

Wabanaki Alliance

August 1979

US court affirms tribal immunity from suit

PORTLAND—Maine Indians might not find a better ally of tribal sovereignty, or supporter of their land claims, than the U.S. Court of Appeals.

Earlier this year, the appeals court—with federal district Judge Edward T. Gignoux presiding—released an opinion setting forth the Passamaquoddy tribe's right to immunity from lawsuit. That immunity is one of the remaining sovereign powers of recognized Indian tribes in the U.S.

The court's 13 page opinion upheld a previous decision dismissing a suit brought against the Passamaquoddy tribe by a lawyer who was indirectly associated with the first stages of the current 12.5 million acre Indian claim in northern Maine.

Thomas N. Tureen, lawyer for the Maine Indian land claim, told Wabanaki Alliance he was pleased and encouraged by the court

ruling of May 17, which he said reaffirms "Passamaquoddy vs. Morton," a cornerstone of the land case and federal recognition of the tribes.

The appeals court ruling dealt with a suit brought by Massachusetts lawyer John S. Bottomly, formerly associated with the Passamaquoddy tribe's initial efforts to claim damages for alienated lands. (Bottomly worked for Don C. Gellers, who first represented the tribe and was later busted on a marijuana charge. Gellers fled the country, and Tureen took over the land claims case.)

The State of Maine, represented by Deputy Atty. Gen. John M. R. Paterson, squared off against the tribe and federal government, arguing the Passamaquoddy is not a tribe, but simply an association.

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Penobscots sever ties, form own CETA agency

INDIAN ISLAND — Penobscot tribal government has been awarded a Comprehensive Employment and Training Act (CETA) prime sponsorship. The new status makes Indian Island independent of the CETA program of Tribal Governors, Inc. (TGI) a coalition of Maine tribes, which currently handles CETA monies for reservations and off-reservation organizations.

The move of Penobscot Indian CETA to Indian Island promoted speculation that the Penobscots might be planning a complete withdrawal from TGI. Penobscot Governor Wilfred Pehrson, however, denied any such move is contemplated.

"There are other areas for TGI as a group. I see TGI as a conduit for starting programs and running them until the tribes can take them over. I see it (TGI) as a learning process. I would like to see MITA (Maine Indian Transportation Association) stay within TGI for another two or three years so we can learn how to run it."

Pehrson rejected the idea that Penobscot withdrawal from TGI's CETA program would lead to the dissolution of the organization. Penobscot tribal planner Michael Ranco agreed that the formation of a separate CETA program would not hurt TGI. "I don't feel it will break up. It's not just a CETA organization," he said. TGI also sponsors Maine Indian Manpower, MITA, a nutrition program and a weatherization program.

TGI response to the Penobscot withdrawal was immediate. Pehrson, who was TGI president, was fired and replaced by Robert Newell, governor of Pleasant Point Passamaquoddy reservation. Although the reason given for Pehrson's dismissal was that he would be in conflict of interest as head of two groups, each with a CETA program, he said he felt his firing was in retaliation for the Penobscot's seeking control of the CETA program.

(Continued on page 4)

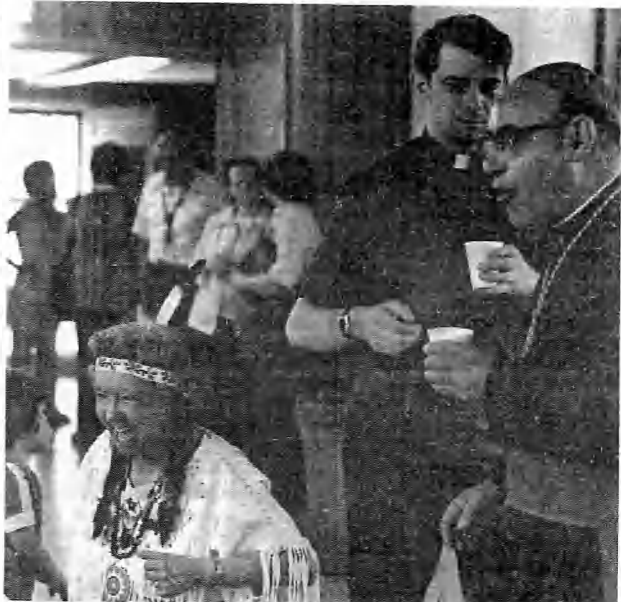
State seeks jurisdiction ruling

AUGUSTA—The state attorney general's office will reportedly ask the U.S. supreme court to decide whether Maine has criminal jurisdiction on Indian reservations within the state.

The planned appeal comes on the heels of a Maine supreme court opinion that the state did not have jurisdiction over Allen J. Soekubasin, a Passamaquoddy convicted of arson at Indian Township reservation. If Maine files petitions for appeal to the high court, they must be submitted by Oct. 1. At some later date, the supreme court would decide whether to hear the case.

The jurisdiction issue touches on the Passamaquoddy-Penobscot claims to 12.5 million acres of Maine, in which the tribes maintain they have a sovereign right to aboriginal lands. So far, court rulings have supported tribal sovereignty.

"We are dealing here with the most serious question affecting the state's sovereignty over the criminal laws," commented Atty. Gen. Richard S. Cohen. He said he has met with U.S. attorney for Maine, George Mitchell, to discuss handling of cases that may be dismissed for lack of state jurisdiction.



A special pageant event at Indian Island was a visit from the Most Rev. Amedee Proulx, auxiliary bishop of the Catholic Diocese of Portland, foreground. With him is the Rev. David Cote, priest at Indian Island, and Mildred Akins, Penobscot, clearly a favorite with young children.

Federal official said to favor revised claim

WASHINGTON — A federal Interior Department lawyer has said he supports at least half of an enlarged proposal to settle Penobscot-Passamaquoddy land claims in Maine.

Leo Krulitz, a U.S. lawyer involved in Maine claims negotiations the past couple of years, stated that the Carter administration supports four of eight aspects of a newly revised settlement package. The President reportedly would agree to set up of a \$27 million trust fund for the two tribes: \$10 million for purchase of 100,000 acres; another \$10 million for buying up land over the next three years; plus \$6 million in loans to start a sawmill.

However, Krulitz said he would oppose a special \$16 million grant for economic development, unless applied for through regular channels. Nor would he favor \$7.65 million to repair reservation schools,

or a combined allocation of \$2.5 million for road and bridge work.

The revised settlement plan is somewhat larger than in land and money than a proposal considered last year. Both the present and the previous plans exclude the state of Maine from any liability in the case. Nevertheless, Gov. Joseph Brennan called the latest plan "exorbitant demands." Last fall, the tribes considered a \$27 million payment plus 100,000 acres, advocated by then Sen. William D. Hathaway of Maine.

Hathaway's successor, Sen. William S. Cohen, was cautious about the proposal. "We've got to get the tribes and their attorney to put in written form exactly what they want."

The Penobscots and Passamaquoddy claim 12.5 million acres of northern Maine belongs to them by virtue of aboriginal possession.

Micmac fiddler plays to all

BAN HARBOR — Lee Cremo, a Micmac fiddle champion who wrote Eskasoni Breakdown and dozens more tunes, hopes he has made it easier for Indian entertainers.

"I think I broke the ice for some Micmac entertainers," he said after a long stand at Pride of Maine Fair here, recently. His accompanist, Vincent Joe, 21, is a Micmac

who proves the point. Joe plays bass guitar in his own country rock band and plays piano with Cremo.

Cremo, 40, is one of Canada's finest fiddlers. He plays Irish, Scottish, English and French tunes, as well as his native Micmac music. He is comfortable with all kinds of music, and thoroughly enjoys the

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editorials

Worthwhile pursuits

Dear Indian Community:

This message is an appeal to you to save and support Wabanaki Wilderness Pursuits, a program of Wabanaki Corporation in Orono. In this issue we publish a story about a trip down the Allagash waterway. Perhaps the words of participants, and the pictures, say more than we can say here.

However, the plain facts are that Wilderness Pursuits is in trouble. The outdoor youth program is funded through the summer only. If it folds—and that's what will happen if nothing changes—Indians will have lost a fine opportunity for young persons to learn through experience.

What do boys and girls learn in Wilderness Pursuits? Sometimes what they learn is not as tangible as how to repair a diesel engine, or how to balance an account book. Participants might learn how to balance a canoe through rapids, or repair a tent or build a good fire, but probably those things are less important in the long run.

In the long run, Indian youth in Wilderness Pursuits may begin to understand themselves and each other. They learn cooperation, teamwork, and self-reliance. As each challenge is overcome, they gain confidence. They can climb that mountain. They can cook a meal for 12. They can tackle some of the problems in life; maybe not alone, but together. These are human values our schools often fail to instill in young people.

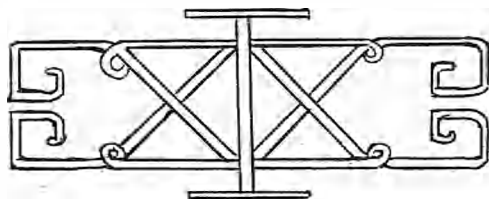
We see many "achievers" in school. We see many dropouts. Even the achiever benefits from Wilderness Pursuits. He may learn there is more to life than a shining report card. In our opinion, an act of human kindness is worth a pile of report cards.

Chances are, a youth who learns to trust in himself, will naturally do better in school, home and work. Wilderness Pursuits is not the only answer to many problems young people have, but it's a start, it exposes them to themselves.

In Wilderness Pursuits, there is no hiding through drugs, alcohol, TV or radio. Even cigarettes are banned. One must be honest; one must confront one's feelings, and the feelings of those around oneself. Today, there seems to be too many escapes. Too many chances not to be honest in relationships.

Wilderness Pursuits is one place where dishonesty just won't work. That applies to instructors, too. The trip leaders stand to gain as much as the youthful participants in WP courses. The director of WP, Nick Dow, says he has had a problem with recruiting Indian youth for his courses. In fact, he recently took a group of Boston area Indian youth on a trip. A number of Maine persons dropped out of that particular course. It was their loss, more than his.

Wilderness Pursuits is a kind of education all too rare today. When it ends, the Indian community will be the poorer.



Quotable

Some tribal publications avoid issues. They print handouts from the tribal office, carry notices of local social events and meetings, report the scores of kids' athletic events and fill the pages with other trivia. These publications have no problems with tribal officials. They can't be killed. They are already dead.

An Indian newspaper should probably be edited by God. And He would get fired.

—Vince Lovett, Bureau of Indian Affairs staff, writing in an article published in this newspaper.



Passamaquoddy basketmaking demonstration at Pride of Maine Fair, Bar Harbor. (Kathy Carreiro photo)

A fair to remember

We're sorry for anyone who missed the "Pride of Maine" fair at Bar Harbor last month. The three day event included an honest tribute to Passamaquoddy skills and culture.

A selected group of Indians presented various aspects of Indian lore, such as cooking, drums, basketry, language and herbal medicine. A special bonus was a Micmac fiddler and his piano accompanist. Throughout, the fair recognized Indian people and their way of life with respect and an attempt at understanding.

Indians were only a part of the fair, but those who participated and demonstrated their skills were vital and interesting. The Indian presentations at the fair were clearly the result of long and thoughtful planning by College of the Atlantic, which sponsored the one-time multi-cultural celebration with the aid of federal funds.

Along with Franco-Americans, fishermen, musicians and others, Passamaquoddies contributed their share of entertainment and enlightenment. At least a dozen Indian persons attended the fair as visitors, rather than performers or exhibitors. Unfortunately, attendance at the entire fair was very light. This meant both low revenue for the sponsors, and the sad fact of few persons viewing a wonderful display of Maine life, past and present.

Deserving special mention are Wayne Newell, Passamaquoddy linguist and health director; Joan and Martin Dana, cook and drum maker respectively; linguist David (Martin) Francis; bilingual director Robert Leavitt; Fred Tomah, medicine man; and Micmac musicians Lee Cremona and Vincent Joe.

Also, Elizabeth and Dyke Sopieli, basket weaver and ash-pounder, respectively; and cook Blanche Socobasin.

Pride of Maine was, to our knowledge, the first Maine fair to do justice to Indian traditional crafts and practices. There was dancing, ceremonial dress, legends... and who could resist muskrat stew? (It tastes great, honest.)

The fair was flawed by poor attendance—and by the lack of Penobscot representation in the Indian booths and demonstrations. Certainly the Penobscots were and are today a visible part of Maine's heritage.

Nevertheless, the fair qualifies as one of the finest we have seen.

letters

Wants answer

To the editor:

I'm pleased very much to be getting your paper, which I love very much.

And I now have the good fortune of some money, so am sending a \$5 money order for my continued receiving of this paper.

As you know I am a prisoner here in Arizona and there's not much money to be made here. I have written several letters in the past to different Indian and alcoholic services, and unfortunately got no answer. Yet, by your editorials, others get answers with less newsworthiness and importance than mine. I suppose most of the fault lies in the people I wrote. But why do they advertise in your paper if they never answer their mail? Makes your paper look bad when they do that. Surely your paper does not advocate incompetence.

Again I thank you for the paper. I like it very much. Have a good day and may the Great Spirit bless you all.

George Slagger, Jr.

Thanks to all

To the editor:

Thanks to all for the wonderful vacation I had in June and July at Peter Dana Point and Pleasant Point Reserves.

I enjoyed the fiddleheads, moose and deer meat, picking sweet grass, bending, swimming and meeting all my relatives and dear friends.

Special thanks to my sisters, Mary Graham and Martha Malec, for letting me stay in their homes during my stay in Maine.

Georgina C. Keller and Family

Recipe offer

To the editor:

Thank you for your Wabanaki Alliance newspaper. Enclosed is a \$2 check. You don't say how much this newspaper is, so I took a chance and sent \$2. I have plenty of food recipes I would like to send to you. Some are books of recipes of all kinds. Would you want them?

Mary Campbell

Post that paper

To the editor:

I would like to subscribe to your Indian paper, what are your yearly rates? Do let me hear from you real soon.

Anthony J. Saulis

Wabanaki Alliance

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The favorite

To the editor:

I am now at the end of my first year of subscription to the Wabanaki Alliance. It is my favorite of all the publications and newspapers that I read.

Instead of just telling you how beautiful a paper it is, I'll tell you it has enlightened my outlook on my people. I have begun to get involved in the ways of the people. Your paper helps so much because I have never lived on Indian Island but my Grandmother did. She is full-blooded Penobscot and my Father is half, but I never was subjected to my Indian heritage until I married a Penobscot a year ago. I had been searching my identity since I was about sixteen. I am still searching for proof of Penobscot blood on paper because there are some records missing.

I am optimistic about our future. More people are getting involved in preserving our culture, but we still have a long way to go. As long as we continue to remember that the land and our children must go hand in hand, we'll be all right.

Please continue to send me the Wabanaki Alliance. It means more to me than just something to read.

Tom M. Newman

Petition to White House

To the editor:

With this letter I would like to inform you on how we stand with our petition campaign.

On June 5th, 1979 I was in the Office of the White House in Washington, D.C. where I delivered the first bunch of signed petitions (total of twenty thousand eight hundred signatures) also a letter to the President asking for the meeting, with a list of the traditional Native Americans that are willing to meet with the President.

The proposal will now be submitted to all the various members in the White House and to President Carter. It looks like we have a good chance. The Office of the White House will get back to me within 4 to 6 weeks with some results, and I hope with a date for the meeting. I was told that a convenient time for the White House will be in October 1979 due to the fact that the previous months are fully scheduled. This is a good time also for the Traditional People.

In the meantime the campaign is going on because we need to make the petition stronger. So please stay with us, your continuing help is badly needed. I will keep you posted on our progress. You can call me collect; I will love to talk with you, exchange ideas and make some plans for the immediate future.

Maria Debegnac

Checking it out

Santa Barbara, Ca.

To the editor:

I get to read your newsletter that you send to our Chief and I really enjoy it and think it's one of the best Indian newsletters today, and this is why I am sending you this evidence on this person from Greensburg, Indiana, that told your paper to "check it out," in your July 1979 issue.

In 1976 Joan Manning and Stewart Rodda had an organization at Westport, Indiana called American Indian Defense. Stewart Rodda at that time claimed to be Choctaw and Sioux, and Joan Manning stated she was Cherokee.

Now they have moved their organization to Greensburg, Indiana and Joan Manning states she is still Cherokee, but now Stewart Rodda states he's a Chippewa and has never changed. What has happened to the Sioux he claimed to be in 1976?

No harm meant, Stewart Rodda, just "checking it out" as you requested publicly.

Red Eagle Steere

Baptized family

Hartford, Conn.

To the editor:

Please put my name on your mailing list. I have known members of the Francis family for almost 25 years, and baptized about 11 of them.

Enclosed is a donation of \$5.00.

Rev. Thomas W. Shea

A donation

Tampa, Florida

To the editor:

Please enter my subscription to your Indian news magazine. My donation for \$1.50 in check attached.

Clara Pickett

A voice for inmates

Thomaston

To the editor:

I just finished reading the latest issue of Wabanaki Alliance and was very pleased with its contents. The letters to the editor which you published were very good. Hopefully these letters will reach the right people and they will respond to them.

We are finally getting the Indians together down here and could use some outside support. What we actually need for support yet I don't know as we are just getting our minds together. We have a few vague ideas floating around but nothing really concrete yet.

We do have a newsletter but we would need some financial assistance to get it started. We are going to call it the Sunrise People. All we need is money for printing and distribution costs. We have some very gifted Indians in here and should have no problem putting together a very good newsletter. Our main goal is to reach the Native American Indians out there. We would like to let people know what we are up against in here, what we are trying to do about it, and share some of our feelings with other Indians. In a sense, we are asking for donations to get our first issue out and some help in distributing our newsletter to the Maine Indian population.

I'm telling you about this because I think your newspaper would be able to help us get off the ground. I also know that you can reach the right people to help us get started.

We are trying to do something constructive while we are doing time. If further information is needed, please contact me. There are only seven of us to start this, but I feel confident we can do the job and do it well.

Brian J. Attean



RHONDA DAIGLE graduated from the University of Maine at Orono in May, with a degree in business administration. She is the daughter of Louis and Carolyn Daigle of Stillwater. Her grandparents, Louis and Doris (Sapiel) Daigle Sr., were formerly of Indian Island. Rhonda is employed as administrative secretary at Northeast Regional Institute, Lincoln.

Tracing ancestry

Southbury, Ct.

To the editor:

I have been trying to trace my Indian ancestry. I understand the ancestry is on my father's side.

My name — Lorraine Mazzacane. Parents — Fred Dwinells and Edna Joudrey. Grandparents — Andrew Dwinells and Mary Ann Hazeltine. Great-grandparents — William Hazeltine and Ann P. Young.

Ann P. Young is supposedly full-blooded Indian and born in Montville, Maine. At present I have no dates, but I assume mid-1800's.

Your address was given to me by Orlaine Hartmann of the American Indians for Development, Inc., Meriden, Ct.

Any information you can give me will be greatly appreciated.

Lorraine Mazzacane

Remarkable story

Fayette

To the editor:

Your article on the tragic death of David Toimer is one of the most remarkable pieces of journalism I have read. The fact that you investigated the actions of the Old Town police and solicited local opinion raises a serious point as regards journalistic bias. My congratulations. The beauty of it is that it clearly illustrates the solidarity of the Native American community and the frustrations they deal with daily in their relations with the political powers that be.

I happen to be a white Anglo-Saxon-Celt who identifies with oppressed peoples, suspicious of those who show a comfortable apathy as they deal with their daily lives. My hope is that one day people of the world will direct their energies towards the Evil Spirit, who influences the malevolent temporal rulers of the world who would keep their subjects miserable in order to fulfill themselves, with the help of the Light of Lights.

Keep up the good fight.

Greg Boardman

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ALLIANCE**
News of
Maine Indian Country

letters

A first edition

Newark, N.J.

To the editor:

I am sending you a copy of the first edition of our newspaper. Please feel free to utilize any information you might need. Please put us on your mailing list so we can continue to communicate. Also could we have permission to utilize graphics or information from your paper? Thank you.

Keep in touch.

Sarah Hines
Editor
Miracle

Black Hills alliance

To the editor:

We have received reports from the Washington Spot Light newspaper of the capital, that the President is a member of the International Trilateral Commission and that the Carter administration is pushing international energy developing corporations, instead of American energy corporations. The Sioux Indians of the Black Hills Alliance, have contacted us and told us that this international trilateral commission had written up a full report on their Black Hills and the surrounding areas and designated them as a national sacrifice area for the nation's energy problem.

This is outrageous, and is illegal, because even if it's true that the President is a member of the International Trilateral Commission, he or this international commission cannot designate these Sioux-owned lands. The Carter Administration can only serve America and America's national problems according to our Constitution, and the U.S. Constitution does not give the Carter administration the authority to be in violation of the Fifth Amendment. The Carter administration cannot even designate these Sioux-owned Black Hills as any type or kind of a sacrifice.

The Sioux have their Indian Treaties and the U.S. Constitution to uphold their ownership. Also, the U.S. Claims Commission in 1974 further proved ownership of these Black Hills and it's written forever more in their case records, the U.S. Claims Commission tried to give the Sioux 17 million dollars for compensation of gold taken out of them a century ago. This settlement was refused and hung around until June 1979, when Chief Judge Daniel Friedman of the United States Court, upheld an award for this compensation of 100 million dollars, and this judge stated that a Sioux and U.S. "treaty of 1868 reserved certain lands in South Dakota including seven million acres in the Black Hills area, for the undisturbed and absolute use and occupation of the Sioux Indians. This is also further proof of the Sioux on their legal ownership of these Black Hills, besides their sovereignty in their treaties and also having been living on these lands from time unremembered. They need support against the planned uranium mining.

These same energy corporations have contaminated the Indian reservation lands of Arizona and New Mexico, and radioactive tailings are laying right on top of the earth. We have written our congressman Robert Lagermarino and asked that he ask congress or some branch of the government to put radioactive materials in empty mine shafts and then take ten feet of earth off the ground where they were laying, and dump it also down some mine shaft and then cement it over. We are waiting for his answer to us on this. This would at least be better than having this stuff laying in small mountains upon the open reservation lands to be blown about in every breeze and to run all over in the rain or snow. The children are getting sick from it.

Arthur Greywolf

Indian art school

Santa Fe, N.M.

To the editor:

We would like to call for your assistance again in disseminating information that is of utmost importance to many of your readers. It is an attempt to clarify misinformation that has been flooding the media.

Shortly after the beginning of the year a local Indian organization made application to contract the school as a local high school instead of the national art-educational facility that we have been operating for the past sixteen years. It was determined that IAIA would continue in its present format while sharing facilities with another Indian education project. Unfortunately, the determination came at a very late date and in the midst of much miscommunication. Through error, on June 12th the Washington Office issued a news release indicating that we would not accept new students and would only continue to serve those who were previously enrolled in the program. The release of this information will have the most adverse effect on the educational program. We will continue to offer the fall two-year program and it is imperative that prospective students are aware of this. The future of the school is in jeopardy if we are unable to spread the good news before the beginning of the school year.

We feel that this information will not only enable Indian youths in your area to take advantage of the outstanding art education programs being offered, but will also be exciting news for Indian parents and art educators in your area.

Sincerely,
Henry Gobin
Institute of American
Indian Arts

Gerard eyes BIA role in tribal politics

WASHINGTON—Interior Assistant Secretary Forrest Gerard has been mulling the role of Bureau of Indian Affairs (BIA) in tribal politics.

Gerard cited the Supreme Court's *Marietta* decision, denying federal courts authority to interfere in alleged civil rights violations by tribal governments and Congress denying BIA that authority. He added, "Too often, tribal governments and their existing institutions are not yet really adequate to ensure the relief that the Supreme Court assumed existed. The result has been a partial void in the checks and balances of the governmental process."

According to a BIA press release, Gerard further said that "on several occasions recently, violence had been attributable to the inability of the tribal government to peacefully and expeditiously resolve these internal matters."

Passamaquoddy in Hartford exhibit

HARTFORD, Ct.—Elizabeth Sopiel, 69, a Passamaquoddy from Indian Township, will display her basketry skills at the University of Hartford, Aug. 8 to Sept. 12. The exhibit is called Eastern American Indian Basketry, "a continuing tradition." The show is sponsored by Hartford Art School, a division of the university.

Circle hires new editor

BOSTON—A Turtle Mountain Chippewa Indian has been hired to edit *The Circle*, publication of the Boston Indian Council.

She is Louise Erdreich, a graduate of Dartmouth College who began work in July. Assisting her is Ed Gaffney. The newspaper was previously edited by Jack Hayes.



FOUNDATIONS FOR THE FUTURE — What is now just a hole in the ground, will soon be a new home at Indian Island, part of a large expansion program on the Island.

Tribe gets control of CETA

(Continued from page 1)

Pehrson said he felt the TGI action to remove him was improper since the meeting was called without his approval as president. He indicated that he did not regret the loss of the seat, because of a busy schedule, and probably would not fight it. He said he would continue to be a member of TGI. "I can work with any one of them down there on a one to one basis, or as a group," he maintained.

Ranco offered several reasons for the Penobscot prime sponsorship. "Because most everyone is back (on the reservation), rather than distributed throughout the state, we feel we can control our own

Planning figures released from Washington show that TGI's CETA allocation may be less than half the preceding year, with cuts as much as two-thirds in Titles II and VI. An official at the national CETA office in Washington cautioned that planning figures are "mythical" and are mere projections for planning budgets. No definite figures could be known until the CETA bill clears Congress, he said. The allocations could be higher, he added.

Planning figures reveal that the Penobscot CETA program is projected to receive \$83,346. Ranco estimated, if the Penobscots had remained under TGI, they would have received around \$64,000. TGI, which has the second oldest CETA sponsorship in the state, has been tentatively allocated \$234,572.

Ranco predicted that administrative overhead would be lower with the new prime sponsorship, particularly if CETA can be linked with Bureau of Indian Affairs (BIA) programs.

He predicted that the structure would be similar to TGI's CETA program, but with a heavier emphasis on career development than TGI's, which he characterized as emphasizing administration.

BIA educators meet

WASHINGTON—Bureau of Indian Affairs education administrators nationwide met August 7-9 in Duluth, Minn., to discuss new federal laws affecting Indian education programs, BIA director of Indian Education programs, Earl Barlow said.

Barlow said that major changes in Indian education programs will be introduced in the 1979-80 school year through the implementation of the Education Amendments Act of 1978 (P.L. 95-561). He said that the Bureau's education programs were also being affected by legislation on the education of the handicapped (P.L. 94-142) and the Indian Tribally Controlled Community College Act (P.L. 95-471).

The three-day program consisted of workshops and presentations on the regulations and implementation procedures for these Acts and discussions of other matters pertaining to Indian education programs.

Barlow said that the sessions were important "because the administrators are the individuals responsible for making the programs work at the local level—in classrooms where children come to learn." He said that the administrators would be bringing information from the meeting back to their teachers, dormitory supervisors, school boards and other persons involved in the education of Indian students.



Michael Ranco

programs. Inter-tribal programs served the purpose of getting funds. We don't have to join forces anymore," he said. He said at least one off-reservation group, Central Maine Indian Association (CMIA), would be able to use the Indian Island CETA program for Penobscot County residents, but the details had not been worked out.

Although a recent cut in CETA appropriations by Congress, threatened to force the Penobscots back into the TGI CETA program, the cuts occurred predominately in areas not relied on by the Penobscots, Ranco said, adding that the cuts would probably affect TGI much more. TGI Manpower director Allen Sockabasin said he could not comment until "I see something in black and white."

According to Ranco, the Penobscots will receive more money as independent CETA sponsors, than under the TGI umbrella.

Making tribal sovereignty a reality

By Richard V. LaCourse

GUERNEVILLE, Ca.— The Native American Tribal Sovereignty Program (TSP), is an arm of the Youth Project. It is a unique public foundation designed to weigh and meet the needs of approved American Indian projects.

Created in June 1977, it operates as a Youth Project field arm. Project coordinator is Daniel Bomberry, a Cayuga-Salish Indian born in British Columbia who holds a master's degree in political science and economics. Since 1977, TSP has funded 20 American Indian projects in 10 states, provided technical assistance to them, and begun publication of a newsletter, *Native Self-Sufficiency*, which reaches over 800 tribes, Indian organizations and individuals.

Of its genesis, Bomberry stated it was established by the Youth Project following a period when he withdrew from social activism as director of the Native American Studies Program at California State College in Sonoma where he taught and also studied historic California Indian land claims. By 1977, he had pondered a building political, economic, and environmental crisis which was deeply affecting American Indian tribes. "Maybe it's necessary for a number of people to withdraw for a while and recollect," he said.

"A lot stemmed from my frustrations in working in Indian affairs," Bomberry explained. "I was amazed by the continuous talking about concepts and what we needed to do—with little actually being done. I was interested in seeing people and Indian country going out and actually doing things."

"Behind it was a political and economic critique of my own," stated Bomberry,

"looking at the country and the right wing swing and the backlash movement in Indian affairs." He could not look at the anti-Indian backlash in isolation from these conservative economics, including those espoused by the people to whom President Carter was listening.

"The trends seemed to be away from those things done in America since the New Deal," he continued. "Instead, now it's tax incentives being given to corporations. Indian budgets are the ones most likely to be attacked. I was concerned with what it all meant for tribal survival."

He was also looking at the environmental crisis and the potential for some path through it coming from Indian people as the potential leadership in the environmental movement. "All these crises are close in our lifetimes and those of our children," he believes.

It all came together for Bomberry when he read John Mohawk's essay, *The Sovereignty We Seek Can Be Real*. Mohawk is editor of *Akwesasne Notes*, one of the nation's largest American Indian newspapers published on the Mohawk Nation land at Roseton, N.Y. with many international subscribers.

In early 1977, Bomberry proposed his plan to the Youth Project and it was accepted for action. "The Youth Project," he stated, "was willing to take a chance, it is a reputable group, and its support made it easier for us to establish our credibility."

Policy-making authority for TSP's activities is held by six Indian board members—five men and a woman (see box)—to whom the Youth Project has given powers outside its umbrella. In its first two-year period, TSP has received funds from widely varying sources including the Norman Foundation, the Field and Shalan Foundations, the Akbar

Fund, the Eastman Fund, and several individual donors. TSP recently received 13 VISTA volunteers through an ACTION grant to the Youth Project who are assigned to work with TSP Indian projects in four states.

The Policy Board has established the following Indian "sovereignty-enhancing" project areas as funding priorities:

Land and natural resource issues. These include efforts to reclaim and live on aboriginal tribal lands and to protect them and natural resources from incursions on tribal water rights and spoliation by destructive energy development;

Redevelopment of self-reliant tribal economies. This is addressed through creation of traditional and innovative means for food production, use of appropriate technologies to meet those goals such as solar greenhouses and wind powered energy, and to explore methods for alternate energy uses;

Restoration of traditional tribal governmental forms. This includes revival of traditional indigenous forms of Indian community political organizations, as well as modifications of existing tribal governments along traditional lines rather than "government by Bureau of Indian Affairs-dominated tribal councils."

TSP began publication in June 1978 of its bimonthly newsletter, *Native Self-Sufficiency*, to provide information on old and new technologies, alternative energy resources, gardening, small-scale farming, health, cooperatives, and alternative housing. It is available from TSP by writing Editor, *Native Self-Sufficiency*, P.O. Box 1044, Guerneville, CA 95466. Subscription is \$6 per year for individuals, \$15 for organizations.

By early spring of 1979, TSP had targeted and funded 20 projects of which 15 are clear successes. "We don't maintain

a strict checklist of things to which a project must comply," said Bomberry. "It's largely the results of field visits by myself or a policy board member."

Bomberry said nearly 50 such on-site visits were made in TSP's first 18 months. "Our funding is very small. We fund for three months at a time. We work out time-phased objectives (with grantees) and review each phase after that time. We also do joint checking accounts with the projects under contracts which spell out agreements, limitations, and performance checks. We require monthly reports."

TSP provides modest seed funds to selected Indian projects and amplifies it with additional funds by providing access to other foundations using the expertise of the Youth Project, as well as to churches, corporations, private donors and the federal government. "Our role with the federal government is pretty limited," said Bomberry. "Most of the Indian groups around the nation are on top of the federal funding picture."

Among TSP's approved projects are:

DISSEMINATION OF INFORMATION: A regular news feature on applied technologies is now carried by *AKWESASNE NOTES*, one of the nation's only two national Indian newspapers (the other being *WASSAJA* in San Francisco, California). Based on the Mohawk Nation lands in New York, *NOTES* is also working with the Federation of Survival Schools (FSS) in Minneapolis, Minnesota, to prepare *A Survival School Survival Book* by students and staff on traditional lifeways and modern adaptations for Indian youth. The Federation has 14 member schools. In Oakland, California, the Center for Investigative Reporting conducted a journalistic investigation of the Interstate Congress for Equal Rights

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Tribal immunity

(Continued from page 1)

of Indian persons. The court responded that tribal status was not the issue, because Bottomly clearly recognized Passamaquoddy as a tribe in his suit, and in business dealings.

"While appellant could have sued the tribe as an entity and its members as individuals, thus having it both ways, he did not do so," the court opinion said.

The court opinion supports an earlier district court decision to dismiss the Bottomly suit for "want of jurisdiction." Bottomly had originally sued the U.S., State of Maine, and even Bottomly's co-counsel, Gellors, but all these actions were dismissed on grounds of sovereign immunity, the 11th Amendment and "failure to complete service of process." Only the suit against the tribe was appealed, resulting in the appeals court opinion.

"We conclude," the opinion said, "as did the court below, that appellant clearly brought suit against the tribe as an entity, and not as a collection of individuals. The Passamaquoddy Indians' tribal status is therefore to be assumed for purposes of deciding the issue squarely raised by this suit: whether this particular tribe enjoys protection from suit by virtue of sovereign immunity."

The state declared the doctrine of sovereign immunity did not apply to Passamaquoddy, who are "merely remnants or fragments of once independent tribes."

But the court disagreed. Calling the state's arguments "unpersuasive," the appeals court said the state and Bottomly "fundamentally misconceive basic principles of federal Indian law." The court said Indians need not be granted explicit federal recognition and sovereign immunity, but

rather, "The powers of Indian tribes are inherent powers of a limited sovereignty which has never [been] extinguished."

The court continued, "Our cases recognize that the Indian tribes have not given up their full sovereignty... the sovereignty that the Indian tribes retain is of a unique and limited character." At any time, Congress could remove tribal rights, but until Congress so acts, those rights are retained by Indians, the court said.

It is clear that Congress has taken no action to deprive the Passamaquoddy Indians of their inherent immunity from suit," the court stated, adding that erosion of time and a history of neglect by Congress did not constitute divestiture of tribal sovereignty.

Finally, the court opinion concludes, the previous dismissal of the Bottomly case was justified in light of the tribe's immunity from suit, and the Passamaquoddy tribe is clearly entitled to sovereign immunity.

Off-reservation potluck planned

ORONO—Central Maine Indian Association (CMIA) members and friends are invited to join a potluck supper, and regular board meeting, Thursday, Sept. 13, at Indian Resource Center, 95 Maine St., Orono.

The supper is set to begin at 5 p.m., and people are urged to bring a food of their choice. Children are welcome, according to Marta Conlin, CMIA outreach worker. If anyone has a transportation problem, call Marta at 866-5587. The current president of CMIA is Donna Loring.



The White House hosted a special meeting this month of Maine Indian leaders and the Maine congressional delegation, along with federal officials, to discuss Penobscot-Passamaquoddy land claims. From left, are U.S. Interior Department Solicitor Leo Krulitz, Interior Secretary Cecil D. Andrus, Sen. Edmund S. Muskie, Presidential Advisor Robert Lipshutz, Rep. David F. Emery, Sen. William S. Cohen, and Rep. Olympia J. Snowe. In foreground, from left, are Passamaquoddy tribal Governors Harold Lewey and Robert Newell; tribal lawyer Thomas N. Tureen, Penobscot Gov. Wilfred Pehrson. [Photo by Allen J. Sockabasin]

Township has education aide

INDIAN TOWNSHIP—Stephen Newell, 26, a Passamaquoddy, has replaced Samuel Dana as director of education and economic development for the tribe.

Newell told Wabanaki Alliance he will work closely with education guidance counselor Joseph Stewart, at the Township. Newell and his wife reside in Nasonville, with their two children, Steve, three, and

Jason, seven. Jason will attend school in Princeton, rather than Indian Township elementary school, his father said. The elder Newell said he prefers the non-Indian school for his son.

Newell obtained a high school equivalency diploma, and attended Bangor Community College. His predecessor, Dana, is attending the University of Maine at Orono.



John Dana and his wife, Barbara, look optimistic after John's hearing before the Governor's pardon and commutation board.

Governor signs pardon for Indian seeking job

By Bill O'Neal

AUGUSTA—John Dana looks the same this month as he did last, but he's feeling much better.

Because of a shooting incident five years ago and a resulting assault conviction, many elected offices, jobs, and other privileges of citizenship were until last month out of Dana's reach.

Although he served his time (he was released after 45 days because of good behavior), and has a wife and family and a steady job, the stigma of that rash moment years earlier continued to affect his life.

With the signing of a pardon by Maine Gov. Joseph E. Brennan in late July, Dana has become a full member of society again and at last has been allowed to forget the mistake he made.

It took two meetings with the Governor's pardon and commutation committee, plus a treifull 10 day wait before the pardon was granted. At his first meeting, a nervous Dana arrived at the state house an hour and one half early after a 200-mile drive, only to be told he had failed to advertise his pardon request in area newspapers and, therefore, could not be granted a hearing.

His second hearing went more smoothly, with many of his friends and family coming to speak in his behalf. Albert Dana, his father, said he had seen John change a lot since the shooting incident. "Those things happen. Youngsters don't realize how serious it is. Since he's been out, he's improved a great deal."

Dana said he was motivated to seek the pardon out of a desire to serve on the Pleasant Point tribal police force. To do that he needed a clean record. Ironically, he said his interest in police work developed from his associations with the police during his jail sentence.

According to David Redmond, chairman of the pardon committee, decisions are based on consideration of the petitioner's conduct since release, the gravity of the crime, community sentiment, and testimony of people at the pardon hearings. He said pardons are granted to approximately one out of every four petitioners.

It looks as though the committee made the right decision in Dana's case. When asked what he did to celebrate when he heard of his pardon, he replied, "Nothing, I just went to work as usual." of Young Adult Conservation Corps.

1980 census to tally Maine Indians

ORONO—Officials of the U.S. Bureau of the Census hope to be more accurate in 1980 than they were in 1970, when Maine's Indian population was estimated at about 400 persons.

Actually, the figure is probably closer to 4,000, so perhaps a zero was dropped.

A preliminary explanation of the census-taking was given by Richard Chin Ning, a New England area census specialist, who met recently with Central Maine Indian Association director Melvin L. Vicaire.

Ning said "Maine is my responsibility," and that Indians are one of four minority "target groups" of the 1980 census. "We want to get in touch with local community leaders to solicit their help in the census. If a local community leader says the census is important, and we need the statistics... then people will support it," Ning said.

Ning hopes to "alleviate some fears about the census." He said people frequently refuse to answer questions from fear of the Internal Revenue Service, or because of some previous difficulty with the law. There is no need to fear the census or any consequences of it, and confidentiality will be respected, Ning told Vicaire.



Richard Ning

"An organization such as CMIA (Central Maine Indian Association) uses census statistics to document needs," Ning pointed out. Many federal agencies, such as health and housing, rely on such statistics in awarding grants and other monies.

Ning, one of eight regional community service specialists, said \$50 billion annually is appropriated on the basis of census figures. The cost of conducting the 1980 census will be about \$1 billion, he said. That figure is four times the cost of the 1970 census.

Official "census day" is April 1, 1980. The bureau will attempt to count all persons across the U.S., plus all housing units. It's estimated there are 222 million people in 86 million units of housing. The census is expected to be completed nine months after census day. A national temporary work force of 280,000 persons will be hired to take and tabulate census data.

In Maine, Ning explained, some Indians will be treated separately from the general population. "People on reservations are asked to fill out the initial form, but hold it till the census taker comes by." Off-reservation Indians will receive forms in the same manner as non-Indians.

Ning said reservation Indians will either receive a "short form" plus a supplemental form, or a "long form" only. The short form consists of 14 questions; the long form has 67 questions. In larger communities, many

forms will be mailed out, and recipients will be asked to mail in completed forms. However, Maine is "very rural, and somehow it's more effective to do the census conventionally (with a door-to-door census taker)," Ning said.

Don't throw it away

"We really have to get the word out to our people to fill out the form. Don't throw it in the can," said Vicaire, echoing Ning's statement that statistics are needed to justify needs and thereby receive funds from federal agencies.

Vicaire said census figures are "vital now, especially because of the coming of BIA services to Maine Indians... we've got a lot of work to do in getting the word out, because we have very little leverage to work with." CMIA's Micmac and Maliseet Indian Indian membership is not eligible for BIA funds or services in Maine.

Vicaire said that nationally, 60 percent of Indian people live off reservation, but "here in Maine it's more like 75 percent." He warned that if off-reservation Indians are missed in the census, they stand to lose various benefits plus their official identity as Indians.

Aroostook News

By Brenda Polchies
Area Correspondent

CARIBOU—I want to apologize to the staff at the Association of Aroostook Indians in Caribou for neglecting to inform the public of the day camp coming out of that location on Water Street. A schedule is being maintained similar to the day camp at Houlton.

Seventeen children between the ages of three and seven are being served with varied day camp activities such as visiting sites of interest, indoor activities are featured and a hot lunch is provided. The sessions will be for three days a week, Tuesday, Wednesday, and Thursday, from 9 a.m. to 3 p.m. This camp will also continue until the second week in August. Counselors from Caribou and Houlton working with the Indian children are Joanne Spitzer, Eugene Saunders, Cheryl Martin, Paula Doak, Barbara Schillinger, Mary London, Tracy Treccarini, and Sally Joseph.

HOULTON—On June 23, a delegation from the Association of Aroostook Indians

at Houlton and the Citizens for Youth attended a hearing before the Maine Criminal Justice Planning and Assistance Agency at Augusta, Maine, to testify in favor of a joint project which has been submitted by the two groups for funding. A favorable confirmation has been received from that agency by the group had to appear before the full board which met on July 31, where a final decision was confirmed.

SINCLAIR—Sunday August 5, Family Day activities were held at Kamp Karawag, Mud Lake, with family, friends, and campers in attendance and enjoying an easy going all day affair of swimming, Indian dancing, games, and canoeing. Bob Bryan of the Quebec-Labrador Mission Foundation provided a plane ride and showed a film of the two sessions of the Maine Indian Summer Camp. Bryan informed the guests and campers that this film will be presented on the Educational TV network in Maine, sometime in February 1980. Crafts done by Indian children were on display in the main lodge, and food was served at noon.



MANY RETURNS — That was the happy wish for William and Celina Newell, married 58 years as of Aug. 22. The couple was presented with a special cake, and piano serenade by Marylou Paul, at a senior citizens luncheon at Indian Island. Celina received a new ring from her husband. She was especially fond of the "sweetheart roses" in a bouquet. The Newells were married in 1921, at St. James Methodist Church in Montreal. Celina said the new ring is supposed to be "good for 58 years more."

The trials of a tribal newspaper

COMMENTARY

By Vince Lovett

The Navajo Times is hardly a typical tribal newspaper. A 40-page tab weekly with its own printing facility, an annual budget of almost \$500,000, serving the largest Indian tribe is vastly different from the mimeographed newsletters of some groups or the other smaller, less frequently published papers of other tribes.

Nonetheless, the recently published story about the Navajo Times done in its special issue about the press on and around the reservation describes problems and criticisms that would fit most tribal papers.

Though there are great differences in the style and quality of Indian publications and varied situations from reservation to reservation, there are at least three common problems for Indian editors and staffs:

- Indian newspapers are dependent on tribal chairman and tribal governing bodies for essential financial support;

- Indian newspapers are poor;
- There are not enough trained, capable Indian journalists.

Dependence on tribal officials

If Richard Nixon had been owner and publisher of the Washington Post, the burglary of the Democrats' Watergate campaign headquarters might have remained forever an unimportant, third-rate crime story.

The founding editor of the first Indian newspaper—the Cherokee Phoenix begun 150 years ago—had problems with tribal officials. When Cherokee Editor Elias Boudinot editorialized that the tribe should consider migration to new land to get away from the surrounding settlers, the Principal Chief of the Cherokees, who was against migration, ousted him from his job.

Unfortunately, this was not the end of Editor Boudinot's troubles. Some years later

in Oklahoma, he was murdered by a group of young Cherokees who were bitter over the removal to Oklahoma—and somehow blamed him because he had suggested that migration might be considered.

Editors still get fired—but rarely murdered today. Papers, however, may be killed.

Columnist Mike Royko, one of the stars of the recently deceased Chicago Daily News, said that paper was killed by too much courage. He said the paper's early, consistent and strong promotion of racial justice cost it—especially in the budding years of the black movement—a loss of readers from which it could never recover.

Trying to report the news about the tribal government is difficult when that government provides the funds to pay the printer and his editor's salary. Editorializing about tribal government matters is even harder.

Some tribal publications avoid issues. They print handouts from the tribal office, carry notices of local social events and meetings, report the scores of kids' athletic events and fill the pages with other trivia. These publications have no problems with tribal officials. They can't be killed. They are already dead.

An Indian Newspaper should be edited by God. And He would probably get fired.

To be good, a newspaper has to deal with issues, with problems and needs in the community. It should be an advocate of community causes; it should be a scold and a critic, a preacher and a cheerleader. It should help the community be better informed, more involved and alive. It has to be a paper for the people—which means it is not a house organ, a propaganda mill for the tribal council.

How, then, does the editor of an Indian paper handle this bomb ticking away in his office waiting to go off the first time he publishes something the tribal chairman doesn't like?

Gingerly. Somewhere between a crusader

and a coward there is a good place for an editor.

There are a few things that can be done to ameliorate this inherently difficult situation. Editors should pray for humility, courage, and a deep love of truth.

They should try to develop in the community and among tribal officials an understanding and appreciation of the role of a community newspaper.

Most tribal officials, it should be noted, are good people who genuinely care about the well-being of the community. Consequently, if they see the paper—though it stirs discussion and even criticism of the government—as a community asset, they may support it.

Intelligent support from the people is pure gold. It usually takes some years to establish a tradition of good journalism in a community. Once (here, it is beautiful), they people can disagree vehemently with the newspaper and still understand that it is doing its job. Then tribal officials need to respect the paper.

Try to go beyond the middle of the road. There is frequently a tendency in situations of this kind to exaggerate the lack of tolerance among officials. Editors impose restraints on themselves which are more severe than they need be. There is no need to seek early martyrdom, but there isn't much point in continuing to breathe if you can't live a little.

Poverty of Indian Newspapers

Poverty is not the worst affliction for a newspaper. As William Allen White's Emporia Gazette demonstrated, a newspaper can be poor, small and very good. And there are many atrocious wealthy papers.

Some limitations caused by lack of money can also be blessings. The need to use editorial/news space economically can lead to good, tight editing and selection of news. Lack of space usually means competition between local and national news—otherwise known as the "battle of the relevant versus the significant."

The loss of timeliness, when you can afford to publish only monthly or bi-weekly, is a hard problem. It is worse when slow mechanical processes cause a several-day lag between editing and publishing. Then you have to write or select material that will "keep." If you can't be first, you have to seek other qualities.

Because they are poor, Indian newspapers need to spend the money they have wisely—trying to be a good "poor" paper. Function must be emphasized. A clean, attractive-looking product—which expensive equipment can make possible—is certainly desirable, but the news/editorial content is what makes or breaks the paper. Spend the money on content.

Cooperative efforts should be helpful. What one newspaper could not afford, maybe five or 10 or 40 could. The American Indian Press Assn. (AIPA) News Service died in 1975 in part because the Indian newspapers did not support it financially. Efforts toward reestablishing Indian press organizations and pooling resources need to be promoted.

Small numbers of Indian journalists

When a person takes certain courses in college and then goes through medical school, he comes out a doctor. Change the courses and routine somewhat, and people come out engineers or accountants or lawyers.

Go through journalism school, though, and you come out someone-whod-studied-journalism. No one really knows what a journalist is—no how one is created.

Brendan Gill, in his chronicle "Here at the New Yorker," described the people who staffed that famous magazine as "congenital unemployed." They were immensely talented people who would have found it difficult to fit their talents into most other job situations.

There is, clearly, a craft to be learned for would-be Indian journalists—in either school or on the job. Newspapers are not literature. But reporting an event, telling someone what happened demands skillful

writing. It also requires perceptive "seeing and hearing" and the understanding to separate wheat from chaff.

Many of the best newspapermen have not been journalism grads. A lot of them never made it through college.

There are more Indians receiving formal education and training, and this will help them to more easily move into newspaper work. Indian tribes and people are becoming more aware of the importance of communication and the media. In time, consequently, the shortage of Indian journalists should be ended.

For immediate needs, the best tool for promoting training seminars and otherwise dealing with the problems would be an effective Indian press organization.

EDITOR'S NOTE: Vincent J. Lovett is an information specialist since 1974 with the public Information Office of the Bureau of Indian Affairs (BIA) in Washington, D.C. He has also represented the BIA's information functions at gatherings of Indian journalists—and knows firsthand whereof he writes in this analytical essay written for Red Current. From 1971 to 1974 he worked at the top levels of the BIA Education Division, and during this time he won a top award in 1973 from the Federal Editors' Assn. for his publication on Indian education. He has served in the Peace Corps, and worked in the field of the Catholic press. He was co-founder of the National Catholic Reporter and editor of a diocesan newspaper in Kansas City, Mo.

Congress asked to fund native cures

WASHINGTON—The American Indian medicine man is making a comeback and should be given equal status with doctors in Indian Health Service Hospitals, Congress was told by John Powless, Deputy Director of the National Indian Health Board.

He made the recommendation, in testimony before the Senate Indian Affairs Committee. The panel, chaired by Sen. John Melcher, D-Mont., is holding hearings on the Indian Health Service and Indian health problems in general. Powless said what he called "Traditional Medicine" has been largely ignored by the service in trying to meet Indian health needs. "However, it has never been put aside by the Indian people."

Dr. Everett Rhoades, a Professor of Medicine at the University of Oklahoma, testified the "major deficiencies" of the Health Service would be "readily correctable with adequate funding."

Rhoades, a Kiowa Indian, warned against taking Indian criticism of the service too seriously. He said "kicking" both the Health Service and the Bureau of Indian Affairs "sometimes reaches the level of sport by certain Indian people and groups." "None of them really want an abolition of either of these organizations," he said. Rhoades also recommended against giving tribes control of health programs, saying, "Indian bureaucrats are just as insensitive to patient needs as are non-Indian ones."

Business loans topic of workshop

HOULTON—Indians interested in applying for federal Small Business Administration (SBA) loans are urged to contact a state Indian Affairs department official.

Russell Socoby, director of the state Indian office in Houlton, said he wants to schedule a regular workshop next month (September) for all interested groups or individuals. The meeting will probably take place at Indian Resource Center, 95 Main St., Orono. Socoby said any kind of business venture may be eligible for SBA aid.

Socoby may be contacted by calling 532-6577. An official of the SBA will attend the workshop, he said.



GETTING INTO THEIR WORK — These Youth Conservation Corps (YCC) workers have their hands filled harvesting the beans from the Indian Island community garden. Pictured l to r are Victor Wood, Rachel Sobkheson, Lynn LaPointe, and Tina Sullivan. According to team leader, Eva Love, last year the garden was vandalized, so no time is wasted in bringing in the crops. All produce is given to the elders of the tribe.

BIA official named temporary director

WASHINGTON—BIA chief Forrest Gerard has appointed Sidney L. Mills, Director of the Bureau of Indian Affairs' Albuquerque Area, as acting deputy commissioner of Indian Affairs.

In this job Mills will direct day-to-day BIA operations, until a permanent commissioner is named.

Mills replaces Martin E. Seneca, who has been the acting BIA head since October, 1978. Seneca has announced his intention to resign from the Bureau as of September 30. He returned to his former position as director of trust responsibilities July 30.

Gerard said that he asked Mills to assume the duties as Acting Deputy Commissioner

prior to Seneca's resignation "in order to effect an orderly transition." He expressed appreciation to both Seneca and Mills "for their extra measure of performance."

Mills, an enrolled member of the Oglala Sioux Tribe, was assistant to the commissioner of Indian Affairs prior to his appointment in Albuquerque in March 1978.

A Navy veteran, Mills, 54, entered Federal service in 1973 in the Aberdeen, South Dakota Area Office. He was supply and contract officer and, for almost a year, acting deputy area director before transferring to Washington, D.C., in August 1975.



Six days down the Allagash River

By Steve Cartwright

ALLAGASH WILDERNESS — Sometimes we paddled in silence. Not really silence, because the birds, trees, and wind and waves were a constant chorus, but we ourselves were quiet. After miles of paddling lakes and rivers, one no longer exclaims over details.

On the Allagash, things have their place and purpose, and the canoeist can find a oneness with himself, the river and his companions. We were 12 canoes, 11 men and boys, and we spent six days paddling some 90 miles.

We were 10 Indians and one non-Indian, me. We were of course all very different people, and we maintained some of those differences throughout our camping experience. But some of the differences disappeared in the chemistry of a group sharing its needs, wants and rewards.

A moment arrived, a couple of days into the trip, that I will probably never forget. We had constructed a sweat lodge out of saplings and a tarp, plus cedar boughs to sit on. A pit had been dug for hot stones, and darkness had come. The traditional ceremony had begun. At a certain point, persons seated in a close circle said what mattered to them.

One member of our group said he was at first concerned about my presence, being

non-Indian. I was shaken. What would he say next? Then he said he felt comfortable, because we shared in the spirit of the sweat lodge and what it represents. Hearing this, I felt the warmth of a circle, of nature and her world through which we were traveling.



Let me reassure the reader that I in no way fancied myself "playing Indian." Instead, I seemed to see myself better; to be more direct and honest with myself and with others. We are what we are. What we are is strong and good, if we will allow these qualities to guide us.

My observations are personal, but I think they apply to the philosophy of Wilderness Pursuits. This was not just an ordinary outing. We were six adults and five young



Perfect place for a snooze.

people (we had planned for more boys, but they dropped out before we started). Wilderness Pursuits runs courses for Indian youth that are designed to both encourage and challenge boys and girls to face their lives and problems and "take it on" as some WP leaders say.

It works. Wilderness Pursuits take young persons away from alcohol, drugs, (television (the plug-in drug) and many other influences. Even cigarettes are forbidden for staff and enrollees alike.

Paddling a canoe provides an ideal example of the WP lesson: One has to coordinate one's stroke with fellow paddler, make joint decisions, rely on that other person, use wits and skill, and overcome such formidable opponents as Chase Rapids — five miles of rough water. Actually, what you or I might have to overcome is fear, doubt or anger. Learning how to deal with feelings in real situations is a vital part of WP.

Not all of the trip consists of heavy encounters and overcoming obstacles real or imagined. There was the frisbee toss over open water, where one of us, I don't remember who, gracefully jumped and

caught the frisbee, but the canoe was not under him as he "landed."

The swimming was great. Our mid-July cruise down the Allagash was so hot and sometimes muggy that we would often plunge from our canoes, then clamber back in. There was a running battle over which team prepared the best meal. And the worst. We ate well, although I have an aversion to freeze-dried stuff. The coffee would curl your toenails.

One memorable evening I sat alone by the canoes pulled up near our camp, and listened while an instructor drummed Indian music on a Dunkin' Donuts plastic bucket, and another man danced. Both sang. Later we watched a lightning storm, the bolts seeming very close to us, electrifying the night sky.

We paddled with the same partner the entire distance of the trip, except for Nick Dow, WP director, who paddled his own canoe, solo, often standing up. The canoe crews of two seemed to merge in group activities and at camp, but the two Passamaquoddy boys stayed apart. I joined them at their request, sleeping in their tent.

(Continued on next page)



Everybody on the trip had a part in planning. At this mealtime discussion, Nick Dow, left, gestures, while Barry Nelson, right, and others, hold council.

(Continued from preceding page)

Still, perhaps we needed more time to bring all of us together in trusting relationships.

I kept few notes on this trip; a combination of being lazy and busy with the chores of camping and canoeing. I did write down that we saw at close range: moose, a large owl, squirrels, two immense bullfrogs, several hawks, gulls, songbirds, loons (they laughed and laughed, and invariably answered our imitations), a trout, chubs, snakes and deer. I know I left something out.

Was I tired? Yes, but I kept quiet about it. I got blisters on my hands from the paddle, but I kept paddling. Later the blisters became calluses, of which I was proud. My backside got sore too, and I wrapped life jacket and sleeping bag around the canoe seat. I certainly didn't suffer, and the exercise was good for me.

I confess to envy for the Passamaquoddy lads. They could paddle circles around me, with me paddling as if my life depended on it. As far as I could tell, they weren't even sweating. I will recommend that these fellows paddle UP the Allagash next time.

The fishing was lousy, although our director fished a rod and reel from the river. The weather was splendid sunshine, with a couple of evening drizzles that failed to dampen spirits. The mosquitos were seldom thick. After several days and nights, I began to feel there was no finer way to travel than by canoe, and no finer destination than the nest campsite, and no finer company than Louis, Sapa, Mark, Kirk, Jim, Andrew, Pat, Barry, Everett and Nick.

The trip ended, yet something intangible stays with us.



This locomotive used to haul wood between Umbazooksus and Eagle Lakes, along with a sister engine. The massive relics of the timber industry are abandoned near Eagle Lake. Above, Wilderness Pursuits hijacks the train. From left, Ernest (Sapa) Lola, Andrew Sockbeson, Jim Sapiel, Everett Sapiel, Kirk Fields, Nick Dow, Louis Dana, Mark Ranco, Pat Almenas, Barry Nelson.



Paddling isn't always serious work. Sometimes a splash or some other prank broke the pleasant monotony. Pat Almenas, left; Everett and Jim Sapiel.

In their own words

ALLAGASH WILDERNESS — Six boys on a six day journey down the Allagash waterway naturally had different points of view, but a common thread knitted their feelings together into a unity that grew with each new experience.

The youngest participant was Jim Sapiel, 14, a Penobscot from Indian Island. He paddled in the security of a canoe manned by his brother Everett, a Wilderness Pursuits instructor. Jim had a quiet smile, a readiness to help out. He never lost his shyness completely, but that didn't stop him from enjoying playing frisbee from canoe to canoe. He said he likes to go camping with his brothers, when not busy as an Old Town Junior High School student. He likes a 75cc Honda motorcycle.

Mark Ranco, 17, is a Penobscot who lives with his aunt, Ann Pardilla, at Indian Island. A serious young man, he recalls his late grandmother, Margert Rancox. "She smartened me up a lot. No dating," he said. He would like to play professional sports, or perhaps become a commercial artist. A John Baptist High School student,

he is a fullback and halfback in football, and plays basketball and hockey.

Mark said the Allagash trip was his third; "It makes you appreciate home a lot more, and thank God for what you have," he said.

The expert paddlers of the trip were two Passamaquoddy participants, and they didn't mind demonstrating their skill. Almost always joking and joshing were Louis Dana, 15, and Ernest (Sapa) Lola, 16. They both live at Indian Township, and have attended Calais High School. This fall they will attend Intermountain School, a Bureau of Indian Affairs boarding school.

Louis isn't just a good paddler. He is an Indian dancer. His brother Martin is known for drum-making, and made wings and a tail for Louis to perform the Eagle dance. His oldest brother, Andrew is an artist. The son of Joan Dana, Louis has six brothers and three sisters. He loves to hunt and fish, and is an outfielder for the Dana Point Indians baseball team (two brothers are team members).

Louis and Sapa, as he prefers to be



Andrew Sockbeson, bow, and Barry Nelson run rapids.

In their words continued...

called, converse freely in Passamaquoddy. Sapa is the son of Alice Lola, and was on his second Wilderness Pursuits trip. His first, to Katahdin, he didn't like. ("I like this one," he said.) He has two brothers and five sisters. Sapa is reserved about his feelings, but intimated he takes pleasure in getting to know new people, and he "likes to paddle around."

Actually, Sapa and Louis were inseparable on the trip, and seemed to feel those not of their tribe and community were outsiders to be approached cautiously. Sapa said his favorite activities include game hunting, basketball and baseball. Neither boy knew much about the boarding school they will attend this fall.

Kirk Fields, Penobscot, is 17, and has been on three or four Wilderness Pursuits courses. Going into his senior year at Old Town High School, Kirk said, "I'm going to go to college for sure." Kirk lives on Indian Island, the son of Nancy Lola Nelson and Kenneth Nelson. He has two brothers and one sister. A steady, mature person, he said, "I like this, out here, because you get to know people. You

can think a lot, and it builds up your self-esteem and confidence."

Andrew Sockbeson, A Passamaquoddy-Penobscot, is 18 and lives in Bangor. He is the son of Beth and Albert Sockbeson, is a senior at John Baptist High, and will probably go to college. He said he is contemplating marine biology, and may apply to Dartmouth, University of Vermont, or Boston University.

He joined a previous Wilderness Pursuits course, traveling by canoe from Lincoln to Old Town. An articulate, outgoing person, Andy says that on the trip, "You meet new people. These trips, you learn different things. Everybody pulls his own weight."

"Just being out, having fun; it's a new adventure, really," Andy said. Commenting on a traditional sweet lodge ceremony held at one Allagash campsite, he observed that he became more aware of his Indian identity: "I think I care about it more, now that I understand it better. You understand it better when you've experienced it."



Baby moose swims river, between canoes.

Indians should define who is Indian, educator tells NACIE panel

BANGOR—Under current federal policy, Indians will "breed themselves into a smaller pool, rather than expand and prosper," said an Indian official of the nation's most prestigious college.

Frank Ryan, director of Harvard's Indian graduate program, told a meeting of National Advisory Council on Indian Education (NACIE), that "the federal government is conscientiously trying to deprive Indians of their benefits."

Ryan discussed "what constitutes an Indian," and his or her relationship to the federal government as individual, and as tribal member. He said "defining tribal membership is a sovereign power of the tribe."

"As a matter of international law, the United States should not muck around in Indian law anyway," Ryan stated. He said treaties with tribes have been held to have the same status as treaties with sovereign powers.

Ryan told the council—meeting in Maine for the first time ever—that he would like to see the United Nations General Assembly bring charges of genocide against the U.S., "but we can't make that known to the U.N. because our President says it's a domestic responsibility," Ryan said.

Ryan argued that a minimum quarter-blood requirement to be eligible for federal Indian services is "biologically wrong," and that "it's unclear why the government would provide a racial classification for eligibility for services."

He said federal constitutional protection can be withheld from Indians even though they are U.S. citizens.

Ryan was one of several persons representing Indian groups or agencies from Maine to Alaska to testify before the NACIE panel. NACIE chairman Viola G. Peterson, a Miami Indian, said during the three days of testimony and discussion that she is concerned about cultural resources.

"I feel every day we're losing Indian history," she said.

"I have been invited to develop a resource data bank for Indian women. That's just Indian women, but it's a start," Peterson said, adding, "People think that Indians aren't achievers, although we all know different."

Peterson also cautioned persons at the meeting to avoid jargon and evasive language. "Let's get down to the nitty gritty. If it's dishonest, say it's dishonest. Cough it in bureaucratic language and it just doesn't

get done. It's the Indian people that suffer," she said.

In the wake of those comments, a resolution brought by NACIE member Joy Hanley, Navajo, was passed. It calls for adequate construction funds for reservation schools, so that in 5-7 years Indian children will have adequate schools.

Peterson explained, "We're on a limited budget but our commitment is there. We're committed to Indian education."

Another Indian affiliated with Harvard testified that "the history of New England Indians has not been told." Claudette Bradley, a Connecticut Shaghticoke, said that although small, her tribe "has never been terminated by a local government, a state government or a federal government. We have never abandoned our land."

A doctoral candidate at Harvard who hopes to develop an Indian math curriculum, Bradley said that elders of the New England tribes are "bearers of history," and something should be done to preserve it.

Bradley, 37, works with Dr. Richard McCann in the Boston regional office of the Department of Health, Education and Welfare. She is under contract to assess Indian needs in New England. Area tribes include Penobscot and Passamaquoddy, indigenous to Maine (also Micmacs and Maliseets in Maine, originally from Canada); Pequots, Golden Hill and Shaghticoke in Connecticut; Wampanoags in Massachusetts; Abenakis in Vermont and Narragansetts in Rhode Island. Bradley said there are 20,000 Indians in New England, 3,000 of which are children.

Commenting on a Lumbee slide show at the NACIE meeting, Bradley said, "If we reflect on the film we saw, we saw Indian kids in a classroom. But they were learning leisure skills, like dancing. What about herbal medicine?"

"How well do we understand culture? In the area of education, the white way of learning is that we must learn the three R's. The Indian way of learning is integrated in the environment and is centered on the elders," Bradley said.

"We think that we go out into the world and understand the world after reading miles and miles of print," she said.

Bradley raised questions about the role of education: "Is it an acculturation process to put Indians into the mainstream, or can we use it for self-determination, so that we'll be here in 1,000 years? Are we encouraging them to go into acculturation or a revival?"



Viola G. Peterson, left, chairman of NACIE, discusses education with Theodore Mitchell, counselor to Indian students at University of Maine.

Bradley grew up in Stratford, Ct. Her tribe has 400 acres at Kent and is pursuing a land claim for an additional 1,300 acres. That claim includes grounds of Kent School for Boys, of which Indian author Vine Deloria is an alumnus.

Bradley praised another Indian group, the Boston Indian Council, "conceived by 12 alcoholics in the South End who wanted a place for Indian kids to go." Bradley is on the BIC board of directors. Present at the NACIE meeting was BIC director Cliff Saunders, Sioux, and other staff, including Barbara Gentry, Wampanoag, who presented a slide show, facts and figures, assisted by Vicki Howe, Micmac from Canada.

Mary Jo Lopez, unable to attend the NACIE meeting, submitted a letter describing financial troubles her Mashpee (Wampanoag) Indian education project. Also not present, but submitting testimony, was David Rudolph, of Central Maine Indian Association.

Ruth Dial Woods, Lumbee, described with the aid of slides a federally funded Indian teaching project in Lumberton, N.C.

Woods said under new requirements 8,000 Indian students may have to be certified, along with 450 Indian teachers and 17 Indian administrators. This, Woods said, is burdensome and unfair.

A NACIE member, John Rouillard, Sioux, disagreed, "Unfortunately though it is, I think it's necessary," he said.

Mary Brown, Narragansett, cited the success of Indian cultural programs in Rhode Island schools.

Ross Dixon, president of Inupiat University on Alaska's North Slope, told NACIE members he is trying "to preserve Eskimo culture and to prepare Eskimos for the western world. You name it, we teach it," he said.

When you have Penobscots 10 miles away, I'm sure they aren't overwhelmed by Bangor. But Eskimos from isolated villages are overwhelmed when they come to Barrow. Isolation is an extremely important part of the problems we have," Dixon said.

Other problems for Dixon include the cost of building materials, which must be flown in by jet. "The most important aspect of the North Slope is not the cold, not the isolation, it's the bowhead whale," said Dixon, adding that an Eskimo told him, "We get our identity from the bowhead whale."

The full NACIE group toured the Penobscot reservation on Indian Island with

arrangement by tribal official Timothy Love. Other NACIE members at the Bangor meeting were Earl Oxendine, Lumbee; Fred Big Jim, Alaska native; Violet Rau, Yakima; Robert Swan, Chippewa; Ruby Ludwig, Oklahoma; Thomas Thompson, Blackfoot; Patricia McGee, Yavapai; Maxine R. Edmo, Shoshone-Bannock; and Wayne Newell, Passamaquoddy from Indian Township. Dr. Michael P. Doss, NACIE director, greeted former Harvard classmates Newell and Tom Batiste, director of Administration for Native Americans.



Claudette Bradley

Speeches included a presentation by Edward DiCenzo, Maine Indian Education superintendent.

Foster Indian homes sought

ORONO — An appeal to Indian families is being made by Central Maine Indian Association (CMIA) for foster care.

For two years, CMIA has sought Indian parents who would be willing to accept an Indian child into their home. The results are disappointing, according to outreach worker Linda Collinson. She said only three Indian families have responded to appeals.

Collinson said "red tape" involved is minimal, and will be handled by trained CMIA staff. Under foster care guidelines, a family will receive payments for support of a foster child.

Interested persons should contact Collinson or Carol Farrenkopf, at CMIA, 95 Main St., Orono, Maine. Telephone 207/866-5587.



A Lumbee Indian, Earl Oxendine, left, brought his family from North Carolina to NACIE meeting in Bangor, and then joined Wayne Newell, second from right, at Indian Township, where Newell is head of health and social services. Oxendine's wife, Betty, daughter, Carla, and son, Earl Jr., were with him.

Passamaquoddy man seeks grant to build bark canoes

PLEASANT POINT—Museums have them, as do a few lucky individuals. But Maine Indians do not build them anymore. The skills of creating a birch bark canoe are slipping into oblivion.

A Passamaquoddy Indian here wants to preserve not only canoe building skills, but a birch bark tradition as well. Eddie Bassett Jr., 24, who grew up in Massachusetts but now lives in a brick house at Pleasant Point, has attended one year of boatbuilding school and now wants to work independently, specializing in bark canoes.

Bassett needs another year to graduate from the boatbuilding program at Washington County Vocational Technical Institute in Eastport, but first he wants to start the revival of birch bark canoes. He has applied—through tribal Lt. Gov. Cliv Dore—for a National Endowment for the Arts grant. He is searching for any sources of information on bark canoes that he can get his hands on.

Already, Bassett has talked with Pleasant Point resident Newell Tomah, 66, who builds model bark canoes. According to Bassett, Tomah said he was interested in teaching his own sons first. Bassett also talked with a Passamaquoddy man who gathered birch bark for Henri Vaillancourt of New Hampshire, a non-Indian who has mastered bark canoe traditions.

Bassett hopes to have a couple of fellow apprentices. "It's not just me involved in this. Instead of getting into all this technology, we'd like to get back to the old ways. People could get an interest in this stuff. To me that is what's good for people," he said.

Bassett first learned about bark canoe building from Clint Tuttle, a boatbuilding school instructor. He will welcome anyone else's advice, and can be reached through the tribal office, or by writing to him at Pleasant Point.

Building fiberglass canoes, or buying them ready-made, may be easier than attempting a birch bark canoe. Yet Bassett said he is sure he wants to build bark canoes. He talks about real "satisfaction" from learning the art, then sharing it among interested persons. "It's going to be something for everybody, and I want to get as much material as possible," he said.

"I might in the future even try to get a book together," said Bassett, son of Edward R. Bassett of Massachusetts, and nephew of Edward L. Bassett of Pleasant Point. Bassett Jr. lives with a friend, and his young son Ki-Nap, which means "not afraid" in Passamaquoddy. "The name doesn't fit him yet," Bassett said with a laugh.

Wabanaki Corp undergoes audit

ORONO—Although an expenditure of money reportedly cannot be justified, a full audit of Wabanaki Corporation books will present no big problems, the director says.

Steve Francois, in charge of the corporation, said money was spent for an allegedly improper purpose (support of a religious organization), and that this expenditure will show in the audit. He said that he was not worried about the results of a full organization-wide audit. Such an audit has not been conducted in several years, he said. The financial records of Wabanaki Corp. were turned over this month to a Bangor auditor.

LaPlante joins board

ORONO — A Penobscot, Jeannette (Daigle) LaPlante of Old Town, has been appointed to represent Central Maine Indian Association on this newspaper's board of directors.

LaPlante succeeds Teresa Sappier, who has moved from the area to attend an Indian Health Service school in New Mexico. LaPlante is a service representative for Social Security, in Bangor. She joins Melvin L. Vicaire, Central Maine Indian Association director, in representing CMIA on the Division of Indian Services board.



Two Penobscot youngsters dance the feather dance during the pageant at Indian Island. Each of Maine's three reservations hosted pageants, giving outsiders a glimpse of Indian culture and hospitality.

Obituary

MATTHEW SILLIBOY

HOULTON—Matthew Silliboy, a Micmac, 50, died Aug. 4, 1979, in a drowning accident at Princeton.

He was born in Edenton, N.B., Feb. 22, 1929, the son of Stephen and Mary (Phillips) Silliboy. He was a member of St. Mary's Church.

He is survived by five brothers, John of Houlton, James of Big Cove, N.B., Joseph and Richard, both of Littleton, Peter of Houston, Texas; one sister, Rose Polchies of Houlton; several nieces and nephews. Funeral Mass was celebrated at St. Mary's Church, with the Rev. John E. Bellefontaine officiating. Interment was in St. Mary's Cemetery, Houlton.

New Indian Manpower, TGI officials named

ORONO—The top job in a joint tribal agency that funnels federal funds to Indian programs has changed hands.

Former Passamaquoddy tribal governor Allen J. Sockabasin has replaced David Dewew, a Montana native, as director of Indian manpower services for Tribal Governors Inc. (TGI), the joint tribal funding agency. Sockabasin, formerly a resident of Indian Township, has been TGI coordinator, a newly-created position.

In other action, Pleasant Point Passamaquoddy Gov. Robert Newell has been elected president of TGI.

Sockabasin, 34, recently sold his reservation home. He has been residing in the Bangor area. He told Wabanaki Alliance that he is considering moving his offices to a Hamilton Street location in that city. TGI bankrolls several programs, including Maine Indian Transportation Association (MITA), and Maine Indian Manpower's Migrant and Seasonal Farmworkers.

Dewew has been Indian manpower director for the past three years, and prior to that

was director of the Catholic Division of Indian Services (DIS). He worked for DIS from September 1973 until August 1976, and during that time published Wabanaki Alliance, predecessor of this newspaper.

Dewew said he planned to sell his Orono home and return with his family to Montana, where he had previously worked in journalism.

"I've worked for the tribes for many years. I've enjoyed working for the Bishop, and directly for the tribes," Dewew said, adding that he was ready for a change in employment.

TGI was organized in 1974, so that tribes could present a total population to be served of at least 1,000 persons—not possible unless reservations were combined, and off-reservation associations represented. Along with Passamaquoddy, TGI includes representatives from Central Maine Indian Association, and Association of Aroostook Indians. TGI and Indian Manpower succeeded federal Operation Mainstream programs, which existed at Maine's three reservations from 1962-1973.

Nutrition Notes

By Natalie S. Mitchell

Although there are many opinions of breastfeeding, what can be more natural for a baby than its own mother's milk? First, it contains colostrum that is actually present before the milk is actually produced. This substance contains vitamins and special immune substances that help the baby to defend itself from many diseases. Breast milk is absorbed into the system quicker than cow's milk, because of the natural sugar in milk called lactose. It is also convenient to the mother because she doesn't have to prepare formulas and it isn't expensive. Physiologically, after giving birth, the uterus is stretched. Breastfeeding will help bring the uterus back to its non-pregnant state. This occurs as the result of stimulation of the posterior pituitary gland to produce a hormone called oxytocin. This hormone contracts the breast cells to let down the milk into the ducts, so the infant can feed and also contracts the uterus from repeated stimulation. Lastly, there is an emotional satisfaction for the infant and mother relationship, with the feeling of contentment and closeness.

Nutritionally, the mother has to increase her caloric intake to about 500

calories. This does not mean by way of sweets, but preferably by way of protein. She should increase her protein to 4 servings a day, eat 5-7 servings of fresh fruits and vegetables. There may be omissions of certain vegetables that are gas forming, such as cabbage, tomatoes, onions, etc. Since milk contains calcium, protein, thiamine (B2), vitamin D, and phosphorus, the nursing mother should increase her milk intake to a quart a day, because the baby is taking in these essential nutrients when breast feeding. This can be counted as the added protein intake, also. If she is worried about gaining weight, she should substitute skim milk or cottage cheese for whole milk. Iron is also important during breastfeeding. Foods high in iron are eggs, molasses, raisins, and red lean meats. Cereals, whole grain breads contain important B vitamins and iron and have less additives contained in them than enriched breads and cereals. They also provide roughage that can aid to relieve constipation. Fluid intake should include 8-10 cups a day. This may include milk, soups, water, coffee (in moderation) and juices.

Aroostook camp serves Indian kids

CARIBOU—A total of 59 Micmac and Maliseet Indian children were enrolled this summer at Camp Karawane, where an Indian program is located between Caribou and Fort Kent in Aroostook County.

According to camp director Ellen Muslin, 27 children ages 12-15 attended a two and one half week session, and 42 youngsters ages eight to 11, participated in a two week program. Nine Indian counselors worked on the staff, she said.

The Karawane program ended this month with a special field day. Parents and guests attended, including Maine Commissioner of Indian Affairs Charles Rhynard. Rhynard visited via plane, piloted by Bob Brien, formerly one half of the "Bert and I" comedy team, is director of Quebec-Labrador Foundation, which funds

Camp Karawane. The foundation was previously known as Quebec-Labrador Mission.

Campers at Karawane joined in the usual activities of games, hikes, swimming and canoeing.

New arrival at Indian Island

INDIAN ISLAND—A healthy baby boy with a head of black hair was born July 18, to Carol Dana and Stanley Neptune of Oak Hill. Kwenahwet weighed ten pounds at birth, and was 23 inches tall. The baby was named by Violet and Clarence Francis of Indian Island, who picked a Penobscot word meaning "long hair."

Paper company claim questioned

MILLINOCKET—A Penobscot Indian inadvertently brought a land title test case to district court here last month. The judge ruled there is "reasonable doubt" Great Northern Paper Co. has more claim to the Debsconeag Deadwater area than does the Penobscot tribe.

The ruling falls firmly in favor of Indians, and authorities say it has significant implications in the current Penobscot-Passamaquoddy land claims case.

The doubt was sparked by Ronald Francis—known as Sonabeh to Indians—a Penobscot from Indian Island who was caught at Debsconeag with a campfire and no permit. A permit to build a fire is required under state statute, but Sonabeh was found not guilty.

Judge Jessie H. Briggs, youngest female judge in the state and only the second woman to be appointed to the bench in Maine, said the district attorney, representing the state, had failed to prove the paper company had title "superior to the original title of the Penobscot tribe."

Briggs based her decision on arguments advanced in court by Thomas N. Tureen, lawyer for the Maine tribes in the 12.5 million acre land suit. Tureen said an 1818 treaty giving land to Massachusetts (later state of Maine) was invalid because it violated a 1790 Non-Intercourse Act. That act says Congress must ratify all treaties with Indians; the act is the basis of Penobscot-Passamaquoddy claims to aboriginal territory.

Tureen told Wabanaki Alliance the

Briggs decision shows that the land in question was the "tribe's land aboriginally," and that it was "taken without federal consent." He said that "what's significant about the case is it's the first case in which we've presented the facts of the Non-Intercourse Act."

While Tureen was elated at the outcome of the case, state officials were reportedly distraught. The Bangor Daily News reported Atty. Gen. Richard Cohen as saying he "violently disagreed" with the decision.

Tureen said Briggs' ruling is attributable to a July Maine Supreme Court opinion supporting federal jurisdiction on Indian reservations. That ruling, stemming from an appeal by convicted arsonists Allen Sockabasin and Albert Dana of Indian Township, set a "very important legal precedent because it overruled prior decisions of the Maine Supreme Court," Tureen said.

The Dana-Sockabasin decision "essentially established that reservations are Indian country" and subject to federal jurisdiction under the Major Crimes Act," Tureen explained. He said Briggs' decision on the fire permit requirement was reinforced by the high court's recognition of "Indian country."

An ironic twist is that Sonabeh apparently had no notion of testing aboriginal title at Debsconeag. He told Briggs in court that he built his campfire without a permit "because it was so close to shore."

Sonabeh, 66, is a self-employed wood-carver. He has a knowledge of traditional design and ceremonial practices.



Medicine man Sonabeh (Ronald Francis), relaxes in doorway of his workshop, where he does woodcarving in the company of his cat, and occasionally an apprentice worker.

Old Narragansett claims extinguished

WASHINGTON—Extinguishment of all past Narragansett Indian claims in Rhode Island has been announced by the Interior Department.

Under terms of the Rhode Island Indian Claims Settlement Act, the Narragansett Indians will receive 1,800 acres of land in Charlestown, Rhode Island, in return for the relinquishment of all their land claims.

The Act, which President Carter signed into law on September 30, 1978, implements a settlement negotiated by the Narragansett Indians, the State of Rhode Island, private landowners and the town council.

"The parties to this settlement are to be congratulated," said Secretary Andrus. "Governor J. Joseph Garrahy, the Narragansett leaders, the Rhode Island General Assembly, the state's congressional delegation, the town council and private landowners can all feel justifiably proud of

their work. Through their patience, leadership and commitment, they have achieved something which has so far escaped other affected eastern seaboard states—the out of court settlement of an Indian land claim."

The Indians filed suit in 1975 for 3200 acres of land in Charlestown which it claimed had passed out of tribal ownership in 1880 in violation of the Trade and Intercourse Act of 1790. That law says that conveyances of Indian land are invalid unless approved by the Federal government.

An Indian-controlled corporation will get 900 acres of land from the state and will buy another 900 acres in private ownership with \$8.5 million the Federal government will provide. In return, the agreement authorized the extinguishment of all Narragansett claims in Rhode Island.

Schools get grant to teach Indian heritage

CALAIS—The federal Education office has awarded \$56,658 for Indian students in Maine schools, but one area of Maine was left out.

Caribou, where many Indian families reside, was apparently late in applying for funds, and at press time had not been allocated funds. However, Maine Indian Education Supt. Edward DiCenso said there is still hope the Caribou area will receive funds.

Houlton's District 29 was awarded \$10,329 this year. Formerly, seven Aroos-

took County districts received federal funds for Indian pupils.

Also receiving funds were Indian Island elementary school, \$12,784; Beatrice Rafferty school at Pleasant Point, \$18,818; and Indian Township elementary school, \$14,727.

DiCenso said the federal funds constitute continuing support of Maine programs. He said any school with some Indian enrollment in the state is eligible to apply for the funds. There are reportedly about 800 Indian students in the state, of which 445 attend reservation schools.

State hires ex-Nixon lawyer for claims suit

AUGUSTA — The man who defended disgraced former President Richard M. Nixon has been retained by the state to defend Maine in the event the 12.5 million acre Penobscot-Passamaquoddy land claim goes to court.

James St. Clair, Nixon's defense lawyer during the Watergate scandal, recently represented the town of Mashpee, Mass., in a case where Wampanoag Indians failed to win tribal recognition as a prerequisite to bringing a land claim in Mashpee.

St. Clair's retention by the state was announced at press time by state Atty. Gen. Richard S. Cohen. Cohen said St. Clair will not be involved in efforts to achieve a negotiated out-of-court settlement, currently under review by the Maine Congressional delegation.

Cohen made no public mention of widely known lawyer Edward Bennett Williams, who was retained by former Gov. James B.

Longley in connection with Indian claims. In April 1978, Wabanaki Alliance reported that Longley was allegedly advised by Williams not to fight the Indian claim in court — advice that Longley apparently did not wish to hear.

St. Clair, like Williams, is an expensive lawyer, with a fee that may be several hundred dollars per hour. Last year, the attorney general sought \$200,000 from the Legislature, to hire lawyers for the land claims case. Cohen would not reveal St. Clair's fee.

Thomas N. Tureen, lawyer for the tribes, said in a public radio interview that the state has long been aware that Indians will take their claims to court, if a negotiated settlement cannot be reached. He said a current settlement plan "is the last chance for Maine to get out of it free" while at the same time benefiting from an "economic stimulus" in the form of a cash award to the tribes.



BUMPS ON A LOG — These Indian Island kids and some visitors find a common vantage point to view the Pageant at Indian Island.

Micmac musician has varied repertoire



Vincent Joe, a versatile man on keyboard.

(Continued from page 1)

variety. He clearly enjoyed the crowd at Bar Harbor.

"Some people ask me, why I don't smile in front of them, on the TV set and everything. Well, it's because I used to play hockey, and I kissed a puck going about 150 miles per hour," Cremona says. "I was going to be a priest. Just once," he said.

Cremona has lived a life similar to many Micmacs. He composed Eskasoni Breakdown while picking potatoes in Aroostook County. He estimates he knows hundreds of tunes, although he only began to learn how to read music three years ago. He has played fiddle since childhood — "music is in my blood" — growing up at Chapel Island, Nova Scotia, in a family of 12 children.

"If the people enjoy what I'm doing, it's worth more than money," said Cremona; a school bus driver and service station worker who has an Irish wife and a son, 3, and daughter, 7. "If there were 25 hours in a day I could use them," he commented, as he boarded his deluxe van with Joe, to head home to Eskasoni for a reservation dance.

Flames level house

INDIAN TOWNSHIP—A small, vacant wooden dwelling was burned flat, recently, at Peter Duna Point on the Passamaquoddy reservation.

The small house was formerly occupied by John Tomah, according to tribal public safety director George W. Mitchell. Tomah now lives at senior citizens housing, Mitchell said. The old house had been a storage area near the tribe's ballfield. The fire was apparently a case of arson. There were no injuries reported.

Sioux tribe wins \$100 million claim

WASHINGTON—The 60,000 member Sioux Nation has been awarded more than \$100 million by the U.S. Court of Claims as compensation for land confiscated by the U.S. Government over a century ago.

In a 5-2 ruling, the Court said the Sioux were entitled to \$17.5 million, fair market value for the Black Hills of South Dakota when they were illegally seized in 1877, plus 5 percent annual interest. Total settlement could reach \$132.5 million.

The decision can be appealed to the U.S. Supreme Court.

Joe plays rock, classical, folk and Indian music, although, he said, "I don't know how to read it that much." He has six sisters and this season, the family is raking blueberries in Maine. Joe's grandfather, age 73, plays concertina. Joe has played music since age seven.

Cremona will gleefully joke and brag about his career, but is actually a modest man. "It's hard to build a name," he said, adding that he "might be champion at certain styles," but he shied from the title of champion fiddler.



Lee Cremona, Micmac fiddler extraordinary.

Vincent Joe says simply that Cremona wins every fiddle contest he enters.

Cremona plays on two violins. "One of them, the new one I have, took the man 22 years to make it." It comes from Amsterdam. The other is German, with steel strings, and "sounds like a tin can compared to the good one."

Seasonal job program explained

PRESQUE ISLE—The Aroostook County Action Program, Inc., says that recent changes in CETA guidelines will enable more Aroostook youth to participate in the ACAP Migrant and Seasonal Farmworker Youth Program.

The ACAP youth program, funded through the Penobscot Employment and Training Administration, provides career alternatives for seasonal farmworkers by offering training and jobs to disadvantaged youth.

Participants will receive training and paid experience at public or private non-profit worksites. In addition, enrollees will be offered job counseling and testing, career information, basic and remedial education, and occupational and training referral services.

Eligibility guidelines for ACAP Migrant and Seasonal Farmworker Youth Program are: (1) the applicant must be between 16 and 21 years old; (2) the applicant must be a high school junior, senior, or dropout; (3) the applicant or any family member must have worked at least 25 days OR earned at least \$400 during any consecutive 12 month period over the past 24 months in farm related work, such as potato, pea, hay, blueberry and/or apple harvesting. Time spent performing soil preparation services, including fertilizer application, plowing, planting, and spraying crops may also be counted; (4) at least half of the family's earned income during any 12 consecutive months of the past 24 months must have been from agricultural earnings; and (5) the applicant must have been economically disadvantaged according to CETA guidelines concerning family size and income during the selected 12 consecutive months of the past 24 months.

Interested individuals may apply for the ACAP Migrant and Seasonal Farmworker Youth Program.

Court upholds 50-50 fishing rights for Indians

By Vince Lovell

The U.S. Supreme Court recently upheld Judge George Boldt's 1974 decision that Washington Indian tribes were entitled by treaty to half the harvest of fish in the Indians' usual and accustomed fishing places. The court modified the Boldt ruling by requiring all fish caught by the Indians, including those caught for ceremonial and subsistence purposes, to count against their fifty percent. The court also supported Boldt's actions to enforce his ruling when state officials were either unwilling or unable to enforce his orders. The opinion, written by Justice Stevens, stated: "The Federal court unquestionably has the power to enter the various orders that state official and private parties have chosen to ignore, and even to displace local enforcement of those orders if necessary to remedy the violations of Federal law bound by the court." Interior Assistant Secretary Forrest Gerard, commenting on the decision, made the point that, "Judge Boldt's initial decision was not a 'gift' or a 'special grant' to the tribes . . . His decision was based on the treaties that the tribes had entered into as equal partners with the United States Government . . . the tribes made substantial concessions, including surrender of control of vast areas of land, in return for retention of their 'right of taking fish at usual and accustomed grounds and stations . . . in common with all citizens of the Territory.'"

The following excerpts are from the syllabus prepared by the Reporter of Decisions and released with the opinion prepared by Justice Stevens and the dissent written by Justice Powell.

"The language of the treaties securing a 'right of taking fish . . . in common with all citizens of the Territory' was not intended merely to guarantee the Indians access to usual and accustomed fishing sites and an 'equal opportunity' for individual Indians, along with non-Indians, to try to catch fish, but instead secures to the Indian tribes a right to harvest a share of each run of anadromous fish that passes through tribal fishing areas . . . An equitable measure of the common right to take fish should

initially divide the harvestable portion of each run that passes through a 'usual and accustomed' place into approximately equal treaty and non-treaty shares . . . The District Court erred in excluding fish taken by the Indians on their reservations from their share of the runs, and in excluding fish caught for the Indians' ceremonial and subsistence needs.

"If the spirit of cooperation motivating the State Attorney General's representation to this Court that definitive resolution of the basic federal question of construction of the treaties will allow state compliance with federal court orders is not confirmed by the conduct of state officials; the District Court has the power to undertake the necessary remedial steps and to enlist the aid of appropriate federal law enforcement agents in carrying out those steps."

However, some Washington, D.C. attorneys involved in Indian affairs have expressed concern about the Supreme Court's recent ruling on the Boldt decision. On the surface, the ruling seemed a victory for the Indian tribes, but certain language in the opinion has created doubts. The problem is that while the Court supported Boldt's fifty-fifty apportionment as an "equitable measure" of treaty and non-treaty shares, it qualifies this by adding that the treaty share should then be reduced "if tribal needs may be satisfied by a lesser amount."

The opinion subsequently states: "Accordingly, while the maximum possible allocation to the Indians is fixed at 50 percent, the minimum is not; the latter will, upon proper submissions to the District Court, be modified in response to changing circumstances." A footnote to this statement asserts that, "Because the 50 percent figure is only a ceiling, it is not correct to characterize our holding 'as guaranteeing the Indians a specified percentage' of the fish" as Justice Powell had said in the dissenting opinion. What criteria will be used to determine the Indian tribal needs for fish and who will make the determination of Indian needs? One lawyer predicted that these questions will bring the issue back to another Supreme Court.

Passamaquoddy take diving course

PLEASANT POINT—Five young men at the reservation here participated this month in a condensed diving course entitled, underwater collecting techniques.

Enrolled were Dale Mitchell, Reginald Stanley, Martin Francis, Donnell Dana and Robert Murphy. The course is worth one academic credit, and was co-sponsored by

Suffolk University Marine Science Institute at Cohasset Bay, and University of Maine at Machias, according to Veronica Moore of the Pleasant Point BIA education office.

One participant, Stanley, has worked in the tribal aquaculture program, and may use his new skills in gathering oysters. The diving course was taught by Gerald Comeau.

Longest Walk baby is one year old

BOSTON—He is only one year old, but Amassiliget ("longest walk" in Maliseet) seems to be a proud Indian.

He celebrated his birthday July 20, at Boston Indian Council. At one point, Amassiliget Pimoseet ("one who walks" in Penobscot) Francis McDonald started banging on a drum, Indian style. He did so to the delight of his mother, Carla Francis, a secretary at BIC. Last summer she joined the Longest Walk rally for Indian rights, in Washington, D.C.

Amassiliget was born unexpectedly at an Indian campground near the capital. He was born in a bus, after eight hours labor. Says Carla, "Some day he will know where he was born, and that will mean a lot to Amassiliget. He is so proud of his Indian culture and knowing he is Indian."

Carla is the daughter of Harold Francis and Lorraine Polchies Francis of Maine. She is Maliseet-Penobscot.

"Amassiliget noticed the trees moving one day. He laughed and reached for them. It made me think of when he was



Carla Francis and Amassiliget.

born . . . the experience was so spiritual; and it was the best gift I ever received. It was meant to be, Carla said.



AWAY GAME — The Pleasant Point Passamaquoddy women's softball team visited Kingsclear Maliseet Reserve, in New Brunswick, recently, during the Kingsclear annual pageant. [Photo by Allen J. Sockabasin]

Indian group opposes BIA education change

MINNEAPOLIS, Minn. — An education group here has stated its opposition to including Bureau of Indian Affairs (BIA) education programs in a proposed federal Department of Education.

A letter to Congressmen from Stuart Tonemah, president of National Indian Education Association, said merging BIA education programs with a new department "could seriously jeopardize" educational reforms proposed in recent legislation. "Funding of the programs would be confused, and jurisdiction questions regarding responsibilities for provision services would be confused," he said.

Tonemah warns that a switch of BIA education might be a prelude to dissolving the entire bureau. He said he is worried about Congress' intentions: "Over the past

several years legislation has been introduced which would abrogate or amend legislation that specifically benefits Indian people. The original legislation was based on the Government to Government relation that tribes established with the U.S. verified by the signing of treaties. These treaties provided land, safe passage, and peace to the U.S."

AIM leader freed

SIoux FALLS, S.D.—Russell Means, a leader in the American Indian Movement (AIM), has been released from a South Dakota prison where he served a year's time for a 1975 riot conviction. Means will reportedly work for a lock manufacturing firm of which he owns ten percent. He returned to Pine Ridge.



TEDDY BEAR was the affectionate name for Theodore Bear Mitchell, a Penobscot, who died about six years ago at age 82. A former tribal governor, lieutenant governor, and tribal policeman, he lived all his life on Indian Island, and played baseball with Joey Neptune. Mitchell and Neptune were proteges of Louis Sockalexis, after whom the Cleveland Indians were named. Both Mitchell and Neptune were summoned to tryouts for the Chicago White Sox. Teddy Bear was a guide for many autumn hunters, and he worked many years at Old Town Canoe Co. He was skilled with birch bark, and spoke both Passamaquoddy and Penobscot. The six surviving children [he and wife Mildred McKenny had ten] are Hilda Gray of Scarborough; Ted, John and Matthew of Indian Island; George W. of Indian Township; and Gerry of Columbus, Miss. There are numerous grandchildren and great grandchildren. [Photo courtesy of Denise Mitchell]

Exploring aspects of tribal sovereignty

(Continued from page 5)

and Responsibilities (ICERR), a national publicly anti-Indian organization headquartered in Winner, South Dakota. The results of this investigation were published through the Pacific New Service. The Youth Project's western office and TSP jointly published the fuller findings.

INDIAN LAND CLAIMS: By far the largest of TSP's approved Indian projects are those on Indian land claims in California, Nevada and New Mexico. In California, the legal issues and claims of the state's landless tribes are being conducted by the California Indian Land Acquisition Project, Pit River Land Project, and Yurok Research and Information Center. In Nevada, the objectives of the Western Shoshone Land Project are to educate Shoshone tribal members on questions of Indian land title and its return including possible negotiations for the settlement of a long-standing dispute. In New Mexico, the Santa Ana Pueblo near Albuquerque launched efforts with TSP's support, to reclaim lands lost under the 1937 Taylor Grazing Act which resulted in the signing last fall of legislation by President Carter returning 18,000 acres to the northern pueblo.

AGRICULTURAL PRODUCTION: Four Navajo communities in Arizona under the leadership of the Cameron Chapter have begun a Farm Training Center with TSP assistance as an experimental arid agricultural project to develop an economy that is "environmentally benign and adapted to traditional Navajo culture." A 100-acre family farm homestead is being established with solar, wind, and bioconversion energy, farming in alfalfa, mixed crops and orchards, and new technological means for the cure of crops and livestock. As a result of its initial success, the Navajo Tribe's Department of Labor recently granted the Center a \$435,000 contract to accomplish its goals. In Michigan, the Native American Resource Council—an Iroquois group—attempts to establish a self-sufficient agricultural community committed to traditional Iroquois values and religion. The project floundered, however, because of difficulties in legal rehabilitation of aboriginal territory.

ALTERNATE LAND USE: The Northern Cheyenne Land Project at Lame Deer, Montana, with TSP assistance, is attempting to find alternatives to stripmining of coal for their estimated 23 billion tons of stripminable coal. Tribal referenda have rejected stripmining and the tribal government won a major victory when its reservation air quality standard was designated Class I—the highest quality pristine air. The Project is conducting an economic analysis of the land in which the tribe has an interest, with alternatives for tribal income. An economic plan detailing those alternative land uses is being developed with the TSP grant.

LIFESTYLE: An Iroquois Midwife Project is underway at The Farm, Tennessee to train eight Iroquois women in traditional Iroquois birthing practices by older women who have experience in these methods. The trained midwives will provide free services to 15 Iroquois communities in New York, Wisconsin, Ontario and Quebec. To date, the women have delivered 24 babies. Matching funds for this Project were provided by Women in Rural Development and the United Methodist Church, in Berkeley, California; a group of California Indian traditionalists secured a contract to conduct training in Indian healing practices including the use of herbs and medicines, and the construction and use of sweat-

lodges, roundhouses, and other traditional ways of healing.

TRADITIONAL GOVERNMENT: The prime project in this category is the work of the Lakota Treaty Council, comprised of Oglala Sioux "chiefs and headmen" on South Dakota's Pine Ridge Reservation, site of the 1973 occupation of Wounded Knee Village. A hotbed of contention between traditional and modernist factions, the reservation is the second largest of America's Indian reservations. Aims of the Project include restoration of the traditional Sioux form of government in place of the Indian Reorganization Act government approved by the Interior Department, and control of the sacred Black Hills. Clearly the most controversial of TSP's approved projects, it has not, however, widened factional differences, stated Bomberry. "There's a new spirit of cooperation there. The sitting of three VISTA volunteers required the consent of the Tribal Council and they gave that consent." Bomberry said the possibility of new uranium development in the Black Hills and high public controversies between tribes and the state of the "piecemealing" of jurisdiction over counties overlapping the reservation drew the various factions together after the Lakota Treaty Council accurately spotlighted the issues.

"But," added Bomberry, "the policy board has made it clear we would support local people in disagreement with local tribal governments if we believed it was the right thing to do. We get very moral and say we made the right decision based on the evidence given to us, that the people seeking the project represent a significant proportion of people in the rural reservation districts."

In addition to the three VISTA volunteers working with the Lakota Treaty Council, others of the 13 assigned to work with TSP projects are located with the California Indian Land Acquisition Project on the Tule River Reservation (3), the Northern Cheyenne Land Project at Lame Deer, Montana (3), in New York with (3) and at TSP's California headquarters (1) as editor of Native Self-Sufficiency.

The operating and grants budget of TSP ran about \$65,000 in its first year, according to TSP's annual report.

And where from here?

Said Bomberry: "Because of increasing Indian energy development—and the beginnings of small-scale developments such as solar energy on Indian areas—energy and mining issues requests (for approved projects) are the most frequent we're encountering."

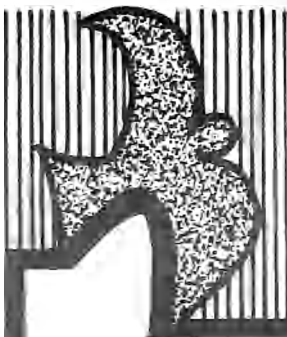
TSP's success rate—12 of 14 projects since 1979—gives the Tribal Sovereignty Program its own high marks for recognition of issues and response.

[Reprinted with permission from *The Exchange*, Vol. 2, No. 3, a publication of Phelps-Stokes Fund, Washington, D.C.]

BIA man appointed

WASHINGTON — Walter R. Mills, an Oglala Sioux, has been appointed superintendent of the Colorado River Agency at Parker, Arizona, the Bureau of Indian Affairs has announced.

Mills, 43, has been an Indian Self-Determination specialist in the Phoenix area office the past two years. He formerly served as administrative manager of the Phoenix Indian School and, earlier, of the Hopi agency at Keams Canyon, Arizona. He began his career with BIA in 1971 as an instructor at the Southwestern Indian Polytechnic Institute at Albuquerque, New Mexico.



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HEALTH EDUCATOR—Responsibilities: to plan and execute, within the Penobscot Indian community, structured activities and programs which motivate people to adopt healthful lifestyles, make informed choices about personal health, and effectively utilize the health care system; to coordinate education and training opportunities for the staff of the department; and to edit a monthly newsletter. This is a key position with a community health agency which is committed to education and prevention as major strategies for the improvement of the health of the people it serves. Submit resume and current references to: Director, Department of Health and Social Services, Penobscot Indian Nation, Box 561, Old Town, Maine 04468.

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Indian travel group elects members

PHOENIX, Arizona — The American Indian Travel Commission elected its new members to the board of directors at its third annual convention here.

The current directors of the nine-member board are: President, Terry Combs, Western Cherokee, Oklahoma; Vice President, Ken Smith, Wasco, Oregon; Secretary, Gary Young, Yakima, Washington; Treasurer, Leo Vocu, Ogala Sioux, South Dakota; Cornelius Abrams, Seneca, New York; Matthew Nicolai, Eskimo, Alaska; Hotel/Motel specialist, Carl Nelson, Colorado, tourism specialist, Deane Ford, Arizona; and campground specialist, Charles Damon, Navajo, Arizona.

American Indian Travel Commission is a non-profit, national organization funded by Bureau of Indian Affairs to provide technical support to American Indian/Alaska native owned or operated tourism enterprises and to promote "Indian Country, U.S.A."

AITC unanimously adopted three resolutions at its first board meeting to request special AITC support from the BIA for operations in Alaska; to oppose weekend gasoline rationing and special restrictions on gasoline use; and oppose the OMB's decision to demise the Indian Assistance Program to the National Park Service which has served American Indians in land planning and development in areas adjacent to national parks and monuments.

In September, 1979 AITC will distribute the first publication of an American Indian

Travel Planner Guide which will include comprehensive descriptions of some 300 Indian owned or operated facilities. Copies will be at cost to travel agencies, wholesalers and operators.

Two BIA directors named

WASHINGTON — Bureau of Indian Affairs has named two assistant area directors for community services and for economic development in its Phoenix office, according to Commissioner Martin Seneca. LaFollette R. Butler, a Cherokee who has been Seneca's assistant since October 1978, will be assistant area director for community services. His appointment was effective July 1. His reporting date, however, will be dependent on his release from his Washington assignment.

William P. Ragsdale, superintendent at the Uintah & Ouray Agency at Ft. Duchesne, Utah, will be assistant area director for economic development effective July 1.

Do you have a drinking problem?

Wabanaki Corporation offers an alcoholism program for Indian people who need help because of problems with alcohol.

If you have such a problem and need help, or know of someone in need, please contact the Alcoholism Counselors in your community or area.

Indian Island — Alcoholism Counselors — Clarence Francis — Rosalie Murphy — 207-866-5577.

Indian Township — Alcoholism Counselors — Martha Barstis — Bernard Stevens — 207-796-2321.

Association of Aroostook Indians — Alcoholism Counselors — Pious Perley — Harriet Perley — 207-762-3571.

Pleasant Point — Alcoholism Counselors — Grace Roderick — Angelina Robichaud — 207-853-2537.

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

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Flashback photo



MALISEET MEMORIES—Along the Mohawk Trail in Massachusetts, in this 1925 scene in front of an Indian store, were from left, Andrew Tomah, Sarah Tomah and baby, Theresa Paul, Nelly Paul Tomah, and Louis Sappier (on porch). In foreground, the children are Wanita Tomah, left, and Joan Tomah. Any Alliance readers recognize these names? We'd like to hear from you. Photos submitted as "flashbacks" will be handled carefully and returned promptly to their owners.

news notes

BIA refuses new Red Lake treasurer

RED LAKE, Minn.—The dismissal of tribal treasurer, Stephanie Hanson, has been declared a violation of the Red Lake tribal constitution and the Indian Civil Rights Act, by Bureau of Indian Affairs (BIA), regional director Edwin Demery. Hanson's firing led to weeks of violence and destruction on the reservation.

Based on guidelines issued by Interior Assistant Secretary Forrest Gerard, Demery has refused to release BIA funds to acting tribal treasurer, Hollis Littlecreek, terming Littlecreek's appointment "ineffective."

Demery informed tribal council chairman Roger Jourdain that BIA still recognized

Hanson "as the duly-elected tribal treasurer and will deal with any request for release of funds accordingly."

Hanson's husband, Harry, was one of five tribal members convicted in July of conspiracy and assault, as leaders of the takeover of the tribal jail. When his bond was revoked and he was jailed in late July, further gunfire erupted, aimed at BIA police.

Tribes gets Canyon acreage

WASHINGTON—The Interior Department says a land use plan and a draft environmental impact statement for the addition of land to the Havasupai Indian Reservation are now available. The Department also announced that public hearings on the land use plan will be held in September.

The Grand Canyon National Park Enlargement Act of 1975 restored to the tribe 185,000 acres of land on the rim of the canyon and also designated another 95,000 acres within the Park as a permanent traditional use area of the tribe. This land had been used for about 1,000 years by the Havasupai until about a century ago when land for their reservation was limited to 519 acres at the bottom of the canyon.

Western tribes hire Iranian energy expert

The Council of Energy Resources Tribes (CERT) has turned to the Middle East for expertise, hiring Iran's former Deputy Minister for Finance and Oil, according to a report in the New York Times. "The American Indians are in a position comparable to the one the OPEC countries were in in 1968," said Ahmed Kooros in a recent interview in CERT's Denver office. One of the functions of Mr. Kooros will be to arrange financing and marketing for various tribal projects to develop ability to mine and/or develop their own energy resources.

Mitchell accepts fishery position

WELLSBORO, Pa.—A Penobscot Indian has joined the staff of Asaph's National Fishery Research and Development Laboratory.

He is Christopher B. Mitchell, son of Penobscot Lt. Gov. Edwin and Sadie Mitchell of Indian Island. A former employee at Craig Brook hatchery in East Orland, Mitchell later worked at Tunison Laboratory, Cortland, N.Y.

Mitchell is a graduate of Old Town High and the University of Maine at Orono with a degree in biology. At Asaph, he will investigate habits of cool water species, such as pike, tiger muskies and salmon.

Micmac, Maliseet named to committee

ORONO — For the first time, Central Maine Indian Association is represented on the Maine Indian Scholarship Committee. Appointed this month to represent CMIA on the committee were Bridget Woodward of Bangor, a Micmac Indian, and Mary Teresa Paul of Clifton, a Maliseet Indian. Woodward, who serves on the board of directors of CMIA, is a former outreach worker for the Orono-based agency.

New building to house Penobscot museum

INDIAN ISLAND—Ground has been cleared for construction here of a Penobscot tribal building to include an early childhood program, administrative offices, and a cultural and historical museum.

Two 97-foot wings will flank a 40-foot long midsection, in a "C" shaped wooden log-type building, that could be completed by next summer.

"The first priority is getting the shell up," said Tribal Administrator Andrew Akins. "The second priority is getting the wing up and open for our early childhood programs."

Accused murderer assaulted by inmates

BANGOR—The accused murderer of an Indian Island man was himself beaten recently, at Penobscot County Jail.

The beating of William A. Holmes, 22, was apparently provoked by other inmates, sympathetic to the deceased Adrian Loring, 29, a Penobscot Indian. Holmes was taken to Bangor Mental Health Institute for his own safety, after treatment for bruises.

Holmes pleaded innocent, Aug. 10, to a charge of manslaughter. That charge was reduced from a murder charge. Holmes' plea includes "innocent by reason of mental disease and defect." He was being held at Bangor Mental Health Institute.

Hamilton-Bartlett wed

INDIAN ISLAND — Doreen C. Hamilton became the bride of Robert K. Bartlett, in marriage rites Aug. 25, at Indian Island Baptist Church.

The Rev. Donald Daigle of Indian Island married the couple, and a reception followed at the Baptist Church Hall. The bride is an assistant cook at the tribal community building; the groom is director of recreation for the Penobscots. Both of them attended Old Town High School, and will reside at Indian Island.

Flower girls were Onawa Hamilton and Greta Neptune, daughters of the bride, and ushers were Gregory Neptune, a son of the bride, and Kirk Francis. Another son, Gary, lives in Bangor. The bride was given away by Gary Neptune Sr., Maid of honor was Donna Francis; Miles Francis was best man.

Doreen is the daughter of Josephine Rance Neptune and Melvin Neptune of East Machias; Robert is the son of Mr. and Mrs. Arthur Bartlett Sr. of Old Town.

The early childhood wing we're hoping to have open by early September," he said.

The early childhood program has been conducted in cramped conditions at the Indian Island elementary school, by Laura Massey, a Penobscot.

"The office space may be ready sometime after the first of the year. The museum section may not be open until spring or summer," Akins said, adding that the tribe is working on a very tight budget. "We're going to try to get it completed on about \$38,000 (not counting cost of basic structure)."

Recently, a group of interested tribal members formed Penobscot National Historical Society, which will be incorporated as a non-profit organization.

Akins said the office space in the new building will probably be occupied by James Sappier, and staff, in charge of the tribe's real estate and demography department, and by a natural resources department, currently being handled by Akins and Timothy Love, another tribal official.

No funds from the U.S. Bureau of Indian Affairs (BIA) are involved in construction of the building, Akins said. The money will come from education and other tribal budgets, he said.

Editor O'Neal wed in riverside rite

BUCKSPORT—William B. O'Neal III, associate editor of Wabanaki Alliance, was married to Anthea R. Goodfellow, in an outdoor ceremony Sunday, July 29, at home.

The festive wedding featured music provided by The Northern Border Caledonia bagpipe band, performed on the banks of the Penobscot River, where ceremony, party, and buffet dinner took place. O'Neal and his bride were joined in matrimony by a member of the band, the Rev. Tony Burkhardt.

The party was attended by about 40 friends and relatives, including parents of the groom, and the bride's son by a previous marriage, Ian Craven. A student at Maine Maritime Academy, Ian celebrated both the wedding and his 19th birthday.

The newlyweds honeymooned this month in Nova Scotia, where they planned to visit both a Scottish music school, and Indian communities.

Poetry

the Alone Chamber—Cries In My Mind

If I had known
[In memory of David S. Tomer]
If I had known what trouble you were bearing,
What griefs were in the silence of your face,
I would have been more gentle, and more caring.
And tried to give you gladness for a space.
I would have brought more warmth into the place.
If I had known.
If I had known what thoughts despairing drew you,
(Why do we never try to understand?)
I would have lent a little more friendship to you,
And slipped my hand within your hand,
And made your stay more pleasant in the land.
If I had known.

Mary Carolyn Davies

This poem was submitted to this newspaper by Gina Newman of Southwest Harbor, in memory of David Tomer, a Penobscot who drowned May 17.

I came to my chamber to escape, the sights and sounds of war
My mind like a camera drew a picture, the cruellest picture you ever saw
When mankind's journey exceeds the echo, he reaches his destiny before his time
And the things that disturb the picture, I can't escape the cries in my mind
Tho' I've tried to pretend it's just a dream, created by an unknown season
But, the facts are true, in their screams, Mankind is past his reason
The voices of children hurry by, and shades of time cross my eyes
I turn on my electric lamp for comfort, but still can't escape their cries
With pencil and pad I captured these moments, tho' I am in misery of what I've found
But the things that improve the picture, I've built cities deep under ground
Yet I pretend it's just a dream, created by an unknown season
But, the fact is true, in their screams, Mankind is past his reason.

Richard Tompkins
Indian Township