained federal recognition and became eligible for Bureau of Indian Affairs monies. However, Micmac, Maliseet and other Maine Indians are not eligible for BIA funds.

Brennan declined to comment on that situation when asked about it by a reporter.

Brennan said he supports the concept of a "moral statute of limitations." Recalling abuses of various minority groups in the past, Brennan said there is no way we can make reparations today for past injustices.

A young man attending the seminar asked Brennan how long a "moral statute of limitations" would be. Would it be ten years, a year, one month, the man asked. Would he be free of responsibility after the statutory time, he asked.

Brennan characterized the tribes as "self-righteous." He said the "more serious question" he faces is the possible harm a land

claims case inflicts on "an innocent third party" — the non-Indians of Maine.

Brennan said Indian land claims create a "serious crisis" in Maine's economy, and have the potential for "crippling the state." He also said the suit opens the "potential for endless lawsuits," and the potential for removal of property owners from their land.

Governor Stevens took issue with Brennan, telling the audience, "What I heard this morning is something you people really ought to question. We don't want to hurt anybody. We are a sympathetic people; we are a reasonable people."

Stevens said Longley and other politicians are concerned with big business, and that making "big business the only priority is bad business."

Stevens said he is confident the Penobscot and Passamaquoddy Indians will win something in the land case, but he's not sure how much. He said the case has a legal basis: "This is what this case is about: facts of law, not myths or dreams or skyhooks."

Stevens said Maine could be a model for the U.S. in treatment of Indians and their claims, if it chooses to do so.

But Brennan said he would rather see the claims litigated in court than a negotiated settlement. Ten per cent of the claims are for public lands in Maine, 90 per cent for privately-held land.

While the federal government could negotiate an out-of-court settlement for private lands, the state is involved in the suit for public lands.

Tureen blamed Brennan for making the state a stumbling block to resolving the land claims, but said the state's refusal to negotiate could mean, "we'll take Baxter and the Public Lots; that would be ducky."

Tureen said he is an "optimist by nature" and believes Indians will win their claims. He said homeowners will not be displaced by any land agreements. "It's very easy to create false fears. It's very easy to go around and tell people something's going to happen and then take credit when it doesn't happen," he said.

Tureen recalled that he began working on Passamaquoddy land claims in 1967, while still a law student. He took over the case when his predecessor was sentenced to two to four years in prison for possession of marijuana, shortly after the first suit was filed.

The claims case itself began 20 years ago when Stevens located a 1794 treaty at Indian Township. But Tureen said, "These claims were never taken seriously until about a year ago. The Governor and Attorney General have told us repeatedly for months and months and months that these claims are absolutely frivolous."



Tribal spokesman Wayne Newell, right, confers with Passamaquoddy Gov. John Stevens.

Indian education group holds session

ST. PAUL, Minn. — Indian Education: We Learn From Yesterday For Tomorrow, was the theme set for the ninth annual National Indian Education Association's convention to be held November 6-10, 1977 at the Civic Center here.

The National Indian Education Association (NIEA) is a non-profit membership organization of educators, parents and students concerned with the quality of education American Indian people receive. NIEA, as a national organization which has as its central purpose expanding educational opportunity for American Indians, conducts an annual convention to address issues and concerns pertinent to American Indian people nationwide.

The convention agenda this year offers participants information on such topics as tribally-operated schools, special education, legislation pending in Congress on Indian affairs, health services, Indian parent involvement in the schools and the reauthorization of the Indian Education Act (Title IV). There are about 75 workshops scheduled throughout the convention.

Medicine men representing different tribes will perform the opening ceremonies each day of the convention. Representatives from the National Tribal Chairman's Association, the National Congress of American Indian, the Bureau of Indian Affairs, the Office of Indian Education and NIEA will present a panel discussion on each organization's philosophies or policies.

Indian Island housing enters second phase

INDIAN ISLAND — The second phase of a Penobscot Indian housing project is about to get underway here, with funding from the federal Department of Housing and Urban Development (HUD).

Construction is expected to begin in the next few months on 40 new units of housing, at a total estimated cost of \$55,000 to \$58,000, according to Morris Carpenter, Penobscot Reservation Tribal Housing Authority executive director.

Housing will be sold to qualified Indian families at affordable prices, with the amount depending on the family's income, Carpenter said. Already occupied are 29 housing units of the authority's first phase project, begun in the fall of 1976.

Carpenter said the authority is hopeful HUD will approve a so-called force account allowing the local authority to act as contractor for the construction project. If HUD rejects the proposal, the 40 units will be built by a contractor selected through a conventional bidding process.

The force account is sought because of many difficulties that arose in connection with construction of the first, \$45,000 project. (See related story in this paper on lawsuit against contractor.)

Another project of the housing authority involves rehabilitation of existing dwelling units on Indian Island. Carpenter explained that renovations to about 30 homes will

include insulation work, new roofs and siding, and storm windows.

Both the rehabilitation work and the phase two housing, which will be located on an as yet undeveloped part of the island, are included in a ten year master plan for the Penobscot reservation.

The tentative ten year plan is still in a discussion stage, according to Carpenter. Listed in the plan as short range goals are a third phase of housing, construction of a boat dock and launching ramps on the Penobscot River, and channeling of a stream to drain a swampy area.

Mid-range goals of the master plan are development of a commercial area, a new Indian Island elementary school, recreation area, and construction of a bridge from the island to Milford. Such projects are in no way definite, and are only being considered as possibilities, Carpenter said.

Long range goals of the plan include a loop road connecting both ends of Indian Island, land conservation measures, and a possible bridge from Indian Island to Orton Island — a larger island upriver from the reservation that could be developed for future residential and commercial uses.

The master plan, dated August 1977, is the work of Townscape Associates, a Cambridge, Mass. firm. The housing authority has retained Adams Associates of Deer Isle as architect for their projects.



Indians explain their case: from left, Wayne Newell, Gov. John Stevens, Gov. Nicholas Sapieha.

Thanksgiving a grim reminder

(Continued from page 1)

return to Europe empty-handed. They took some of my people as captives and sold them as slaves. Among them was one Indian, Squanto.

"Squanto, brought to England, was not an outright slave; he was indentured to a nobleman and in the years to come, he learned a lot of English, and eventually he returned to America on one of those many sailing vessels. And together with other members he spoke much English.

"While he was in England he learned of their customs. How if you spoke against the English government you would be boiled in oil. And he also learned that they burned people at the stake. Many of these people for the slightest reason. Joan of Arc for instance was burned at the stake 13 years before Columbus discovered America.

"After Captain Hunt and the others were disappointed they left behind their disease, measles, chicken pox, smallpox especially. So by the time the Pilgrims came, the Pilgrims' first expedition was composed of men and women and children, not only men. Heretofore it had only been men looking for treasure. But now here came these men and women in those cold November days of 1620.

"They were starving. They were homeless, they were poverty-stricken, you might say. And the Indians, recognizing them from the distance, saw women for the first time, Squanto was one of those men. He said to his chief, "There are women who have come to America. I better go down and find out what they want, what they've come for."

"So Squanto and Massasoit went and interrogated one of the men who headed the expedition and he told them, "We want to establish a home amongst you. We want to stay and remain."

"Squanto said, "Well that's different from the rest of the people." He told his chief, "We better let them come. We can let them have some of the land." You know Indians never sold land. It's unknown in all history for an Indian to sell land. It was like selling air to breathe or water to drink. That was something that God gave us.

"We knew our boundaries. We didn't fight over a boundary line. We had our hunting territories and we kept within them. Once in awhile a brave might decide that he'd like to have some fun and lead an expedition against the Micmacs or some other group. But not for an out-and-out war — over what, not boundaries, not land. We never fought over the land. In all the history, even Manhattan, when they offered the Indians there a rifle, a bottle of rum, and a few trinkets for the privilege of living with the Indians of Long Island, they didn't mean to sell the land outright.

"They couldn't conceive of the idea of selling land, and that remained a fact for many years until eventually somebody got the idea of accepting money for land.

"After Hunt had toured these shores, and the Pilgrims arrived, and were accepted, the Indians gave them food — turkey, potatoes, tomatoes, corn — all American foods. The English never heard how we had, potatoes, corn or such good foods. We gave them plenty.

Father Biard, a Jesuit priest among the Indians, said, "If it hadn't been for the Indians feeding us and caring for us, those first two winters, and healing the sick — many of our men were dying from scurvy because they had no greens to eat. The Indians gave them greens, saved their lives."

"We did the same thing for the Pilgrims. We gave them food, and we got along fine until the Massachusetts Bay Colony came in and started making trouble. You know that history, the white man's history. I don't know much white man's history, but I'm telling you the Indian history.

"We got along fine up until that happened. Then these Englishmen got rowdy. A Pequot warrior called King



Celina and William Newell of Indian Island. His Indian name is Rolling Thunder.

Phillip, organized a confederacy of Southern New England Indians at the time of the so-called King Phillip's War. Unfortunately, we were not in any shape to cope with the artillery of the English with our bows and arrows. We didn't have rifles until the Dutch introduced them to us in trading for furs.

"We were driven back. They captured King Phillip. And do you know, they took King Phillip's head and hung it over the gateway to the settlement. That was the English idea.

"Eventually, they (English) resorted to scalping, and instead of bringing in heads they were satisfied to bring in a scalp. They brought many scalps at different times of those Indians.

"Leading up the French and Indian War, when the French came down, and the Revolutionary War, King George, he commanded the Penobscot Indians to fight in defense of his land. The King said we had promised to do that. We never had promised King George to do any such thing.

"Whereas the Micmac Indians and Indians to the west of us fled with the revolutionaries — eventually we refused to fight. Do you know what King George did? He issued a proclamation offering 20 to 40 pounds a head for a scalp. For every scalp of a Penobscot Indian he could take, he would give 40 pounds. That's to the militia.

"But if a civilian took a scalp, he was given 300 pounds. And that was what we had to cope with, all because we refused to fight our brothers, the French and Indians, the Micmacs that is.

"In 1620, that wasn't the first Thanksgiving Day. The first Thanksgiving Day was in 1637, when the Pequot Indians, fighting that same Massachusetts Bay Colony, were at war. The English decided to drive us out of New England.

"There were 700 massacred at a Pequot village.

"They attacked us one time when we were holding our religious ceremony, the Green Corn Dance, thanking God for the corn, squash, pumpkins, potatoes, what not, thanking Him for the fruits of the earth. That was our Thanksgiving, the Indian Thanksgiving.

"And that's what our men and women were doing when the English were commanded to fire upon our men, women and children while they were observing a religious ceremony.

"All I've told you is documentary history. An official government report of the massacre, at what is now Groton, Conn., said: "As they durst not come forth any longer, I commanded Sergeant Vanderhill (a Dutch officer fighting with the English against Indians) to set fire to the building.

"And 700 men, women and children were burned to death in 1637.

"In commemoration of that deed, the first Thanksgiving Day ever proclaimed in America, was proclaimed by Massachusetts Bay Colony, thanking God that they had

dispatched those 700 men, women and children. You will find that in all the books, it's not hearsay.

"And those men and women were not phoney. They were alive, honest, religious people observing their green corn festival.

"For the next 100 years every Thanksgiving Day proclaimed by a governor of a colony or a President of the U.S., was thanking God for this bloody victory."

Postscript: Newell is not bitter about his story, nor does he suggest anyone should give up observing Thanksgiving. "At least give us credit," he says, and understand the Indian history of the occasion. "Who are we thanking, if not the Great Spirit," he said, adding, "Enjoy your turkey. We still are thankful. We forgive."

How would Indians treat a white visitor today? "You can visit my Indian home today, and if you're our friend, we will invite you to eat," Newell said.

Prof. Newell, 84, has made his mark in white America. A graduate of Syracuse University, he is listed in Who's Who in New England and Who's Who in the East, he has taught, lectured, aided museums and contributed to publications across the country. He received a master's degree from University of Pennsylvania.

Born at Boston, Newell's Indian name, and his father's name, is Rolling Thunder. The younger Newell founded Six Nations Association, a group assisting Indians in N.Y. state. He has served as resident authority on primitive art at the Brooklyn Museum, N.Y., and as director of the American Indian Museum of Arts and Sciences.

Newell led a successful effort to secure certified teachers and standardized schools for reservation Indians in N.Y. state. He has worked as an Episcopal missionary to the Seneca tribe, and has taught at the Universities of Florida and Connecticut.

Newell is a member of the American Academy of Political and Social Sciences, American Anthropological Association, and the American Association of University Professors.

Apache named to labor post

Roland R. Mora, a disabled Vietnam veteran, has been confirmed by the Senate as Deputy Assistant Secretary of Labor for Veterans' Employment. Mora, 39, is the first person ever appointed to the position which was created with the passage of the Veterans' Education and Employment Assistance Act of 1976.

Mora was born in Albuquerque, New Mexico of Chiricahua Apache and Hispanic parents and served as a regional intelligence officer for the Third Marine Division in Vietnam.

New director

(Continued from page 1)

Dr. Baumann said Indians are one of a number of minority groups seeking equal rights and basic respect as groups of individuals. "When the Blacks were seeking to have their rights granted and respected I told my husband theirs is just the beginning," she said.

Commenting on current trends, Dr. Baumann said, "There is a trend toward ethnicity, a searching for group identification within manageable social limits... the Black movement, the gays, anyone you can think of.

"I think this move for social identity is a reaction against alienation; it's worldwide," said Dr. Baumann, adding, "it comes from the death of religion. Religion played such a role in people's lives. A decade ago we had this God is dead thing. This finding of a group identity is part of a historical perspective."

Dr. Baumann said her return to her native reservation is itself a sign of the movement for ethnic identity. She said her relatives at Indian Island had been urging her to return to her people.

Dr. Baumann has a daughter attending a Quaker school at Deerfield, Mass., and a son at the American School in Lima, Peru.

Onward program seeks students

ORONO — A program at University of Maine for economically and educationally disadvantaged students is seeking candidates for the 1978-79 academic year.

Called Onward Special Services, the program provides courses in basic academic skills such as reading, writing, math, science and study habits. Financial aid is available through the UMO financial aid office.

"It is our principal objective to provide supportive services to people who would not be accepted at UMO (through the normal admissions process)," explained Onward counselor Kathy R. Friedrich. Onward has offices on the Orono campus that offer personal, career, social and academic counseling, both in groups and individually.

In charge of Onward's native American student program is Theodore N. Mitchell, a Penobscot from Indian Island. Onward welcomes recommendations on candidates for the program.

Ruling near on Mashpee case

BOSTON — A federal district court judge is expected to rule sometime next month on whether Indians in the town of Mashpee deserve federal recognition.

Indians at Mashpee are claiming some 16,000 acres should be returned to them as tribal land, if the judge rules in favor of recognizing the Wampanoag Indians, their case could be considerably strengthened.

Thomas M. Turten, lawyer for the Mashpee Indians, said Mashpee selectmen recently caused a stalemate in negotiations for a settlement of claims by refusing to take a position on a proposal.

The selectmen's refusal to support or oppose a Congressional proposal means that no settlement by Congress will be possible this year, since Congress will adjourn for a recess.

A Senate committee recently proposed that claims to residential and commercial property in Mashpee be settled by payment of \$4 million to the Indians, leaving unresolved the claims to undeveloped land. But town officials apparently felt this partial settlement was unsatisfactory.

Tureen, a Calais lawyer associated with Native American Rights Fund, is currently working on the Penobscot-Passamaquoddy tribal land claims case in Maine. Those tribes recently won federal recognition, entitling them to federal Indian services and protection.

A flashback to the past



ANCESTORS — Widely known Penobscot Indians Clara Neptune, left, and Joe Francis, are pictured in these old post cards. The photo of Mrs. Neptune is dated 1922; Francis is dated 1912. Descendants reside on Indian Island and elsewhere.

Petition asks Carter for justice

PORTLAND — A petition has been circulated here asking President Carter to "negotiate now in good faith" with Maine Indians over the Penobscot-Passamaquoddy tribal land claims.

The petition calls for due process and a mutually agreeable settlement "which grants land and cash to the two tribes and contains provisions protecting the jobs of workers in industries dependent on the land, and the homes of small homeowners."

A check with one of the listed sponsors of the petition confirmed he had signed it. Democratic State Rep. Gerald E. Talbot of Portland said he signed the petition "quite awhile ago." Other signers listed as sponsors included Rep. Lawrence E. Connolly, Jr., Portland Democrat.

Called An Appeal for Justice, the petition says in part:

"Native American Indian people have suffered greatly over the past four hundred years. Whole tribes were murdered. Enslavement was attempted. Lands were stolen. Treaties were violated. And finally Native American Indian people were forced

into reservations by Federal and state governments where they were denied basic human rights.

"Today little has changed. Stripped of their aboriginal land in Maine and elsewhere, separated from urban industrial centers, and facing various forms of discrimination, the Native American Indian people's fight for dignity and economic security has been difficult. Unemployment ranges between 60 and 80 percent. Life expectancy is 44 years, and the suicide rate is 11 times the national average.

"In all this, the tribes continue to maintain a willingness to negotiate seriously. They have said publicly that they are willing to sit down and discuss the original claim; they have said that the land of small homeowners would not be taken; they have said that the livelihood of Maine workers who are dependent on the woods and wood product industry would not be endangered; and their only aim is to secure an independent land base and cash settlement which would protect their culture, their future, and contribute to the economic well-being of all Maine citizens."

Photo identified

Indian Island

To the editor:

Re the picture, "A Flashback to the Past," in the October issue of your paper, my sister, Mildred Atkins, believes that the man on the right is Peter Nicola. The young man in the middle looks very much like our brother, Francis Nelson — except that in 1910, he would have been only two years old. Is it possible that the picture was taken at a later date?

The man on the left might be Newell Francis.

What interests me particularly about the picture is the collar and cuff set that the man on the left is wearing. The set belonged to the Penobscot Indian Nation, and when a new governor was inaugurated, his predecessor placed this

set on him as part of the inaugural ceremonies. I remember when my father, Horace Nelson, was governor, the set was carefully wrapped and stored in a flat box. It was a colorful and beautifully hand-beaded outfit, and had been in the possession of the tribe for many, many years.

I wonder if any of your readers might remember who was the last governor to have this set in his possession? It is a priceless treasure, of great traditional value, and should rightfully be kept by the tribe itself. It was the badge of Penobscot leadership, and my understanding is that the design is characteristically Penobscot. We should make every effort to locate the set!

Eunice Baumann

New faces on council, board

INDIAN ISLAND — The Penobscot tribal council, and school board, will have fresh faces as a result of a recent special election at the reservation here.

George (Skipper) Mitchell was elected to a four year term on the council, polling 71 votes. Other candidates were Hope Powell and George Tomer, each with 30 votes, and Steven Paul, 15 votes.

Elected to the school committee were Debra Mitchell, 65 votes, and Deanna Le-

Bretton, 63 votes. Other candidates for two openings on the board were Kenneth Paul,

54 votes, Jean Chavare, 42 votes, and write-in candidate Patrick Almenas, 32 votes. Board members serve for three year terms.

News briefs

Alliance on TV

ORONO — Wabanaki Alliance was the subject of a feature interview on the evening news recently, on Channel 2 Television, Bangor, and WCSH TV, Portland.

The interview with Editor Steven Cartwright was conducted by Channel 2 newsman Donald Carrigan. The footage was later shown on Maine Public Broadcasting Network's television program called Maine Indian Journal, a monthly show anchored by Kim Mitchell, Penobscot Indian.

Cartwright discussed briefly the paper's goals and standards, and his own experiences with the job.

Rodeo slated

DENVER, Colo. — A North American Indian rodeo is planned for Nov. 17-20, at Expo Square fairgrounds at Tulsa, Okla.

The event is sponsored by National American Indian Cattlemen's Association. A controversy between that group and a group called All Indian National Finals Rodeo Commission over sponsorship of the rodeo was not expected to disrupt plans, according to the cattlemen's association.

State rejects Mohegans

HARTFORD, Ct. — A Mohegan Indian suit to reclaim some 600 acres of land has been rejected in U.S. District Court here.

A report in the New Haven Courier last month said the suit is part of a larger Mohegan claim seeking to recover 2,550 acres of former tribal lands, worth an estimated \$250 million. The suit was filed by John E. Hamilton of Waterford, Ct., who calls himself grand sachem of the Mohegans. His title is reportedly disputed by other tribal members.

The newspaper account compared the Mohegans' claim to current land claims by the Penobscot and Passamaquoddy tribes in Maine.

Indian Centers seek new director

LOS ANGELES — Indian Centers, Inc., is seeking an executive director, preferably an American Indian, at an annual salary of \$18,000.

The director's duties will include administrative supervision and the position of spokesman for the Indian Centers board of directors. Required experience is three to five years in a field involving administration, management and social service work. Deadline for applications is Nov. 30.

Tureen talk set

TROY — Thomas M. Tureen, lawyer for the Passamaquoddy and Penobscot tribes, was scheduled to speak Nov. 19 to the sixth annual meeting of Sam Ely Community Services Corp., a non-profit land use and land trust group. Tureen was slated to discuss the Maine Indian land claims case at Troy Grange Hall, accompanied by tribal representatives.

AIM holds council

MINNEAPOLIS, Minn. — An international conference of the American Indian Movement (AIM) took place here this month, on the theme, "A time to come together to mend the sacred hoop of life spiritually, culturally and politically."

Native peoples from throughout North and South America were invited to attend the meeting, which preceded a National Indian Education Association convention held at St. Paul.

On the AIM agenda were discussion of defense of Indian dissidents and political prisoners, Indian-controlled education, an AIM elders council, a report on a native peoples conference at Geneva, treaty rights, FBI-CIA conspiracies, colonization, white colonial backlash and a national Indian alliance.

Rights group discusses land conflict

WASHINGTON — The U.S. Civil Rights Commission heard testimony on land, fishing rights and government jurisdiction, in relation to several Indian tribes, at a recent two-day meeting in Seattle.

The tribes involved in the issues were Yakima, Colville, Lower Elwah, Makah, Lummi, Chehalis, Puyallup, Suquamish, Quinault and Nisqually. Also discussed were urban Indians in Seattle, Tacoma and Spokane.

Subjects on the agenda included law enforcement, health care, education and economic development. The commission has subpoena power in the state in which it holds hearings, within a 50-mile radius of the hearing site. An independent, bipartisan agency, the commission is concerned with rights of women and minorities.

Education group meets

ST. PAUL, Minn. — A full council meeting of the National Advisory Council on Indian Education (NACIE) is slated here Nov. 4, 5 and 6.



Deanna LeBretton casts ballot in special election at Indian Island, in which she was elected to a term on the school board. Looking on is ballot clerk John Sapiel.