

Wabanaki Alliance



40¢

April 1980

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ADDRESS CORRECTION REQUESTED



The "white chiefs" confer in Augusta on the day the Legislature passed the Indian land claims settlement act. From left, Atty. Gen. Richard S. Cohen, Sen. Bennett D. Katz, Augusta, tribal lawyer Thomas N. Tureen. The \$81.5 million settlement now faces Congressional action. See front page story.

State passes claims bill

AUGUSTA — The mandate wasn't overwhelming — in fact at one point it looked like defeat for the tribes — but the Maine Legislature this month passed L.D. 2037, an act to settle the Penobscot-Passamaquoddy land claims.

The entire settlement has been sent to Washington for Congressional action. Gov. Joseph Brennan, longtime foe of the land claims in his years as attorney general, signed the bill that could end a decade of negotiations and threatened litigation by the tribes. Brennan said the bill will "lay the foundation to create a new era of special relationship with our Indian neighbors, making them full fledged citizens, giving them an opportunity to live in dignity."

Maine has no financial obligation under the claims agreement, and it remains to be seen if Congress, which must foot the \$31.5 million cost of the plan, will vote final approval in the next couple of months.

The Maine Congressional delegation has reportedly told the tribes it will push for ratification, but costs — particularly the \$200 or so per-acre price to be paid large landowners — may be questioned in Washington. The entire settlement could be signed into law by the President by June.

In a day and one half, both the Senate and the House ratified the \$81.5 million negotiated resolution of the original 12.5 million acre claim. The package would provide for purchase of 300,000 acres from major landholders who have agreed to sell; a \$27 million trust fund, and 5,000 acres for Maliseet Indians in the Houlton area.

The Penobscots and Passamaquoddyes will divide the land and money equally, if Congress approves the settlement. Micmac Indians, the other major tribe in Maine, have no share in the settlement.

State Sen. Samuel W. Collins of Rockland, who chaired a joint select committee on the claims agreement with Rep. Bonnie Post of Owls Head, presented the bill to

(Continued on page 2)

G.M. Mitchell sues for \$350,000

INDIAN ISLAND — Former Wabanaki Corporation Director George M. Mitchell has filed suit in Penobscot County Superior Court for damages totaling \$350,000 in connection with his firing from his job one year ago.

The directors held an emergency meeting, April 18, at Indian Island, to discuss the suit.

A former commissioner of Indian Affairs for the state, Mitchell, a Penobscot, lost his job after he had made an unsuccessful run for governor of the Penobscot Nation. The alcoholism and drug abuse agency's board of directors sent Mitchell a letter in February 1979 telling him he was fired for "excessive involvement in tribal politics, and inefficient handling of staff employees," according to the suit.

Named as defendants in the suit are Wabanaki Corp., and board members Russell Socoly, Albert Dana, Melvin Vieira, Francis Saniel, Richard Hamilton,

Ralph Dana, Terry Polchies, Ramona Stackhouse and Allen Sockabasin.

Mitchell subsequently asked for a hearing on his termination, which took place March 21, 1979. A vote was allegedly taken dropping the charges against Mitchell at that meeting. Then, the suit alleges, at the request of Allen Sockabasin, a Passamaquoddy, another vote was taken declaring the hearing invalid because evidence was not presented.

On March 29, another hearing was held, and Wabanaki directors voted to uphold the firing. Mitchell claims he did not receive due process.

He seeks relief of \$100,000 on the first count.

In a second count seeking \$100,000, Mitchell says he suffered "mental and emotional upset, humiliation and anguish." A third count alleges breach of contract and violation of rights, and asks \$100,000 in compensatory damages, and \$50,000 in punitive damages.

Fire flattens house

INDIAN ISLAND — A fire of suspicious origin, burned an old home to the ground this month, and also damaged a nearby trailer.

Tribal authorities said the blaze appeared to be a case of arson. Destroyed was a vacant house owned by Paul Francis, Sr. Forced to move from their mobile home were Doug, Shirley Francis and their baby.

Bill enacted to aid tribes

AUGUSTA — An eleventh hour move in the Legislature secured transitional funds for the Penobscot and Passamaquoddy tribes, through emergency legislation.

The \$285,315 will bridge a gap between the end of state Department of Indian Affairs services and aid to the now federally recognized tribes, and the start up of federal support. Last-minute lobbying efforts got the bill passed, to cover the period July 1, 1980 to Jan. 31, 1981.

The Senate at first tied at 14-14 on passage, but the bill prevailed in a second vote, 14-12. The House passed the emergency measure, 109-20.

Passamaquoddyes air gripes about tribal government

by Bill O'Neal

PLEASANT POINT — Vexed by apparent failure of tribal government to let reservation people know what it is doing, a "people's committee" has been formed to obtain financial and operational accounting of tribal government activities.

Repeated frustration over alleged failures of tribal council to meet publicly sparked the committee's formation. According to Ralph Dana, one of several people starting the protest, when another council meeting scheduled in January looked as though it would not be held, people decided, "We don't give a damn if the governor and council show, we'll hold a meeting anyway." Only two councilors attended, Dana said.

The people's committee grew out of that meeting, as did a petition which asked the tribal government to answer a number of

questions about the way it is conducting its activities. The petition was signed by 86 eligible voters.

"In order for a community to be cohesive," Dana remarked, "you have to involve it in decisions, it boils back down to secrecy." One source said that often the council itself is not aware of or does not understand what the governor and Lt. governor are doing.

Amid rumors that Pleasant Point is deeply in debt, the petition requested a complete disclosure to the tribe of its financial status. Although Governor Robert Newell reportedly readily agreed to this, no report has been released, yet. One committee member said a financial office was to be set up where any tribal member could view the records thoroughly, but that this has not been done.

Lt. Governor Cliv Dore told Wabanaki Alliance that the tribe is around \$100,000 in debt, primarily due to housing construction overruns.

Dana complained, "I don't know of any municipality where no financial reports are released; where people are not allowed to know. We want to know what is happening to all this money for economic development."

Another concern voiced by committee members was that Governor Newell was allegedly seldom to be found at the tribal community building. Many complained that he seemed more interested in his logging operation than his job as governor, making it almost impossible to meet with him. One committee member expressed confidence that Newell was an

able leader, but was not satisfied with his attendance.

Tribal officials have reportedly explained Newell's absences as necessary because of the pressures and tension of the office. Newell could not be reached by phone for comment, although he was in the community building at the time.

Other concerns mentioned involve housing, problems of vandalism and reservation jurisdiction, an accounting of stumpage monies for wood taken from tribal land, and high reservation unemployment. Several people charged that nepotism is a major factor in deciding who gets jobs and new housing.

In apparent dissatisfaction with lack of communication between tribal government and the people it serves, some (Continued on page 12)

editorials

Spring flight

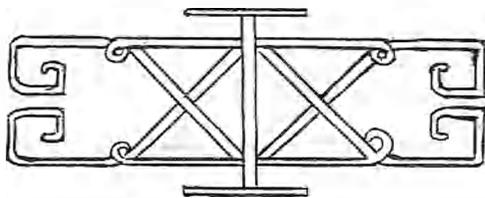
Spring is a fitting time for Wabanaki Alliance to begin seeking the financial support of its readers. In this season of rebirth and optimism many other fledglings will be leaving their nests and flying off, trying to make it on their own.

After more than two-and-a-half years in the nest, it is time for the paper to try its wings. For more than two years now the staff of Wabanaki Alliance has worked in the belief that the paper is wanted and needed in the Indian community. Charging subscriptions is the ultimate leap of faith in that belief.

With the land claims settlement approaching, the tribes will soon be able to make self-sufficiency more than a Bureau of Indian Affairs buzz word. It is appropriate that their newspaper move in that direction as well.

Even if everyone on Wabanaki Alliance's old mailing list subscribed (about 3,000 people), only one-third of our budget would be covered. Increased advertising might bring that figure up to half, but total independence from seeking grants is well down the road.

The importance of subscriptions extends beyond budgetary necessity. Each new subscription is like a vote of confidence for the paper and encourages the staff to work even harder to merit that trust.



Sensible census

The 1980 census may seem like a pain in the neck; just one more form, one more questionnaire to fill out. Who cares?

We all should. Especially Indian people. For too long, reservation Indians and Indians elsewhere have "not counted," in more ways than one. The census is not going to invade one's privacy, or investigate one's personal affairs. But it may help the lives of Indian people, because statistics drawn from the census can be used in justifying grants, programs and other beneficial activity.

So, stand up and be counted, as the saying goes. We urge Indians not to resist this particular government action. Responding to the census is one way to say "yes, we exist." There is a specific place to check off "American Indian."

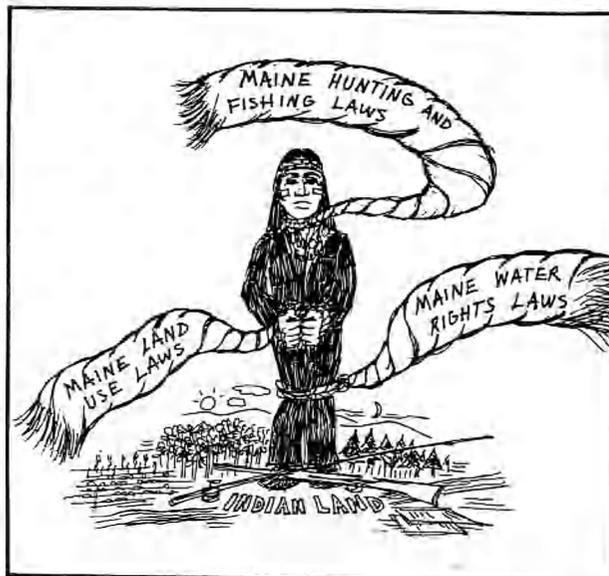
Don't be discounted.

An odd parallel

University of Maine Prof. Ronald Banks was killed last spring in a mugging incident in New Orleans (the murder had nothing to do with Banks' work so far as is known). Banks was involved in researching the state's argument that the 1794 Nonintercourse Act did not apply to Maine tribes. The Act says all treaties with Indians must be ratified by Congress — not the case in Maine history.

In the 1700's, a Boston land speculator named Samuel Waldo placed a plaque at Head of Tide (Bangor), declaring the surrounding Penobscot lands conquered. With him was Lord Westbrook, who burned an Indian village at Old Town and later died a pauper in 1744.

But what of Waldo? When he put the plaque in place, he dropped dead.



'Cindy, your mother is gone'

by Cindy Hood

It was a hot and beautiful summer day. I was out celebrating my birthday on June 15 with all my girl friends. We went swimming, boat riding, having a great time. Debbie came over to where I was sitting. She asked me if I wanted to go out dancing at Stacey's, so I told her I had to go home and change my clothes and get a baby-sitter. Debby said all right, we will all ride home with you. We all got into my car and started for my home. We were all singing songs and telling jokes to each other. We got home and went into my house. I took a shower, changed my clothes, and got a baby-sitter. Just before we were leaving the house, the phone rang. My cousin, Belinda, answered it and told me my father wanted to talk to me. So I got on the phone, and my father was crying. I asked him what was wrong, and he said to me, "Cindy, your mother is gone," and I said, "Gone where?" He said, "Your

mother just passed away." I hung up the phone and ran over to my mother's house, ran right into her bedroom. I found her on the bed looking up at the ceiling, lying there, not making a sound. I tried to wake her up. I guess I was in shock; I just couldn't believe that my mother was gone. All my aunts and uncles were there with me trying to give me comfort. I got through it all with my friends and family to keep me going, but even today I think about that day she died. I loved my mother very much. She was always there when I needed her. She helped me out a lot when my husband walked out on me and my two daughters. She loved her grandchildren with all her heart, and gave them love and comfort. We often think about her and how she loved us.

EDITOR'S NOTE: Cindy Hood, 22, is a resident of Indian Township and a student at Bangor Community College. Her mother, Mary May Larrabee, died in June 1979.

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Member — Maine Press Association

Steven Cartwright, Editor
William O'Neal, Associate Editor



Reporters

Mary T. Byers
Brenda Polchies
Roberta Richter
Kathy Tomah

Indian Island
Houlton
Pleasant Point
Indian Township

Phone 827-4543
Phone 532-7317
Phone 853-4654
Phone 796-2301

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letters

Discrimination

Searsport

To the editor:

When does an Indian become a non Indian? Does he forfeit his right when he leaves the reservation?

Most of us left because we had no choice. I left when times were hard (before the computer Indian) I had no place to stay — never knowing where the next meal was coming from. So did my sister — she died of cancer — not being able to get aid from the Indians or the state. At the time Gov. Curtis was "working on it."

So far the off-reservation Indian still has no rights, unless you're non Indian and marry one, then you come into all these rights.

Who is more Indian than my husband and me and our children?

Recently my son was refused medical treatment because we aren't within "piggyback" distance from the reservation — 38 miles perhaps, the line is thin isn't it?

So tell me — when is an Indian considered an Indian, when his nose turns brown?

Christine Nicholas

Loves the paper

To the editor:

Will you please send me the newspaper. I am Carol Wilcox's mother. But she and her husband get the paper. I worked for two years in Houllon for the Aroostook Indians. But I am too old now. But I love the paper because there are so many people I know.

Dorothy Wilcox

Starting Metis group

Winston Salem, N.C.

To the editor:

Trust you and staff are well. You published a letter in Sept. '79 paper by William "Rattlesnake" Jackson relative to a Cherokee Confederacy but his mailing address was not given. Could you send me his complete mailing address? The South-eastern Cherokee Confederacy, Inc.

Also I would appreciate it if you would print my name and address in your letter section. I request correspondence from crafts people, persons who have a knowledge of Native American medicinal formulas using roots, herbs, etc.

Anyone interested in membership in a Metis Indian organization, dedicated to the rights of Metis people and preservation of their distinct heritage? Ideally anyone is Metis who is any degree less than full-blood Indian. Metis is not a name to be ashamed of. Metis people for the most part are not accepted by either full-blooded Indians or white communities, so Metis organizations are places where Metis people can belong and can contribute their abilities to constructive uses. What is your opinion of such an organization?

You see, with my Cherokee-Scottish-Irish heritage I could not very well be accepted within the circle of those who are puffed up with pride in being "full-blood." As long as blood degree is made the exclusive test of fellowship among Indian people we can expect to remain a divided people. Perhaps you could touch a bit on this subject in an editorial. You have a fine writing ability.

My ideals are the same as those of my Penobscot-Metis brother, Charles Colcord, head of the NYC Chapter Nat'l. Assoc. of Metis Indians.

Anyone there have the recipes for Indian fry bread, beef jerky, pemican?

Let me hear from you. Wish you the best.
Augustus Webb

Letter from Finland

Pori, Finland

To the editor:

My name is Chris Nevalainen and my profession is headwaiter.

The dearest hobby for me has always been reading, writing and whatever concerns the English language.

Naturally this has helped me a lot in my work in the restaurant.

I'd like to let you know that in 1974 a fine ship called T.V. State of Maine visited the Capital of Finland, Helsinki for a few days and I was fortunate enough to be able to see all the quarters on board.

One of the souvenirs I got was the Wabanaki Alliance being published by your Center and I have studied this magazine carefully during the past days for I have always liked people no matter where they come from — that is to say I find them all my fellowmen.

The history of people has attracted me for a long time and the activities and the culture of the Indians especially.

If possible, I'd appreciate one or two recent copies of Wabanaki Alliance.

Then I have another matter to present to you: this year I joined the International Foundation of Lions Clubs and I am most anxious to contact other "brothers" abroad through correspondence on Lions affairs.

In case there are Lions among your people would you please ask them to write and tell me the latest news of their district. Thank you so much.

So in the beginning of the new decade let us all hope that understanding and good will between men will increase with great speed.

In closing this letter I wish you all the best for the New Year 1980 and for the future hoping that everybody will one day be able to face all the human rights belonging to him.

I'll be looking forward to any message from you!

Chris Nevalainen
Liisankatu 11
28100 Pori 10
Finland

Proud Cherokee

South Caeco

To the editor:

I have been receiving the Wabanaki news for the past two years and I have enjoyed reading the editorials found therein.

In my last receipt it told of the necessity to charge for the news service.

I wish to continue receiving the news sheet and if you will let me know what the service charge is, I shall remit promptly.

I am of Cherokee heritage and am proud to be a real American.

Richard H. McKimsey

Substance abuse

New York City

To the editor:

I was shocked and saddened to learn of Senabek's death. Although I never met him, I knew about him and his struggle against the Enemy. I always hoped that he would make it. However, saddened as I am by Senabek's passing, I feel that we should heed the advice of Mary Harris Jones ("Mother" Jones, famous labor leader) who said: "Mourn for the dead, but fight like hell for the living!" The "living" in this case would be alcoholic teenagers cited in the letter from Pleasant Point on page 3 of the January issue, as well as their alcoholic elders. The "fight" would take the form of a total program against substance abuse. The situation is bad and it is getting worse. The Alouberg ("People") really has no choice in this matter. It is a question of survival.

Charley Colcord



FOLLOWING TRADITION — David Sanipass, 21, and friend Garry Gallagher, Micmacs, pound ash for basketmaking. (Sanipass Photo)

Great little paper

Portsmouth, Va.

To the editor:

Enclosed is my contribution, and please start my subscription as soon as possible.

I live in Portsmouth, Va., and your paper will be a great way to keep in touch. I discovered the paper was still being published on a visit home last week.

I am looking forward to your next issue. I also think the Wabanaki Alliance is a great little paper.

Gloria Neptune Kelly

Seeks sweetgrass

To the editor:

Our Title IV program needs a source to purchase ash and sweetgrass for our student and parent groups. Can any of your readers be of any assistance.

If you have any information that would be helpful to our program, please contact me at this address —

Charlene D. Pully
Flint Indian Education
1736 Carnmanbrook Parkway
Flint, Michigan 48507

Cites improvement

Somers Pt., N.J.

To the editor:

I have been away from home for quite awhile, and its great to keep in touch through your paper.

All the building and improvements that are being made on the Island, I can read about and it's really great for all my people.

Keep up the good work, your staff does a really great job in reporting all the interesting things at all the reservations.

Thank you again,
Sandra "Mitchell" Brosehard

Low interest level

Searsport, Me.

To the editor:

You do have a very good newspaper which I enjoy reading, but I am afraid that this library's budget is very small and I'll be unable to enter a subscription this year. The subscription rate is reasonable and I would do it, if there were some community interest in your newspaper. Unfortunately the level of interest and awareness of Maine's Native American culture is zero here in Searsport.

Good luck with your paper.

Inez Kaiser
Librarian



NEW WABANAKI LOGO—This symbolic Indian logo was drawn freehand for Wabanaki Alliance by Passamaquoddy Indian artist Alfred Dana, who lives in Etna. The canoe represents the "vehicle," this newspaper; the four diamonds on the circle represent the four directions and Micmacs, Maliseets, Penobscots and Passamaquoddies. Eagle feathers, a sun (or sunflower) and traditional motifs make up the rest of the design. A "W" and an "A" can be found if you look hard. Wabanaki Alliance is proud to adopt this design for its stationery.

Karate a way out of problems for young Indian man

SOMERSWORTH, N.H. — Like many Indians living off-reservation, Craig Sanborn had to bear the usual share of racial prejudice. He found an unusual way of dealing with it, however.

"Up until about 15 I sort of played Indian, as you see in books," he said. Until then, "playing Indian" had been fun, he said, but as he got older he "started running into prejudice." People no longer reacted to his being Indian the same way. "By 15, I had an identity problem and was heavily into alcohol and drugs."

Ironically, it was the prejudice which made him think seriously about what it meant to be Indian. "When I got into the

prejudice," he said, "I got proud and kind of hard."

At this stage he received some help from an unexpected source — a master of karate. Sanborn began studying karate and then judo when he was 13; however, at 15 he met John Mason, a holder of black belts in five different styles of martial art.

In 1975, Mason founded a new style of karate, Che-lu, which Sanborn said, "has a basic philosophy of style Indian people could relate to. All nationalities working together to help each other and themselves."

According to Sanborn, Che-lu's emphasis on harmony between people and

styles helped him to resolve the conflicts of nationality within himself.

In the process he earned a black belt in karate and is currently ranked 6th in the nation in the Amateur Athletic Union's lightweight division. He practices two hours a day and expects to compete in the national championships in July.

Sanborn works as a security guard at Seabrook nuclear power plant. He was on duty during the most recent anti-nuclear power demonstrations. "A lot of the demonstrators were my friends," he said. He said power company officials don't involve the guards in decisions. "I don't really seek it (involvement) out," he said.

He is considering starting a karate school on or near Indian Island in a year or two, he said. "I have the knowledge of style and the teaching abilities, but I'm not ready emotionally," he said.

"I don't really know many people up here," he said, adding that he hopes to make visits to get to know people in the area gradually.

Sanborn thinks that a karate school for Indians could help with many of the problems on the reservations. "It helped me, maybe it would help them. It would draw them together by having something in common. It would give them release and something to be proud of."



Craig Sanborn, above, a Penobscot and member of the Che-Lu Society of the Golden Mantis Karate School, will travel to far-off Trinidad this month (April 19), to participate in an international karate competition. He is the son of Mr. and Mrs. Craig Sanborn of Millinocket.



VICTIM OF VANDALS recently was the vacant Pleasant Point reservation school, used for storage by the tribal housing authority.

Ramapoughs gain status

MAHWAH, N.J.—An estimated 3,000 people living at poverty-stricken Stag Hill, and known as Ramapough Mountain People, are seeking recognition as an Indian tribe.

Already the state of New Jersey has accorded the Mountain People status as Indians, and the next hurdle will be acknowledgement as a tribe by U.S. Bureau of Indian Affairs (BIA) New Jersey Assemblyman W. Cary Edwards said the community has been discriminated against, and "the learning of their heritage has given them an identity they can be proud of. They are not just a dis-jointed group of malcontents as others around here believed." Edwards co-sponsored a resolution recognizing the group as Indian—the first such resolution in New Jersey since 1801.

The Mountain People have been known locally as Jackson Whites, and are thought to be descended at least in part from blacks and Dutch farmers. A historian who lived with the Mountain

People for a year maintains the group cannot rightly claim to be Indian. "They just don't want to accept the fact that their ancestors were predominantly black," said David S. Cohen.

According to a recent magazine article, the term Jackson Whites derives either from Jacks (blacks) and whites (ancestors), or from a sea captain named Jackson who was supposed to bring white English prostitutes to British troops in nearby New York during the Revolution, but instead brought 400 West Indies black women—known as "Jackson's Whites."

If denied Indian status by BIA, the Ramapough Mountain People will still consider themselves Indian, descended from Tuscarora and Delaware Indians. New Jersey State Senator Matthew Feldman, a resolution sponsor, said, "So what if they're not (Indian)? They've never had anything to be really proud of before. Why try to take this away from them?"

Justice Department won't cloud claims

WASHINGTON—Secretary of the Interior Cecil Andrus says the U.S. Justice Department will not seek "offsets" against future money awards in Indian claims cases for federal monies paid out under the Indian Self-Determination Act.

"I was concerned that the tribes not be made reluctant to take over the responsibilities for many of the programs in operation on their land," said Andrus. "The provisions of the Indian Self-Determination Act easily could be frustrated if the trade-off for self-determination is a cloud over pending tribal claims," Andrus said in a press release.

In a letter dated February 1, 1980, Secretary Andrus urged the Department of Justice to exercise its discretion by not claiming self-determination funds as offsets under the 1946 Indian Claims Commission Act. This act allows the United States to offset "funds expended gratuitously" by the federal government for the benefit of Indian tribes against any monetary award made in a claim against the United States.

The question arose in connection with a recent Turtle Mountain Chippewa claim award against which millions of dollars given to the tribe might have been offset as grants under the Indian Self-Determination Act. Justice has decided not to offset claims for self-determination money in this

case and has stated that it will not claim such offsets in future cases.

Under the 1975 Indian Self-Determination Act, Indian tribes could contract with the Bureau of Indian Affairs to take over programs in operation on their reservation land. Such programs range from health services, schools and welfare programs to law enforcement, fish hatcheries and forestry. If a tribe is not ready to assume operation, grants are available to train and otherwise prepare the tribe for eventual take over.

Massive repudiation of the self-determination program by Indian tribes as a result of offsets in claims awards could cause serious manpower and monetary repercussions for the Bureau of Indian Affairs, as well as deny the tribes these management opportunities, BIA officials said.

WANTED

INFORMATION ON THE WHEREABOUTS OF

Mr. Maurice A. Richards, formerly of Bangor, Houllon, New Vineyard. Mr. Richards is an excellent photographer, a native of Princeton, with many fine photos of Indian Township in early times. If you know where he is, contact:

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INDIAN ISLAND

Claims statute extended

WASHINGTON — A Congressional House Sub-committee acting on a Senate-passed bill to extend the statute of limitations for certain claims by the U.S. on behalf of Indians — approved a modified version which would extend the deadline two years to April 1, 1982.

The Senate bill, granted an extension to December 31, 1984, with a proviso that the claims had to be identified by December 1981.

The House version will be voted on by the full Judiciary Committee before reaching a floor vote. Prospects for passing the two-year extension now seem good since no statement of opposition have been submitted. Congressman Morris Udall expressed his support for the bill in a statement submitted to the sub-committee.

At the hearings Feb. 27, Rick Lavis, for Indian affairs, recommended the two-year

extension as being sufficient. He reported that the U.S. Interior Department had already sent about 300 litigation requests covering more than 4,000 claims to the Justice Department. He said he doubted the department could possibly get these claims into court by April 1, 1980.

Lavis said that the Interior Department had also rejected about 4,000 claims as not worth litigation; had helped resolve about 600 claims; and had about 2,000 claims pending at various levels in the claims process. Speaking of the eastern land claims, Lavis said it is "not likely that any will be settled before the April 1 deadline, with the possible exception of the Cayuga claim in New York. And we anticipate that a number of the eastern tribes will file large title clouding lawsuits before April 1 if the statute of limitations is not extended," he said.

CMIA baskets reach 300

The Central Maine Indian Association Christmas basket effort served approximately 300 people in the following counties in Maine: Androscoggin, Aroostook, Cumberland, Kennebec, Knox, Penobscot, Somerset, Washington and York and the following states: Arizona and Pennsylvania.

About 150 people attended the Christmas party which was held at the Indian Resource Center, Orono. CMIA hopes next year to include many more people in the Christmas get-together. "It is up to all of us to make it happen. Thanks for participating this year, and hope to see you next year," said Märta Conlin, CMIA health and social services director.

Conlin said thanks are owed to all of the people who helped with the donations to and the organization of the 1979 Christmas Basket Effort and the Christmas Party, including but not limited to:

The C.M.I.A. Staff
Rachel Sockbeson
John and Mary Isaac
Alice Conlin
Ann Pardilla
Footman's Dairy
Chiquita Banana
Reverend Don Daigle
Charmaine Meyers

Doug's Shop & Save,
Old Town and Union Street

Emerson's, Brewer
Boy Scout Troop #2, Bangor
Father Vershawn
Mark and Bridget Woodward
Thomas Sockbeson
John and Dolores Mitchell
Ralph Thomas
The Wabanaki Alliance
The Oronoka Restaurant
G & L Produce
The Reverend John Crozier
St. Andrew's Episcopal Church,
Bangor
Debbie Brooks
St. Mary's Catholic Church,
Bangor
The Hockey Booster's Club
DHRS Big Brother/Big Sister
Program, Orono

Al and Carol Dana
Debbie Aste
Jeannette LaPlante
Carolyn Peppin
Bangor Candy Company
LaBree's Bakery
The Dept. of Indian Affairs
Sampsons, Old Town
Finast, Bangor
Helen Dyer
St. John's Catholic Church,
Bangor
Mrs. Lucien Peppin,
Florence, Mass.



To be blessed

Kateri Tekakwitha, a 17th century Mohawk woman who is a candidate for sainthood, will be "blessed" by Pope John Paul, June 22. To be so blessed is the final stage before canonization. In this painting by German artist Carl Link, the model was the late Molly Spotted Elk (Mary Alice "Molly Dellis" Archambeau), a Penobscot from Indian Island. Her sister, Mildred Akins, has worked hard in the cause of Kateri, the Lily of the Mohawks. Mrs. Akins' work was described in a story in last month's Wabanaki Alliance. Kateri, a smallpox victim at age four, died at 24, after a life of religious devotion and virginity.

FBI misconduct cited

WASHINGTON—The U.S. Commission on Civil Rights has made recommendations to Congress to insure that misconduct by FBI agents is fully investigated, and fairly resolved.

In testimony before the Senate Judiciary Committee last fall, commission Chairman Arthur Flemming presented the commission's concerns related to current FBI complaint handling mechanisms. He cited problems created by the Bureau's "Wounded Knee" occupation, as well as "official excesses" against activities in the black civil rights movement.

"There are persons on the South Dakota Indian reservations who

perceive it to be the mission of the FBI to suppress dissent and radical political activity on the part of the Indian people, rather than to act as an impartial investigative agency," he said in testimony.

The commission asked that the FBI Charter Act of 1979 include provisions to insure that a formal complaint processing system be developed, that affected communities be told how it works, and that all complainants be told in writing of the receipt of their complaints and their final disposition. Also, that the FBI be required to compile and monitor statistics on types of complaints it receives.



WIDE-EYED Frannie Bailey, daughter of Joseph and Grace Bailey of Pleasant Point, met with Santa last Christmas, in this photo lent by Maxwell Barnes of Pleasant Point. Mr. Claus hails from Eastport.

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Apprentice program trains toward career

INDIAN ISLAND — "This program is a one-of-a-kind, both for what we're doing here and the apprenticeship program," said Richard "Dick" Hagenbuch, in charge of a new approach in giving young men a lease on life.

Hagenbuch's mechanics course is more than how to fix motors. It is a way to recover from drop-out status; to build self-confidence and at the same time build the ability to earn a living.

The course isn't easy for ten students enrolled (only one drop-out as of press time). It takes three years to complete the full curriculum, but when done, students will receive certification from a national board. "To get that diploma they will have to pass the tests that are given by the National Institute for Automotive Service Excellence," said Hagenbuch.

That means an 80 per cent average in four out of six categories of study. "You don't want a bunch of ninnies out there working on your car," says Hagenbuch, 45, a Washington, D.C. native who has operated his own shop.

The apprentice program is conducted in the state Indian Affairs building at the Penobscot reservation, and was recently certified by the Maine Department of Vocational Education and federal Department of Labor. A \$25,000 special grant from the Governor's discretionary fund got the program rolling last fall.

Hagenbuch said a proposal seeking \$400,000 is in the works.

Participants in the apprenticeship program get paid \$3.10 per hour, for a 40-hour week. Chrysler Corporation and General

Motors have contributed engines to work on, and textbooks. Dead River Company of Maine chipped in \$1,000.

Hagenbuch has been living in a cramped backroom of the Indian Affairs building, beside his paintings. His wife and five children are still in Houlton, where Hagenbuch taught at Southern Aroostook Vocational. He commutes weekends. Despite the hardships, which include discipline and a lot of back talk from students, he is enthusiastic about his job.

Probably the best insight into the apprenticeship program is through the apprentices, who talked with this reporter.

Calvin Francis, 22, said "the class, I think, is smart and we learn a lot. I was living in Connecticut, and I didn't personally like the city and the way people treated each other. I always wanted to be a mechanic. It keeps us off the streets. It keeps us out of trouble."

Mike Murphy, at 17 just below the specified 18-30 age range for the program, commented, "I was working on YACC (Young Adult Conservation Corps at Indian Island) and I knew there wasn't any future in that, so I saw this program and came down and signed up," he said, adding that "it doesn't mean I'll make this my trade. I want to learn a lot of things."

Ron Lacasse, another student, said simply, "I think this program's going to help me with my future."

Enrolled along with Lacasse, Murphy and Francis are Danny Francis, Tom Burns, Steve Hamilton, Everett Loring, Richard Loring, Richard Sapiel and Timothy (Neptune) Shay.

Penobscots place in foot race

BANGOR — The coach's son on the Andrew Sockalexis — named after a famous Penobscot Indian runner — Track Team, placed first in a recent race here.

Chris Ranco of Indian Island won the boys and girls under age 10 division in 22 minutes, 26 seconds over a 5-kilometer course. Chris is the son of Indian Island's

track team coach, Michael Ranco. The race was sponsored by St. Joseph's Hospital. Jamie Knapp, son of Cheryl Knapp of Indian Island, also placed.

Another winner, in the 40-and-over category, was Jeannette LaPlante, a Penobscot, from Old Town, whose time was 23:15.



Richard Hagenbuch, left, mechanics program instructor, oversees Penobscot students as they re-assemble an automobile engine they have refurbished. Students learn by doing, and if they make a mistake, they try it again.

Opinion

Where is white man's honor?

by Debbie Ewer

My people were free and happy. We called each other brother. We had a simple, carefree way of life. We were good people. We were brave and honest. There was no stealing. When one person admired another's bow or moccasins we simply gave them to that person.

Then came the white man. He taught us to be wary of our brothers. He taught us to cheat and steal. He taught us to scalp our brother. He taught us we were not free and happy.

Where was the white man's honor? Where was his love for his brother? We did not know.

One day he would call us brother. The next day he would rape our women and murder our children. He stripped us of our land. He said it does not belong to all, only to one man.

Where was his honor? Where was his truth. We did not know.

He put us on reservations. If the land turned out to be good, he put us someplace else.

He took away our language, our religion, our spirit. And then he called us brother. He gave to us his culture, his religion, his language. And then he called us dumb.

Where was his honor? Where was his love for all people, who he called equal? We did not know.



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We used his language, his religion, his culture. We learned to use his laws. We learned to educate ourselves. We learned to stand up and say, "We are not dumb. We are your equals. We are your brothers."

Where was his honor? Where was his fear? We knew. It was there growing in his mind.

We challenged him. In his laws, in his courts. We wanted back our land, our spirit. He says this cannot be. What his father did was long ago. It was not him. How can we blame him for the actions of his father?

Where is his honor now? This we do not know.

EDITOR'S NOTE: Debbie Ewer, a Penobscot, attends Bangor Community College. She is married, the mother of three children, and lives in Old Town.

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RUNS IN THE FAMILY — Known for musical talent, the Akins family of Indian Island may produce another musician; young Trevor Akins, son of Mr. and Mrs. Andrew Akins. His late grandfather, Watie Akins, was a well-known band leader, arranger and composer. His grandmother is Mildred Akins of Indian Island.

Holmes gets eight-year prison term in Loring case

BANGOR—William Alton Holmes, 33, was found guilty of manslaughter recently in Federal District Court, on the heels of last summer's landmark jurisdiction case that put Indian territory under federal rule for major crimes.

Holmes was convicted in the death of Penobscot Indian, Adrian Loring, 29, who was found stabbed to death at Indian Island, July 14, 1979. Holmes was described as an Alabama drifter.

He was sentenced by Judge Edward T. Gignoux to eight years in federal prison, following a four day trial that concluded with the jury having dinner in Bangor under guard, then returning to reach their decision.

In the final round of arguments, prosecutor James W. Brannigan, a federal attorney, said that on July 13, Adrian Loring was "barely able to walk," according to Pauline Love of Indian Island. An

autopsy showed Loring's alcohol blood level at .35, Brannigan said.

"Is that a guy who's looking for a fight? You have to use your common sense, ladies and gentlemen," Brannigan told the jury, while a courtroom partly filled with interested Indian persons listened.

Brannigan said a "love triangle" existed between Loring, Holmes and Eloise Francis of Indian Island. "When Adrian Loring and Eloise Francis turned into that driveway, who was the loser in the love triangle? Unfortunately, Adrian Loring was slashed over the eye and stabbed in the heart," Brannigan said.

According to police officers who arrested Holmes near Indian Island bridge, Holmes repeated, "Is he dead, is he dead? I never cut anyone before. He was like a brother." Later, Holmes allegedly remarked, (it was) "all over a bitch; I hope she's happy now."

Earlier in the trial, Holmes testified he, Loring and Francis drank alcoholic beverages starting about 10 a.m., and consumed various narcotics, including a pain-killer lab obtained from a dentist, marijuana, "angel dust" and the animal tranquilizer PCP.

Gignoux said he found the amount of drugs and alcohol Holmes claimed he consumed was not believable.

Warren M. Silver, Bangor lawyer representing Holmes, told the jury in a sarcastic tone, "poor Adrian Loring."

"We don't know what happened because we weren't there. Only William Holmes and Eloise Francis" know for sure, Silver said. He told the jury, "we're only guessing, ladies and gentlemen."

Silver painted a picture of Loring as violent. "When Adrian Loring said to him (Holmes), 'I'm going to beat your brains out,' he (Holmes) had to take him very seriously," the defense lawyer said.

At one point, Silver reminded the jury that witnesses who had taken the stand, including Eloise Francis, had been drinking the morning of the day they testified. "You'll decide if someone who comes to U.S. District Court drinking is someone you can believe," Silver said.

His closing argument centered on the "many evidences of the victim's violence," and that Holmes, with one arm, acted in self-defense.

Brannigan disputed the "guessing" Silver referred to.

Holmes sat calmly beside Silver, leaning back in his chair, occasionally rubbing his eyes. He was easily distinguishable with his one arm.

Gignoux reminded the jury, prior to their deliberations, that they need not have a "mathematical certainty" of guilt, but must have a "strong and abiding conviction" of Holmes' guilt or innocence. "Neither sympathy nor prejudice should enter your deliberations," the judge instructed the jury.

Gignoux explained that manslaughter is "without malice," whereas a murder charge implies malice. Manslaughter covers a death resulting from "the heat of passion or a sudden quarrel."

Finally, after dinner at Benjamin's Tavern, the 12-member jury plus four alternates returned to the courtroom. Individually polled, the jurors had reached their verdict: guilty.

Silver sought to have bail set for his client, but Brannigan argued that "the defendant has no roots . . . under the circumstances, there should be no bail." Gignoux concurred.

Firefighters train

PLEASANT POINT — Three Passamaquoddy Indians from this reservation recently completed firefighting training at Northern Maine Vocational Technical Institute (NMVTI). They were Fire Chief Maxwell "Chick" Barnes, Billy Barnes and Gilbert Tomah. The Barnes were attending their second year, Tomah his first year of the two-week course.

Summer recreation available for kids

If any parents would be interested in having their children participate in the Central Maine Indian Association summer recreation program this coming summer, please notify the CMLA office as soon as possible. Telephone 866-5587/5588.

Tribal affluence leads to Northeast Bank branch

PRINCETON — Although it's the smallest branch of the business, the new offices of Northeast Bank here stand to prosper.

That's because of the major reason Northeast decided to risk opening a branch in this tiny border town: the nearby Passamaquoddy Tribe at Indian Township.

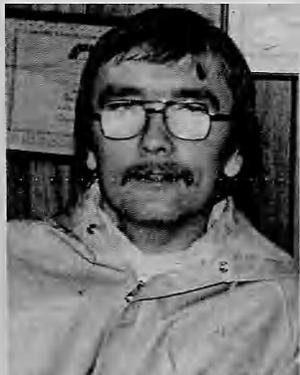
The million-dollar business of running the tribe, plus millions of dollars anticipated through settlement of land claims, figured greatly in the decision by Northeast Bankshares President Halsey Smith, and top officials, to locate an office in Princeton.

Of course, as Princeton Town Manager David Holt points out, pulpwood and timber are still the bulk of industry in the area, and Georgia-Pacific is the major employer in the region. (The Passamaquoddy Lumber Company, employing 70 persons, is expected to be purchased by the tribe through settlement monies.)

The bank branch opened last spring, after a survey was completed and a petition drive undertaken. Holt said



Suellen Speed



David Holt

Passamaquoddy tribal official Roger Gabriel co-operated in efforts to attract Northeast. The bank's nearest branches are located in Machias and Lincoln. Two other banks rejected Princeton; one of them was Merrill Trust Company, it was revealed.

Bank branch manager Suellen Speed said she was not at liberty to disclose statistics about accounts, but acknowledged, "we carry a lot of Indians." Speed, who started at the branch as teller, said "I'm sure it will survive." There are now three tellers.

Cheryl's Place

New open for business. Selling novelties, toys, games, clothes, jewelry, small appliances, etc.
There is a 10% discount for Native Americans, either bring this ad or your hunting and fishing license for verification.
We will donate \$1.00 to Wabanaki Alliance for every person that brings this ad and spends \$5.00 or more.

OPEN FOR BUSINESS!

The map shows a grid of roads. A vertical road on the left is labeled 'Maine Tpk'. A horizontal road at the bottom is labeled 'Rt. 202'. A vertical road on the right is labeled 'Rt. 202 south'. A diagonal road from the top right to the bottom center is labeled 'Rt. 302'. A diagonal road from the top center to the bottom right is labeled 'River Rd.'. A diagonal road from the top left to the bottom center is labeled 'So. Windham Bridge'. A diagonal road from the top right to the bottom right is labeled 'Rt. 297'. A small black dot is located at the intersection of 'Rt. 202 south' and 'So. Windham Bridge', with a star above it and the text 'CHERYL'S PLACE' below it.

SPECIAL WINTER ASSISTANCE PROGRAM FOR SEASONAL WORKERS ATTENTION

You or someone you know may be eligible for a new winter assistance program for seasonal and migrant workers.

This program is basically for individuals and families who have not received the regular fuel assistance that the state of Maine has offered this winter.

YOU MAY BE ELIGIBLE IF:

1. You or someone in your family has worked at least 25 days in the last two years in seasonal agriculture, woods work, fishing, clamming, fish packing, fir tipping, or other seasonal farm, fish or forest occupations. This includes cladding, berry raking, potato picking, haying, working as a woodcutter on someone else's land or cutting wood on your own land, work in food processing plants that is not year-round, etc. If you are not sure whether your work qualifies you, get in touch and ask.

WHAT KINDS OF ASSISTANCE ARE AVAILABLE?

Under this program you may receive assistance which will enable you to pay for the following kinds of items and services:

1. FUEL (any kind, including wood, oil, kerosene, coal)
2. UTILITY BILLS which are due or overdue
3. LP GAS
4. WARM CLOTHING AND BLANKETS
5. STOVES AND REPAIRS TO FURNACES AND HEATING SYSTEMS
6. FOOD
7. MEDICAL CARE
8. Some RENT ASSISTANCE in special circumstances

If you think you or someone you know may be eligible for the kinds of assistance outlined here, please send a postcard to: ECAP Outreach Worker, Route 1, Box 74-1, Steuben, Maine 04680. Give your name, address and phone (if you have one). Or call: 545-7293 or toll free in Maine at 1-800-432-1766 for more information.

IMPORTANT! YOU MUST APPLY BEFORE JUNE 30, 1980.

State ratifies claims bill

(Continued from page 1)

the Senate. He compared it to appendicitis, saying that if he was given a 40 per cent chance of dying if he didn't have his appendix out, he would have it out. He was referring to the 60-40 win-lose odds the state would face if it took the claims to court, according to James D. St. Clair, lawyer for the state.

Collins, tribal lawyer Thomas N. Tureen and state Atty. Gen. Richard S. Cohen fielded questions during a Senate caucus at the state house.

Attempts to bring the claims to a referendum vote by Maine citizens failed; first in the Senate, when Sen. Howard Trotzky of Bangor lost a bid for referendum by 16-13; later in the House, when Rep. John M. Norris of Brewer brought a motion for referendum that was defeated 97-42.

The actual bill had to be voted on twice in both chambers, first for passage, then for enactment. In the Senate, the vote was 19-9 to pass, 17-10 to enact. In the House, 87-51, to pass, and 84-47, to enact.

Emotions reached peaks during debate in the House and Senate. In the House, Rep. Antoinette C. Martin of Brunswick said the bill is the least that could be done for Indians, who have a history of being mistreated. On the other hand, Rep. James T. Dudley of Enfield said there would be violence in his District, and someone might drop a match and burn down the woods, with Indians as neighbors.

Tureen was overheard between votes as saying, "If they don't go for it, then we'll go for it."



Border protest

Maliseets, with support from other tribes, spent a day of protest this month at the Canadian border near Fort Fairfield, Maine. About 80 Indians, led [above] by Wayne Nicholas and wife, Kathy, of Tobique Reserve (New Brunswick), demonstrated their objection to deportation of a Maliseet, and other Jay Treaty violations. The treaty says Indians may freely cross border, but Canada never ratified it. U.S. Customs is at right; marchers crossed and re-crossed border without incident.

Supreme Court declines appeal

WASHINGTON — The U.S. Supreme Court has refused to take up an appeal by the State of Maine of last summer's Sockabasin-Dana case, in which a state supreme court ruled that Indian reservations are not subject to state jurisdiction.

The convictions for arson of Passamaquoddy tribal members Albert C. Dana and Allen J. Sockabasin were overturned by the state's highest court in July 1979, in a decision that bolstered the tribe's pending land claims.

Dana and Sockabasin went free, following the landmark ruling, but now that the federal court has refused to hear the appeal by Maine, they could possibly face court action again. Dana and Sockabasin were convicted for attempting to burn the Indian Township elementary school in 1977.

After the supreme court declined the appeal, tribal lawyer Thomas N. Tureen commented, "we're very pleased and feel much vindicated."

Maine Atty. Gen. Richard S. Cohen, on the other hand, admitted he was "somewhat disappointed."

Indian Island painting removed for restoration

INDIAN ISLAND — An 18th century painting of the Crucifixion, a fixture at St. Ann's Catholic Church for decades, was removed this month by Maine State Museum personnel.

When the painting returns some months hence, it will glow with the results of a tedious restoration process that will begin in Cooperstown, N.Y., under the hands of experts. An estimated \$10,000 will be invested, according to the Rev. John Civiello of St. Ann's Church. In charge of the delicate operations is Dr. Richard Michael Gramly, a Museum employee. Gramly said the Museum is glad to help out the Penobscot tribe.



Tribal lawyer Thomas N. Tureen, left, chats with state Sen. Dana C. Devoe of Orono, just prior to Senate vote on land claims settlement bill.

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LAST INDIAN — Seventy-year-old Charles Bernard says he is "the only Indian left" at St. Brasile Reserve in Canada, near Madawaska, Maine. There are about 60 persons at the reserve, but they are not really Indian, he says. A widower and retired variety store proprietor in Edmundston, Bernard bought his customized van-camper so he could go "freewheelin' around." He has two daughters, in Boston and Gary, Indiana; and two sons, in Nashua, N.H., and Edmundston . . . and a "tribe" of grandchildren.

Accident rate can be reduced

PLEASANT POINT — Only two per cent of accidents occur through so-called Acts of God, while 82 per cent are caused by unsafe acts, and 16 per cent by unsafe conditions.

A group of interested Passamaquoddy Indians here heard that message, and others about safety, at a lecture by Ralph Zotigh and Edward Naranjo, principals in National American Indian Safety Council — their own outfit that promotes safety among tribes. The pair recently made the rounds of Maine's Indian communities.

Zotigh, an Oklahoma Kiowa, did most of the talking. He said several years ago his group had a staff of 14; now it's just Naranjo and himself. He still believes in what he is doing, and he lays a pitch for financial support from the tribe.

"You know, I really respect my older people for their faith and belief, but doggone it, you have to do more than that. They believe that accidents are bound to happen. Let them happen. I say no way," Zotigh told the group in the tribal building gymnasium.

"I went into one house and it was very hot. I looked at the thermostat and it was set at 85 degrees. These people didn't know what a thermostat was for. You

can't blame people for not knowing. It's our place to train them," Zotigh said.

"I'm going to convince everyone of you that you can take part in safety," he added. "We have to take a lot of time to gain the confidence and trust of the people. It's pretty hard to come in cold and talk about safety . . . the accident rate on Indian reservations is just way too high," he said.

Attending the session were recreation director Linwood Sapiel, health planner Mary Altwater, janitor Gladys Soctomah, tribal official Chick Barnes; Vergie Trotter, Doty Francis and Andrea Dana, all of Young Adult Conservation Corps; community mental health worker Barbara Newell, clinic assistant Kay Nicholas, community health representative Beatrice Soctomah, truck driver Harold Soctomah, aquaculture worker Louis J. Paul, treatment plant operator James Barnes, trucker Melvin Francis, counselor Grace Roderrick and tribal clerk Ruby Richter.

"It's pretty hard to evaluate our program," conceded Zotigh. "Did we prevent 100 accidents? We do feel we're doing good. We've been to nearly every state in the U.S. and Alaska. After we leave here there's no follow-up."



Ralph Zotigh, Kiowa Indian, lectures on safety.

Basketry book off the press

CALAIS — A 28-page book called "Baskets of the Dawnland People" has been published by Project Indian Pride, a division of Maine Indian Education.

The colorfully illustrated and descriptive booklet was compiled by Joseph A. Nicholas, a Passamaquoddy, with help from Indian Township Bilingual Program, and Robert Abbe Museum, Mt. Desert Island.

Nicholas has displayed many styles of basketry in this book, including pie baskets and melon baskets. Pie baskets were once used by state officials as gifts to visiting dignitaries. The materials used in weaving baskets, such as brown ash, sweetgrass, and handmade tools, are shown. So are some of the experts, among them Eugene Francis, William Altwater and Delia Mitchell, Passamaquoddy.

CMIA staff member

on White House panel

ORONO — Freeman Morey, an outreach worker for Central Maine Indian Association (CMIA), has been officially appointed to the upcoming White House Conference on Families. Morey is a graduate of Old Town High School, and a member of the Passamaquoddy tribe.

From work to fancy basket, Nicholas' book provides details of construction, use and history. At one time, he says, the skills of basketry almost died out. Now, basketry is taught in reservation schools. However, Nicholas confides personally that basket-making will in his opinion be a thing of the past in 30 years.

Trinket basket or pack basket, the reader will find it all in this slim book, available from Maine Indian Education, Box 412, River Road, Calais, Maine 04619.

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Newlyweds Patrick and Isabelle Shay cut the cake.

Toney, Shay wed in traditional rite

INDIAN ISLAND — Patrick Shay and Isabelle Knockwood Toney were united in marriage, March 25, at home, in a traditional Penobscot ceremony, at sunset.

The ceremony was taken from a book by Shay's great grandfather, Joseph Nicola, author of the recently reprinted *Life and Traditions of the Red Man*. Mary Byers of Indian Island performed the ceremony, with Stanley Neptune and Carol Dana, both of Indian Island, as witnesses.

Ringbearer was Karl Toney, son of Isabelle Toney. Her daughter Franni Toney, and three grandchildren, were also present. The bride has four children by a previous marriage; the bridegroom has one son, Timothy (Neptune) Shay.

A reception and social dance took place at the Indian Island school gym, and a circle wedding dance was done to the beat of the drum.

Health panel meets in Bangor

BANGOR — For the first time ever, National Indian Health Board (NIHB) is holding a board meeting here.

Their three day session at Airport Hill on this month will be followed by a meeting of United Southeastern Tribes (USET), May 13-15.

Jake Whitecrow, NIHB executive director, opened the Bangor meeting with a statement that "Indian people are very concerned about not receiving any response to any of their resolutions" from the federal government. "We cannot afford to be lax," he told board members representing Indian tribes from places such as New Mexico and Mississippi.

Frank Steve, a Choctaw, commented, "all of us are here with one purpose, we want to help our people at the local level." He said Indians must "push hard" for increases in federal aid for tribal pro-

grams, otherwise, help will be "cut off."

Whitecrow said that "anytime you want to call the NIHB as of the first of May," he or someone else on the staff will personally respond. "In the past, that has been one of our major problems in the Indian world, lack of communication."

Assisting communications is a regular publication called NIHB Reporter, edited by John O'Connor with Renee Parker. Whitecrow said the newsletter is effective in "hitting them with a 2X4 and making it feel like a feather."

Among those attending the Bangor NIHB meeting were Dr. Eunice Baumann-Nelson, director of Penobscot Health and Social Services, and Penobscot tribal government representatives Michael Ranco and Francis Sapiel. A tour of the Penobscot Nation was included in the agenda, along with a shrimp dinner.

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Indian Health Service asks \$678.5 million for 1981

WASHINGTON—Indian Health Services administrator, Dr. George Lythcott, testified on behalf of the IHS at budget hearings held by the Committee on Interior and Insular Affairs, Feb. 19.

His statement included the following: In fiscal year 1981, a budget of \$678.5 million is being requested for the Indian Health Service, an increase of \$53.7 million over the 1980 level. This request includes \$601.8 million for Indian health services and \$76.7 million for Indian health facilities. The 1981 budget request for Indian health services includes funds to staff and operate several new facilities opened in 1980 and to serve newly recognized tribes.

The 50 Indian Health Service hospitals will provide services to 82,000 inpatients, an increase of 3,100 over 1980. In addition, the 50 outpatient departments, 104 health clinics and the more than 300 satellite clinics will provide services for 3.4 million outpatient visits, an increase of 123,000 outpatient visits over the 1980 level. Training will be provided for approximately 300 Indian students for the health professions. In addition, 41 urban Indian health projects, 120 alcoholism programs, and approximately

60 projects to aid Indians to take over management of their own health services will be supported by the fiscal year 1981 budget request.

The 1981 budget request for Indian health facilities will provide for the completion of a 60-bed hospital at Chinle, Arizona; for the second phase of construction of a 60-bed hospital at Tablequah, Oklahoma; and for the repair and renovation of health care facilities at Sells, Arizona and Winnebago, Nebraska. Also included in the Indian health facilities budget request is \$50.2 million for the provision of water and sanitation facilities in 6,200 Indian homes.

Indian Health Service provides programs for the Passamaquoddy and Penobscot nations in Maine.

Oldest resident celebrates birthday

INDIAN ISLAND — Sarah C. (Sadie) Ranco, of 10 Center Street, wasn't expecting anything for her 84th birthday, April 2.

But she said she couldn't have asked for anything nicer than a special cake baked in her honor, and served at the Indian Island senior citizens dinner, at the tribal health center.

Sadie Ranco is the oldest Penobscot at Indian Island.



READY BY SUMMER? — Although Pleasant Point is scheduled to receive several fishing boats to start their fishing fleet, fisherman Arthur Newell decided to build a boat himself.

Openings for Indians in natural resources

BERKELEY, CA.—University of California at Berkeley is actively recruiting American Indians and Alaska Natives into the College of Natural Resources. Various avenues of approach to the degree are available to students interested in the numerous phases of natural resource management.

Enrollment is still open for FALL, 1980. The Conservation of Natural Resource (CNR) undergraduate program is an interdisciplinary program. The CNR major explores conservation and environmental issues

and areas of interaction among natural resources, populations, technology, societal institutions and cultural values.

Applicants interested in applying for the program for the 1980/81 school year are urged to contact our office as soon as possible. We would also welcome any questions or requests concerning the program. Please contact:

Holly Halsey-Arri, CNR Indian Liaison
College of Natural Resources
University of California, Berkeley
415/642-3583 (call collect)

Nutrition policy should be tailored to Indian groups

by Dr. Alan Ackerman

The food policy of the U.S. government toward the Indian population in the 1800's was associated with the use of food as a weapon and as a tool of acculturation. Today the policy issues that need addressing are not military but bureaucratic, related to organization of delivery of services to Indian participants, assuring an Indian and Alaskan Native voice into decisions that affect them, and coordination of the U.S. Department of Agriculture (USDA) and other federal activities toward Indian populations in the area of food and nutrition.

One major issue which needs to be recognized in discussing policy issues in nutrition for the Native American population is that we are dealing with many separate programs and many separate policies which affect their nutritional conditions. The Special Supplemental Food Program for Women, Infants, and Children (WIC), the commodity food distribution program, the food stamp program, the Title VII elderly feeding program (under the Older Americans Act of 1965), the IHS model diabetes care programs, the IHS nutrition and dietetics programs, federal day care and Head Start programs, the BIA school feeding programs, public school lunch and breakfast programs, may all have some impact on the nutritional status of Indian individuals. Many of these programs are administered by federal agencies and their mandates may differ as to how they deliver services to Indian

populations even within a single agency. As such we need to realize that there is no comprehensive federal policy or collection of policies intended to address the nutritional needs of the Native American population. We need to be able to see the mosaic of programs which together form nutrition services for the Indian population.

Policy for Indians?

If a national policy is appropriate for American Indians and Alaska Native populations, the net policy must be able to recognize the differences existing between local communities. It is obviously ludicrous to try to have an identical policy for very different Indian groups. For instance, there is no point in sending frozen commodity meat to people lacking even basic refrigeration facilities, nor does it make sense to deny frozen meat to people who could store it in their freezers.

Formerly, USDA had structured its commodity food distribution system, so that all Indian communities were to receive the same commodity food items. But, with passage of the Food Stamp Act of 1977, this is no longer so; each community can indicate its own preferences in the types of food it wants from the list of foods USDA says is available to that community at any particular time.

This new flexibility built in through the legislative mandate of the new food stamp and commodity distribution law, is a significant change in USDA policy. The recognition of community differences both in types of food

desired and the uses of those foods in the community must be extended to other aspects of the USDA program. One criteria in the design of nutrition policy for Indians is the recognition that some groups have adequate storage facilities and refrigeration while others do not.

A second point to consider in the delivery of nutrition services to the American Indian population is one of local control and coordination of those services. To date as I've described, there are numerous available services that could affect the nutrition of recipients yet these services are not coordinated at the local level, resulting in poor utilization.

A third area of policy to consider is nutrition education. Those education campaigns directed toward pregnant and lactating mothers, adolescents, children, and infants among the Indian population need to present information in a form which does not require literacy to understand, but which can be strengthened or improved by written information for some members of the population.

Nutrition education among the above groups also needs to direct attention toward specific single behavioral goals. The content of the four food groups for population who linguistically or culturally do not group food according to concepts of meat and protein, cereal and carbohydrate foods, fruits and vegetables, and milk foods is unlikely to change eating habits. Single behavioral messages which direct individuals to single behavioral goals

over a short period of time may be more effective.

Once again, local differences must be recognized and nutrition education be allowed to serve other locally-desired goals as long as pursuit of those goals does not interfere with promotion of the nutritional message. Many groups wish to find mechanisms to display their written language for English literate, bilingual speakers who do not read the native language. Local dual language materials for some tribes may be appealing. Others may wish to strengthen or reestablish certain cultural images and patterns which have been associated with food use. Others wish to promote use of traditional foods. In order to recognize local differences, USDA will need to find ways for providing appropriate technical assistance to support local production and distribution of materials. Hopefully, a simple means of evaluating can also be developed.

Government promotion of local adaptation and development of material needs to go beyond the idea of leaving nutrition education up to local program managers. Rather governmental programs should set major themes for their educational goals and emphasize local group production of materials, while at the same time providing the needed financial and technical support.

A final point to consider in the structuring of nutrition policy for Indian populations is that lack of coordination is not only a problem at the local level, but at the federal level as well. (Reprinted from NIH)

Tidal power plans explained

By Dr. Normand Laberge

PLEASANT POINT—The primary requisite for the site selection of a tidal project is the availability of a tidal range large enough to deserve further consideration and analysis. Passamaquoddy Bay and Cobscook Bay are two regions where the tidal range is sufficiently large. At the present time, an average tidal range which exceeds eighteen feet is commonly accepted as the lower limit for the development of an economically and technically feasible project. This does not infer that sites with tidal range less than eighteen feet cannot be proven feasible. However, additional factors would have to exist to counterbalance the lower tidal range.

This discussion will focus on the single-pool method of development. In the case of a single-pool project, the generation of power is very similar to the operation of a run-of-river hydroelectric plant. The impoundment area is comprised of one tidal basin which serves as the source of potential energy. Ideally, the tidal basin would have a single entrance with a shallow and a narrow opening which would minimize the amount of material needed for impoundment. Physical components for the project are as follows: (1) rockfill dam with clay core to maintain imperviousness (2) powerhouse, a concrete structure, placed in mid-channel and used to house the turbine, generator, and related mechanical/electrical equipment; (3) sluice gates to fill and empty the tidal basin under various conditions; and (4) switching station for interconnections with the transmission network. The appearance of the tidal project will be nearly identical to the rockfill structure (causeway) which presently connects Carlow Island to the Pleasant Point Reservation. The inclusion of a concrete powerhouse and sluice gates would be the only noticeable differences in outward appearance.

The operation of the power plant can probably be best explained by describing the actual procedure employed for power production. Assuming that the project is constructed and "on-line", the generation of power would proceed in the following sequence.

1. At high tide, the gates are closed which interrupts the normal exchange from the tidal basin.

2. With time, the level exterior to the tidal basin continues to recede in accordance with the normal behavior of the tides.

3. A difference between the water elevation of the tidal basin and Cobscook Bay is thereby formed as a result of the impoundment; this elevation difference is defined as the hydraulic head which provides the source of potential power.

4. The basin level remains at its controlled high pool elevation until a sufficient head is built up across the dam, typical values range from 4 feet to 8 feet for long time duration and maximum power production, respectively.

5. Tidal waters are then released through the turbines producing electricity.

6. Power generation continues until the rising level of Cobscook Bay dictates the termination of production; the controlling factor is once again the limiting head which in this case appears between the rising sea level and steadily decreasing basin level.

7. The gates which control the emptying of the basin are opened completely at the end of production, this allows the basin level and the Cobscook Bay level to equalize.

8. With the gates open the tidal basin is now free to fill to its natural high tide level.

This procedure is repeated with every tide for the production of intermittent electricity. This operating mode is known as single-pool production from basin-to-sea. Variations to this mode of operation include sea-to-basin production when

related to the square of the hydraulic head, the amount of electricity generated from the project will also vary in accordance with the available tidal range as determined by the length of production time and by the value of the hydraulic head. A varying power production level cannot be overcome by any design changes; however, the predictability in the magnitude of tides can still be scheduled years in advance of actual production. The tides will produce more power for higher tidal ranges and less power for lower tidal ranges—an inevitable consequence of the tidal function.

But how much power could be delivered to the area from a project such as Half-Moon Cove? In this case, the power plant would have an installed capacity of 8,000 kilowatts (KW) and generate approximately 30,000,000 kilowatt-hour (KWH) of



Pancake ice, Cobscook Bay, near Pleasant Point.

the occurrence of low tide triggers the preparation for tidal power generation. A more sophisticated procedure combines sea-to-basin operation and basin-to-sea operation; however, a reversible turbine unit would be required for this mode of operation at an added expense.

The tides are a renewable source of energy that will continue to be available and predictable both in terms of time and magnitude. The regular tidal function also produces two peculiarities that have to be properly considered in the design of a tidal power plant. The first concern refers to high tide which occurs fifty minutes later each succeeding day. Since the power production schedule is intrinsically related to the occurrence of high tide, this behavior complicates the integration of tidal power production within the regional network. However, the predictable nature of the tides makes it possible to prepare a schedule which determines the exact time when tidal power is available for regional demand. It should also be noted that the output from a small project is much more easily absorbed into an electrical network than for large installations. The variations in the tides observed in Cobscook Bay during a two-week period can range from 12 feet up to 27 feet. Since the electrical energy produced from a tidal power is directly

energy per year. Assuming that a typical household use 6,400 KWH of electricity annually, the tidal project could theoretically supply the electrical demands for nearly five thousand homes. This estimate is based on the assumption that tidal power will be used at the same time electricity is produced.

In practice, the load demand curve doesn't always coincide with the tidal power production schedule. The electrical demands are also continuous and not intermittent like the supply from a single-pool project. Therefore, Half-Moon Cove by itself would be unable to supply the continuous, or base-load, requirements of the region. Bangor Hydroelectric Company and Eastern Maine Electric Cooperative would still continue to supply their regular service, but complemented by tidal power. If we now assume that the tidal project will be producing power forty percent of the time, Half-Moon Cove's output would service twelve thousand homes during various times of the production and load demand schedule. The tidal project could sometimes supply energy for most of Washington County.

EDITORS'S NOTE: Dr. Laberge is co-ordinating a planned tidal power demonstration project on Half-Moon Cove, at the Passamaquoddy reservation.



Poetry

Senabeh

A map of his life
drawn on his face
his eyes sad
and slightly stumped
His greying hair drawn,
back, banded.
His walk bending
slightly forward,
his head full of
wisdom partly unused.

Red Hawk



Untitled

The freshest cool air
returned me to that night
we slept beneath an open
window in spring.
It stirred inside me
like memories of a million
spring nights before
so far away so pure.

Red Hawk
1977



Untitled

Your eyes shine out from beneath
your hair.
In that familiar smile I love so much.
When I got angry with you one
day,
I turned around and your face
struck me.
You were me twenty years ago.
Then I remembered to have patience
and love in my heart
especially for children.

bare, chubby child,
shy, mischief
tangly gleaming hair
bright eyes he named you.

Red Hawk
1976



news notes

Migrant worker aid up for grabs

ORONO — Seasonal, migrant farm workers in Maine may find themselves eligible for up to \$350 in "emergency crisis assistance" funds, through a federal program now underway.

Maine has received \$109,109 from the Community Services Administration, and for those persons meeting guidelines, the money is available until June 30. Farm work under CSA definitions includes fishing, agricultural crops, livestock, agricultural processing, and forest-related production.

Although primarily for emergency fuel relief, allowable expenditures cover besides fuel (gas, oil, kerosene, wood, coal and electricity); winter clothing, blankets, rent, food, wood stoves and medical expenses excluding dental work.

For further information contact Larry Lack, Steuben, Maine, by calling Bangor, 947-4155 (collect).

Jobs offered in Aroostook County

PRESQUE ISLE — Aroostook County Action Program, Inc. (ACAP) announces that applications are now available to economically disadvantaged Aroostook County youth for nearly 400 summer jobs in the summer youth employment program.

The summer youth employment program is funded through a grant from the Maine Office of CETA Planning. Summer employment will begin on or about June 16, at worksites in public or private non-profit agencies and corporations and will continue for 8 weeks. Participating youth will receive the minimum wage for up to 32 hours per week. Enrollees in the summer youth employment program must be economically disadvantaged in accordance with CETA guidelines and between 14 and 21 years of age.

Applications are available at the Maine Job Service offices, the WIN office, town offices, and at school guidance and principal's offices. Applications are also available at the three ACAP Employment and Training Centers located at 18 Dyer St., Presque Isle, tel. 764-3721; 794 W. Main St., Madawaska, tel. 738-6345; and 91 1/2 Military St., Houlton, tel. 532-9526. The toll free number to the Presque Isle office is 1-800-432-7581; Aroostook County youth, 14 to 21 years of age, who feel they may meet the income guidelines are encouraged to apply as soon as possible.

Resources degree option for Indians

ALBUQUERQUE, N.M. — The University of Albuquerque recently established its two-year Associate of Science Degree in Resource Management. Indian applicants are wanted.

Art Weisel, who coordinates the resource management program and who helped design its content for the University of Albuquerque, said, "It has become more difficult — just when it has become urgent — for local people everywhere to control what happens to their natural resources. It has become necessary to have an understanding of science and technology, and to apply to it an understanding of business administration methods."

For more information on the Associate of Science Degree in Resource Management, contact Art Weisel, University of Albuquerque, St. Joseph Place NW, Albuquerque, New Mexico 87140.

Schaghticoke powwow

AVON, Mass. — The New England Coastal Schaghticoke Indian powwow is scheduled May 3-4, at Baptist Church hall, North Main Street. Indian dancing and singing are planned, along with refreshments including traditional fry bread. Hours are Saturday, 9 a.m. to 7 p.m., and Sunday, 1:30 a.m. to 7:30 p.m. No alcoholic beverages are allowed.

Millennia party planned

CONCORD, Mass. — A group calling itself "Millennia" plans a ceremonial celebration of native people (Indians), May 3-4, at Watuppa Reservation. Drumming, singing, dancing, discussions, pot luck food, arts and crafts and a spiritual great circle are on the agenda.

For more information contact Massachusetts Commission on Indian Affairs.

Clarification

A story about a court hearing involving Michael Bennett (or Bennett) in last month's Wabanaki Alliance included a statement by Bennett that he had asked permission to camp on Indian land from Tribal Administrator Andrew Akins. Akins said this month the Bennett never made any such request, and that had he done so, Akins would have told him that it was not his (Akins') authority to grant such permission.

Gripes aired

(Continued from page 1)
members of the community are forming a community newsletter, Wolamewakon, which is Passamaquoddy for truth. In a state of policy the editors have said, "We view the paper as a vehicle of positive change; as a catalyst for improved programs for children; as an advocate for the segment of the reservation who have no voice or do not have the means or experience to have their views made known."

Obituary

JOHN M. MITCHELL

INDIAN ISLAND — John M. Mitchell, 54, former governor of the Penobscot Nation and former representative to the Legislature from the Penobscot tribe, died April 9, 1980 at a Bangor hospital.

Mitchell, a World War Two veteran of the U.S. Air Force and U.S. Marines, was a former member of the Orono Kiwanis Club and former chairman of the Indian Island Housing Authority.

He was employed as job coordinator for the Young Adult Conservation Corps (YACC).

He is survived by his wife, Dolores (Sappier) Mitchell, and two sons.

A Mass of Christian Burial was celebrated at St. Ann's Catholic Church, Indian Island. The Rev. John Civiello officiated.

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Flashback photo



CORPUS CHRISTI, many years ago, at Indian Island, was a big event. Seen walking to ceremony, from left, are Agnes Marlo, Ada Sockbeson, Mabel Neptune, Yvonne Lola, Margaret Ranco. Henry Sockbeson is at far left, behind the ladies. (Photo courtesy of Mildred Akins).

Judge blocks Alaska offshore oil leases

A federal judge issued an injunction Jan. 22 to block the awarding of oil leases in the Beaufort Sea off the North Slope of Alaska.

Judge Aubrey Robinson, Jr., said the leases cannot be awarded because the government has violated the provisions of environmental legislation and an act protecting endangered species. Nine environmental groups and two Eskimo villages opposed awarding the leases.

Recently, a joint sale by the Alaskan State Government and the Federal Government of rights to drill on 800 square miles of the Beaufort Sea floor produced bids of over \$1 billion.



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