



Wabanaki Alliance



December 1980

Claims funded

WASHINGTON — The negotiators of the \$81.5 million Penobscot-Passamaquoddy land claims settlement are almost home free.

As Wabanaki Alliance went to press, the U.S. Senate passed a bill that bankrolls the federal resolution.

Although expected, the funding legislation lifts a load from tribal leaders' minds. The entire settlement has followed a strategy and timetable to conclude all business before President Carter. An avowed supporter, leaves office.

If Carter had not signed the land claims agreement in October, a new administration could take over next month with the issue unresolved. In that event, the whole deal would be off, and negotiators would have to start over.

A tribal negotiating team has worked long, hard hours for several years; meeting first with themselves and lawyer Thomas N. Tureen — spearhead of the claims — and then with federal officials. Finally, state officials and the Maine Legislature became involved, giving swift passage to a settlement that left them off the hook, financially.

The Senate vote, Dec. 1, came on the heels of House approval the week before. Tribal negotiating team chairman Andrew X. Atkins said he expects Carter to sign the appropriation bill the week of Dec. 15.

Atkins said he is relieved much of the struggle for a settlement is over. He said it will be "up to the people" of the tribe to decide how income from a trust fund is spent. He said the tribes could expect to see

a check as early as April. Atkins said he anticipates some discussion about how to disburse, or invest income.

Tribal meetings will be scheduled, and the negotiating team will for the time being remain intact.

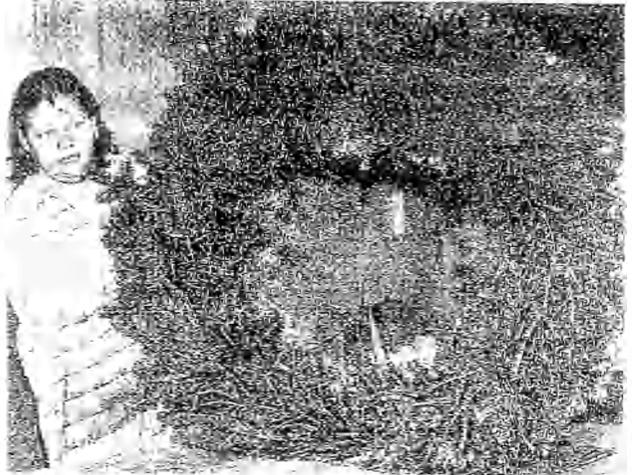
The Maine Indian claim is the largest, in terms of land acquisition, in U.S. history, according to the U.S. Department of the Interior official.

A sum of \$27 million will be held in trust by the department, for the tribes. The land — 5,000 acres of which will go to Maliseet Indians in Houlton — will be purchased with the remaining \$54.5 million. Land has not been fully selected, although several major landholders have made commitments to the tribes.

Penobscot and Passamaquoddy officials have met with Dead River Company President P. Andrews Nixon, and will likely contract with Dead River for land management. The contract would stipulate a six month trial period, after which the tribes could cancel or renew the agreement.

Tribal leaders recently toured Dead River's tree farm in Springfield, near Route 6. Dead River owns 180,000 acres in Maine, and manages considerably more acreage, according to John Cox, public relations man.

Tureen told a reporter, "Never before has the legal system returned this much land after so much time. And for the first time in history, lawyers will not get a big piece of the settlement," said Tureen.



Elsie Haddock, a Passamaquoddy and lifelong wreath maker. See story page 5.

Passamaquoddy want per capita share

PLEASANT POINT — More than 200 Passamaquoddy tribal members here have signed a petition asking that interest earned on land claims trust monies be given to individuals, and not retained by tribal government.

The petition is worded as follows: "We the undersigned members of the Passamaquoddy Tribe of Indians, residing at the Pleasant Point reservation in Washington County, petition that the interest paid annually to the Passama-

quoddy Tribe of Indians under the terms of the recent land claims settlement act passed by the U.S. Congress for the benefit of the Passamaquoddy Tribe shall be divided monthly among the individual members of our Tribe, after the said monies are received by the Tribal Governor and Council, and not used exclusively for large public tribal projects, involving great sums of money with big salaries for the directors of such tribal public projects."

Election ends retirement for J.H. Nicholas



Governor Nicholas at inauguration ceremony.

PLEASANT POINT — Joseph Hartley Nicholas, 64, put an end to quiet retirement from Pratt & Whitney, when he was elected last fall to head the Passamaquoddy Tribe.

The race for governor was close, with traditionalist Deanna Francis coming within 16 votes of Nicholas' 157 ballots. Since taking office Oct. 1, complete with Governor's inaugural ball, Nicholas has sought to unify his people.

"There are two main factions here. They had very strong feelings about it (the election results). I think now things have stabilized. I think after our third or fourth (council) meeting, we've managed to have a fairly productive meeting," said the Governor, known here simply as "Hartley."

A handsome, vigorous man of strong opinions, Nicholas is the brother of former tribal governor Frances J. Nicholas, and son of Margaret Nicholas, a great grandmother who instilled in her children a pride and self-confidence that is passed from generation to generation.

"Mother" Nicholas is still active, her opinions at least as strong as her son's. Hartley Nicholas said at first, "I wanted my nephew, Chris Silveira, to run. I thought that he would do a real good job. He has a degree from UMG. But he wants to get his master's degree. So when he declined to run, I accepted the nomination

"We've passed some fairly controversial issues," Nicholas explained, seated comfortably in the living room of his brand new house, which overlooks Passamaquoddy Bay. "For example, acquisition of the Eastport Water Company. It will

(Continued on page 1)

Dead River to sell soon

BANGOR — The president of Dead River Company said he anticipates completing a contract with the Penobscot Nation and Passamaquoddy Tribe in about six weeks.

Dead River will manage yet-to-be-acquired timberlands, purchased through the recent \$81.5 million federal settlement of Maine Indian land claims. The Bangor based company will also sell some lands to the tribes, according to President P. Andrews Nixon.

Nixon has consulted with tribal governors Timothy Love, Harold J. Levey and J. Hartley Nicholas, and tribal officials have toured Dead River's tree farm.

Nixon said he would be willing to comment further, after the contract is final.

editorials

Chairman Cohen

Senator William S. Cohen's impending status as chairman of the Senate Select Committee on Indian Affairs may be a foregone conclusion, but his activity in that role is open to question.

Appointed ranking Republican on the panel two years ago, Cohen is anything but an advocate of Indian rights. His philosophy on Indians was amply demonstrated in his consistent opposition to recognizing the validity of Maine Indian land claims — the only Indian legislation in which he is known to have been truly involved.

To his credit, he supported passage of the Penobscot-Passamaquoddy claims in a Senate voice vote, but by that time — last fall — he would have been an obstructionist to do anything else.

The Manataba Messenger, an Indian weekly in Parker, Arizona, surveyed that Cohen "is somewhere between an original redneck and a man whose eyes are gradually opening. Will he blink?" We don't believe in name-calling, but we wonder what a man who in 1979 said that he "wouldn't support (Indian sovereignty) anywhere" will do as chairman of a committee that handles most if not all Indian legislation headed for Congress.

Although Cohen voted for the negotiated settlement in Maine, he was conspicuously absent from the signing ceremony at the White House, Oct. 10. Also missing were fellow Maine Delegation members, Representatives David F. Emery and Olympia Snowe. Snowe and Emery have been consistently anti-Indian claims.

Cohen is plainly not our choice to chair the committee. The committee lost a good chairman when Indian advocate Sen. James Bourezk of South Dakota retired. Cohen's motives deserve further scrutiny.

Vulture warning

The work has just begun. That's what many tribal officials are saying now about the land claims settlement.

They are absolutely correct.

While the struggle to bring the negotiated settlement to a peaceful resolution lasted more than a decade, and involved countless volunteer hours and energy, there seems to be no time to relax. In fact, there was hardly time for a victory party, even had negotiators been in the mood for jubilation.

Now, the hassels begin. Where's the money going? Who is handling what, and who makes decisions? What about the swarm of people who suddenly "discovered" they are Penobscot or Passamaquoddy, and want a piece of the pie — or to be adopted by a tribe so they are eligible for a monetary slice.

We'll wager there's a far more dangerous element waiting in the wings. This element consists of technical experts, tribal consultants, investors, sellers of real estate, promoters . . . all posing as shepherds who wish to lead the tribe to greener pastures. Only to fleece the Indians along the way.

It wouldn't be the first time Indians have been taken. Our hope is that Indians will lead Indians; and even there, tribes must be on guard against fraud and deceit. There are, after all, Indian persons willing to use and manipulate fellow Indians.

So the issue is less a racial one than it is a question of caution and healthy suspicion. We can hear it now: "Have I got a deal for you!" The salesman has got this unbeatable deal on a Maine resort, and the tribe can have it cheap.

The only catch is, the resort has been bankrupt ever since it opened. It's a lemon. You wouldn't touch it with a paddle.

Instead, let the tribes proceed at their own pace; warily, carefully, with trusted advice.

Let the tribes weigh any venture — be it timber harvesting, smilax, blueberry farming or whatever — with this in mind: the



AT THE CURB — Maine Atty. Gen. Richard Cohen, left, and his deputy, John Paterson, wait for ride on White House lawn, after witnessing the President sign Maine Indian claims act.

Quotable

Here's a language that has survived since the dawn of man — however long ago that was — it's a living language, and we're losing it.

— J. Hartley Nicholas, Governor
The Passamaquoddy Tribe at Pleasant Point

I see these young people wearing feathers, saying 'I'm Indian' and they can't speak the language.

— Harold J. Lewey, Governor
The Passamaquoddy Tribe at Indian Township





Young cousins and happy mothers

Seneca Blake Stevens, left, is the two-month-old son of Teri McDougall of Indian Island. Domekin Attean McDougall is the seven-month-old son of Teri's sister, Janice McDougall. Both mothers are proud their sons have Indian names.

Tracing Abenaki

Los Angeles

To the editor:

Do you know of any papers which come from the Abenaki Reserve, Odanak, in the Province of Quebec, Canada?

Any information regarding the above or any other information specifically dealing with the Abenaki tribe would be greatly appreciated.

Also I wanted to tell you that I enjoy your paper very much.

Diane J. Obomsawin
10990 Strathmore Dr. #2
Los Angeles, Calif. 90024

Chauvinism!

Princeton

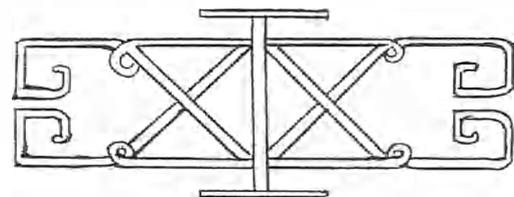
To the editor:

Just a note to let you know how much we enjoy reading the Wabanaki Alliance.

However, it is I who subscribed to the Wabanaki Alliance with my own hard earned money. Why do you send it in my husband's name? Is this a display of chauvinism!

Please correct the subscription. Don't worry — I'll still let my husband read it. Thank you.

Lorraine Gabriel Ritter



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letters

Impressed

Wingdale, N.Y.

To the editor:

Recently I was visiting my sister, Geraldine Oliver in Danforth, Me. We both have been living off the reservation for over 20 years.

In the course of reminiscing and asking how the folks were, my sister brought out her copies of Wabanaki Alliance. I was impressed with your paper and wish to subscribe.

Bob Tomah

Young and concerned

Mattawankeag

To the editor:

Now that former Gov. Reagan will be our next president, I am concerned about several things.

For example, the issue about foreign affairs and Iran really bothers me. Are we possibly facing the prospects of a war? Like all young men, I'm concerned.

What about the SALT treaties? Are we going to get the reputation of abandonment? And the hostages — they remain in Iran despite what Carter has tried. Does Reagan have a special plan for their freedom? Will he attempt to take them by force?

Speaking of force, how is Reagan going to increase military spending and cut taxes all at the same time? Is it possible?

Tom Vicaire
Grade 8
Mattawancook Junior
High School

For the cause

Pittsburg, N.H.

To the editor:

I don't know whether I have done any good for the cause, but you have my uncle from Ossipee as a new subscriber, and hopefully a cousin in Texas, and have written a letter to the Manchester Union Leader paper, in behalf of the Alliance. Thank you for a paper for the Indian.

I wait for my paper every month, it means a great deal to me and mine.

D. D'Arboise
(Shonebeki)

Native center

Ottawa, Ontario, Canada

To the editor:

For our native people to find and fulfill their rightful role in the life of our nation is an aspiration in the common interest of all Canadians. Our ties of race and culture, spanning all provinces and territories can be an important unifying influence in our country. As an important step towards this common objective, the Inuit, Indian and Metis are joining together to establish a National Native Centre in our capital city.

The new building will not only provide the traditional services of a Friendship Centre, but will be a means of displaying native art and other cultural activities. It will show our visitors — including those from foreign countries — that Canada recognizes and respects its original people.

As befits such a significant national venture, we are inviting participation from all parts of Canada. We would be very pleased if you would include us on your mailing list, for no charge. Hopefully, in a year we will be able to subscribe to your magazine. Presently, we are still raising funds to buy our building.

Mary Mudd

Lost cause

Bangor

To the editor:

I would like to pass this information along to others.

Some months back I answered an ad in the Wabanaki Alliance where it said, "Calling all Maliseets, Maliseet Nation, Madawaska, Maine."

I am sorry to say that this man didn't tell me all the details. My sister and I signed our names to his list and he asked for a donation. We gave money to a cause that was against my beliefs, and as an American citizen, and a Maliseet Indian.

I suspect you also is as simple minded as I am.

Edna W. Deane

Unhappy with claims accord

Lewisburg, Pennsylvania

To the editor:

I would like to make a comment on the recent Indian land claims settlement. First off, I want to say that I wish that I could state at this time that I was happy with this settlement, but I cannot for the following reasons.

The first being that the very worst mistake that the people who negotiated this settlement, was when they gave up the "Sovereignty" that our forefathers worked so hard to protect. Something that is an absolute must if we are to survive as an Indian Nation. This constitutes a grave error on the part of the people that worked so hard on this settlement. For them to put such a thing in this settlement goes against everything that a Indian Nation stands for! And I believe that someday they'll realize this error, but I'm sorry to say that then it will be too late to rectify this serious error.

Secondly, for anyone to state that this is what the people wanted is another misstatement, for the simple reason that the off reservation Indians did not get a chance to voice they're opinion of this very serious matter. This constitutes a very, very grave injustice to a number of American Indians. And will more than likely divide the tribes instead of bringing them closer together, like we should be doing, and is a goal that is a must if we are to survive. In order to become independent we must have unity among ourselves first. And this cannot happen if important events such as this settlement is not voted upon by each and every member of each tribe concerned!

I believe that there are others that feel the same as myself on these matters, and I hope that they'll voice they're opinion and concern, whenever and wherever they possibly can.

Frederick L. Phinlow III

A governor's concerns

(Continued from page 1)

benefit the tribe, and we'll be able to control our own water rates. If the present owner — their home office is in Philadelphia — makes the improvements, the rates will probably double. It employs four or five people, and that's four or five jobs on our labor force," Nicholas said.

A matter of fact person whose words are touched with kindness and concern for his tribe, Nicholas declared, "what I would like to see here is unemployment brought down to a regional level. Actually, what I would like to see is no unemployment at all.

"Welfare is fine if you are sick, unhealthy, disabled," the Governor continued. "But if you are young and fit, you should earn your own living. I don't think the United States owes you a living. If the work ethic is inculcated in a child, by a parent, a teacher, or even example, this thing can be completely brought about to a generation."

Nicholas, like other Passamaquoddy, feels the pull of both modern non-Indian society, and the tugging of tradition, his early heritage. A heliarc welder at Pratt & Whitney in Hartford for 14½ years; he retired recently with a pension, and came home with his Passamaquoddy wife, Eileen Nicholas. Prior to welding, he worked nine years for Hartford Faience Company, makers of ceramic electrical insulators. (Fellow Pratt & Whitney Passamaquoddy John Stanley and David Doyle are scheduled to retire soon.)

Nicholas believes the state "made a big mistake in its relations with the tribes. I think they should have helped them make the transition from their ancient culture

"I remember I was in eighth grade, a couple of boys (from the reservation) went to high school. It was 1939. They were the first to go. I started the next year, with two others. We were the first to graduate. There was no opportunity to go higher."

Nicholas can see the changes, such as his nephew seeking a master's, but still, he says, "I want my people to be Indian."

"My concern is the future of the tribes. I've nothing against the white race. Some of my best friendships are with the white race. They have many traits I admire. They are thrifty, industrious... but I am an Indian, and I want my people to be Indian; rather than become absorbed by our white neighbors.

"It probably wouldn't be a bad thing,

but I don't want my race to disappear. It's inevitable, it's down the road, unless we take action," Nicholas said.

Through intermarriage, Indian blood in tribal members has decreased. "I'm concerned about the assimilation into the white race," says Nicholas, who advocates a cut-off date, such as 1980, after which offspring of unions involving a non-Indian parent would not be on the tribal census.

Echoing his mother's concern with Passamaquoddy language (reported in a previous feature story in Wabanaki Alliance), Nicholas explained, "I try to speak to my grandchild every day, and he understands, but he answers me in English.

"I'm hoping that by persevering I will succeed in teaching him how to speak Indian." The hope fades quickly from Hartley's eyes. "But it's a losing battle." He shrugs.

Nicholas' brother, Francis, the former governor, speaks to his kids in English because he himself had a hard time with English. "That attitude is prevalent," the Governor said.

"Here's a language that has survived since the dawn of man — however long ago that was — it's a living language, and we're losing it."

Nicholas himself learned Passamaquoddy first, and "English came easily."

Land claims and the future

Asked for his opinion on the \$81.5 million land-money settlement of Penobscot-Passamaquoddy claims, Nicholas stated: "I would've liked to see a settlement that would make the Indians independent and financially secure far into the future, but I don't think that's realistic.

"If we can pick ourselves up by our bootstraps it will be just as good." Skeptical about the settlement in general, Nicholas nevertheless was present, Oct. 10, when the President signed the land claims act at the White House.

Nicholas is convinced disaster was avoided by establishing the \$27 million trust fund for the two tribes. "It was had realized a great deal of money and divided it among the tribe, and they're ruined," he said.

Nicholas said he prefers tribal enterprises over other, private, outside interests operating on the reservation. However, he said the planned Digital Equipment shop, expected to train and employ about five persons at \$3.25 per hour



The Governor and his dog, Cipuhtes (clown).

to make cable connectors for computers, will be a welcome development.

"Even if we start with five jobs, it grows," he said.

The new governor is especially proud of the decision to acquire Eastport Water Company. "It won't cost the tribe a penny," he boasts, citing an outright \$1.4 million grant, plus a \$1.5 million loan to be repaid through revenue bonds. "We'll be the only Indian tribe in the country that owns a water company," he said, smiling. "I thought it would be foolish to turn down something like that."

In other business, Nicholas said, "we're going to open our fish holding plant. We hope to process fish here, and ship them down to Boston. We're presently negotiating with a couple of dealers."

Anticipated is the arrival of the shell-hulled, government surplus commercial fishing vessel, "Magdalena."

Another project is buying Carlow Island, adjacent to the reservation and bisected by Route 190, the Eastport road. The stumbling block is not the price, set by the island's New York owner, but the fact that Eastport does not want to lose its power to tax the property.

Asked about the recent removal of track from Maine Central Railroad Company's right-of-way across Pleasant Point, Nicholas said, "I'm glad you mentioned that." He said he may pursue obtaining title to the right-of-way. He remembered riding to Perry, as a boy, for nine cents.

Newfoundland Indians seeking status, rights

CONN RIVER, Newfoundland — The Federation of Newfoundland Indians has been waiting seven years for the federal government to officially recognize them.

A recent Canadian newspaper report said that when previously independent Newfoundland became a province in 1949, Indians were left out, largely because they did not live in larger population areas. Canada acknowledges 300,000 other Indians as "registered" under the Indian Act.

Although the government has agreed to register Newfoundland Indians, Calvin White, president of the federation and a Miqmaq from Conn River, says officials "have been dragging their feet." Indian Affairs Minister John Munro stated last March that registration would be approved in ten days.

Said White: "Until we are registered as status Indians, we cannot participate in any decision-making processes at the National Indian Brotherhood's general assembly." Two of the brotherhood's 70 delegates would represent Newfoundland Indians.



Margaret Nicholas, mother of two governors.

The ride to Eastport by train was 18 cents.

Asked about the long proposed Pittston oil refinery, Nicholas said, "I don't believe they can have a refinery of that type without polluting the water." Describing himself as an ecologist, he said, "I think we have to try to learn more and more of the delicate balance of nature. Anything that disturbs the ecological balance that God created doesn't work out very well for us."

Nicholas has six grown children. A son lives in Florida, his five daughters have all moved to Pleasant Point. The latest "moved back from Connecticut last week." The Governor has 14 grandchildren and two great-grandchildren.

"I've always worked all my life. I got married when I was 20, and never stopped working." The Governor reflected, "It's a very demanding job, and it requires a lot of hours. But I would rather keep busy. Since I've retired, even before I became governor, I couldn't get enough time in a day."

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Cohen likely to chair Indian affairs committee

WASHINGTON — A couple of years ago William S. Cohen said he would oppose any extension of the Senate Select Committee on Indian Affairs.

Now the U.S. Senator from Maine, ranking republican on the panel, is likely to become chairman of the committee. Cohen has changed his mind on the committee's future.

Although Cohen's Capitol Hill aide, Timothy Woodcock, said the Senator "has not taken a position on whether to make it a permanent committee," all indications are that Cohen will chair the panel.

Legislation is pending to make the committee permanent. It was introduced last May by committee member, Sen. John Melcher, a Democrat. The Senate Select Committee on Indian Affairs will terminate Dec. 31, if Melcher's bill is not enacted in the lame duck session of Congress.

Said Melcher, "If the responsibility for Indian affairs reverts to a subcommittee — the potential for careful and equitable consideration of Indian issues will be severely diminished."

Most legislation for the Senate involving Indians passes review by the committee, established Feb. 4, 1977. Besides Cohen and Melcher, members are Senators Mark O. Hatfield, Daniel Inouye, and Dennis DeConcini. Melcher is current chairman. Retired Sen. James Abourezk of South Dakota, a strong advocate of Indian rights, is a past chairman of the committee.

When Cohen was added to the committee, he said it would be "very active," but in an interview with this newspaper, stated he opposed any extension of the panel beyond 1980.

Woodcock said Cohen will assess "what benefits it (the committee) holds for the rest of the state.

"His assessment of the function of the committee . . . is based in large part on the legislative load of the committee. When he

(Cohen) first came on, the committee was going through a period of studied inertia," Woodcock told Wabanaki Alliance.

Opposition to extending the Senate Select Committee on Indian Affairs comes from Sen. Howard Cannon, a Nevada Democrat, who said the committee was not intended as permanent. However, a compromise could be worked out, Cannon indicated.

Cohen has only sponsored one piece of Indian legislation: The Maine Indian land claims act of 1980. He had earlier been a fierce opponent of awarding land and money to the Penobscot and Passamaquoddy tribes. He claimed the State of Maine could win a legal contest if the claims were taken to court.

Cohen was elected to the Senate in a defeat of incumbent Sen. William D. Hathaway, a supporter of a negotiated settlement with the tribes.

The incoming Republican Presidential administration, and GOP Senate majority, will mean that one Democrat on the Senate Select Committee on Indian Affairs will be replaced by a Republican, Woodcock said.

Who will that be, Woodcock was asked. "Who knows," he said.

Sockabasin seeks Governor's pardon

ORONO — Allen J. Sockabasin, former Indian Township governor, land claims negotiator, and currently director of Tribal Governors Inc., wants a pardon.

He is seeking a pardon through Gov. Joseph E. Brennan, who has not yet scheduled a date for hearing before the Advisory Board on Executive Clemency.

Sockabasin was convicted of arson, in the attempted burning of Indian Township elementary school in 1978.

Township governor reflects on claims

INDIAN TOWNSHIP — "We had to give and take. All the negotiators on both sides, we both fought hard."

That's how Harold J. Lewey, governor of the Passamaquoddy Tribe here, characterized the long struggle to resolve the joint tribal claims to 12.5 million acres in Maine.

"It's just a matter of give and take; what we all felt reasonably sure was a good thing," said the quiet-spoken, lean and ruggedly handsome governor.

"Now the work begins for us. We have to find out from the people where they want to go from here, and that's going to be a long process.

"I don't think our people have had much say in the past about their lives," Lewey, who is 47 years old, commented.

"My people need a constitution," he said, adding that he has visited several tribes to examine their constitutions.

A veteran of 21 years in the military, Lewey said he has seen a lot of "physical changes" at his remote reservation. Hot and cold running water, new housing — "you don't have to go out on the lake and chop a hole in the ice," he said. "But I haven't seen very much change in the attitude and opinion of the people.

"I see these young people wearing feathers, saying 'I'm Indian' and they can't speak the language."



Gov. Harold J. Lewey.

Lewey left home at age 17, and traveled to Aroostook County, where he worked various farms, and did woods work. He worked awhile for Pratt & Whitney in Connecticut. He has held jobs as a short order cook, cement factory worker, and his long career in the Military Police Corps.

He and his wife Dorris have two children: Matt, 16, a student at Lee Academy, and Martha, 19, a student at University of Maine at Machias.



The Rev. Joseph Mullen chats with Passamaquoddy, Irene Lewey about Christmas wreath business at Pleasant Point.

Wreathing prospers

PLEASANT POINT — "This has got to be the biggest order in the country. It could be a good income if they use their heads."

That's how Eddie Haddock of Pleasant Point described the current rush to fill a gigantic order for traditional Christmas wreaths. Haddock is in charge of operations.

The order for 10,000 wreaths — and possibly more — comes from Lambert Brothers, Boston, to be shipped for retail sale. Two brothers were instrumental in landing the contract for Pleasant Point. They are the Rev. Joseph Mullen, of St. Ann's Parish, and his brother Jim Mullen, second in command at Business Service Center, a federal agency in Boston.

"We've got a wonderful opportunity if we can just get people rolling," said Father Mullen, who has also persuaded Digital Equipment Corp. to open a small plant in a building on the reservation.

Four persons in Eastport, and four in Pembroke, are busy weaving the wreaths as they have for decades. Eddie Haddock's wife Elsie is an expert, as are Irene Lewey and Charlie Barnes, all of Pleasant Point.

Wreaths vary in diameter from 12 inches to 30 inches, priced accordingly. Haddock is paying the weavers 50 cents per one foot wreath, \$2.50 for the largest size.

Profits will be shared with the Church, which needs help on winter fuel bills. But basically, the wreath production is to help the people of Pleasant Point reservation: "Before you can get people interested in God, you have to have the necessities," Father Mullen declared.

Recalling early times, Elsie Haddock said, "we used to have a big hall; we'd have a lot of fun." She has made wreaths "every year since I was nine years old. I learned to trim when I was nine."

Ellsworth firm unpaid by tribe

ELLSWORTH — Although Ellsworth Builders Supply won a favorable judgment in court, no one knows how the firm can collect on an old debt, from the Passamaquoddy Tribe at Pleasant Point.

The tribal housing authority owes Ellsworth Builders Supply a reported \$7,499, due at a recent hearing in Fifth District Court, nobody showed to represent the tribe or housing authority.

A lawyer for the firm in Ellsworth said he isn't sure how to proceed. "I'm writing Tom Tureen (tribal lawyer), the Department of Interior, and the Department of Housing and Urban Development. I intend to find it if anyone can honor this judgment," he is quoted as saying, in the Ellsworth American.

The suit was filed in January when Ellsworth Builders Supply was unable to meet a balance due. The housing authority had purchased more than \$41,000 worth of material from the firm, according to the file in the American.

Tureen had earlier asked that the court smother the case, on the basis it lacked jurisdiction over Indians. He told the court Ellsworth Builders would get their money, it would have to wait. Judge Jack Smith

denied Tureen's motion to dismiss. Tureen did not show up at the trial, and Smith declared judgment in favor of plaintiff, by default.

Cohen looks into Township housing

BANGOR — The planned construction of 35 new houses at Indian Township is under investigation after an irate bidder charged he and another firm had lower bids than the winning offer, accepted by the tribe and James W. Sewall Co. of Old Town.

Key-Loc Homes of New Hampshire was reportedly willing to construct the federally funded housing project for \$262,000 less than the winner. Westville Homes of New Hampshire. According to the Bangor Daily News, Westville Homes accepted money for the job, Sept. 30, at Sewall's offices.

The News said Sen. William S. Cohen, who opposes "hurry-up spending" at the end of a fiscal year, has asked his staff to investigate allegations by Key-Loc, and to contact Department of Housing and Urban Development officials in Washington.

A summer camp with Indian spirit...



Camp Director Ellen Mustin lets Sandy Getchell of Mapleton, a Micmac camper, decorate her for festivities the last night of camp. [Hansen photo].

By Robin Hansen

SIMULAIR — It is the last night of Maine Indian Summer Camp, and it is raining over so slightly — a disappointment, because the Lentugs have planned traditional dances from several (ribes and the counselors have a bonfire built on the little tongue of land that pushes out into Mud Lake.

The Lentugs dance anyway, in the fall a round dance, the Mohawk blanket dance, an Iroquois partridge dance, the Wabanaki leather dance. When a dancer, a boy, leans over to catch the feather in his teeth, drummer Robin McNeal exclaims, "Look! They do it different!" because these are not dances taught at camp, but learned at home or at powwows and only being shared now. At Indian Island, one must keep the rhythm, bending over while balancing and bouncing on one foot and catching the feather stuck in the ground, but the kids here are from all over Maine and New Brunswick, and some of them simply place their feet wide and lean over to catch the feather.

Down by the water the Quima are setting liny randle boats afloat, but the candles are doused by the rain almost as soon as they are set afloat. "It's all right," Director Ellen Mustin comforts the campers. "You can send your wishes off tomorrow morning." The rain begins to pour down in earnest and campers and counselors alike retreat to their cabins for the night.

The rain ended a day of Olympics, banqueting, and awards, and three weeks of learning, sports and friendship. It also ended the (fifth year of the Quebec-Labrador Foundation's Camp Karawancee — probably the only recreational camp in the Northeast aimed specifically at Indian children and youth.

For campers it has been three weeks of learning new skills — some Indian, some non-Indian — and living with children from other communities, other tribes. For the many 12 — nearly half the camp campers who live in white communities, it has been a time to learn how Indians behave, to learn on a small scale how Indian society works and to learn from their Indian counselors how to do crafts the Indian way.

For counselors, it has been a time to lead, to teach, and to be in a position of responsibility for groups of younger children — a position sometimes hard for Indian youth to attain in white society or in Indian communities where authority is

often applied from outside. It speaks well of the camp that most of the Indian counselors have been campers, and most are either in college or on their way there.

Early in the morning, before anyone else is awake, an Indian song, shouted by Kipeo Tompkins, a little Micmac boy whose mother is the camp cook and nurse.

"Hey-ey yah! hey ey yah-ah! hey ey-yah-ah!" It goes on and on, ringing across the lake in the misty morning air, wonderfully romantic waking everyone up. Later a camper tells me that it isn't planned that way. "Kineo wakes us up every morning. He always sings an Indian song, and it's always the same song. Sometimes I wish he'd shut up."

But it is part of the Indian feeling of the camp that no one told Kineo to shut up. Both campers and counselors treated Kineo and his little brother — and one another — with a gentleness uncommon among white children. It was not unusual to see a twelve or thirteen year old comfortably hang an arm around his counselor's neck or to hear someone tenderly recount an incident illustrating another's personality. There was no cruel teasing, and much tolerance. QLF founder Bob Bryan, who visited during the last session remarked on it — "There's something special here. There's so much love —"

It couldn't be easy to keep an Indian spirit in a camp where the director is a white from Ipswich, Massachusetts, and the money comes from a church-oriented white foundation. It helps that the white is Ellen Mustin and that the foundation is the Quebec-Labrador Foundation (QLF), known for its ability to supply money and aims and let the community carry the action.

Of course there are "Indian" camps all over New England, mainly for white out-of-state children, but the emphasis is different. There the white culture is inborn and the Indian culture comes from books. Here the Indian-ness comes with the campers and the counselors, and the QLF staff has been careful not to push book ideas of Indian-ness.

One of the stated aims of QLF is to preserve traditional crafts and skills; Mustin thinks the camp helps to promote this. The Indian crafts taught — beadwork, birchwork and ash splint basketry, leatherwork, fingerweaving — come from counselors and visiting Native American experts.

Because the camp itself is so tiny, with 6 by 10 foot cabins and a clearing too small

'There's something special here . . . so much love'

—Bob Bryan

for lacrosse, the lake seems to stretch like a welcoming hand out from it. Small wonder swimming and canoeing are the main sports.

Mustin, who at home is a Latin and physical education teacher, teaches canoeing and bagatowea (lacrosse) herself. She demands and gets disciplined canoeing skills from her crew. In the Mud Lake Olympics the last day the canoe races started on land: competitors carried their canoes to the lake edge, pushed off, turned around, swamped their canoes in knee-deep water, emptied and righted them, climbed back on board and followed a slalom course. One of the counselors lost a point by not getting in according to form, but everyone else did all right.

Maine Indian Summer Camp is held for five weeks each summer — the first two for children 8 to 12 years old, the second three for the 12-15 age group. The camp is paid for by the Quebec-Labrador Foundation, and except for transportation costs, is free for campers. Besides sports and crafts, the camp offers a variety of specials by visiting experts. This year, Bill Bryan, scout for the Pittsburgh Pirates, offered a baseball workshop; Andrea Nicholas from the Tobique Reserve (New Brunswick) helped teach leatherwork; Pat and Rilda Daigle of Fort Kent had a wrestling and gymnastics workshop; Kevin Neilson of UMO helped the campers with basketball skills, and Carmine and Andy Jandreao of Caribou had a square dance session at the camp.

The campers went blueberrying and raspberry picking, visited Wells-in-the-Rocks in Grand Falls, N.B., the paper mill in Madawaska, and attended local theatre in Fort Kent.

One of the features of the older session is a four-day canoe trip from Mud Lake through Cross Lake to Square Lake.

Dr. Peter Paul of Woodstock, N.B., visited the first session of camp to talk with young campers about old times in Maine and to pass on legends and Indian words. His visit inspired the campers to provide several legends as skits the last night of camp.



Camper Tony Clement of Pleasant Point gets ready to send an arrow toward the mark. Archery was one of the traditional skills taught at Maine Indian Summer Camp. [Hansen photo].

The camp — people and site — is beautiful but for the communities of Indian Island and Pleasant Point it is also very remote. Maine Indian Summer Camp is held in Sineclair, in the northernmost tip of Aroostook county. Its remoteness has limited participation from the southern reservations. This year there were three campers and one counselor from Pleasant Point and two campers from Orono — compared to nine from Woodstock, New Brunswick, and 11 from Aroostook towns. This year, Ellen Mustin wanted to arrange a meeting of representatives from Indian Island, Indian Township and Pleasant Point to start looking for a more central site, but apparently it was too far even for the representatives, because no one came.

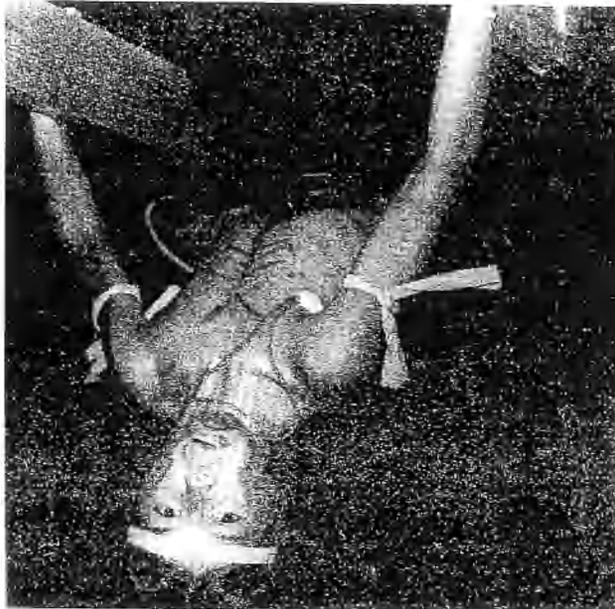


Counselor Robin McNeal, a UMA student from Caribou, talks with nurse/cook Pat Tompkins (left). Ricky Pelkey of Woodstock, N.B., a Maliseet camper, hangs on. [Hansen photo].

Campers frolic



Bear Hansen, a Ojibwe camper from West Bath, finishes up a splint basket made of brown ash. Ash splint basketry was one of the traditional skills taught at the Maine Indian Summer Camp run by the Quebec Labrador Foundation at Sinclair. [Hansen photo].



Joe Sapiel of Pleasant Point climbed aloft for his role in a skit the last night of camp. His mouth looks funny because he has a lollipop in it. [Hansen photo].



Camper Ricky Pelkey of Woodstock, N.B., a Maliseet, pulls up a macramé knot in a spontaneous early morning craft session in the dining hall. Several kinds of traditional beadwork were taught at Maine Indian Summer Camp, but the campers also like the non-Indian way of working beads into bracelets. Another camper is finishing up a loom-headed bracelet at left. [Hansen photo].

Aroostook Notes

By Brenda Polchies

CARIBOU — Elizabeth Zernicke, a member of the Association of Aroostook Indians at Caribou, recently returned from a three week training session at the Black Hills Training Center in Rapid City, South Dakota. The Indian Health Service program at Princeton sponsored Zernicke to improve her efficiency as Community Health Representative dealing with the Indian people in Aroostook County.

Segments of the training session included how to work with people, how to deal with emergencies, a session on psychology and defensive driving was featured. Members of the Indian community from Maine, Arizona, Oklahoma, Wisconsin, and New Mexico were invited to participate in this health workshop. At completion of the workshop, Zernicke is officially certified to act as Community Health Representative for the Indian Health Service.

High school honors Passamaquoddy man

PLEASANT POINT — December 22nd is touched with tragedy for the family of Ralph and Hazel Dana.

On that day, in 1975, their son, Glen, was killed in an auto accident. He was an outstanding student at Kents Hill, a Maine boarding school.

Last June, when daughter Marilyn graduated at Kents Hill, a special award was announced for Glen Dana, to be presented annually to a student who demonstrates excellence. Glen was "gifted with humor and understanding," according to his father.

Now another member of the family, Ralph Edward Dana, a junior high honor roll student, wants to attend Kents Hill. Ralph Sr. says the school is a wonderful place that makes the whole family feel welcome and included.

Island street honors William Newell, 88

INDIAN ISLAND — William B. Newell, Penobscot, will celebrate his 88th birthday, Dec. 17. He is the oldest male resident of Indian Island.

A retired professor of anthropology, Newell and his wife, Celina, live at 5 Riverview Drive. His Indian name, Rolling Thunder, was recently assigned to a new street, in a Penobscot Indian Housing Authority project.

Professor Newell, a graduate of Syracuse University, is listed in Who's Who in New England, and Who's Who in the East. He earned his master's degree from University of Pennsylvania.

He is a member of American Academy of Political and Social Sciences, American Association of University Professors, and American Anthropological Association.

A daughter, Diane Newell Wilson and family, are also Indian Island residents.

A sexy job?

ORONO — Being a board member of this newspaper is probably not very sexy, but it can be interesting and rewarding.

—Wabanaki Alliance holds monthly meetings, where board members review editorial material and set the policy and direction of the newspaper. Board members are paid mileage for coming to meetings.

In particular, board members are needed from Pleasant Point, to replace John L. Bailey and Reuben (Clayton) Cleaves; and from Indian Township, to succeed Albert Dana.

A successor on the board for Gov. Timothy Love is needed, and interested Penobscots should contact the governor's office.

Judge injured in auto mishap

PLEASANT POINT — Recently appointed tribal court Judge Reuben C. (Clayton) Cleaves was seriously injured in a one car auto mishap last month.

He has been hospitalized at Eastern Maine Medical Center since the accident, which occurred at the intersection of Route 1 and Route 190. Details of the accident were not known to the Pleasant Point Police Department, but the driver of the vehicle was said to be Brenda Moore of Pleasant Point, who failed to negotiate a turn at Route 1. The vehicle reportedly struck an embankment. Besides Cleaves, there were at least two passengers in the vehicle, according to unofficial reports.

Associate Judge Shirley Bailey of Pleasant Point — who was recently hospitalized for surgery — has taken over Cleaves' duties, which include handling court cases at Indian Township, the sister Passamaquoddy reservation near Princeton.

Cleaves is expected to resume his duties at a later date. He has served as director of the tribal housing authority, and representative to the state legislature, for the tribe.

Poetry

i watch each
pass

mirroring each to the east

i watch each
pass mirror-ing each
yearnings beyond mere vision

in my eyes (we) appear disappear

other watching other

"slender-willowed wishes
once for a while
someone thinks of you

somewhere someone thinks of you
love/belongs/needs
she stands: strength surrounds

care-less she runs to
leaves falling, falling

somewhere each watching
each & mirrors return
your eyes, (we) stand
belong-ing

"in green-ness of leaves
& wind blossoms flying
each to each within
to an image of your face

and hands in gentle voices

to here the north & south
grown lantern hills
& easterner islands
estuaries incarnate

in swollen expanses
& small dimutishing wings
our eagle returns
in grace & creature turmoil

wherein theyeyes fallen

glimpse now villages
& tribes & nations

no where have you returned
one no one or eternity

in reverse-in: time wells open
& where in turnstiles yet leaning

and glimpse thine your eyes

"fall, forgotten dreams
your years : these lies

&

where
i have seen your face
& eyes

— George Tomer

Tribal court orders eviction of Micmac widow

Letter supports Isabelle Shay

Firth, New Brunswick

Dear Governor and Council:

As Wabanaki women of the Tobique Reserve we would like to register our opposition to the eviction of Isabelle Shay from her home at Indian Island. As we understand it there have been many precedents at Indian Island where a non-Penobscot spouse has been allowed to live in his home after the death of the Penobscot spouse, even in cases where the surviving spouse was not adopted by the Tribe. Not only have non-adopted Indian men and women of other tribes been allowed to remain after the death of their Penobscot spouses but so also have non-Indian spouses been allowed to remain, unharassed by tribal authorities. These precedents are too well known to need listing here.

In addition, if Isabelle is successfully evicted she will have no place to go, no reservation to return to, since the Canadian government under its discriminatory Indian Act no longer recognizes Isabelle as an Indian on account of her marriage to Pat Shay. Indian men in Canada can marry whomever they please and still be considered Indians, but Indian women lose their Indian status if they marry non-Indians or non-Canadian Indians. They cannot regain Indian status even after divorce or widowhood, except by remarriage to another Canadian Indian.

We do not question the Indian Act here to defend it. On the contrary, Indian women in Canada have been protesting against the Indian Act in its present form for many years. We only mention it to point out how severe the consequences of eviction will be for Isabelle Shay.

Considering these facts together with the many precedents that have been set on your reservation regarding the rights of surviving spouses we can only conclude that the move to evict Isabelle Shay is both unfair and cruel. We ask that you reconsider her case in light of these points. We are asking for justice at least, if not compassion.

Furthermore, we would like to suggest that Penobscot laws be changed to prevent such harassment of native women in the future. Whether adopted or not, native spouses both male and female should have the security of knowing that upon the death of their Penobscot spouse they will at least have survivors rights to their family home. Such adaptation of a standard practice (Maine law?) would not endanger Penobscot land, and it would be more humane and more consistent with Wabanaki traditions than the present harassment of widows in their time of bereavement.

Sincerely,

The Wabanaki Women of Tobique

Gloria Perley, Eva Soufis, Andrea Bear Nicholas, Cheryl Bear, Heather Bear, Barbara Nicholas, Sandra Lovelace, Bernice Perloff, Sharon C. Paul, Mrs. Louis Sappier, Lilly Harris, Loretta Perley, Theresa Perley (Hart), Mrs. Francis Paul, Edith Sappier, Paula Sisson, Sandra Nicholas, Juanita Perley, Connie Nicholas.

INDIAN ISLAND — Whether Isabelle T. Shay could remain in the house she has occupied for the past few months was still up in the air, as Wabanaki Alliance went to press.

Tribal Gov. Timothy Love says no, Shay says yes.

Governor Love states it is "the custom of the tribe" to take care of widows, or any woman on the Island regardless of tribal affiliation, but that such person must not abuse the tribe's hospitality.

Love says Shay is inhabiting the house of her late husband, Patrick Shay, in violation of a court order. Patrick Shay was Penobscot; his widow is a Micmac and native of Nova Scotia.

Complicating matters is that Patrick Shay owned only a share of the property, and there are many heirs. Also, Shay adopted Isabelle Shay's son, Karl Toney, who now lives with his mother and attends Indian Island elementary school.

The latest development was the arrest of Isabelle Shay at her residence. She was subsequently bailed at \$150, with a tribal court hearing set Dec. 17.

Isabelle Shay was ordered Nov. 6, by Penobscot Nation tribal court, to vacate the house. Love signed the removal papers.

In an interview with this newspaper, the Governor said he offered Shay the chance to stay on the reservation, either with Alberta Francis, or Edna Berker. Both women expressed a willingness to help Isabelle Shay.

A handwritten note from Love to Shay said, "Isabelle, if you can find another place to live on the reservation, you may stay under life estate custom of the tribe . . . but legal proceedings will continue until you vacate your present dwelling."

Shay rejected the suggestion. "Because Governor Tim Love is a member of the Shay family, I sensed this was a ploy to have me leave — in other words I sensed that he was trying to scare me out so his family would not pressure him," she said in a statement dated Nov. 21.

"I am here out of deep concern for Karl's future and to protect his legitimate right to be placed on the Penobscot list, as was his father's wish. Clearly both Karl and I are both eligible and qualified," Shay stated.

Love, however, said Shay's chances of adoption into the Penobscot tribe are very slim because of her adversary position with tribal leadership.

Love said the tribe had rented a cabin at a Millford motel for Shay and her son. "We're going to pay for it for a few days, and after that, that's it," he said.

Shay said that at first, Patrick Shay's son, Timothy Shay, cooperated with her,

but later apparently testified against her, behind closed doors. The younger Shay also reportedly smashed the windows of a car parked at the Shay residence.

Shay was angry that he had not been given the car, as was the understanding, according to Love.

Shay claims other damaging testimony came from Lawrence Shay and Emma Francis, both Penobscot relatives of Patrick Shay.

Just prior to his death, June 4, Patrick Shay named his wife executrix, and revoked all prior wills, Isabelle Shay claims. She said that in tribal court, she was tried as a Penobscot, but denied a Penobscot's rights.

At a court session several months ago, covered by this newspaper, tribal Judge Andrew Mead stated, "there will be no attempt to legally oust her," and he expressed hope there would be no "confrontation" in this "volatile situation."

At that point, Timothy Shay had apparently given written permission for Isabelle Shay to stay in the house, and Beverly Spencer of Old Town, representing Emma Francis and other heirs, said "I moved for dismissal because it appears the son has at least one-seventh interest."

Spencer said he wanted to "work out differences." Judge Mead dismissed the case.

Paul Zendzian, representing Isabelle Shay, commented, "I certainly hope that the parties resolve the dispute between themselves in an amicable manner that will be to the satisfaction of all parties, and that ultimately if the court is to be someday faced with this question of life estates . . . that it's a neat, clean, straight definition of sole ownership."

On Nov. 6, Judge Mead signed an order of removal, giving Isabelle Toney Shay 15 days to leave the reservation, or face a \$100 fine, or up to a 60 day jail sentence.

"Let it be known that I am and always have been willing to compromise," Shay wrote. Her conditions are as follows:

1. I will leave voluntarily only on these conditions.
1. That a General Meeting is called with the Lt. Governor presiding as chairman since Gov. Love is biased due to extreme family pressures.
2. Traditional customs in tribal courts be learned by lawyers representing native people, and that legal representation be provided for those wishing it before tribal governments.
3. That I will trade the Shay's residence for a home of my own so that I am not sentenced to live out my life estate shuffling from one family's attic to another family's basement. This will make me a parasite and my goal in life

is to be a productive and creative member of society.

4. That the census committee review my eligibility to become a tribal member without prejudice or tribal discrimination.

5. That my son's life estate is not jeopardized by Gov. Love's ruling.

6. Laws regarding surviving spouses be clearly outlined so that their harassment cease forever!

7. A committee be set up to protect children's legal inheritance.

Council turns down Dr. Baumann-Nelson

INDIAN ISLAND — Dr. Eunice Baumann-Nelson, terminated several months ago as director of tribal health and social services, narrowly lost a bid to have her case reviewed.

A Penobscot, Baumann-Nelson came before the Penobscot tribal council recently to plead her case, along with Denise Mitchell, who lost her job as deputy administrator in the health center.

The two women lost their jobs in a dispute with the late Gov. Wilfred Peterson and the tribal council. The dispute concerned authority, payments for travel expenses, and confidentiality of clients.

In the recent meeting, the council voted to reconsider the matter, after Baumann-Nelson promised she would drop charges in tribal court if she was offered her job back. She said she would waive lost pay.

But the following evening, after hearing additional evidence, the tribal council voted not to reconsider the case. Alan Sanborn, former medical records clerk for the health center, was hired as director under a reorganized management plan.

In the wake of this action, Baumann-Nelson told Wabanaki Alliance she would continue to fight for her job through tribal court. She said Mitchell have won a finding from Maine Human Rights Commission that they were subject to job discrimination.

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MICMAC READERS — These youngsters at Eskasoni Reserve, Cape Breton, Nova Scotia, pause on their motorbikes to catch up on the news.

Ambulance corps ready to serve community

PLEASANT POINT — Passamaquoddy Ambulance Corps, a volunteer organization, is fully equipped and ready to serve the residents of Pleasant Point and surrounding communities.

The corps is headed by Mary Graham, who holds a degree in nursing, is a registered emergency medical technician (EMT), with 12 years' experience. She has co-ordinated extensive training programs, such as Crash Injury Management, with assistance of various doctors in the immediate area.

The crash injury course consists of:
Overview of body and diagnostic signs.
Burns and exposure to heat and cold.
Air way care and pulmonary resuscitation.

Poison ingestion and drug abuse.
Cardio-pulmonary resuscitation.
Shock, bleeding and soft tissue injuries.
Fractures and dislocations.
Injuries to skull, spine, chest and pelvis.
Patient handling.

Patient exam and triage (protocol).
Heart attack, stroke, diabetes and epilepsy.

Emergency childbirth.
Accident scene.
Gaining access to patient.
Field training I and II. This extends to

140 hours the state requirements of all hours.

The graduates

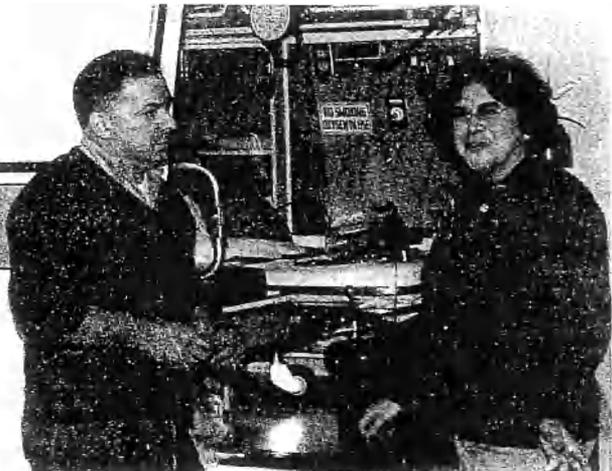
Commencement was held Aug. 8, at the office of tribal Gov. Robert Newell, with Lt. Gov. Clive Dore presenting diplomas to the following:

Joseph S. Nicholas, Alberta Francis LPN, Melvina Francis, Mary L. Barnes, Jo-An Moore LPN, and Robert Mendoza, all of Pleasant Point.

Guests present at the ceremonies were: Hazel Dana, tribal nurse; Dr. Devlin, Eastport Health Care; Cozy Nicholas, Board of Directors; Brother Larry Smith, clergy/advisor; Madonna Soetomah, Health Services; Judy Morang, chair person Board of Directors; Valerie Emery, Court Administrator.

The Pleasant Point Ambulance Corps wishes to especially thank Dr. French, M.D., Paul Claroni, PA, and William Young, PA, for their concern and participation, and continuing support of Mary Graham, in establishing training, and upgrading the corps members' skills.

Additional thanks are due to the Pleasant Point Health Committee for obtaining portable radios for the corps to use as standby for volunteers, Graham said.



New Pleasant Point Police Chief Don Lemos looks over ambulance with Mary Graham, in charge of ambulance service.

New police chief enthusiastic

PLEASANT POINT — Newly hired tribal Police Chief Don Lemos thinks "people have got to understand law enforcement," before they can be expected to abide by tribal laws.

In his administration of the force, Lemos, who lives in Eastport, hopes to help tribal members see the need and benefit of good law enforcement. A native of New Bedford, Mass., Lemos attended the University of Kansas, and graduated from University of Maine at Presque Isle.

He started in the chief's slot about a month ago. His comment: "I love it." Lemos has started off with a "safe street campaign," and has other ideas. Since Pleasant Point Passamaquoddy's now have their own court system, Lemos spent two days at a U.S. Bureau of Indian Affairs seminar on tribal law, in Washington, D.C.

Lemos said he has spent many years as a criminal investigator, and has also worked in alcoholic rehabilitation. Already he has earned a "good guy" reputation by buying a sandwich for those persons arrested. He said he will treat people well, as long as they respect police.

Lemos worked two years, from guard to associate warden, at Mississippi State Prison. He has ordered bunks for the reservation's two holding cells.

Along with new procedures, Lemos plans intensive training within the department, new equipment such as camera and fingerprint kit, and a new cruiser.

The department includes six regular officers, a secretary/clerk, and two dispatchers. Working with Lemos are Sgt. Don Rice, Lt. Gilbert Tomah, Karl Richter, Dick Sockabasin and Francis Sapiea, Jr.

Rights panel rules on Isaac case

MILLINOCKET — Maine Human Rights Commission has found reasonable grounds for alleging unlawful discrimination, in the case of Mary Francis Isaac, a Penobscot who claimed she was harassed and subjected to an unfair job transfer.

Last year, Isaac was transferred from her job as Millinocket town office bookkeeper/typist clerk, to secretary for the public works department.

Isaac contacted the commission in October 1979, filing a complaint alleging discrimination on the part of Town Manager William Ayoob.

In Isaac's case, the commission stated that slurs and other remarks Ayoob made, in reference to Isaac's Indian heritage, constituted reasonable grounds to believe that unlawful discrimination has occurred. A solution through negotiation with the town was recommended.

Fellow town employee Sally Boutaugh — who also filed a complaint — won a job as Ayoob's executive secretary. She accepted the position. Boutaugh successfully alleged she was abruptly transferred from the secretary job to fill Isaac's slot as bookkeeper, without required interview. The commission said such action violated a code of fair practice and affirmative action.

Houlton Band joins TGI

ORONO — The newly formed Houlton Band of Madisets, slated to receive 5,000 acres in the land claims settlement, has joined Tribal Governors Inc., according to TGI director Allen J. Sockabasin.

Also joining — after quitting for a period of several months — is the Penobscot Nation at Indian Island. TGI is a lobbying and funding agency for Maine Indians, with tribal representatives serving on a board of directors.

The Houlton Band is party to the \$81.5 million settlement of Penobscot-Passamaquoddy claims. The tribes originally sought return of 12.5 million acres.

Arson probed

PLEASANT POINT — A fire Nov. 5 gutted the large residence here of Joseph Mitchell. The state fire marshal's office has ruled arson in the case, and Police Chief Don Lemos said he anticipated an arrest. An insurance adjuster for the Pleasant Point housing authority said, after his investigation, he had "no idea" of the estimated damage to the property, located across the street from the firehouse.

Morey on task force

ORONO — Freeman Morey, an outreach worker for Central Maine Indian Association, was named recently to membership on the Governor's task force on foster care. Morey was asked to join the newly formed committee by Michael R. Petit, commissioner of Maine Department of Human Services.

A \$1,500 payoff

The Northern Cheyenne tribe of Montana is waiting for a \$6 million dollar payment from ARCO Company for rights to explore for oil and gas on the reservation. This money will be disbursed to tribal members who will each receive \$1,500.



Migrant harvesters

Sherman Beattie, left, and Maynard Poulette, were hitch-hiking from blueberry fields downstate, to potato harvest up north, when Allen Sockabasin, Passamaquoddy, picked them up this fall near Bangor and bought them lunch. Beattie, 26, is an Ojibway from Long Plains Reserve, Manitoba. Poulette, 21, is a Micmac from Eskasoni, Cape Breton, Nova Scotia. "If I get enough money I'm going to maybe buy a car," Poulette said.

Indian Program

SOCIAL WORK AND COMMUNITY MENTAL HEALTH

School of Social Welfare, University of California, Berkeley, is interested in applications from American Indian students and human service workers for the degree of:

MASTER OF SOCIAL WORK Fall of 1981

(Applications Accepted until February 1, 1981)

With the passage of the Indian Child Welfare Act and with the promise of Public Law 93-638, the Indian Self-Determination Act, Indian Professionals are needed to work among Indian populations on reservations, in rural and urban areas. The School of Social Welfare, University of California, Berkeley beginning in 1981, will offer a Master's Degree program of instruction and field training geared to the needs and concerns of Indian populations.

For information please contact:

Elaine Walbroek
School of Social Welfare
120 Haviland Hall
University of California
Berkeley, CA 94720
(415) 642-3228 (call collect)

Applicants must have a bachelor's degree and an acceptable undergraduate grade-point average. Financial assistance is available for those accepted to the program.

Book Nook

Penobscot Children and Their World
By The Children of Indian Island school. Copyright 1980, Indian Island school Committee. Printed by Old Town/Orono Times. 100 pages.

By Steve Cartwright

Unless you hate children, I guarantee you will find pleasure in reading a book composed entirely of the writing, photographs and graphics of Penobscot Indian children at the Indian Island elementary school.

The students, guided (but not bossed) by teachers David Thibodeau and Sister Theresa Rand, have created a delicious bound volume that is a mixture of legends, anecdotes and poems; lavishly illustrated by young artists. Some stories, like pictures, are better than others — playing definite budding talent — but all efforts in the collection are sincere, fun and touching.

The students' names form a proud list at the end of the book, and it is clear most of them took an active part in production. Most of the work in the book is identified author. Keane Francis, Jamie Knapp and John King were especially hard workers on the project.

The students' book is dedicated to their community, Indian Island, and that humility and pride shine through on 100 pages. The reader realizes that these kids carry their heritage and are comfortable being Indians with a past and a future.

The Penobscot youngsters deserve an extra look compared to the work of Wigginton and the "Foxfire" series, which consist of researching, interviewing and explaining regional culture and dialect.

The first section deals with "Our Legends, Stories," and Leó Ann DeCora relates a story many years ago: "The bridge wasn't there, and the river was clean. But when the bride came and other things happened. Some of the new things are good. I am glad we have them. But when I think of stories of what the children did, I could be like Lee and Lyle in my story."

Writes Susan Thompson, below an appropriate illustration (a line drawing by Jamie Knapp): "There was once a very tiny little girl who ate lots and lots of whorries when she first started to bloom. Since everyone always saw her among the strawberry blossoms, they decided to name her 'Strawberry Blossom.' That is how one little girl got her name, and later that became her clan's name. So it was with many tribes and peoples long ago."



Drawing by James Knapp

In another section, "Their Words of Wisdom," students interviewed two elderly Penobscot women, Grace Nicola and Evelyn (Madras) Sapiel.

Students wrote: "In the olden days the children spent most of their time helping the elders for just a couple of pennies (or even for free). They would 'pick rocks,' plant and dig potatoes, weed lettuce, and dig berries. They also chopped wood and brought it in for the fire. And when they weren't working they would spend their time playing games together that they made up and 'invented' parts for themselves."

An accurate, informative chapter on animal tracks and tracking follows, with paw prints so you could use it as a guide.

The student authors and publishers got a first hand lesson in the printing business from David Wollstadt, publisher of The Old Town/Orono Times, and printer of their book. Sister Theresa said Wollstadt was generous and helpful.

Another generous soul was Dr. Edward (Sandy) Ives, who heads the Northeast Archives of Folklore at University of Maine at Orono. A note of gratitude says Ives "helped in teaching us some tricks of the trade of interviewing."

The first publication of this book was supported by a one time grant, so unfortunately, we may not have a volume in this year. Let's hope the school finds a way to make this a continuing project. The greatest current problem for outsiders interested in the book is that copies were distributed to all tribal members, and unless there is a reprinting, the book is essentially already out of print.

Sister Theresa said interested persons may contact the school about the book, but at this point, there are no plans for a second printing.



Clarence Francis, flanked by wife, Violet, and Lawrence (Billy) Shay of Indian Island

Island man on abuse team

INDIAN ISLAND — The co-founder of the Alcoholics Anonymous chapter here, Clarence Francis, has been named to the state Board of Registration of Substance Abuse Counselors.

Francis, a Penobscot, was sworn in, this month, at Superior Court in Bangor. The newly-formed panel, which will review and license counselors across the state, which held its first meeting Nov. 13, in Winthrop. The appointment expires January 1983.

Francis said he firmly believes in the need to set standards for alcoholism and drug abuse counseling. "That's the idea," he said, "get someone in who's going to do the job, not just someone who puts in a couple of hours for the pay envelope."

By 1982, all official substance abuse counselors in Maine will have to be licensed by the state.

Wabanaki Corporation of Orono, an agency offering such counseling to Indians, has provisional certification.

With his wife, Violet, Francis founded the local AA chapter 21 years ago this month. At the time, the only other chapter was in Brewer, where the Francis' first joined the organization at the suggestion of Tom Shay, a Penobscot living at the Boston area.

As Clarence recalls a day more than two decades ago, "He (Shay) came dressed up like a minister in his little car. I was still ossified, and my wife was going to commit herself to the state hospital. We were bankrupt in every way, financially, morally..."

The couple has helped dozens of people since then, through the AA group, that meets every Friday, 8 p.m., at St. Ann's Church rectory.

"It's made us feel that it's beginning to pay off," said Violet Francis, who says she still sees alcoholism as one of the most destructive forces on the reservation. She spoke of "miserable cases," people who have rebuilt their lives after the ravages of drink.

Well aware of pitfalls, Violet said "there is no guarantee" of sobriety, but "I don't miss it, I don't hanker for it." Everyone has problems, and "we're more able to think them out sober."

Clarence Francis said he had one slip several years after he gave up the bottle. He drank less than two beers, and he doesn't remember a thing for several days afterward. He knows he must have consumed a great deal of liquor. That was the only relapse.

Clarence, 69, and Violet, 74, help start the Senior Citizens organization, Indian Island, and Violet is a past president.

Clarence can recall working as a warehouse boy for the Bangor and Arnoostook Railroad, earning 25 cents per hour. Later he was promoted "We laid steel (track) to Northern Maine Junction right through clear to Medway, and down as far as Prospect."

He worked at Moose River shoe company in Bangor as a handsewer, at he worked in Massachusetts shoe shop. He served 39 months in the U.S. Army, much of that time in the Europe theater, World War II. He married Violet in 1947, in Millford. Later he did wood cutting and other jobs.

They have one step-daughter, Nan Loring.

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Bears

Maine has many bears in its woods. And we have some bears right here on Indian Island. But we do not have as many as they did years ago because there are so many people living here now. Besides, people have hunted the bear for meat and furs for hundreds of years.

The thing I like to think about when I think of bears is what it must be like to hibernate. Some people say bears sleep all winter and never wake up until spring. But other people say they do

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Poetry

Priceless Peace

Beauty so much around us
And over the hilltops here
Where could a man go farther
And find a peace more true?

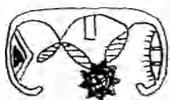
Into a city, into a crowd
Into the smoke filled alleys
Out and out some more until
Somewhere the heart will rally.

Like as a pill or a long lost one
To a dying man the woods must come
Bringing thence to the heartsick soul
A peace more rare than a white man's gold.

For gold won't heal and a peace well sought
Will bring to the soul a quiet lot
Of the woods, the flowers, a tiny brook
Where few men where God will look.

The handwork of a saint above
Where we may rest and know we're loved
Where we may well find peace and rest
Whatever we are, we know tis blest
To us mankind.

D. D'Amboise



A Song

I am singing to myself.
And, I am hearing the birds sing to me.
I am walking through the woods
to see if I can find some raccoons.

There they are!
I am going to get them.
Oh, they got away!

What do I hear?
I hear my drums!
I have to go now —
To the song of my drum.
I am home!

Shannon Sapiel

Hints for Health

By Dr. Fenn Welch
Penobscot Health & Social Services

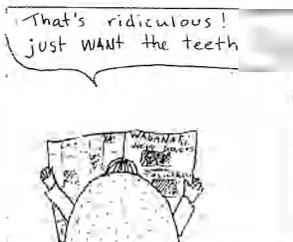
ONE MORNING....



Not the carpenters! You NINNY! They can't drive nails that fast! Call the fire department!



TWO DAYS LATER....



THAT EVENING....



Mills: Olympics to life insurance

SACRAMENTO, Calif. — Billy Mills, a Sioux Indian raised on a reservation in South Dakota, was born into a family tenaciously holding onto its pride and dignity despite the day-to-day struggle for existence.

Billy lost both parents by the time he was 13 and was education at a BIA boarding school. He carried with him the memory of his father as a symbol of dignity. Billy received an athletic scholarship to University of Kansas where he graduated in physical education in 1962.

Mills grew into manhood harboring a desire to win for himself, as well as to win recognition for his people. His determination drove him to work in college to qualify for the 1960 Olympic team in the 10,000-meter run. He failed to make it that year but with renewed vigor he began running 110 miles a week. In 1964 he qualified for the Olympic team and entered the race with a 1,000 to 1 chance of winning.

Overcoming these odds, Billy went on to create an upset in Olympic Game history. He was not only the first American Indian, but the first American ever to win a Gold

Medal in the 10,000 meter race. Billy is still the only American to have won that honor.

Mills was a member of the committee for the 1968 and 1972 Olympic Games. He is currently a member of the President's Council on Physical Fitness.

Mills has given some time and energy to guiding the development of the Indian youth. He has been in community services of various types and is a member of the public speakers bureau of Sports Illustrated. He has addressed diverse audiences on business, government and academic matters, Indian associations, tribal governments and religious groups. A gymnasium and a Post Office building in Pine Ridge, South Dakota have been named after Mills.

Mills has traveled in the U.S., Canada, South America, Western and Eastern Europe, Russia, Scandinavia and Japan. He served in the U.S. Marine Corps.

Mills is now a life insurance underwriter for Northwestern Mutual Life Insurance Company and lives in Sacramento, California with his wife and their three daughters.

Indian Way

By William B. Newell

EDITOR'S NOTE: William B. Newell, a Penobscot, resides at Indian Island. A retired professor, he is contributing a column on Indian ways.

In the field of science the American Indians were especially clever. Zero was invented a thousand years before the Arabians came out within the Old World. The calendar system of the Maya was far superior to our own system and much more accurate. The first people to develop the decimal system represented in the Quipu of the Peruvian were Indians. This hundreds of years before the white man.

Metallurgy. They worked gold, silver, and bronze better than any of the ancient civilizations of the Old World. They were the first to use and work platinum.

Arts and Crafts. The famous textiles of the Peruvians have been recognized by

authorities as being the best the world has ever seen. Authorities claim that no race on earth made baskets as well as the Poma and other Indian tribes of California. Their beauty and technique excelled all others.

Agriculture. Irrigation, fertilizers, crop rotation, and many other so-called modern farming methods were practiced by the intensive agriculturists of the Southwest in the United States and Peru.

Masonry. The stone walls of Cuzeo are still as great a mystery to us today as they ever have been. We do not know how the stones were quarried and so well fitted together.

Modern apartment buildings are much like the Pueblo buildings of the Hopi and Zuni Indians.

Chewing Gum.
Shaking Hands is just a good old Indian custom.

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