

Wabanaki Alliance

April 1978



BIRTHDAY SURPRISE—Sister Elizabeth Desjardins was given a special birthday party recently by pupils at Indian Township elementary school, where she teaches the fourth and fifth grades. [Cartwright Photo]

State's advisor said settle case out of court

AUGUSTA — Widely-known Washington, D.C. lawyer Edward Bennett Williams advised the state of Maine to pursue an out-of-court settlement of Indian land claims, a source says.

A well-informed source who has worked with Williams told Gov. James B. Longley and Atty. Gen. Joseph Brennan that the state should not try to litigate the Penobscot-Passamaquoddy claims to two thirds of Maine.

The state has consistently maintained the claims are without merit, and should be settled in court.

Williams reportedly recommended state officials try to negotiate with Indians for a compromise settlement, such as the current White House to negotiate with Indians for a compromise settlement, such as the proposal that would give Indians \$23 million, 500,000 acres plus \$1.7 million for 15 years. Only the annual payment would come from state coffers.

Williams was retained for a while by Longley, and provided considerable assistance to the state, according to Rep. James E. Tierney (D-Lisbon Falls), member of a legislative committee on the Indian claims case.

But Tierney said he doesn't know what advice Williams gave the state, nor does he know if Williams was paid for his services. "I really don't know, I haven't had any input," he said.

Tierney said that as a "lawyer for a defendant (the state)" he shouldn't comment on the case, but that he was "working toward a position."

Both Longley and Brennan refused to answer questions about Williams. Brennan refused to return repeated phone calls to his Augusta office.

(Continued on back page)

Land case deadline finds Indians impatient, State indifferent

ORONO — A deadline for responding to Penobscot-Passamaquoddy Indian land claims arrived as Wabanaki Alliance went to press, but like a holiday nobody observes, the deadline seemed a hollow date.

April 10 was the day by which state officials, and spokesmen for 14 major pulp and paper companies in Maine, were asked to respond to a White House proposal to settle the Indian claims out of court. The proposal would give the tribes 500,000 acres of privately-held land, \$26 million from the federal government, and \$1.7 million annually for 15 years, from the state.

Wayne Newell, Passamaquoddy negotiator, said Gov. James B. Longley and Atty. Gen. Joseph Brennan are "blocking" resolution of the claims.

Newell called the request from the

White House for an extension a "stalling tactic on the part of the Governor to try to sway public opinion. We're anxious to know which way it's going to go. Indian people are getting very impatient, and I don't blame them," he said.

Deputy Atty. Gen. John Patterson, however, commented that "Frankly, nobody is particularly worried about the deadline." Patterson and Brennan have been researching the state's position that the Indian claims are without merit, and can be beaten in court.

Thomas N. Tureen, lawyer for the two tribes said, "The negotiating committee's position is that they are willing to grant an extension of time to the state and paper companies, if there is a clear indication

that they want the time to discuss a settlement."

Tureen explained that if the state and paper firms refuse the proposed settlement, the federal government can still proceed with efforts to implement payment of \$25 million to the tribes, in exchange for Indians dropping their suit against all landowners in the claims area except those owning more than 50,000 acres (the 14 firms).

The actual lawsuit, which could be brought by the federal government against the state and large landholders, will not be set in motion until June 15, Tureen said.

Tureen said he remains confident that an out-of-court settlement of claims can be reached.

Rights panel backs Indian

INDIAN TOWNSHIP — A young Passamaquoddy woman's allegation of race discrimination was found valid recently by the Maine Human Rights Commission in Augusta.

Regina Petit, Passamaquoddy, filed a complaint in May 1977 stating a non-Indian Princeton camp owner had refused to rent her one of the camp units. The Human Rights Commission voted that "reasonable grounds" exist for the housing discrimination complaint.

Petit said the case has already been resolved, and camp owner Robert Carles will be required to pay her \$640 in damages. But Jane Lepore, on the commission staff, said the case was still in a "conciliation" stage, and would not be

(Continued on back page)



Regina Petit

Deadline extended

WASHINGTON — A one-month extension on an April 10 land case proposal deadline has been granted by Maine Indians to the state.

State officials had been given until April 10 to respond to a proposed settlement of Penobscot-Passamaquoddy claims to two thirds of Maine. The extension was announced jointly by Thomas N. Tureen, lawyer for Indians, and the White House task force negotiating with the tribes.

Maine Atty. Gen. Joseph E. Brennan had sought a 60-day extension.

editorials

On fires and fear

Indian Township is, first and foremost, a hospitable community of Passamaquoddy people.

There are the usual, age-old problems of poverty, abuse of alcohol and long standing discrimination perpetrated by non-Indians. And there is the internal problem of arson.

Almost nothing is more frightening than fire in a rural area, and nothing more threatening to the security of a home. A mobile home was recently lost to fire at Indian Township — whether or not it was a case of arson wasn't known.

But there have been a dozen fires in recent months that have destroyed homes at Peter Dana Point and the Strip (both part of the reservation). Those conflagrations were clearly set.

We don't understand the motive for deliberately setting fire to a home, especially if the action comes from within the Indian community. And we will never understand — no matter how many reasons are brought forth.

We know arson is an intolerable act of violence, one that disrupts the community and leaves both physical and spiritual scars.

We're not looking for culprits. They know who they are, and finding them is somebody else's official job. We're looking for peace. Let the community work together, heal the wounds and get on with the business of creating a good life for all its members.

Fire breeds fear, and fear causes suspicion, mistrust and disillusionment.

The Indian Township housing authority met recently to re-assign a home that had been vacated that same day. The authority did not want the place empty for even a few hours because of possible vandalism, or worse.

It doesn't have to be that way. The people of Indian Township have a tremendous resource: themselves. They are honest, thoughtful, aware. They are loving and warm, not just to their own people, but also to outsiders who come in peace.

This is no place for arson and fear.



"We're agreed on our demands . . . We want the state of Maine, but we want it moved out here where there's plenty of room!"

Promising students

Passamaquoddy Indian high school students are expected to graduate, and possibly pursue higher education. They are showing excellence in their studies, too, according to tribal officials.

Wayne A. Newell, head of Indian Township social services, said he recalls a 20-year stretch when there were two high school graduates from the tribe. Those days are gone he says.

Jeannette Neptune, a Passamaquoddy mother who is herself studying toward a sociology degree from Goddard College in Vermont, said one of her daughters plans to attend an Ivy League college to become a doctor.

Newell said most Indian Township high school students now attend Calais High School, where they receive far better treatment, encouragement and opportunity than they did at Woodland High School, or at the defunct Princeton High School nearest the reservation.

The climate at Calais appears to be less discriminatory against Indians, and the general level of teaching is reportedly higher than at the Woodland school. There are now at least 35 Passamaquoddy students attending Calais High.

One young man made the varsity basketball team recently, and there are other successes. Onward and upward.

Two-headed monster

The future of Maine Indians seems to be improving. Prospects for long sought after goals such as better housing, higher educational levels, economic development, and more importantly, self-determination are brightening. Yet an enemy lurks among the Indian people, and that enemy is alcohol and drug abuse.

No external force has more effectively dragged Indian children out of school and away from homes, depressed economic development, and forced Indian men and women to their knees than these killers of the body, mind, and spirit.

It has been estimated that up to 80 per cent of the deaths on one reservation were in some way related to alcohol or drug abuse. Figures are not much lower on the other reservations. No-one on the reservations is free from pervasive side-effects.

Yet the problem seems almost ignored, at least officially. Is it just that alcoholism has plagued the community for so long that it's accepted as a way of life?

Some argue that with better housing, education, and economy the abuse of alcohol and drugs will subside. This could be true, but the problem may be "you can't get there from here." Self-determination and economic development will require enormous efforts on the part of the Indian people given the abuses which they have undergone from the outside. Their struggle to achieve these worthy goals may be thwarted by internal abuse just as debilitating as non-Indian prejudice and misunderstanding.

Alcoholism is no longer treated purely as a social disease. Changing an alcoholic's surroundings does not necessarily effect a cure; too many have tried this and failed. Alcohol and drugs instill a physical dependency and are now also treated as a physical disease.

Programs exist to fight alcoholism, but they seem at best modest beginnings when viewed against the enormity of the problem they face. Hopefully, these programs are just the beginning of a massive attack to fight alcohol and drug abuse, for if not, this two-headed monster will continue to feed on Maine Indians.

The solution must come from within. No program can work unless it receives vigorous support of Indian people. —Bill O'Neal

Wabanaki Alliance Vol. 2, No. 4 April 1978

Published monthly by the Division of Indian Services [DIS] at the Indian Resource Center, 95 Main St., Orono, Me. 04473.

Steven Cartwright, Editor
William O'Neal, Ass't. Editor

DIS Board of Directors

Jean Chavaree [chairman]
John Bailey, Public Safety Coordinator
Albert Dana
Timothy Love, CAP director
Jeannette Neptune, Youth Commissioner
Erlene Paul, Central Maine Indian Assn.
Roy Paul, Assn. of Aroostook Indians
Maynard Potchies, president, Aroostook Indians
Michael Ranco, Central Maine Indian Assn.

Indian Island
Pleasant Point
Indian Township
Indian Island
Indian Township
Indian Island
Houlton
Houlton
Orono

DIS is an agency of Diocesan Human Relations Services, Inc. of Maine. Subscriptions to this newspaper are available by writing to Wabanaki Alliance, 95 Main St., Orono, Me. 04473. Diocesan Human Relations Services and DIS are a non-profit corporation. Contributions are deductible for income tax purposes.

letters

Studying Indians

Union City, N.J.

To the editor:

My class is studying about the Indians of New Jersey. I specially want to get the Lenape of New Jersey and some information about the California Indians and the Maine Indians and a lot of history about the Indians and a lot of information about the Texas Indians.

Thank you. Please fast mail.

Felix Alfonso

Racism and antipathy

Portland, Me.

To the editor:

In hearing the two sides, the state (i.e. Brennan & Longley) vs. the tribes Penobscot and Passamaquoddy, one wonders how you invite an unwilling horse to drink — outside of pushing him into the trough! The Indians have repeatedly offered to meet with the State (i.e. Brennan and Longley and representatives of the 14 paper-pulp lords) and the Department of the Interior.

I have read the latest negotiation agreement between the tribes and the President's team and it appears that not only is the present proposal fair to the rights of small landholders (under 50,000 acres) but it protects the paper industry and actually brings both labor and the 34 large businesses who control half the State of Maine into a position where the latter will profit from the out of court settlement and the former — labor — will find as a result of the investment from the monies from the Indians that more jobs will come as a result of such a settlement.

This brings some pertinent points out. Why do certain parties (Brennan and Longley) try to mislead the people of the State of Maine? Is it because of their petty political gains — hopes founded on stirring up racism and antipathy between workers and citizens of our State? I think so.

John Paul Anthony

Wampanoag tribe

Chester Basin, Nova Scotia

Federal District Court
Congress St., Boston
Honorable Judge W. Skinner
Your Honor.

That the very existence of a small number of human beings rests solely in the hands of one court is a matter of the greatest concern to us as Micmacs of the Wabanaki Confederation.

Your rulings such as non-federal recognition, termination and extermination of tribes as well as relocation always block our efforts to self-determination and freedom to define ourselves as native peoples of North America because they invalidate our existence and experience.

As members of the Wabanaki Confederacy, we petition your court on behalf of the Wampanoags of Mashpee, Mass. to recognize them as a tribe and to consider their land claims as valid.

Isabelle Knockwood Toney, Micmac

Aware of struggle

Greensboro, N.C.

To the editor:

I am David Wilkins (Karonbiwakon) and a member of the sovereign Tuscarora Nation. At the present time I am working with an Indian Center here in Greensboro, N.C.

It is my belief that one of our problems as an Original People is that we are unaware many times of the struggle of our Brothers and Sisters who live in different areas of this Great Island. So, I would invite you to let us open communications between one another that we may be supportive and helpful to one another.

I would ask you to put us on your mailing list (for free hopefully, for we have very little money), and keep us informed of your movement, and we here will do the same for you.

David Wilkins

Proud of ancestry

Dover-Foxcroft, Me.

To the editor:

We enjoyed your editorial in Thursday's Bangor Daily News very much. Although, as a N.H. Penobscot, I have no stake in the land claim, I have followed it with great interest. I didn't grow up "ashamed" of being Indian — I grew up "unaware" of it — because my father was ashamed of it! I'm sure he would be happy to know that his daughter and her children can be proud of their ancestry.

My husband and I would be very interested in receiving the Wabanaki Alliance. Please let us know subscription rates etc.

Keep up the good work.

Ellie Barnes

A thank you

Florence, Ariz.

To the editor:

As the struggle for justice in the native American political prisoners and cases continues, as the racist and regressive American judicial system continues to hold us behind bars and fences, our faith is strong that the active solidarity and momentum of the movement of concerned people, brothers and sisters, will soon free us. Much credit for the tremendous amount of support we have received is due to publications such as Indian papers.

I would like to thank the entire staff of Wabanaki Alliance for sending me your papers, and for making such an effective contribution to the struggle of all native American people.

Johnny James



The work of a vandal's rack creates a spider-web effect in window glass at Indian Township elementary school. (Cartwright photo)

Smith takes vows

CAMBRIDGE, Mass. — Brother Lawrence C. Smith, a member of the Jesuit order, pronounced his final vows recently in St. John's Chapel, at a mass at Weston School of Theology.

The traditional religious ceremony was highlighted by a Passamaquoddy Indian ritual dance, and a reading of Indian sacred legends. Brother Smith has lived and worked with the people of Pleasant Point Passamaquoddy reservation.

Among friends, family and guests were Passamaquoddy Joe and Steve Nicholas; Melvin Francis; Sabattus Mitchell and his wife, Bob and Rose Newell; John Nicholas; and David Francis.

Also attending were the mother, sister and brothers of the late Rev. Stanley Bowe, who served many years as priest at Pleasant Point, and was beloved by his congregation.

Serving as Indian acolytes for the final vow ceremony were Linda Nicholas, Martina Newell, Molly Newell, Grace Quinn, Joseph Quinn and Merlin Francis.

With drum, gourd and rattle, an Indian dance team performed a Welcome Dance, War Dance, and finally, a Snake Dance, with everyone invited to join in. A traditional feast followed.

Quaker group hires consultant

BRADLEY — Maine Indian Program Committee, a Quaker group supporting native Americans in the state, has hired a former director of the Maine State Housing Authority as a consultant on Indian matters.

Augusta lawyer James Mitchell, former housing authority head, has agreed to work part time for the committee to assist in educating the public on Indians, including the current Passamaquoddy-Penobscot land claims case.

Robert L. Cates of Bradley, a member of the volunteer committee, said the Quaker American Friends Service Committee (AFSC) regional office has not yet approved hiring Mitchell, but he did not anticipate any difficulties.

Maine Indian Program Committee has prepared a film presentation on the land claims case, using a panel of four experts, including Mitchell. The presentation, which the committee hopes to distribute as an educational tool, was narrated and produced by Cates.

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 Bertsis — 207-796-2321.

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

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

Central Maine Indian Association — Alcoholism Counselor — Alfred Dana — 207-264-2653 or 207-866-5577.

Warmth and peace

Walla Walla, Wa.

To the editor:

First I must say that when you sent me those issues of Wabanaki Alliance, I was filled with joy and happiness to receive news of my cousin tribe. It's been a while since I've talked with, or seen, a member of my tribe. And believe me your paper helped me to get rid of a lot of loneliness. For that I'd like to thank you from my heart, where all goals begin and remain.

At this time I want some information about some of the things going on around there. I wanted to know if there was an education program available for Indian people in that area. Because you see I am interested in getting a parole from this prison to somewhere in your part of the country. I'm presently in my second year of college and plan to work towards my B.A. and on to my Master's Degree. Also I am a certified Self-Image Psychology Educator. I teach in a class and can give 3-day seminars in an 11 chapter course called, Achieving Your Potential, and I'd like to find a place to help our people better understand themselves through education processes.

So please let me know if you provide services for ex-offenders like myself who want to parole from prison to there. If so please let me know one way or the other.

I look forward to the next issue of your paper because I've found an important link to my people once again.

In the meantime I hope that each of you there find warmth and peace in your everyday lives.

An Indian Brother
Reggie "Zeke" Acquin

Engagement

PLEASANT POINT — John L. Bailey and Alberta Smith announce their engagement, and plans for a June 24 wedding at Church of the Immaculate Conception Calais.

A reception will follow the wedding, at Stable Inn, Calais. Bailey, a veteran of 11 years service in the U.S. Armed forces is a Pleasant Point native and attended Eastport schools. He is public safety coordinator for the Passamaquoddy tribe, and also directs the local CERTA (Comprehensive Employment and Training Act) program. He is a board member of the Division of Indian Services of the Roman Catholic Diocese of Maine, the agency that funds Wabanaki Alliance.

Alberta Smith is a native of Calais, and attended local schools. She is employed with the City of Eastport.

Indian chief a puzzling legend

By S. Glenn Starbird

The half-legendary figure of Bashaba and his fabulous land of Norumbega has haunted the minds of historians and writers for the past four hundred years stands at the very dawn of the recorded history of this area.

We know very little about him or the conditions existing at the time he lived and what records have come down to us often conflict with one another.

Archaeologists say the original lands of the Algonkian peoples stretched eastward from the Great Lakes, running north into Ontario and southward into present day Kentucky and Tennessee. There are indications these Indians may have been the very people that built the huge earthwork mounds of the midwest which extended into New England and even into present-day Maine.

Modern language experts have now determined that the ancient Proto-Algonkian language family had connections with the Muskohegean speakers of the southern Mississippi Valley. One of the tribes of the Muskohegean language family was still building these mounds when first discovered by the white men.

The tribes of the northeast, by the middle 1500's, had formed themselves into several powerful confederacies, the origins of which are buried in times before our present records begin. Among these groups was the Wabanaki, which had been established in New England several centuries. Many of them had probably been driven eastward from their original homelands a thousand years ago during the time of the Iroquois invasion. The Iroquois have legends of warfare with the 'Mound Builders' and it may have been these same Iroquois who finally destroyed that ancient civilization in its old territory.

Although the Algonkians' Iroquois invasion of the east (Wabanaki) had lost in the first rush of the invasion they soon regrouped. When the first voyage down the eastern seaboard was recorded, a powerful nation stood across the path of the Iroquois and had brought their conquest to a halt upon the Hudson River.

The confederated Wabanaki Nations were ruled by one known as Bashaba by the English and Bessabex or Bashesex by

the French. His rule extended at least to the Notre Dame Mountains in modern Quebec, westward to Lake Champlain and the upper Hudson and eastward to the St. John River.

The tribes Bashaba of southern New England acknowledged his general supremacy, but were not fully integrated into the confederacy in the same manner as the tribes of the area mentioned above. To the far east of the continent, in present day New Brunswick and Nova Scotia, were the Micmacs, who although of Wabanaki culture and background do not seem to have constituted a 'member state' of the confederacy.

The Penobscots

The largest and strongest member of the Confederacy was Bashaba's own nation, the Penobscots. The earliest records say his land was called Mavosomem or Mavosen and conformed to the Penobscot Tribal lands of later times. The whole confederation over which Bashaba ruled was called Norumbega. The records of Englishman John Rut, who first left any written knowledge of this land, us called Norumbega a "vast and opulent region," when Rut visited in the summer of 1527.

Voyagers passed up and down the coast in the following decades, mapping and exploring, and soon the name and extent of Norumbega was well known in western Europe.

Norumbega nation

But not until the marooned English sailor David Ingram penetrated to Bashaba's capital on the Penobscot River the full richness and power of the Indian nation realized. Even now however, we do not know for sure. We do not know to what extent the story told by Ingram is true and what was just a figment of his imagination.

Ingram speaks of Bashaba and his people using silver, gold and particularly copper. This is confirmed by Verrazano in his account of 1530.

Verrazano speaks of the inhabitants of this region using copper extensively for

jewelry and ornamentation. Ingram speaks of Bashaba's seat of government being called Arembec, apparently situated at the present site of Bangor or Brewer. But his account has usually been called fiction by most historians.

We hear little more of Bashaba until Champlain's meeting with him in 1605, which was supposed to have been near Bangor, or further down the Penobscot River.

Dismissed as liar

Champlain saw nothing like what Ingram described more than thirty years before, and so dismissed him as a liar as have most of those who have read Ingram's account since that time.

That copper has long been mined in Southern Maine and only recently gold and silver have been reported to have been found on some of the townships owned by Great Northern Paper Co. just west of Portage Lake makes one wonder if Ingram wasn't so much of a liar as he has been made out to be. Is it just possible that Bashaba deliberately met Champlain below his camp in order that the Frenchman might not use the full extent of his wealth? If this is true and Ingram was right, and Champlain had been fooled, what then happened to Arembec, the gold and all the other supposedly thriving towns and villages of Norumbega?

Village plundered

The answer to that is recorded history. In the fall of 1606, over some dispute of which we know little, a party of Norumbegans plundered a Micmac village and killed Panoniac, a Micmac Chief. Then Membertou, the great chief of the Micmacs, gathered his own men together with Indians from the Gaspé, and Etchemin chafing under Bashaba's rule, and waged war on the Norumbegan people despite Bashaba's attempts to reach a peaceful solution.

In July 1607 the combined Micmac-Etchemin army swept into what is now Maine, destroying everything in its path. The forces of the now aging Bashaba, caught off guard when his diplomacy had

failed, were forced back across the Penobscot Valley and into western Maine. Here in the mountainous areas, they were able to make a stand, but now the Micmac-Etchemin coalition, heartened by their success, rolled around Bashaba's forces and along the coast, invading Massachusetts Bay.

A smallpox epidemic

Sometime after 1611, Bashaba died and was succeeded by Asticou. But in 1617, another and deadlier enemy faced the Norumbegan people. This was pestilence which some think was smallpox. The Micmacs survived, but after a smallpox epidemic, 1631-1634, we hear no more of them within the boundaries of Maine. The Norumbegan people had by this time pushed the Micmacs back to the St. Croix River and after the second smallpox epidemic, finally withdrew into their own country beyond the St. John River.

The Wabanaki people of northern New England found themselves in 1665 badly wounded, but far from beaten after more than a quarter-century of Civil War, and recurrent smallpox epidemics. Their settled town life, their ancient culture had been severely disrupted. The towns themselves were now less than ashes and rapidly returning to the encroaching forest.

Somewhere in this long struggle or in the equally long contest with the Mohawks that was yet to come they lost their ancient hieroglyphic writing system. Their population had been severely depleted, probably no more than a tenth of the people remained who had been here in 1600.

Minerals discovered

ASHLAND — A Bangor mineral research firm reported recently that possibly the largest sulphide mineralization lode ever found in Maine has turned up in northwestern Maine.

Located on land owned by Great Northern Paper Co., the lode contains gold, silver, zinc and copper, a spokesman for the research firm said. He said the amount of gold and silver could be significant.



KATAHDIN — This wintry view of the spiritual home of many Maine Indians was taken from Basin Pond by Wabanaki Alliance staff on a recent camping expedition to Baxter State Park. The current proposed settlement of Indian land claims spells out that White House negotiators will use their "best efforts" to guarantee Indian access to the park.

Passamaquoddy woman plans youth center

By Steve Cartwright

INDIAN TOWNSHIP — Jeannette Neptune recalls being a young girl at the Passamaquoddy reservation here, and having nowhere to go.



Jeannette Neptune

Now 39 and the mother of six children, Neptune is determined to change the situation for young people, and provide a place to go. For that, she will use her own home. For several years, she has cared for teenagers, and younger boys and girls, as a sort of unofficial group home.

Neptune says simply that she wants to provide "a place to go," a place to "think things over" and deal with personal problems, whether family-related, school-related or otherwise. The place to go is going to be her cellar. Neptune plans to renovate the basement as an informal club where young persons can relax and "feel themselves." And young people can seek advice and talk freely with Neptune, who is currently pursuing a BA in sociology through an extension program from Goddard College, Plainfield, Vt.

Neptune is Youth Commissioner for Indian Township tribal government, and is a VISTA volunteer. Her financial resources are limited, but she hopes to raise money for her home-grown youth center through a variety of activities including potluck suppers, beano, crafts, fairs and auctions. Neptune has a small income as an expert basket weaver. She is a member of the United Maine Craftsmen, and exhibits her work regularly.

When the idea of a youth center was first discussed, Neptune hoped it could be located in the old Catholic elementary school. But that building is reportedly rafter-infested and in disrepair.

"The need right now is to set up a center somewhere," said Neptune, adding, "so what we hope to do is start in my house, which we've been doing all this time anyway. I've had maybe 15-20 or 25 kids in my living room."

"I thought if I move it down cellar, and have everything that they need down there, it's going to be a little bit better as

far as my living conditions are concerned," Neptune said. She said she hopes to set up a pool table, ping pong, stereo, various other games and even a juke box.

Eventually, Neptune hopes to find a suitable building on the reservation, and move all equipment to that site. Meanwhile, she's been meeting with young members of the tribe to plan fund raising strategy and set goals.

Neptune talked about "leaving the house open any time of day for all these kids who want to spend some time with somebody — this is so they will have something to do, to keep them out of trouble."

Neptune said she can't call herself a counselor, "because I'm not qualified to be a counselor. Let's put it this way, I offer advice to kids that do need advice, and I offer my home to kids that need a home, that are having problems at home, for as long as they want a home."

"I've had maybe six teenagers in my home in the last year or so," Neptune said. "They're there until they feel they can go home and face some of the problems they run into in different areas," explained Neptune.

Somehow, Neptune still has a time for her own children, who she says are helpful and understanding with other young persons. Neptune has scheduled record hops and parties at her home, but has also gone beyond her living room.

She has discussed matters with an area high school principal, and has had as many as ten young persons living at her home at once, "on a full time basis."

Neptune said, "I'm there when they need me, and I'll be there at any time of day or night, if they need me in any way at all, all they have to do is come over or call me up."

Neptune believes that in many ways teenagers are young adults, and should be treated as such. She goes to them for advice, and shares responsibility with them, she said.

"Kids get sick and tired of being told what to do," Neptune said. "It's about time people realized that (young people) do have their own minds, even though they are only 14 or 15. As far as I'm concerned they have a lot of knowledge," she said.

But Neptune feels that growing up is a "confusing" process, and cannot always be figured out without help.

Neptune said the drugs and alcohol are not the big problems, but the real issue is "trying to find yourself, and where you belong."

Neptune says "I love children, and I wouldn't care if I had 10, 12 or 15 in my home. That's why I allow these children to come to my home any time they feel like it."

About the planned jukebox, Neptune said, "hopefully I can get myself a sound-proof room so I won't have to leave the house to do my studies."

Neptune said young people will set the house rules themselves, and deal with drinking or other problems through group discussion and consensus.

She hopes to see the cellar youth center open as soon as possible.

Indian Island priest eases into new post

By Bill O'Neal

INDIAN ISLAND — The Rev. David P. Cote, the new priest at St. Ann's parish, Indian Island, says he does not like to rush into things.

In a recent interview he said he did not want to "barge into the affairs" of people on the island, but would prefer to let them get acquainted with him gradually. Cote said, "I don't want to go around putting my nose where it doesn't belong."

Cote said he was suspicious of programs where people rush in without facts "trying to save the world." He said he would prefer to take a long look at the needs of the community, rather than immediately offering suggestions. "The community has its own resources, and, if they need my services, they will ask me," Cote said.

Cote's position on the island is part-time, the majority of his efforts being devoted to a statewide study of treatment procedures for children with various behavioral problems.

When he took his position as priest for the island, he said he made it clear that he would not be able to devote his full attention to the island. "My Diocesan priorities are the reservation, but my personal priority will be on the other project (the group home and residential treatment study)," he said.

Although much of his time will be spent on the other project, he pointed out that a priest does not have a nine to five job, and that he would be available any time to the Indian Island parish.

"Because of the other commitments, my major emphasis will be working with individuals, rather than being program-oriented," he said. He added that the church's \$10,000 annual budget does not allow much leeway for expenses outside of basic maintenance and operating costs. His own salary will be paid during the period of his work on the study project (about 7 months) by the consultants involved rather than by the church.

Pointing to the spacious living room of the parish house, Cote said he felt that the church might eventually put the building

to better use. "To have a nine room building for one person does not make sense." Although he cautioned that no such plans exist now, he suggested that some day the house might be put to a more utilitarian purpose, such as a home for foster children or senior citizens of the island.

Although Cote said he has advanced training in social services, because of his obligations, his activities for the present will center around performing Masses, marriages, and offering spiritual guidance. In this regard he said he found "no rivalry" between Indian traditional religious beliefs and Christianity. He said that traditional ideas of "one great spirit" are "headed in the right direction."

Cote said he had been able to assume his new role on the island without difficulty. He attributed this in part to his having spent a summer here ten years ago, so that many people on the island knew him when he arrived.

Indian first on varsity team

CALAIS — Patrick Sabattus, a sophomore at Calais High School, last season became the first Passamaquoddy Indian here to make the varsity basketball team.

Sabattus, from Indian Township, was unable to play after December because of an accident, but he has since recovered and is welcome to rejoin the team.

Bob Gates, varsity coach at Calais High, said Sabattus played half the season and "showed improvement, I'd be glad to have him back. I'm looking forward to having him on the team the next two years," he said.

Gates said it's impressive that a sophomore could qualify for the varsity level team.

Also from Indian Township are Calais High varsity cheerleaders Tammy Neptune and Dolores Nicholas.



Sylvia Sopiell

AAI teenagers tour UMO

HOULTON — Seven Indian high school students from the Houlton area travelled to the University of Maine at Orono recently for a one-day orientation visit, designed to give them a taste of college level education.

Included in the tour were Anthony Tomah, Wanda Tomah, Brenda Devay, and Ronnie Siliboy from Houlton, Eugene Saunders and Donna MacNeal of Caribou, and Roger Picou from Mans Hill. One of the students, Donna MacNeal, has applied for admission to the University under the Onward Bound Program, which assists students in adapting to the college environment and offers tutorial help in their studies.

The group was led by James Dow of Caribou and Betty Ann Barnes from Houlton. Barnes said the trip was also made last year and hoped it would be an annual event.

Theodore N. Mitchell, advisor for Indian students at the University, coordinated the schedule and appointed guides to show the teenagers university dormitories, laboratories, cafeteria and classrooms. Patty Sherwood, Betty Phillips, and Stuart Francis, Indian students at the university, acted as tour guides for the visitors.

Newsletter has important role

By Bill O'Neal

INDIAN TOWNSHIP — What news source deals solely with Indian news, is avidly read in Indian Township, and has an Indian name?

If you guessed Wabanaki Alliance, thank you, but Mawiw Kilun, the official newsletter of Indian Township, is the answer.

Editor Sylvia Sopiell explained that Mawiw Kilun means "us together" and that she emphasized this community spirit in the newsletter. She is particularly fond of what she calls her "gossip column," "Beating the Drums." She said she has a network of "special phone numbers" where she can pick up bits of news which might be of interest to the residents of the Township. Township tribal governor John Stevens has suggested on occasion that she rename the column "Beating the Gums."

Unflustered by such joking, Sopiell maintained that a close-knit community such as the Township enjoys reading about the activities of its residents. She added that the newsletter also serves as a vehicle for announcements important to the community. She said she even writes poetry for the newsletter when she runs short on news.

Mawiw Kilun just celebrated its first anniversary. Sopiell, a VISTA volunteer, began the newsletter at the suggestion of Governor Stevens. It now has a circulation of around 110.

Although the newsletter normally is distributed every two weeks, bad weather has interrupted regular distribution recently. Sopiell said she will soon begin issuing the newsletter every week. Although it will be briefer, she said the news will be more timely.

Another change in the paper will be the addition of a crossword puzzle for which the clues will be given in Passamaquoddy, with the answers to be written in English.

Novelty seems to be the watchword of the newsletter. When waste collectors, Basil LaCote and Edward Sockabasin, make their appointed rounds on publishing days, they do more than collect the trash; they also act as newsboys, dropping off copies of Mawiw Kilun.

Tribal leader blasts politicians

Act would clarify tribal jurisdiction

ORONO — Passamaquoddy tribal Gov. John Stevens said he is "fed up" with the tack Maine politicians have taken on the Indian land claims case.

Speaking at a public meeting with fellow Indian Township tribesman Wayne Newell, Stevens said, "We are about to the point of being fed up with (Gov.) Jim Longley and (Atty. Gen.) Joe Brennan."

Stevens said at the recent University of Maine meeting that the Governor's statements calling a proposed settlement unreasonable are absurd. "Longley pleaded with us to give up the part of the suit against private landholders. We have made that provision; that's one third of our land base we've set aside," Stevens said. Originally, Indians claimed two thirds of the state.

Stevens also had a message for Maine's Second District Congressman, William S. Cohen: "Now our great white hope, Rep. Cohen from Bangor, wants to terminate our right to make a claim. I think that's setting a dangerous precedent."

Stevens said he once voted for Cohen, and "admired the man. But by God I'm not going to vote for him this time around" he said.

"You read the paper every day, and people are trying to intimidate us, but that day is gone," Stevens said. "Those days are gone by."

Stevens said Indians don't want to be dependent on welfare; "The less we rely on the state and federal government — I think it's beautiful," he said.

Newell, director of social services for



Gov. John Stevens

the tribe, said politicians have, "instead of settling honorably," been "trying to do away with our claim entirely."

"For us it has been a struggle for 200 years just to obtain some basic dignities that (non-Indians) take for granted," Newell said. He said it was not until 1967 that Maine Indians received a full franchise to vote.

"The agreement that we worked out in Washington took a long time," said

Newell, adding "The Governor hollered he was left out of negotiations, but if you remember, last July he was the one who said he wanted to see the case in court."

"What if the case goes to court?" "If the rules don't change, if we get a fair deal in court, at least we have a chance of winning," Newell said.

Stevens said, "we're going to win it." An earlier recommended settlement of Penobscot-Passamaquoddy claims would have involved state-owned lands, but the current White House proposal applies only to privately-held acreage. The two Indian tribes have agreed to drop claims against all private landholders except those owning 50,000 acres or more.

That means 14 corporations have been asked to turn over varying amounts of acreage under terms of the out-of-court proposed settlement for 500,000 acres plus \$50 million. The president of one of those firms, Robert Hellenfeldt of Great Northern Paper Co., called the proposal a "raw deal." Great Northern would turn over the largest amount of land: 39,000 acres from their one million acre holdings.

Stevens commented, "When Great Northern passes off this junk, and people believe it, then I wonder at this society."

The program, called "Indian land claims: The real story," was sponsored jointly by Maine Christian Association, the Newman Center, Maine Peace Action Committee and Sam Ely Community Land Trust.

Earlier that day, Newell and Stevens discussed "language and cultural survival" at the university.

AA chapter celebrates 17th birthday

INDIAN ISLAND — Saint Patrick's Day is usually associated with the wearing of green and lots of drinks, but it's different for a group of Indian Island residents in a local chapter of Alcoholics Anonymous.

Still, it is a time of celebration for them, as Mar 17 marks the day the Island chapter was founded 17 years ago.

Violette and Clarence Francis remember that as a lonely time. Two years earlier (in 1981) they had begun holding "undercover" meetings at Violette's brother's house. She said "Indian Island was the worst place to stop (drinking), because of the criticism, ridicule, and persecution from those who hadn't stopped."

They soon moved to the local Baptist church, however, as more members joined, they had to leave when the church officials "complained about the smoking." By the time they moved into their next meeting place, the old tribal hall, their number had grown to around seven. It was at this point in 1981 that they became officially recognized as an affiliate of the

Bangor district of Alcoholics Anonymous.

For the Francis' those lonely days are over. The Island chapter now has 20 members, plus numerous visitors from other chapters who come to share their experiences. At the recent 17th anniversary celebration over 200 people came from across the state.

A majority of those at the party were non-Indian. Violette said there is no awkwardness between Island members and their non-Indian visitors. She explained that alcoholics have had the veneer of class and race stripped from them and can relate to all other alcoholics on an equal level.

Violette said she has no qualms about letting it be known she is an alcoholic. "I didn't care who knew it when I was staggering around drunk. Why should I care now," she said.

The recent get together was begun with three or four speakers relating the stories of how they came to AA. As usual only first names were given.

The fellowship which follows meetings is a major strength of AA and was what first

drew Violette to the organization, she said.

She had first read about AA in the Saturday Evening Post. Then one day she ran into her nephew who was "all dressed up." She said she asked him where he was going. When he told her he was going to an AA meeting, she asked to go along, because "I was curious," she said.

"Never before had I felt so much at home. Everyone welcomed me and asked me to come back," she said. After she had gone to two more meetings, Clarence became interested and started attending.

Clarence said he and Violette had tried to stop drinking before AA. They had tried a "geographic cure" by moving to several different states, but each time they started drinking again. He said "We failed, so we came back (to Indian Island) to face the problem."

Violette isn't sure how AA works, she only knows that for Clarence and her it has given them a "second chance at life." "Something about it was fascinating," she said. "On this day I can't put my finger on it. I know it is a spiritual program, a God-given program."

Indian office set for southern Maine

PORTLAND — Central Maine Indian Association officials hope to open a full-service office here by May 1.

A Portland office has been in planning stages for several months, and CMIA Director Michael Ranco said the association now has sufficient funding for three staff positions plus office rental at a permanent location.

CMIA will be offering complete weatherization, food, nutrition, clothing and related services to southern Maine Indians where previously only limited services were provided through workers from the Orono office.

The office will also replace services of Southern Maine Indian Association, a group which was dissolved last year.

Ranco said he hopes to hire an Indian staff residing in the Portland area to "increase communication and Indian participation" in CMIA programs.

Federal CETA (Comprehensive Employment and Training Act) funds will pay the staff salaries of a coordinator, community worker and a secretary. Administration of Native Americans, formerly Office of Native American Programs, has awarded CMIA a grant to cover operating expenses.

The Portland CMIA office won official approval from CMIA membership at an emergency meeting in March. Until the Portland office is established, possibly at a temporary location, all requests for information or services should be addressed to CMIA, 95 Main St., Orono.

Sockabasin sentenced

State jurisdiction on reservation challenged

ELLSWORTH — The sentence of convicted arsonist Allen J. Sockabasin, 34, of Indian Township, has been appealed on grounds that the state does not have jurisdiction on the Passamaquoddy reservation. Eugene Ford of Bangor, filed the appeal on behalf of Sockabasin, at the superior court. Ford is Sockabasin's court-appointed lawyer.

Sockabasin was sentenced recently to three years at Maine State Prison, after a jury trial, at Hancock County Superior Court. He was convicted earlier of arson at the Indian Township elementary school, Apr. 16, 1997.

Superior Court Judge David G. Roberts of Bangor, sitting at the Machias Court, said that a similar attempt to establish a jurisdictional distinction for Indians fifteen years ago failed. At that time the Maine tribes were not federally recognized and did not have a trustee relationship with the federal government.

If the appeal is upheld, Indians committing crimes on reservation lands would not be subject to state prosecution, but rather would be tried in Federal courts. The cases would be investigated by the Federal Bureau of Investigation. The jurisdictional question does not apply to non-Indians committing crimes on the reservation or to crimes committed off the reservation by Indians.

In a related case, Lawyer John A. Churchill of Calais, in an interview last month at Washington County superior courthouse on the day his Indian client was sentenced, said he was considering filing an appeal to test Maine's jurisdiction at Indian Township reservation, where the arson offenses were alleged.

Churchill said he would probably file a motion for arrest of judgment in the case of Albert C. Dana, 19, of Indian Township, convicted of arson, and sentenced by Judge Roberts to a three year prison term,

all but 60 days of which were suspended, plus two years probation.

Churchill said he is interested in Indian defense work, although he doesn't specialize in it. He said he considered Roberts fair and objective in considering cases involving Indians.

Roberts said juries for the trials of Sockabasin and Dana were carefully screened. "We spent an extra three quarters of a day," he said, adding, "each juror was questioned... as to their views of Indians" and the land claims case.

In a related story, Indian Courts Newsletter, of Washington, D.C., reports that "one of the resulting side effects" of the Penobscot-Passamaquoddy Indian claims was the recent federal recognition of the tribes, giving Maine Indians "a feasible means for developing their own court system."

The newsletter reported that Penobscot-Passamaquoddy tribal planning board

director Andrew X. Akins sought assistance from National American Indian Court Judges Association to develop plans for "tribal court systems."

The report said the Maine tribes "want their own criminal jurisdiction to be administered by their own reservation police force with jurisdiction for all violations on the reservation, both Indian and non-Indian."

"The tribes plan to have temporary holding cells on the reservation for confinement of one or two weeks, but would want to be able to use outside jail facilities for longer term commitment. The tribes also want to be able to provide for alternatives to incarceration or fine, such as restitution, work for the tribe, etc.," the newsletter report said.

Akins has been invited to attend a training session on Indian law and order, in Utah, April 26-28. The Indian court judges association has offered air fare.

Rhynard cites prescription drug abuse, blames doctors

By Bill O'Neal

CALAIS — The State Department of Indian Affairs has tightened controls on dispensing of prescription drugs to Indians in the wake of reported drug abuse on two Passamaquoddy reservations.

Charles Rhynard, Indian Affairs commissioner, has held several meetings with local doctors, hospital workers and the tribal governors from Indian Township and Pleasant Point to discuss ways to curtail the problem.

According to Rhynard, certain persons on the reservations have been getting drug prescriptions filled by several doctors on the same day, or have visited one doctor several times in quick succession.

Rhynard said he feels some of the doctors have been lax in guarding against drug abuse, either because they were too busy to monitor their prescriptions or because they were pestered into prescribing the drugs "just to get rid of the person."

"There have been one or two doctors who have been a little lax. If they change their way of living, I won't hit them with a medical review board," he said. He warned that he "will not hesitate to turn a doctor in."

Rhynard said that doctors expressed concern at the first meeting, but that they are now aware of the problem and he expected a decline in drug abuse.

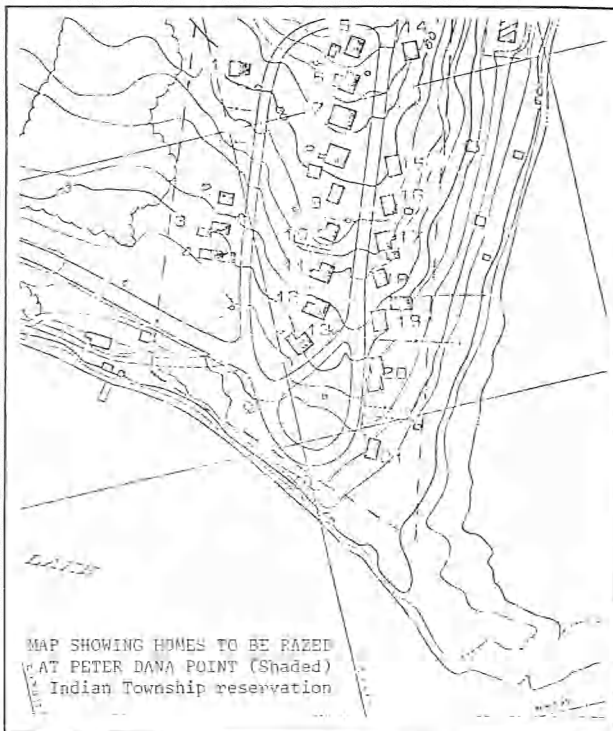
Rhynard said he will use several approaches to curb the drug problem. "I will not allow payment for refills, and I will not pay for control drugs without prior

authorization," he said. He added that a list of people who seem to be abusing drugs will be distributed to area doctors, hospitals, and drug stores. He estimated that no more than twenty Indians were involved in the abuse.

The drug situation was brought to the attention of state officials through several sources. A Calais physician, Dr. Ronald Heatherington, noticed the large frequency of office visits certain members of the reservation were making. After the problem became apparent to him, he wrote a three-page letter to Gov. James B. Longley expressing his concern. Longley then asked Rhynard to work with Heatherington. Heatherington said he has since received several threatening phone calls and has had shots fired at his home.

Rhynard was also alerted by the state Indian agent for the two Passamaquoddy reservations, Virge Johnson, in charge of processing payment for prescriptions purchased by Indians. When she noticed an unusually large number of drug prescriptions being filled, she notified Rhynard. She said that the main drugs being used are Valium, Carbitol, and Librium.

The actions taken so far seem to have had a good effect, according to Johnson. The incidence of unwarranted prescriptions is "slowing down a bit," she said. She attributed the change largely to meetings held with medical people in Calais. She also said that the financial restrictions placed on obtaining drugs have helped. "If the drug is not absolutely necessary we (the state) won't pay for it," she stated.



Township to raze 21 substandard homes

INDIAN TOWNSHIP — The Passamaquoddy tribal housing authority here has received a \$400,000 federal grant to raze a total of 21 houses termed substandard and beyond repair.

The 21 homes are located at Peter Dana Point on Long Lake, part of the reservation. The structures are mostly government projects dating back to WPA houses built in the 1930's.

Sylvia Sopieli, editor of a Passamaquoddy community newsletter and occupant of one of the WPA houses to be torn down, said the homes will be demolished to make room for new housing. Demolition and new construction will both be funded through the Department of Housing and Urban Development (HUD).

The demolition phase of the project was expected to begin immediately. Roger Gabriel, administrative assistant for the tribe, is in charge of acquisition and demolition, and will assist in relocating residents.

Temporary living quarters may be rented by the tribe, Sopieli said, adding that "the cost to the individuals and families to be moved will be zero."

Sopieli explained that "the primary purpose of the redevelopment program is to provide space for new housing in an area where 100 per cent of the housing is below current housing standards." Residents of Peter Dana Point are invited to visit the tribal government office for further information, she said.

Church urges 'just' settlement of claims

PORTLAND — The 22 member Priests' Senate of the Roman Catholic Diocese of Portland voted to approve a resolution stating a position on the Indian land claims case.

Presented by the Rev. James F. Crozier of St. Mary's Church in Orono, the text of the resolution reads as follows:

Whereas injustices have been perpetrated against the Native Americans of the state of Maine in the past,

Whereas the sacred commitment of this country, as set forth in the federal Non-Interference Act, has not been honored,

could lead to additional embarrassment and pain for our state.

Whereas the people of God wish to bring about reconciliation between all the members of God's family,

Be it resolved that the Priests' Senate of the Diocese of Portland go on record in urging an immediate, just, and equitable settlement between all parties involved in the Indian land claims case now pending.

Father John Keegan, a member of the Priests' Senate, said the resolution was "pretty much supported by the body (the Senate)." He said the resolution will be presented to Bishop Edward C. O'Leary this month.

Great Northern boss indicates he would consider modified offer

ORONO — The president of Great Northern Paper Co. says he would go to court over the current proposed settlement of Maine Indian land claims, but he indicated he would consider a different offer to resolve the claims.

"We would litigate if all that was in question was what's been presented," said Robert Hellendale, GNP president attending a recent business leaders conference at University of Maine.

Hellendale refused to speculate on "the hypothetical question" of a different offer, but he did say an out-of-court settlement of Penobscot-Passamaquoddy land claims is "obviously in the best interest of the people."

The current proposal to resolve claims would involve a sum of federal money, plus 500,000 acres to be taken from 14 large landholders in Maine, including close to 100,000 acres from Great Northern, largest pulp and paper firm in the state, with holdings of more than one million acres.

Great Northern would receive a small federal compensation for giving up lands. Hellendale said he favors a cash



Robert Hellendale

settlement of the claims not involving any land, and he said "it's the federal government's responsibility to dispose of the Indians' claims."

Hellendale said he thinks "private land which has been held for over 100 years should not be part of the settlement." Great Northern was organized in Bangor in 1897. Hellendale said company lawyers have researched title to GNP holdings.

Hellendale said he questions a report by Indians that Maine's economy, and Great Northern, would benefit from increased jobs and an influx of dollars. At least in terms of timber harvesting, "we try to manage our land for sustained yield," he said. Hellendale said he did not know how Indians could improve on Great Northern's practices.

Hellendale said he supports the Gov. James B. Longley's position opposing the claims, and he disagrees "with some of the statements of (Indians' lawyer) Tom Tureen.

"I would like to see the threat against everybody's property removed," Hellendale said. A native of New York City, Hellendale's office is at Great Northern's corporate headquarters in Stamford, Ct. His daughter Missy, is a student at University of Maine at Orono.

Conservation jobs

The Young Adult Conservation Corps (YACC) located at Indian Island are now accepting enrollee applications.

Enrollee Eligibility

1. Membership in the YACC is open to all candidates who, at the time of enrollment are:

- Unemployed
- Between the ages of sixteen to twenty-three inclusive (male or female)
- Capable of carrying out the work of the YACC for the estimated duration of their enrollment. Each individual shall provide a record of a physical examination before enrollment. Cost of physical must be borne by the applicant.

2. Individuals who at the time of enrollment have attained age 16 but have not attained age 19 and who have left school shall not be admitted to the program unless they give adequate assurances that they did not leave school for the purpose of enrolling in the YACC.

For further information contact the YACC director, Richard Hamilton, by telephone, 827-7776, or by writing to YACC program director Box 503, Old Town, ME 04468.

Herbal medicine and psychic healing

By Isabelle Knockwood Toney

Npsun is a term describing the art and science of herbal medicine and psychic healing practiced by the first people of this land who call themselves Wabanki, or People of the Dawn.

Treatment and cure of diseases can rely solely on the natural resources in a given area; directly opposite to Western medicine that is based on chemicals, drugs, surgery, institutionalization and technology. Both types offer several acceptable alternatives to present day therapeutic procedures.

Ancient traditions

In the treatment of mental disorders, native psychiatry deals with breaking taboos, violating natural laws and social customs. Treatment procedures are conducted in the universal language of symbols that only native people seem to accept and understand, because they relate to certain principles of living underlying ancient traditions.

People who were at one time in touch with the rhythm of their bodies have been educated to believe otherwise. Consequently, many are ashamed of their bodies and its functions while believing Npsun to be occult magic and socially unacceptable.

With the changing of beliefs came changes in behavior patterns. The discovery of germs and viruses made it almost foolish to explain terms like evil spirits, Ginaps and Boowins for fear of being labeled a witch doctor doing works of the devil.

In the 1800's social contact with early settlers caused further changes and native people started wearing copper wrist bands for arthritis instead of wearing knotty wood amulets around the neck, among other things. Finally a complete turnabout occurred and today we find Indians using drugs like aspirin. Furthermore, the chasing away of evil spirits by medicine people was replaced by the confessional technique of washing away sins, through the missionaries.

Youth shun medicine

Also, younger generations did not aspire to learn traditional medical techniques.

However, with the passing of a human rights bill and aboriginal land claims came the rebirth of freedom to be what you want to be. People began searching out their roots and refused to allow historians to define them.

And because of devastating effects on

native people by drugs, like alcohol, and industrial residue that pollute fishing, hunting and medicine lands, a number of native people have turned to their traditions for alternatives to promoting and maintaining good health for themselves and their families.

Natural healing

That the healing profession is strictly controlled by the government, with rigid policies regulating medical license requirements, indicates a need for much study and research if we are to integrate natural healing techniques into daily living. As late as 1935, night-time arrests at homes on reservations were frequent, and medicine pouches, ceremonial masks and rattles confiscated as evidence were turned over to anthropologists and museums for various purposes. It was because of legal threats that medicine people, and elders went underground taking many of their healing skills to the grave. Npsun became the forbidden art.

While certain laws did check quackery and fraudulent cures, in some instances they also violated aboriginal sovereignty. Freedom to choose who and what to believe in was taken away. It was this transfer of trust, whether imposed or voluntary, from medicine person to western physician, herbal to chemical, etc., that hastened the near extinction of the art of natural healing methods.

The weaker sex

The term 'medicine man' is a stereo-type of a traditional medicine person. When the reservation system replaced the clan system, the clan mother's role as healer and keeper of medicines disappeared and native women became the weaker sex. Within the hierarchical structure of the traditional healing profession, the most highly regarded is the Ginap and then Boowin.

Everyone in the Indian community knows some medicine because it was a part of living. Many plants serve the dual purpose of being both nutritional and medicinal.

Medicine people did not have the freedom, energy nor time to keep pace with new illnesses brought over by early settlers. Sex, for example, once regarded as normal, pleasurable and even spiritual now was degraded because venereal diseases, formerly unknown to native people in spite of their liberal marriage laws.

The combined efforts of church and state made gonorrhea and syphilis both a crime and a sin, and this attitude spread across reservations.

Medicine people never did get into dispersal of drugs nor did they perform surgery because the doors to higher learning and advanced technology were closed to all minorities; therefore, the medical profession became a monopoly.

Preparation and usage

Methods of gathering and harvesting of raw materials for Npsun, its preparation and use is a skill that is passed down orally. Certain taboos violate social customs and need explaining by spiritual native leaders.

Because we have acquired a sweet tooth, Npsun tastes bitter, but our ancestors did not need sweetening. Neither were spoons or cups necessary; measurements were made intuitively. A sprinkle here, a dash there.

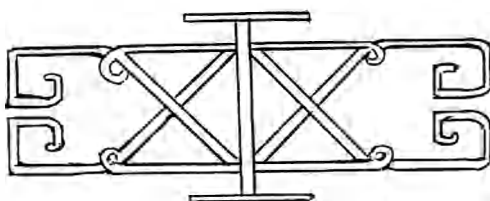
Our elders are an important source of information regarding Npsun. Because they have already endured much exploitation, they should be rewarded for their wisdom and knowledge in some way. The Indian way.

A new cycle

A new cycle has begun. Soon after the melting snow moon, light comes to wake up the earth and hibernating plants. The sun provides the added warmth and energy that will grow plants to serve as medicine. Animals will be eating this new growth and will provide material for rattles, whistles and drums to be used in healing ceremonies.

Now is a good time to think of planting an herb garden as many of the marshes are polluted. Herbs are annuals and require minimum care and weeding. They can be started now.

The knowledge of Npsun is available to anyone who takes time and energy to find and use it. In order to be accepted by the public, medicine people must be able to back up claims with scientific proof.



POETRY

Encircled

On one fourth, the birthday of America,
I chanced to watch a show
within a circle:
a deep wide circle of curious people

The sound of drum so plaintive sound
The beat of moccasins on the ground

Led me on to see where came this
sweet moving sound of mystery.

In days long past, hidden in my memory,
this same ceremony held meaning to me.

And to my mother and my father
Like so their parents before the circle.

My heart and soul ached to view,
How the years have changed to all, but few.

I saw the brown-skinned bodies
dance and sway.

Among people who would marvel
and would say.

"This celebration was worth the effort"
While my people dance like puppets

To elicit applause and sigh of approval.
When what they do is their removal
of meaning gesture, motive and value
which is meshed in me and you.

Oh, Passamaquoddy, look at me,
and tell me you do not hate to see

This dancing within a circle
of the white-skinned race.
Has been the decline of your own race?

Oh dance, yes dance, please do.
But among those who are like you.

Degrade not the tradition from time immemorial.
When what was done was for a purpose.

Our culture pass to children young
Until our last chant's been sung.

The dance in circle quickly disperses
When done for own; no one rehearses.

You dance the way you think and feel
Among your own you really feel

-light in heart-elated in mind-nourished in soul

While invisible bond of kinship formed
Among your own and other Tribes.

No applause is needed if you please.
Please excuse my white man's deeds.

For time has embellished by my rote
All I've learned-not by Indian wrote.

Explore the ways to teach the young
How each hymn and chant is sung.

A generation of our own making is in the fore
Let all go to them to intercede

-for our children who cannot speak
the sweet melodic tongue of ours.

Dispel all else which foreign makes
Embrace that which lets us at our pace

-to seek the truth of our heritage
-to instill in child like a vintage

Which will grow and expand to growth
For only in our children is our hope.

Wind Flower
Passamaquoddy
Pleasant Point

Nutrition Notes

By Natalie S. Mitchell

Vitamin B12, one of the many "B" vitamins, is controversial.

This vitamin is required for normal production of red and white blood cells within the bone marrow, building of proteins, and normal nerve reactions. A protein substance called 'intrinsic factor' is produced in the stomach and this must be present for the absorption of B12 by the small intestine.

Food sources of B12 are milk, cheese, eggs, fish, meats, and poultry. Very little B12 is needed on a daily basis. Although it is very rare, B12 deficiency is most often caused by the absence of the intrinsic factor in the stomach and not by a dietary deficiency. Symptoms include a sore tongue, anorexia (poor appetite), poor coordination, altered mental processes, and macrocytic anemia with large immature red blood cells.

Daily requirements of B12 vary with age. However, a low intake of animal products will meet daily needs. Only in rare circumstances, primarily with chronic gastrointestinal disorders, is supplemental B12 (by mouth or injection) really necessary.

Student works on Passamaquoddy dictionary



Philip LeSourd

INDIAN TOWNSHIP — A 25-year-old linguistics student at MIT in Cambridge, Mass., is working at the Passamaquoddy Indian reservation here, putting together what may be the first dictionary of the native language.

Philip LeSourd, working toward a doctoral degree, has studied the Passamaquoddy language the past three years, and now has about 4,000 entries on index cards. He explained that Passamaquoddy has 17 phonemes (groups of sounds), a 17 letter alphabet and an apostrophe, plus only three or four irregular verbs.

"This is really a crucial period for the language program here, because if they don't do something, they'll go the way of Indian Island (where the Penobscot language has almost disappeared)," LeSourd said.

But the language is mostly made of verbs, and whole sentences can be strung together as a single word, LeSourd said.

LeSourd said Passamaquoddy is wholly different from English; "there are hardly any sounds in Passamaquoddy that are just like English sounds." Passamaquoddy, almost exactly the same as another Maine Indian tribe's language, Maliseet, was a major language of the Wabanaki (Wabanaki means people of the dawn). Wabanaki, in turn, was part of the Algonquian language group of the northeast, "one of the largest language groups of the continent," LeSourd said.

Passamaquoddy persons over 40 years of age learned their native language first, and English as a second language, LeSourd said, adding that "the majority of adults here speak Passamaquoddy regularly." But for younger people to

learn Passamaquoddy has become very difficult, partly because of the effects of watching English television, and because until recently the Catholic-affiliated schools were opposed to teaching Passamaquoddy.

That situation has changed, and the Indian Township elementary school now offers pupils daily lessons in Passamaquoddy language.

LeSourd has been working on Passamaquoddy language sound systems and word formations, the subject of his doctoral dissertation. He is aided by a grant from National Science Foundation.

A native of South Burlington, Vt., LeSourd has been staying at the home of former tribal governor Allen J. Sockabasin. He plans to leave Indian Township this summer, but wants to keep in touch with persons at the reservation.

BIA said to hinder tribal self-determination

By Bill O'Neal

WASHINGTON — Sen. James Abourezk (D-S.D.) has accused the Bureau of Indian Affairs of blocking Indian self-determination efforts.

According to an Abourezk news release, "Congress passed the Indian Self-Determination and Education Assistance Act with the clear intent of giving Indian people effective and meaningful participation in the planning and administration of the various Federal programs which directly affect their lives, particularly those programs administered by the BIA and Indian Health Service."

"Through a combination of factors," Abourezk continued, "control has been retained by the Federal agencies, which by and large have incorporated their own priorities and policies into their contracts with the tribes, rather than allowing tribes to make their own decisions."

An Abourezk aide, Phillip Shank, blasted BIA inaction as "a bold, flagrant violation of Congress." Shank suggested this was a case of bureaucrats protecting their jobs. Although not official BIA policy, Shank said that "Our self-interest, subversion of the intent of Congress is in order."

Abourezk, chairman of the Indian Affairs Committee, said he has "received repeated complaints from the tribes throughout the country that cooperation is badly lacking at the area level. Indications are that the area BIA officials actually are obstructing the implementation of (self-determination) policies."

"People at all sorts of levels can do all sorts of things" to impede transfer of

authority to the tribes," Shank said, adding that in some cases, "regulations became so complex for very small contracts that it discouraged tribes from contracting."

Under the Self-determination Act, BIA may contract with the tribes allowing them to administer BIA funds and their own services. In the past BIA has managed monies and services for Indians.

"BIA may allocate additional money for indirect and support costs."

Abourezk charges that BIA has been negligent in obtaining adequate funding from Congress to cover these indirect costs. He said "Tribe officials tell me that the failure of the BIA to request an adequate budget in fund overhead costs and other support costs associated with tribal contracts has resulted in many tribes being forced to terminate their contracts or severely cut back services, including law enforcement and education programs."

Shank said that such "shortfalls frustrate attempts of the tribes to take over administrative control."

Abourezk further claims that "The BIA has not provided the tribes with the needed money because the BIA itself has retained the funds needed for the indirect and support costs associated with the tribal contracts and has not properly presented its appropriations to Congress."

BIA has also come under attack from the Government Accounting Office which has accused it of cutting back services to Indians rather than trimming its own administrative costs.

Shanks said that after a demand by

Congress that BIA cut \$4 million from its 1977 budget, BIA juggled accounts so that programs instead of staff were reduced. A similar Congressional mandate this year led BIA to redefine its computer services, so that no budget cutbacks actually occurred, according to Shank.

A spokesman for BIA denied allegations that the agency had failed to comply with Congressional requests for budget cutbacks and said the reason BIA failed to get full funding for contracts is that "Congress didn't believe BIA needed the money it requested."

Shank said that BIA allegedly negotiated with Congress for "less than half" of the indirect cost funds agreed under contract with the tribes and then dispersed those monies slowly. "We have a crisis," he said.

Newell offers university Indian version of fireside chat

ORONO — Wayne Newell, a Passamaquoddy Indian, tried to "put the Indian side of the land claims into perspective" at a recent gathering of University of Maine students and faculty.

In what he called "the Indian version of a fireside chat" Newell described the changes he has seen in the wake of the land claims suit and as non-Indian culture creeps onto the reservations.

"The older people are very worried about what will happen to us in the emergence of all this publicity (about the land claims). They are worried that in the quest for self-determination, we will lay aside those things that make us strong as a people. They are worried that we are now relying more on written law than spoken law."

Newell acknowledged that there are many pitfalls that come with self-determination. He observed that "As more Indians become affluent, more are dying of alcoholism." He told the gathering that 98 percent of the deaths at Indian Township are directly or indirectly related to alcohol.

"Only 14 people (at Indian Township) are over 60; over half the people are under 20. Our emphasis is on our youngsters that's all we have."

Newell then asked rhetorically why better living conditions brought increased alcoholism and suicide. "Why with increased housing we experienced an increase in divorce."

The answer, Newell said, is that the Indians "laid aside a strong sense of spirituality." "The most tragic thing is that we did not realize how many values we put down. We did not put a control factor to monitor these changes," he said.

Newell said problems of change will not be solved "just by fixing houses, or through antismoking; not just by political opportunity."

Ass't. Secretary for Indian Affairs Forrest J. Gerard has applied to Congress for a supplemental appropriation of \$10 million to cover the deficit; however, Shank said this is too late, since the Appropriations Committee is not considering such extensions until May or June. Meanwhile, he said, the tribes are being forced to terminate contracts or use contract money not allocated for indirect expenses.

Earlier this year Abourezk introduced legislation designed to correct some of the problems of implementing the Self-determination Act. Shank said the new legislation is "multi-year, comprehensive and streamlined."

With newly-won Federal recognition status the Passamaquoddy and Penobscot tribes are now subject to BIA contracting regulations and policies.

"What has all this to do with land claims," Newell asked. "After the immediate publicity is over, we still have to struggle with these changes, with self-determination."

Newell moved his discussion more directly to the land claims with a brief history of the claims before opening the floor for questions. He said the state of Maine is still trying to make people panic at the Indian land claims and he called James B. Longley's approach "similar to Joseph McCarthy." He said that "people are ready to snoot us" and that state officials "are not addressing the rational issues." He denied newspaper claims that mill workers would lose jobs if a proposed claims settlement is accepted. He cited a prospectus prepared for Indians that predicts that 6,000 jobs would be created by the proposed settlement. Newell also warned that if the state and 34 paper companies named in the settlement plan decide to go to court, "the case will take 20 years" and put a cloud on all the property involved.

On the other hand, he said with the settlement "we could make a life of our own with no handouts. Right now we're living from grant to grant." Many of the questions from the audience concerned the settlement proposal. When asked what the state's objection was to it, Newell said, "This is where I can't believe Longley and (Maine Atty. Gen. Joseph) Brennan are singing their old tune." According to the plan, "in 15 years the state would be off the hook," Newell said adding that aid could continue indefinitely under existing law. Newell said he felt state officials were politically motivated in what they said publicly. Newell said the settlement would be good for Maine towns, adding "Race relations have been getting much better since we started pouring money into them."



The Rev. Joseph Laughlin, a Jesuit who recently took over the parish duties at St. Anne's Church, Indian Township, visits with young Passamaquoddy friend Leslie Nicholas.

(O'Neal Photo)

Developer, Indian clash over Mashpee case

By Jay Kent

MASHPEE, Ma. — A developer in this Cape Cod town has challenged a Wampanoag Indian woman's presence on the local Zoning Board of Appeals.

He charges that she is in conflict of interest because of the current Indian claim to land in the town of Mashpee.

The developer, Gerald J. Umina of Mashpee, is seeking a variance in an industrially-zoned area to build a gas station. He claims that Clara L. Kellinui, a member of the Wampanoag Tribal Council as well as the town's Board of Appeals, cannot be expected to render a fair and dispassionate judgment.

"They (the Indians) are against further development," he said in a telephone interview. "That's how this whole thing started," he said, referring to the land claims suit. When questioned about that position, Umina admitted that he hadn't heard it personally, but "it's not just subtlebutt." He believes that the tribe has expressed it publicly.

Kellinui said her view of the request is that it does not constitute a variance, in the zoning law, but a re-zoning from industrial to commercial. The Board of Appeals is not empowered to re-zone.

In a telephone interview, she said, "A hearing was held last August and because of various problems — lack of information, and things that didn't meet with the requirements of the Board of Appeals, as far as him having a plan, it was delayed and he asked for an indefinite postponement so he could get these things together."

"So the thing was prolonged. The hearing was over and one of the members of the Board mentioned that it would take only one 'no' vote to reject the request and that he didn't feel that I was in favor of it. At that point, two days later the individual (Umina) wrote a letter saying that he wanted to challenge me because I was a member of the Tribal Council. And that's the whole thing in a nutshell."

Umina felt that despite evidence favorable to his request, given by the chief of police and the town engineer, Kellinui remained opposed to development. Referring to the other members of the three-member Board, he said, "I don't know how they'd vote, but Kellinui is the only one who actually came out against it."

His request, he said, is only a variance in the existing law in that he would be allowed only the filling station and no other commercial venture. He indicated that he did not feel all development in Mashpee has been wise. "This should be a model town after watching the surrounding towns develop." He cited an example where the building of new homes led to the crowding of schools with new children. "The impact was too soon," he said.

Acting upon a recommendation by Mashpee town counsel Joseph Reardon, the Board of Appeals allowed Umina to withdraw his request and to reapply without prejudice. No vote was held and no decision made. In filing again in February, Umina included a letter charging Kellinui with conflict of interest and asking that an alternate sit in her place.

The decision to step down is in the hands of Kellinui herself. The legal opinion as to whether she is in conflict of interest would come from Town Counsel Reardon, but that would not constitute an order to be disqualified from Umina's hearing.

When asked his opinion, Reardon said, "I'm making no statement until I have a written request for an opinion on the matter." He explained that the request would have to come from an official source. He said he assumed that Umina would ask Mashpee selectmen to seek the opinion.

"If she's found in conflict and refuses to step down," Umina said, "she'll be open to criminal suit."

Criminal suit, according to Reardon, could result if Umins filed a complaint with the district attorney.

When asked about her reaction, Kellinui said, "There have been very few meetings that I have been absent from in the seven years I've been a member of the Board of Appeals. And in any meetings that come up in the future, I would anticipate being present, whether it be Jerry Umina's hearing or whether it be anybody's hearing."

Umina was asked if he felt that Mashpee Selectman George Benway is in conflict. "I never really thought of it," he said, adding that Benway "did quite a bit of business in town before this thing hit." Benway is also a real estate broker in the town.

"He definitely has a large stake in the outcome (of the land claims case)," Umina said.



NEW DIRECTOR of the Wabnaki Bi-lingual Education Program at Indian Township is Robert Leavitt, who replaced Wayne A. Newell. Newell, who founded the program, took a job as social services director for the tribe. With Leavitt is Mary Ellen Seobasin, in charge of developing materials for the bi-lingual program. Leavitt grew up in New Jersey, holds a master's degree in education from Harvard, and has taught six years at Indian Township and Pleasant Point reservation. Seobasin is an Indian Township native, graduated from Princeton High School, and has worked in the program seven years.

Indian leaders say tribal status must be protected

NASHVILLE — U.S. government has failed to fulfill obligations to Indian tribes, and further, should be responsible for preserving and defending Indians' "inherent sovereign rights."

Those statements were among a dozen resolutions reached at the 32nd annual meeting of the National Congress of American Indians (NCAI) held recently at Nashville, Tenn.

Attending the four day event from Maine were Penobscot Indian Lt. Gov. Wally Pehrson, Passamaquoddy Gov. John Stevens, George Tomer, a Penobscot working for American Indians for Development of Meriden, Ct., and James Sappier of Old Town, a Penobscot working for the Indian Task Force, New England Federal Regional Council of Boston.

Sappier said the NCAI resolutions were in his opinion the most important aspect of the meeting. They will be presented to Congress as part of a "Declaration of Principles on Tribal Recognition."

Other resolutions of the 400-500 NCAI delegates, representing scores of Indian tribes included:

—Only genuine Indian tribes be federally recognized (Penobscot and Passamaquoddy Indians recently won such recognition)

—Any determination that a group is not an Indian tribe must be justified on the group's failure to meet legitimate criteria

—A tribe winning federal recognition status can request a federal agency to seek additional funds from Congress to fulfill trust obligations

—The level of federal support shouldn't depend on arbitrary budget decisions, but should be based on services to which tribes are entitled.

Impending crisis

A preamble to the NCAI resolutions said federal recognition of Indians is "an issue of impending crisis."

The statement said leaders of federally recognized tribes are objecting to increased dispersal of federal funds, some of them allocated to "questionable Indian groups, programs and individuals."

Also, Indian officials say they see groups claiming to be "Indian tribes" as a threat to tribal sovereignty.

The statement voices some concern about "racism or greed" saying that "attempts by the federally-recognized tribes to assure the greatest safeguards in the process must not be looked upon as greed or racism."

Pulp and paper firm, bank say claims won't affect business

BANGOR — Two annual reports, one from a banking corporation and another from a pulp and paper firm, state that Penobscot-Passamaquoddy Indian land claims will not adversely affect business.

Diamond International Corp. told its stockholders a current proposed settlement of Indian claims—which would take about 49,000 acres of Diamond's lands at \$5 per acre—is "unacceptable."

But the annual report from the firm that owns a large mill at Old Town also said the settlement "would not have a material adverse effect on the company's consolidated financial statements."

In another development, William C. Bullock, president of Merrill Bankshares

of Bangor, said in the annual report that it's "Business as usual" despite Indian land claims.

Bullock, who at one time worked on a study of Indian claims for Gov. James B. Longley, said in the report: "Last year we commented on the possible adverse effects of the much publicized Indian land claims case in our state. The atmosphere in this regard has improved during the course of the year and, while no settlement has been reached, we are pleased to report that business is being conducted as usual in Maine with no adverse effect upon your company."

Merrill Bankshares is the third largest banking corporation in the state.



POCKET MONEY, plus a clean community are the results of gathering deposit bottles and cans along Pleasant Point roadsides. From left, Tony Clement, Joe Sapiel, both nine years old; and Peter Clement, 10. (Cartwright Photo)

Moccasin factory closes

INDIAN ISLAND — The moccasin factory at Indian Island closed recently, putting two dozen persons out of a job.

Penobscot Gov. Nicholas H. Sapiel said the tribe has plans to start the tribally-owned business again at some future date. He said financial mismanagement and reckless expansion were to blame for closing of the factory.

Among those out of a job was George F. Wehrman, a non-Indian hired as general manager of the factory last fall. Also losing jobs were a number of Indian persons.

Sapiel said that if re-opened, "we want to start small and then work up again. But

nothing big and elaborate; we learned our lesson on the last one."

The moccasin factory was started in 1976 as a part of Penobscot Indian Enterprises (PIE). A retail outlet store was set up at Bar Harbor, and products were distributed across the state.

Michael D. Thomas, who quit as manager last September, boasted earlier than PIE assets had grown from \$27,500 to \$430,000. Sapiel said the moccasin factory building will be used for training sessions in a new conservation corps program based on the island.

Also closed was another PIE project, a heating fuel delivery service.

Penobscot tribal welfare services seen continuing

INDIAN ISLAND — New monies coming to the Penobscot tribe from federal sources will apparently not alter state welfare funds, according to a Maine Department of Indian Affairs agent.

Edward T. Maroon, in charge of welfare services at the Indian Island "Indian Affairs" building, said "as far as I know services will continue. I've heard no word that services will be cut back." Maroon distributes varying monthly payments to about 70-80 Penobscot families.

As of October 1, 1977, the Penobscots were officially eligible for federal Bureau of Indian Affairs funds, but Maroon said he anticipated no immediate changes in state aid, nor did he expect his own job to change.

Maroon said he could not supply a reporter with a figure for his budget. He said the state Department of Indian Affairs places no limits or rules on how money is spent, other than to recommend certain figures for grocery orders, clothing and medical expenses.

Food Stamps, Aid to Families with Dependent Children (AFDC) and unemployment compensation are also dispensed from Maroon's office. Maroon said aid is not limited to those persons on the tribal census, but can be granted to non-Indians living on the island.

Maroon said he has no average figure for welfare, since "every situation is different." Commenting on the welfare system, he said, "I think (the amount of aid) is enough, but it instills a dependency. 'I'm just sitting here all day perpetuating the system, but I'd like to get out and find the root of the problem,'" he said.

A Waterville native, Maroon said he enjoys working with Indian persons, something he has done in his position as Indian agent the past two years. His office includes posted job listings, and a sticker that says, "Indians are not extinct; they're just treated that way."

Maroon, 31, is a graduate of Ricker College, Houlton.

Planning board to dissolve

INDIAN ISLAND — The five-year-old inter-tribal Penobscot-Passamaquoddy planning board will soon be replaced by local planning effort, according to tribal leaders.

Andrew X. Akins, executive director of the board since its inception, confirmed that officials had agreed to dissolve the agency, but said "nothing has been finalized yet."

Penobscot tribal Gov. Nicholas H. Sapiel said, "I talked with the other governors and they want their planning done locally." Sapiel said he had discussed the matter with Passamaquoddy Governors Francis J. Nicholas and John Stevens.

Akins has agreed to take a new job as an administrative assistant and coordinator for the Penobscot tribe, Sapiel said.

Attorney General's report due on case

AUGUSTA — Saying that "people will never be satisfied without a court decision," Deputy Atty. Gen. John Patterson told a reporter this month that he is preparing to recommend a course of action on the Indian land claims case.

Patterson, who upholds the state's position that Penobscot-Passamaquoddy land claims are without legal merit, said "We're working on an extensive report examining the joint memorandum (proposed settlement) and recommending a course of action." The report will be delivered to the Governor and Legislature, he said.

Patterson refused to disclose the contents of his report. "There are a number of things which could dispose of the case very quickly," he said without elaborating. Patterson did not say whether he meant seeking to have Congress extinguish the land claims.

Mitchell quits MPBN, show to continue

ORONO — Kim Mitchell, a program director at Maine Public Broadcasting Network (MPBN), has resigned that position to take a sales job with radio station WLEZ, Bangor.

Mitchell, a graduate of University of Maine and a Penobscot Indian from Indian Island, was producer-director of a half-hour monthly TV show called Maine Indian Journal. The show has included programs on an Indian artist, Maine Indian land claims and other topics.

Maine Indian Journal will continue at least through May, according to Bernard F. Rosetti, MPBN television program manager. Rosetti said Penobscot Indian, Jean Mitchell has agreed to assist in directing and coordinating the show.

ORONO — Gov. James B. Longley told a reporter here that if Indian land claims are valid, Thomas N. Tureen, lawyer for the tribes, should be willing to test the claims in court.

Longley, visiting the University of Maine recently to address a business leaders conference, said, "I think if the Indian counsel is so confident, he ought to be willing to try it in court."

Longley refused to answer questions



Clayton and Emily Sockabasin, of Indian Township, share grins at the elementary school they attend. They are the children of Clayton Sockabasin of Indian Township, and Mary Sossong of Portland. (Cartwright photo)

Staff change made on negotiating team

PLEASANT POINT — Gail Dana, a member of the tribal land claims negotiating team, has resigned and has been replaced by a tribal governor.

Dana, who represented the Passamaquoddy from Pleasant Point reservation, has been succeeded on the Penobscot-Passamaquoddy team by Gov. Francis J. Nicholas of Pleasant Point. Spokesmen for the eight-member team say the group will remain intact until, and perhaps after, the claims are settled.

The team met several times with three White House negotiators, to produce the

proposed settlement now before the state of Maine and 14 major landholders in the state. No public lands are involved in the out-of-court proposal, which would award Indians a total of about one half million acres and \$50 million.

Originally, the Penobscot-Passamaquoddy claims sought about two thirds of the state.

On the tribal team are Wayne A. Newell and Jeannette Neptune, representing Indian Township; Dana and Nicholas, Pleasant Point; Andrew X. Akins, George M. Mitchell, Wilfred Pehrson and Timothy Love, Indian Island.

Off-reservation Indian named to team

DOVER-FOXCROFT — An off-reservation Penobscot Indian has been appointed to the Maine Indian land claims negotiating team.

Reuben (Butch) Phillips of Dover-Foxcroft, a member of the Penobscot tribe, was named to the team at a tribal council meeting in February. "I want to make non-resident Penobscots aware that they have a voice on the negotiating committee," he said.

In last month's Wabanaki Alliance, another off-reservation Penobscot, Neil Phillips, said in an interview that Indians not living on reservations were being left

out of tribal affairs and tribal decision-making.

Last summer Ralph Thomas, a Penobscot living in Gardiner, filed for intervenor status in the Penobscot-Passamaquoddy land claims case, claiming his interests were not represented in the negotiating process.

Reuben Phillips is a native of Indian Island, where he spent his first 19 years. A graduate of Old Town High School, he is married to the former Linda Stewart and the couple has three sons. Phillips is employed by American Telephone and Telegraph Co.

Longley dares Tureen to try claims in court

ORONO — Gov. James B. Longley told a reporter here that if Indian land claims are valid, Thomas N. Tureen, lawyer for the tribes, should be willing to test the claims in court.

Longley, visiting the University of Maine recently to address a business leaders conference, said, "I think if the Indian counsel is so confident, he ought to be willing to try it in court."

Longley refused to answer questions

about the proposed out-of-court settlement of the Penobscot-Passamaquoddy claims, saying, "I refer you to my attorney general." Longley complained, "It (the settlement) is a holdup, and after I increased Indian services 50 percent."

Asked what he would do about an upcoming deadline on responding to the proposed settlement, Longley said again that this was a question for Atty. Gen. Joseph Brennan, who requested a 60-day

Asked if the state's position was that claims were frivolous, Longley said, "I never said they were frivolous." (The state's public position has been that the claims are without merit.)

As Longley hurried away from the reporter, who identified himself as from Wabanaki Alliance, the Governor said, "my comment for you is, anybody can write slanted journalism."

Red Eye



Indian woman's case backed

(Continued from page 1)
closed until an agreement signed by all parties was in hand.

Petit said when she approached Carles seeking a rental, "he asked me if I was Indian, and I said yes, and he said, 'we don't rent to Indians.'" Petit also said he discriminated against her because she is single. Her complaint to the commission said Carles asserted "unmarried couples may cause friction between the neighbors."

Lepore said the commission apparently ruled only on the Indian discrimination aspect of the complaint, which also alleged Carles said Indians "stole from him" and had lied to him about payment of rent.

"They told me I was the first Passamaquoddy from Indian Township to file a case, I was scared, and I'm still scared," Petit said.

Cards circulated on land threat

ORONO — An unknown number of cards opposing Indian land claims have been printed anonymously, and have been distributed in Penobscot County and elsewhere.

An area resident brought a yellow three by five inch card to the newspaper office addressed to Hon. William D. Hathaway, Senate Office Building, Wash., D.C.

"Dear Senator," the card says, "I and thousands of other Mainer's feel threatened by the Indian land claims suit. We feel that the property rights of all landowners should be protected."

"We also feel that any settlement should consider the economic impact on the jobs and life styles of the tens of thousands of Mainer's who derive their living from these lands," the printed card said.

The cards left room to fill in name and address. The cards were reportedly distributed along with a petition also opposing the Penobscot-Passamaquoddy land claims case.

A flashback to the past

State lawyer

(Continued from page 1)

Deputy Atty. Gen. John Patterson, reached by phone, said as far as he knew, Williams was not paid for his legal assistance. Williams was "principally involved as a liaison with Judge Gunter and the Congressional delegation," Patterson said.

In a related development, Brennan recently sought \$200,000 from the Legislature, to hire expert lawyers for an anticipated court battle over the Indian claims.

O'Leary mum on land suit

PORTLAND — The Rev. Edward C. O'Leary, Catholic Bishop of Maine, says it would be imprudent for him to voice an opinion on Penobscot-Passamaquoddy Indian land claims.

"I think it would be imprudent for me to take a position without all the facts," O'Leary said in a telephone interview. He was questioned about his views following a public comment by Passamaquoddy Indian, Wayne A. Newell.

Newell said at a land claims talk that he wished O'Leary would take a position so "we could at least know if he's for or against it."

O'Leary said he had twice arranged meetings with Newell, and state officials, to hear "both sides" of the case, but that Newell had cancelled out at the last minute.

"Being a layman in the law, I just can't bring myself to make a definitive statement on the case now," the Bishop said. He added that he "represents all the Catholic people of Maine" and he would want "justice done to all" Indian and non-Indian alike.

"I'm very sympathetic to Indians, not only on the land claims. I'm inclined to think injustice has been done to the Indians," O'Leary said, but asked, "how do we rectify this?"

News briefs

Passion play

INDIAN TOWNSHIP — Sixth and seventh graders of the Indian Township School traveled to the Indian reservation at Tobique to perform a Passion Play.

The play, which depicts the events in Jesus' life from The Last Supper to the Crucifixion, was performed in Indian costume, and lines were spoken in native Passamaquoddy.

This is the third straight year that the school has put on the Passion Play.

Newell on board

INDIAN TOWNSHIP — Wayne A. Newell, director of social services for the Passamaquoddy tribe here, has been named a delegate to the national Catholic Campaign for Human Development (CHD), based in Washington, D.C. Newell was appointed to a three year term as a Maine delegate representing the New England region.

Census meeting

PLEASANT POINT — The Passamaquoddy tribal census committee was expected to meet during a regular council meeting this month, at Pleasant Point reservation, to consider persons seeking to be added to tribal rolls. Gov. Francis J. Nicholas said a large number of names would be considered. The increase may be due to the current land claims case, he said.

Claims debate

ORONO — A debate on Penobscot-Passamaquoddy Indian land claims is scheduled here, Sunday, April 16, at 6:30 p.m.

Open to the public and sponsored by Orono Methodist Church, the event will be preceded by a covered dish supper at 5:30, at the church. Participants will include Andrew X. Atkins, a Penobscot on a claims negotiating team, Timothy Love, also a Penobscot negotiator, V. Paul Reynolds of the Bangor Daily News staff, and a representative of Gov. James B. Longley.

Navajo Times

may try daily run

GALLUP, N.M. — The weekly Navajo Times may switch to daily publication according to a U.S. Bureau of Affairs newsletter.

The report also said that after 19 Navajo Times is out of the red, and running at a deficit. The tribal public department will be incorporated separately from tribal government as the business shows a profit.

In other business, Navajo Times will start a non-Indian weekly this year called the Gallup Progress. The idea is to get more advertising revenue to Indian paper, the newsletter said.

Indian symposium

TAHLEQUAH, OKLA. — Northern Oklahoma State will host the sixth American Indian Heritage Activities and Symposium on the American Indian on April 6, 7, 8.

Sponsored by the University's Division of Social Sciences, the program includes displays of Indian art, crafts, books, and fashion, as well as symposium on "The American Indian and the Law" and other discussions.

Film festival se

SAN FRANCISCO — A third American Indian Film Festival is scheduled May 11-13, at Palace of Arts here, sponsored by San Francisco American Indian Center.

Entries will include major productions as well as independent work, a press release said. Categories include documentary, contemporary portrayal, animation and others.

An "Indian Oscar" award will be initiated at the festival, according to festival director Michael Smith. National Endowment for the Arts supports the festival.

