

# MAINE INDIAN NEWSLETTER

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APRIL 1971

## CASE OF INDIAN CHARGED WITH FAILING TO APPEAR FOR INDUCTION IS CONTINUED

Martin Neptune, 20, Penobscot Indian, who was arrested Tuesday by United States Marshals on a bench warrant issued from the United States Court in Connecticut on a charge of failing to appear for induction in the armed services, appeared before United States Commissioner Edward F. Keith Friday in the U.S. Court at Bangor. He refused legal counsel and Commissioner Keith continued the case until Tuesday.

### \$2,500 Bail Set

Bail was set at \$2,500. He was taken to the Kennebec County Jail, when he failed to raise bail. The Penobscot County Jail is not authorized for federal prisoners.

Present in the courtroom during the proceedings were several representatives of TRIBE, Inc., an organization which has established an Indian school on Mt. Desert Island. They came to watch the legal proceedings as they are studying legal cases pertaining to Indians.

Neptune was born on Indian Island near Old Town, then moved with his parents to Manchester, Conn. several years ago. He was working in an electronic components factory and registered with the Selective Service when he turned 18.

### Tried To Enlist

While in Connecticut he attempted to enlist in all four branches of the Armed Forces but was turned down because of a juvenile misdemeanor conviction on his record.

returned to Indian Island, she to finish high school, he to learn more about Indian history and culture.

On July 26, 1970, he received an order to report for induction in Connecticut but having done more research on Indian laws and treaties, Neptune had come to feel Indians weren't required to submit to induction, so he wrote the draft board in Connecticut and told them he was not coming.

Neptune, who has two brothers with military service behind them, says any Indian is free to enlist, but felt he would rather stay and work with his native people on Indian Island. He has been active in Operation Mainstream and youth-oriented projects.

(From Bangor Daily News, 2/13/71)

FLASH...FLASH...FLASH...FLASH...

On Monday, March 1st, Martin Neptune appeared in Federal District Court in Hartford, Connecticut, to enter a plea. No plea was entered and his case was continued until March 15th.

Meanwhile, Martin has obtained the services of lawyer, Mr. Michael Berman, through the Connecticut Chapter of the American Civil Liberties Union.

Martin will not have to pay for legal services but will have to pay for all court costs and other expenses.

No date has been set as yet for trial. For where to send your comments, see next page.

(Ed. note: the following letter is being sent out to all interested individuals.)

On February 9, 1971, Martin Neptune, a Penobscot Indian, from the Penobscot Nation, Old Town, Maine, was arrested by Federal Marshals for failure to report for induction into the Armed Forces. At present, Martin is out on \$2,500 bail and has just returned to Connecticut to await trial.

In our treaties with England, the Commonwealth, and the State of Maine, the Penobscot Nation has always been dealt with as a nation and as an equal. In more recent times, however, the United States Government and the State of Maine have unilaterally imposed their laws and will upon the Penobscot people. Martin believes, as do many Indians, that the United States has no right to (1) force United States citizenship upon Indians, (2) subject Indians to United States draft laws and (3) force Indians to fight in her wars against foreign powers.

If you have any information, citations to cases, or anything else which you think may help Martin's position, it would be greatly appreciated if you would send it to either one of the following addresses:

Maine Indian Newsletter  
P.O. Box 553  
Old Town, Maine 04468

Mr. Martin Neptune  
160 School Street  
Manchester, Conn. 06040

A fund has been established to aid Martin with expenses. Contributions may be sent to the Maine Indian Newsletter. In your letter please state that your contribution is to help with Martin's expenses.

Thank you for your consideration.

Very truly yours,  
Eugenia T. Thompson  
(Penobscot) Editor

## CLUB HOUSE BEING BUILT BY DONATIONS

INDIAN ISLAND - Another of the ongoing projects on Indian Island is the construction of a coffee house type club for the youth of the island. The idea is the product of young Martin Neptune, who has been soliciting building materials and spending most of his free time building the 20 by 20 foot structure that will house his club.

Called Nee-Dah-Bah Club (Indian for "My Friend") the club, when finished, will give Indian youth a chance for meaningful discussion and entertainment and will give them a place to hang out.

Neptune was given 500 board feet of pine planks by the Haskell Lumber Company in Lincoln and is expecting 125 eight-foot 2x4's from another firm. He has also received close to \$200 worth of merchandise from Old Town merchants to use as raffle prizes to raise money for more supplies.

A quarter of that merchandise earned \$48 in a raffle held Thursday.

(From Bangor Daily News, 12/19/70)

WHAT WE DID WHEN WE  
WENT HOME FOR A WEEK

by  
Donnie Francis

The people on my reserve are just starting to wake up and realize that they are Indians, not white people...mostly it's the young people who are starting to realize this, for one thing they started a club called Nee-Dah-Beh which means friendship in Penobscot. Even though there are still a lot of older people who are real good Indians there are still a lot of the older people, mostly our parents, who believe that the only way is the white man's way and these people are the ones we have got to prove to that we are Indians not white people.

The Indian costume for our tribe wouldn't be considered by (Collected in a book)

EDITORIAL SECTION

THE MAINE INDIAN NEWSLETTER

~~EDITOR~~: (Mrs.) Eugenia T. Thompson  
Penobscot

Editorial Board:

Howard Mitchell-Penobscot  
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News and stories may be submitted to the Newsletter for publication at the following address: Maine Indian Newsletter, Box 553, Old Town, Me.  
(tel no. 827-5748) 04468

Contributions and gifts made to the Maine Indian Newsletter are tax deductible: (IRS sec. 170, & sec. 2055, 2106, 2522.)

TERMINATION TODAY ?

In the Maine Times, January 29, 1971, the article written by William Langeley, I make note that either the article writer forgot to place the Department of Indian Affairs in the proposed reorganization plan of the state government, creating 11 departments in place of the current 226, or the governor forgot. If the governor forgot, he forgets the very basic principle on which the State of Maine was founded, found under the Treaty of 1820.

Maine continues to shirk its original responsibility, by ignoring its original owners. Maine was supposedly founded on true principles, but continuously changes its principles, until we now feel like prostitutes, selling ourselves for a piece of bread. Perhaps it would be best if we were not part of the immoral, iconoclastic, and illegal state government, but rather if we held our own reins over our own affairs, our own land, and our own people, and let the Maine people suffer over its high taxes, pollution of the waters, air, lands, and even the food.

Sipsis  
Penobscot Nation  
Indian Island

THE DIMINISHING DOMINION

By  
Kenneth C. Thompson

Before the white man discovered Maine, The Penobscot Tribe of Indians roamed this land. They hunted, trapped, fished and planted where they pleased. Their territory stretched from Penobscot Bay upriver along both sides of the Penobscot River along the East Branch beyond Mt. Katahdin and into the Allgash region to the west; and along the Mattawamkeag Stream and on into the East Branch of the Penobscot River to the east.

The Penobscot knew how far tribal land extended and how far into neighboring tribe's land they could penetrate with immunity. Within these tribal boundaries each family had a designated hunting area which supplied a large part of the necessities of life for the family.

But then, the white man came and began to settle on tribal lands, and conflicts arose when the Indians tried to regain what they claimed was their land. Those conflicts finally led to "Agreements" between the Europeans and the Indians, vaguely defining the land areas of each.

In 1713 the first of a series of formal treaties were signed with the Indians of the area including the Penobscot on the one side and the English on the other. With the signing of each successive treaty, Penobscot and other tribal land holdings were diminished until finally in 1818 with the signing of the treaty between the Penobscot and the Commonwealth of Massachusetts and then with the signing of the identical treaty in 1820 between  
(CONT...ON PAGE 18)

(WHAT WE DID...cont.from page 2)

## INDIANS SHAPE U.S. HISTORY

by most people as being colorful as the Western Indians but we also have different ideas on worship and you might of heard before that the Penobscot language is dying out. This is true...there are only about six people on the Island who can speak it but they are starting to sit up and take notice of this fact by having Penobscot language classes on Wednesday nights every week and they are all co-operating, expecially the younger people. They are all going that I know of but older people criticize us on our language. But I tell you one thing everyone on that Island participates when it comes to pagent time and they all know how to dance and take pride in this and to know that they're Indians.

Things like this all add up to the makings of our costumes, for instance our head-dresses were some what different from the Western-- the feather stood right up straight and wear eagle feathers and their costumes were made of buckskin with beadwork on mostly instead of flower designs, because we are woodland Indians and we also have buckskin mocassins with bead work on them also. For work on my Island they have to go over to town the shoe shops or some other corporation nearby but they started projects on the Island, for instance N.Y.C. and operation Mainstream. N.Y.C. is a project for the younger people and Mainstream is for the older people.

(From the weekly Newsletter, the students at the Indian school, T.R.I.B.E., Inc, Bar Harbor, Me.)

"They made us promises, more promises than I can remember, but they never kept but one. They promised to take out land and they took it."

SUBSCRIBE NOW to the MAINE INDIAN NEWSLETTER. See the inside back page for details. Be a reporter-- send in news, letters, ideas, etc. Send your friends names in, too.

NEW YORK (UPI)-Awareness of the American Indians' contribution to the nation and the Indian problem is reflected in books about the American Indian and school studies devoted to exploring the impact of Indian culture on present-day Americans, says Dr. Lloyd Melis, professor of special education at Cathage College, Kenosha, Wis.

Not only have the Indians helped shape our history and contributed to our folklore, but even today they are contributing to our way of life and to our understanding of the balance between man and nature, according to Dr. Melis.

(From BDN, 3/8/71)

(Ed. note: Thank you Dr. Melis, I hope that you are not too late in coming to this understanding of the balance between man and nature. Read on!)

The Environment and You  
OLD INDIAN ACHIEVEMENT  
IS A MESSAGE FOR TODAY  
BY

Stewart Hall

and

Jeff Stansbury

The idea is slowly advancing in environmental circles that Indian Americans (those who still nurture their ancient culture) have a vital message for modern man. The bearers of this message are not the many assimilated Indians but the young and old Indians who still respect "the old way" and who, by example, force us to admit that ecological awareness was a dominant achievement of the first Americans.

Several months ago the Santo Domingo tribe, which has a small reservation on the Rio Grande River near Albuquerque, surprised nearby businessmen by turning down a multimillion-dollar pulp mill offer from a large timber company.

The Santo Domingos, like most of New Mexico's pueblo tribes, are  
(Continued on next page)



(OLD INDIAN...cont. from page 4.)

a pastoral people. They prefer to live close to the earth on small farms in the Rio Grande valley. After lengthy discussion, and despite their very high unemployment rate, they voted against an industry that would bring both jobs and pollution.

The Santo Domingos are not the only U.S. tribe to value the land more than economic benefits. Up-river, the Taos Indians have just won a 65-year fight to persuade Congress to give them full possession of the high Blue Lake area that is both a sacred ground and the source of water for the Taos pueblo.

#### Fine Timber Stand

Blue Lake grows a fine stand of marketable timber, but the Taos will preserve it as a thriving wilderness - much to the consternation of their white neighbors.

And in Alaska, under different circumstances, the Eskimos, Aleuts and Indians are urging Congress to confirm their rights to 40 million acres of land around their villages. These natives have a strong, intimate bond with the natural world, and all they ask is the opportunity to preserve it. (Incidentally, the response of Congress this year will decide the final boundaries of "Indian country" in the United States.)

These examples of respect for the land are, to be sure, not typical of most Indian cultures today; the exploiter's ethic has been all too contagious. But the Taos, Santo Domingos, Eskimos and Aleuts embody a heritage which dates back to a time when virtually all Indian Americans viewed themselves and other creatures with what we now recognize as an ecological perspective.

#### Religious Roots

This world view had religious roots. To the Indian, the land, water, wildlife, fruits and plants were not commodities to be owned but gifts from God to be used with thankfulness and care. The

Indian felt himself a brother to all things. Out of this feeling grew a day-to-day behavior which was both reverent and responsible.

The hunter, for example, killed for the clan, not for himself. He harvested only what his own people needed, respecting both tomorrow's needs and the requirements of other friendly clans.

To be sure, the early Indians lacked the technology to commit large-scale mayhem on their surroundings. But their religious sense of life restrained them even more. Regarding resources as finite, and acting in trust for the long-term health of their community, these first Americans embodied the central truths of the modern environmental movement.

Today, we speak of safeguarding "the public interest" and the rights of unborn generations. Indians took this obligation seriously long before the first Europeans arrived with an entirely different notion of the way life was.

As refugees from a feudalism in which the governing class owned the land outright, the colonists came to our shores determined to get their own piece of the action. They were in many ways admirable, but they were also the spiritual forebears of all the plunderers and resource raiders who gouge or blight the land for short-term profits today.

A great gap of thought separates the colonist from the Indian. "Sell the country?" Tecumseh asked a party of whites 150 years ago. "Why not sell the air, the clouds, the great sea?"

The warrior-chief's question was left unanswered, a far-off wisp of smoke at our backs. Now, in an age when we have "sold" our air, water, and land for materialistic

(Continued on page 6.)

(OLD INDIAN...cont. from page 5)

gain - and fouled man's overall environment in the process - Tecumseh's question has come back to haunt us.

Today's environmentalists, knowingly or unknowingly, are trying to restore the communal ethic, the lack of egosim, the sense of interrelated life which governed the Indian American's treatment of resources.

It may be easy to overromanticize the early Indians; their lives were shorter, harder and in some ways less healthy than ours. But were they not also happier, less driven, more tranquil and far more enriched by being close to the earth?

One need not recommend poverty to suggest that we can find much in the Indian example to follow today. Ecologists are trying to tell us that man and nature are indivisible, that there is no such thing as truly private property - that man-made barriers and walls and boundaries confuse us and run against the grain of the system that supports all life.

The Indian, by religion and instinct, understood this long ago; land was the ultimate home, a common possession of those who used it. He sensed that land was "a community to which he belonged" (to use Aldo Leopold's phrase), and he lavished on it the awe and love and respect we know seek to recapture as a land ethic for the future. (From Bangor Daily News, 2/10/71)

THE  
LIFE AND TRADITIONS  
OF

THE RED MAN

By

Joseph Nicolai  
Old Town, Maine

"In offering this work which will give the public the full account of all the pure traditions

which have been handed down from the beginning of the red man's world to the present time, I deem it proper to state that there have been no historical works of the white man, nor any other written history from any source quoted.

All prophecies, theories and ideas of the educated and intelligent of all races have been laid aside; no supposition nor presumption of any class entertained, because it is intended to show only the simple and natural state of the life, habits and ways as they existed among the pure, innocent and simple people whose traditions are here written..."

The above quote was taken from the preface of the book, which is available in limited quantities, (we have only 100 printed copies) to those who would wish to read about the red man. We were fortunate to have the help of Robert Haskell, president of Bangor Hydro-Electric Company, whose office retyped the book and donated the copies to help with the restarting of the Maine Indian Newsletter.

You can have a copy, by mailing your name and address, along with a check or money order for three dollars.

PLIGHT OF U.S. INDIAN  
HER SONGS OF REFORM

"Why shouldn't an Indian girl be a model or a designer or a painter?" Buffy Sainte-Marie wants to know.

"What kid wants to be told in school that his grandfather was a savage?

"Right now, Indians can't survive in America physically, mentally, emotionally, or artistically."

The 24-year old Cree entertainer thinker her songs about the plight of her fellow American Indians have "helped white people to understand, but after that, they haven't really done anything"

(Continued on page 7)

Meanwhile, Miss Sainte-Marie is doing all she can to provide some action.

In addition to benefit performances on various Indian reservations, she has set up a scholarship fund to help members of her race through law school and is now promoting an organization for the benefit of Indian women.

The Native North American Women's Association was founded in August. Miss Sainte-Marie recruited the 200 members during her trips to reservations and Indian communities in cities.

The comely singer-composer said she listens to Indian women's concerns and then comments publicly about them.

"I'm just being a mouth-piece for the," she said. "I'm a visible Indian. People know me and my work, which lets me draw attention to what's going on."

Miss Sainte-Marie holds the federal government responsible for many of the Indians' problems and says so in song.

In "Now That the Buffalo Is Gone," Miss Sainte-Marie asks, "Has a change come about, Uncle Sam? Or are you still taking our land?... It's here and it's now, you must help us dear man, now that the buffalo's gone."

Miss Sainte-Marie wants to reform the education given to Indians on reservations.

"There's very little accuracy in the texts that are used about Indians, and about the way American settlers dealt with them," she said.

She also wants to help make a place for Indian women in American society.

"We're trying to open up the glamor jobs," she said. "Why should an Indian girl have to bleach her hair to be accepted for work?" (From Grit, 11/22/70.)

(Ed. note: We saw Buffy on the David Frost show a few months back, and recall in her talk that it is up to the individual to get things done. Buffy is doing just that! What are you doing?)

Several people have shown an interest in establishing a credit union on Indian Island. Assistance has been offered by the Maine State Banking Commission and the Maine Credit Union League. Old Town attorney, Kenneth Thompson has offered to donate his time to assist with the paperwork.

Members would be encouraged to save as little as a dollar a week and then could borrow from the credit union paying no more than 1% per month on the unpaid balance. Earnings would be used to pay expenses, with the remainder being distributed as dividends.

Common reasons for borrowing include old bills, medical expenses, autos, vacations, home equipment, funerals, education, weddings, and family emergencies.

Through our own credit union, part of the money earned on the Reservation will stay here to help us out, rather than all of it going off to benefit someone else.

The members alone will won the credit union. Each member having at least five dollars invested will be able to vote.

No council, corporation, or any other special interest group will be able to control the credit union or determine its policies. This will be left strictly up to the shareholders.

Soon, further information regarding the credit union will be distributed on the Reservation. Meanwhile if anyone has any questions or suggestions regarding the formation of a credit union, see Frederick Nicola or Matthew Mitchell.

PENOBSCOT INDIAN CORPORATION, INC.

On April 6, 1970 a group of 25 Penobscot Indians formed the Penobscot Indian Corporation, Inc., a non-profit corporation, chartered under Maine law with the intention of promoting small businesses, bringing in various programs to assist in making life easier on reservation, etc.

(Continued on page 8.)

(PENOBSCOT...cont. from page 7)

Because unemployment has been so high in the Old Town area and because what money is earned by Indians all goes back overtown for food, clothing etc, the corporation sponsored an Operation Mainstream project. A total of about 50 different people have worked on the project during the past 9 months and the payroll for the reservation has averaged between \$1000 and \$1440 each week.

Next the Corporation is assisting in establishing a small "ma and pa" type store on the reservation.

Also, several foundations had shown an interest in the prospects of the corporation, but stated that before they could contribute any funds for any projects, the corporation would have to obtain a tax exempt status, thus the P.I.C. Trust was established. Presently the tax exempt forms have been roughed out and are about to be mailed to IRS for approval.

Although the Board of Directors of PIC, Inc. is made up of 25 Penobscot Indians, the meetings have always been open to others for their ideas and suggestions.

#### LANGUAGE LESSONS

Language classes have been held for more than two months by Senabeh, Penobscot teacher. The Penobscot language is being taught every Wednesday and Sunday evening from 6:30 to 8:00. The language lessons are written on the board of the grade school classroom on the Indian Island Reservation, and the young students have an opportunity to learn during the day.

The vocabulary words are being taped for the benefit of review. The first lesson words will be reprinted in the Newsletter.

(Ed.note: See page 9 for the first week's lesson. ~~Senabeh~~ is also an artist and wood carver. The school children will be able to learn from him soon.

#### THE NORTH AMERICAN TRADITIONAL UNITY CONVENTION

\*May 29, 30, 31st  
Tobique Maliseet Reserve  
New Brunswick, Canada

\*July 3, 4th  
Onandaga

\*July 6, 7th  
Tonawanda

July 9, 10th  
Tama, Iowa, Sac & Fox

July 12, 13, 14, 15th  
Sioux territory  
Continental site

\*September 4, 5, 6th  
Maniwaki, Que., ~~Maniwaki~~  
Algonquin

\*These are definite places and dates. These is an answer still awaited from Seneca Longhouse at Miami, Oklahoma for a possible two days there before starting home, from Sioux country.

We're contacting settlements of "native" peoples along the way for resting and camping accommodations. Thus would be the dates between meeting places.

Mrs. Audrey Shenandoah, Sec'y  
Iroquois Confederacy  
Onandaga, Nedrow, New York  
Te. no. (315) 469-7510

Our strength and hope is in Unity. It is clearly told to us by the Great Peacemaker...we must hold on to one another, if a tree should fall on one...the strength of our brothers will keep us from falling under it's weight.

Ky-you-ha-ha-de, 56 year old Onondagan, was chosen chief of the Iroquois confederacy three years ago. His name means unfinished business. "Roots have spread out from the Tree of the Great Peace, one to the north, one to the east, one to the south, and one to the west. These are the Great White Roots, and their nature is Peace and Strength."



## Penobscot Language Lessons

I-Neeah  
You-Geeah  
They-Negg-mah  
Me-Neah  
Mother-Nee-gah-woos  
Father-Meeta-goos  
Child-Ah woos-sis  
Woman-Chee-pan-um  
Man-Chee-Senabeh  
Little Girl-nuck-sqa-sis  
Boy-skee-noo-sis  
Maiden-nucksqa  
Hello-Quai  
How are you? -dun-qak  
I'm allright-Meg-gauk-neah.  
How are you?-Dun-gauk-geeah  
I will see you again.-Mee-nach-  
Nae-e-ul

### PINE TREE LEGAL ASSISTANCE

The first meeting to be held at the Parish Hall on Indian Island on March 19, 1971. Appointments will be made through the Mainstream Office.

Meetings will be held monthly thereafter on the first Thursday starting in May. There will be no meeting in April.

The Main Stream phone number is 827-5011. Peter A. Anderson is the attorney for Pine Tree Legal Assistance program.

Q. What Is Pine Tree Legal Assistance?

A. Pine Tree Legal Assistance is an organization which provides free legal service for people who can't afford a lawyer. It is supported by the United States Office of Economic opportunity as part of the War on Poverty.

Q. Is there any charge for Pine Tree's Services?

A. There is no charge for Pine Tree services

Q. Who can Recieve help from Pine Tree Legal Assistance?

A. If you earn no more than \$48.00 per week and support only yourself you qualify for Pine Tree Services. If you are supporting others as well, you would qualify for Pine

Tree's services if you earn no more than \$48.00 plus \$8.00 for each person you support.

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### Note:

If you earn more than the amounts mentioned above, Pine Tree will consider any large debts or bills (such as hospital or doctor's bills) that you may have. These large bills may enable you to qualify for service.

Q. How do I know when I need a Lawyer?

A. If you are arrested or fined for violating some law you may need a lawyer.

If you are served with papers by a sherrif or some other person you probably will need a lawyer.

If you fail to make a payment on an article that you have purchased and the finance company threatens totake it away from you, you probably need a lwyer.

If you are denied welfare or unemployment payments you may need a lawyer.

If you wnt a divorce or seperation you will need a lwyer.

In short Pine Tree Legal Assistance offers almost every legal service that a lawyer performs. However there are some cases that Pine Tree cannot take.

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### FEELING FEMALE FREES FURRY FRIEND FROM FLUFF

One day Mary Maddocks found a sticky but ~~satiated~~ mouse in her cupboard stuck inside the marshmallow fluff jar. Feeling sorry for the mouse she freed the animal and washed it off and let it go outside of her house.

However, the next day, Mary found the Mouse had expired BEFORE it had travelled too far possibly dying from too much fluff or too much human kindness. (Ed. Note: Try twisting your tongue around the headline three times)

Operation Main Stream (Indian Island)

By James Sappier, Director

Operation Main Stream is the 1st project established under the Penobscot Indian Corporation for the betterment of this community. Presently, the contract with the Department of Labor, runs from, July 1, 1970 to June 30, 1971. Operation Main Stream employs, a Director, secretary and has 26 employees. Many Projects have been established by Operation Main Stream and are presently working:

Penobscot Indian Blood Bank-(2) Emergencies  
Free Ashe Program for the Aged (Basketry)- presently stalled  
Adult Education Program-Starts This week  
Transportation for Elderly(Doctors and Hospital appointments  
(56 Trips plus (5) emergencies  
24 hour Emergency Heating Service-(22) homes some homes  
more than once.  
Home Service- cleaning, bathing, laundry-(18) homes  
(4) Emergencies  
genral repair(21), Snow Removal-(23) homes and 18 roofs  
Installed/repaired stoves (35) homes, thawing frozen  
pipes(16) homes.  
Winterize dhomes finished (35)  
Helped with Childrens Christma s Parties (3)  
Installed Childrens Program (Education) instructing  
in arts and crafts and Indian Language(school)  
Indian Island School Library-Built shelves,  
help rebuild burned home-ceiling,walls, floors, and  
windows reinforced(2) foundations, deliver fliers  
(information) and draining of flooded areas.  
Lending tools as Electric saws and drills, Reddy  
Heater, axes, etc...

Being the worst winter in years heating and snow removal became predominant. Many areas needing improvements cannot be pursued /material funding appears to be the determining factor of this operation.

Cooperation and coordination between various organizations having any influence on Indian Affairs should be realized; as a necessity towards the over-all improvement of this Reservation.

(Niagra Falls Gazette, Wed.,  
Oct. 28, 1970)

'A Little Tired'

I am more than a little tired of hearing about injustice to the Indians. Since when does just fathering a child make you a father or giving birth make you a mother?

Our people from all countries and the Indians have made this country great. This was a land, but it only became a country after much work and love by many people. Many men have died to keep it this way. Our men and boys will continue to die if necessary to insure our freedom and the freedom of people throughout this world. We may not be perfect, but if you can find a better place other than Heaven, let us know.

So, if you want to be a nation by yourselves, you don't have to live in town, use our electricity, telephones, or work in our stores, plants, etc. You don't have to sleep better at night because our military service is keeping you free. You're lucky you have free land. We had to work hard to get ours and have to pay taxes to keep it, even if our grandfather owned it.

It's about time you ask what you can do and be proud you're part of this wonderful country.

Mrs. Betty Simmons  
339 75th St.

(From Akwesasne Notes, Jan./Feb.,  
1971)

(Niagra Falls Gazette, Tues.  
Nov. 3, 1970)

An Angry Reply for 'Tired'

In response to Mrs. Betty Simmons' letter "A Little Tired," which appeared in the Oct. 29 issue of the Gazette, under Letter to the Editor:

To begin with, Mrs. Simmons, we Indians detest your aborted

attempt to involve us in the creation of what you call "a great country", because we certainly have different opinions on what makes a country great.

What you really should have said is, "Our people from all countries, have assisted in the destruction and pollution of this once-beautiful, heaven-like paradise which was once populated by Indians who were living here in peace and harmony with the Great Spirit and nature."

You have not made this country great. You have destroyed it and now you must pay the price with your death, if necessary, through the poison air that you breathe and the polluted waters that you drink.

You state that, "This was a land, but it only became a country after much work and love by many people." Who do you think you're kidding? Just who have you people ever loved but yourselves, if you actually know what the word means? You certainly have not loved the Indians, or your people would not have plundered, raped, and murdered us. You certainly have not loved the black man or you certainly would not have tried to enslave him. No, Mrs. Simmons, you don't even love yourself or you would not have caused the pollution of our air, land and water which will eventually kill you and your children, if not all mankind in your moronic recklessness.

Your grandfathers whom you say "owned" this land, were nothing more than hypocrites who robbed, cheated, raped and tortured the Indian people to steal this land away from us, and you people are still continuing your illegal wicked plunders against us and all in the name of brotherly-love, humanity and so-called Christianity

You say, "This was a land, but it only became a country....." but little do you realize that we Indians had and still have a  
(continued on Page 12)

(An Angry...cont. from Page 11)

constitution and government that was and is far superior to the present day U.S. government. Your archives in Washington and Albany will tell you, if you'll only take the time out to turn their pages, instead of patting yourself on your racist back, that it was my Indian people, the Iroquois Confederacy, who taught you democracy in the first place.

As a matter of fact, we gave your planners of the Constitution of the U.S. the workings of our government to assist you in the creation of yours. You people had nothing in Europe that could ever be copied to form the U.S. Government. Your Magna Carta was not a guide for you either, or you could not have rebelled against your own "mother country".

So you see, Mrs. Simmons, like it or not, there was and still is a government on this land when your starving, thieving Pilgrim grandfathers arrived to begin their 300 years of massacre and pillage of my people. You say that if we want to be a nation by ourselves that we don't have to live in town, use your electricity, telephones, or work in your stores, plants, etc. You take a lot for granted don't you? You do not own anything until you pay for it! Your electricity is generated through use of our Indian water. All your machines and factories and everything were produced from the natural resources of Indian land. You have not paid for it. You would have nothing if it were not for the Indian. You have stolen everything that you have from us. Why even the land you live on in Niagara Falls does not have a clear title to it.

Your own U.S. Government has declared it to be my land. If you don't believe it, read the first treaty that was made between the United States Government and the Six Nations of the

Iroquois. A line of demarcation was established on Oct. 22, 1784 which declared all land west of Albany to the territory of the Six Nations. It was signed by President Washington.

The power of our treaties are also found in the U.S. Constitution in Art. 6 Sect. 2. Read it. It is you who is working in my city and my plant and my factories. And if the U.S. Government and its brainwashed, misguided citizens like yourselves do not review your injustices to the Indians, whether you are "more than a little tired" or not, someday you may be on trial before an International Tribunal to answer for your crimes against my people.

And lastly, Mrs. Simmons don't ever make the mistake of comparing this present country as next to heaven, for I'm sure that you will not find polluted air, land and water up there, and I'm sure that racial discrimination, murder and injustices do not prevail up there, or were you again mistakenly referring to a different destination?

Mad Bear

Tuscarora Indian Reservation  
1883 Mount Hope Road

Lewiston

(From Akwesasne Notes, Jan./Feb. 1971.)

How Indians Hunt Deer

By Bill Geagan

We had been crouched at the forest edge, the Indian and I, only since sunset. Then, against the sky's last light, we saw the silhouette of a big buck. My new 30-30 carbine roared once in the dusk at 10 paces and the deer died.

The large buck had come out to a small clover patch that lay lush and fiercely green in a setting of wild yellow hay. He had come slowly, from the south, just as Sylvester Francis, my friend of the Penobscot Tribe, had said (continued on Page 13)



(How Indians..cont. from Page 12)

he would. Sylvester knew when and where to wait, and how, in the November twilight, to find light enough to shoot well-sighting long and fine against the faint afterglow, holding it and drawing down slowly to the shoulder of the silhouetted animal.

Then 17, I had followed his instructions and taken my fourth deer. The other three, two bagged with my father's assistance, the third alone, were hunted down with considerable effort. Now I stood in the purple light of evening, happy and proud, looking at my trophy which had been acquired so easily-thanks to my friend.

I soon learned in my association with the Indians that unlike the average white hunter, they never seek deer in just any wooded environment, and they seldom stalk the quarry. The lonely vigil in only certain places and at only certain times, is the favored procedure. And it seldom fails to produce.

This is true of all Indian hunters of Maine, New Brunswick, and Quebec, regardless of their tribe. Although divided into many different tribes, the Maine Indians are all members of the Abnaki Nation. All are much alike in appearance, behavior, habits, and deer-hunting procedures, with a few variations.

They are mostly loners when hunting, fishing, or trapping, and certainly never welcome the companionship of the white man. I was fortunate. I got to know many Indians. I liked them, and they liked me. Of course, I had my few favorites. One of them, long a very close friend, is Henry Red Eagle, an Algonquin, long a popular Moosehead Lake guide, and a former showman and motion picture performer.

Although I never hunted with Red Eagle, while fishing from his canoe we planned jaunts for deer together that for one reason or another have never materialized.

He has, however, explained to me the ways of the woods, the white-tail, and the Indian. He says that the Indian hunter waits for the deer to come to him instead of going to the deer because he is following the plan of his early ancestors whose weapon was only the comparatively weak and short-range bow with flint-tipped arrows.

"If we'd had the powerful bows and arrows of today, we would still own this country," Red Eagle often said through a toothy grin. Another of his favorite remarks, and one that has helped me greatly in hunting the deer successfully is: "The deer hunter who walks more than one mile a day is walking too much. The Indian walks a little and sits a lot, but the average white man usually goes on a hike."

Chief Needahbeh, a Penobscot, also famed as a guide and showman, was another of my favorites. His tricks in pursuit of the whitetail were many and amazingly successful. Always he preyed on the fierce natural curiosity of the species. The most incredible of his tricks caused a handsome buck literally to stick out his neck for me.

We had crossed a small pond in his cedar-and-canvas canoe one mild November afternoon and entered a wide and slow-flowing cutlet stream that twisted between two sprawling wild meadows. Needahbeh pulled in close under the bank where tall coarse grass hung over like a waterfall. Grinning, he began to draw the flat wet paddle blade very slowly across the nearest thwart-again and again. It created a weird squeaking, squealing sound. He continued the procedure every few minutes, still grinning and looking up, "Be ready Bill, just in case," he advised.

I had little faith in his trick and came very near going into a buckfever freeze-up when, lo and behold, the heads and outstretched (continued on Page 14)

# "THE WRITING ON THE WALL"

## AT THE TIME OF THE LONGEST

### SHADOWS.....

On the Grand River Lands of the Six nations Iroquois Confederacy, near Brantford, Ontario Canada, live more than 1,500 followers of the Long house Religion, of the code of Handsome Lake-Ga-ne-o-di-yo, and of the prophet Deganawidah. These people are the Hodehshonnees. They are the supporters of the hereditary chieftans of the Six Nations Iroquois Confederacy, the treaty making chieftans, who still meet regularly in council today and who ruled the people until the black day in 1924 when the federal Government of Canada stripped them of that power and barred them from their own council house.

These people still faithfully perform the rituals and ceremonies of their forefathers, for the benefit of all mankind. They were told that their treaties would last as long as the grass grows, and the water flows, and the sun shines". This why they go through with their ceremonies to pray for the grass and the water and the crops, and the weather - for the good of all people, not just themselves. They feel that by doing so they will be able to prolong their treaties and their own precious way of life.

However, these people are worried. Desperately worried. They have been threatened with the extinction of their way of life, yet still they remember "as long as the grass grows, and the water flows". Many of them feel that we are near the end. for their prophecies have told them that the end of them is the end of us all. They feel that we are in "the time of the longest Shadows". They feel

that the White Man does not understand them. And every move that the Government makes goes to prove it.

Their treaties are being broken. Their rights have been ignored and conveniently forgotten for many long years. Thousands of Canadians aren't even aware that these people exist any more. Proposed Government Legislation would strip from them their right of birth to proudly proclaim themselves the "Ong-Weh-Hwa-Weh" the Original People. They have been told that they are to be made Canadian Citizens, "just like everyone else" but they just don't happen to want to. "You are Canadians," say the Honorable Messieurs Trudeau and Chretien. "We are not Canadians we are the Ong-Weh-Hwa-Weh" say the original people. Our people were here long before Canada was even thought of."

See how the proposed compulsory changes in the unique status of the Ong-Weh-Hwa-Weh directly abrogate the UNIVERSAL DECLARATION OF HUMAN RIGHTS, which was adopted and proclaimed at the United Nations in December 1948, Canada is a member of the United Nations and is sworn to uphold all its principles. The Universal Declaration of Human Rights provides in Article 15 that:

(1) Everyone has the right to a nationality.

(2) No one shall be arbitrarily deprived of his Nationality nor deprived this right to change his Nationality.

It is one thing for Canada to ignore treaties made over a hundred years ago, but to my mind it is quite another thing to break a solemn pledge made as recently as 1948 together with all the Nations of the free world.

Who are we, I ask, to tell these people who they are and what they must do? (Cont. on 15)

(The Writing...Cont. from 15)

of any legislation that would make them as on with the White man. They want to be as far apart as possible when that tiem comes!

These people know what they are talking about. They have never allowed the day-t-to-day struggle for survival in a materialistic society to eclipse their ancient truths and wisdoms. The Iroquois should know for after all, they are the tribes of the Eastern Woodlands and, as such, were growing crops on this continent many thousands of years before the White man discovered it in 1492. And lets face it, we've turned their land into one gigantic garbage dump.

Do you doubt them? Will you heed their warnings? If you care you mus support them in their decisions to stand alone, if this is what they want. Protest now the legislation that would rob them of their birthfight. Help them in their struggle against plans to make them 'instant citizens!

Recognize the Soverignty of the six Nations Iroquois Confederacy which has existed from all ages. A nation which has never surrendered its sovrignty, and which has never been defeated...(ont the contrary the Iroquois were Allies of the Crown). A Natàn which has never given up its right to self govern.

If you doubt any of these truths please feel free to check out the facts with any Scientist, Ecologist, or His=torian. They will verify every word.

If you would learn more about the Sovereisnty of the

Six Nations Confederacy, or about the Prophecies which these people have for all mankind you are invited to visit the Iroquois village on the Grand River Lands on summer Sunday afternoons to meet the faithful keepers of the Longhouse Chief Joseph Logan, his Wife Verna, their family and friends

(John Morley)  
("Ha-Leh\*Weh-Sail  
-Lai")  
(Tronto Canada)  
(February, 1970.)

FLOYD WESTERMAN  
RECORDS INDIAN  
PROTEST ALBUM  
BY GWEN OWLE

Sioux protest singer Floyd Westerman has a new album out entitled "Custer Died for You Sins" The sardonic lyrics were written by Jimmy Curtis and are based upon the Book by Vine Deloria Jr. Deloria also authored the cover notes, He compares Westerman ot the "eyapaha, the cryer of old who summoned the camp to action. Floyd will provide the spark. the badly needed war songs that thousands have waited to hear."

The Album should have a wide audience; along with a modernized version of the Sioux 49 songs about pollution and race relations Other songs shaft a vibrant lance into the reservation missionary effort Washington Tackforsces and the ubiquitous anthropologists" who still keep coming, like death and taxes to our land; to study their feathered freaks with funded money in their hand".

My favorite, Where Wre you When, is a bitter question. "Where were you when we needed you our friend

Where were you when we needed you to bend

Now you claim to be part Sioux or Cherokee

At this "time of the Longest Shadows" I want to pass on to you the Prophecies which have been told to me by the Hodenoshonnees. All Across Canada, from the Mic-Mac in the East to the Haida in the West, the Original people have their prophecies, and they tally to a remarkable degree. Here then, are some of the prophecies of the Iroquois... "When Man can no longer drink the water of the spring and the stream, then we are getting near to the end!"

"When the Trees start to die from the top then we are near the end."

"When the birds cannot make their nest on the ground then we are getting near the end."

"When the ears of corn our supporter grow near to the ground we are getting near the end."

"There will be a great darkness come over the earth, we have been told to make sure we always have enough food in the house for the long, dark time that is to come."

VERNA LOGAN (Mohawk) wife of Chief Joseph Logan Iroquois village, Six Nations Grand River Lands.

"The end will come with old covering the waters, this will catch fire and everything will burn."

CHIEF JOSEPH LOGAN  
(Mohawk)

'Ha-Sta-Wea\*Ser\*Ea-TAH'  
Iroquois Village, Six Nations  
Grand River Lands

"When our children can no longer speak our Languages, then it is near the end."

"The Creator said that first he would take the children. One day you will wonder where are all the children. It is

true many of our women do not want to have children anymore, so you see the children are being taken first."

"The time of the prophecies is here, now. The air is dying the water too. The plants are not growing properly."

"When my people shall gather together in groups all across the land saying "What shall we do?"...then this near to the end. And this is what we are doing now! "

Acklin Davey  
(Mohawk)

Six Nations Grand River Lands.

(These prophecies, I have been told have been handed down since the time of christ and of the Prophet Deganawidah) J.M.

"There are not so many birds anymore, you hardly see a woodpecker. The birds feed on the insects that kill the plants and trees."

"There aren't the insects for the birds to eat. They've been poisoned. Man is going against nature. Everything's changing. The fish are dying. The water is dirty."

Willam Smith  
(Mohawk)

Six Nations Grand River Lands

Every one of our Original People I have talked to who follows the old ways and still retains the ancient wisdoms, say the same thing. George Clutes, The Nootka Artist Writer told me that "the White Race is destroying itself, and will take the 'Indian' People with it."

If the end is near, as near, as near the end..it is no wonder the Original People across Canada today want no part. (Cont. on 16)



(Westerman...Cont. from page 16)

But Where you when we came close to the end."

The Album can be ordered from the Indian Community Action Program, Vemidji State College, Vemidji, Minn., 56601 for \$5.25. You have to admire the Preception Record Company's modesty However I was persistant and gor their address off the Jacket using a magnifying glass. It is 165 West 46th Street, New York N.Y. 10038. (From the Cherokee One Feather) Wednesday, Nov. 11, 1970)

#### ALASKA GOVERNOR SAYS OIL PIPELINE BOON TO NATIVES

Washington (UPI) - Alaska Gov. Willam A. Egan said Monday the prosperity of his state and its people hinges on approval of the contreversional trans-Alaskan oil Pipeline.

Alaskan Eskimo and Indian representatives, however, joined conservationist in opposing the \$1. billion piepipeline. It would carry oil 800 miles south from Prudhoe Bay to Valdez for shipment by tanker to the U.S. Westcoast.

Interior Secretary Rogers C.B. Morton hosting a public hearing on the projects enviornmental hazards, promised to weigh the value of Alaska's Wilderness as heavily as the potential riches of the petroleum development before ruling on the issue. He promised stringent safe gaurds but added "I cannot endorse the philosophy that we must inpose a moratorium on resource development forever in the Artic."

Egan said oil revenue was the state's sole hope of providing services and oppurtunities for its people. He said the \$900 million Alaska got from oil lease sales in 1969 would be gone by mid 1976.

"We must have royalty oil flowing before that time or face Bankruptcy," Egan stated."

Many of the Eskimo, Indian and Aleuts people of Alaska live in a level of poverty below that of any of our other Americans.

"We cannot lock up all the vast natural resources of the state of Alaska in every corner of the land ignoring the cry of poverty, of human want, of human ignorance and disease which it is in our power to cure."

But Richard Frank, second Chief of Minto, an Indian Village 20 miles from the Pipeline site, And Charles Edwardson Jr. executive Director of the Artic Slope Native Association which represents 5,000 Alaskan Eskimos argued that the pipeline could ruin the trapping, hunting which supports their peopoe.

"The Eskimo is the forgotten man". Edwardson said". . . Why is it that Western civilization worriew about things and does not worry about people".

Edwardson said if the pipeline must be built Eskimos should share in the profits and be paid 15 dollars for every gallon of oil spilled.

Frank said Minto's 160 residents feqed the oil men would damage Indian Lands and streams like prospectors did in the Artic gold rush in decades past.

Reps. John D. Dingell, D. Mich. and Les Aspin, D. Wis, testifies that the Interior Department s safeguards against rupture of the pipeline and other hazards were insufficient Dingell warned of the "enviornmental disaster". and said Alaska's north slope oil should be kept in ~~reserve~~ and not exploited.

MAINE AGAIN BILKED  
OUT OF ITS  
CELLULOID CREDITS  
By Ken Buckley

Paramount Pictures, Majestic mountain used in the titles is really flat topped Mt. Katahdin with a superimposed peak.

This at you know, is an out and out lie. But its one we are liable to spread unless Paramount gives Maine A little credit for using Katadin. Sourdnahunk Falls, a dozen or so Passamaquoddy Indians and a bit of Bacter State Park to film

"A NEW LEAF"  
(BDN Monday Mar. 5 .1971)

INDIANS SET NEWS STRAIGHT

Old Town- When you go to see "A New Leaf the Indians appearing in the Pisture are PENOBSCOT - not Passamaquoddy, as the News and other people have been led to believe.

John Sappier of Indian Island Old Town, set the record straight Friday. He should know. Sappier took about 25 Tribe members to the Katahdin region in 1969 when the motion picture was made

(BDN 3/6/71)

ASK ESKIMO LANGUAGE USE  
IN TEACHING ESKIMOS  
AT GRADE LEVELS

Yellowstone, MWT - The North west Territories teachers Associations at their annual meeting passed a resolution calling for a greater use of the Eskimo Language in teaching Eskimo students.

The Association said that "It is to the cultural enrichment of all Canadians to preserve the Eskimo language as a working language." It added that many basic concepts can be most readily presented to students in their

native language

The teachers group asked that the instruction to Eskimo studnets be given in the Eskimo language to the core areas of he primary grades accomoanied by a strong emphasis on the English language. At the more advanced grade levels. the teachers asked that Eskimo, language teacheing be provided.

The association also asked that school instruction be provided as much as possible in a students home settlement: that more adequate adult education materail be made available and that Eskimo adults be encouraged to preserve traditional arts, craftsman and skills

(Cont. from 3)  
(The Diminishing Dominion)

the Penobscot Tribe and the newly established state of Maine, all that was left of the Tribe's once massive land area was four townships of six miles square each, and 146 islands beginning at Old Town, Maine and running upriver to the south of the Mattawamkeag River.

For one to understand the background necessary to attempt to answer this question of illegally deprivation of Tribal lands it would be necessary to return to pre-1713 and examine English law and English coustom and then to follow this law and coustom thought to 1820. In thsi way one may prepare himself with sufficent background to then consider the possible answer.

(To Be Continued in Next Issue)

George and Hazel Loring celebrated their 58th year of marriage on March 19, 1971, they reside on Indian Island, and Have 9 children.

OLD TOWN, MAINE 04468

A C T N O W !

The monthly, MAINE INDIAN NEWSLETTER, mimeographed mocassin telegraph, will begin publication again with thanks in part to the Penobscot Indian Corporation, Inc., a private, non-profit corporation consisting of 25 members of the Penobscot Tribe.

The Newsletter contains not only news of Maine Indians but important items of interest about other Indian people across North America.

If you would like to receive the monthly Newsletter, send in the coupon below, with your name and address and your pertinent and helpful subscription. Remember contributions are tax-deductible.

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