

Wabanaki Alliance

December 1979

Indian court holds first session

The Penobscot Nation held court for the first time ever, in modern form, on Dec. 13, and with its 10-case initial docket, quietly took a giant step toward asserting tribal jurisdiction.

A committee of Penobscots headed by paralegal Jerry Pardilla has worked painstakingly long hours in recent weeks to draft and codify a working plan for a court system and set of enforceable laws. Their hard work follows the landmark Sochabasin-Dana jurisdiction case last summer involving two Passamaquoddy men convicted of arson, in which a state supreme court ruled that the offense on a reservation was subject to federal, not state authority.

Pardilla said the Holmes case — involving a non-Indian who said the state has no jurisdiction in a murder case last summer on Indian Island — "forced our hand" and led to the hasty establishing of a tribal court and criminal justice system for minor offenses. Originally, the tribe planned on a two-year study period.

Asked about the first session of Penobscot court, Maine Indian land claims lawyer Thomas F. Thibodeau, who has consulted with tribes on jurisdictional matters, told this newspaper, "I'm pleased that it's functioning."

Pardilla commented, "I think it went along well. I was just hoping that things would run smoothly and that we'd have respect, and we did."

Essentially, the Penobscots are developing a criminal justice system to handle non-major crimes involving only Indian persons. Crimes involving non-Indians will — if they occur on an Indian reservation in Maine — be handled by federal authorities. (Penobscots may choose to challenge the non-Indian aspect of jurisdiction at a later date.)

Passamaquoddies Take Action

Although Penobscots have taken the lead in establishing their own court, Passamaquoddies have not been idle. As it turns out, each of Maine's three Indian reservations (one Penobscot, two Passamaquoddy) are going their separate ways in establishing new jurisdiction. Each reservation faces the challenge of filling the void left by the removal of state jurisdiction — a result of Sochabasin-Dana.

At Pleasant Point, paralegal consultant Valerie Emery explained that a Code of Federal Regulations (CFR) court will be set up "in a month or so" through the U.S. Bureau of Indian Affairs (BIA). Much remains to be worked out, she said.

(Continued on page 14)

Ex-drug smuggling yacht given to tribe

PLEASANT POINT — A 42-foot yacht has been presented to the Passamaquoddy tribe as a gift of justice and to replace a boat lost in a fire on the reservation.

Declared surplus property by the General Services Administration, the vessel was seized near Miami because of its use in running illegal drugs. Three other boats seized in drug raids are also scheduled to be delivered to Pleasant Point, according to tribal Lt. Gov. Clifford (Cliv) Dove.

Dove, a sometime fisherman himself, said the vessels will probably not groundfish, and he hopes to see the as yet uncompleted fish processing plant in operation. The processing plant, built several years ago on reservation land, has been used for storing housing materials.



Discussing the first session of Penobscot tribal court at Indian Island are, from left, Jerry Pardilla, chairman of a judicial committee, tribal judge Andrew Mead, and tribal policeman Thom Meager.

Penobscots get their day in court...their own court

INDIAN ISLAND — The somber tone of the courtroom could not mask the excitement, as Indian Island completed another rite of passage into nationhood, the institution of its own court system.

Even some of the defendants seemed to display embarrassed pride in their roles in the fulfillment of this long-awaited drama.

[Although the docket was small and the infractions minor, the importance of the event was evident in the faces of the spectators, which included Island Governor, Nicholas Sapiel, and current Governor Wilfred Pehrson.]

The session began with an explanation of the jurisdiction and (Continued on page 6)

Cancer victim grateful after 50-50 life odds

INDIAN ISLAND — There he is, looking like old times, enjoying everyone, young and old alike. He's got the unlit cigar in his mouth: "I chew tobacco," he says with a grin.

John Mitchell age 54 is a happy man. He was always a generous and kind person with an easygoing disposition. But a few months ago things began to change. Mitchell, a Penobscot who worked as project engineer with the Young Adult Conservation Corps at Indian Island, began acting a little strangely.

As Mitchell recalls it, "I was driving my car down the road and all of a sudden I saw two cars coming at me, exactly the same, one in my lane. That was my starting point, with my left eye."

Friends and co-workers noticed Mitchell just wasn't quite himself. His wife Delores was worried, Mitchell remembers: "I went down to check my boat, and I saw a log beside the board, but when I stepped on it, there was no log there and I was in the

water. Then the headaches started. It made me hurt so bad it made me cry."

So Mitchell went for a routine hospital checkup. The news was bad.

Mitchell was informed he had cancer, and he became quite frightened for himself and his family. Today, when jovial John Mitchell takes off his woolen cap, his head shows the scars where massive surgery took place, using the most advanced skills and equipment available at Eastern Maine Medical Center, Bangor. Until his hair grows back, Mitchell's scalp resembles football-stitching.

The scars are startling, but Mitchell isn't embarrassed; he is proud. The tumor removed from his head weighed more than nine pounds; more than many babies weigh at birth. Mitchell's chances of surviving the operation were put at 50-50.

Even with Eastern Maine's sophisticated equipment, not to mention specialists, the doctor's didn't know what caused Mitchell's

(Continued on page 6)



John Mitchell

editorials

Set the record straight

The men and women involved in writing and editing a new Maine history book, "Dirigo," are to be commended. It's high time a book was written which tries to correct some of the many misconceptions about Indian people and their culture. It gives substance to the belief that Maine's tribes have endured a history of injustices, not only at the hands of the state, but historians as well.

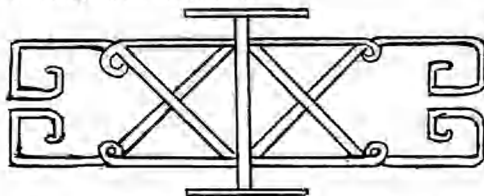
It should be noted, however, that in their zeal to shatter stereotypes found in earlier texts, the editors have occasionally strayed from the role of historians.

Toward the end of a second chapter devoted to the tribes, subjective statements take the place of facts, with little or no explanation. The opening of a Department of Indian Affairs office for off-reservation Indians in Aroostook County is cited as evidence "the state had finally accepted responsibility for the loss of Indian land and rights in Aroostook." The state might offer a different opinion.

In another case, after an informative section on the Micmacs who settled in Maine following the American Revolution, the unsubstantiated statement is made, "it is clear that the Americans have not lived up to promises made to them." A few facts are needed here to prove the point. Without the weight of evidence, such statements become mere opinion, not history.

In striving the rectify wrongs of past historians, the producers of this book have suffered some of the same pitfalls as their predecessors. In this case they have erred on the side of a people abused throughout history. It would be tempting to say this is all right; but where a history book does not serve the truth, it loses strength.

Let the facts speak for themselves.



The April 1 deadline

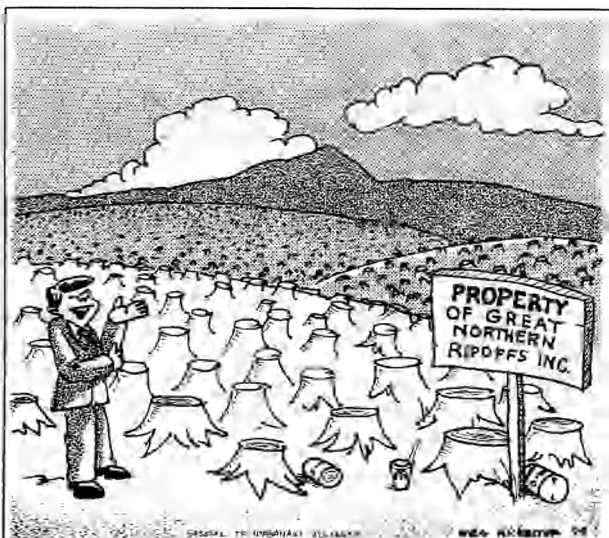
The celebrated Maine Indian land claims case will most likely be settled peaceably before April 1, 1980.

That's because a federal statute of limitations takes effect on that date. After April 1, no new Indian claims can be filed through the federal government. This means that Penobscots and Passamaquoddies must settle their land and monetary claims prior to the deadline, or their legal clout will be wiped out. True, as some Indians argue, there is still the possibility of World Court or other actions "outside the system," but this seems a long shot at best.

As we've said on this page before, a negotiated settlement appears to be the best of all solutions to the valid claims of the tribes. Right now, Penobscots and Passamaquoddies face the prospect of 300,000 acres in an estimated \$79 million total settlement, with a variety of special benefits in the form of loans, grants and continuing support.

In the past, we've made overly optimistic predictions on these pages about the settlement timetable, and so we are cautious in viewing the latest proposal. But we can say without any doubt that as 1979 draws to an end, so does the decade of struggle by Penobscots and Passamaquoddies to regain some of what is rightfully theirs.

The tribes have done their homework, and the deadline is no major threat to their long term efforts. They are ready to move. A dedicated negotiating committee has worked very hard to secure a claims settlement that is both realistic and beneficial to the Indian community.



YESSIR, MY INDIAN FRIEND, WE HAVE SOME FINE PROPERTY HERE, FOR A MODEST PRICE.

Drugs an insidious force

by Brenda Polchies

I am an Indian person who is aware, is conscious of problems confronting the Indian community today, and I am aware of the pressures which are placed on our Indian leaders. But I have come to realize and fear that a sickness is infiltrating the Indian community and the white community through the guise of legitimate agencies employing certain Indian and non-Indian persons. The sickness I will name specifically here is drugs, illegal, immoral, and hypocritical. These drugs are being ingested by certain individuals of the Indian community and the white community in the state and out of state who are in decision-making capacities. Decisions are being made for me and for you by Indians and non-Indians whose minds and bodies are saturated with these illegal drugs.

I do not want decisions being made for me by these people. I do not want a drug-induced mind to determine my life, my future, and my happiness. I do not want these drug-induced individuals to determine the life of my child. A thorough inner community and inner agency house cleaning needs to take place soon before it's too late. These people have to either butt out completely and crawl around their own sick world, or they must come forward and answer to someone. They are kidding no-one but themselves. They are the fools.

I know others are aware of the problem, and from the silence on this matter, I see they choose to ignore it. Many times I have broached this subject to key people I thought were knowledgeable, intelligent, and concerned, and many times an invisible door was shut in my face. Why? What are they afraid of? People with alcohol problems, who are labeled as medically sick, would soon enough find themselves kicked out into the street if they showed up drunk at their jobs. They would be arrested and put in jail. Appropriate help is available to them. Is it so different with this drug situation? Just because the effect of illegal drugs is not obvious to an average individual, does that make it more respectable, more acceptable? Where is the appropriate help for drug users and drug addicts? I have heard a lot about public awareness about drugs. Where is this public awareness? I do not want to impede the progress and great strides the Indian community has made in the last few years, nor do I want to just stand aside and allow this problem to exist.

Once upon a time, I was very proud of these Indian leaders. I was proud to be a

part of the Indian community. I felt safe and secure in knowing the fact that my Indian brothers were intelligent, sensitive, and very capable in expressing my views, concerns, and problems to the white community and to political representatives. But I don't feel safe and secure anymore. I don't feel especially proud of my Indian brothers either. Many of my friends are into drugs; they avoid me and they no longer look me straight in the eye; they turn their heads away. Obviously, they have a guilty conscience. Why did they succumb to this insidious evil?

How does one stop this epidemic? I say the word epidemic because it is touching on all human aspects — Indian, white, youth, and adult. And it isn't just the kids and adults on the street anymore who are affected by this problem. Teachers, lawyers, people in social agencies, health agencies, federal agencies, state agencies, personnel in jails and prisons, doctors and nurses; counselors in hospitals — who purport to be helping drug addicts and alcoholics — are playing a hypocritical role because I have come across an instance where a counselor was into drugs himself; people with professional backgrounds, people with advanced university and college educations are all included; are susceptible to this disease.

To me, the enemy is drugs. They have become as easily available as aspirin, but the damage they do in terms of destroying physical health, mental health, and family relationships is paramount. I have not seen legislation or laws which put legal restraints on dealing specifically with drugs. Since it seems virtually impossible to stop the source of illegal drugs, I would like to see legislation enacted to some way, somehow, make it mandatory for persons to submit to a blood test, urine test, whichever way is more feasible, to keep these people from being employed in jobs which help pay for these drugs. A system can be developed which will make it mandatory for employees to be accountable for their absences, whereabouts — their time on the job to their superiors, their board of directors, and their executive staff. I know this sounds like a naive way of solving a problem, but does anyone else have a better solution?

Since this message is directed more towards the Indian community, I offer this last statement. Indian people today are as vulnerable to society's illicit, contemporary temptations as they were many, many years ago.

Is anyone out there listening? Does anyone care?

letters to the editor

Bread and light

Indian Township

To the editor:

People of God . . . Peace and comfort be with you.

My feelings for you are best expressed by Paul and Timothy in the opening remarks of the letter to the Prayer Community of Philippi . . . Philippians 1: 2-6. "Grace to you and peace from God our Father and the Lord Jesus Christ. I thank my God in all my remembrance of you, always in every prayer of mine for you all, making my prayer with joy, thankful for your partnership in the gospel from the first day until now. And, I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ."

As the Irish say, with a slight variation, "Strangers are merely friends you have not yet met." The few I have shared with in the past, proved a grace in my life. I can only look forward with anticipation to the joy of meeting the rest of you in person. Meanwhile, this letter will have to suffice to express my thanks for your fellowship and support.

Quincy, Boston, Plymouth, Brockton and many places in between, have been a wall of strength and discipleship for us Indians. You cannot know here on earth just how deeply your love has shaped us in the Lord and our ministry of sharing Bread and Light.

Your love has allowed Jesus, as Lord of Nations, to open up for us those "New Horizons" we share as a common vision.

Again, our thanks in Him.
Partilleas Susap
(The Rev. Joseph Laughlin)

Great teaching

Indian Township

To the editor:

I sure enjoy your nice paper and am sending a clipping of my son Jay, age 9, with Sister Ann Anselma of Peter Dana Point. She is out sick and I hope she feels much better soon. She's been a very good principal at the school. My son is learning Passamaquoddy and all the teachers have been very great in teaching him. He loves the reservation and hopes to live here. Merry Christmas to all of you and keep up the good work.

Martha Malec

Indian crossroads

Denver, Colo.

To the editor:

The Denver Native Americans United, Inc., has been publishing a monthly newsletter for over two years. This newsletter covers national as well as local news and is a focus for the Native Americans in this region.

Denver has been called the "Crossroads of Indian Country," and rightfully so. There are approximately 10,000 Indians living and working here. They come from all over the country representing all tribes. The DNAU Center itself serves approximately 4,000 people, providing emergency assistance, educational programs and employment resources, as well as diverse social and cultural programs.

Sam Gardipe, Jr., Editor

Reinforcing pride

Tucson, Arizona

To the editor:

Your paper is like a letter from home. It serves to reinforce my pride of my heritage. Congratulations on a well-edited, illustrated, informative and pure journalistic production.

I've enclosed a small contribution.
Merry Christmas to you and staff.
Normand T. Nelson.

Imprisoned

Reidling, Calif.

To the editor:

I am a sixteen-year-old Indian boy in a correctional institution. I would like to receive your newsletter soon.

Thank you.
Danny Black Hawk Worthen

A Carib describes his people

Dominica

To the editor:

My name is Hilary Frederick, Chief of the Carib Reserve, on the island of Dominica, in the West Indies; the last remaining of the Carib race.

This is the last reservation . . . the only one in the Caribbean island. I am writing to you because I received your newspaper, the Wabanaki Alliance, and I find it very interesting. There is a lot of history that has to be told about Caribs. First, I will just give you some information. The Carib Reserve is situated on the east side of the Island of Dominica; it contained originally 7,760 acres of land, but the government took some land and there now remains 3,700 acres, which I have a certificate of title to.

At the age of 22, I find the Caribs, the minority on the island, we are left back, as the majority are the black, and the rulers are black also. And the problem which faces me now is that, there are many black, or illegal residents on the reserve. I would like to put them out, but no help.

I am writing to link with my fellow Indians overseas, to get acquainted with their leaders. And the people too. The Caribs number 500 pure Caribs; 1,000 mixed; 500 black. Maybe you have heard of the hurricane that struck my island very badly. In the Carib Reserve there were about 125 homes damaged. We have no materials to rebuild. We would like galvanized board nails, chain saws and other building materials. Along with that 2,000 acres of tree crops were damaged and 1,100 acres of forest land.

So I am asking my fellow brothers to help me in my poor situation. The hurricane occurred on the 28th of August, 1979. I would like to write news of the Carib for your newspaper in the near future.

Ala-qua-bou-tau-
Ala-cou-nar, maui Aquichah
Hilary Frederick

Seeking members

Leesburg, GA.

To the editor:

The Southeastern Cherokee Confederacy, Inc. is a non-profit organization. We are accepting members with 1/16 or more of Indian heritage, but they can't belong to two tribes at one time. For more information write to Principal Vice Chief Jim Little Hawk Jackson, Southeastern Cherokee Confederacy, Inc., Rt. 1, Box 112, Quitman, GA 31643.

Picture raises questions

Iowa City, Iowa

To the editor:

I'm writing in order to share a theory about the enclosed picture and to ask whether you have any information which might correct or support it.

It is a portrait of "Joseph Porus, Penobscot Chief," painted in Washington, D.C., 1842, by Charles Bird King. It belongs to the Thomas Gilcrease Institute of American History and Art, Tulsa, Oklahoma, where I took this photo of it in June.



You can also find a black and white reproduction of it in THE INDIAN LEGACY OF CHARLES BIRD KING, by Herman J. Viola (Smithsonian Inst. Press, 1976), p. 111.

My theory is that "Porus" is the same man who, 15 years later, was the "Joe Polis" who guided Thoreau. (See the 3rd part of THE MAINE WOODS.) Thoreau says that Polis had represented his tribe in Washington many years before and was age 48 in 1857, making him 33 in 1842. His description of Polis fits the man in this portrait, and he also says that Polis had difficulty pronouncing r's and t's, sometimes using one for the other, which would explain the two spellings and further support the identity.

Is there somebody in the Penobscot tribe or among the Abenakis (Wabanakis?) who knows any more?

I learned about the existence of the portrait from a man in Schenectady, N.Y., Andrew Farry, who wrote after reading my book THOREAU AND THE AMERICAN INDIANS, to ask why I had used a picture of Joe Atiteon but none of Polis. He'd never seen the picture, but had seen a reference to it in an article nearly 25 years before and had always assumed that Porus and Polis were the same man. What a memory!

I have a little more information about "Porus" and the painting if you are interested. My home address is R.R. 1, Box 66, Oxford, Iowa 52222 (tel. 319/683-2692).

Robert F. Sayre

Native fashion show

Lincoln, Nebraska

To the editor:

The Native American Special Events Committee of the University Program Council would like to do a Native American fashion show with traditional and contemporary fashions. We are planning on doing the show sometime between April 21 and 26, 1980, when we are also planning a traditional program. I would like some information concerning clothing designers in your area. Please send names, addresses and telephone numbers by December 14 if at all possible. Send to: Kim Otto, 200 Nebraska Union, University of Nebraska, Lincoln, NE 68588.

Thank you for your cooperation.

Kim Otto

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Indian Island
Pleasant Point
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Indian Island
Indian Township
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TROPHY ANGLER — Joe Lola, 12, of Indian Township caught the biggest fish last summer at Camp Roosevelt in East Eddington. The trophies were presented to Joe on August 23rd by the Camp Director, Tom Herbert. (Photo by Kathy Tomah)

Indian woman files complaints in job hassle

MILLINOCKET — Mary Francis Isaac sits calmly in her Katahdin Avenue living room and recounts a series of events that have escalated a personality conflict into a human rights case.

A founding member of Central Maine Indian Association (CMIA), Isaac, a Penobscot, does not believe in being pushed around. She maintains that her boss, Millinocket Town Manager William J. Ayoub, has unfairly attacked her in her job as bookkeeper/payroll clerk in the town office. Isaac is currently vice president of CMIA, and a board member of Tribal Governors, Inc.

As Wabanaki Alliance went to press, a hearing was scheduled to take place in Bangor on an unfair labor practices charge, presented by Isaac to the Maine Labor Relations Board. Also, the Maine Human Rights Commission was planning to file a report if Ayoub and Isaac could not negotiate a settlement by Dec. 17.

All of this action began July 25, according to Isaac, when she received a written reprimand from Ayoub. The strongly worded letter said in part: "You are spending too much time at the counter and on the telephone talking, much of it about town business not within your scope of responsibility or authority; much of it that has nothing to do with town business at all, and offering information not within your authority to do so." Ayoub also said Isaac was causing a morale problem.

The letter further stated that Isaac was "hereby placed on notice that a continuance



Mary Francis Isaac

of said action may result in suspension or termination."

The next day, Isaac sent a brief letter asking Ayoub to clarify the charges. On Aug. 11, Isaac decided she had waited long enough for an explanation. She wrote Ayoub

that she had "no alternative but to request your utmost cooperation in proceeding to bring this grievance to the Personnel Appeals Board. I believe I am being singled out for reasons unknown to me and apparently non-justifiable in writing."

Oddly enough, although a fiery dispute was carried on in the mails, Isaac and Ayoub continued to work in the same offices, with much daily contact. On Sept. 13, Ayoub responded to the Aug. 11 letter from Isaac. Ayoub defended his initial reprimand, but said "no further action is contemplated if the letter of reprimand is taken seriously and those types of actions mentioned are corrected."

Ayoub wrote: "I have complimented your neatness, cleanliness, and technical ability. You were, however, reprimanded for poor attitude, wasting time, unnecessary talking at the counter, too much time on the telephone on non-professional matters, and involving yourself in dispensing information not within your authority to do so." Ayoub concluded the letter with a warning to discontinue "insubordination, disrespect, and the attitude of isolationism," or be fired.

Asked if any of Ayoub's charges were valid, Isaac said that she had occasionally handled Central Maine Indian Association business on the town office phone, but that she had always made up the time, and had not let it interfere with her usual duties.

Isaac said she is convinced Ayoub wants to punish her for taking time (in her case of distant relative Ronald (Sonabeh) Francis, charged with building an illegal fire at Debenecag Deadwater. On July 18, in Millinocket, Judge Jessie H. Briggs ruled that although Francis, a Penobscot, clearly had built a fire without permission of the landowner, Great Northern Paper Co., the state had not proved beyond reasonable doubt that Great Northern's title was superior to the Penobscot Indians' aboriginal title. The finding: not guilty.

"If anything," Isaac said, "I'm guilty of gloating over the opinion."

On Oct. 12, Ayoub ordered Isaac to report to the public Works Director for work as a secretary, on Monday, Oct. 15, at the same rate of pay as she received in the town office.

The reassignment, he wrote, was caused by Isaac's "attitude" and relationship to Ayoub, which had not improved satisfactorily, in the manager's opinion.

The next day, town councilors Nathalie V. McGibbon and John Pelkey wrote separate letters to the Personnel Appeals Board in support of Isaac's protest at her transfer. Isaac herself filed a formal grievance with the board Oct. 14.

Two days later the Personnel Appeals Board reported to the councilors, saying that Ayoub's transfer of Isaac was legal, and an appeal would not be considered unless she was terminated.

Isaac will have worked three years for the town this January. "Nowhere, as long as I have worked, has anything like this been done. I felt singled out," she told this newspaper.

Isaac said she decided to try to organize town office employees as a union. "I felt the non-union employees didn't have any power. The girls were actually being intimidated. We figured we better protect ourselves," she said. Seeking union recognition did not bring Isaac and Ayoub any closer to an understanding.

On Oct. 23, a field representative of American Federation of State, County and Municipal Employees filed a complaint with Maine Labor Relations Board. The complaint alleged "intimidation" of those persons wishing to unionize, and improper transfer of employees (such as Isaac) from one job to another.

Results of the hearing, slated Dec. 19, were not known at press time.

The Maine Human Rights Commission became involved in October when Isaac filed a complaint alleging discrimination by the town of Millinocket. A closed-door hearing was held by the commission in November, to determine if an informal resolution of differences was possible. Isaac declined to discuss the hearing publicly.

Ayoub was hesitant to discuss the Isaac case in a telephone interview. "I'm not going to get into a debate," he said. But he commented that "some of her friends have done her in" in reference to a petition reportedly bearing 400 signatures of support for Isaac.

"In all honesty I made some transfers, and I did it for the good of the service," Ayoub told Wabanaki Alliance. "I'm not going to go out and hurt anybody," he said. "Would he fire anyone?" "God help us, absolutely not," Ayoub said.

Isaac said 11 town employees have resigned since last spring, and five department heads will have resigned by Christmas.



Penobscot tribal Gov. Wiredred Pehrson chats with St. Regis Mohawk Chief Leonard Garrow, at recent reception for Mohawks at Indian Island health center.

Elected Mohawk officials oppose traditional movement

ST. REGIS (AKWESASNE) — Three chiefs of the Mohawk tribal council here have accused a small group of Indians of disrupting the reservation in the name of traditional longhouse leadership. One of the chiefs recently visited Indian Island Penobscot reservation.

According to a New York State newspaper, the duly elected — and officially recognized — government of Mohawks opposes the efforts of a radical group that has barricaded itself in a reservation encampment. The group had earlier seized a tribal building, but later relinquished it.

The disputed leadership at the St. Regis reservation began with an incident involving the federally funded Young Adult Conservation Corps (YACC) and Logan Thompson, a traditionalist chief. Thompson and Joseph Swamp, another Mohawk, apparently want to challenge state sovereignty on the reservation, and they have refused to return

YACC equipment seized last May, in return for dropping of charges against them.

Chief Leonard Garrow of the Mohawk tribe visited Penobscot Health and Social Services recently, along with Mohawk health service staff and council members. During an informal conversation, Garrow told Wabanaki Alliance that the traditionalists were trouble-makers, some of whom came from elsewhere to join the rebellion.

Garrow and two other chiefs wrote, "If the traditional Indian people at St. Regis want to take over the government of the St. Regis tribe and govern the affairs through the historical form of government, then they must convince all the Indian people at St. Regis to accept that type of government. This does not seem probable," they added.

Akwesasne Notes, an Indian newspaper with national circulation, has become spokesman for the insurgent Mohawks, and a recent issue contains a long article in defense of the traditionalist faction.

Supreme Court agrees to government appeal on Black Hills award

The Supreme Court agreed Dec. 10 to hear the government's challenge of the \$105 million award made to the Sioux Indians for the taking of seven million acres of land in the Black Hills area where gold was found, after the land had been set aside for the Indians.

The settlement is the largest court judgment ever won by American Indians. The U.S. Court of Appeals, in ordering the settlement, ruled that the Government violated the Constitution in taking the land without compensation.

Though the Government is appealing the award, many of the Sioux leaders have argued that they do not want the money, claiming they are entitled to the return of the land.

Corrections

A sports photo caption in last month's Wabanaki Alliance incorrectly identified a young runner as Jamie Knapp. The boy pictured is Kirk Francis of Indian Island. Both lads competed in the track meet at Maranacook Community School.

In another sports photo, a caption incorrectly stated coach Mike Ranco was an Orono High School graduate. Ranco graduated from Old Town High School. Maranacook coach Stan Cowan attended Orono High, and the two ran against each other in their student days.

The editor apologizes for his errors.

Do you have a drinking problem?

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

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

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

Indian Township — Alcoholism Counselors
— James Mitchell — Bernard Stevens — 207-796-2321.

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

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

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

Textbook revises Indian history

"It was a struggle... many years after the coming of the Europeans, we united into an alliance called the Wabanaki Confederacy... this idea of a confederacy set an example for the bringing together many states under one government. It served as a model for the United States and the United Nations."

That is an excerpt from the draft copy of a textbook which will take an unusual approach toward Indians and their role in the history of the state.

Prepared for junior high school history classes, "Dirigo: The Story of Maine" is intended by its compiler, Dean B. Bennett, to present in a new light Indians, Franco-Americans and other aspects of state history that have been avoided or misrepresented in the past.

Operating under a grant through the state Department of Education and Cultural Services, Bennett has enlisted the aid of American Friends Service Committee and a panel of Indian volunteers who served as an advisory committee on the chapters of the book dealing with Indians.

While the textbook had not been delivered to the printers as of press time, and further revision was possible, a draft copy of Dirigo was in nearly final form. The first section of Dirigo dealing with Indians is told in the first person, and describes encounters with European explorers, settlers and French priests.

"Many of us felt that our own spiritual leaders had failed us, so we turned more and more to the Christian missionaries for help," the narration says. Told from a contemporary Indian viewpoint, the text says, "Alcohol was even more damaging to our culture than all the epidemics."

"In our way of life, we worked very hard to settle disagreements peacefully. For instance, every person's opinion was listened to with respect. No wonder we thought Europeans were uncivilized," the narrator says.

A section on the "war years" tells of the European view of Indians as "children of the devil" of the quest for land, and a divide and conquer approach. A particularly vivid incident is recalled, when English sailors took an Indian baby from a mother to see if it could swim at birth, "like animals." The baby, son of Abenaki Chief Squando, drowned in the Saco River.

A section on "the spirit of freedom" notes the Maine Indians "had given many lives for the Revolutionary cause, but when the war was over, the Americans; it seemed, no longer needed them." Earlier, in 1775, Joseph Orono (part white), said "Our white brothers (Americans) felt us that they came to our land to enjoy liberty and life. But their King (of England) is coming to bind them in chains and to kill them."

A fatal treaty was signed in 1794, in which the Passamaquoddy gave up most of their lands, saving only six square miles near Princeton, several islands in the St. Croix River, plus 23,000 additional acres.

In 1796 and again in 1818, the Penobscots are recorded as giving up lands.

Knew not what they did

According to the Dirigo text, "In spite of the many deeds signed by the Abenakis, it is clear they did not understand what they were doing. To sell land was something unheard of to the Indians. They did not understand English law. And because they

could not read they never really knew what was written into the land deeds."

As early as 1698, Wabanaki Indians of Maine agreed to be ruled by the English and respect settlements. The agreement didn't stick, with apparent violations on both sides. Maine Indians generally sided with the French, and the Wabanaki Confederacy, or Great Council Fire, was an attempt to present a united front. In 1724 Father Rasle — a French Catholic priest who compiled a Wabanaki dictionary now in Harvard's library — was killed in the Norridgewock Indian massacre.

The English attitude was further evidenced by a bounty on Penobscot scalps, issued in 1755 (1756, according to Dirigo). Such attitude leaves suspect a later English proclamation that Penobscot "lands and property rights and liberty shall never be invaded or disturbed."

At the chapter's conclusion, questions are posed for the student, such as, "Do you think the early history of Maine could have been different? Do you think the Europeans and Wabanakis could have found a way to live in peace? How do you think truth can help people understand each other?"

The second chapter devoted to Indians traces each of the four Maine tribes from the early 1800's to the present, beginning with the Passamaquoddy.

The role of the state Indian agents in "leasing" tribal land and the influence these people held is discussed. The setting up of a trust fund by the state, using profits from the sale of tribal timber is mentioned, and it is stated that it is the money from the Indian's own trust fund which finances their welfare program, not the generosity of their white neighbors, as is commonly believed.

The growing dependence of the Passamaquoddy on welfare is chronicled, as they shifted from hunting to guiding and craft-making.

Mentioned also is the emergence of the Old and New Parties which formed following introduction of Protestant schools to the reservation as well as the debate over whether to keep the lifetime chiefs or hold regular elections.

The book demonstrates the attitude of the state toward the tribes in pointing out that Maine did not grant the right to vote to Maine tribes until 30 years after this right had been recognized by the federal government.

Dirigo outlines the struggle of the tribes to get out from under the state's influence, beginning with formation of the Department of Indian Affairs (DIA) and culminating in the Indian land claims. The Passamaquoddy section concludes by stating that Indians are beginning to control their own lives, although specific examples are not given.

The section on the Penobscots traces a similar decline into dependence on the state as the tribe lost first its land and then its livelihood. Penobscot Lt. Gov. John Neptune permitted the state to remove timber from tribal lands, but asked to be allowed to continue hunting the game on the lands. However, the resulting heavy timbering drove the animals away. In addition, it greatly reduced the number of birch, killing the canoe-making industry, according to the book.

The book again emphasizes that welfare money received on the reservations comes from tribal trust funds started long ago in exchange for use of the tribe's lands.

Some of the questionable land deals the state made with the Penobscots are highlighted. For example, the book states that in 1833 the state sent two men to the Penobscots to purchase as much land as possible, resulting in the sale of four townships. Only four tribal members signed the agreement, of which two of the signatures are of doubtful validity, the book says. The state then sold the land to one of the two negotiators.

The book mentions a decline of the Penobscot culture, although this section ends

with the comment, "and there is a real movement on the part of many Penobscots to live in keeping with their traditional values."

Next, the Maliseets are discussed. The presence of early Maliseet hunters in Aroostook County is discussed, and the fact that Maliseets were living in the Houlton area is noted. Stating, "Never once did the Maliseets sign a treaty giving up their hunting territory in Aroostook," the book questions the state's failure to recognize the Maliseets as a tribe.

The effects of the state's unwillingness to recognize Maliseets are considered, and the section concludes, "All in all, these Maliseets have come to be treated as unwanted strangers in their own land."

The book turns to the role of Micmacs in the American Revolution and their settling in Aroostook afterwards. The tribe's plight since that time is mentioned: the unemployment, poor housing, poor health, and discrimination are all noted.

The text discusses the formation of off-reservation agencies: Association of Aroostook Indians (AAI), and Central Maine Indian Association (CMIA).

The conclusion of this final chapter on Maine Indians deals with current developments in tribal history, primarily through a discussion of issues such as sovereignty and Maine Indian land claims.

Federal grants aid Indian pupils

WASHINGTON — The Department of Health, Education and Welfare has awarded \$43.6 million for projects in 42 states which are designed to meet special education and culturally related academic needs of American Indians, Eskimos, and Aleut children.

The awards were made under the Indian Education Act, which provides for 1,148 public school districts during the 1979-80 school year.

On the Honor Roll

PLEASANT POINT — The following students received 85 per cent or higher grades in all subjects the first quarter of this school year at the Beatrice Rafferty School:

GRADE 1

Starr Nicholas, Rene Altwater, Tonia Smith and Jonathan Homan.

GRADE 2

Timothy Newell, Adam Moore, James Gibson, Stephanie Francis, Melvin Francis, Elizabeth Francis, Tekewitha Doten, Nancy Clement, Victor Bassett and Lisa Barnes.

GRADE 3

Perry Moore and Jacinta Altwater.

GRADE 4

Maria Bailey, Treana Graham, Sebastian Moore, Ernest Neptune, Houlie Newell, Roger Newell, Joseph Nott and Lisa Smith.

GRADE 5

Claire Francis, Sarah Dana, Rolfe Richter, Venus Murphy, Theresa Farrell, James Bailey, Lois Sockomish, Sebrena Sockomish, Patrick Newell and Lori Capra.

GRADE 6

Sam Newell, Kelly Emery, Joey Barnes, Cheryl Paul, Evelyn Newell, Peter Clement, Lisa Gardner, Darrell Francis, Phillip Nicholas and Marie Newell.

GRADE 7

Stella Dana, Mary Moore Robert Newell, Evelyn Lewey, Mary Aubrey, Denise Moore, Sandy Yarmal, Ralph Dana, Rhonda Emery, Harvard Sockomish, Esther Altwater, Rachael Nicholas, John Stanley and Susan Francis.

GRADE 8

Rena Newell, Jodi Yarmal, Veronica Newell, Gail Mitchell, Ruby Smith, Lynn Bailey and Sheila Doyle.



By His HONOUR

SPENCER PHIPS, Esq;

Lieutenant-Governor and Commander in Chief, in and over His Majesty's Province of the Massachusetts-Bay in New-England.

A P R O C L A M A T I O N .

WHEREAS the Tribe of Penobscot Indians have repeatedly in a perfidious Manner acted contrary to their solemn Submissions unto His Majesty long since made and frequently renewed;

I have therefore, at the Desire of the House of Representatives, with the Advice of His Majesty's Council, thought fit to issue this Proclamation, and to declare the Penobscot Tribe of Indians to be Enraged, Rebellious and Enemies to His Majesty King GEORGE the Second: And I do hereby require His Majesty's Subjects of this Province to embrace all Opportunities of pursuing, capturing, killing and destroying all and every of the aforesaid Indians.

AND IF HEREAS the General Court of this Province have voted that a Bounty or Encouragement be granted and allowed to be paid out of the Publick Treasury, to the marching Forces that shall have been employed for the Defence of the Eastern and Western Frontiers, from the River to the Twenty-fifth of this Instant November;

I have thought fit to publish the same; and I do hereby promise, That there shall be paid out of the Province-Treasury, to all and any of the said Forces, over and above their Bounty upon Indulgence, their Wages and Subsidies, the premiums or Bounties following, viz.

For every Male Penobscot Indian above the Age of Twelve Years, that shall be taken within the Time aforesaid and brought to Boston, Fifty Pounds.

For every Scalp of a Male Penobscot Indian above the Age aforesaid, brought in as Evidence of their being killed as aforesaid, Forty Pounds.

For every Female Penobscot Indian taken and brought in as aforesaid, and for every Male Indian Prisoner under the Age of Twelve Years, taken and brought in as aforesaid, Twenty-five Pounds.

For every Scalp of such Female Indian or Male Indian under the Age of Twelve Years, that shall be killed and brought in as Evidence of their being killed as aforesaid, Twenty Pounds.

Given at the Council-Chamber in Boston, this Third Day of November, 1753, and in the Twenty-ninth Year of the Reign of our Sovereign Lord GEORGE the Second, by the Grant of GOD at Great-Britain, France and Ireland, KING, Defender of the Faith, &c.

By His Honour's Command,
J. Collard, Secy.

S. Phips.

GOD Save the KING.

Penobscots handle first docket

[Continued from page one]
procedures of the court by Judge Andrew A. Mead, a Bangor attorney. In his opening statements, Mead pointed out that the tribe had adopted most of the criminal, motor vehicle, and juvenile codes of Maine, as well as Maine's criminal and civil procedures.

He said the maximum fine which could currently be imposed was \$500 and maximum imprisonment, six months, adding that, until the court is more firmly established sentences and fines would be lower than in state courts.

The first case to appear before the court was that of Eloise Francis, charged with criminal mischief and disorderly conduct. To the first charge Francis pleaded guilty and was fined \$15. To the charge of disorderly conduct she pleaded not guilty and was scheduled a jury trial.

In other cases James Paul, Ronald Paul, and Richard Hamilton, Jr. each pleaded nolo contendere to charges of disorderly conduct and were fined \$15. Hamilton also

pleaded guilty to possession of a useable amount of marijuana after first asking Mead what a useable amount was and how the court was sure the substance had been marijuana. Mead declined comment, saying as judge he was not permitted to offer legal counsel. Hamilton was charged \$10.

In another disorderly conduct case, Christine LaCasse pleaded not guilty and was scheduled for a jury trial.

In three traffic related cases Kelvin M. Francis and Elizabeth Murphy pleaded guilty to operating a motor vehicle without a license, and Calvin E. Tomah pleaded guilty to permitting an unlicensed driver to operate his car. All three were fined \$15.

The only scheduled case not processed was that of Stanley Neptune, who also had refused to sign a summons to court according to Bailiff Darryl Massey. Mead issued a bench warrant for Neptune's arrest.

The next court session will be held Jan. 9, 1980.

Sioux suggests Indians take place of hostages in Iran

Caleb Shields, a tribal councilman with the Assiniboine-Sioux tribes of Fort Peck, Montana, offered to call for 100 Indian volunteers to exchange with the hostages held at the U.S. Embassy in Tehran, Iran. Shields said, "we will not stand by and let the country of Iran use the minority issue as a weapon against this country of ours." He said that if the offer was accepted they would carry to Iran "a sacred pipe and sacred colors of the Indian people." No word from the Department of State on the possibility of accepting the offer.

Fredrick Lee Kupke, 32, an employee of the communications section of the Embassy in Tehran, Iran, is one of the Americans held hostage by Khomeni supporters.

Film highlights Indian gathering

CONCORD, Mass. — A celebration of "native first people" was held Sunday, Dec. 16, at Concord Academy, starting at 3 p.m.

Called Millennium Celebration, the event included a film titled "more than Bows and Arrows." Also scheduled were workshops on education, planning, a museum, park and university. For further information contact Fox Tree at Boston State College; Slow Turtle, executive director of Massachusetts Commission on Indian Affairs; Dr. Helen Attagun, Boston Children's Museum; Lenore Stiffarm, Harvard University.

A flyer for the event says: "The deep spiritual message of the millennia age is for all people who strive for unity to work to achieve peace, goodwill, and understanding."

Millinocket students on honor roll

MILLINOCKET — Two Indian pupils at Stearns High School have made the Honor Roll for the current quarter.

They are Jackie Isaac, 16, and E. John Isaac, 18, the children of John and Mary Francis Isaac of 70 Katanah Ave. Jackie is a junior, and John is a senior who plans to attend EMTI in Bangor. They have a sister, Laura, 14, also a student at Stearns.

Dean Anthony Francis, son of Mary Francis Isaac, and his wife Margaret are the parents of a son, Nicholas Joseph, born Oct. 23. The family lives in Millinocket.

Kenneth Black, executive director of the National Tribal Chairman's Association, sent a telegram to the Iranian Embassy asking for Kupke's immediate release. Black said that "Indian tribes of America have extended hospitality and entertained Iranian students in this country . . . we expect your country and officials would reciprocate in a like manner." Kiowa Chairman Jacob Antoine also sent a telegram asking for Kupke's release.

Indian Cookery

Pumpkin Soup

1 small pumpkin
½ cup butter, divided
1 quart chicken or beef stock
1 tablespoon sugar
Salt and pepper to taste
Pinch of ground allspice
Milk or light cream

Peel, seed and cut pumpkin in small chunks. There should be 1 quart of pumpkin wedges or pieces. Place in a saucepan with half the butter, the stock, sugar and 1 teaspoon salt. Bring to a boil, lower heat and simmer 35 minutes, or until pumpkin is tender. Press through a sieve and return pulp to saucepan. Season with pepper and allspice and additional salt if necessary. Add remaining butter and enough milk to make soup of the desired consistency. Heat but do not boil. Serve with fried bread if desired. Makes about 6 servings.

Navajos receive 808 acres

WASHINGTON — Secretary of the Interior Cecil D. Andrus has signed a decision returning jurisdiction over 808 acres in Arizona to the Navajos.

The land, known as Antelope Creek Recreation Development Area, in Coconino County, was held by Water and Power Resources Service, formerly the Bureau of Reclamation, of the Department of the Interior. The land will be held in trust by the federal government.

The lands were originally transferred from tribal jurisdiction to the Bureau of Reclamation on September 2, 1958, for use in the development of the Glen Canyon Unit, Colorado River Storage Project.

The Antelope Creek Recreation Development Area was not needed for Reclamation purposes, and was ordered restored to the tribe.

Cancer patient wins

[Continued from page one]

huge tumor. "They didn't really know what it was," Mitchell said with a sense of wonder. Doctors did diagnose cancer, however, and Mitchell has undergone 40 cobalt radiation treatments.

When the choice had to be made, Mitchell is happy to report that "the decision to operate on me was made by the entire family." Not only that: "Both sides of my family stood behind me," he said. A brother, Gary, traveled from Mississippi. The entire family, children included, favored the operation.

Brothers Matthew and Ted "Goodluck" were close at hand, and sister-in-law Mary Isaac from Millinocket was helpful in the crisis.

"You know, you never know who your friends are until you're on your back . . . until a man lays \$100 on your bed when you haven't worked three months and says Merry Christmas." Tears welled in Mitchell's eyes and he had to stop talking awhile.

Mitchell has unrestrained praise for Doctors Donald Scillwagon and Ernesto Ballesteros of Eastern Maine Medical Center. He is grateful beyond words. "The biggest thing that pulled me through was the Lord God, and the surgeons," he said, adding, "They are the best team that there is."

Mitchell said that he wasn't always the model patient in Bangor. "I had a hell of a time in the recovery unit. For two weeks I gave them an awful hard time. They had to strap me in," he said.

Now Mitchell must protect himself, so he wears a helmet when he is in a place where

he might bump his head. "I've regained my physical strength," Mitchell says, but adds that emotionally, "I'm still kind of choked up." He was especially moved by the fact that masses were held on his behalf at both Passamaquoddy and Penobscot Catholic Churches.

By signing a release, Mitchell allowed a special film crew from Walter Reed Army Medical Center in Washington to film the delicate operation to remove his tumor. "They can use that," Mitchell said, thinking out loud . . . "if it's an isolated case like up in Alaska in the tundra, they can use it."

Mitchell calls Eastern Maine "outstanding," possessing in his opinion "one of the best cancer-fighting teams there is." He should know, and he's willing to help, through the film and in person.

"After what I've gone through, I believe there's no need of getting scared of cancer. Learn to live with it. Talk with someone that's already had it. I'm willing to talk to anybody," Mitchell said.

Mitchell himself was helped a great deal by counseling from fellow cancer patients.

Delores and John Mitchell have five sons: Alan, Kirk, Keith, Keane and Andy Francis from her first marriage; and two sons from his first marriage, John Mitchell Jr. and Randy Mitchell.

A former governor and lieutenant governor of the Penobscot tribe, Mitchell spent 19 years on the tribal council, and was elected representative to the Legislature from Indian Island. A graduate of Old Town High School, he worked many years in construction, and as a shoemaker. He earned several bronze and silver stars during nine years serving in the Armed Forces, with two hitch overseas.

The final radiation treatment took place Dec. 13. Right now, the greatest joy is a good cigar and just being alive.

Sapiel attends meeting

INDIAN ISLAND — A national conference on Indian museums included some very worthwhile workshops, according to a Penobscot Indian representative who attended the Washington D.C. meetings.

Francis C. Sapiel, president of the newly formed Penobscot National Historical Society, said "every one of the workshops was very worthwhile." Sapiel and other active members of the society plan to establish a tribal museum in a new building at Indian Island. To join the society or participate in regular meetings, contact Sapiel or his wife Edwina, at Oak Hill, Indian Island.

The North American Indian Museums Association regional training workshop was held at the Smithsonian Institution.

JOB OPENING

Outreach Worker Specialist

Must have valid Maine driver's license and be able to travel around the state, as well as attend workshops and training sessions, whenever deemed necessary. Must be able to communicate well with off-reservation Indian people. Anyone interested may apply in person or submit resumes to Central Maine Indian Association, 95 Main St., Orono, Maine 04473. Deadline for applications is Dec. 28, 1979.

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All auto repairs: foreign and domestic
CHRISTMAS SPECIALS
Retread snow tires, mounted and balanced — \$24.50
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EXECUTIVE DIRECTOR

Central Maine Indian Association

Applicant must have food management and communication skill and be able to deal with the public.

Must have understanding of operation of Federal programs and be able to understand the Federal and regulatory process.

Must have complete understanding and appreciation of Indian needs and culture and be able to gain the cooperation and confidence of the constituency represented.

Interested persons should submit letter of application and resume to Central Maine Indian Association, Inc., 95 Main Street, Orono, Maine 04473. Applications will be accepted until December 28th, 1979.

Indians hear critics of budworm policy at hearing

BANGOR — Two Penobscot tribal members attended what turned into a polarized debate on Maine's spruce budworm control program.

Present at the Nov. 20 hearing were Penobscot council member Joseph Francis, and tribal health official, Philip Guimond. Chaired by state Conservation Commissioner Richard Barringer, the hearing dealt with findings and recommendations for a 1980 budworm control policy.

Those who favored continued spraying from planes to kill off budworms appeared to represent pulp and paper interests, while smaller landowners and individual citizens seemed concerned about harmful effects of spraying, and doubt about long term effectiveness of the state policy.

Bo Yersa of South Princeton, who won a lawsuit after his organic farm was sprayed with chemicals, mentioned that spraying of nearby Indian Township Passamaquoddy reservation threatened the Indians' water supply. Big Lake was sprayed last summer, he said.

Yersa advocated an immediate halt to all aerial spraying operations. He pointed out Newfoundland and Nova Scotia had stopped all spraying after researching effects. Yersa said using tax money to pay for spraying is "a total misuse of public funds."

Another outspoken critic of spraying was Charles Fitzgerald of Alkison, who flew his own plane behind, and above, spruce budworm spray planes. He filmed the spraying operation, including rescue of a downed plane at Eagle Lake, in the Allagash Wilderness.

The film, screened at the hearing, showed 28 violations of spraying policy within a three-quarter hour period, including spray that drifted onto lakes and rivers. "It makes the technology look pretty foolish," Fitzgerald said. Barringer at first objected to any discussion of the film, but later allowed comments when Fitzgerald protested that the film was part of his agreed-upon presentation.

"This year I nearly lost all of my land to

the state for refusal to pay my spruce budworm tax. I keep much of my land in a wild, natural state," Fitzgerald said, explaining that he prefers "natural cycles" to chemical control systems.

Fitzgerald said he paid his taxes under protest, with assurances he could press his case in court later. He believes landowners should pay for spraying.

George C. (Pete) Sawyer, woodlands manager for the Timberland company in northern Maine, remembers the "worst budworm blight" that occurred in 1917-1918. He said the budworms left of their own accord, without chemical spraying. Sawyer says he keeps notes on winds, temperature and crops; after spraying last summer, he did not get a buckwheat crop, for the first time in 60 years.

Sawyer said he requested his farm not be sprayed, "but I looked out one day to see a 'cutter' spraying the horse barn." Sawyer would like to see long term funding of budworm parasitism, or natural ways to control the blight. "We certainly are shortsighted," he said.

Doc Hodgins of Eastport, an environmentalist and activist, said paper companies unwisely cultivated softwood forests for high yield — susceptible to budworm infestation — and are now facing their shortsightedness. "The paper and pulp companies have in the past few years had incredible profits," he said.

"The public issue in my mind is liability. I would like to see the state out of the position of being between the public and the companies," Hodgins said. Ron Davis of Natural Resources Council suggested an agency should be independent of the state pesticide control board to honestly evaluate policy. He said he is concerned about side effect of spraying, such as higher accidental abortion rates, birth defects, contaminated gardens and Christmas tree plantations.

Dick Jones, executive director of Sportsmen's Alliance of Maine, urged industry and the state to seek alternatives to spraying.



Alice Conlin and Joyce Tomah of Indian Township share a joke during a recent visit to Orono.

Heat, rent aid available

PROSQUE ISLE — Assistance aimed at lessening the impact of high energy costs — including increased rent — for low-income households is available, according to Norman Fournier, head of Aroostook County Action Program, Inc.

Fournier said \$300,000 is available in Aroostook County to assist 7,000 poor families. The funds are available as a result of the recent special session of the Maine Legislature, and action taken by Congress. Fournier said additional energy assistance funds are expected in January.

Paula Carter, ACAP staff member, explained that eligibility guidelines are different than previous programs. If a head of household receives SSI (Supplemental Security Income) the household automatically qualifies for assistance. If a head of household received a 1979 Elderly Householders Tax or Rent Refund or is eligible for a 1979 or 1980 Tax or Rent Refund, then the household qualifies. In all other cases, eligibility is based on income. To be eligible, household income cannot exceed 125 per cent of poverty guidelines. For a single person, the annual income cannot exceed \$4,250; for a family of four, \$8,375. Carter

noted that applicants must provide proof of all household income for at least the 90-day period preceding application and no more than twelve months preceding application.

Carter went on to explain that no funds under this year's program can be used to pay outstanding fuel or energy bills. "This year's program is designed to provide fuel through the winter in order to prevent energy related crises. Assistance will be provided in the form of credits to energy suppliers or direct payments to energy suppliers for emergency fuel delivery," stated Carter. Maximum financial assistance for households paying their own heat is \$200.

Carter explained that applications will be taken beginning Friday, December 7, 1979. Beginning that date, persons wishing to apply may do so at the ACAP Office at Skyway Industrial Park, Presque Isle; 794 West Main Street, Fort Kent; or 97½ Military Street, Houlton. Offices are open from 8:30 a.m. to 5 p.m. Monday through Friday, except holidays. These three offices will also be open Saturday morning from 9 a.m.-12 noon on December 8th and 15th; and open Wednesday evening from 6 p.m.-8 p.m. on December 19, 1979.

Emergency Energy Assistance locations

ORONO — The following list of certification sites for Emergency Fuel Assistance Program (EFAP) to homes seeking assistance with their fuel bills has been provided by Central Maine Indian Association (CMIA).

York County — Community Action Program Office (CAP), Elliot, Waterboro. Lincoln County — Coastal Economic Development Agency (CAP), Jefferson. Piscataquis County — CAP, Alburgh. Cumberland County — P.R.O.P.—Peoples Regional Opportunity Program CAP, Harpswell. Knox County — Mid Coast Human Resources Council CAP, Kennebec County — Kennebec Valley CAP, Wayne, Windsor, Oakland, Penobscot County — Penquis CAP, Winn, East Millinocket, Eddington, Holden, Lee, Orono, Brewer, Orrington. Androscoggin County — Task Force on Human Needs CAP, Wales. Waldo County — CAP, Thorndike. Somerset County — Kennebec Valley CAP, Detroit, St. Albans, Oxford County — CAP, Fortier, Mexico, Rumford, Buckfield, Hancock County — Penquis CAP, Sorrento, Blue Hill. Washington County — Penquis CAP, Milbridge, Steuben, Columbia Falls, Dennyville,

Addison. Piscataquis County — Penquis CAP, Brownville. Sagadahoc County — Coastal Economic Development Agency CAP.

Households meeting the requirements may apply for assistance directly for fuel bills, or for expenses related directly to fuel needs such as housing repairs, medical care, food, and clothing.

All payment will be made to the vendors providing the needed services. No cash payments will be made.

Maximum benefits available for federally subsidized tenants are \$100 or 60 per cent of the monthly household rent as of Oct. 1, 1979, whichever is less. All other households may receive up to \$200.

Deadline for applying is April 30, 1980. To monitor participation of its members in EFAP, David Rudolph, CMIA administrative assistant, has requested that people served by CMIA contact the Orono or Portland CMIA office, if they plan to apply, or have had a problem in applying.

The Orono office is located at 95 Main Street, Orono, Me. 04473, tel. 866-5587. In the Portland area contact CMIA at 615 Congress St., Portland, 04101, tel. 775-1872.



HEAD OVER HEELS — Sherri Mitchell of Indian Island makes this tricky backwards wheel on the balance beam look like child's play. Sherri and fellow Island gymnast, Christa King, practice over twenty hours a week at Vickie Daigle's School of Dance in Bangor in order to learn such feats.



Pleasant Point public safety director John Bailey [right] presents certificates of merit to Maine Indian Transportation Association (MITA) drivers, Paul Richardson [left] and Peter Neptune, for driving their MITA buses for over a year without an accident. Neptune has been with MITA for two years and is now a supervisor. Richardson, a resident of Eastport, is a volunteer for MITA and, as a licensed ambulance attendant, has offered his services for the ambulance planned for the reservation.

Congress may see claim legislation by January

PORTLAND—The lawyer for Penobscot and Passamaquoddy tribes says legislation to resolve their 12.5 million acre land claim could be brought to Congress as early as next month.

Thomas N. Tureen—the tribal counsel who has steered the claims through a decade of negotiation and litigation—told Wabanaki Alliance, "I think the major obstacles have been cleared away. He said legislation could be introduced by the Maine Congressional delegation sometime after Jan. 1, 1980.

Tureen said the tribes are "prepared to move," and the April 1 deadline is no threat to their case. Tribal representatives met Dec. 7, with U.S. District Court Judge Edward T. Gignoux in Portland, and a written report was presented. Gignoux has been a pivotal figure in several decisions establishing the Penobscot-Passamaquoddy case, and bringing the tribes federal recognition and attendant benefits. Gignoux at first specified monthly progress reports and meetings in his chambers, but he is apparently pleased with the progress of negotiations and that requirement has been dropped.

In any case, Maine Indian claims will likely be settled before April 1, 1980, the expiration date of a federal statute of limitations on filing Indian claims. The date represents the end of an extension to the statute; currently there are several thousand claims pending across the nation. After that date Maine Indians could no longer press their case in court.

The current settlement proposal involves a total of \$79 million worth of funds, benefits and land. The amount of land to be purchased by the federal government at fair market value is set at

about 300,000 acres. That acreage will be composed of various parcels in northeastern Maine now owned by major pulp and paper companies. The firms' lawyer, Donald Perkins of Portland, has been meeting with a tribal negotiating committee.

The state also has been meeting with the tribes, although Maine has no financial role in the proposed settlement. The state's participation is in regard to criminal jurisdiction on reservations, an issue that has not been entirely spelled out. (See story this issue on tribal courts).

In a related action, the U.S. Supreme Court has this month asked the Justice Department for an opinion on whether the authority to prosecute crimes committed on reservations belong to federal or state officials.

The opinion stems from a Maine supreme court decision in *Sockabasin-Dana*, a case involving two Passamaquoddy convicted of arson. The court said last summer that federal, not state jurisdiction, applies on reservations when major crimes are involved. The state wants to appeal *Sockabasin-Dana*, but the U.S. Supreme Court has not yet said whether it will hear the appeal. Tureen said.

State Atty. Gen. Richard Cohen has said the federal request for a criminal jurisdiction opinion has "no impact" on claims negotiations. Cohen said publicly that officials are "very close" to an agreement on resolving the entire claims case, through out-of-court talks.

"I don't disagree with Dick Cohen," said Tureen, after he was asked if a settlement was near.

Oneidas file land claim

The Oneida Indians of Wisconsin and Ontario, Canada have filed suit to claim some five million acres of land stretching in a strip from Ordsburg near the Canadian border to Binghamton near Pennsylvania.

The suit seeks billions of dollars in damages and eviction of landowners of more than two-acre parcels in the claim area. Attorneys for the Oneidas said the suit exempted homeowners with two acres or less because "We don't want to evict people from their homes."

The Oneidas of New York, who have no recognized governing body and are

divided by internal factions, are not represented in the suit.

The Oneidas asked for Department of the Interior support for their claim but were told in November that the Department would not support their claim.

Most of the eastern Indian land claims have been based on violation of the Indian Non-Intercourse Act of 1790. The Oneidas, however, lost most of their land through treaties signed in 1785 and 1788. The tribe contends that a 1783 proclamation by the Continental Congress, similar to the Non-Intercourse Act, should have the same effect.

Claims negotiator rebuts allegation of secrecy, stalling

Are Maine Indian land claims being conducted in secret by an elite that has delayed action? Not so, says Tim Love, a Penobscot.

Love, member of the Penobscot-Passamaquoddy land-claims negotiating team says there is no truth in publicized accusations that the Maine tribes are negotiating in secret, and delaying a settlement.

Timothy Love, a Penobscot tribal official, responded in print to a story that appeared recently in *Wassaja*, a California Indian newspaper. In that story an Indian Law Resource Center employee, Tim Coulter, said various land claim cases are cloaked in secrecy and indecision. "It is thus understandable that the Indians in Maine had not yet accepted or rejected the deal that was announced last November (1978), by Sen. William D. Hathaway of Maine."

In a later issue of *Wassaja*, Love countered that Coulter's allegations were worth "only the ink and paper it is written on." Love said Coulter chose "a very poor example for negotiations of secrecy or indecisiveness based on secrecy."

Love continued, "obviously he knows not the number of public meetings that the joint Penobscot and Passamaquoddy Negotiating

Committee has held to review the entire negotiation process taking place between the "selected elite," as Coulter states, and federal/state officials.

For the past two and one half years we have been negotiating with the federal and state governments. During that time there have been forty-seven (47) negotiating local strategy sessions held alternatively at Penobscot Indian Nation, Passamaquoddy Nation at Indian Township, and Passamaquoddy Nation at Pleasant Point."

Every session of the negotiating team has been public, Love asserted, adding that three general voting meetings were also open to all tribal members.

Love said the tribes desire land, not dollars, and that contrary to Coulter's view, Maine Indians are not intimidated or manipulated by Bureau of Indian Affairs officials and other federal bureaucrats. "We do our own thinking," he said.

Coulter wrote in the original story that "negotiated settlements are especially dangerous," because they may be unauthorized or unwise agreements. Love disagreed, stating that Coulter himself is "dangerous." The final decision, Love said "belongs to the people."



NEW CLINIC — Pleasant Point Passamaquoddy Health and Social Services Department will have new headquarters soon, in the large building behind brothers Jamie, left and Ray Moore.

District courts neglect the poor

PORTLAND — A court monitoring study recently done by Maine Civil Liberties Union (MCLU) reports steps have been taken by Maine courts during the past year to protect the poor. The study also discloses that serious violations of the rights of the poor continue to occur.

The study reveals that in spite of some improvement, several district court judges continue to violate the rights of defendants by failing to inform them of their right to counsel and by failing to hold indigency hearings in cases where such hearings are required by the district court rules. Since indigency hearings are not regularly held, indigent defendants who are clearly eligible for court-appointed attorneys do not receive proper legal counsel.

These failings constitute serious infractions of the rights of indigent persons. Maine court rules clearly require judges to conduct indigency hearings. The Maine law court and the U.S. Supreme Court have ruled that court-appointed counsel must be provided for indigent defendants accused of serious crimes.

The project focused on district courts in Biddeford, Brunswick, Kittery, Lewiston, Portland and Springvale. The monitors found that some of the judges who were monitored are doing an excellent job of protecting the rights of accused persons and are not violating any rules or court decisions.

The MCLU has submitted its study on court monitoring to Chief Justice Vincent McKusick, who has been supportive of the

MCLU's efforts to improve the functioning of the district courts. The organization will continue to monitor district courts in various parts of the state during the coming year in order to bring to light any inadequacies and injustices that continue to exist.

Child welfare grant available

WASHINGTON — Applications for grant funds for Indian tribes and organizations to use in the establishment and operation of Indian child and family service programs are now being accepted. Bureau of Indian Affairs official Forrest Gerard announced.

A notice published in the Federal Register Jan. 18, 1980, as the deadline for this initial application period. The grants are authorized under Title II of the Indian Child Welfare Act of 1978 (P.L. 95-608). Additional periods for the receipt of grant applications will be announced later if funds remain available after the first grant application period.

The Assistant Secretary said that the grant fund distribution formula, designed to provide a proportionately equitable share of available funds to all approved applicants, is also being published in the Federal Register.

Application materials and related information may be obtained from Bureau of Indian Affairs Area Offices.

Priest finds Island presents good challenge

INDIAN ISLAND—"The important thing for a priest is you've got to keep active," said the Rev. John D. Civiello, new priest at St. Ann's Catholic Church on the Penobscot reservation.

Father Civiello should have no problems there. He can be seen running several miles every morning on a regular circuit around Indian Island, across the bridge, and back to the rectory. He has arranged with an old friend to take Penobscot youngsters bowling at a Bangor alley — at no cost.



The Rev. John Civiello

Because of serious medical difficulties, Fr. Civiello, 40, cannot be quite as active physically as he once was. At his hometown high school, in Millinocket, he

was all-state in football and basketball. "Basketball is still my first love," he said.

What he lacks — if anything — in physical exercise, Fr. Civiello makes up in vigorous Church activities. He recently visited 98 Penobscot families, in the first Parish Visitation in 15 years at Indian Island. He said it was a great opportunity to get to know people, and he is glad he took the initiative.

"I'm really delighted to be here. I've enjoyed it, but it's been hard work," said Fr. Civiello, a graduate of St. John's Seminary in Brighton, Ma., and youngest in an Italian immigrant family of 12 children. (He has various caps with "Civiello" on the front, from family reunion golf games.)

Although Fr. Civiello has been ordained 12 years, he said the Island post is "the first real challenge I've had."

Asked if he specialized in a particular field or discipline, Fr. Civiello said, "I want to work with all people...I like to consider myself just an all-around priest available to the people. I think this specializing is a cop out."

"I feel I have an acute responsibility to witness the Gospel message to the people I am serving," the Priest said.

Concerning a strong Charismatic movement among Maine Indians, Fr. Civiello said he was tolerant but not one of the Charismatics. "You can't let them come in and take over the Parish," he said, adding that he certainly was "not going to turn these people off."

"They (Charismatics) have done marvelous work in keeping this Parish open when (the Rev. David Cote, his immediate predecessor) was only here one day per week."

"I'm not Charismatically inclined at all," Fr. Civiello said, "but I'm open to them."

Pleasant Point adds area reporter to Alliance staff

PLEASANT POINT—Pleasant Point now has its own area reporter in the form of Roberta (Ruby) Richter. With her addition to the Wabanaki Alliance staff, all five reservation and off-reservation groups in Maine have local reporters.

The newest addition to the staff was born in Calais and spent her grammar school years at Pleasant Point. After graduating from Portland High School, Richter attended Northeastern Business School in Portland, where she met her husband, Karl. Following graduation the couple spent several years in Illinois and Massachusetts, finally moving back to the reservation in 1968.

They have three children.

Richter has submitted articles to Quoddy Tides in Eastport. She has served on the Pleasant Point school board, woman's club, literacy volunteer group, the bowling league, and is currently employed as Pleasant Point tribal clerk.



Roberta Richter.

Educating Indian children in hands of tribes

WASHINGTON — Assistant Secretary for Indian Affairs Forrest J. Gerard says educating Indian children is in the hands of tribal governments.

Gerard, speaking to the eleventh annual convention of National Indian Education Association in Denver, said tribes face a challenge "to raise a whole child, to instruct the intellect in the laws of nature, to educate a nation." "Children of the 1980's will determine the future of the Indian people," he said.

"The generation of the 1980's will receive the benefits of the crucial federal Indian policy changes of the 1970's — just as the legislation of the 1970's resulted from the

unfinished agenda for racial and social justice in the 1960's," said Gerard. "The coming generation may take passing academic note of many of the bold initiatives achieved through great personal sacrifice by many in this assembly."

Gerard said another example of the Carter Administration's support of Indian education was the last stages of the implementation of public laws 95-651 and 95-471, Indian Education Amendments Act and the Indian Controlled Community College Act. He said that both of these acts were "milestones in Indian education which place authorities in the hands of the tribes and school boards unlike any of the past."



Representing Indian Island, Phyllis McGrane gives Tom Thurlow a \$200 check for the Prisoner Program Christmas fund.

CMIA, Island bring Christmas to prisoners

Tom Thurlow, outreach worker at the Central Maine Indian Association (CMIA), visited with Phyllis McGrane and Bruce Spang at the Indian Health Services on the Indian Island Reservation to speak with them about the "Prisoners Program."

To date it is only the Penobscot Indian nation that recognizes the program and has been the only group wishing to help the Prisoner Program.

With the Christmas holidays approaching again McGrane wanted to know how the Penobscot Indian Nation could help Christmas be a little brighter for these persons separated from their

homes and families over these coming holidays.

Thurlow suggested that Christmas baskets with gifts would be a tremendous lift in their spirits, but had not yet found anyone interested in contributing their time or money. McGrane spoke with the Governor of Indian Island, Wally Pehrson, and the Penobscot tribal council and was able to donate \$200.00 for the Prisoner Program Christmas fund.

The entire staff of Central Maine Indian Association wishes to express their many thanks to the Penobscot Indian Nation for their concern and help during these holiday months, making Christmas morning that much brighter for all in spirit.

Francis named to newspaper board

PLEASANT POINT—The Passamaquoddy tribe here has a new representative on the Division of Indian Services board of directors.

He is David A. (Martin) Francis Sr., 62, a native of Pleasant Point and father of ten children. Division of Indian Services, an arm of Diocesan Human Relations Services, Inc., is a non-profit agency that sponsors publication of this newspaper.

Francis, a graduate of Shear Memorial High School in Eastport, spent five years in the U.S. Army as a staff sergeant in radio communications. He is married to the former Marion Neptune.

Francis has recently worked as a bi-lingual language developer for Pleasant Point and Indian Township Passamaquoddy children, in a program to teach the native language. He is also a consultant to the CETA supervisor at Pleasant Point.

In the past, Francis worked as grounds keeper for Dr. James C. Bates of Eastport.



David A. Francis

Passamaquoddy dictionary project needs funds

PLEASANT POINT — A beginning Passamaquoddy Indian language dictionary has been compiled with 5,000 word entries, but a principal author says it should have another 35,000 entries.

David A. Francis, Passamaquoddy linguist, said he has worked some ten years on the project, primarily assisted by Philip LeSourd, a non-Indian who studied linguistics at MIT. Now, Francis said, the project needs funds. He said he is not sure where to turn.

Francis said there is no lack of cooperation; the elders of the tribe have been

especially helpful supplying words and meanings. Each entry in the new book contains a definition, root word, singular and plural usage, and how to write the word using the 17 letter Passamaquoddy alphabet.

LeSourd has not visited the reservation in a number of months, and Francis said he wished LeSourd would again work on the project in Maine. Other persons who have worked on the dictionary are Wayne Newell of Indian Township, founder of the Passamaquoddy bi-lingual program, and Robert Leavitt, former director of that program.

Book Nook

CEREMONY by Leslie Marmon Silko. Viking Press, N.Y., 1977, 262 pages.

Ceremony is a story about the power of stories. It is a story of a battle pitched between the forces of good and witchery, with the stakes the sanity and soul of an Indian man.

Tayo, born of a white father and Laguna Pueblo mother, returns to his reservation as a veteran of World War II, shattered by months of torture and the sight of his brother being killed in a ditch by enemy soldiers.

Resented by the people of his village because of his mixed blood and frequent relapses into mental illness, he finds acceptance only among the other Indian veterans of his reservation and comfort only in the bottle.

Although his body begins to heal, his mind continues to deteriorate until even his family is considering sending him back to the veteran's hospital. As a last resort, the village sends a medicine man to see him. Unable to help him, the old man directs him to an ancient medicine man named Betonie, living in a hovel in Gallup, New Mexico. At first, Tayo thinks the old man is a fraud and resigns himself to returning to the hospital. However, Betonie tells him in white hospitals he has no hope. "... you could go back to that white place. . . In that hospital they don't bury the dead, they keep them in rooms and talk to them."

Betonie begins telling Tayo the old stories and performing ancient ceremonies. Repeatedly Tayo becomes angry with himself for believing the old man, but stays to hear more. Gradually the power of the stories begins to work on him, as Betonie gives him the only weapon he has to fight for his sanity.

As the days pass, Tayo is able to see, through the stories, that he is not alone, but part of a continuing story; that he fits in. Through the legends, Betonie enables him to step outside himself to view his problem. As with Betonie's story of the boy captured by bears, "They couldn't just grab the child. They couldn't simply take him back because he would be in between forever, and probably he would die. . . Step by step the medicine man brought the child back."

Tayo is possessed by the white man, both in his war experiences and in his blood. Betonie exorcises the white man's hold on him. By enclosing the white man's world within the stories, Betonie makes it psychologically accessible and controllable, like a voodoo doll.

Betonie warns Tayo that the white man is merely a tool of witches, and not the ultimate source of evil. The witches use hatred of whites as a decoy to keep Indians from seeing the true evil.

Armed with the new confidence that his life has meaning as a part of a long ceremony, generations long, designed to fight witchery, Tayo returns to the reservation. Upon his return, as he wanders the hills, he meets and falls in love with a half-magical woman, Ts'eh, who deepens his understanding of the workings of the ceremonies and warns him that he soon must test that understanding in battle with Emo, another veteran, who is the embodiment of witchery on the reservation.

That battle, which forms the climax of the story, determines whether Tayo will survive the struggle to give his people a new story for fighting witchery, or be consumed by his hatred of Emo, and, thus, hand victory to the forces of evil.

Silko stays very close to the consciousness of her main character, Tayo. Often narrative, like Tayo's initial delirium, swirls in and out with few reference points as to time or place. Flashbacks appear inside of flashbacks only to be replaced without warning with a dreamlike present.

As Tayo's mind begins to heal, the narrative begins to lose its undefined, smoke-like quality. Instead of the parched black world of before, the readers see through Tayo's eyes more and more beauty, and the dry, dusty tone of the early part of the novel is quenched.

Silko's one departure from the consciousness of Tayo is a brief visit into the mind of Helen Jean, a bar-hopping woman who left her reservation "to find a good job." This departure from Tayo's consciousness is distracting and unnecessary, as though Silko wanted to break away from the male consciousness of Tayo to show a female view, one closer to her own and so haphazardly threw this section in.

Despite Silko's skill in showing Tayo's feelings at each stage of his evolution, the reasons for that evolution remain unclear. This is largely because his relationship with such pivotal characters as Betonie and Ts'eh seems only sketched in and incomplete. Betonie and Ts'eh both catalyze great changes in Tayo, but the process of change is not seen, making Tayo's transformation less believable.

Admittedly, describing anything as esoteric as spiritual change is difficult, but literature abounds with examples of successful attempts; e.g., Hesse's "Siddhartha".

Despite these stylistic flaws, "Ceremony" provides us with a well-written look into the destruction of Indian culture and captures the torment of a people so close to the earth that its rending by great machines is like cutting into their own flesh.

It shows well the strength of the old stories in getting people into harmony and holding chaos at arms length.

— Bill O'Neal



Basket weaver Jeannette Neptune, Passamaquoddy, fashions decorative split ash birds, while tending her table of wares at recent University of Maine Christmas craft fair, in Orono. She is a member of the board of this newspaper.

Poetry

Passamaquoddy Bay

There's a home for me
By the changing sea,
With its rising, falling way;
Where the current swirls,
Where old sow whirls
In Passamaquoddy Bay.

Where colors and hues
Of the changing views,
The slick-calm clearly mirrors;
Where reflected sky
May sparkle and die;
In windy, stormy terrors.

There's a rushing tide
By the old sea-side,
'N an ever-changing view;
As the swell reflects
Some glimmering specks,
'N you hear the sea gulls' mew.

Yes, that's home for me
Where I'd rather be,
Near the rising, falling way;
Where the current swirls
And old sow whirls
In Passamaquoddy Bay.

Charles A. Lewis
Pleasant Point

For Richard Tompkins, My Cousin

LISTENING . . .
to what might have been

KNOWING . . .
what has been
And still . . .
I wonder why.

C. M. Abumadi
Maliseet

Can't seem to understand
or maybe I've just closed my mind,

Afraid I'll be hurt
Because I've had my share.

I want more to look back upon
than tears or heartbreak,
pain and sorrow . . .

A smile,
A love,
A happy tomorrow.

C. M. Abumadi
Maliseet

moonlight & frost
icy white dew
moonbeam snapped in two.

frozen people in time and space
there is not time but now and
no place but here.

flow, go on, ooze
thru eternity, at peace,
like the tide, wind.

Red Hawk

Your machinery shakes my core.
Bones jar in the earth.
We will rise
to chase the predators from
our land.
A band of skeletons, will haunt.
The spirits feel through the
bodies of our living,
that which you've blown apart
the soul of our earth,
within each rock.

Red Hawk



Indian Island basket maker Eunice Crowley, Penobscot, at right, displays her work at recent University of Maine at Orono crafts fair, assisted by Hilda Chow-Schlechter, left.



Teacher Harriet Doherty assists student Lisa Nicholas.



Richard Stevens and Franny Neptune, outstanding Passamaquoddy students.

Christmas message from CMIA

With the Christmas holidays fast approaching us for another year wouldn't it be great if all people could join hands and contribute a little of their time to help others less fortunate than ourselves have a better Christmas morning. How much better we would feel on Christmas day for knowing that we helped someone else that might not

have had a Christmas, if we hadn't been there for them. Isn't that what Christmas is all about, "sharing"?

Any people wishing to help in any way they can may contact the Central Maine Indian Association in Orono, Maine, Monday thru Friday from 8:00 a.m. to 5:00 p.m. by calling 866-5587 or 866-5588.

Indians bring culture to Paris

PARIS — Apache, Hopi, Yaqui and Navajo Indians have visited France the past two years, dancing for their foreign friends and spectators, and showing that they are not the stereotyped "savage."

French people are reportedly fascinated with Indian culture, and have invited their visitors into their homes. Parisians were delighted when Hopis spilled into the aisles and involved the audience in a circle dance. The sponsoring Center for Relations with Indians from America, three years old, has

among its sponsors American journalist Pierre Salinger.

"People move too fast here," said a Hopi from Arizona, who said he kept getting lost.

The center's director, quoted in a New York Times story, said, "The Indians have a profound respect for everything that exists. They are still very humanist. They are very sincere, and know how to live in their universe without anything. I think we should read a message of existence through the Indians."



BOXER — Gene Stevens, gets some coaching from tutor Monique Pratt. A Passamaquoddy sophomore at Calais High School, Stevens is a welter weight fighter at 155 pounds. The 15-year-old boxer works out two hours per day, and is coached by fellow tribesman Frank Newell, a former boxer. He is the son of Mr. and Mrs. Eugene Stevens, Indian Township.

Calais High helpful place for Passamaquoddy pupils

CALAIS — A few years ago Passamaquoddy Indian students did not attend Calais High School. It's a 45-minute drive from Indian Township, and it's not the nearest high school to the reservation.

But it's by far the best, say students and education counselors alike. Indian students at Woodland High School received little if any academic or non-academic support. So, even though Woodland is "next door" to the reservation, Passamaquoddy pupils now get up at 5 a.m., and spend a lot of time riding the bus to Calais and back. They miss many sports and extracurricular activities after school, but it's still a better deal than Woodland, or for some, a boarding school far from home.

Monique Pratt, federally funded migrant tutor at Calais High, takes care of about 25 Passamaquoddy students as her special charges. It has become her exclusive job, and she loves it, she says. It's her second year tutoring, and she is aided by Harriet Doherty, wife of Alan Doherty, migrant tutor at Indian Township. Pratt is a Lewiston native and graduated from University of Maine at Portland-Gorham.

Both women, although non-Indian, have an obvious understanding and rapport with students. Still, the dropout rate is high. Eight Passamaquoddy pupils left Calais High in recent months, two because of pregnancies. The dropouts included three seniors, one sophomore and four freshmen.

Typical of successful students in the program are Frances Neptune, 16, and Richard Stevens, 18.

Franny Neptune, one of five daughters of Jeanette Neptune, says Pratt works with her "every day." A shy sophomore — at least when talking with a reporter — she says she "wants to become a legal secretary." Her "least favorite" subject is English, while she enjoys biology, business math, and geography. Her sister Janet attends Calais High.

Neptune says the biggest problem at the Township, for young people, is finding "something to do." She said a lot of destructive drinking goes on. She believes

the Indian Township elementary school gym should be open at all times for community use. She thinks she will move away, at least for awhile. She attended Intermountain, a Bureau of Indian Affairs boarding school in Utah, but quit after a few weeks to come home. (She was one of seven Passamaquoddy pupils at Intermountain this year, and several others have also left the school, complaining of bullying by other students and some homesickness.)

At lunch time, Neptune says, all the Indian students sit together, but not because of any discomfort with non-Indians. It's simply that they all know each other. Asked if she spoke Passamaquoddy, Neptune said no, but she would like to. She said she was a little skeptical about traditional medicine, but found a root that "tastes awful" cured a toothache in short order.

Stevens is an Honor Roll student, looking forward to joining the military. Like Neptune, he may move away from the reservation — for awhile anyway. He too sees the problem of what to do when home from school. He says he would like to see basketball courts and tennis courts opened on The Strip, a portion of Indian Township along Route 1, Princeton.

Stevens, son of Mr. and Mrs. George Stevens, is one of 16 children; a brother Jerry attends Calais High, and sister Judy is at Intermountain; she may quit at Christmastime.

Stevens thinks it's important to speak Passamaquoddy. He spends about half his time at Calais with Indian students. An avid hunter, Stevens keeps in shape by running four to six miles per day.

Enrolled students

Other Passamaquoddy students attending Calais High and participating in the migrant tutor program are Colleen Dana, Dawn Fitch, Carla LaCoute, Linda Lank, Dinah Levesque, Gerard Levesque, Matt Lewey, Kathy Mitchell, Janet Neptune, Donald Newell, Andrea, Carl, David, Leslie and Lisa Nicholas; Karen Sabatius, Gene Stevens, Gerry Stevens, Wanda Dana, Daniel Lila and Alexander Nicholas.

Island readies 40 new homes

INDIAN ISLAND— After seven months and 4,000 cubic yards of ledge, Phase II of Indian Island Housing Authority is nearing completion.

Richard Mitchell, Housing Authority director, predicted the last house would be finished by March, 1980, barring particularly bad weather.

The housing project, which will cost over two million dollars when completed, is funded by a Department of Housing and Urban Development (HUD) grant. Mitchell said a number of factors are involved in deciding who will tenant the houses, including age, steadiness and amount of income, and number of children. Rents will vary from a minimum of \$40 to a maximum of \$175 per month, although these figures are likely to increase, Mitchell said.

Under HUD guidelines the Housing Authority will own the houses and land for 25 years, at which time it is handed over to the family living in it at the time. Under the contract agreement each head of household must stipulate a successor in case of death. In this manner, the property can stay with one family through the 25 years. According to Mitchell this is standard procedure in such HUD projects. The only tenant obligation is to maintain the house and submit to periodic property inspections.

Rent payments go into two accounts, one which is essentially a returnable security deposit and the other, an earned home payment account which is used to for general maintenance and Housing Authority expenses.



Housing Director Richard Mitchell

In comparing the new housing with the 29 HUD units built several years ago, Mitchell sees great improvement, he said.

The former houses seemed more suited to the Southwest, he said, with no eaves to shed snow. The new housing, he said, has large eaves. Other improvements, he noted, were greater room and storage space, better insulation, and vented attics. Also, future tenants were permitted to offer suggestions about how their particular homes would be built.

Like the two Passamaquoddy reservations, Indian Island Housing Authority is involved in a law suit with a former contractor.

The Passamaquoddy are negotiating with IBEC, Inc., an Oklahoma firm, for alleged defects in construction and design. In the Island case the Housing Authority is being sued by its general contractor for withholding a portion of its fee.

Mitchell said the contractor allegedly was failing to pass on tribal money to the sub-contractors for whom it was intended and did not seem willing to make corrections to alleged construction errors which resulted in water damage to some of the Phase I houses. The tribe also has claimed that the contractor completed only 16 percent of the former project during six months of prime weather, resulting in repeated delays in the completion date.

According to Mitchell, at one point the company had set a day for occupancy, but, when the day arrived, cancelled the opening. Mitchell said moving vans and U-Hauls were "lined up and down in front of the housing office. We stormed the gates (of the general contractor's office, and demanded the keys." When the dust settled, the tribe had the keys.

Partially as a result of this experience, Mitchell said the present housing is being conducted under a "modified force account" system. With this method, although there is a "construction management team" similar in function to a general contractor, all sub-contractors are controlled and paid directly by the tribe.

With Phase Two winding down, the tribe is beginning to consider the next lot of houses. The proposed site on the northeast side of the Island poses a number of problems, Mitchell said. In addition to being unsettled and mostly swamp, it has even more ledge to dynamite than the current site.

In an ironic twist, according to Mitchell, because the tribe is federally recognized now, a joint HUD-Bureau of Indian Affairs (BIA) agreement may mean BIA has to build the roads for the next project. The Bureau is five years behind in its road projects, he said.



SCALE MODEL OR THE REAL THING? In this case it is very real. This is part of the new housing at Indian Island as seen from 300 feet up.

Tribes vote on funding formula

WASHINGTON — American Indian Tribes and Alaska Native Villages have completed balloting on a distribution formula as required by the 1978 Education Amendments Act (P.L. 95-561). After a year long effort, the Indians and Alaska Natives voted to keep the Johnson-O'Malley Act funding formula used by the Bureau of Indian Affairs during the last four years.

The Johnson-O'Malley Act provides funding assistance for supplemental programs in non-Federal schools serving Indian students. In fiscal year 1979 the appropriation for this purpose, serving approximately 171,000 students, was \$31,675,000.

Public Law 95-561 established that the distribution formula should be chosen by a

majority vote of the tribes and Alaska village groups.

A task force appointed by the Interior Assistant Secretary for Indian Affairs published proposed formulas, received numerous comments, and held hearings before submitting eight formulas to tribal vote last spring. Since none received the necessary 51 percent, a run-off election involving the two formulas receiving the greatest number of votes was held this fall.

The winning formula, by a vote of 153 to 108, provides straight per capita payments for all students, with increases allowed for states which spend above the national average for education.

The other formula was a straight per capita plan which made no allowance for cost of education in the state.

Forestry Department budworm session

INDIAN TOWNSHIP—"What in the world is a spruce budworm and why does this character create so many problems?"

That's how an announcement of a meeting Dec. 12, at Indian Township community center, began. The meeting featured Gordon Mott, research scientist with the U.S. Forest Service. Mott spoke at the Passamaquoddy reservation at the request of Bruce Francis, director of the tribal forestry department. "Hopefully everyone that attends will leave with a better understanding" of the destructive budworm blight in the Maine woods, Francis said.

Announcement of job openings

During the fiscal year 1980, the Penobscot National Tribal Court System, in operation of a contract & grant with the U.S. DOI, will require the following court staff positions:

(1) ASSOCIATE JUDGE, (3) APPELLATE COURT JUSTICES, (2) PROSECUTORS and (2) PUBLIC DEFENDERS with requisite backgrounds/experiences AND (1) CLERK OF COURTS with a related clerical background.

All positions are part-time except Clerk of Courts. Salaries are negotiable. Please send resumes to: Jerry Pardilla, PINJAC Chairman, Community Building, Indian Island, Maine 04468, or call 827-7776 Ext. 9 for further information.

Equal Opportunity Employer



PHASE TWO STYLE — This house is typical of the style developed for the new Indian Island HUD project.

A tribe finds itself

by Paul A. Francis, Jr.

Lying prone, face earthward, on a rich, white cloud that is eternally drifting slowly from north to south, I first came upon the Penobscot Indian reservation in the winter of 1948. My mind's eyes were yet too inexperienced to comprehend, but yet I observed. The Indian community below me appears to be asleep with the winter, paralyzed into dormancy by the cold and snow of February. Intermittently, however, I see a stir of activity as someone ventures outside of his house for an armload of wood or a bucket of water. Then I see an individual, no two, wending their way across the frozen river, the one heading for town to buy food at a store, the other aiming for Orson Island to hunt deer or rabbit. And I can see the Catholic church, an impressive structure of stained-glass windows and towering spire; and its bell, tolling sharply in the air, beckons the people to celebrate the mass of ethereal salvation. And I can see the houses of these children of the universe — deteriorating clapboard siding and tarpapered structures that can only whimper to the wind. I note how ill-contrasted these abodes are to the general picture of sublimity my panoramic view extends over. My nascent power of comprehension quickly leaves me weary and saddened at the plight of these people, my people, and so I accept solace in sleep. I curl up in my blanket and drift slumberously for ten years.

When I awaken it is the season of summer, and the warmth of the sun and the gay chirpings of birds dispel the unpleasant dreams that caused me to sleep a restless sleep. Remembering the forlorn picture of the Indian community that I previously beheld, I reluctantly look down upon the village to satisfy my curiosity of the present status of my people. My eyes immediately notice that there is now a bridge spanning the river. Technology, at last, has made its advent! I scan the village for other signs of technological salvation, and I am not disappointed. Television aerials stand atop many of the houses, their tentacles grasping the invisible energy waves; electrical and telephone wires are strung high on limbless trees that line newly-tarred roads; motor

VIEWPOINT

vehicles, passenger and commercial, rove the streets like automated canines, sniffing for undiscovered recesses where they may mark their intrusion. But it is not an unwelcome intrusion, for the people seem to rejoice in the abounding presence of the white man's technology, and these children of the universe display a juvenile infatuation with their newly-discovered toys.

Yes, the community is undergoing a cultural transformation: it has bitten into the apple, the fruit of modern American society, and has found it delectable. It has ravenously devoured the pulp of the technological apple, exposing the core, and the seeds have fallen to the virginal earth, where they have sprouted roots and begun to flourish. Aloft on my cumulus, I smile with approbation to see that my people have dissolved the rust of tradition and have discovered and applied the pastels of progressive Americanism. Who says assimilation is a debasing policy, who is to deny that acceptance of the white man's culture cannot but guarantee comfort and prosperity? Does not the tolling of the church bell symbolize the celebration of man's conquest over all that is deplorable in this world? I am satisfied, content with my people's progress, and the tranquillity causes my mind to edge into the blissful repose of sleep. And so I sleep for not ten, but fifteen years.

When I awaken my eyes are cast heavenward, and I perceive that the sun is just emerging from an eclipse. Notwithstanding the ominous nature of this celestial spectacle, I contentedly mull over the marvelous dream I have just awoken from. Oh, what a splendid civilization must lie below me. With heightening anticipation I roll over and gaze downward. The shock at what I saw nearly caused me to tumble out of my

lofty perch — nothing has changed! The community has become abeyant, the people are in a technological limbo, the fruits of progressivism have wizened. The aspect of this disheartening revelation virtually brings tears to my eyes, as I lament the vagarious nature of a people who had previously displayed such noble promise.

In despair I allow my body to dissipate into a mist, and this mist, heavy with sorrow, rains down upon the community where it materializes into the mundane being of myself. I am ready to accept my lot amidst this community that apparently, enigmatically has renounced its quest for a better existence. But, to my amazement and gratification, I soon discover that there has indeed been a change. That which I could not perceive from my lofty perch has become evident now that I have commingled with the people — a change has occurred in the consciousness of the people. For it has become evident that the people are no longer fascinated and enchanted with pure materialism; they have resuscitated a long dormant spirit of cultural traditionalism. Let progress make its inexorable intrusion, the tribal consciousness seems to say, we will not repulse it. But heed this: we have, over the centuries, through deception or design, been disrobed of our culture. We had become a tribe in name only, not in spirit. But at the crucial point at which the flame of ancestral pride was about to expire, perhaps forever, we realized our error. And now the flickering flame, fueled by the desire of the people to regain their prideful estate, has been revived, and day by day it intensifies until one day it will consume the universe. Yes, let our people partake of the fruits of materialism, but also let them relate to the cosmos that they are one in unison with all that is natural and sublime. These children of the universe are free to play in the house of the Creator.

Editor's note: Paul A. Francis, Jr., a student at the University of Maine at Orono, is a member of the Penobscot tribe.



CARLA NICHOLAS, daughter of Lt. Gov. Carl Nicholas of Indian Township, practices her tennis swing, in gym class that started this fall for first time.

Judge says act null for states

WASHINGTON — An unofficial opinion by U.S. Supreme Court Justice Byron White states the Non-intercourse Act, basis of Maine Indian land claims, applied to Indian territory, and not to states.

White did not mention Maine Indians in his statement, which concerned Blackbird Bend land claims by the Omaha Indian tribe. The supreme court justice said that when Congress passed the law it "had in mind only disputes arising in Indian country, disputes that would not arise in, or involve any of the states."

White dated the act 1834, although the date used in Penobscot-Passamaquoddy claims is 1790, when Congress first passed the law to protect Indians from unauthorized and unfair land deals and treaties. According to Vince Lovett of U.S. Bureau of Indian Affairs, White's reference is to a renewal of the 1790 act.

Federal lawyer Wade McCree brushed aside White's comments, stating "The question was not explored in the courts... nor was it briefed or argued (in the Supreme Court)." McCree said White's opinion played no part in the Blackbird Bend decision, which involved a claim to land "lost" by a changing river course. Omaha Indians were considered losers in the decision.

Maine Atty. Gen. Richard Cohen has requested the Supreme Court review the meaning of "Indian country," and whether the Non-intercourse Act applies to eastern states.

The tribes have filed an opposing memorandum through their lawyer, Thomas N. Tureen.

Water rights cases returned to state

Seven lawsuits filed by the Federal Government to support Indian water claims have been dismissed because two Federal judges decided that state courts are the proper forum for the controversy.

When five of the suits were filed last April, Interior Secretary Cecil Andrus said he had requested the action because "any litigation of Indian claims should take place in Federal courts." The Montana legislature was then in the process of passing legislation to give the State courts jurisdiction over Indian water rights.

Interior Solicitor Leo Krulitz expressed surprise when informed of the dismissal. He said the Justice Department "never would have filed the suits in Federal Court if they hadn't felt that was the proper forum."

Senator John Melcher of Montana said the suits were "ill-conceived and ill timed" and added that he had reason to believe that the Justice Department would not appeal the district court decision.



WILL ROGERS — Commemorated in a centennial stamp this year, humorist and philosopher Will Rogers is best known for his comment: "I never met a man I didn't like." Not so well known is the fact he was part Cherokee Indian. This photo was lent to Wabanaki Alliance by Will Rogers Memorial in Claremore, Oklahoma.

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News of Maine Indian Country



Spectators at Indian Island's first day of tribal court: At the center Penobscot governor Wilfred Pehrson confers with former governor Nicholas Sapiel [seated].

New tribal judge sees Indian law as challenging

INDIAN ISLAND—As the first tribal judge in Maine's history, 28-year-old Andrew A. Mead breaks new legal ground with every decision he hands down.

While attempting to apply laws which in many cases are still being written, Mead said was aware of the precedent-setting possibilities of his job and the gray areas, but stated he would "extend the jurisdiction (of the tribal court) as far as it will go."

In comments following first meeting of the Penobscot tribal court said he will be serving the dual functions of judge and consultant in setting up the court. He said the system is still unfinished and would require another six weeks to be fully operational. According to the new judge, numerous forms still have to be composed and printed and procedures developed.

He admitted that he was worried that in the first session a case would arise for which the court was not prepared, and was pleased that everything had gone smoothly. Despite the embryonic state of the court and the questions of procedure which still must be worked out, there was no question of the court's authority, he said. "We have jurisdiction coming out of our ears."

He was less certain of the court's future if the U.S. Supreme Court finds in favor of the state of Maine on its pending appeal to overturn a Maine supreme court judgement denying state jurisdiction on reservations.

Mead predicted that the Penobscot court would be similar to other Maine courts. Although some minor differences exist, he said, such as placement of chairs in circles in some cases, tribal courts have usually been fashioned after their Anglo counterparts.

During the court session Mead routinely asked defendants if they would need time to pay their fines. Although this right exists in state courts, he said it is seldom pointed out, adding that he had seen welfare mothers use food or rent money to pay fines, not realizing they could delay payment.

For Mead a major step in establishing the validity of the Penobscot court will be made if full reciprocity is established with state courts. He said this would "elevate the prestige of the tribal court." Reciprocity is a mutual recognition of authority between court systems. It would mean court action against an individual in the state system such as speeding convictions could be taken into consideration in the Island court.

Mead said reciprocity would also mean Island residents could be sued in tribal court by non-Indians, while tribal court suits brought by Penobscots against non-Indians would be honored by state courts.

Mead, a non-Indian, holds a B.A. in Psychology from University of Maine at Orono and received his J.D. (Juris Doctor) from New York Law School in 1976. The New Jersey native has been a summer intern with Pine Tree Legal Assistance, Inc. and has been in private practice for the last three and one-half years.

He does not view his position as permanent. "I think I will be replaced by an Indian. I think it's appropriate," he said.

In light of the many unknowns involved, Mead said he was "very impressed with the Penobscots' ambition to set up a full court."

Island resident nabbed as fugitive

INDIAN ISLAND—A man who says he is part Micmac Indian may face extradition, in connection with a fugitive charge involving a manslaughter case in California.

The case of Michaelangelo Giovanni Benete, a man described as in his early thirties, is pending in Superior Court in Bangor. Benete, who has lived at Indian Island for some time, prefers the name "Runningwolf," and said he is of Micmac-Sicilian descent.

Benete claims in his defense that the state has no jurisdiction over him, following a state supreme court ruling last summer that said federal jurisdiction applies to "Indian country," such as the Penobscot reservation.

Win some, lose some

ALBUQUERQUE, N.M. — Ed Driving Hawk was elected president of the National Congress of American Indians at the annual meeting held October 15.

Driving Hawk lost a different election, Oct. 25. He was defeated by 35 votes, 1,277 to 1,242, in his reelection bid as president of Rosebud Sioux Tribe in South Dakota. Norman Wilson is new tribal president.

NCAI, founded in the early 1950's, is the largest Indian organization in the U.S.

Tribes assert jurisdiction through Indian court

[Continued from page one]

According to Emery, Pleasant Point Passamaquoddy plan to take advantage of BIA help and training, and eventually employ tribal members as judges and jury. Penobscots on the other hand have said they preferred to handle their own jurisdictional affairs as much as possible, without BIA intervention.

Emery said Pleasant Point tribal members have held three general meetings on jurisdiction related issues.

At Indian Township, Passamaquoddy Lt. Gov. Carl J. Nicholas said tribal members voted in a referendum to retain state jurisdiction for a four-year transitional period, after which a CFR court will probably be established. He said tribal officials hope to meet with a U.S. district attorney and the state attorney general to work out how the state can retain—or regain—interim jurisdiction on the reservation.

Nicholas said federal marshals or the FBI can be summoned to the reservation at this time, but must travel from Bangor.

Shared Training

Valerie Emery, 29, and Jerry Pardilla, 28, are both graduates of a new discontinued Indian paralegal training program sponsored in Washington, D.C. by Antioch College. Emery described the nine month course as "a whole new outlook. I have to give all the teachers credit," she said. Emery spent six years working for Tureen.

As an intern with the Quinault Indian Nation in Washington state, Pardilla got first hand experience with tribal courts. "I did some prosecuting for some administrative departments," he said.

Pardilla has been studying things like the Assimilated General Crimes Act, and

Indian Civil Rights Act, as background for the committee he chairs—known as PINJAC, the Penobscot Indian Nation Judicial Advisory Committee.

Established recently by tribal government, PINJAC was responsible for selecting the tribe's new judge, Andrew Mead. Mead, 28, is a Bangor lawyer experienced in trial law, who has also handled Indian cases. "We're not now planning on processing any major crimes, we'll leave that to the feds," Mead said.

The Indian Civil Rights Act specifies that jail sentences can be no more than six months' duration, and fines may not exceed \$500. "I anticipate that the fines will be less than state court, and as far as I'm concerned, jail sentences will be a last resort," said Mead, explaining that he favors alternative sentencing such as alcoholism counseling, restitution and work details.

Mead and Pardilla said PINJAC has for the time being adopted Maine Revised Statutes as their set of laws. Pardilla said, "We envision this court to cover the whole gamut of civil and criminal" jurisdiction.

"Except where Congress has expressly limited us, we retain our powers," Pardilla said.

Indian Legal View Sought

In an action that could directly affect tribal jurisdiction, the U.S. Supreme Court this month asked the Justice Department for an opinion on the applicability of federal versus state jurisdiction over crimes committed on Indian reservations.

Justices asked Wade McCree, solicitor general, to submit a legal opinion in connection with the state of Maine's intention to appeal the ruling in the Sockabasin-Dana case.

Native American high school creative writing awards

SANTA FE, N.M. — The Creative Writing Program of the Institute of American Indian Arts announces its first annual Native American High School Creative Writing Awards.

The Institute's Creative Writing Program was founded in 1978 and offers in its two year program an Associate of Fine Arts degree in Creative Writing. In addition, it produces "Spawning the Medicine River," a magazine of predominantly student writing, but which also publishes authors.

Requirements for entering the Native American High School Creative Writing Awards competition are: The contestant must be an Indian currently enrolled in a high school program. The student may submit up to three pieces of creative writing (poetry, fiction, plays), but all work must be typed, double spaced. No work submitted to the competition will be returned, so students are urged to retain copies.

Deadline for submission is February 1, 1980.



SWEETGRASS FOR TOP BRASS — Maine Gov. Joseph Brennan accepts Passamaquoddy sweetgrass basket from Alberta Bailey of Pleasant Point, at last fall's Eastern States Exposition in Springfield, Mass. Alberta and husband John represented Maine Department of Indian Affairs at the exhibit. Brennan toured the exposition.

Penobscot injured when auto swerves

OLD TOWN—A woman has been charged with attempted homicide and aggravated assault, following an incident in which she allegedly drove her car into pedestrian Doug Francis of Indian Island, a Penobscot.

Francis, 37, suffered severe injuries to both legs, and was admitted to Eastern Maine Medical Center, after the 10:30 p.m. occurrence on North Brunswick Street. Old Town Police said Francis was walking near Old Town Canoe Co., when he was intentionally struck by a vehicle operated by Sandra Williams, 25, of Hampden.

Francis had apparently met Williams earlier that evening, and a disagreement ensued. Williams has been arraigned in court, and her case continued for a probable cause hearing next month.

Francis, a roofing and siding worker, said he is worried about whether he will ever work again in that business. He was employed at Old Town Applicators, owned by Miles Francis of Indian Island.

Francis, who has no family, says his legs are in a bad way, but his "spirits are up. Must pray for me hope I get better," he said.

Indians featured in public TV films

LINCOLN, Neb. — Native American Broadcasting Consortium has announced expanded programming.

The NAPBC distributes programming about Indians to PTV stations for broadcast use and to schools and community groups for non-broadcast use. The twenty-seven total hours in the NAPBC library were selected by a national screening committee made up of PTV program managers and Indians employed in communications. All programming selected must appeal to both general audiences and to Native American viewers, a press release said.

The "new additions" are from a variety of sources and address diverse interests. Included among the nine new titles is the recently completed seven-part series about New England Indians, "People of the First Light." This complements the Northwest Indian series, "The Real People" and the Woods Indian series, "Forest Spirits" also in the NAPBC library.

Another NAPBC addition — "American Indian Artists" — features Southwest Indian artists.

Two programs by independent producers were added. "Dineh: the People" is an in-depth study of the Navajo Indians, largest Indian tribe in this country. The other program, "The Long Road Home," tells the story of the Creek Nation's history.

"Miss Indian America Pageant" is a special interest program showing young Indian women in traditional costume. A second special interest program is "The Eagle and the Condor" which features a group of young Indian college student performers on tour in South America.

Over two years NAPBC has been operational, its screening committee has previewed some Indian programming and has selected only the highest quality for distribution. However, a critical need still exists for additional top-quality Native American programming.

"The Omaha Tribe" — a three-program series on the life-style of the Nebraska Omaha Indians will be available in November.

Productions "in the works" — but not yet completed include "Wisdom of the First Americans," a 13-part series which will show Indian contributions to American society.

Township boasts seven GED graduates

INDIAN TOWNSHIP— Sherri Riggs, a teacher who prepares students to take the Graduate Equivalency Diploma test, announced that seven of her students, including 62-year-old David Sockomah, received their diplomas this month.

The other six graduates were Gail Stevens, Martha Ann Barstis, Dale Newell, Dana Newell, Martina Stevens, and Cathy Lank.

Riggs said she has been teaching the course, which lasts up to ten weeks, if needed, for three years at Indian Township.

The diploma is generally recognized as equivalent to a high school diploma, she said.



A word to the wise

Tapestry at St. Ann's Catholic Church, Indian Township.

Indian leaders sign 'energy treaty'

Representatives of 10 western states and members of the Council of Energy Resources Tribes (CERT) signed an agreement in Phoenix this month to attempt to insure that the goal of national energy independence is not reached at their expense.

Governor Bruce Babbitt of Arizona said that the agreement showed "we have common interests in developing the mountain West to make sure that our energy resources are used wisely, utilized for the benefit of the West, the people

who live here and future generations. He said that the West would not "be overrun by the overwhelming political power of the Eastern states."

The ten states are Alaska, Arizona, Colorado, Montana, Nebraska, New Mexico, North Dakota, South Dakota, Utah and Wyoming.

Department of Energy announced that the U.S. will commit \$24 million in the next ten months to speed development of Indian energy resources in the West. That funding would continue in future years. Peter MacDonald, CERT chairman, said "Santa Claus has come earlier than we expected."

Santa won't skip Indian kids

Fear not, faithful children, Santa Claus will not forget you. He plans to alight at Pleasant Point to visit Passamaquoddy children on Christmas eve. The tribal fire department will help out by giving him a ride on a nice red firetruck, about 6 p.m., Dec. 24.

At Indian Township, Passamaquoddy youngsters will be treated to a party and special film at the elementary school, on Friday, Dec. 21, in the morning. Individual class parties will follow.

Not to be left out, Penobscot children will have a school party Thursday, Dec. 20, at the Indian Island school, at a bright and early 8:30 a.m. In the evening, at 7, pre-schoolers are invited to the Community Building, where a party will be given for them, sponsored by the Beano Committee, tribal government and school, and assisted by Island teenagers. It's rumored Santa may show up, so get ready.

At the Association of Aroostook Indians, Micmac and Maliseet families will benefit from an estimated 100 Christmas baskets packed with good things, according to Betty Joseph in Houlton. Central Maine Indian Association in Orono is doing the same sort of thing, and is also putting on a Christmas party for kids and their parents, Saturday, Dec. 22, at 1 p.m. at 95 Main St., Orono. Their announcement says: "Any people wishing to bring a drum or to dance — come."

Court rejects water rights

The United States Supreme Court refused to intervene in a dispute over the proper forum for litigating Indian water rights issues.

The Court rejected a Jicarilla Apache request to rule on whether state or federal courts should be used to litigate controversies over the water rights of tribes.

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4. Must report monthly to Tribal Governor and Council.
5. Must work closely with Wildlife and Parks personnel to protect the wildlife within tribal lands.
6. Responsible for the supervision of all cutting and planting of trees on all tribal lands and oversee the continued tribal silviculture project.

7. Responsible for all the development coordination and maintenance of a forest fire protection plan.

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9. Responsible for coordinating all development of the watershed plan within tribal lands.

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P.E. Scale of P.E. 8 with starting salary of \$15,080.



Penobscot rendering of Crucifixion

This faded late 18th century painting of the Crucifixion was painted by a Penobscot, Joseph Paul Orson, who had no formal training and was almost totally blind. Orson reportedly used cranberry juice and other natural colorings for paint. The 50 by 90 inch work of art hangs at St. Ann's Church, Indian Island. In this photo, the Rev. John Civiello, center, looks on, as Michael Gramlich, right, and Greg Hart, both Maine State Museum employees, point to decayed areas of the painting. The museum staff plans to temporarily remove the work, photograph and restore it. Note the Indian features the artist gave the figures.

news notes

Township principal undergoes surgery

INDIAN TOWNSHIP — Sister Anselma Colford, principal of Indian Township elementary school, is recovering from major surgery, and is doing well, according to reports at press time.

Sr. Anselma is residing at St. Joseph's Convent, 605 Stevens Ave., Portland 04103, until she is strong enough to return to her duties at the Passamaquoddy school. She is up and walking, according to Joseph Stewart, Township education counselor and interim school principal.

Stewart suggested friends may wish to send her a card or letter at the above-mentioned address.

Wax up: slope nearly ready

PLEASANT POINT — A small ski area is about ready for use, at the coastal Passamaquoddy reservation here.

Tribal officials say that \$5,500, obtained through then Sen. William D. Hathaway a couple of years ago as a federal grant, has been used for leveling and filling of a slope below the tribal water tower. Light poles have been erected, and there is the possibility of a tow, to take skiers to the top of the hill, at a future date, according to Passamaquoddy Lt. Gov. Clifford Doro.

Until then, there's plenty of good exercise to be had by hiking uphill.

Supreme Court eyes Indian construction firms

WASHINGTON — The U.S. Supreme Court has announced it will review a ruling that the federal Interior Department must publicly advertise bids before signing contracts with Indian-owned construction companies in the West. Government officials argue this policy could ruin some Indian businesses. The court made its announcement Nov. 26.

Pleasant Point fills school board slots

PLEASANT POINT — Three new members have been elected to the Pleasant Point school board, according to chairman John Nicholas.

Winners in a field of several candidates in the recent polling were Joseph Hartley Nicholas, Shirley Bailey, and John Dana. Nicholas will serve two years; Bailey and Dana will serve three year terms.

Penobscot addresses civil rights workers

PORTLAND — Dana Mitchell, a Penobscot tribal member from Indian Island, spoke to an audience at a recent national conference of human rights workers, held here in October. Mitchell said he discussed emerging Indian civil rights. Mitchell has himself won a job discrimination case through the Maine Human Rights Commission.

Christmas message from this newspaper

ORONO — There is much over which to rejoice, and much to be thankful for, as this year and a decade called the '70's" become history.

It has been a decade of tremendous forward strides for Indian people throughout the U.S., but particularly in Maine. Notably, the Penobscots and Passamaquoddies have won federal recognition as Indian tribes, making them eligible for a host of services and fortifying their land claims. The claims, of course, overshadow many smaller gains. The settlement of the claims — probably very soon — may bring prosperity, pride and new challenges to the tribes, but the smaller steps are not insignificant.

Alcoholism and unemployment are getting the attention they deserve on and off the reservations. They are persistent problems. Homeless Indian children are now getting the chance to be placed in an Indian foster family, so that their heritage isn't brushed aside at an early age. Health clinics are operating, or are being built, to serve Indian people. New reservation housing is booming, and while the design could be more energy efficient for this climate, the news is nonetheless good.

Another thing that has happened is this newspaper. Wabanaki Alliance began monthly publication in August 1977. We've had our ups and downs, but we haven't missed an issue, and we hope you haven't either. We have tried to be a voice and medium of communication for all Indians in Maine, and even those elsewhere with an interest in the goings-on of Passamaquoddies, Penobscots, Micmacs and Maliseets.

In some ways, we've succeeded. We were complimented for our "general excellence" by Maine Press Association. But it's the letters from readers that tell us if we're doing our job. They say we are. We acknowledge some of our faults, and we hope you will help us correct them.

We need you

We are proud of our Indian reporters and correspondents. We'd like in particular to mention Brenda Polchies of Association of Anishnook Indians, Natalie Mitchell of Penobscot Health and Social Services, Mary T. Byers of Indian Island, Kathy Tomah of Indian Township, Roberta Richter of Pleasant Point, and many others who have written articles and contributed photographs to make this an informative newspaper. We cannot think of a better way to serve and reflect the Indian community than to have Indians doing the reporting.

Now, if you are still with us, we come to the money part. Operation of this newspaper, including office rental, typesetting, printing, staff salaries, postage and materials, costs about \$40,000 per year. That's a considerable amount of money, but we believe the function of the newspaper makes it a good investment.

Wabanaki Alliance has had the benefit of a start-up grant from Campaign for Human Development. It has helped us through two full years of successful operation. But grants do not last forever, and this one expires next fall. We hear from our readers that they want the paper to continue, so we are looking at alternatives.

An obvious way to help pay the cost of this non-profit operation is to charge a subscription rate, and our board of directors has considered \$5 per year. We think most people could afford that. In some cases a person could not afford it, other arrangements could be made.

Another way to help finance the paper is to request support from the tribes. We are exploring this possibility as Wabanaki Alliance goes to press. We will report to our readers what happens.

Readers, let us hear from you. You are the reason we exist as a newspaper. We wish all of you the Merriest Christmas, and a Joyous New Year.

— Steve Cartwright, editor

CMIA hires new health director

ORONO — Marta Conlin, 21, has been hired as director of health and social services for Central Maine Indian Association.

Conlin, who learned of the CMIA personnel committee decision at press time, said she was delighted by the appointment. She was chosen from a field of several qualified applicants. Conlin, an outreach worker for CMIA the past few

months, grew up at Pleasant Point and Indian Township reservations. A graduate of Hinkle School, 1974, she is currently working toward a bachelor's degree in philosophy at University of Maine at Orono.

Conlin succeeds Linda Collinson as health and social services director. Collinson resigned for a job elsewhere.



TRADITIONAL DRESS — These Passamaquoddies display Indian clothing, beads and feathers, as well as young and old faces. Left to right are Lizzie Lola Stevens, Seraphine Lola Stevens and Sabattus Lola. (Photo courtesy of Mildred Yatrousis, a Passamaquoddy tribal member who resides in Connecticut.)