

Wabanaki Alliance

May 1978



James Neptune, 26, a Penobscot from Indian Island, crew foreman in a new youth conservation job program called YACC, decorated his own helmet. For report on YACC activities at Indian Island and Indian Township, see story on inside pages. (Cartwright Photo)

State, land owners near accord on claims

ORONO — A series of secret meetings between lawyers and other representatives in the Indian land claims case have resulted in a mutual agreement to discuss settling the suit out of court. Wabanaki Alliance has learned.

The joint White House and Indian deadline for the state and 14 private landowners to respond to a negotiated proposal is May 10. The key to agreement seems to be more federal dollars.

Indians, state officials and timberland firms have indicated their willingness to consider the current White House settlement offer, if more federal compensation is involved. The state and 14 large landowners are expected to approve the negotiated proposal, provided landowners receive more money in exchange for turning over 300,000 acres to the Penobscot and Passamaquoddy tribes.

Thomas N. Tureen, lawyer for the tribes, met recently with Gov. James B. Longley and Atty. Gen. Joseph E. Brennan to negotiate settlement of claims to two-thirds of the state. It was the first such formal session since a court suit was filed on behalf of the tribes six years ago. The proposed resolution of the suit would give Indians 500,000 acres and \$25 million, a fraction of the original suit claiming title to 12.5 million acres, plus \$25 billion in damages.

Tureen commented afterward that Longley "is playing a constructive role."

Asked about obtaining additional federal funds to pay timberland companies more than the proposal's \$5 per acre, Tureen said: "That would be easy to fix." He suggested the 14 firms — singled out by the settlement plan as owning more than 50,000 acres — could be paid market value (\$112.50 per acre) for their and, using \$30 million in additional federal funds.

Deputy Atty. Gen. John Patterson commented, "The federal government should pick up the entire tab — land ought to come from willing sellers at fair market value."

"It may be that the President's idea of \$5 an acre was an opener," Tureen said, adding, "The central parties (including lawyers for the timberland firms) are beginning to deal with us seriously."

State officials and lawyers for landowners have recently argued that the federal government bears all responsibility for any financial settlement of the claims.

Under the proposed settlement, the state would continue its \$1.7 million annual support payment to the tribes for 15 years, after which time it would owe nothing. The 14 firms stand to lose varying amounts of land ranging from 1,500 acres to 100,000 acres, depending on a company's holdings.

(Continued on back page)

State skipped claims appeal

BANGOR — Why didn't the state appeal a federal district court judge's ruling that Penobscot and Passamaquoddy Indians were not a sovereign nation? Gignoux in 1975 — a crucial turning point in the Maine Indian land claims case — was appealed by the federal government, but the appeal lost.

But the state of Maine could have sought to vacate the judgment as late as last year, according to Eliot R. Cutler, a U.S. Office of Management and Budget official and member of a three-man Presidential claims task force. The state did nothing, he said.

Nobody seems to know why.

After a first appeal lost in U.S. Court of Appeals, "neither the state nor the U.S. government appealed," said Thomas N. Tureen, lawyer for the Penobscot and Passamaquoddy tribes. "That was (Maine Atty. Gen.) Joe Brennan's personal decision, and why he didn't (appeal) is a secret locked in his heart," Tureen said.

Indian spokesmen have said that without Gignoux's ruling, the claims suit would have gone nowhere. The decision established the federal government as trustee for the tribes and therefore responsible for pursuing the Indians' case.

Equal rights group called racist

INDIAN ISLAND — A Penobscot tribal official says a group that may form a chapter in Maine is "fundamentally a racist organization."

Timothy Love, who directs a community action program for the tribe, said the Interstate Congress for Equal Rights and Responsibilities (ICERR) is "an insult to the intelligence of the people of Maine."

His comments came on the heels of announcement by a Millinocket paperworkers union official that he wanted to set up a local chapter of the national ICERR. Union official Thurman Millert was quoted by UPI as saying, "I plan to send out a mailing to some areas of the state that would be interested in setting up a Maine group of people that are very concerned as citizens of this state on the Indian land claims proposal."

Millert said ICERR is not anti-Indian.

Love described ICERR as "an organization whose primary function is to destroy the very existence of tribal government and Indian nations."

Maliseet fired from Indian Affairs job

AUGUSTA — Terry Polchies, 35, a Maliseet Indian, was fired recently from his job as Houlton area program coordinator for the state Department of Indian Affairs.

Polchies said he is now working for the Association of Aroostook Indians, assisting in a reorganization effort. Polchies' departure from Indian Affairs leaves the department with no other Indian employees. Rhynard said he would advertise the job opening.

Parent challenges legality of religion in schools

INDIAN ISLAND — A Penobscot Indian parent whose son attends the reservation elementary school has objected to the teaching of Catholic religion in the classroom. He says it's illegal.

Martin S. Neptune, parent and chairman of a school evaluation committee, backs up his objection with a legal opinion from the state attorney general's office. That opinion, in a letter signed by Atty. Gen. Joseph E. Brennan, says U.S. Supreme Court rulings ban religious instruction in public schools.

Neptune said his son, and several other non-Catholic pupils at the school, must leave the classroom and go to the gym, or elsewhere, to avoid a daily 30-minute religious class taught by one of the nuns

Brennan wrote Neptune, "Based on the facts you have provided, I believe the United States Supreme Court rulings which ban religious instruction in the public schools would apply to the Indian Island school. The Indian Island school is a public school financed by the state of Maine."

Maine Indian Education Supt. Edward DiCenso disputes Neptune's claim. Contacted at his Calais office, DiCenso said, "The official school starting time is after the religious session, as I understand it." Further, he said, the religion class is held "by agreement with the school committee."

DiCenso said Maine's three Indian reservation schools each employ three nuns

who belong to the Catholic Sisters of Mercy. A nun serves as principal at each school. In past years, nuns held all staff positions at the schools.

Maine Indians, predominantly Catholic, have apparently never before challenged the legality of religion in the reservation public schools.

Irene Pardilla, chairman of the Indian Island school board, said Sisters of Mercy have worked in reservation schools for 100 years, and most Indian people want it that way. She said a recent survey, begun prior to Neptune's complaint, showed 90 per cent of the people believe Catholic involvement in the schools "is a tradition; we've always had them."

The survey was undertaken at Indian Island, Indian Township and Pleasant Point reservations, Pardilla said. As of press time, the school board had met with the Penobscot tribal council to discuss the Neptune complaint, and were planning a special board meeting on the subject.

DiCenso said the religion class was no different from a group that might decide to play basketball before the official start of the school day, with approval from the school committee.

However, Brennan's opinion states that the religious instruction at Indian Island school, "in a specific faith in a school classroom," appears to violate the First Amendment of the U.S. Constitution.

editorials

Trucks that go on water

A bureaucratic beast has moved onto the Indian reservations of Maine.

Called the Bureau of Indian Affairs (BIA), it has the role of distributing federal dollars to the Penobscot and Passamaquoddy Indians under the tribes' newly-won federal trustee status.

Here is a classic BIA boondoggle: Richard Hamilton, director of the just-organized Young Adult Conservation Corps at Indian Island, was told he would receive ten trucks under BIA contract. "Do they go on water," Hamilton asked the BIA official.

What Hamilton meant is that the Penobscot reservation, as its name implies, is on an island. And the rest of the islands upstream belong to the Penobscots, too. "We need boats, not trucks," Hamilton said.

But true to bureaucratic form, Indian Island was issued trucks anyway. Hamilton said he may remove seats (the trucks are vans, actually) and use the vehicles for hauling wood. "We'll do something with them," he said, explaining that he figured he might as well accept the vans since BIA had already budgeted trucks for the Penobscots.

The BIA monies will mean several hundred thousand dollars for each reservation, and that, of course, is good news. But does the money come with strings attached? Who decides how the money will be spent, BIA or the Indians?

The BIA is apparently trying to sound "relevant" and up-to-date on Indian rights and concerns, and has spread a great deal of rhetoric about self-determination. In fact, tribes now "contract" for services through BIA.

But if BIA is really interested in Indian self-determination, its first step should be to abolish itself. Of course, this might create other problems for Indians, who would still need services from somewhere.

Still, we think the Bureau(crac) of Indian Affairs bears scrutiny. We understand just what effect it will have on two Maine Indian tribes. Just pouring money into reservations is no assurance of progress, or a good life for individuals and the community.



"Vans that don't float" parked at the Indian Island community building. (O'Neal Photo)

Quotable

"What we need are less Indian experts and more expert Indians."
—Dr. Eunice Baumann-Nelson, Penobscot

Making peace

The peace pipe has been passed to Gov. James B. Longley and Atty. Gen. Joseph E. Brennan; a few puffs and the Penobscot-Passamaquoddy land claims case will be resolved.

These two officials have repeatedly denounced the claims as having no merit. Longley and Brennan have ranted and raved so much as to seem racist in their anti-Indian attitudes. But the tide has turned.

The flood of criticism from Augusta has stopped. Longley is no longer saying the White House out-of-court settlement offer sounds like "something out of Russia or Red China." Brennan is no longer calling for a "moral statute of limitations" to wipe out Indians' rights to seek redress of past wrongdoing.

Brennan is now saying the federal government must come to the rescue by bankrolling any negotiated settlement of the claims. But in the overall picture of the Indian suit, these are details. What is significant is that the state is no longer calling for litigation.

A wave of racism has swept the state, and leaders must not yield to pressures from people who "wish the problem would just go away," as Great Northern Paper Co.'s president put it. Too long, people have wanted Indians to "go away." In the past there have been actual policies of extermination.

Probably if all Maine people could take a crash history course, we would be better able to judge the Indian land claims for ourselves. We've had an earful of rhetoric from Longley, lawyer Thomas N. Tureen for the tribes, Eliot R. Cutler for the White House negotiating team, a retired Georgia judge whose settlement offer was rejected, and even from President Carter himself.

Throughout this spectacle of oratory, one thing has remained clear: the Indians' claims are no more out-of-date or frivolous than Indian people themselves, who have somehow survived years of oppression.

This is not an easy time for Longley, Brennan, the Legislature or even Congress, faced with increasingly assertive Indians across the nation. But the proposed out-of-court settlement will persecute no-one, and will preclude years of litigation that wouldn't guarantee a satisfactory resolution anyway.

Perhaps these Indian land claims are really a test: Does Maine — its people and its leaders — have the guts to rise to the challenge of a just, humanitarian settlement?

Although as a lawyer Tureen likes to say the case is strictly legal, it is clearly a moral challenge. If our Constitution and justice system are not based on moral principles, God help us.

And God help us, if the Indian people are cheated again.

The letters policy

We received a letter the other day from "residents of Indian Township," that made a number of serious allegations.

First, let us say we welcome controversy, opinion and comment; and we want to uphold freedom of the press. But this letter was neither signed nor free of libelous statement.

The author — we think we know who he is — says that a certain person is "a chronic alcoholic." The writer makes many more statements about this person, some of which could safely be printed.

The problem is, to say someone is an alcoholic, one would have to be able to prove it, and also prove that his being alcoholic is somehow relevant.

It goes without saying that anyone making such serious allegations should be willing to attach his or her name to the statements.

A further objection is that the letter we received starts "We, the people of Indian Township are really upset, disturbed and infuriated." Perhaps this is so, but the author of the letter provides no evidence that anyone besides himself is upset.

We find only one sentence in the letter that does not seem to invite a lawsuit by another party. That sentence says, "The residents of Indian Township are looking for peace, and (must) work together, heal the wounds, and get on with the business of creating a good life for all its members." Amen.

letters

Things of interest

Indian Township

To the editor:

Please add my name to your current mailing list. I have seen your newspaper at a friend's house and am very eager to get a copy of my own.

I read your newspaper through and through and must say that I enjoyed it very much since you have just about everything of interest in it.

Melvina Newell

Indian author query

Berkeley, CA.

To the editor:

I am a Hopi Indian graduate student at the University of California in Berkeley. At this time I am compiling a multi-genre bibliography of works by American Indian authors that is intended for eventual publication. In addition to being a student, I am also a professional writer and am, thus, approaching this important topic from several angles.

If your publication, staff, or community organization has a publishing program, information regarding such a publishing program in your vicinity, or is in touch with Indian authors, it would be greatly appreciated if you could send me some information. If there is a charge for your services, please advise me of the amount before supplying the service and I will look into payment possibilities.

In the publication of this bibliography, all organizations and publications that have directly contributed to its compilation will be acknowledged (although I already intend to list Indian publications as an appendix whether or not they send anything).

Wendy Rose
Department of Anthropology
University of California
Berkeley, California 94720

A correction

Houlton

To the editor:

Yesterday a package of literature was brought to me from New Vineyard, Maine and among the papers was the Wabanaki Alliance.

There I found something that should be corrected. On page 5 is a picture of Wallace Lewey and George Stevens. Under the picture is the error.

I took that photo back in the 1930's at Peter Dana Point right on the shore of Big Lake. I posed the two men, and that head-dress, spear and deer-hide shield that George has, was made by this writer.

If you contact Roger Gabriel he will tell you where you can see the spear and many other things I gave to the Penobscot Tribe for their museum.

Maurice A. Richards

P.S. I want to tell you I took a photo of Mrs. George Stevens in costume with that same spear and she was in the bow of the canoe so I got a perfect reflection as though she was spearing fish. It's the only photo John Stevens has of his mother.

Construction jobs

Augusta

To the editor:

Recently, I was informed that your newspaper is distributed to most Indians throughout the state. Since you have such a lengthy mailing list, I would like to know if you have a listing of Indians in the southern Maine area (south of Augusta) who might be looking for work in the construction fields.

AGC has a contract with the Maine Department of Transportation and the Federal Highway Administration to provide supportive services for training positions on highway and bridge projects, and we are also involved in apprenticeships for the building trades. On many of these contracts, the training positions are geared toward minorities and women, and since we do not have a referral source in southern Maine for the Indians in this area, I am wondering if you might be of some assistance. We cannot guarantee anyone a job, but if positions become available and if we are in possession of names or at least a referral source, we might be able to provide employment for someone.

I would appreciate any help that you can give me.

Thank you for your time.

Chuck Garon
Southern Maine Field Representative
Associated General Contractors of
Maine

Wants retraction

New York

To the editor:

Again I find myself in the embarrassing position of having to ask you to make a retraction. In the last sentence of the next to the last paragraph of your article on me in the March issue you say "Colcord doesn't know what tribe either grandparent belonged to, but he believes it was Penobscot or Passamaquoddy."

The word "either" should have read "this." I know very well what tribe my grandfather belonged to. He was the son of Senecatch, my great-grandmother, who was a full-blooded Penobscot, according to the testimony of my cousin, who knew her. Although my cousin was only five or six years old at the time my great-grandmother died, she knew her well enough to tell me that "she (Senecatch) was feared by the adults, but loved by the children." Which gives you an idea of the kind of woman she must have been.

Senecatch must have been born around 1820 (the year that Maine came into the Union) and there is no birth record extant that I have been able to locate. There may have been a baptismal record, but, if so, that was probably destroyed in the fire that burned the Parish House in the early 20's.

The first record I have of her is in my grandfather's birth certificate where she is listed as: "Mother, Senecatch Pettigrew, Clinton, Maine." The father is listed as: Thomas Colcord, Fairfield, Maine." Obviously, there are no Pettigrews on Indian Island, and never have been as far as I know. I think it is quite reasonable to assume that she left the Island and was working for some white family when she met my great-grandfather, and that she simply used their name when she married him.

On the other hand, it is my grandmother whose Indian ancestry I do not know. Although she told my cousin on many occasions, "My father was half Indian," she never gave any further details.

In closing I can only add that the line I object to is contradicted by all that went before it in the article and tends to leave anyone who has read the article confused, to say the least. Therefore I ask that you publish some correction.

Charley Colcord, Penobscot Metis

Go forward

Ashland, Ky.

To the editor:

A kind hearted soul sent me a copy of your March, 1978 issue and I was delighted with the variety of articles and information published therein. Especially interesting was the article on Charley Colcord who is my brother in the NAMI organization of which I am president. Lacking the staff and expertise of a paper such as yours, we tend to drag our feet with our newsletter, but we shall persevere. Congratulations upon doing such a good paper after only eight issues.

I hope that you will continue to go forward with the balance exhibited in your March issue. There is no limit to suitable material and there should be no lack of reader interest.

I enclose a contribution and trust that you will add my name as one of your subscribers for the next twelve months.

Walter E. Whitt, President
The National Association of Metis
Indians

Worth more than money

"Our land is more valuable than your money. It will last forever. It will not even perish by the flames of fire. As long as the sun shines and the waters flow, this land will be here to give life to man and animals. We cannot sell the lives of men and animals; therefore we cannot sell this land. It was put here for us by the Great Spirit and we cannot sell it because it does not belong to us. You can count your money and burn it within the nod of a buffalo's head, but only the Great Spirit can count the grains of sand and the blades of grass of these plains. As a present to you, we will give you anything we have that you can take with you; but the land, never."

Blackfeet Chief, Recorded in a
19th Century Treaty Council



CHIEF POOLAW's old teepee-style trading post at Indian Island is being renovated by Irene and George Pardilla as an Indian craft store, specializing in baskets, jewelry and Navajo rugs. No opening date has been set yet. Above, George and son Jason spread gravel. The building was erected in the 1950's by Bruce Poolaw, now living in Oklahoma. His wife, the late Lucy Poolaw, sang in the Metropolitan Opera Company of New York.

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Indian Island
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ALLIANCE**

BIA completes contracts with tribes

WASHINGTON — Pleasant Point and Indian Island reservations have completed contract negotiations with Bureau of Indian Affairs for this year's allocation of BIA money, and Indian Township's contract was nearly finished at press time. BIA allocations to the three reservations total \$900,000 for this year.

Under the Indian Self-determination and Educational Assistance Act, tribes have the option of either letting BIA administer programs, or of contracting with BIA to handle everything themselves. All three reservations chose the latter option. Micmacs and Maliseets, because they are not federally recognized, are not eligible for the BIA funds.

Ray Butler, BIA head of social services, said the allocations comprise three groupings and vary in amount according to population. There are five programs in the first category. The first of these is agricultural extension services. Pleasant Point is to receive \$10,575 for aquaculture, and Indian Island is to get \$12,999 for developing garden plots particularly for young people and raising chickens and rabbits commercially. Indian Township tribal Gov. John Stevens said the community will receive \$6,429 to conduct a 30 day soil survey and develop a map depicting soil type and use on the reservation.

A second program funded for the reservations will be job development and vocational

training (see related story in this newspaper). A total of \$88,805 is set for Pleasant Point, and \$109,191 is budgeted for Indian Island. Indian Township will receive \$54,004. Stevens said the program at the Township will attempt to find jobs for women.

Funds set for housing will be used mainly for repairs and maintenance, rather than new construction. Pleasant Point will receive \$21,144; Indian Island, \$25,998; and Indian Township, \$12,858.

Since Pleasant Point and Indian Township share ownership of timberland, they have received a single allotment of \$20,573. It will be spent conducting forestry inventories, such as counting board feet of trees the tribe owns and working out forest management programs to ensure a sustained yield.

Indian Island has been allocated \$41,597. Butler said he believed an agreement has been reached between the Penobscots, whose woodlands are small, and the Passamaquoddies, who have larger holdings. Stevens confirmed the two tribes have worked out an exchange involving \$10,000 dollars. The Penobscots will transfer that sum of money from their forestry funds to the Passamaquoddies, who in turn will reimburse them from their wildlife and parks funds.

Before the exchange, wildlife and parks funds set for Pleasant Point totaled \$17,972, with Indian Township to receive \$10,930;

and Indian Island to get \$22,980. Butler said Pleasant Point funds will be used primarily for developing recreation areas such as parks, trails and picnic tables. The Indian Island funds, including those received in the transfer, will be used to finance a warden service.

The second category of BIA funding Butler called "gratuitous services." These involve educational funds and will be administered by the state Indian scholarship committee.

Educational development funds totalling \$28,000 will be available to pay travel expenses to BIA schools such as Haskell Junior College, Institute of Indian Arts, and Southwest Polytechnical School.

Butler said \$97,000 is available for higher education scholarships. Additionally, he said, \$57,000 has been allocated to each tribe for reservation schools.

The final category of money available is called "trust services."

"Whether the tribes elect to use these monies is totally incumbent on the land settlement issue. The day that's settled, we go into business," Butler said. The specific terms have "yet to be defined," but \$95,000 is available for "Indian rights protection money." This could be spent on items such as boundary surveys, resource protection, and water and mineral studies, Butler said. He indicated that \$174,000 would be available for "real estate services" such as title searches and handling leases.



Brother Larry Smith

Brother Smith to be a deacon

PLEASANT POINT — Brother Lawrence C. Smith, S.J., will be ordained a permanent deacon at 11 a.m., May 25, at St. Ann's Indian Mission here. Performing ordination rites will be Bishop Edward C. O'Leary of the Roman Catholic Diocese of Portland.

The 34-year-old Brocton, Mass., native was the first graduate of Cardinal Spellman High School in Brockton. He entered the New England Province of the Society of Jesus in 1962, taking his first vows as a Jesuit Brother in 1965. Smith held various posts at both Fairfield University, and at Holy Cross College, before continuing his own studies. He attended Quinsigamond Community College in Worcester, and Boston University, graduating in 1972 with an AB degree in Art History.

After graduation Smith was appointed temporary administrator of the Jesuit Novitiate in Boston's Back Bay, and served as staff photographer for the Jesuit newspaper, S.J. News. From 1973 to 1975 he was assistant chaplain at St. Ann's Indian Mission, Pleasant Point. He left the reservation in 1976 to begin studies for the newly restored Permanent Diaconate.

While maintaining close contacts with the Indian Mission and Indian People, Smith studied theology at the Jesuit Weston School of Theology, Cambridge, Mass. He also studied at Episcopal Divinity School and Harvard Divinity School, taking summer courses at Boston University. He took his final vows as a Jesuit Brother in October 1977, in the Weston school chapel. He will return to the Indian reservation in June to continue work he began five years ago.

Longest Walk conference set

INDIAN ISLAND — Al Sapiel, a Penobscot, has announced a "Longest Walk" press conference will be held May 13, at noon, at the State House, Augusta.

The Longest Walk is a cross-country protest march by Indians to call attention to bills presently in Congress which concern Indian rights and claims (see related stories in this newspaper).

Sapiel said Indian people are urged to attend. Details of participation of Maine tribes in the Longest Walk will be worked out. Sapiel said a group plans to meet the walkers in Philadelphia and march with them to Washington, D.C., for a scheduled Fourth of July rally.

Sapiel said there will be a question and answer period as well as a speech by Vernon Bellecourt, an advance man for the Longest Walk.

For further information write to:

Alwin Sapiel
P.O. Box 172
Old Town, Maine 04468

or call:

(207) 1-827-7776
(207) 1-827-5012

Federal sterilization rules proposed

(Reprinted from NIH newsletter)

DENVER, Colo. — Indian sterilization counselors versed in a patient's native language and sensitive to her culture can probably do more to alleviate the possibility of sterilization abuse than any section of proposed restrictions to govern sterilizations funded by the Department of Health, Education and Welfare (DHEW), according to the National Indian Health Board.

In line with a resolution passed at the Second National Indian / Alaska Native Health Conference, in its comments on the proposed restrictions, NIH suggested that IHS be required to provide such persons to discuss with a patient the importance of the medical procedure and alternatives available.

The proposed restrictions are far more comprehensive than those which have covered DHEW funded sterilizations in the past. Regional hearings around the country have fielded generally favorable reactions.

In its official comments submitted to the Public Health Service March 10, NIH also found itself in general agreement with the proposed restrictions. Two of the major

changes posed are a 30-day mandatory waiting period and the rule that no sterilizations be performed on anyone under age 21.

NIH expressed its support of both provisions. The 30 day waiting period between the giving of consent and the actual operation will provide time for a patient to consider the benefits and drawbacks of permanent sterilization and to discuss these matters with family and friends, the board maintained.

Another proposed rule, especially pertinent to the Indian population is that which requires consent forms to be in the primary language of the patient or for an interpreter to be provided. In response, NIH advised that the rules address the fact that most Native American languages are not written. It suggested that a provision be added requiring that an interpreter be present to translate the consent form as well as the oral presentation of the information given in preparation for obtaining informed consent, to all Indians and Alaska Natives who do not speak fluent English.

Other sections of the proposed rules address questions of sterilization of mentally incompetent persons and enforcement of the

new regulations once adopted.

Included in its publication of the proposed rules, DHEW admitted its awareness of the serious allegations of cases in which patients were coerced into being sterilized. "These allegations are of such a serious nature and raise such grave concerns that it is the Board's position that the prevention of possible sterilization abuse must receive highest priority," indicated NIH in preface to its comments.

Such problems and others associated with sterilization procedures performed by or contracted by IHS were discussed at the Second National Indian / Alaska Native Health Conference. At that time many tribes indicated that they are considering or about to consider these issues. Therefore, NIH in its comments, asked to reserve the right to develop a separate set of regulations in conjunction with IHS dealing with the unique needs of Indians and Alaska Natives, if doing so is deemed appropriate in the future. The comment period on the proposed regulations ended March 13. The rules are now being reviewed and revised in light of those comments received.

Summer camp has slots for Indians

TENANTS HARBOR — Blueberry Cove, a small summer camp for children in this Penobscot Bay community, has a few free openings for Indian children.

Tuition for room and board at the four and eight week sessions will be paid entirely by scholarship funds, according to camp director Carl Smith.

Blueberry Cove is a respected, well-established interracial camp that emphasizes individual growth in a warm, loving environment.

Experiences include swimming, sailing, riding, crafts; island, lake and mountain trips, care and feeding of animals, sports and plenty of home-cooked meals.

Director Carl Smith said he would be happy to visit with any Indian parents interested in the program. He can provide a slide show, brochures, and answer any questions.

For further information call or write Carl Smith, Blueberry Cove, Tenants Harbor, Maine 04860. Telephone 372-6353.



Workers erect a swingset for the new Indian Island playground. Funded by a \$30,000 HUD grant, the playground will feature a ballfield and eventually a swimming pool and is expected to be completed around the Fourth of July. Pictured left to right are Rodney Francis, Douglas Francis, Joseph Lolar, and Martin Francis. (Cartwright Photo)

Indians healthier before white man

By Charles E. Colcord

The ancestors of present day Native Americans lived in what may well have been one of the healthiest environments in the entire world. Early white travellers to America remarked upon the purity of its air, its waters and its soil, and this came long after the destruction of the ecology by the whites was well under way. Early writers tell of the abundance of fruits and game, of flights of carrier pigeons which darkened the sky for hours, and of endless herds of buffalo which roamed the western plains.

Early writers also remarked on the healthy and serene life style which the Native Americans enjoyed. Columbus himself spoke of it: "As soon however as they see that they are safe, and have laid aside all fear, they are very simple and honest, and exceedingly liberal with all they have; none of them refusing anything he may possess when he is asked for it, but on the contrary inviting us to ask them. They exhibit great love towards all others in preference to themselves; they also give objects of great value for trifles, and content themselves with little or nothing in return."

And from John Lawson: "They are very kind and charitable to one another, but more especially to those of their own Nation; for if any one of them has suffered any loss by fire, or otherwise, they assist the grieved person to make a feast and invite them all thereto, which, on the day appointed, they come to, and after every man's mess of victuals is dealt to him, one of their speakers, or grave old men, makes an harangue, and acquaints the company. . . . After this oration is over, every man, according to his quality, throws him down upon the ground some present . . . and which very often amounts to treble the loss he has suffered. The same assistance they give to any man that wants to build a cabin or make a canoe. They say it is our duty thus to do; for there are several works that one man cannot effect, therefore we must give him our help, otherwise our society will fall, and we shall be deprived of those urgent necessities which life requires. They have no fence to part one another's lots in their cornfields, but every man knows his own, and it scarce ever happens that they rob one another of so much as an ear of corn. . . . It often happens that a woman is destitute of her husband, and has a great many children to maintain; such a person they always help, and make their young men plant, reap, and do everything that she is not capable of doing herself, yet they do not allow any one to be idle, but to employ themselves in some work or other."

Not only was their environment healthy and clean, their lifestyle peaceful and full of plenty, but they were free from most contagious diseases known to the white man. But, many tribes were decimated by white-introduced contagion before the first literate white man with pen in hand had come among them. Such, for example, was the fate of the coastal tribes of Massachusetts who were swept away by smallpox four years before the Pilgrims landed. This disease is believed to have been introduced by white seamen who abandoned their shipmates ill with smallpox by putting them ashore to die. Native Americans discovered them and endeavored to aid them, with tragic results. It is interesting to note the response of the whites to this epidemic. It is a classic example of white callousness and hypocrisy. John Elliot, known by the title of "Apostle to the Indians," regarded the pestilences brought by the colonists as a special manifestation of the goodness of God. He wrote: "In the year 1663, it pleased God to visit the colonies of Plymouth with a pestilential fever whereby great numbers of the Indians suddenly were taken away and the country almost depopulated, by which occasions way was made for the English in their weak condition to settle peacefully among them." Similar sentiments were voiced by the Reverend Cotton Mather, perhaps better known for his witch hunting proclivities.

Among Native Americans, the sophistry and the performance of healing were religious, while the knowledge applied in these processes was scientific. And yet, where the action of the herbs, if not other substances, was mechanical or chemical, there was always the dependence upon the spiritual power of the healer with the deep emotions of the mind from which the Native American is never free. Still, there was a certain element of hard-headed and non-magical experimentation blended together in the development of these herbal cures. The observation of repeated success with some remedies, and failure with others had not escaped the attention of the Native American doctor. And the efficacy of their method is attested to by the fact that there was much borrowing, as it is called, on the part of colonial whites from the Native Americans.

Failure to obey the laws of nature was the reason most frequently cited by Witapanowze, famous medicine man of the Leni Lenape. He said:

"In ancient times there was but little sickness among the Indians. The Delaware were greatly blessed because we always kept up our ceremonies and observed the rules of right living. The Indian was healthy because he ate only clean, pure food and lived close to nature. Then came the new people with their strange ways and food, and dreadful diseases."

It should be emphasized here that according to Native American belief, the practitioners are the media through which the Creator sends his healing power to alleviate distress caused by the physical and mental ills which attack the frail bodies of mankind. Absolute faith in the unfailing power and benevolence of the Creator which inspired both patient and practitioner, was the power which brought about the cure. Believing that plants and animals in general are closely related to mankind and that the Creator had endowed them individually with spiritual natures equally as sensitive as our own, the Native American herbalist was always careful to perform the proper rites before gathering a plant or removing part of an animal for use in making medicine.

For many years ethnic arrogance prevented serious attention to the medical knowledge of native Americans. The whites shrank from the idea that the "uncivilized savages" might have something to teach them.

Sometimes, however, they were forced to acquire this knowledge. Jacques Cartier in the bitter winter of 1535-36 had his three ships frozen into the ice by the St. Lawrence River below present day Montreal. Forced to subsist on ship's fare, the men soon came down with fever and by mid-March, 25 men had died of it, and all hope was abandoned for all but three or four of the rest. A Native American chief, Domagaya, took pity on the men and had his followers gather branches of the spruce tree and boil the bark and make a decoction which they gave the Frenchmen to drink and they soon recovered. These Native Americans had never heard of Vitamin C, but they had discovered it.

"Only after the course of centuries did some of the Indian discoveries attract the attention of 'scientific medicine.' Much was found to be worthless, but an astonishing number of Indian drugs and treatments were found to be of enormous value. Even in comparatively recent times, Indian discoveries have helped to open new frontiers in medical history. Peruvian Indians knew the narcotic effect of cocoa leaves for hundreds of years, but not until 1884 did Carl Koller ascertain the value of cocaine as a local anesthetic. In this century, practical applications have been found for curare, the arrow poison of the Amazon tribes. Dr. Frederick Banting, discoverer of insulin, credited Indian healers with the "pharmaceutical spade-work" which led to it. Indian drugs which were used to suppress ovulation and control the menstrual cycle started researchers on the road which led to the "pill." Some Indians even stumbled upon

the working principle of modern antibiotics, although of course they were unaware of how and why certain molds and fungi produced desired results," according to Virgil I. Vogel's book, *American Indian Medicine*.

"The most important evidence of Indian influence on American medicine is seen in the fact that more than two hundred indigenous drugs which were used by one or more Indian tribes have been official in The Pharmacopoeia of the United States of America for varying periods since the first edition appeared in 1820, or in the National Formulary, since it began in 1884. So complete, in fact, was the aboriginal knowledge of their native flora that Indian usage can be demonstrated for all but a bare half dozen, at most, of our indigenous vegetable drugs," Vogel said.



The white colonialists pushed further west from the eastern territories they had depopulated with their diseases. With their firearms and their "firewater," they encountered Native Americans in such numbers that it became impractical to exterminate them. It was at this time that the so-called "reservation system" was devised. The white economy was still mainly agricultural. Therefore, wherever a particular arid, stony, swampy or otherwise unusable piece of land existed, it was dignified with the name of "reservation" and the surviving Native Americans were thrust upon it to suffer and die. Being of particularly obstinate and stubborn nature they often survived, if for no other reason than merely to frustrate their tormentors. The whites retaliated by setting up a kind of lottery in which the reservations were handed out as prizes among the most efficient torturers the whites had trained, the so-called "missionaries."

When you enter a reservation, you realize that you are entering a poor neighborhood. The largest building on a reservation is nearly always the church: Catholic, Protestant, Mormon, or otherwise. In the North-east it is always the Catholic church. This is because the Jesuits got there first. Not many people realize that in 1530, one hundred years before the Pilgrims landed on Plymouth Rock, Champlain raised the Cross at St. John. In Massachusetts the Indians had smallpox. In Maine we had Jesuits. Rather than destroying our bodies, they destroyed our culture.

The only exceptions to the above rules are those places where the Native Americans have organized themselves and fought to better their conditions, sometimes by actually taking up arms as at Wounded Knee. It is no accident that the largest housing program for Native Americans in recent times, the so-called cluster housing, exists at Pine Ridge and Rosebud, the reservations adjacent to Wounded Knee. Indian Island, the Penobscot Reservation at Old Town, now has a large new community center built with outside funds in an attempt to buy off the Penobscots in their land suit against the State of Maine. The Micmac Reserve at Shubenacadie, N.B., has new housing, new roads, and a new sewage system, but only because Chief Knockwood is a functionary in the Radical Conservative Party.

But for urban Native Americans it is a sad story. And, at this writing, the majority of Native Americans now reside in rural shanty towns and urban ghettos. This is the result of two rope tricks designed to make all Indians and their problems disappear and place the reservations in the more appreciative hands of white owners. The first was the

Allotment Act of 1887. This relieved the Native Americans of over 90 million acres of land, almost two-thirds of the 150 million acres they still owned, or rather that the government owned. The second was the allotment of funds by the Bureau of Indian Affairs in 1950, to get Indians off the reservations and into the cities. "Efforts were once more made to reduce Indian land and chop back or break down tribal society. The growth of Indian communities was no longer aided but obstructed, Indians were not urged to work together, but emphasis was placed on emigration to large cities to find wage work and, in a word, get lost," according to the American Heritage Book of Indians.

"Some statistics of 1967 make the situation graphic: The average Indian family income in the United States was \$1500. Unemployment on the reservations ranged from 45 per cent up, reaching 80 per cent on some reservations at certain seasons. Some 90 per cent of Indian housing on reservations was unacceptable by any standards. Some 70 per cent of the people on reservations still hauled their water one mile or more from its source. Average schooling of Indian children was five years. The average school drop-outs 50 per cent, compared with a national average of 29 per cent," writes Alvin M. Josephy, in *The Indian Heritage of America*.

For the Native American living in the rural shantytown or urban ghetto, the situation may be worse. The reservation Native American is at least entitled to services of Indian Health Service (IHS), but the urban Native American is in a "Catch-22" situation. If he approaches a municipal hospital or clinic for treatment he is told: "Go to IHS." But when he goes to IHS he is told: "You're no longer on the reservation so you're no longer entitled to treatment!" To remedy this situation, the National Indian Youth Council initiated class action suits against HEW on behalf of the 440,000 urban Native Americans in the U.S.

A lower court judge decided in favor of the urban Native Americans, but somewhere the suit seems to have gotten lost. Even if these Indians could get into an IHS hospital, they would get little or no treatment due to the poor condition of hospitals. A recent survey by a committee of the American Medical Association disclosed that only 21 of the 51 IHS hospitals are accredited, two-thirds are obsolete, and 22 need complete replacement. Most of these are old single-story barracks-style buildings with inadequate wiring, ventilation, insulation, and fire-protection systems, and so cramped and crowded as to jeopardize the health and safety of their occupants.

Statistics gathered this year by a U.S. Senate subcommittee show that native persons have the poorest health of all persons living on the mid-North American continent. Indians suffer from 60 times more dysentery, 30 times more strep throat, 11 times more hepatitis and 10 times more tuberculosis than U.S. citizens. Subcommittee Chairman Henry M. Jackson said the U.S. Government, responsible by law for the health needs of Indians, was responsible for the tragic statistics.

Jackson noted that there are diseases found on Indian reservations that are no longer tabulated for the rest of the nation. He cited typhoid fever, diphtheria, trachoma. A 12-year old Navajo girl died of bubonic plague, the Black Death that killed nearly a third of the population of medieval Europe, just last summer.

One reservation doctor, who refused to give his name fearing retribution from his superiors, testified before the hearing: "We see people die from treatable, curable diseases. We see people die of diarrhea, diabetes, infections, rheumatic heart disease, typhoid fever, diphtheria, bubonic plague," the physician said. "These would not be tolerated anywhere else in the United States. Here it is a way of life," Akwesasne Notes reports.

President's man warns of harm if claims go to court

BANGOR — Eliot R. Cutler says he is "deeply concerned about the chaos, the hardship and the suffering that many years of litigation would inflict upon all the people of Maine," if Indian land claims wind up in court.

Cutler is one of three men on a Presidential task force that has met during past months with Penobscot and Passamaquoddy tribal negotiators to draft the current out-of-court proposal to resolve land claims to as much as 12.5 million acres. He spoke from a prepared speech at a recent Husson College breakfast here.

Cutler said after his talk, during an informal chat with the press, that he is involved in the Wampanoag Indian claims in Mashpee, Mass., where the effects of a litigated land suit are being felt. "Real estate transactions have not taken place in more than two years," he said, adding, "the consequences of that case have been hurting us very badly."

If the Indian case goes to court, the result would be "years of litigation . . . hell," said Cutler, a Bangor native, 1968 Harvard graduate and associate director with the Office of Management and Budget (OMB), in Washington.

"It's very real. I wouldn't want to litigate. I'm a lawyer and I'm also a citizen of Maine," Cutler said.

Responding to statements by the Maine officials that the state is being pressured to accept a negotiated settlement, Cutler said, "no one is backed up against a wall . . . we want to see it settled."

Cutler maintained that "the tribes' claims are not frivolous. They could be entirely successful."

While conceding there is merit on both sides of the Indian claims case, Cutler said "the people of Maine must sense the risk in taking the case to court." Both Senators Edmund S. Muskie and William D. Hathaway, of Maine, have "taken that view," Cutler said.

Cutler said he understood Maine Congressmen David F. Emery and William S. Cohen also sense the risk of litigation. By implication, Cutler said Gov. James B. Longley and Atty. Gen. Joseph E. Brennan did not appreciate the risk involved. Cutler did not explain the risk other than to mention "economic chaos."

In his prepared remarks, Cutler said "I know that I speak for my colleagues on the work group, for the President's counsel, Bob Lipshutz, and for the President himself, when I say that we do not want this case to go to court."

"In short, we think it is unfair to ask the people of Maine to pay the price of litigation," he said.

Cutler, his colleagues and tribal negotiators recently announced an extended deadline of May 10, by which time the state and 14 large landholders in Maine are asked to respond to the negotiated settlement proposal.

"The period between now and May 10 is a crucial time for all of us. Each day that passes without progress toward a negotiated settlement brings us closer to a costly confrontation in court. Yet I know that each day also brings more questions, more doubts, and more confusion as to what is the right thing to do."

Cutler wants Congress to act on claims offer

BANGOR — White House Indian land claims negotiator Eliot R. Cutler says he will urge Congress to approve the first section of a proposed settlement of the Penobscot-Passamaquoddy land case, involving a \$25 million payment to the tribes.

Cutler, speaking at a press conference at Husson College, said he hopes Congress will enact part A of a joint proposal reached by a three-man federal task force and a team of Indian negotiators. Called "The Basic Agreement: A Partial Settlement," the first portion of the offer would extinguish the two tribes' claims to privately-held land in parcels of 50,000 acres or less, within a specified claims area of the state. In return, the federal government would pay the tribes \$25 million.

The Indians' suit originally alleged ownership of two-thirds of the state, or 12.5 million acres. If Congress approves part A of the offer, the claims area would be limited to 5 million acres, excluding from all lawsuit the remaining 7.5 million acres.

The tribes and White House task force have already accepted part A of the settlement package.

While approval of part A would clear title to landowners with 50,000 acres and under, it would still leave open to lawsuit those corporations in the 5-million-acre claims area owning more than 50,000 acres — a total of 14 large firms are involved.

Part A, if okayed by Congress, would not clear title to state-owned lands in the revised claims area.



BATTER UP — Chick Barnes, left, gets ready for baseball season as manager of Passamaquoddy Indians, a team in the Quoddy League. With him is umpire for home games Raymond Moore, lieutenant governor for the tribe. First game of the 28-game season is May 14, at Pleasant Point, against Pembroke Seagulls. "Things look pretty good for us. Last year we wound up in fifth place, but this year we hope to take the whole thing," Barnes said. Games take place each Sunday, and everyone's welcome. [Cartwright Photo]

Indian director quits over conflicts with board

ORONO — In what was for weeks a well-kept secret, Central Maine Indian Association Director Michael Ranco has resigned.

Ranco, who besides serving as CMIA executive director was on the board of directors of this newspaper, has moved from Orono to Tucson, Arizona, where he will direct a youth program at an Indian center there.

His letter of resignation listed "unstable funding sources, staff turnovers, lack of continuity within (the) board, and the political backbiting aimed at CMIA," as reasons for

his departure after two years with the non-profit social service organization.

The letter, dated March 22, was addressed to the CMIA board of directors. Ranco stated he was emotionally and physically "drained," and was "not cut out to be an administrator."

Ranco said he had tried during his tenure at CMIA to make the agency a "people-oriented program and not a paper program like so many programs that exist."

Ranco praised a dedicated staff, and said he was quitting with regret, and feeling that his work at CMIA had been "very gratifying."

Tureen wants new Mashpee trial

ORONO — Native American Rights Fund lawyer Thomas N. Tureen says he will seek a new trial in the Wampanoag Indian land claims case, at Mashpee, Mass.

Last January, a U.S. District Court jury in Boston concluded the Wampanoags no longer constituted a recognized tribe. That decision meant the Mashpee Indians would not be able to pursue land claims based on the 1790 Non-Interference Act, which said all treaties with tribes must be approved by Congress.

Tureen, who serves as lawyer for several Indian land claims suits in New England,

said the judge in the Boston trial, Walter J. Skinner, "refused to investigate" a jury tampering issue. That and other issues will be the basis for requesting a new trial, Tureen said.

Tureen, a Perry resident, is principal lawyer for the Penobscot and Passamaquoddy land claims to two-thirds of Maine.

Gerard raps court on jurisdiction ruling

WASHINGTON — U.S. Interior Asst. Secretary for Indian Affairs Forrest J. Gerard said today he was disappointed by the United States Supreme Court ruling that Indian tribes do not have criminal jurisdiction over non-Indians on reservations.

He said that he thought the decision would inhibit the development of tribal self-government and the maintenance of criminal justice systems on the reservations.

Gerard also said that he did not believe that the decision applied to matters of civil jurisdiction. In a memorandum to Bureau of Indian Affairs field officers, Gerard wrote: "The Supreme Court did not consider or decide the issue of whether tribal courts may exercise civil jurisdiction over non-Indians. Your decision on approval of ordinances or resolutions asserting only civil jurisdiction over non-Indians should not be affected by this decision."

The Supreme Court ruled in *Oliphant v. Suquamish Indian Tribe* that Indian tribal courts do not have inherent criminal jurisdiction to try and punish non-Indians. With the development of Indian self-determination as a national policy, a number of the tribes have asserted the need and the right to exercise criminal jurisdiction over non-Indians on the reservations. The *Oliphant* decision denies this right.

Gerard instructed BIA field officers that tribal ordinances or resolutions asserting tribal criminal jurisdiction over non-Indians must be disapproved. The memo also gave directions in accordance with the ruling, for BIA law enforcement officers.

Gerard said that he would continue to work with the tribes, other Federal agencies and state and local governments to try to provide full protection against crime for all persons on the reservations.



Penobscot Madas Sapiel greets White House claims negotiator Eliot Cutler, at a Bangor business breakfast where Cutler talked about the proposed land claims settlement. [Cartwright Photo]

Poetry

Mother

Mother Dear —
I'm sorry for
what we two
said —
Mother Dear —
you can't take
back what was
said —
Dear Mother —
I love you —
and miss you —
I'm sorry for
what I said.
Dear Mother —
I hope you
forgive —
P.S. I love you

Grandfather

Grandfather, grandfather
where are thee?
Grandfather, if I had only
known thee.
All I know is what your
son tell s me.
Grandfather, were you happy
or were you sad?
Grandfather, were you strong
or were you weak?
Grandfather, were you mad
or were you loving?
Oh! Grandfather, what were
you really like?
Grandfather, if I had
Only known thee.

Drifter (For my son)

Drifter comes here everyday—
sometimes she brings her
friends.
How do I know this?
I see her
white spot—
heavenly blue and green.
How did she get here?
My son
brought her here first—
now she comes here all
the time.
Drifter—a pigeon.

I am

I'm not my brother's keeper
I'm not my sister's keeper
I'm not my children's keeper
Or mother or father
I am my own keeper
and God's too

You

You make me feel
Lonely
You make me feel
Blue
You make me feel
Empty
Inside, too
What can I say
What can I do
Nothing, nothing
For us two

By Diane Newell Wilson
Indian Island

Cox may testify on land case

CAMBRIDGE, Mass. — Former Water-gate Special Prosecutor Archibald Cox, co-counsel on the Penobscot-Passamaquoddy land claims case in Maine, may argue approval of a proposed out-of-court settlement before Congress.

A source close to negotiations on the land case said Cox has been biding his time, offering legal advice on the claims to 12.5 million acres in Maine, but may soon testify before Congress, seeking approval of a \$25 million federal payment to the tribes.

That money would be appropriated for Indians in exchange for dropping the land suit against private landholders with 50,000 acres or less. It is the first section of a settlement offer ratified by the tribes, which would give Indians the \$25 million, 300,000 acres plus options on 200,000 more acres.

\$1.7 million annually for 15 years from the state, plus an additional \$3.5 million from federal government to exercise land options.

Any appropriation of federal funds would need Congressional approval.

Cox has maintained a low profile in the claims case, but has been involved as a lawyer for some time. Native American Rights Fund lawyer Thomas N. Tureen recently mentioned Cox as his "co-counsel" on the Maine suit.

Cox, a Harvard Law School professor, was contacted last fall about his role in the case by this newspaper. Cox responded with a note that said "Just now I am greatly pressed for time. Tom Tureen can really give you more concerning the Indian land case than I could supply."

Whereabouts of tribal members sought

INDIAN ISLAND — Hello out there, the Penobscot tribe would like to know your address.

If you are one of the Penobscot tribal members listed below, the tribe has no record of your address, and would appreciate being contacted. Ass't Tribal Historian Mary Byers said she has made every effort to contact the following persons with no success to date.

Names of these "missing persons" are: Ida Rose, Roxanne Shaeffer, Stanley Neptune, Gail Lewey Raymond, Lucille Shay Ranco, Patricia Lee Ranco, Clifford Phillips, Leroy Nicola, Arnold Neptune, Tim Neptune, Harrison and Ernestine Neptune, Doris Mason McPhee, Ann McElwood Matreau, Rose Mitchell Leidehl, Paulette L. Henderson, Thomas Leo Shory.

Also, Alice Ranco Sockabasin, Carol Steele, Arnold, Charles and Vincent St.

Louis; George Tomer, Patricia Lotar Tompkins, Rita Spencer Verdugo, Marie Ranco Woodbury, Catherine Phillips Zandanello, Francis Ranco Abunasser, Michael A. Atkins, Westosis Atten, Linda Jean Baer, Joyce LeBretton Bailey, Ramona Gould Clark, Eugene Conolly, Margaretta Davis, John A. Davis, Samuel Delio, Audrey Francis Fitzgerald, Henry Patrick Francis, Robert Hamilton, and Maxine Shea Hamilton.

Sioux claims review

WASHINGTON — President Carter has signed into law a bill calling for a new review by the U.S. Court of Appeals of the Black Hills Claim of the Sioux Indians without regard to the defense which had been asserted in a earlier review of the settlement.



Aubrey Tomah holds sign advertising his memorial stone business. Some examples of his wares are displayed behind him. [O'Neal Photo]

Maliseet starts his own business

HOULTON — Joseph (Aubrey) Tomah is a Maliseet who has embarked on his own enterprise.

Tomah started his own business selling memorial stones after being employed in that field for many years.

He said he got started as a boy when the owner of Rogerson's Memorials in Houlton hired him to build a summer camp. Tomah said he saw the men carving the stones in Rogerson's store and became fascinated. He was soon hired on a part-time basis, and his career was begun.

Several people have owned the old store since Rogerson sold the business, but Tomah stayed on, although he says he frequently came close to quitting. One of the owners broke so many promises to Tomah that he had to have a contract drawn up. Tomah's last employer promised Tomah an annual raise, but backed out of it. He called me in and said "You can keep on working at the same wages or leave." I left," Tomah said.

He decided to start his own business. Houlton Memorial Works and went to Association of Aroostook for information, Indians, with the help of AAI planner,

Robert Burns, he applied for and received a Small Business Administration Loan.

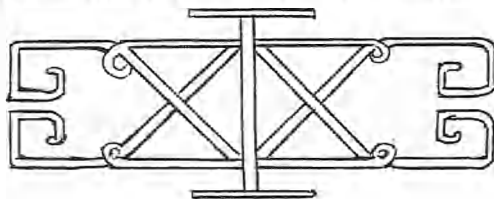
That was three years ago. Tomah said his business has been increasing steadily. In the first year he sold around 40 stones and in the second around 55. He said winter is a slow period because the ground is too hard to set stones or dig graves. With warmer temperatures of spring, however, the pace quickens, and Tomah usually takes on two assistants to handle the increase.

He was offered a position managing a memorial business in Florida during the winter, but declined, not wishing to leave his wife and six children.

Tomah says competition is fierce in his profession. During slack months he says he usually solicits business, using newspaper obituaries to locate families who may want a stone. During warm weather people usually seek him out.

Tomah does all the carving himself, and unlike competitors does not charge extra for an epitaph.

Located in Houlton, Tomah says he would like to serve Maine's three Indian reservations and off-reservation Indians.



"OK, WHAT NOW FELLAS?" This cement truck was mired in Spring mud at new Indian Island playground site, causing a temporary halt to construction. [Cartwright Photo]

Tidal power plant seen five years away

PLEASANT POINT — Pleasant Point Passamaquoddy reservation may be the site of the first fully functional tidal power plant in North America.

Dr. Normand LaBerge, project director for the Passamaquoddy Energy Office, pointed to his cramped office and remarked that it was possible that the only tidal power project in the U.S. was housed there.

LaBerge and his assistant, C. Russell Lawson, are presently working under a one-year grant from the National Center for Appropriate Technology, Butte, Montana, to plan and develop the tidal project at Half-moon Cove, on the reservation.

An in-depth feasibility study is the next stage of the project, LaBerge said. This would be conducted by Pleasant Point staff, E. C. Jordan Engineering Co. of Portland, and Maritz, Inc. of South Bristol. The study would investigate the effects the project would have both on the people in the area and the environment. They would also develop preliminary designs and work out guidelines to conform with federal, state, and financial requirements. A proposal to finance the feasibility study has been submitted to the U.S. Department of Energy and is still being considered, LaBerge said.

The feasibility study would take one year to complete, and would be followed by an environmental impact statement on the effects of the power plant on water temperature, mixing, and the organisms on tidal flats. LaBerge said one of the key features of the plant is that it would produce no water or air pollution.

If the impact statement is acceptable, the tribe would apply for a Federal Power Commission license and, if approved, could begin construction. LaBerge estimated that with no setbacks, the Passamaquoddy could have a functioning tidal power plant in five years.

According to LaBerge, the power plant would serve four basic purposes. Using

reversible turbines, it would capture both the ebb and flood tides, generating 18 million kilowatt-hours annually. Only about 5 per cent of this would be needed on the reservation. The rest would be sold to the surrounding area.

Secondly the plant would increase employment opportunities in aquaculture, tourism, plant construction, and maintenance.

As a prototype plant, the Half-moon Cove tidal project would function as a stepping stone from the drawing board to development of full-sized, operational plants, LaBerge said.

Finally, he pointed out that it would provide a continuous energy source, replacing 43,000 barrels of oil annually.

Solar power plans

Another non-depletable resource being studied at Pleasant Point is solar energy. Under Lawson's direction, solar panels were installed on one of the recently built reservation houses. Lawson said that the Passamaquoddy Energy Office has received a grant from a federal solar energy program to build another solar energy dwelling as part of new housing planned at the reservation.

Lawson described several innovations his office has developed which helped win grant money. Unlike the usual solar heating system, which stores heated water in a large cellar holding tank, the Passamaquoddy design will store solar heated water above ground, in pipes running through the interior walls of the house. Reflectors will be concentrated on only one solar panel, instead of two or more. Lawson said this will save heat otherwise wasted in raising the temperature of panels to a functional level.

Eighty-one sensors have been installed in the solar house to monitor energy levels every five minutes. Lawson estimated that of 800 federally funded solar projects, only 31 were selected for such careful monitoring.



Russell Lawson, left, and Dr. Normand LaBerge of the Passamaquoddy Energy Office at Pleasant Point stand before the mouth of Half Moon Cove, the reservation site they have been studying for a proposed tidal power plant. (O'Neal Photo)

YACC: Youth job program off to a busy start

INDIAN ISLAND — After two weeks of intensive orientation, the Young Adult Conservation Corps (YACC) has begun putting its training into practice.

According to Richard Hamilton, program director, everyone on the Island who is eligible has been enrolled. When the program began, 80 of the 100 available slots were filled immediately. Of these, 25 enrollees were from the Island, with the remainder being non-Indians. Hamilton said there was initially some concern about bringing non-Indians onto the Island, but added, "there has not been one racial incident" since the program started.

Hamilton estimated there are 25-40 off-reservation Indians who would be eligible, but don't know about the program. He expressed a desire to see area employment agencies such as Penobscot County Consortium and Maine Indian Manpower "getting the word out" more effectively. Most of the enrollees are walk-ins, rather than recruits, he said.

U.S. Interior Department funding for the program is handled by the Bureau of Indian Affairs, under a forestry contract with the Penobscot tribe. Hamilton said BIA, accustomed to working with western Indians, had a few problems adapting its policies to the Penobscots. He said BIA had initially insisted on including a number of large buses in the inventory, but the tribe made it clear that boats are more useful than buses on an island.

Although enrollees began with a great deal of enthusiasm, this has begun to wane a bit, according to some of the foremen in the group. After pay-day there was a large number of mostly male absentees. As a result, a meeting was held at which leaders said there is a growing list of people waiting to enter the program in place of those not interested in working. Enrollment now seems to be stabilizing, according to the foremen.

Hamilton said members of the program receive minimum wage, with a 50 per cent hike for foremen, and a 15 per cent hike for assistant crew leaders. The foremen were chosen from among participants (based on interest and leadership abilities) during a two week orientation program.

So far the enrollees have been devoting most of their time to clearing underbrush on the Island. However, with the coming of warm weather, the two 18-foot aluminum boats will be traveling to other islands in the Penobscot River to begin projects outlined in the BIA contract.

According to Hamilton, these projects fall into eight groups — tree planting and seeding; pest control; forest regeneration; building firebreaks; recreational develop-



Richard Hamilton

ment; erosion control; brush control; and jeep trail construction.

Each project is supervised by experienced personnel, Hamilton said. Most of the forestry work planned this year will be supervised by Kipp Kilpatrick, a forestry management graduate of Colorado State University.

The first major project the program will tackle involves clearing a 99-foot-wide fire break on Orson Island, upriver from Indian Island. Other specific projects include planting 1,000 seedlings in the upper village housing area, and constructing a recreation area in the Eave's Point area.

The YACC program at Indian Township has just finished its orientation period. The program presently has 31 enrollees (23 Indian and 8 non-Indian), although like Indian Island, there are 100 slots available.

The program is headed by Louis DeRogio, with Reginald Roy acting as Program Work Coordinator. Three team leaders have been chosen — Dennis Tomah, Carl Nicholas, Sr., and Maynard Stanley.

Although no specific projects have been developed, representatives of the U.S. Forestry Service and the University of Maine Forestry Department have offered their time for training and advising.

The Township program is based at the new Long Lake Campground; however, for now there are no plans to house the enrollees.

CMIA needs staff

ORONO — Central Maine Indian Association has two job openings available. Needed are a clerk-typist and food and nutrition coordinator. Interested persons may write to Tom Vicare at CMIA, 95 Main Street, Orono, or call 866-5587.

BIA official comments on land, Indian sovereignty

PALM SPRINGS, Calif. — The following remarks are excerpted from a recent speech by U.S. Interior Department Asst. Secretary for Indian Affairs, Forrest Gerard.

On Maine land claims

The land claims cases have raised the spectre of Indians taking back large amounts of land throwing the non-Indians off the property involved.

We read and hear about how land titles have been clouded by these claims and property values have dropped drastically. We also hear that if the Indians prevail, people will be thrown into the streets. Nothing could be further from the truth.

I do not wish to discuss with you today the merits or legalities underlying the claims — but let me say the courts... particularly in the Maine case... have found that there is merit to the Indian claim.

When the court reached this conclusion, the Indians were left with several alternatives. One would be to file an action to eject every land owner within the claimed area. Another would be to insist that the United States take such action. A third would be to go to the negotiation table to try to work out a settlement that is fair to all parties concerned.

The Indian tribes involved never have wished to displace homeowners or individual land owners and on several occasions they have made that point clear.

On sovereign rights

Indian tribes still exist, and the United States still exists, and solemn agreements between the two parties have not been affected nor were they conditioned upon the passage of time. As a consequence, Indian tribes enjoy a status under Federal law as legitimate, self-governing entities; for the most part independent of the authority of the states and free to pursue a culturally communal lifestyle.

Given the status of Indian tribes, together with the vast natural resources that they own, and the policy of Indian self-determination, Indian tribes, as governmental units, are here to stay and will have to be dealt with accordingly. And as the need for an impetus to develop natural resources increases, the presence of Indian tribes as governmental entities will become more and more a matter to be reckoned with.

The most productive path, and clearly the course to least resistance, is for the various states to come to grips with and accept the fact that Indian tribes, like the states within which they reside, are sovereign entities in their own right. Like the states themselves, they both possess and exercise full and plenary governmental authority over the lands they occupy. This power, except where specifically altered by Congress, operates to the absolute exclusion of the states.

The fundamental distinction that must be understood by both the general public and those who serve in government is simply that Indian tribes, as self-governing, independent political entities, are an integral element of the Federal governmental system. Too often American Indians are thought of a simply another racial minority group and their needs, rights, and concerns are mistakenly placed in the same category as other racial minority populations.

Although Indian people participated in the struggle against racial discrimination and are appreciative of the progress made in the area of civil rights, such issues have never superseded Indian concerns in the area of treaty rights, hunting and fishing rights, or water rights, to name only a few. Indian people enjoy the same citizenship rights as non-Indians, yet, as tribal citizens their "Indian" rights remain undiminished.

Editor, lawyer argue land rights

New CMIA director named

ELLSWORTH — The editor-publisher of the award-winning weekly newspaper, The Ellsworth American, used red ink to headline his front page editorial stating Indian title to Maine land was extinguished.

J. Russell Wiggins concluded his recent lengthy editorial with the assertion that "Maine's Indians were conquered in a long, fierce, brutal and savage war that destroyed their villages, sent them into exile, diminished their number, and left them leaderless... whatever right or title they were accorded to land after 1763 they got by the grace and indulgence of Massachusetts (and Maine)."

Wiggins maintains Penobscots and Passamaquoddies are not justified in their current claim of aboriginal title to two thirds of the state, based on the 1790 Non-Intercourse Act that said all treaties with Indians must be approved by Congress — and treaties with the Maine tribes were not so approved.

Wiggins commentary did not go unchallenged. Native American Rights Fund lawyer Thomas N. Tureen, representing the two Maine tribes in the land claims suit, argued in a letter published in The Ellsworth American, that Penobscots and Passamaquoddies never lost title or possession of their lands.

"I can understand why you would like to believe that 'all of the major Indian villages were destroyed,' or would want to blur the distinction between the Passamaquoddies and Penobscots and other tribes which were actually dispossessed," Tureen wrote to Wiggins. "The problem is," Tureen said, "that the Passamaquoddy and Penobscot tribes were separate landholding entities which were not dispossessed in the French and Indian Wars of any territory above the head of the tide on the Penobscot River."

Tureen enclosed a 13-page memorandum from former Watergate special prosecutor Archibald Cox, (also published in the Ellsworth paper) stating that the British gave "permissive occupancy" to the Penobscots on land above what is now Bangor. That "occupancy" is exactly what aboriginal title means, and what the Non-Intercourse Act was designed to protect, Tureen said.

Wiggins' newspaper again disputed Tureen's position in a later edition. Citing many reports of destruction and slaughter of Indians and their villages, the follow-up editorial says Indians were decimated over the years, and that for 200 years, Massachusetts "treated these lands as their own (and Maine later) granting them, tract by

tract, and town by town, to purchasers and grantees, whose heirs and assigns now hold them under title that all construed to be sound until the Indian land claims suits arose."

The editorial also says, "In the sense the word is used in any settled country, probably neither Indians or English 'occupied' the lands of Maine." The newspaper says 350, or even 700 Indians, "surely did not 'occupy' the 12 million acres of the claimed area in any practical sense."

Further, it says Governor Pownall of Massachusetts declared, "ye have forfeited your Liberty, your lands, your lives." And Pownall prepared a statement for Indians to sign, saying "we have forfeited all our lands and as possession has been taken of all our lands in this our time of open rebellion, that we acknowledge this right, and relinquish all claim to said lands, and only pray that we may have a privilege to hunt, fowl, and fish within such limits as shall be assigned to us."

Four Indians were said to have signed this document, but Tureen alleges the statement was only meant to be valid for those persons signing it. The Ellsworth American editorial admits "it is not known if more signed it."

Tureen said publicly that Wiggins is "strident," but he added, "I met with him recently and he's a very charming man. But I disagree with him entirely." Wiggins is a former U.S. ambassador, and former editor of the Washington Post.



Tom Vicaire

ORONO — A 31-year-old Micmac Indian from Mattawamkeag has been hired as executive director of Central Maine Indian Association.

He is Melvin L. (Tom) Vicaire, an organizer of the Indian association four years ago. Vicaire worked as CMIA program coordinator from December 1974 until April 1977. He was recently employed as a school bus driver and janitor in Mattawamkeag.

Vicaire replaces Michael Ranco of Orono, a Penobscot Indian who left the director's post to take a job in Arizona. Vicaire said he is looking forward to his work, and plans to continue all existing projects and programs, including plans for a Portland CMIA office.

A graduate of Mattawamkeag High School, Vicaire is married and has two sons, age 10 and 11, and one daughter, age four. Vicaire will commute to CMIA's Orono office from his Mattawamkeag home.

In other CMIA staff changes, Deborah Devaux has resigned and moved to Portland. She has not yet been replaced, Vicaire said.

The Longest Walk protests anti-Indian bills, backlash

DAVIS, California — Three months ago a group of Indians departed San Francisco for the beginning of what sponsors hope will be the largest protest march ever, involving Indian people. It will in any case be the longest.

Covering 2,800 miles and lasting four to five months, The Longest Walk will slice across the continent, gathering support and winding up in Washington, D.C. on the Fourth of July. The purpose of the walk is to draw national attention to the issues pending in Congress concerning American Indians. It is also designed to counter a national backlash against Indians, and to people. This walk has been initiated due to all the forced Indian long walks in past history, past and present injustices in America, and the pressures and threats increasing from the recent surge of anti-Indian legislation being introduced into the House and Senate of the U.S. Congress.

Support for the walk has come from tribes throughout North America, and the ranks of marching protestors have swelled to nearly 300 persons. The walkers, in Missouri, at press time have planned numerous stops on their journey to Washington. Included are rallies at sites of historical significance to Indians and various workshops on legislation Indians oppose. Many colleges, churches, and other organizations have agreed to sponsor the march, and have provided participants with places to sleep and hold ceremonies and dances. A number of celebrities have offered their support, including Indian folksinger Buffy Ste. Marie, Max Gail of TV's Barney Miller, and Ken Norton, world heavyweight boxing contender.

The Longest Walk objects to 11 legislative bills. These bills would limit Indian water, fishing, and hunting rights, impose state jurisdiction on reservations, and extinguish land claims.

Members of some tribes have walked or even run to join The Longest Walk at different points along its route. According to Aselema (Sammy) Sapiel of Indian Island, several New England tribes are interested in a walk to Washington to meet the major march on July 4. He said efforts are underway to coordinate tribal participation.

There will be a press conference at the State House in Augusta at noon, Saturday, May 13 to answer questions on The Longest Walk and enlist support.

An estimated 20,000 Indians will convene in Washington on the Fourth of July. Sapiel said he thinks the estimate is low.

gain sympathy and support for Indian goals in Congress.

In ceremonies at the beginning of the walk, former American Indian Movement leader Dennis Banks said, "This will be a battle against apathy, because if people knew about it, I don't think these things (anti-Indian legislation) would go through as easily."

The Longest Walk Newsletter characterizes the walk as "an Indian spiritual walk, a historical walk; and it is a walk for educational awareness to the American people and world communities, long due, about the concerns of American Indian

Baxter flooding proposed

PORTLAND — Great Northern Paper Co. last year presented plans to generate electricity at Millinocket, with a dam that would flood a corner of Baxter State Park, according to a recent Maine Sunday Telegram story.

The story, by environmental writer Bob Cummings, said Great Northern presented such plans to the Baxter State Park Authority.

"No one really expects the park to be flooded," Cummings wrote. "Most speculate that the park plan is a smoke screen to remove attention from a dam further upstream on the Penobscot."



YACC workers test their work, a bridge which they designed and built. Pictured from the left are Steven Klein, Joseph Inman, Charles Hooper, Eva Love, David Levasseur, and Carolyn Townsend. (O'Neal Photo)

Tribes contract for training and employment

WASHINGTON, D.C. — Employment assistance and vocational training are two services Penobscots and Passamaquoddies will be receiving as a result of contracts with the Bureau of Indian Affairs (see related story elsewhere in this newspaper).

Under the BIA employment assistance program, eligible Indian persons may be provided job counseling and placement. Counselors will try to match applicants' skills and preferences with the job market. Financial assistance is also available for job-related expenses such as transportation, purchasing required tools, medical examinations, etc. In some cases emergency assistance is also available for normal living expenses until the applicant's first paycheck is received.

To be eligible an applicant must be 18 or older, a member of a federally recognized tribe, and residing on or near reservations under BIA jurisdiction. Each applicant must be unemployed or be over-qualified for his or her job, and must demonstrate an intent to stay with the job for which he or she is being prepared.

In cases in which applicants appear to need further training, funds are allocated for vocational training and counseling. Training may take place at vocational schools, or as part of on-the-job training. Funding pays expenses such as tuition, books, tools, and other items. Funding may also pay personal needs such as child care and household expenses. Emergency assistance is available in cases where a person's

progress in the program is in jeopardy.

Eligibility requirements are similar to those for the employment assistance program.

According to BIA official Raymond Butler, in charge of contract negotiations with the tribes, a total of \$252,000 is budgeted this year for Maine's three Indian reservations, for employment and vocational assistance. Pleasant Point has been allotted \$88,805; Indian Island has been granted \$109,000; and Indian Township, which has not completed contract negotiations, is slated to receive \$54,195.

Eligible Indian persons may begin applying for the job and training programs as soon as personnel on each reservation are hired.

The employment assistance program has existed since the 1940's, although it was called the relocation program in those days,

reflecting its main emphasis of helping tribal members leave the reservation to settle in urban areas. In the 1960's the program began to change, according to BIA's John Jollie. "There was a shift in emphasis from moving people off the

reservations, to one which provides employment and training for people on the reservation," Jollie said. He favored this shift

toward tribal unity and was an "advocate of making the program more amenable to self-determination," he said.

Indian Affairs needs worker

AUGUSTA — The State Department of Indian Affairs is seeking an Indian development specialist to handle welfare cases at the Penobscot reservation at Indian Island.

The job is available following the resignation of Indian affairs agent Edward T. Maroon, 31, who left the Indian Island post after two years to take a position in Augusta.

The full time job pays \$218.80 to \$290 per week, and involves "complex social work in providing a variety of services to qualified residents of the reservation," according to Indian Affairs Commissioner Charles W. Rhynard.

The position "requires a knowledge of the habits, customs and culture of American Indians, and of federal, state and community health, education, and welfare assistance programs available," Rhynard said.

Minimum qualifications for the job are set at two years experience in social case-work or field-level community development work, or guidance and counseling experience working with minority groups. Applicants should have a degree from a four year college, specifically in business administration, sociology or a related field.

Interested persons should write to Charles Rhynard, Commissioner, Department of Indian Affairs, State Office Building, Augusta.

Body found in Brewer snowbank

BREWER — The decomposed body of Peter A. Mitchell, 49, of Pleasant Point Passamaquoddy reservation, was discovered in a snowbank behind the Stable Inn here last March.

The body was found by a young boy looking for bottles to return. Mitchell, who has relatives at Pleasant Point, was last seen Dec. 27, 1977.

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 — 207-866-5577

Indian Township — Alcoholism Counselor — Martha Barstis — 207-796-2321

Pleasant Point — Alcoholism Counselor — Grace Ruderick — 207-853-2537

Association of Argoost Indians — Alcoholism Counselor — Pitous Perley — 207-762-3751

Central Maine Indian Association — Alcoholism Counselor — Alfred Dana — 207-269-2653 or 207-866-5577



Indian Township school teacher Jane Tinker uses cards written in Passamaquoddy to teach Madeline Sobocasin, left, William Nicholas, and Myra Mitchell their native language. The students are sitting in a special booth into which only people speaking Passamaquoddy are allowed. (O'Neal Photo)

A traditional Indian looks ahead

By Bill O'Neal

INDIAN ISLAND — For many Indian people, "traditional" is a word which makes them look back to their grandparents, but for Aselema (Sammy) Sapiea it makes him look ahead to the future.

Sapiea estimates that he is one of around 70 people on Indian Island who consider themselves traditionalists. This means that they wish to live by the values of their ancestors, following their ancient religion, ways of medicine, and beliefs.

Sapiea does not reject non-Indian society completely, but says there are "certain things I like to do, but not be bothered by white people." One of the first aspects of white culture opposed by traditionalists such as Sapiea is Western religion.

"We felt we should have our own old religion," he said. Christened as John Gordon Sapiea in the Catholic Church, Sapiea said he was told as a child that he would burn in Hell if he only used his Indian name. He said that more Indian people are now giving their children Indian names, but he said the traditionalists' return to Indian religion has caused some tension on the reservation, where all but a handful of persons are practicing Catholics.

Sapiea said another source of tension has been the traditionalists' involvement with the American Indian Movement. When AIM came to the Island, tribal members accused traditionalists of "agitating." However, Sapiea said, "We told them (AIM) they

would have to calm down." He added that since then, AIM has "gone the spiritual way," rather than advocating militancy.

Sapiea is critical of Penobscot tribal government, saying the council too often seeks non-Indian help and can't handle finances properly. He cited Penobscot Indian Enterprises as an example. "It (PIE) was just another waste of money," he said. "They got more and more money, and nothing was getting done." He also said that the most successful enterprise on the Island is the BEANO Committee, which is not funded from the outside. He added that the administration has had to borrow money from the Committee to keep the government-funded community building going.

According to Sapiea the tribal administration gives the benefits of the programs only to people it favors and not to the tribe as a whole. He said the administration does not make the jobs and benefits from government grants, available to traditionalists. "That's good," he said, "because we don't want to get into politics; but if they're using our name, we should get the benefits."

Traditionalists, Sapiea says, believe the Indian could accomplish more without help from non-Indian society, but that Indians are afraid to try. "They've got the power," he said, "but they're afraid to use it." He gave as an example the reluctance of Indians to get married in traditional Indian ways, rather than in church, fearing that the

marriage will not be recognized by people both on and off the reservation. Sapiea also favors taking the land claims to court, rather than compromising with an out-of-court settlement.

Since being honorably discharged from the U.S. Army in 1955, Sapiea has devoted a large part of his life "getting together with Indians that know their traditions." This goal has taken him "to almost every Indian reservation in the U.S. and Canada." He said he earns enough money to cover his expenses and then travels.

Sapiea's activities are not restricted to other reservations. He said Penobscot traditionalists plan to build a longhouse on the Island for holding ceremonies. All Indians would be welcome there, he said. There are also plans to consecrate Indian bones, dug up by anthropologists, and bury them in a proposed longhouse burial ground.

Much of Sapiea's time is now being spent helping coordinate The Longest Walk, a cross-country trek by Indians designed to bring attention to Indian issues now facing Congress. (see related story in this paper). He hopes to participate in, or else organize a walk from Maine, to meet members of The Longest Walk on their scheduled arrival in Washington, D.C. this Fourth of July.

Sapiea said that although the rewards are worth it, "Going the Indian way is the hardest thing there is. You have to give yourself."

Indian legend

Princess pays price for being too fussy

By Big White Owl

In the ages of long, long ago, before the white man came to America, there was a very beautiful Lenni Lenape Indian princess upon whom Kitchi Manitou, the Great Spirit, wished to bestow a blessing of understanding.

So it came to pass that Kitchi Manitou directed the Princess to the edge of a large corn field, waving gently in the breeze. There a voice spoke to her, saying: "My daughter, you are now entering into the stage of full womanhood, and in the field before you are many ears of corn. Listen well to what I have to tell you.

"Those who will pick good ears of corn, those who will pluck them in faith and an honest heart, shall enjoy the essence of their magical virtue, and that virtue shall be in proportion to the size and beauty of the ear of corn you choose."

The Great Spirit continued, saying: "Fair Princess, you shall pass through the field but once, and pluck for yourself one ear of corn, and you must grab it as you are going forward, without stopping or retracing a single step. I bid you, go forward. Be alert, be careful. Pick an ear that is fair and full — as good medicine for the rest of your life."

The Princess gave thanks to the unseen Spirit, then set forth on her quest. As she



walked through the field she saw many ears of corn, large, ripe and tempting. Anyone of them had enough virtue, but in her selfish desire and eagerness to get the best, the Princess passed by the unblemished ears of corn, hoping for one fairer still.

Precious hours passed swiftly. Soon, deepening shadows spelled the end of the special day. The Princess had come to where ears of corn were of less quality, on shorter stalks. Regretfully, she recalled the good ears she'd passed up. But she was proud, and would not pick a poor ear. None of them had perfect grain.

Dismayed, the Indian girl walked on, as the corn appeared more motley, blighted and weak.

Then at long last, the princess, feeling agony and sorrow, reached the edge of the field, and of night itself. She had not picked an ear. She had not heeded the Great Spirit, and alone and forsaken, she knew it was too late.

But the Indian girl was no coyote to flee into the night. A brave girl, she returned to her camp, and built a great fire at her wigwam. She gathered her best and dearest friends around the fire, which crackled as flames leapt toward the star-lit sky. A crescent moon dodged passing clouds.

She warned her friends not to follow her footsteps if ever they went on a strange adventure like her day in the cornfield.

Swept with sadness, the Princess bade her friends goodnight.

As morning sun awakened the natural world, the light revealed the Princess' wigwam empty, her birch bark canoe nowhere in sight.

And from that distant day to the present, nobody has discovered where she went after her fearful farewell, and the story of lost opportunity.

But the Indian girl left behind her hard-earned lessons: Don't be too proud and too picky, use what is given to you, and be grateful, for it is enough; don't wait too long or all satisfaction will escape you.

Official denies state ready to settle claims

AUGUSTA — Reports that Atty. Gen. Joseph E. Brennan was ready to settle Indian land claims case out of court have been denied by his office, but the headlines caused speculation on whether the state is relaxing its stand on the issue.

Brennan reportedly stated he was prepared to make an out-of-court settlement at a recent secret breakfast meeting with Indian lawyer Thomas N. Tureen and Governor James B. Longley.

Longley, who arranged the meeting, said, "We feel we have a responsibility to all the people of Maine to make every effort to pursue an equitable resolution of this matter, and the meeting this morning was designed for the purpose."

The next morning, however, Brennan denied the suggestion that he had changed his position on the issue. "We met and had a discussion to explore a total federal resolution to the case," he said. "Such a resolution would mean that no state money and no state land would go into a settlement. There has been no change in our posture," he added. "We continue to feel that the federal government should assume the total cost of an out-of-court settlement."

Brennan admitted that the meeting represents an effort on the state's part to reach a resolution out of court before the May 10 negotiating deadline.

Reactions to Brennan's comments were mixed. Timothy Love, a spokesman for the Penobscots, said he thought Brennan was trying to enhance his gubernatorial chances at the state Democratic convention.

Penobscot tribal governor Nicholas Sapiel said, "We will not vary one inch from the proposed settlement worked out by the negotiating team and while House ask force, if they try to get us to go lower, we will dig in our heels. This is it."

Walter Pehrson, Penobscot lieutenant governor added, "If it goes lower, it will be the people (of the tribe) who let it." Any decision of the negotiating team must be ratified by tribal vote.

Sapiel said, "We would go to court first, rather than take a lower offer to the tribal meeting." He added that he is not on the negotiating team, but said he hoped "they will vote the way I would. I'm sure they will."

Sapiel said he had heard nothing from the 14 landowners who in the proposed settlement would turn over land to the tribes. "If they don't throw in with the state and don't negotiate, they'll lose a lot more land," he said. He was more optimistic about the proposed \$25 million to be voted by Congress for the tribes in exchange for their relinquishing claim to holdings of small landowners in the claims area. "Personally, I think it will go through with no problems," Sapiel said.

The meeting between Tureen and the state came as a surprise to the tribes. According to Sapiel, "We knew nothing about it until after the meeting, when Tom spoke to the head of the negotiating team, Andy Atkins, on the phone."

"Tom kept us in the dark," Sapiel said. "What's wrong with us?" he asked. "Is something wrong with the color of our skin?"

Fitness program starts

INDIAN ISLAND — Diane Newell Wilson has organized a "Trimnastics" program for women to get in shape.

About 18 persons have joined her Trimnastics Club so far, and they meet regularly, Tuesdays and Thursdays at 7 p.m., at the tribal community building. The sessions are free, and open to Indians and non-Indians alike. "I'm not charging anything because I'm doing it for my people. Anybody's welcome, on or off, Indian or not."

Wilson also has started a jogging club that meets weekends. She has ordered special uniforms for participants.

Nutrition Notes

By Natalie S. Mitchell

Vitamin B1 (Thiamine) is a water-soluble vitamin that is not stored in the body.

Functions of B1, or Thiamine, are to maintain good muscle tone, maintain an adequate appetite, and a feeling of well-being. It is also essential for proper functions of the nerves and gastro-intestinal tract (digestive system). Principally, it is involved in the breakdown of carbohydrates in the body, that will be used for heat and energy.

Deficiency symptoms are signs of fatigue, irritability, constipation, poor appetite, tingling or numbness of the extremities (arms and legs). Severe forms of Thiamine deficiency are called "Beri-Beri," sometimes seen in alcoholics. Symptoms include "Polyneuritis" (Poor nerve reactions, especially in the hands and legs), swelling, and heart disease.

Food sources of Thiamine are pork, liver and other lean meats, dry beans, peas, peanut butter, eggs, whole grains or enriched breads and cereals. Daily allowances are .5 milligrams per 1000 calories or 1.0 milligrams for an average adult.

Need cited for education services

ORONO — A local special education coordinator said Indian handicapped children should be receiving needed special education services.

Murray S. Shulman, director of services for exceptional children with the Yeazie School Department, said the Council for Exceptional Children in Reston, Va., wants Indian children to be eligible for a full range of special services.

In a recent council newsletter, a report says "a vast majority" of handicapped Indian children in Bureau of Indian Affairs schools "were not receiving the special education services they needed."

In August 1977, Congress passed a bill requiring BIA to allocate \$2 million for special education. "Advocates for American Indian children have termed this Congressional action a major breakthrough in realizing full services," the report said.

Shulman said he would be willing to meet with persons involved with Maine Indian schools to discuss special education.



Bebe Baumann, 19, a Chippewa Indian, is a member of the Indian Island Young Adult Conservation Corps. Her mother, Dr. Eunice Baumann-Nelson, right, is head of health and social services for the Penobscot Nation. (Cartwright Photo)

Fuel bill relief aids many

BOSTON — The problem with efforts by Maine Indian groups to locate people eligible for recently-granted Emergency Energy Assistance funds is that they were too successful.

Kaurinka Adachi, regional director of the program, said the Maine Indian groups "have been doing a terrific job." Adachi is a member of Boston Indian Council, which is administering the program.

Adachi said the Maine groups had worked so efficiently that they found many more needy people than had been originally estimated. An additional grant from the Federal Community Services Administration was requested and received.

The funds were provided to help people needing assistance in paying their fuel bills.

Adachi said the program was hampered by a delay in receiving the first check to cover costs, and by the limited time to seek eligible Indians.

Nevertheless, she said, Maine workers were able to help more than 1,000 Indian families in Maine, providing a total of \$254,000 in relief.

Bridget Woodward, working on the program with the Central Maine Indian Association, said that at first workers canvassed areas house by house, but as the deadline drew near, radio announcements were broadcast, asking people to come to recruiting locations.

Households who missed the recruitment campaign can still apply for assistance from their local Community Action Program offices, Adachi said.

Housing official gets job

WASHINGTON — Irving Santiago has been appointed as Special Assistant to the Secretary for Indian and Alaska Native Programs.

He will be responsible for coordinating all programs of the Department of Housing and Urban Development which relate to Indian and Alaska native housing and community development.

Santiago has 12 years experience as housing officer with the Bureau of Indian Affairs, specializing in Indian Housing programs funded by HUD and the Department of the Interior.

A flashback to the past



IN FULL REGALIA, these Maine Indians pose for a formal portrait in this early photograph, from a collection owned by George M. Mitchell of Indian Island. Persons in the photo have been identified, front row, from left, Sadie Devoux, Louis Nicholas, Helena Polchies; and standing, left, Roland Nelson and John (Basehorn) Susep. Any information from readers is welcome. Also, any photos submitted will be handled carefully and returned.

State, owners near accord

(Continued from page 1)

Tureen said the singling out of the large landholders is the "only element (of the proposal) that's drawn any criticism." A first portion of the settlement offer would clear from lawsuit all property owners with less than 50,000 acres, in return for a \$25 million federal payment.

"That agreement, plus the entire negotiated settlement, requires Congressional approval before it could take effect."

Brennan said in a press release that his meeting with Tureen was "to explore potential common ground for agreement in the area of total federal responsibility for the claims. . . I have said all along that I have been willing to talk to anyone about the case, including representatives of the Indians," he said.

Brennan has in the past been unwilling to discuss the case, and has shunned most debates with opponents. He said in the press release that he still believes the state could win in court.

"We are willing to talk with anybody about anything," said Donald Perkins, lawyer representing nine of the 14 timberland owners in the claims dispute. Contacted by telephone at his Portland office,

Perkins said, "Tom (Tureen) and I have talked privately" about an out-of-court settlement. "I don't think it would be good for me to speculate about anything," Perkins said.

Perkins represents the largest of the 14 firms, including Great Northern Paper Co., Diamond International Corp., Georgia-Pacific, and International Paper Co. Asked about a comment by Great Northern's president that an out-of-court settlement "is obviously in the best interest of the people," Perkins said: "Those are your words, not mine."

If no agreement is reached, Tureen said the federal government will be obliged to bring suit against the state and 14 landholders, starting June 15. Lesser landowners would be cleared from the suit under the first part of the White House settlement offer, if approved. That partial settlement would also reduce the claims area to 3.3 million acres in northern Maine.

Tureen commented, "It's a meritorious claim, and it's a claim that will be settled. If not, it will be litigated." Tureen has stated he is confident the negotiated proposal will win approval, but "we're not out of the woods yet," he said.

Tribes form anti-backlash group

WINDOW ROCK, Ariz. — A newly-formed group of 120 Indian tribes, calling themselves Native American Treaty Rights Organization, hopes to counteract a white backlash of anti-Indian sentiment.

Representatives of tribes from across the U.S. met at the Navajo reservation in Arizona to join Navajo tribal chairman Peter McDonald in a three-day conference where discussion centered on a wave of apparent racism against Indians, reportedly spreading across the country.

Maine's Micmac, Maliseet, Penobscot and Passamaquoddy tribes were not represented at the conference, apparently because tribal leaders had no knowledge of the event.

In a New York Times story on the Window Rock conference, McDonald was quoted as saying "If you believe what you read, we are all millionaires. We are taking back the whole Eastern United States, starting with Maine and working our way down the Eastern seaboard. We are destroying tourism in the Northwest by asserting our fishing rights. We are holding the entire Southwest hostage with our water rights and energy resources."

McDonald continued, "Americans find it useful and convenient to believe that Indians are rich. It wipes out any need to feel guilt or concern; it provides a justification for taking our resources, destroying our tribal sovereignty."

News briefs

Indian calendar printed

The 1978 calendar of Indian fairs, exhibits, ceremonials, dances, feasts and other celebrations is now available, the Bureau of Indian Affairs announced today.

Most of the events in the state-by-state listings occur in the summer or fall months and are open to tourists and other visitors. The pocket-size booklet lists more than 500 items, giving the nature of the activity, dates and locations.

The booklet also contains some summary information about Indians in the United States and the addresses of Bureau of Indian Affairs' field offices.

The calendar may be obtained for \$2.25 from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. The stock number is 024-002-00062-4.

Crafts, dance, music set at Connecticut pow-wow

WASHINGTON, Ct. — Indian crafts, dance and music; plus guest speakers, are part of an Indian forum slated here May 12, at American Indian Institute. Principal speakers will be David McAllister, ethnomusicologist at Wesleyan University, and Del Logan, member of the Onondaga band of the Six Nations. The event is free, and open to the public.

Journalism workshop

BISMARCK, N.D. — A tribal media development workshop is slated here May 18-19, at United Tribes Educational Technical Center. Among topics on the agenda include, "What's Good Journalism in Indian Country," presented by Jeanette Henry, editor of Wassaja, an Indian newspaper.

Media talk slated

SAN FRANCISCO — An event billed as a national Indian media conference is scheduled May 8-10, at Hotel San Francisco here.

The featured speaker will be Yákima Nation Review editor Richard LaCourse of Toppenish, Wash. Other speakers and a series of workshops are planned, including sessions on broadcasting, cable TV and public radio.

Urban council to meet

KANSAS CITY — The National Urban Indian Council has set a meeting here, May 14-17, to include speakers, displays, caucuses, entertainment and presentation of national Indian leaders. The convention is planned for urban and off-reservation Indians.

Workshop to combat drug, alcohol abuse

SAN DIEGO, Calif. — The First National American Indian conference on Alcoholism and Drug Abuse will be held at the El Cortez Hotel here May 1-4.

Sponsored by the American Indian Training Institute, the program will include lectures, seminars, workshops, films and additional offerings focusing on aspects of alcoholism and drug abuse.

Foster care help offered

All area Indians who need assistance in matters concerning child welfare; or are interested in becoming foster parents, or are having difficulties adapting to off-reservation living, may contact the following persons for help:

Edna Abelson, Assistant Director, or Linda Collinson, Research Coordinator; Foster Care Program, Central Maine Indian Association, 95 Main Street, Orono, Maine 04473. Telephone (207) 866-5587.

Garden seed offer

With today's high cost of food why not put in a garden this year?

The American Indian Services at Brigham Young University has an offer: a vacuum-packed gallon can full of garden seeds is being offered to American Indian families for \$7.00 — but worth considerably more.

Each can contains 16 kinds of garden seeds which have been tested to have a germinating life span of five to ten years. The seeds will plant a half-acre garden plot with such items as corn, peas, beans, squash (Zucchini), carrots, radishes, cucumbers, melon, beets, tomatoes, onions and other vegetables — or save seed over for future plantings. Indian families from all over the country have already bought hundreds of these cans.

The cans of seeds can be purchased from: Dr. Dale Tingey, American Indian Services, Brigham Young University, Room 234, HRCB, Provo, Utah 84602. Additional information is available by calling: 801/374-1211 — Ext. 4364.

Don't wait — planting time is just around the corner.

This offer endorsed by the Bureau of Indian Affairs.

Shoshone make largest land claim

WASHINGTON — A U.S. Circuit Court of Appeals has ruled that Shoshone Indians in Nevada may have a valid claim to 20 million acres of ancestral lands in that state.

The Bureau of Indian Affairs reports that Shoshone aboriginal title to a full one third of Nevada was not extinguished, as was asserted in an earlier court ruling. Extinguishment has not been litigated, and "had not been decided," the appeals court said. The 20 million acre suit could affect an additional 60 million acres in Idaho, Colorado and Wyoming, BIA said.

White House team to study Catawba claim

WASHINGTON — A task force has been formed to develop a proposed legislative settlement for the Catawba Indian Tribe's South Carolina land claim.

The three-member task force will include Interior Solicitor Leo M. Krulitz, James Moorman, Assistant Attorney General; and Eliot R. Cutler, Associate Director, Office of Management and Budget. Krulitz and Cutler were also members of the Maine Indian Claims task force which developed the proposed settlement of the Passamaquoddy-Penobscot land claims announced in February.

Both claims are based on the 1790 Non-Intercourse Act, which forbade land transfers without Congressional approval.

"The Catawba task force will work closely with the tribe, state officials, the South Carolina congressional delegation and others to work out the fairest possible settlement plan consistent with the Catawbas' rights to the land," said Andrus.

The Interior Department recommended last August that the Justice Department begin legal action on behalf of the tribe to recover its 140,000-acre reservation.

Correction

A front page story in last month's Wabanaki Alliance, on lawyer Edward Bennett Williams and his land claims advice to the state, was the victim of a typesetter's error. The story implied a source told state officials to pursue a negotiated, out-of-court settlement with Indians. Actually, it was Williams himself who reportedly told Gov. James B. Longley and Atty. Gen. Joseph E. Brennan to settle claims without litigation.