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MAINE INDIAN NEWSLETTER



VOLUME 5, NUMBER 1

JANUARY 1972

UMO PLAN ASSAILED

Ten citizens from Lincoln and Enfield served a suit on the University of Maine Board of Trustees Wednesday enjoining them against a plan to give North American Indians scholarships..

Charging the trustees with violation of the 14th Amendment of the U.S. Constitution, attorneys Richard Broderick of Lincoln and Errol K. Paine asked the university's counsel to appear in Penobscot County Superior Court Feb. 9 to answer the complaint.

Barnett I. Shur, University counsel, accepted the suit for the members of the board, the chancellor, the clerk of the board, and the university. The State of Maine was also named in the complaint.

The plaintiffs charged that the use of public money derived from income and sales tax revenues for Indian scholarships is unconstitutional in that it discriminates against "all other ethnic minorities."

On Nov. 18, 1971, the Board of Trustees waived tuition and university fees for qualified and eligible North American Indians at any campus of the University of Maine.

At the same time, they voted to subsidize board and room charges for those Indians living in university dormitories.

Among the plaintiffs are Mrs. Faye Broderick of Lincoln, Maine's

Democratic national committee-woman, State Rep. James T. Dudley, D.-Enfield and Donald Dennison of Lincoln, principal promoter of the East-West highway.

Broderick said the plaintiffs do not oppose helping Indians but believe the waiver is an improper criterion for expenditure of tax dollars.

Chancellor Donald R. McNeil stated that 50 to 60 Indian students would be enrolled in the University in the spring under the new waiver system. It was unclear what their status would be if the court upholds the plaintiff's complaints.

Attorney Shur said the case would be taken to the highest court level. It was noted that the State Board of Education recently wrote a similar policy into the admissions of the vocational and technical institutes.

(Ed. Note: When the treaties were broken by the State of Maine, they felt it only right to give the Indians health, education, and welfare.)

THE BONE GAME

The Bone Game is a gambling game
To Play You need
Two Tribes
A Place divided by a line
Each Tribe puts up Stakes, displayed in a Special
place
Each Tribe begins with five marker sticks to keep
score

There are four Magic Bones
Each small enough to be concealed comfortably
in a closed fist
Two of the bones are marked by wrapping thread
around them
Two bones, one marked, one unmarked, form a Set.

One Tribe begins by hiding the bones
The Tribe chooses Two Hiders
Each hider holds a set of bones, one bone in each
hand
The hiders stand in front of their tribe
Close to the Line, fists closed.

The other Tribe chooses one Shooter whose task
is to find the two threaded bones.

The play takes place when the Hiders have hidden
their Bones
and present themselves facing the Line

Either Tribe may use any strategy they want in
playing
Except the Line is not to be crossed
Nor may the Tribes touch each Other
Common Strategies Include
Chanting, Swaying
Singing
Music Making
Having Secrets
Casting Spells

The Shooter shows where he feels the threaded
bones are hidden
By using a set of Hand Signals
There are four possible places the Bones can be
hidden
When the Shooter is ready to shoot, he faces the
Hiders across the Line, shouts HO and makes one
of the Hand Signals
After the shout, the hiders open their fists
displaying the bones.

A shooter can capture no bones, one bone, or two
bones

EDITORIAL SECTION

MEINE INDIAN NEWSLETTER

EDITOR: (Mrs.) Eugenia T. Thompson
Penobscot

News and stories may be submitted to the Newsletter for publication at the following address: Maine Indian Newsletter, P.O. Box 553 Via Old Town, Maine 04468

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TRIBE DUTY

My feelings for T.R.I.B.E., Inc. are mixed. There have existed many differences and there have been many anxious moments for T.R.I.B.E. Inc. But always there was a unity. A basic unity which was: We are North American people and at our time in the history of our people, we did stimulate and excite our brothers to a new awareness of our educational needs of our children.

Now if this was our only duty then we ought to close the chapter in this section of our history and consider the job done.

If our duty is to teach and to research, then let us do it. Let us do the teaching and the research in bi-cultural education. Let the North American do these duties. Let us meet frequently to exchange ideas, but not to conduct the business of T.R.I.B.E. Inc. For these purposes we have an executive committee. But let us meet at each others places from Indian Island, Maine to Indian Island, N.B., Canada and from Quebec to P.E.I., to share with each other, to encourage each other and in all these things we will be doing the teaching and research, and then we will be fulfilling this duty.

If you think our purpose is to conduct business and run an administration and oversee a large complex of buildings then make it your duty, because to each is his his own duty. My vote shall be

with the consensus.

My home is always open to all you to come to the Penobscots and talk with us.

Eugenia Thompson

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SPEAKING OF SPORTS

by Owen Osborne

The Chiefs come to town tonight. How long they remain the Chiefs isn't known now but another year for the Roller Derby team and it could mean a new name..

* * *

The \$9 million suit filed against the Cleveland Indians by the American Indian Center of that city to prohibit use of the name "Indians" could have far-reaching effects.

The odd part about it is that any name pertaining to Indians has always been given as complimentary. Indian lore has been taught Boy Scouts for years as instruction in woodcraft. It is also a term connected with bravery and loyalty.

Names of Tigers, Lions and Wild-cats are used to symbolize ferociousness as well as litheness. The time may come when animal lovers feel it's derogatory to these creatures, if this trend continues.

Historians may feel it's uncomplimentary for teams to be called 76ers or 49ers, or even Patriots. Bird lovers could ask a ban on Eagles, Falcons or even Blackhawks.

It could be the start of an entire new trend.

The Sioux who instigated the suit against Cleveland feels the team's mascot, Chief Wahoo, also is degrading. The little smiling, feathered chief appears to be nothing but friendliness. He doesn't seem to be \$9 million worth of slander, but then, no one knows how Indians may accept him.

For years, Old Town has retained the name of "Indians" for its high school and it has always been as a compliment, (Continued on page 12)

LETTERS
to
the
EDITOR

White Policy Proposal

Author: Unknown

It is hereby suggested that we create a Department of White Affairs for a trial period of 100 years. This department will be run strictly by Indians selected on the basis of their political affiliations and their incompetence in the business world.

White people will be looked on as white savages unless they adopt the Indian religion and the Indian way of life. White religious holidays such as Easter and Christmas will be outlawed and all religious statues, medals, and musical instruments shall be confiscated by a newly created Indian mounted police force. It will be unlawful to wear a shamrock, eat haggis, fish and chips, pea soup or wieners and sauerkraut.

If a white wants to sell, lease or bequeath property, the Department of White Affairs will make the final decision. At no time will a white be able to develop his land without the consent of the Department of White Affairs.

From time to time advisors will be brought in from the Congo, Indonesia and India to fill top civil service jobs and teach the white religion and culture.

It is quite conceivable that white lands will be expropriated for Indian interests in conserving the environment. It is recommended that a series of treaties be undertaken with the white nations for the ceding of their interests in crown lands. They may keep the cities.

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To Editor:

In regards to the letter in the Maine Indian Newsletter, I would agree, it is a necessity-full tribal meeting of the week of May 31st, 1972. Penobscot Tribe/Nation? As a Council member and a Penobscot, I feel the one who wrote the article should be known and not sign his or hers letter to the Indian Newsletter Involved. How can we get these people to our meetings and talk out, and tell the Council and Gov. what the Penobscots want, so we can get things going for the Penobscot Nation.

As I recall there was an article in one of the papers, I just don't know what one, similiar to this one but based a little different, and they didn't sign his or hers name, I like this kind of article and whats in there mind, but this is one person and if they have anybody behind him or her, this is the kind of people we need on the Council and I'm willing to step down so they can take my place and try to lead the Penobscot Nation in the right way and direction.

I speak as a Indian and not an apple. I studied and been to a lot of Indian Nations and learned a lot about the Indian ways that I lost when I was growing up the White--Mans way and read a lot of Indian books and literature, not the history of Columbus discovering America and other hog wash to help away our Indian culture and heritage.

Let me say another thing, I read in a book, Indian Slave Trade in the South West. Records of various New Mexican Parishes reveal that during a fifty year period, from 1700 to 1760 - nearly 800 Apaches were anointed with oil and holy water, and baptized into the Catholic faith.

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(Letter's continued)

They were not willing converts, no missionaries had been at work among the Apache bands. They were women and children taken against their will by slave traders and distributed by lot among the captors. In accord with Catholic tradition, these individuals were baptized into Spanish families although they have Spanish names, these Apaches would never be part of the family captors. Their status remained that of menials and servants.

I could go on for hours of writing but maybe I can get my point over as a Councilman through this article. I can't speak for the others as our minds are not of one, so I hope the one who wrote the letter and signed involved, I would like to talk to her or him, and I would think the People of the Penobscot Tribe like to know too, notice I didn't say Penobscot Nation as I don't know if all the People feel the way I do.

I hope this message or answer finds you in good health and with Peace in mind.

Unite so we may be as one,
John G. Sapiel

Indian Island

Discrimination or Hate?

Open letter to my People of the Penobscot Nation, and the Indians Who Voted me in office as Councilman, on the Council, Who wanted me to serve on the housing Committee.

I feel the Gov. of Indian Island is stepping to far out to see that Councilman John Sapiel is relieved of all his responsibility to the Indians who Voted for him and the Council who appointed him to serve on the housing authority, which the latter I mention.

He told me, I wasn't on the housing authority. This is the first I had heard of it. I feel he is taking things on his own, as for

(5)
my past record as a council member or housing authority, it speaks for itself, so if it comes to a showdown between him and me I know I'd be on top.

I wrote this so my People of the Penobscot Nation would know what's going on between the Gov. and me.

Peace to all my Indian Brothers and Sisters,

Councilman John Sapiel
Indian Island

(Editors Note: In answer to the first letter of Tribal Councilman John Sapiel, my editorial policy is allow letters to be signed in this way, as well as with initials or any other markings, as long as they wish to remain anonymous to the public, but as editor I have to know who the author is. For personal reasons the author did not wish to reveal the name, and added that this would detract from the points in the letter.

I have attended many of the council and Tribal meetings, many issues were discussed while John Sapiel aptly kept the "Indian tradition" in the meetings. The majority of the Council feels it's priority is "things" such as junk cars, school bus repairs, ordinances, while ignoring the basic educational needs of the people. At one meeting Mike Ranco, Erlene Paul of the Tutorial Program, Stanley Neptune, Kathy Paul of the Indian Academy, Jim Sappier, Andy Akins of the Housing Authority and myself with the Newsletter were ignored by the council when we offered advice as to how to spend the anonymous gift of money, of which \$3,000 was left over. The Newsletter needs were \$150 to keep going, the Tutoring program about \$600, the Housing \$500, and the Indian Academy about \$300. To the delight of the school children, Santa Claus cost about \$800.

I believe it would be a good idea for a full Tribal meeting in May. There are many basic ideas that

(Continued on page 6.)

(Letter's continued)

need airing. One is the LAND another is Land and the third is land.

LAND means Penobscot reverence for the land.

Land means that part of the earth we can place our reverence.

And land means fiddleheads, deer corn, muskrat, beaver, ermine, fox, bear, bobcat, eel, salmon, the pond, the ledges, the mountains, Sara's springs, birch, ash, sweet grass, poison ivy, Fort Dawson, Sandy Beach, lower village, upper village, Oak Hill, the swamp, the burial grounds, laughter on a warm summer night, tears at an Indian wedding, coos of a little baby, dogs, cars, oil trucks, Indian drums, old people hiding all the secrets of wisdom, young people finding wisdom through acrid smoke and finding that is not the essence of all things, and that when you come to the land you can't burn it, you can't smoke it, you can't ignore it. Land is forever, and we can't sell it, we can use it, for the benefit of ourselves and our children, and our grandchildren, and even those generations that are not born yet.

The most compelling questions should be how much land can we be responsible for, how can we survive on this land.

Getting back to earth, I'd be willing to make some casseroles, beans, bake bread, coffee, cakes, accommodate the People when they come to the Full Tribal Meeting in May, (I guess that meeting is a reality, isn't it?) What will the Council do? Will they ignore this idea if it is presented to their Tribal Council? Or will through an act of God, a miracle, work together again.)

"There will come a time when we will take refuge in the mountains."
E.S. Curtis, The North American Indian.

COMMON SCHOOL READER
Difficulties of Indian Civilization

Poor Indians! Where are they now? Indeed, this is a truly afflicting consideration. The people here may say what they please; but, on the principles of eternal truth and justice, they have no right to this country.

They plead that they have bought it. Bought it! Yes; of whom? Of the poor trembling natives, who knew that refusal would be vain; and who, therefore, strove to make a merit of necessity be seeming to yield with grace what they knew they had not the power to retain.

Such a bargain, it may be, would appease the conscience of some gentlemen of the green bag, "worn and hackneyed" in the arts and frauds of his profession; but in heaven's chancery, there can be little doubt that is has long since been set aside on the ground of extortion.

Poor wretches! No wonder that they are so implacably vindictive against the white people. No wonder that the rage of resentment is handed down from generation to generation. No wonder that they refuse to associate and mix exterminators. No wonder that they grasp not, in fellowship, the hand that has wrested from them their own homes, and the battle-places and burial-grounds of their sires.

No wonder that, in the unabating spite and frenzy of conscious impotence, they wage an eternal war, as well as they are able. No wonder that they triumph in the rare opportunity of revenge. No wonder that they dance, sing, and rejoice, as the victim shrieks and faints amid the flames, when they imagine all the crimes of their oppressors collected on his head, and fancy the spirits of their injured forefathers hovering over the scene, smiling with ferocious delight at the grateful spectacle, and feasting on the precious odor as it rises from the burning blood of the white man.
(Continued on page 7.)

(Continued from Page 6.)

Yet the people here affect to wonder what the Indians are so very unsusceptible of civilization; or, in other words, that they so obstinately refuse to adopt the manners of the white men.

Go, Virginians, erase from the Indian nation the tradition of their wrongs. Make them forget, if you can, that once this charming country was theirs. Make them forget that over these fields and through these forests their beloved forefathers once, in careless gayety, pursued their sports and hunted their game; and that every returning day found them the sole, the peaceful, the happy proprietors of this wide and beautiful domain.

Make them forget, too, if you can, that in the midst of all this innocence, simplicity, and bliss, the white man came. And lo! the animated chase, the feast, the dance, the song of fearless, thoughtless joy were over.

Ay, make them forget, if you can that ever since, they have been made to drink of the bitter cup of humiliation; treated like dogs; their lives, their liberties the sport of the white men; their country and the graves of their fathers torn from them, in cruel succession; until, driven from river to river, from forest to forest, and through a period of two hundred years, rolled back, nation upon nation, they find themselves fugitives, vagrants, and strangers in their own country and look forward to the certain period when their descendants will be totally extinguished by wars, driven at the point of the bayonet into the western ocean, or reduced to a fate still more deplorable, the condition of slaves.

Go, administer the cup of oblivion to recollections and anticipations like these, and then you will cease to complain that the Indian refuses to be civilized. But until then, surely it is nothing wonderful that a nation even yet bleeding afresh from the memory of ancient wrongs, perpet-

ually agonized by new outrages, and goaded into desperation and madness at the prospect of the certain ruin which awaits their descendants, should hate the authors of their miseries, of their desolation, their destruction should hate their manners, hate their color, their language, their name, and every thing that belongs to them.

No, never, till time shall wear out the history of their sorrows and their sufferings, will the Indians be brought to love the white man, and to imitate his manners.

Merciful Father! To reflect that the authors of all these wrongs were our own countrymen, our forefathers, professors of the meek and benevolent religion of Jesus! O, it was impious; it was unmanly; poor and pitiful. Gracious Heaven! what had these poor people done? The simple inhabitants of these peaceful plains, what wrong, what injury, had they offered to the English? My soul melts with pity and shame.

As for the present inhabitants, it must be granted that they are comparatively innocent; unless, indeed, they also have encroached under the guise of treaties, which they themselves have previously contrived to render expedient or necessary to the Indians.

Whether this has been the case or not, I am too much a stranger to the interior transactions of this country to decide. But it seems to me that were I a president of the United States, I would glory in going to the Indians, throwing myself on my knees before them, and saying to them,—

"Indians, friends, brothers! O, forgive my countrymen! Deeply have our forefathers wronged you, and they have forced us to continue the wrong.

"Reflect, brothers; it was not our fault that we were born in your country; but now we have no

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(Continued from page 7.)
other home; we have nowhere else to rest our feet.

"Will you not, then, permit us to remain? Can you not welcome those who have grown up on your soil?"

"If you can, O, come to our bosoms; be indeed our brothers; and since there is room enough for us all, give us a home in your land and let us be children of the same affectionate family."

I believe that a magnanimity of sentiment like this, followed up by a correspondent greatness of conduct on the part of the people of the United States, would go farther to bury the tomahawk and produce a fraternization with the Indians, than all the presents, treaties, and missionaries that can be employed; dashed and defeated, as these latter means always are, by a claim of rights on the part of the white people, which the Indians know to be false and baseless.

Let me not be told that the Indians are too dark and fierce to be affected by generous and noble sentiments. I will not believe it. Magnanimity can never be lost on a nation which has produced an Alknomok, a Logan, and a Pocahontas.

* * * * *

Land

The Indian concept of land appears to have changed from communal use to communal ownership and use. This can be seen in an address by Penobscot chief and sachem Joseph Orono in 1788 before a representative of the Massachusetts General Court visiting Maine to receive for-feiture of lands by the Penobscots. "Brothers, we are all men; we don't talk of hurting one another. We live here to serve God, we all live together... We don't mean to take any lands from you...The Almighty placed us on this land and it belongs to all of us. Though community owned, the land use is not considered restricted, nor even is communal ownership restricted.

* * * * *

Although the name of Orono is well known as a great Penobscot Chief, very little is known about him as a youth or young man. He was born before 1700, but not even his parents are known for certain. Some think that he was a descendant of Baron St. Casten. His Penobscot nickname was "Kotoolaqu" meaning a big ship with guns. He was also known as: Sosup Toluk, Sosep Balahmoos, or Pulmus and he may be the Umbarius of Baxter MSS. XXIV: 24, 25, and the J. Horns of Baxter XX:81. His mark was a beaver.

Joseph Orono had two children, a boy who was killed in a hunting accident as a young man and a daughter who married Capt. Necola and survived her father. His descendants are now known as Lewis.

The date when Orono became Chief is unknown, but he followed Osson who died sometime between 1770 and 1775 at an age of about 100.

Apparently Orono was proud of his French background. When the French decided to support the Colonies against England, Orono decided he also should support the Revolution. In April 1775 he went to Boston offering Penobscot aid to General Warren. Nothing was done. Two days after the Battle of Bunker Hill, where Warren was killed, he returned to Boston again offering aid. From Boston he went to visit French warships in Newport, R.I. He was treated elegantly, given a gun, fine clothes, and was entertained. It was for this that he probably received his name.

Nothing was heard from Boston so three more trips were made: 1778, 1780, and 1782. A small company of 10 men including several Penobscot was raised from Bangor, but no encouragement was given to enlist Penobscot. The group lived so close to Canada that they were still not really trusted.

On April 30, 1779 Orono accompanied by his second chief Col. (Continued on Page 14)

COPIED FROM VOL. 1 OF PRIVATE AND SPECIAL STATUTES OF THE COMMONWEALTH OF MASSACHUSETTS FROM THE YEAR 1770 TO THE CLOSE OF THE SESSION OF THE GENERAL COURT, BEGUN AND HELD ON THE LAST WEDNESDAY IN MAY, A. D. 1805.

Page 137 & 138.

An ACT confirming a Treaty made with the Penobscot Tribe of Indians.

Whereas by a resolve of the General Court of the sixth day of July, in the present year, Benjamin Lincoln, Thomas Rice and Rufus Putnam, Esquires, were appointed Commissioners to treat with the Penobscot Tribe of Indians, respecting their claims to lands on Penobscot River: And whereas the said Commissioners did on the thirtieth day of August in the present year made report of an agreement entered into, between them the said Commissioners, and the said Penobscot Tribe of Indians, which report is in words following, viz:

It was agreed by the said Indians on their part, that they would relinquish all their claims and interest to all the lands on the west side of Penobscot River from the head of the tide up to the River Pasquataquiss, and the lands on the east side of the river to the head of all the waters thereof above the said river Mantawombeektook, should lie as hunting ground for the Indians, and should not be laid out or settled by the State, or engrossed by individuals thereof; And WE further agreed as aforesaid, to made the Indians a present of three hundred and fifty blankets, two hundred pounds of powder, with a proportion of shot and flints: Therefore,

Be it enacted by the Senate and House of Representatives, in General Court assembled, and by the authority of the same, That the agreement expressed in the report herein before recited, be, and it is hereby ratified and confirmed on the part of this Commonwealth; and the Governor, with the advice of council, is hereby authorized and empowered to appoint and commission some suitable person to repair to the said Penobscot Tribe of Indians, to carry into execution the said agreement; to deliver the blankets, powder, shot and flints mentioned therein; and to receive from the said tribe of Indians a deed of relinquishment in due form, of the lands mentioned in, and conformable to the said agreement; and when the said deed of relinquishment shall be executed as aforesaid, this act shall be considered as a complete and full confirmation of the agreement herein before recited, agreeably to the true intent and meaning thereof. And a copy of this act, under the signature of the Governor, with the seal of the Commonwealth affixed, shall be delivered to the Indians, by such person as the Governor shall commission to execute this business.

This Act passed October 11, 1786

* * *

"Young Indians are also asserting themselves across the land. Unafraid, at last, to boast of the superior side of their culture, they are demanding an audience for Indian ideas.

They are also searching for a contemporary replica of Indian country to which to return, and many Indian communities are groping for a new
(Cont. on page 13)

INDIAN SEEKS CONGRESS SEAT

AUGUSTA - A Penobscot Indian from Bangor, who had said last August that he would run for a U.S. Congressional seat from Maine's Second District, made it semi-official Wednesday by taking out 1,000 nominating papers for the office from the Secretary of State's office.

Elwin M. Sapiel, 31, president of the Greater Bangor Indian Council, said he was "sick and tired of all the people not being represented." A Democrat, he said his interests run beyond his tribe. When he first announced his candidacy last year, Sapiel said he might abandon the effort if elected to a local municipal post.

He took out papers to run for Bangor City Council, but the papers were rejected for lack of proper signatures. Of the only other announced candidate for Congress, Democrat Elmer Violette of Van Buren, Sapiel said, "He doesn't impress me. I don't go around talking to the big shots. I talk to little people."

In August, Sapiel said that while he didn't have a lot of money to campaign with, he felt he could be successful by gaining local supporters working on a county basis. He argued that it was time that low income people ran for public office because "most of today's legislators are not responsive to the people."

Sapiel said his solution to poverty in the state is more and better public educational opportunities and the importation of new industries. In particular, he said he deplores the state of housing and public transportation in Maine. He suggested that a greater participation in government by all people would largely solve these problems.

Recently Sapiel was in the news when he took Maine Indian Affairs Commissioner John Stevens to task for hiring a white man to fill a federally funded job established

to coordinate social services for off-reservation Indians. Sapiel was the only other person who applied for the job, according to Stevens.

(Bangor Daily News, 1/6/72)

HOW INDIANS HUNT DEER

By Bill Geagan

(Continued from Vol 4 No. 3
Summer 1971)

A few years ago in a hard-hunted area I stepped frustrated and bone-tired from the woods into a wild field. The day was old and other luckless hunters were going home. And looking over the tall, uncut hay at a very small island of tangled alders, brush, bushes, and towering ferns, I remembered Sylvester's advice to me: "Don't pass up the unusual places." Belly-squirming in the tall hay until I was close and heading into a weak wind, I walked slowly silently, studying every stick. A doe and a fawn burst from the far end, but a wise old buck wearing a scraggly eleven-point set of antlers awoke too late and tried the old hiding routine-head low, ears dropped down like those of a hound. A neck shot through the maze of branches and twigs wasn't difficult.

Strips of trees and bushes marking land boundaries, and brushy knolls overlooking such open land, are popular hideouts' for deer hardpressed by hunters. A few years ago Charley Miller and I bagged two fat does in a group of five that had taken refuge in, of all places, an old barn in a field in the Moosehead Lake country.

The Indian in years of beech-nut abundance, favorite food of the deer and all other herbivorous animals, prefers keeping his vigils on the beech ridges

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(How Indians...Cont. from page 10)

overlooking such whitetail hide-outs as dense spruce and cedar swamps. Other preferences of those woods-wise friends include early season hunting when the deer are in full flesh, instant kills, thorough dressing, and instant removal of the quickly souring gullet in order to get venison at its very excellent best.

The Indians of the Northeast also have their own successful ways of stalking a deer in the open, and it was Needahbeh who first demonstrated the procedure to me. We had just entered a snow-covered field between dense woodlands when a large buck appeared walking swiftly across at about 200 yards in the poor light of the gray day.

Needahbeh pulled me down. Then to attract the deer's attention, he blatted sharply, just once. The buck stopped and looked. The wind was right, and while the deer stared curiously we crawled slowly toward him on our belt buckles. Finally curiosity overwhelmed the buck, and head low, neck outstretched, he began to walk slowly toward us as we continued to squirm toward him.

"You take him Bill--now!" the Indian whispered. Dragging the snow-coated 30-30 slowly into position, I put the big deer down at 40 yards, but it took a second shot to keep him down. A durable oldtimer of nearly 300 pounds on the hoof--my biggest.

Also often successful is the Indian's trick of walking up on a feeding deer in open country. This involves easing up while the deer's head is down, then freezing motionless while it's up--repeating the performance until within good shooting range. That is the simple procedure.

The approach is with the feet scuffed lightly one behind the other at rapid, five-count intervals. Lifting the feet, my Indian friends explain, might result in

losing one's balance and moving when the wary and sensitive deer lifts its head to look about. The hunter must remain absolutely motionless while the deer checks the surroundings. As Red Eagle, the old movie actor says: "You are playing the role of a tree stub and you've got to play it to perfection."

The eyes of the nocturnal deer are not keen in daylight, but they can detect any movement and are swiftly away. There is something strangely fascinating about this method of easing up on a feeding deer, it can be very rewarding, as I have learned on many occasions.

Hunting as a boy and a man with the Indians over the years, I have found that one or another of their methods, according to conditions and situations, will prove very successful. And I am convinced that there would be fewer empty camp gamepoles and home freezers if all hunters would learn how the Indians hunt deer.

(Field & Stream December 1970)

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(IN A VISION) WORDS OF THE GREAT SPIRIT TO THE ONONDAGA SACHEM, CANASSATEGO, "AS I HAVE LOVED AND TAKEN CARE OF YOU, SO DO YOU LOVE AND TAKE CARE OF ONE ANOTHER. COMMUNICATE FREELY TO EACH OTHER THE GOOD THINGS I HAVE GIVEN YOU, AND LEARN TO IMITATE EACH OTHER'S VIRTUES. I HAVE MADE YOU THE BEST PEOPLE IN THE WORLD, AND I GAVE YOU THE BEST COUNTRY. YOU WILL DEFEND IT FROM THE INVASIONS OF OTHER NATIONS, FROM THE CHILDREN OF OTHER GODS, AND KEEP POSSESSION OF IT FOR YOUR PEOPLE, WHILE THE SUN AND THE MOON GIVE LIGHT, AND THE WATERS RUN IN THE RIVERS. THIS YOU SHALL DO IF YOU OBSERVE MY WORDS."

*

A line shall be drawn between HIMSELF and them--humiliation and obedience only will save them.

PENOBSCOT INDIANS TO
Hancock County Registry of Deeds
Vol. 4, Page 70
Warranty
30 Bushels of good Indian Corn

JOHN MARSH
Date July 8, 1793
Ack. Not acknowledged
Rec. June 11, 1796
5 Seals

Description

Know all men by these presents that we the Subscribers the major part of the tribe of the Penobscot Indians in the County of Lincoln and Commonwealth of Massachusetts for and in consideration of thirty bushels of good Indian Corn to us in hand before the ensembling and delivery hereof paid by John Marsh Junior of Penobscot River in the County of Lincoln, but not of any town, Yeoman, the receipt whereof we do hereby acknowledge and ourselves therewith perfectly satisfied and contented have given, granted, bargained and sold and do by these presents freely, fully and absolutely give, grant, bargain, sell, convey and confirm unto the said John Marsh, his heirs and assigns forever a certain tract or parcel of land situated in Penobscot River aforesaid called Amunsuchaugon Island adjoining Penobscot Great Falls about five miles above the head of the tide; now in the occupation of the said John Marsh, together with all the privileges and appurtenances to the same belonging or in any wise appertaining.

To have and to hold the said Granted & bargained premises unto him the said John Marsh, his heirs and assigns to his and their only proper use, benefits and behoof forever and we the said major part of the Penobscot Indians for ourselves, our heirs, executors, and administrators do hereby covenant and with the said John Marsh, his heirs and assigns that we are lawfully seized in fee of the premises, that they are free of all incumbrances of what name or nature ever, that we have in ourselves, good right, full power and lawful authority to convey the same unto the said John in manner aforesaid, and we will warrant, secure and defend the same against the lawful claims and demands of all persons forever. In witness whereof we do hereunto set our hands and seals the eighth day of July Anno Domini one Thousand seven hundred and ninety-three.

(...of Sports - cont from page 3)

for even residents of Indian Island who attend the school are proud of the name.

It will be interesting to see how the Cleveland case develops. If the Sioux gets his point across there could be some drastic changes at all points.

Communists will demand Cincinnati change its name, the clergy can put a halt to nicknames at San Diego and Los Angeles, and Cowboys may rise up at Dallas.

If Brewer is in trouble, it will set this country back a hundred years.

Will the real Witch please stand up?

(Ed. Note: Let's hear from the Jews, Japanese, Negroes, and other ethnic groups. How about changing it to the Cleveland Whitemen?)

PENOBSCOT INDIANS TO
Hancock County Registry of Deeds
Vol. 4, Page 71
Ratification

JOHN MARSH .
Date Oct. 14, 1793
Ack. Not acknowledged
Rec. June 11, 1796
5 Seals

Description

"We the Subscribers being the chiefs of the Penobscot Tribe of Indians - assembled at the house of Robert Treat, Esq., this day being duly chosen and authorized by a council held at Penobscot Oldtown on Saturday ye 5th and Saturday the twelfth day of this instant October, for ourselves and in behalf of the said tribe do hereby ratify and confirm unto John Marsh of Marsh's Island so called on Penobscot River all the lands contained on the Island called Marsh's Island within our Territories, where he now dwells which land we have heretofore remised and engaged to said John Marsh in the year one thousand seventee and seventy all which lands we acknowledge to have received full consideration for, and that we our heirs and assigns as chiefs as aforesaid do provise and engage to give said John Marsh a sufficient deed for the same when demanded -

In testimony whereof we have hereunto set our hands or signs and seals this fourteenth day of October Anno Domini 1793."

(Ed. Note:)

John Marsh Heirs TO
and Assigns Forever
Penobscot Nation Registry of Deeds
Vol 1, Page 1
Ratification

Penobscot Indians
Date May 31, 1970
Ack. Not Acknowledged
Rec. June 10, 1970
5 Seals

Description

"We the Subscribers being the leaders of Marsh's Island assembled at the long house of the Penobscot Nation, this day being duly chosen and authorized by a council held at Old Town on the 29th and thirteenth day of this instant May, for ourselves and in behalf of the heirs and assigns do hereby ratify and confirm unto the Penobscot Nation all the lands contained on the Island called Marshes' Island within their Territories, where they now dwell, which land we have heretofore remised and engaged to said Penobscot Nation in the year one thousand nine hundred and seventee all which lands we acknowledge to have received full consideration for and that we our heirs and assigns as leaders as aforesaid do promise and engage to give said Penobscot Indians a sufficient deed for the same when demanded.

In testimony whereof we have hereunto set our hands or signs and seals this thirty-first day of May Anno Domini 1970."

(cont. from page 9)

awareness of their traditions and religion. And despite the powerful pull of mainstream America, it is quite possible some of them will rescue and relieve some of the principles by which Indians found harmony with the natural world. -(The American Way, May 1971)

(Continued from page 8)

John Neptune went to Preble's truck house in Bangor taking with them some secret strings of wampum in which the Iroquois declared that they were 9,000 strong and were going to attack from the north in Vermont, New Hampshire, and Maine, wiping out all the Wabnaki if they did not join the English. Orono gave the Iroquois secret away and pledged his support for the Colonies. If Orono had decided to join the Iroquois, the Penobscot River might now be the borderline separating Maine and New Brunswick. It was for this act that Joseph Orono was credited with saving Maine for the U.S.

Soon after this Orono fell from popularity with his people. He moved to Bangor with about 50 of his tribe, living near the truck house. He probably died Feb. 5, 1801, being Chief about 25 years. Some think he was buried at the Jameson place in Stillwater.

Nicholas N. Smith
Ogdensburg, New York

Modockawando

The date of birth of few of the early Indians is known. Modockawando is no exception. However, the date of his death was 1698. He was the adopted son of Assaminasqua and succeeded him as Chief of the Penobscot. It is not known when Assaminasqua died, but the last record of him was at the 2ed Teconnet Parley which he opened in 1675.

Long before 1675 Madockawando was recognized as a powerful war leader. The ending of his name "wando" indicates that he was a powerful shaman. He took part in battles at Groton, Penaquid, Wells, and York. The inhabitants of Black Point gave him a peck of corn each year.

Modockawando took several prisoners during the conflicts and had the reputation of being extremely humane to them. It is known that one, John Longley was taken in July 1694 at Groton and remained his prisoner for 2½ years.

The period when Modockawando was

a very difficult one for the English were expanding their territory in Maine. Steps were being taken to prevent the Indians from being capable of making war. Food stores were destroyed by the English who also forbade anyone to trade guns, shot, or powder with the Indians. Modockawando saw many of his tribesmen die of starvation during hard winters through the enforcement of these policies.

In 1676 his speech broke up the 2ed Teconnet Parley, the Indians refusing to sign unless the English return their hunting pieces. He said:

We were driven back from corn last year by the people about Kennebeck, and many of us died. We had no powder and shot to kill venison and fowl. If you English were our friends as you pretend you are you would not suffer us to starve as we did.

What are we to do for powder and shot, when our corn is consumed? What shall we do for a winter's supply? Must we perish, or must we abandon our country, and fly to the French for protection.

In good faith the Indians had given up their hunting pieces but they were not returned. At Madockawando's strong speech, the English were confused. The treaty parley broke up; the English returned to Boston uneasily without a treaty. A third conference was called in 1678 at Casco and a treaty finally signed. In 1691 Madockawando signed another treaty in Penaquid.

In 1694 at Pemaquid he conveyed to Sir William Phips the tract of land on both sides of St. Georges River bounded east by Wessameskakak River west by Hattnett's Cove Island, thence by a line to the upper fall of St. Georges River, and St. Gorges Islands.

His ability as a war leader and integrity as a speaker upheld the honor of the Penobscot during what was probably the most difficult period of their history. One

(Continued on Page 15)

(Continued from page 14)

of his sister's was killed in Pem- aquid in 1677. A daughter married Baron St Castin in 1688. He be- came grandfather of Jean Baptiste Neptune.

At. Madockawando's death in 1698 Wenugenuit became Chief.

(Ed. Note: "I received the follow- ing letter in regards to the infor- mation above."

Dear Mrs. Thompson:

Saw you wanted information on several Penobscot so have enclosed material on Modackawando and Orono. Don't imagine that it gives you any new information, but does show that I am interested. Sorry I can't shed any light on Abbigadasset other then he was a chief on the river of that name and lived quite early.

Sincerely yours,
Nicholas N. Smith)

Indian Pudding

- 1 1/2 cups seedless raisins
- 3 cups scalded milk
- 1 1/2 cups cold milk
- 1 cup cornmeal
- 1/2 cup molasses
- 1 teaspoon salt
- 1/2 cup sugar
- 3/4 teaspoon ginger
- 1/4 teaspoon nutmeg
- 1/4 cup butter

1. Add the raisins to the hot milk. Mix 1 cup cold milk with the corn meal, then stir into the hot milk. Heat very slowly, stirring constantly, for about 10 to 15 minutes or until the mixture thick- ens.

2. Mix in the molasses, salt, su- gar, ginger, nutmeg, and butter. Pour into a buttered 2-quart cass- erole. Then pour the remaining 1/2 cup cold milk into the center of the pudding.

3. Set dish in a pan of cold water and bake in a slow oven, 300°F., for 2 1/2 hours. Let cool for 3 to 4 hours before serving.

(Ed. note: And all the I thought Indian Pudding was)

* * * * *

SCHEDULE
OF IROQUOIS DANCES

- 1 Great Feather Dance, Both
- 2 Great Thanksgiving Dance, "
- 3 Dance with Joined Hands, "
- 4 Trotting Dance, "
- 5 North Dance, "
- 6 Antique Dance, "
- 7 Taking the Kettle out, "
- 8 Fish Dance, "
- 9 Shaking the Bush, "
- 10 Rattle Dance, "
- 11 Duck Dance, "
- 12 Pigeon Dance, "
- 13 Grinding Dishes, "
- 14 Knee Rattle Dance, "
- 15 Dance for the Dead, Females
- 16 Shuffle Dance, "
- 17 Tumbling Dance, "
- 18 Turtle Dance, "
- 19 Initiation Dance for Girls, "
- 20 Shuffle Dance, "
- 21 Dark Dance, "
- 22 Sioux, or War Dance, Males
- 23 Buffalo Dance, "
- 24 Bear Dance, "
- 25 Striking the Stick, "
- 26 Squat Dance, "
- 27 Scalp Dance, "
- 28 Track Finding Dance, "
- 29 Arm Shaking Dance, "
- 30 False Face Dance, "
- 31 " " " "
- 32 Preparation Dance, "

* * * * *

Political Divisions

The North American Indians are divided into seven distinct Family or Language Groups, and three of these Groups lived east of the Mississippi River. These were the Appalachians, the Iro- quois and the Algonquins. The Appalachians extended from North Carolina to Florida, and the Iroquois were almost wholly in New York State and parts of Can- ada, while the Algonquins, by far the most numerous of the three, ranged from Canada to the Carol- inas and from the Atlantic Ocean

(Continued on page 16)

(Political Divisions...Cont.)

to the Mississippi River.

During the early years of the 17th century, the dominant Nations in the Algonquin Family in New England were the Pequots of Connecticut, the Narragansetts of Rhode Island, the Wampanoags of the Cape Cod area, the Massachusetts who lived in and around Massachusetts Bay, The Pawtuckets whose dominions ranged from Lowell, Mass. to Portsmouth, N.H., the Abenaki of Maine, and the Nipmucks or Inland people who lived in the interior sections of Massachusetts.

The Nations were merely federations of tribes banded together for protection against their common enemies. Each tribe was ruled by a sachem (saw'-kim) and a Council. The sachem and the more important members of the tribal council were also members of the federation's Council, and these men chose from among their number one who was called The Great Sachem or the Bashéba. The Great Sachem was responsible for the enforcement of all the laws that governed this loosely-knit organization, but he could make no major decisions without the approval of the Council.

Dear Jean,

I can't seem to get excited about the program the U. of M. trustees and McNeil have presented to Indians, with the Indian youth leading the notion in the drop out rate, how can they possibly expect many Indians to take advantage of the program. maybe they don't and this could be the reason why they can be so generous, to us. there is two things mentioned in there program, eligability and qualifications, to be elegible is one thing, if you are Indian you are eligible, to qualify is another. We are all eligable, but not many are qualified this is where the problem lies, in any program

provided for Indians, the qualifications are so tough it makes it almost impossible for Indians to take advantage of them so all federaly funded programs, can afford to be generous to Indians, they know most of us do not qualify.

That would be the same as if I said I will give every Indian child a new car, if they can reach the gas peddle. I could make all kind of promises to them, because I know I wouldn't have to keep them. So I don't believe many Indians think this is a big thing, because they know that can't reach the gas peddle, placing things out of the Indians reach is no way to help them, why not make it possible for all 2500 Indians to reach, then instead of maybe 10. then I could see it as a big thing for Indians, but I don't see it now. do you? there is a way to solve the problems of Indians, and that way, is for the white man and Indians to get acquainted with each other. no Indian trusts a white man who sit in an office, giving some thing to them, the first question the Indian asks is why? what for? and because they don't know, they don't take, so if the trustees want to sell the Indians on there plans, they better start selling themselves first, isn't this the first step in good salesmen-ship. So don't just make us eligable help us to qualify, also. you know as well as we do, we can't start at college level espically adults, every Indian who has made it to college, is because one white man has help the Indian to believe he could, so we need more intrested and concernd white men, and it wont happen untill the white man is willing to get acquainted with us. Many Indians have taken the first step, by moving into a white community but that is as far as many of us go, unless we become ashamed of being Indian, we never make it, we also

(Continued on page 17)

(letter cont...from page 16)

have to denie we are Indian, and stay completly away from other Indians, when we do this we are then thought of as, not like those dirty Indians, we are diffrent. We often hear, "oh", she or he is not like those other Indians on the reservation, some of us began to believe this, but most of us don't, but we have too, let the white man continue to belive this, so our kids can have a chance, so I am asking administrators of any instituation and orgnization to come out and learn about us, belive me there is a lot more to be learnd. I can't understand why a person belives he knows it all when he reaches, a high position. I belive our problems is, when we elect or hire some one, to a high position, they stop learning. like our own tribble governor past and present, once they are gov-ernors they then think they know it all. the same as some of the white men when he is elected or hired for a position, he to think he knows it all, and stops learn-
ing, why? educators tell us ed-ucation is an on going thing, and we can learn from each other so why? does it stop, when it comes to Indians? and also when a person reaches a high position? Why? I cant belive any one can work with people or for people if they don't know them. We did not elect or hire you because you know it all, but because we belived you were willing to learn more, about the problems, and about the people. If a person is willing to continue to be involved with others, they wouldn't have to be afraid of losing there position, but today once they are elected or hired they work to hard protecting there positions, and no longer have faith in the people who helped them there. Indians who are intrested in pre-serving there culture and heritage are going to have a hard job, be-cause to many of our now elected officials, think like the white

man. Any offical who does not involve all Indians in there plans is a white man inside, and Indian outside. they only look like Indians, nothing else. but some look white too. so dont just look out-side, see inside too, I never seen real Indians fighting there parents, brothers and sis-ters, fighting each other espic-ally parents who fight there own children and grand children is to much. I dont like Indians turnd inside out white men.

Phyllis McGrane

* * * * *

THOMPSON TALES

Penobscot Tribal Court

Children who have not yet been named will be given names during the Grandmother Ceremonies.

The War Chiefs have been issued ski-mobiles to aid in the prevention of desecration of Penobscot lands by the Wanooches. Five Wanooches have been to court since the ski-mobiles have been in use. The Wanooches were caught cutting cedar from the Old Lemon Island. They are pre-sently being held in the Penob-scot jailhouse until planting season so they can replace the trees.

The Penobscot Immigration office has restricted aliens in the land to only daylight hours. Passports can be obtained at the Courthouse.

* * *

Kenneth Mitchell, Martin Paul, Wane Neptune, and Jimmy Lolar were banned forever from the tribe for marrying under the State of Maine laws.

The names were taken off the tribal census list.

* * * * *

(...Game cont. from page 2)

Every time the shooter fails to capture a threaded bone

His Tribe loses a marker stick; every time he succeeds

His Tribe wins a threaded bone.

The shooter shoots, until he has captured both threaded bones

Or lost all his Tribe's marking sticks

When the shooter has captured both bones

His Tribe chooses Hiders and hides the bones

The other Tribe chooses a Shooter

The clash is not only between the Shooter and Hiders

It is between the Spirits of the Two Tribes.

A clash is over when the Shooter has captured both bones.

A Round is over when one Tribe has taken all the Markers.

A Game is over when one Tribe has Won

The Agreed upon number of Rounds.

THE INDIANS
UNDERSTOOD HEALTHFUL LIVING

The primitive medical lore of the American Indians seemed ridiculous to the doctors of Europe. But it turned out to be the Indians who were right.

In the bitter cold winter of 1535, when Jacques Cartier found his ships frozen in the ice of the St. Lawrence River and his crew dying of scurvy - 25 of the 110 dead, and all but three or four so sick they weren't expected to recover - a friendly Indian showed the French explorer the simple remedy.

Bark and leaves from "a certain tree" were boiled into a decoction which the men drank. And their recovery was swift. The tree, it is believed, was the white pine. And, of course, vitamin C (ascorbic acid) contained in the bark and needles is the one and only "medicine" in the world that can effect a cure of this deficiency disease...

....There's an account of New England Indians who refused to adopt English clothing "because their women cannot wash them when they be soiled...therefore, they had rather go naked than be lousy." As for their homes: "I never felt any ill, unsavory Smell in their Cabins," wrote North Carolina's John Lawson in the 18th century, "whereas, should we live in our Houses, as they do, we should be poisoned with our own Nastiness, which confirms these Indians to be, as they really are, some of the Sweetest People in the World."...

(Prevention-July 1971)

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