

MAR 1 1971

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AROOSTOOK

INDIAN



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INDIAN SCHOLARSHIP BILL PUT BEFORE LEGISLATURE

On February 9, 1971, a hearing on a bill which was introduced by Mr. Mills of Eastport was heard before the Education Committee in Augusta. It was an act to provide for scholarships for North American Indians residing in Maine. Its purpose was to assist North American Indians residing in Maine to obtain a secondary or post-secondary education from properly accredited institutions.

The definition of North American Indians was that any persons whose names are included upon the current tribal census of either the two official Maine tribes, the Passamaquoddies or Penobscots or tribes of Indians or those persons who have resided in Maine for at least one year and at least one of whose parents or grandparents held a band number of the Maliseet or Micmac tribes.

The Association of Aroostook Indians, Inc. was represented at this particular hearing by seven members from the Association. The need for scholarships for the Indian students in Aroostook County is critical. At the present time there are no funds

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available for Indian students for secondary and post-secondary education. The typical Indian family in Aroostook County does not have any extra funds to provide an education for their children. Therefore, there is very little hope for any Indian child of getting the opportunity to elevate himself from the cycle of poverty his parents have always known. This would also give the Indian student an incentive to continue his education. Also change the attitude of many parents, who have felt that their children would not be able to receive an education because of lack of funds to support him while he is in the process of getting an education. In all, this would solve one of the problems of the Indians in Maine, that is, provide funds for education for Indian children in Maine.

This particular legislative meeting in Augusta was a significant step for the AAI, not only does the bill include the Aroostook Indians but it was the first time that the Aroostook Indians have been included in any Indian bill in any legislature in the State of Maine.

It is impossible to measure the progress of AAI in terms of funds and services for the

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ANOTHER INDIAN TALE

Another animal that caused some trouble was the beaver which, when made, was entirely too large. The monsters went about making dams and flooding the country to such a degree that the lives of their fellow creatures were in jeopardy from drowning. Gluskap called the beavers to him and petted them down as he had the squirrel until they, too, were of a manageable size. Unfortunately, however, one beaver and one moose escaped this treatment and became a thorn in the side of Gluskap for some time to come.

This monster beaver made a dam across the St. John River at St. John, New Brunswick. So high was the dam that all the land behind it was flooded, and in attempting to reach the ocean, the waters were forced to run uphill (north). This, combined with the flooding, made the life of the Indians very miserable. After a time they decided to send a messenger to Gluskap. This messenger traveled many miles until at last he reached the Master's wigwam. When he had heard the story, Gluskap knocked the ashes from his pipe and rose, called his dog, picked up his snowshoes, grasped his great stone axe and said, "Let us find this creature, this monster beaver."

They walked together, and although it was summer when they started, it was winter when they reached the beaver dam, and Gluskap was on snowshoes. Now, when Gluskap saw what the beaver had wrought and the harm he had created, he became angry. Taking his mighty axe, he smote the dam a great blow and broke it completely through right at the spot which is now known as the Reversing Falls at St. John. Gluskap then called the monster beaver, intending to pet him down as he had the others, but the beaver, remembering the fate of his companions, chose to go the other way. Then Gluskap became truly furious. Swinging his axe about his head, he rushed in headlong pursuit. Swift though he was, the beaver was equally swift and swam up the stream while Gluskap raced along on snowshoes atop the frozen snow and ice. Now and then he would see the shadow of the

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beaver under the ice and strike at it with his axe which would bite through the ice into the mud and throw up islands that may still be seen in the St. John River. These only served to spur the beaver to greater efforts, and they rushed on, faster and faster, day and night, the pursuer above, the pursued beneath the ice. At what is now Fredericton, the beaver came out and fled atop the ice. Here Gluskap gradually became disgusted and finally, a little above the Maliseet reservation at King's Clear, he pulled off his snowshoes and, in a final burst of frustrated rage, flung them after the fleeing monster. If one wishes, one can still see them today - two large islands in the river. The beaver was so distressed, however, that he crossed the height of land and entered the St. Lawrence River where he paused long enough to build a great dam. He then swam across the huge lakes the dam created and vanished into the land beyond.

(The preceding has been reprinted from the book: GLUSKAP THE LIAR & OTHER INDIAN TALES with permission from the author, Horace P. Beck and also the publishing company, the Bond Wheelwright Company, of Freeport, Maine.)



A RECIPE FOR CORN PONE

2 cups white corn meal
1 teaspoon salt
¼ teaspoon baking soda
4 tablespoons shortening or lard
¾ cup boiling water
½ cup butter milk

Sift together corn meal, salt, baking soda. Work in fat till well blended. Pour in boiling water, continue to work in mixture. Gradually add enough butter milk to make a soft dough. Mold into small flat cakes and place in well greased skillet or place in 350° oven for 35 - 40 minutes. Makes approximately 12 Corn Pones.

Submitted by:
Mrs. Tilly West of
Ashland, Maine

THE SHADOW OF ME

I come from a time of creation
I stand here in front of my nation
I'm one, - yet I'm more than one
I'm a girl; I'm an American - I will not
run.

I'm dark and people look, like I've come
from a hole
Yes, I'm dark; that I've inherited but
even so,

White is my soul.
I'm not full-blooded - but even that is a
crime

To live with those whose skins are not the
same color as mine.

Can't they realize I'm not as different
as it seems?

I still need love; I still need hope; I
still have dreams.

I'm only a 1/4 of what you accuse me to be,
Why can't you accept me as I am, not what
you want me to be?

I have feelings, I hurt very easy, I can
cry.

In foreign countries, for people like you,
my people die.

But it doesn't seem to make a difference
to you

What we feel, how we can hurt, what we go
through.

I am a girl who you all reject
I will still stand up for myself for I must
protect,

What you don't respect, what you refuse
to see,

What was the first in our country and
remains to be!

Submitted by Anita M. Francis
of Monticello, Maine

BRIEF SUMMARY OF TRIP TO TORONTO, ONTARIO
NOVEMBER-DECEMBER

Since I started on my Ford Fellowship,
here is a brief summary of where I have
been and some of the organizations I've had
contact with. In November I travelled to
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Toronto, Ontario and met with Mr. Allen
Clark, Executive Director of the Indian-
Eskimo Association of Canada. Mr. Clark
explained that the I.E.A. was a citizens
group that was set up to help the Indians
and Eskimos of Canada to raise money for
worthwhile purposes, support Indian bills
that were put before Parliament, make vari-
ous resources available to the Indian organ-
izations that request them. Mr. Clark set
up meetings with the Union of Ontario Indians
and the Ontario Native Development Fund, Inc.
I met with the Union's Executive Director,
Mr. Andrew Ricard and Union President Mr.
Fred Plain. We discussed their programs and
how they are being funded. We talked of our
mutual problems that all Indians encounter
both in the United States and Canada.

Then I met with Mr. Gordon MacDonald, a
field worker for the Ontario Native Develop-
ment Fund, Inc. This is a new organization
set up to raise funds for the Ontario Indians.
I think it is partly funded by the Provincial
Government, but mostly from private organiza-
tions and contributions from the general
public. It is almost like our own Association,
in that we have difficulty in raising funds.

While in Toronto, I visited the Toronto
Indian Center. I did not have the opportunity
to talk with the director, but received some
information from the Center's secretary.
She said the Center served Indians who came
to the city by referring them to jobs, find-
ing housing accomadations, serves as a place
to meet with different Indians, it is a place
just to relax and play various games. The
Center is in the process of implementing
sporting events for Indians in the city.

Allen Clark and I left Toronto to attend
meetings in Fredericton and Moncton, New
Brunswick. It was there I decided to stay and
attend the Union of New Brunswick Indians
annual convention which was being held in
Edmonston, N.B. It was difficult for me at
the convention because I was there as an ob-
server and not a participant, therefore I
could not express my opinions. During the
convention I had the pleasure of meeting Mr.
George Manual, president of the National
Indian Brotherhood of Canada. He extended an
invitation to me to attend a Brothhood meet-
ing the first week in March ^{at} Fredericton, N.B.

By Terry Polchies

CONGRATULATIONS!!!

The Association of Aroostook Indians, Inc. would like to extend their congratulations and best wishes on the recent marriage of Mr. John Stevens, president of T.R.I.B.E., Inc. and Miss Susan MacCulloch.

The Staff of the A.A.I.

NOTES FROM MEETING WITH PRESIDENT OF FARMINGTON, MAINE

The president of Farmington State College, Dr. Fredrick Olson, also Mr. Stan Ferguson and Dr. Currie met recently with Tom Battiste and several members of the Association to discuss the possibility of recruiting four Indian students from our area to attend this college to be trained as teachers. There will be approximately thirty-two Indian students from around the state who will attend the various University of Maine colleges.

They stressed the importance of the students to become teachers, if they have the ability, so that they may be able to work with young children. It seems that the problems of young people in school do not begin while in high school but in the elementary grades. Through their four-year teacher training program, they hope to develop teachers who are more up-to-date on what the needs are of the student. They also have four year programs in Home Economics, Special Education, which prepares teachers of mentally retarded children, Early Childhood Education, which places emphasis on the preparation of teachers for Nursery School and Kindergarden. They will be offering a two-year program in Early Childhood Education in the future.

Instead of the students from our area going to Farmington, it would be more feasible for them to attend the University of Maine in Presque Isle, if their programs suited the students needs.

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Good Indian students should be encouraged to go on to higher learning so that they may be models for other students in the future.

(INDIAN SCHOLARSHIP BILL, cont'd)

Indian people in Aroostook County, but progress can be measured in terms that there are people recognizing the fact that there are economic, social, health, and educational problems among the 600 off-reservation Indians in Aroostook County, Maine.

By Tom Battiste

BABY SHOWER

A baby shower was held recently at the home of Mrs. Alex Polchies in honor of Mrs. Peter Joseph. Refreshments were served and a social evening was enjoyed. Those attending were Mrs. Esther Solomon, Mrs. Aubrey Tomah, Mrs. Fred Perley, Mrs. Frank Joseph, Mrs. Douglas Sabatis, Mrs. Val Polchies, Mrs. Maynard Polchies, Mrs. Terry Polchies, Mrs. Francis Joseph, Mrs. Darryl McCee. Also Mrs. Leonard Sabatis, Mrs. Florence Sappier, Mrs. John Joseph, Miss Debbie Sabatis, Miss Linda Sabatis, Miss Mary Joseph, and Mrs. Walter Sabatis. Those who sent gifts but were unable to attend, Mrs. Cole, Mrs. Shirley Levasseur and Mrs. Richard Richter.
