

# MAINE INDIAN NEWSLETTER

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VOLUME 1, NUMBER 4

NOV 25 1966

NOVEMBER 1966

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## MUSKIE TO FILE BILL TO HELP MAINE INDIANS

(Ed. note: I intended to include this article in last month's issue but the article was misplaced until the issue was completed. News items this old would not usually be included in the Newsletter, however in this case I felt the material was of special interest.)

PRESS HERALD BUREAU - WASHINGTON -- Sen. Edmund S. Muskie said Thursday that Indians living on state reservations in Maine and other Eastern states are being shortchanged in the federal antipovity program.

The senator said he will file legislation next January to clarify the status of state reservation Indians under the Economic Opportunity Law.

Although Indians living on federal reservations in the West are allowed separate antipovity programs, Muskie said those who live on state reservations are not specifically covered by the language of the act and the agency has refused to make them eligible.

Muskie protested to Director Sargent Shriver and announced he plans to file a clarifying bill which he said should also serve as an incentive to the separate tribes of state reservation Indians to improve their economic and social conditions.

Most of the state Indians are located on the Eastern Seaboard, Muskie explained, and because of their early tribal treaties with the separate colonies have never been considered automatically eligible for federal-aid programs enjoyed by the Western Indian tribes. The status of state Indians has never been clearly defined, said Muskie, and as a result, each federal agency has set its own rules for eligibility for programs. (Portland, Me., Press Herald, Friday, Oct. 21, 1966)

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## INDIAN PREDICTS COLD, LITTLE SNOW

ROCKY MOUNTAIN HOUSE, Alta. (AP) - The son of Chief Walking Eagle predicts winter's arrival will be late and when it comes it will be cold without much snow. Isaac Beaver, who inherited the prognosticator role at his father's death last year, says he's not old enough yet to commune with the gods as Walking Eagle did to make his predictions with uncanny accuracy. Beaver depends on observations of animals and birds preparing for winter.

(Portland, Me., Press Herald, Wednesday, Nov. 2, 1966)

VISTA on Indian Reservations:  
A REASON FOR HOPE

"For 100 years the white man has been coming to 'help' the Indian. Now, for the first time, he comes to serve."

- From a speech by a tribal chief at the graduation of a VISTA training class in Arizona.

A young American Indian's chances to grow into self-reliant, productive adulthood have been slim. His mortality rate has been high; his school dropout rate has been a tragic 45 per cent. If he survived, uneducated, he has been considered unemployable. He has remained in poverty, trapped by lack of opportunity, meager income and the widely held misconception that he is incapable of thinking and acting for himself.

Now, for the nation's 500,000 Indians, there is new reason for hope. Indian communities are developing their own plans for improvement side by side with VISTA Volunteers. VISTA projects are in operation in more than half the country's 79 reservations. Nor are the 120,000 Indians who do not live on reservations being forgotten.

To insure that their needs are understood, Indians themselves participate as key advisors in VISTA Volunteer training. Volunteers spend a month of the concentrated six-week program living and working on the reservations, in many cases as guests of Indian families.

How much can be accomplished has been proven even during the training period. One group of trainees helped organize a community campaign to re-roof a community center. Another involved a community in a cooperative effort campaign that led to a new coat of paint for many of the houses. Still another group used lumber to build extra rooms on overcrowded houses.

Those Volunteers who have completed their training and are working in the field live on the reservations as accepted members of the Indian community. Their assignments are as varied as the tribes they work with.

At the same time, they are discovering that they, too, are benefiting from their work with Indians.

They are learning tribal languages and culture-sometimes with unusual results. One tribe welcomed VISTA Volunteers to its reservation with a celebration that included teaching them the rain dance. Thereafter, it rained steadily for two days. It proved to one Volunteer, he said only partly in humor, "what we can do when we all work together."

While learning old skills, Volunteers pick up techniques that are sometimes required for modern living: One Volunteer was given the task of delivering the children of an Indian community to a VISTA pre-school program; she has become the accomplished driver of a four-speed panel truck.

Finally, there has been yet another reward - Indians themselves are becoming VISTA Volunteers.

Following are a few of the VISTA projects on Indian Reservations.

ARIZONA - Gila River Indian Community (Sacaton): Volunteers are assisting, through instruction and supervision, in programs concerning adult education, home management, law and order, civics, welfare, pre-school and day care activities, recreation, sanitation and truck gardening.

Salt River Pima-Maricopa Indian Community Tribal Council (Scottsdale): Volunteers are participating in community work with young people, parent leadership development and the organization of constructive leisure pursuits.  
(Continued on page 14)

E D I T O R I A L S

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THE MAINE INDIAN NEWSLETTER

EDITOR. . . . . EUGENIA T. THOMPSON  
(Penobscot)

The Maine Indian Newsletter is Maine's only state-wide Indian newsletter, and is free of charge.

News and stories may be submitted to the Newsletter by the 15th of each month for publication at the following address:

Pine Street  
Freeport, Maine, 04032  
(Telephone: 865-4253)

Letters to the Editor are welcome but must conform to the rules required by every newspaper. They must bear the writer's correct name and address although pen names are permitted at the discretion of the Editor. All letters must be signed though names will be withheld from publication on request. Preference will be given to letters not over 350 words in length. Letters are subject to correction of grammar or obvious errors, and are subject to condensation or editing when space limitations require.

Governor Elect Curtis  
Aware of Indian Needs

The Newsletter was interested in the recent campaigning to see that occasionally a candidate showed awareness of our Maine Indians and their needs. Several times Kenneth M. Curtis, the Governor elect, referred to the Indians of Maine in his campaign speeches. At one point Mr. Curtis called for "improved education, housing and economic conditions for the Maine Indians." Mr. Curtis is aware, I am sure, that this is a generality and does not apply to all of the Maine Indians, nevertheless it is important that he realizes that many Indians do want a chance to live a better life, and have these needs he has mentioned.

When Mr. Curtis seats himself in the Governor's chair in January, he will be a very busy man; but we hope he will not be so busy that he forgets all that he said on the campaign trail.

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Name The NEWSLETTER Contest

It may have been due to the novelty of the Maine Indian Newsletter, or maybe because there have been other newsletters and newspapers relating to the Maine Indians, which have not survived, but when the Newsletter ran the Name the Newsletter Contest, we received only three letters with suggestions for names, two of which were from Indians. There seemed to be an attitude of "wait and see" if the Newsletter puts out the next issue.

The Newsletter is saving these letters with the suggested names and will start running the contest again soon. The reason we did not end the  
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(Continued from page 3)

contest and use one of the names submitted was simply that although the suggested names were good, the name we chose will be with us for a long time so we should choose from a wider selection and thus stand a chance of having a name which will have that "something special" about it.

L E T T E R S

(The following is a letter from an 11 year old who is looking for a pen pal. -Editor)

Dear Sirs:

November 6, 1966

Could you arrange for me to have a Malecite, Penobscot, or Abenaki pen pal? I would be very grateful. I'm a boy, and 11 years old. Thank you very much.

Your friend,  
Lars Nielsen  
Canaan, New York

\* \* \* \* \*

(In the September Newsletter on page 2 and continued on page 14 we ran a story by Jack V Fox, UPI, reprinted from the Portland Press Herald, entitled "Plight of Most Indians Rated Worse than Negro, Other Minority Groups." Shortly thereafter we received a letter from the Editor of The Amerindian, published in Chicago, from which we want to quote two paragraphs. First, however, I want to mention that the Newsletter does not pretend to know what is best for the Maine Indian. Several times articles have been included in the Newsletter with which we did not agree but the Newsletter does not want to feel that it must hide these stories from the Maine Indian. It is left to the Penobscot, Passamaquoddy and other interested parties to read all sides of an issue and then be free to make up their own minds. It is for this same reason that we reprint a portion of this letter now. Ed.)

Dear Editor:

... On page 14, it is stated that the relocation program in Chicago has been almost a total failure. This is certainly not the case. The majority of relocatees are doing well, have good jobs, many are going to night school. The ones who are the problems are also problems at home. I think if you will contact the BIA Field Employment Office in this city, facts and statistics will prove to the contrary and it is unfortunate to have this erroneous information given circulation. In fact, most of the article is in error.

For example, there is very little discrimination against Indians away from the reservation area. I don't know where the writer got his material, but it is entirely out of line. I repeat, it is too bad for an Indian publication to give it credence by publishing it. ...

Sincerely,  
Larian E. Gridley  
Editor

\* \* \* \* \*

Dear Newsletter:

I was surprised and pleased to find in my mail a Newsletter and I want to thank you for sending me one.

I have read it and find it very interesting, informative, and well organized.

(Cont'd on page 15)

## ENCYCLOPEDIA OF THE AMERICAN INDIAN

The REFERENCE ENCYCLOPEDIA OF THE AMERICAN INDIAN tells the reader at a glance the nature of the Indian-related collections and exhibits of over 600 museums and libraries; gives details on private organizations and government agencies involved in Indian affairs; contains information about monuments and state parks; includes varied coverage of all U. S. reservations and their tribal councils; contains a listing of related publications of government and private organizations; contains a valuable section of audio-visual instructional aids and sources of authentic Indian crafts; lists U. S. colleges and universities offering courses on the American Indian; includes listings of over 2,000 related adult and juvenile books, classified by subject, with annotations; a section of biographical sketches of prominent living American Indians, and of non-Indians active in Indian affairs; with a special introduction by Commissioner Robert L. Bennett, recently appointed head of the Bureau of Indian Affairs of the United States Department of the Interior.

The ENCYCLOPEDIA is an absolutely essential tool for anyone interested in any aspect of Indian affairs, for it presents in an easy-to-use and concise format information which is of use not only to the librarian, the sociologist, anthropologist or archaeologist, but also to students and teachers and those involved in curriculum planning at all educational levels; to the many Indian and American history "buffs", and to the professional or amateur researcher in any one of the many subjects to which the American Indian is related.

The ENCYCLOPEDIA unlocks a wealth of information, some of which previously was unavailable, the balance available only in a myriad number of sourcebooks, pamphlets, directories, bibliographies, newsletters, etc. A staff of researchers have worked for over one year to compile this 450-page book.

The REFERENCE ENCYCLOPEDIA OF THE AMERICAN INDIAN is offered on approval in its limited first printing at only \$15.00. After the first printing is exhausted the price will be \$17.50 per copy. For more information, or to order a copy of the ENCYCLOPEDIA, contact: B. Klein and Company, 104 Fifth Avenue, New York, N.Y. 10011

(Submitted by a reader)

## INDIAN CRAFTS APPRECIATED

The fascinating world of Indian crafts, now becoming appreciated for its artistic value by the American people, began, centuries before the white man came, as a functional and religious necessity.

Today, however, many of the hand-made Indian crafts are being collected as pieces of art by an ever more art-conscious society. Americans are collecting basketry, jewelry, pottery, weaving and paintings produced by the American Indian much as it was produced centuries ago.

Basketry, according to Brice Sewell, who has devoted many years of his life to the preservation of original Indian crafts, is fast becoming a lost art. In years past, the Apache, Pima and Yavapai tribes were famous for their basket weaving; however, today it is the Papago tribe of southern Arizona which excels in basketry made from devil's claw, yucca and desert grasses. Originally, baskets were made by the Indians to be used in the storage of grain and other food stuffs. Some of the baskets were used also in religious ceremonies. Very few of the young women in the various tribes are learning the art of basketry today.

(From the Navajo Times, 10/20/66; Continued next month)

## A READER

was explaining to her children that "Mac" before a name generally meant some one of Scottish descent, while the prefix "Mc" generally meant Irishmen. "Then," she continued, "there are the Micmacs, and they're Indian."

(6)  
McGOVERN ASKS STATEMENT OF NATIONAL INDIAN  
POLICY

U. S. Senator George McGovern (D. - S.D.) today introduced a resolution in the Senate calling upon the Congress to clearly enunciate a new statement of National Indian Policy. "I think it is time for us now to make a serious appraisal of our attitudes and aims for these original Americans," McGovern said...

In a major address accompanying the introduction of the resolution, McGovern called for "a renewed effort to break the chronic grip of poverty on Indian people." "Indians as a group," McGovern said, "are only half as well educated as other citizens; have approximately two-thirds the life expectancy, and are receiving between one-fourth and one-third as much annual income."

The Senator noted that with the passage of the Economic Opportunity Act of 1964, Indians have moved to join the war on poverty. Many of the real success stories of this War are being written by Indian people.

McGovern spelled out seven characteristics of an effective Indian program: (1) Self-determination, (2) Self-help, (3) Consistency, (4) Adequacy, (5) Innovation, (6) Geographical orientation, and (7) Efficiency of operation....

(The following remarks are from Senator McGovern's October 13th speech in the U. S. Senate.)

"No other group of citizens stand in precisely the same relation to the Federal Government as do the Indians. The unique nature of this relationship is deeply rooted in treaties and laws of the United States which gives the Federal Government responsibility for the protection of Indians and their resources. It is from this base that a wide range of services - Federal, state and local - have developed and are directed to Indian people for their improved welfare."

"It is probably more than coincidence that the British, the Colonial, and later the United States Government looked upon the Indian tribes as sovereign nations and dealt with them through treaties and diplomatic service. For a period of time at least, Indian tribes maintained a numerical superiority over the early settlers. The first settlers were faced with the task of not only maintaining a livelihood on a harsh frontier, but in establishing friendly relations with the tribal groups."

"These factors undoubtedly influenced our original liberal and permissive Indian policy which was embodied in the Northwest Ordinance of 1787:

The utmost good faith shall always be observed towards the Indians; their land and property shall never be taken from them without their consent; and in their property, rights and liberty, they shall never be invaded or disturbed, unless in just and lawful wars authorized by Congress; but laws founded in justice and humanity shall from time to time be made for preventing wrongs done to them, and for preserving peace and friendship with them.

But as the years passed, the Colonies grew into a nation and the balance of power shifted from the Indians to the whites, creating a changing pattern of relationships between the two groups."

"This policy and many others were to give way to the land hunger of the advancing frontiersman and other requirements for the development of the nation. And for the majority of the tribes, the 19th century was characterized by military conflicts, physical and social upheaval, excessive disease and illness, severe reduction in numbers, broken promises by whites and Indians alike and always the ultimate defeat from the endless waves of settlers who were destined to occupy this vast new nation."

"The cumulative effects of these long years of hardships had by 1900 reduced this once proud people from an estimated one million persons to 250,000. All semblance of former tribal governments had long since vanished and traditional social and cultural patterns were undergoing rapid change. The reservation

(Continued on Page 7)

system and the Indians' dependence on the Federal Government for livelihood had become a way of life for all but a few Indians. The roots of the many faceted Indian problem had taken hold; and half a century later stubbornly resist solution."....

(From the Office of Senator George McGovern, 10/12/66)

#### OJIBWAY CRAFT CENTER OPENS

The recent official opening of the new \$50,000 Craft Center at Curve Lake Indian Reserve, 15 miles to the north of Peterborough, Ontario, marked a major step on the road to greater independence for some 600 Ojibway Indians. According to Chief Dalton Jacobs, what started as "just an idea" four years ago has now developed into a thriving business capable of providing an income for many of his people on the reserve.

On observing the creative skills of the Indians when fashioning headdresses and costumes for their own use, Chief Jacobs and Councillor Clifford Whetung felt their people could produce hand-made souvenirs equally as well. From a small beginning, the trade has now mushroomed to the point where they have established a substantial market both at home and abroad, principally in Europe, Australia, and southern parts of the United States. The band now specializes in novelty items, such as feathered headdresses, carved totem poles, and miniature canoes. On the practical side, one might purchase hand sewn moccasins, deerskin wear, baskets and place mats. Most of the raw materials required in the production of these articles, such as birch bark, porcupine quills, and hides, are obtained right on the reserve.

Business is now being conducted from the new craft center, which has a 40-foot by 60-foot showroom on the main floor for displaying the handicrafts and a basement for offices, workshops, and storerooms. The building, constructed of logs and fieldstones, was built by local labor and from local materials. On the right of the main entrance to the building stands a 25-foot colorfully painted totem pole. Within, wooden supporting pillars, and even the railing uprights on the stairwell leading to the lower level, are carved like totem poles. The expansive interior is finished in natural wood.

Although the business is owned by Mr. Whetung and his wife, Eleanor, the band council signed a resolution to back a substantial loan for them. The new industry grosses close to \$50,000 annually and, over the same period, increases the wages of band members to an estimated \$16,000. Since the Indians are sharing in this thriving adventure, Chief Jacobs claims that conditions on the reserve have improved to a marked degree. Where poverty was once considered a plague, particularly during the winter months, and welfare payments were the norm, both have virtually become a thing of the past. Since the Indians are now working together for the betterment of the reserve as a whole and themselves individually, there has been a general uplift in morale. Every able-bodied person, including the children, are involved in some phase of the craft business.

An example of their ability to meet commitments was recently demonstrated when they had roughly just over a month to complete a relatively large order for approximately 12,000 items. Throughout this period, it was not uncommon to see Indians working far into the night to finish their particular job. Precisely one day in advance of the deadline, the shipment was completed....

(From The Indian News, Ottawa, Ontario, October 1966)

#### ROBERT GERONIMO

77, nonbelligerent son of the Apache chief who led Indian raids against the U.S. Government between 1876 and 1886, died of pneumonia and diabetes, in Mesquero, N.M., October 25th. Educated at Carlisle Indian School in Philadelphia, he was an adviser to moviemakers on authentic Apache life.

(From Newsweek, 11/7/66)

## WORK - SCHOLARSHIP OPPORTUNITY FOR INDIAN STUDENTS

The Harvard-Radcliffe American Indian Project is an organization of students who donate their skills and energies to American Indian communities throughout the country. The American Indian Project offers its services to tribal councils or to individual communities and sends volunteers upon request to organize and carry out summer programs.

The form of each program depends upon the needs and desires of the Indian group it serves. Programs in the past have been quite varied. Volunteers have conducted summer schools for grade school and pre-school children, done tutorial work with high school students, organized baseball and basketball leagues for children of all ages and for adults, and given classes in arts and crafts. Other volunteers have worked in the offices of the tribal councils or in youth camps.

TARGET SERVICE is a part of the American Indian Project. It enables Indians to spend a summer working on a reservation for approximately 8-9 weeks with AIP volunteers in one of the AIP programs. The jobs may be either educational or recreational. Generally only one Indian student is assigned to each AIP undertaking.

This program presents an opportunity for Indian and non-Indian students to work together as equals. The fact that the students are roughly the same age and shoulder the same responsibility represents a significant departure from previous Indian - non-Indian relationships which have existed in similar programs in the past.

The program gives Indian students a chance to visit other reservations and to get a new perspective on themselves and their fellow Indians. Teaching and serving is always a learning experience. The Indian student, as well as the non-Indian student, is presented with a picture of a kind of work which might be continued in later life.

Each participant is awarded a \$550 scholarship grant, of which \$150 is for transportation. At the beginning of the summer's program the student is provided \$250 to cover transportation and living expenses. In September, after completion of the project (most projects run from about June 20th to about August 6th), the student receives the remaining \$300.

For application forms or further information, write: American Indian Project, Phillips Brooks House, Harvard University, Cambridge, Mass. 02138

AN INDIAN SPEAKS  
Melvin D. Thom, (Paiute)

"The forced assimilation and cultural genocide to which Indian people have been subjected is a deprivation of basic human rights without parallel in the free world. We believe that the concept of a great society could give recognition to the fact that cultural diversity is an asset, and not a liability, to this Nation...."

We will call upon President Johnson to take measures to insure full recognition of the basic legal status of Indian tribes and Indian reservations. We desire this not that we may be separate, but that we may find security in our homeland, and that we may survive as a people in the American system...."

(From the United Church of Christ Journal, September 1966)

"PIEGAN"

by Richard Lancaster, published by Doubleday & Company, Inc., is "a look from within at the life, times and legacy of an American Indian tribe - as seen through the story of its chief," 109-year old Chief White Calf. The book is reported to be the most comprehensive and yet frankly intimate portrait of the contemporary American Indian ever created.



## PASSAMAQUODDY GIRL WINS ADDITIONAL HONORS

Last month's Newsletter (Page 5) reported that Miss Viola Dana, daughter of Mr. and Mrs. Albert Dana of the Indian Township Reservation, had won a Retail Sales Award at the Poland Springs Job Corps Center.

The Newsletter has just been informed that Miss Dana has also received awards and trophies "for athletic attainment in soft ball and swimming" and has decided to extend her enrollment in order to work toward High School equivalency.

Miss Dana was also recently elected to the Corpswomen's Student Government at Poland Springs. Following her election, she received the following memorandum from the Coordinator of Corpswomen's Government, Mr. Frank Petty:

"May I take this opportunity to congratulate you upon your election to office as a member of Corpswomen's Government for the next six months. The Corpswomen have expressed their confidence by placing you in the most influential organization at this Center. The office you now hold is one of trust and honor. It shall require a great deal of effort and time. Your actions at all times must reflect the best interest of all Corpswomen and the Center."

## CHEROKEES UNDERTAKE CULTURAL DEPTH PROJECT

TAHLEQUAH, OKLA. - The groundwork for a two million dollar Cherokee Cultural Center has begun on the ashes of the historic Cherokee Female Seminary, destroyed by fire in 1887.

Sponsored by the Cherokee National Historical Society, the four-part project will include an Indian village, a continuing Cherokee drama for summer presentation, Cherokee museum and a Cherokee archives building. Although the project will have great tourist appeal, it isn't a tourist exploitation but a "depth project" in Indian culture and history, the sponsors say.

Construction of the Indian village, representative of such a village in 1750, is geared to a 1966 summer opening. The drama, "hopefully scheduled to open in 1967," will be a sequel to the famous Unto These Hills which has played to tremendous crowds for the past fifteen years on the Cherokee Reservation in North Carolina.

Sponsors plan for the museum construction in 1967, and the archive housing in 1968. Funds have been appropriated from the Cherokee Foundation (\$100,000), the Cherokee Tribe (\$100,000), the State Legislature (\$150,000), state industries (\$120,000) and individual contributions. Nearly a million dollars is still required and a membership drive in the Historical Society is to be launched on a national basis which will help with financing.

Cherokees will be employed for construction work and in the completed center. The bricks for the Female Seminary, a school opened by the Cherokees after their removal to Oklahoma, were made in Cherokee-owned brickyards, and the Indians will again make the bricks for the Cultural Center construction.

(From Indian Progress, Central City, Nebraska, October 1966, reprinted from the Amerindian)

## "THE ARAPAHO WAY"

by Althea Bass, published by Clarkson N. Potter, Inc., is the "memoirs of the life of Carl Sweezy, deceased 1953, one of the last of the thousand full-blooded Arapaho Indians. The Arapaho as described in this small book are people who accepted defeat and change with courage and proud humility."

## SEND IN YOUR

Subscription Slip, from the last page of the Newsletter without delay, to receive regular monthly copies of Maine's only Indian publication.

## INDIANS DEDICATE PARK

Wampanoag Indians of the Federated Eastern Indian League participated in the official dedication ceremonies of the Cape Cod National Seashore Park with Secretary of the Interior Udall, in early summer. This was very near the spot (called First Encounter Beach) where the ancestors of the New England Indians had their initial contact with the Pilgrims from the Mayflower, before the founding of Plymouth, Mass.

This item and a photograph of the Wampanoags with Secretary Udall were contributed to the August issue of Indian Voices by Russell H. Gardner.

## STUDENTS PRESSURED

A British Columbia anthropologist has criticized public schools for trying to turn Indians into middle-class white children.

Dr. Barbara Lane, who has just completed two years as an anthropologist with the University of British Columbia, last month told a conference on educationally-deprived children this pressure is bringing Indian students into conflict with their teachers and harming their educational chances.

"Most educators I have talked to as an anthropologist have wanted to know what is the key, the trick, the short cut, to turning Indian children most effectively into good middle-class white children," she said.

"The job of the school is not to force everyone into the same monotonous mold, but to transmit information and skill."

(From the Indian Record, Winnipeg, October 1966)

## PASSAMAQUODDY TRIBAL ELECTIONS HELD

The Passamaquoddy Biennial Tribal Elections were held on the Pleasant Point and Indian Township Reservations on November 1, 1966. Indian Township incumbent Governor John Stevens was re-elected for a two-year term commencing January 1, 1967. The new Lieutenant Governor for the Township is George Stevens, Jr., and the 6-member Reservation Council will consist of the following persons, elected from ten-candidates: Maurice Brooks, Archie LaCoote, Basil LaCoote, Allan Sockabasin, George Stevens, Sr., and Pauline Stevens.

Pleasant Point incumbent Governor Anthony Mitchell, not a candidate for re-election, will be succeeded by Joseph Mitchell, with Timothy Newell as Pleasant Point's new Lieutenant Governor. Again, ten candidates competed for the six Council positions at Pleasant Point; winners were: William Altavater, Irene Lewis, Frank Lola, Jeanette Moore, and John Nicholas.

The Passamaquoddy Representative to the State Legislature, elected by both Reservations together, though coming from each Reservation alternately, is George Francis of the Pleasant Point Reservation, who will replace George Stevens, Jr., of the Indian Township Reservation.

Over 100 tribal members from each Reservation cast their votes in these elections, which were held simultaneously on the two Reservations. 209 persons voted for the combined position of Legislative Representative.

Assisting at the polls at Pleasant Point were Ballot Clerks Peter A. Mitchell and Margaret A. Nicholas; Indian Township Ballot Clerks were Anna Harnois and Delia Lewey. Commissioner Hinckley officiated at Pleasant Point while the Honorable Warren Cookson acted as the Commissioner's personal representative and officiated on the Indian Township Reservation.

(The Maine Indian Newsletter extends CONGRATULATIONS to you. If the Newsletter can help in implementing your programs during the next two years, it would be our pleasure.)

## SHORTCHANGED MANY TIMES

To the Editor  
Bangor Daily News:

Bangor, Maine

Mr. Peter A. Mitchell, Tribal Clerk of the Passamaquoddy Tribe, has brought up a point (see October Newsletter, Page 13) that is evident not only on the local scene but also in national and international affairs, a lack of understanding....

The Indian has been shortchanged many times since the first settlers arrived in the New World, but perhaps the shoddiest "progress of civilization" perpetrated upon them occurred last year. In the beautiful mountain region of western New York and Pennsylvania, the Seneca Indians lived on a tract of land given to them in a treaty signed by George Washington. The government, against the protests of the Seneca Nation, forced them to give up their homes and land so that the infamous Kinzua Dam could be built. Though invitations were extended to many high-ranking politicians and government officials, none were present at the ceremony opening the new dam; it was an unpopular event and bad for their "image" to be associated with it.

The Senecas refused to attend, having long since named the backed-up waters Lake Perfidy....

Kenneth C. Collins  
Husson College

(From the Bangor Daily News, 11/10/66)

## INDIAN BRINGS AN EARLY THANKSGIVING

Abraham Leo Neptune, a Penobscot Indian living in Gardiner, helped more than 20 children celebrate an early Thanksgiving at the Neighborhood Center Wednesday.

Neptune, a brother to one of the aides at the center, appeared about 11 a.m. in full regalia. He wore a buckskin suit handed down to him from his father and bead-embroidered moccasins. The suit was made by his father just over 34 years ago. Leo Neptune made his own moccasins. Around his neck was a large pendant shaped like an Indian head.

Leo Neptune, of Brunswick Road, Gardiner, delighted the small children. He danced for them and then taught them a war dance. The visitor sat at a head table during dinner and ate a traditional Thanksgiving meal with the children....

A center worker said she "never saw those kids so quiet for such a long time."....

(From the Kennebec Journal, 11/17/66)

## CALIFORNIA INDIAN STUDY RELEASED

A comprehensive analysis of the social and economic barriers facing California Indians has been outlined in a Progress Report by the State Advisory Commission on Indian Affairs released earlier this year.

The Commission was created by the California Legislature in 1961 to study Indian problems and suggest corrective legislation or other remedial action.

The report noted that because California Indians live in small scattered settlements and rancherias instead of in large groups, they have been excluded from many of the new national programs devised to help depressed communities. The report calls for full Indian utilization of all programs,

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CALIFORNIA INDIAN....  
 (Continued from Page 11)

at every level of government.

However, it notes that "California should not depend for programs, planning, or thinking on the Federal Government or its agencies, but should step out vigorously and imaginatively in the search for a solution to the social and economic problems of its Indian people."

While the Advisory Commission's 27 recommendations covered all facets of Indian life from education to housing and sanitation it said "the key to the solution of the problems of Indians, whether in the areas of education, welfare and health, or living conditions lies in the development of the economic employment potential of Indians and in the economic development of their land resources."....

The plans and proposals of this group, or any other like it, stand a much better chance of success if Indians themselves are directly involved in their planning and implementation, the report said. The repeated failure of programs planned by others for Indians has created a resentment among Indians "so that they become skeptical of any new program and refuse to cooperate with any public official."

(From Indian Record, U.S.Bureau of Indian Affairs, October 1966)

(A reader just submitted a copy of the Providence Evening Bulletin for June 9th, which contained the following interesting story concerning the Tuscarora Tribe of New York State.)

DAUGHTER OF CHIEF UDATNAHNEECHRE

Talk to a real live Indian and all the tales of tomahawks, teepees and tribal dances concocted on Hollywood sets will seem quite remote. Nevertheless, Indians still live on reservations across the country, but one Tuscarora lives right here in Providence, on Medway Street.

Delma Mount Pleasant, the 23-year-old daughter of Chief and Mrs. Edison P. Mount Pleasant, was raised on a reservation, three miles square, in Louiston, N.Y.

About 1,000 Tuscaroras live on the reservation in ordinary houses (not teepees) and the majority of them work in neighboring towns. "Actually the reservation is very rural. It's just like living in the country," the Indian maiden explained. The Tuscaroras originally came from North Carolina.

In 1713, after losing a clan of warriors in the Tuscarora War, the tribe headed up the Eastern coast until finally settling in upstate New York.

In her Medway Street apartment, Delma Mount Pleasant has her full Indian dress. "We only wear the costumes on special occasions," she said. "At the annual New York State Fair held in Syracuse, there is an Indian village. The six tribes of the Iroquois Confederacy all come together there, wearing traditional tribal dress...."

The Tuscarora Tribe is divided into family clans. Being a matriarchal society, the child inherits the clan name of his mother, although he doesn't use it. Miss Mount Pleasant belongs to the Wolf Clan, while her father is a White Bear. "We don't marry anyone in our clan because that would be marrying a relation," she said.

A council of 14 chiefs forms the government of the Tuscarora Reservation where Miss Mount Pleasant grew up. Chieftanship is gained by merit, it is not an inherited title. However, the name given to a man when he is appointed chief is a traditional one. Her father's Indian name is Udatnahneechre, which means a branch of a pine tree. Ever since the establishment of the

(Continued on Page 13)

DAUGHTER OF CHIEF....  
 (Continued from Page 12)

Iroquois Confederacy, the pine tree has symbolized peace, because to cement the truce the six warring tribes buried a hatchet, symbol of war, under a pine tree and the tree grew over it.

The council of chiefs cooperates with local municipal officers and turns over any disciplinary problems to the state police. However, land problems are settled by the council because the land is owned by the Indians. Only with special permission from the chiefs can a land case be taken to an outside court....

WHAT DO INDIANS DO? EVERYTHING!

All over America, Indians are at work in jobs of every description. That pretty stewardess for the airlines is a Navajo; the construction superintendent for that huge dam is a Sioux-Catawba. Forest fires are put out by trained crews from some 30 Reservations. Here is a Choctaw-Chickasaw artist and technical illustrator. There is a waitress (Salish-Kootenai) who works in the famous lake resort owned by her tribe. You name it - any occupation or calling has Indians, working right along with other Americans.

In the factories and industrial plants you'll see Indians galore these days. They work inside and outside, on production lines and in laboratories. Clear headed, quick and clever with their hands, natural-born craftsmen and artisans - these men and women win the enthusiastic commendation of their employers.

Where precision counts, Indians excell. Watch the Pima-Papago workers cut valuable diamonds, giving them just the right facets for Winston's jewelry, at Winston's well-guarded plant south of Phoenix, Arizona. "They are as good as the Swiss," says their enthusiastic supervisor.

Many prominent manufacturers have deliberately located new factories on or near Indian Reservations, to make the most of a timely opportunity. Other parts of the country may be having labor shortages while there still are ample labor pools to draw from on several of the Reservations....

(From the National Congress of American Indians, Indian Resources Studies)

(On Page 9 of the September issue of the Newsletter there was a report on the National Congress of American Indians' campaign to encourage buying from companies whose labor policies favor employment of Indians. Here is the first list of such firms, provided by N.C.A.I. We urge all Indians, and friends of Indians, to support these firms with your purchases.)

Wright & McGill's EAGLE CLAW fish hooks and tackle (Sioux, South Dakota)  
 GROVES Archery Company archery sets (Isleta and Sandia Pueblos, New Mexico)  
 CHIEF CHIPPEWA fiberglass canoes (Fond du Lac Chippewa, Minnesota)  
 WINSTON diamonds and other fine jewelry (Pima and Papago, Arizona)  
 BULOVA watches (Turtle Mountain Chippewa, North Dakota)  
 BABYLINE playpens and baby cribs (Navajo, New Mexico)  
 SEQUOYAH carpets (Cherokee, Oklahoma)  
 SPARTUS electric clocks (Choctaw, Mississippi)  
 SIMPSON electric meters and parts (Lac du Flambeau Chippewa, Wisconsin)  
 TIARRA or CAMEO marble top tables (Cherokee and others, Oklahoma)  
 WHITE CROSS bedding, quilts and bedspreads (Cherokee, North Carolina)  
 NAMBE MILLS tableware and accessories (Pajaque Pueblo, New Mexico)  
 ALABAMA Charcoal Company barbecue charcoal (Cherokee and others, Oklahoma)  
 INDIAN HEAD and NAMEKAGON moccasins and garments (Chippewa, Wisconsin)

(Continued on Page 18)

VISTA - Cont'd from Page 2

MINNESOTA - White Earth (Chippewa) Reservation Business Committee(Waubun): Among the programs in which Volunteers are participating are community development and improvement, recreation, home management, day care and senior citizens' projects, operation of a study center, arts and crafts instruction, vocational training, health and the development of teaching of the Chippewa language and history.

NEW MEXICO - Alamo Navajo Chapter (Madgalena): Assistance in pre-school and remedial education, recreation and arts and crafts instruction.

NORTH CAROLINA - Eastern Band of Cherokee Indians (Cherokee): Aid in the development of a multi-service family center, homemaking demonstrations to indigenous leaders and family life education.

OREGON - Warm Springs Reservation: Assistance in community development to increase employability and improve job performance through basic education, and the development of sanitation, self-help housing, health and home management, youth, aging, pre-school, recreation and adult education programs.

SOUTH DAKOTA - Oglala Sioux Tribal Council, Pine Ridge Reservation: Volunteers are working in programs concerning day care for pre-school children, remedial teaching and guidance and employment, are assisting the Indian Bureau in supervising Youth Corps Camp activities in conservation, irrigation and health, and are participating in a self-help housing program.

Rosebud Sioux Tribe: Assistance in the development of adult education, community health and rehabilitation centers, self-help housing, garden projects, credit unions and marketing cooperatives.

(VISTA, Washington, D.C.)

\* \* \* \* \*

HOUSING AND CONSTRUCTION OFFICER TO MAKE HOUSE-TO-HOUSE VISITS

Anthony (Tony) Kaliss, assigned to the Maine Department of Indian Affairs as Housing and Construction Officer by the American Friends Service Committee (AFSC), has been busy since arriving in Maine last August. First of all he started talking to Federal and State officials to see what there is available and as well, he has been talking with many Indians to see what they see as their greatest needs in this area. Tony is making house-to-house visits on the Penobscot Reservation to meet and talk with the Indians first hand. After this Tony plans to visit Indian Township and Pleasant Point and make the same visits, house-to-house.

Tony has visited all three Reservations already but as you can see he plans a very thorough follow up. At the Pleasant Point reservation, recently, Tony observed the installation of the water lines and sinks in the homes of some 18 families, nominated by the Governor and Council as needing to be hooked up to the water supply.

It is the Editor's understanding that although Tony had nothing to do with this particular project being brought about, this is, nevertheless, the type of project Tony will be concerned with in the future.

Recently Mr. Kaliss stated: "Although the work is just beginning, I must say that my conversations with State and Federal officials and, most important of all, with the Indians convince me that although there are many problems to be overcome, both physically and human, all of the reservations can become beautiful, healthy and attractive communities to live in, work in and retire to."

(Continued from page 4)  
(Letters to the Editor)

I am a Penobscot Indian from Old Town. I have been living here at Bar Harbor since 1956. I am active in politics. I am Treasurer of Hancock County Democratic Party, and ran for Sheriff in 1964 and in 1966. I (lost) by 28 votes this time. ...

Sincerely yours,  
Roger Ranco

\* \* \* \* \*

Dear Editor:

Read of you in The Cherokee Times, Being non-Indian, was not certain of my eligibility in receiving your Newsletter, but thought I would try.

I was given my name be a direct descendant of the Indian Princess Pocahontas who also bore the name of that great lady. From this person I learned early to have an abiding interest in the American Indian.

Most sincerely,  
Pocahontas Hagy  
Abingdon, Virginia

\* \* \* \* \*

Dear Editor:

I was very pleased when I received the Newsletter subscription. It is very interesting to read about other Indians, as well as my own kind of Indians.

I wanted to tell about my experience in the Job Corps. I have been in the Job Corps for almost seven months, and I have enjoyed every second of it. When I first came in the Job Corps, I was a little scared, I didn't know what to expect, but when Mrs. Hinkley drove me up here, I began to relax. When we came in, I was sent to the Inn, and I met my two roommates. They were nice and we all liked each other. So that was my first experience. The second was when I started my training and started going to school. I was very eager to learn, and I can say that I have learned alot of things that I never knew before.

On December 2, I will be graduating from Retail Sales as a Cashiers Clerk but I have decided to stay on and go further into it, and hope to get the equivalence here.

Also I wanted to say that I was elected on the Student Government for the center, which I was very pleased. I shall never forget my good experience at the center.

I have made many friends here, when I leave for good I shall miss them, but also, I shall be ready for the working world outside. I have been home to visit my parents several times, I miss them all, but when I get what I came here for, I'll be home with them again. I love my parents very much and want them to be proud of me, and love them more for bringing me into this world.

Sincerely yours,  
Viola Dana  
Job Corps Center for Women  
Poland Spring, Maine

DID YOU KNOW our subscription list is growing by leaps and bounds? If you are not on it and want to be - just fill out the coupon on the next page and mail it in today.

\* \* \* \* \*

### FLINT AND FELSITE

By Helen Cushman

(Last month we printed part 4 in error. This month we are printing part 3. In the December issue we will have the final installment in this series These Indians Were Here. Ed.)

Potters our Valley Indians were not - few Algonquins were. But their stone instruments show them to have been keenly observant rock collectors. Whatever they needed to make, they picked the best rock for their purpose.

Their most important household implement was the mortar and pestle for grinding corn. Usually the mortar was made of a hard stone in which a cavity could be made. The pestle of the Anasagunticooks was long, usually fashioned of course slate, and was rounded at one end. A small hole was bored through the handle. Then the pestle would be suspended from the branch of a tree by a thong which made grinding easier.

Other kinds of pestles and matching mortars have been found in various sizes suggesting their use for herbs or medicines. Few of them have been as elaborate as the exquisite white flint one ploughed up in a field along 30 Mile River. This priceless artifact was a deep yellow when discovered - stained by yellow ochre. The field itself by a well-known Indian spring had been the camping ground of the Caghaugas, a branch of the great --- their special preserve renowned even then for its superb fishing. However the flint mortar and pestle and several other artifacts unearthed in the region nearly 70 years ago were all deeply stained with ochre and undoubtedly pre-dated our Valley Indians. More about these mysterious pre-Dawn People later. It is of interest to rock hounds to note that the source of all these artifacts was flint which probably came from Mt. Kineo. Not until they began to trade with early explorers did our own Indians use metal. They fashioned rocks or shells into hoes for the planting of corn and other crops. The grinding was done exclusively by the women of the tribe as were all the agricultural chores. They used as containers for transporting corn baskets made of woven reeds or even hides.

If you've ever tried to skin a squirrel with a sharp knife, you must appreciate the skill of these Indians. They used a stone implement shaped like a chisel as well as sharp sea shells.

Their bows and arrows were vital to our Valley Indians. Fish and game supplied most of their food and clothing. Only a few members of the tribe were skilled enough to make arrow heads.

"There the ancient Arrow-maker

Made his arrow heads of sandstone,  
Arrow heads of chalcedony,  
Arrow heads of flint and jasper,  
Smoothed and sharpened at the edges,  
Hard and polished, keen and costly."

These points had to be exactly carved and perfectly balanced. The stones best suited to arrow heads came from outside the Androscoggin Valley. Felsite, also referred to as hornstone, came mostly from Mt. Kineo. Striped jasper from Berlin Falls was highly prized as well. Rough quartz was frequently used but such arrow heads were often untrue. The wood of the hornbeam and beech were said to have been preferred for the arrows themselves. Thongs of moose hide fastened the arrow heads to the stocks.

(Continued on page 17)



(Continued from page 16)

Flint and Felsite By Helen Cushman.

The bows of the Anasagunticooks were very heavy with a pull exceeding the ability of most white men. The wood used might vary but it had to be tough and elastic. The bow strings were leather. These Indians were very accurate marksmen and could hit a moving target at more than forty yards.

Great craftsmanship was required to make spear heads, too. Infinite care and precision were necessary to fashion the long slender heads. Flint and jasper were apparently preferred. Some spear heads have been found eight or more inches long and sharp as a razor after two centuries under the ground.

Among other weapons were war clubs. One was made from the root of a tree, hardened by fire, highly polished with the root prongs left at the end. There was also a pole, 8 to 10 feet long, with a stone sharpened at both ends or a deer horn fastened to the point.

It is certain that the Valley Indians used traps and snares. Few descriptions of these have ever been found. The results of whatever kind they did use was amazing. Captain John Smith said that he got 11,000 beaver skins as well as many otter and martin in 1614.

To hollow out their large boats, the Indians used a gouge. They would burn the surface of a log on one side until it was charred enough to dig out. The process was repeated many times. These bouts, unwieldy and clumsy were too heavy to portage but would carry as many as forty people. Hence for most purposes these Indians used canoes. Light, they were made of birch bark which was sewn to a frame by roots or fibers of trees, (as the larch or tamarack), or with thin threadlike thongs of hide. Fragile as this craft was, the Anasagunticooks could guide it through the rapids of the Androscoggin with great skill. Where the water was too low, or the falls too steep, the Indians had a well defined system of carrying places. Some of these portages and the waterways by which they traveled are well defined even today. To visit their cousins, the Amascontees, on the Sandy River, they went from Canton Point to the Dead River, through Wayne Pond and up 30 Mile River to the northwest branch. From a portage at David Pond they went to the ponds entering Little Norridgewock Stream or by Mosher Pond into McGurdy Stream and there to the Sandy River itself.

. . . (Next month) we will conclude with the effect of the white settlers on the Anasagunticooks, and their flight to Canada to join their cousins, The St. Francis Indians, and their yearly visits to the graves of their ancestors. Their last farewell, one of the most poignant bits of Maine history, has been superbly written by Reginald Sturtevant to whom we are indebted for much of the information in this brief account of the Indians of our Androscoggin Valley.

(From the Livermore Falls Advertiser, Livermore Falls, Maine 8/18/66.

To be continued next month.)

\* \* \* \* \*

#### A Look At What's Coming

In future issues of the Newsletter we will be having articles based on interviews with various people of interest to the Penobscots and Passamaquoddies. We hope to have items on such people as the Tribal Governors, the Indian Representatives to the State Legislature, and other interesting Indians. Also, we will plan an article on the State Department of Indian Affairs, which will be a year old on January 3, 1966. Send in your suggestions and as time permits we'll look into them.

BUYERS' GUIDE  
(Continued from Page 13)

VASSAR hair styling accessories (Cherokee, North Carolina)  
 LUMMI WEAVERS garments, place mats, vestments (Lummi, Washington)  
 SAFFORD Manufacturing Company women's apparel (San Carlos Apache, Arizona)  
 GOLDEN EAGLE sportswear (Omaha, Nebraska)  
 BVD undershirts and shorts (Navajo, Arizona)  
 BAYLY Manufacturing Company brands (Yakima, Washington)  
 ROTMANS seafoods (various tribes, Alaska)  
 BAKEWELL potatoes (Shoshone and Bannock, Idaho)  
 SIOUX auto mufflers (Crow Creek Sioux, South Dakota)  
 NAVAJO PINE and SOUTHWEST prefabricated houses (Navajo, New Mexico)  
 KAISER Aluminum culverts and building products (Cochiti and Santo Domingo Pueblo)  
 CARLON plastic pipe (Navajo, New Mexico)  
 ST. MARIE'S plywood (Coeur d'Alene, Idaho)  
 MONTEZUMA plywood (Ute Mountain Ute and Navajo, Colorado)  
 CHIPPEWEYAN AUTHENTICS toys and novelty items (Chippewa, North Dakota)  
 GUILD ARTS & CRAFTS Company plastic products (Northern Cheyenne, Montana)

BUY American INDIAN MADE Products - USE American INDIAN MADE Products

AN INDIAN SPEAKS  
Mary Wanatee (Sac-Fox)

"First, I tried to make more clear in my own mind exactly what those values are that Indians have that are different from those of the Whites. I can't help but think that the whole conflict simply lies in the basic differences in philosophy.

The Indian strives to harmonize with what exists around him, whereas the white man strives to make existing things harmonize with him. It seems to me that the white man does not give enough recognition to the rest of Creation - he places mankind at the center of all things here on earth, as though he were the whole goal.

The Indian conceives of mankind as only a part of a whole. He has deep respect and reverence for nature and the things thereof, and he is very 'aware' of all that is, outside of himself. He uses only what is needed, because of this awareness. His religion is this way of life, continually expressing acknowledgement of his purpose and position."

(Submitted by a reader)

MISCELLANEOUS NEWS

The Eastport Council, Knights of Columbus, were recently entertained by members of the Pleasant Point Indian Dance Team, led by Mr. Joseph Nicholas. Mr. Nicholas is Deputy Grand Knight of the Eastport Council.

During the summer, an Iroquois Indian from Brantford, Ontario, named Ro-wa-dna, or "Spring Water," visited Moulton, Presque Isle and Indian Island in the course of a 2,000 mile trip through the provinces and the United States.

The Mid-South Fair in Memphis, Tenn., recently featured an Oneida Indian from Wisconsin, who learned to wrestle alligators from a Seminole cousin. George Greenwood took only 10 minutes to get a 6-foot, 165-pound 'gator out of the water.

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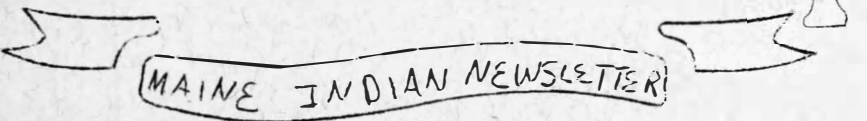
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