

art is Indian



**CREATIVE WRITING AWARDS** — In an effort to stimulate creative writing among young people, the Indian Resource Center is soliciting original short stories, poetry, research reports, etc. by Indian youth 18 years or younger. Cash awards totaling \$300 will be provided, during the next 12 months, to Indian youth submitting original work, the content of which relates to Indian life. All award winning material will be published in future editions of the Wabanaki Alliance. This is being planned as an on-going event. The deadline for the first go-around of material is June 15. All material should be sent to the Indian Resource Center, 95 Main Street, Orono, Me. 04473. Indian youth submitting should provide their name, age and address.

# WABANAKI ALLIANCE



**ON THE WAY TO LUNCH** — Indian youth representing the Penobscots, Passamaquoddies and the Association of Aroostook Indians met at the Indian Resource Center in Orono April 17 to discuss their involvement in present and future youth programs. The group, which numbered about 40 in all, discussed present youth activities, ways to increase youth participation and involvement in tribal affairs and future youth programs. The group concluded its meeting by affirming the need for additional

# Plan Developed to Attack Alcoholism

In the last edition of the Wabanaki Alliance, considerable coverage was given to an alcoholism conference held by the Department of Indian Affairs.

Since that conference, many people in the Indian community have acted to bring about a change in the conditions which cause abusive drinking by many Maine Indian people.

At a meeting of tribal governors, AAI officials and interested citizens from each reservation and Aroostook County, an advisory board to the Department of Indian Affairs was expanded. At this meeting, which was held at the Indian Resource Center in Orono, the group was informed by DIA staff that resources for Alcoholism programs would soon be made available from the National Institute of Alcoholism and Alcohol Abuse; this money had been impounded by President Nixon, but was recently released as a result of a court order.

Those representing the reservations and AAI expressed a desire to seek these funds for assistance to Maine Indians. It was decided at this meeting, held January 14, that a planning committee with representatives from each reservation and AAI would continue to meet to formulate a proposal based on the research findings of the DIA. The proposal was then to be taken back to each of the reservations for comment and review. Following this local comment and review, a finalized proposal was to be drafted and sent to Washington, D.C. Each of these phases has been accomplished and the document has been sent.

The planning committee, which consisted of Hazel Dana, Pleasant Point; George Stevens, Indian Township; Mike Ranco, Indian Island; Richard Price, AAI; and DIA and Resource Center staff, began a series of meetings in late January to develop the proposal.

Research provided by the DIA showed that alcoholism appeared to be more prevalent among Maine Indian people than among the general American Indian population.

This same data, however, showed that, alcoholism prevention, treatment and rehabilitation services have been almost totally unavailable to Maine Indians in the past and that what services were available have not had a good rate of success dealing with Indian peoples.

It was pointed out that Indian health care in Maine is sadly in need of upgrading, and for many Indian people, dental care is almost non-existent.

Confronted with this and a great deal more specific data, the planning committee felt, that only a program which would deal with the whole individual and his health would be acceptable.

The proposal prepared by the planning committee contained three systems of assistance to Maine's Indian communities.

A prevention system has been designed to help pre-alcoholics, early alcoholics and victims of alcoholism meet and satisfy those basic human needs which, if untended, may lead to alcoholic behavior and alcoholism.

This system includes a broad range of service, including medical and dental care, job prospects, recreation, group therapy, individual counseling, herit-

age enrichment and increased educational opportunity.

A maintenance system has been designed to meet the immediate needs and heighten the hopes of those older individuals suffering as a result of chronic alcoholism. This system will provide shelter, counseling, emergency medical care at the local level and a program of rest, recreation and therapy at a centralized all Indian halfway house.

A rehabilitation system has been designed to restore the individual in a better condition of health and to restore the individual to a more useful and constructive role in his community.

All of these systems, or parts of them, according to the proposal, would be employed at each reservation and at Houlton and Caribou in Aroostook County should the proposal be funded.

A physician, dentist and community health nurse would be employed if the program were funded, to provide medical evaluations and preventive health care for the Indian family.

The prevention system also includes youth counselors and youth community workers who will be

employed on each reservation and in Aroostook County.

The youth counselor will be responsible for exploring with the community and with the individual what they consider a worthy use of leisure time. This individual will also work with young people to help them live with parents who are recovering alcoholics. Counselors will develop, according to the proposal, such programs as AL-A-Teen and will work with those in education who are concerned with creating the best possible attitudes in children. Youth counselors will also work with the rehabilitation staff specializing in employment so that they may have access to job and training prospects.

Recreation programs will be developed by the youth community workers. "These programs will be the product of what the youth counselor and the community have decided would be a good use of leisure time," the proposal states.

The youth community workers would coordinate and promote sports programs, Indian games, community picnics and arts and crafts work designed to heighten individual awareness of heritage, according to the proposal.

Alcoholism counselors will work directly with the local alcoholic and his family, bridging the gaps between preventive, maintenance and rehabilitation services. They will serve as an intake point, according to the proposal, for persons who require intensive treatment of the sort that will be provided at the treatment and rehabilitation center.

The proposed maintenance system would provide life support to the chronic alcoholic, meeting first his shelter needs and then his medical evaluation and treatment needs. When these basics have been provided, the individual, still working with his counselor, will be appraised of his desire to participate in the therapy programs offered at the all Indian halfway house, according to the proposal.

If the project is funded, a shelter will be located at each reservation and at Houlton and Caribou.

The all Indian halfway house will receive those individuals referred from the various communities. "At the halfway house a thorough medical examination will be provided each individual, and a program of easing the individual into the applicable therapy program will begin," the proposal states.

The program is to be run by Indian people for Indian people. The staff, with the exception of the physician and dentist, will be Indian, according to the proposal.

A private, non-profit organization — the Wabanaki Corporation — consisting of representatives from each reservation and the Association of Aroostook Indians, has been created to administer the program. This was necessary as a legally incorporated body representative of all groups was necessary to receive federal resources.

The Wabanaki Corporation board, will establish policy and operation procedures, carry out long range planning on the total project, contract for community based services and hire and fire staff. For a more complete story on the Wabanaki Corporation see story on page 2.



**DISCUSSING DEVELOPMENT OF GRANT —** From left, George Tomer, Alberta Nicola, Clarence Francis and Governor Matthew Sappier, discuss how to obtain involvement in the development of an NIAAA grant.



**HOW TO PROCEED —** Edwin Mitchell, left, Indian Island, and Perley Giggy, Bangor, listen as what will be necessary to complete an NIAAA grant is explained.



**BEING CONSIDERED FOR HALFWAY HOUSE —** This camp at Princeton is one site being examined for its potential as an all Indian halfway house treatment



center — a component of the grant discussed above. From left, these three pictures show the cabins, the camp dining center and an office building and residence overlooking a lake.



# Changes Made In Tribal Governing

Tribal government is an important aspect of Indian life in Maine. It is often the means by which we get things done, or don't get things done.

In March of this year, the Legislature passed and Governor Kenneth Curtis approved changes in statutes relating to Passamaquoddy tribal government. In 1973, changes were made by the Penobscots in the way they conduct tribal government, and recently the Association of Arrostook Indians made by-laws changes.

This September each of the reservations will hold elections for their choice of governor, lieutenant governor, legislative representative, and members of the respective tribal councils.

It is our purpose here to review the process by which members of each reservation elect and guide the activities of their representatives. We will also do this for AAI.

The Penobscot nation elects six tribal council members, a governor, lieutenant governor, and representative to the Legislature. This is done on even numbered years (1974).

Tribal council members hold office for four years

## EDITORIAL

Bishop Peter L. Gerety was a familiar face to many Maine Indians.

Most recently he was on hand when the Maine Indian community dedicated, via the Bishop, its Resource Center in Orono.

Bishop Gerety became Bishop of Portland during a period of great change — change within the Church and social change within the country. To honor these changes, the Bishop greatly expanded the Church's involvement in social programs while developing greater communications capability through the diocese's goal setting program.

Bishop Gerety is now the Archbishop of Newark, N.J. — one of the country's largest dioceses. His successor will be appointed by the Pontiff.

The Indian community in its relationship to the Church and in its relationship to the government remains in a state of change.

The Indian community is well aware that Truth in government does not assert itself; that it must be institutionalized somehow. Governments seem to specialize in small, intermediate truths. The Church can lead its people to perceive larger truths.

With the nation gearing up for its bi-centennial in 1976 an excellent opportunity, i.e. a challenge, for Truth is presenting itself. That opportunity is for the government to sit down with this country's Indian nations and deal with rectifying the blatant and illegal treatment of this country's treaty commitments to Indian people.

Congress must do this. But Congress will not act without instruction from the people.

The Church can assist the people in providing such instruction.

Archbishop Gerety used to say he preferred talking about challenges and opportunities rather than problems. We are hopeful that 1976 will be a birthday we can all be proud of.

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Vol. 2, No. 1

April, 1974

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Published by Indian Resource Center  
95 Main St., Orono, Me.

while the governor, lieutenant governor and Legislative representative hold office for only two years. The Penobscots have a 12 person tribal council. By electing only six members, or half, every two years, continuity can be ensured.

To vote, a Penobscot must be certified as a member of the tribe and be 18 years of age or older. To hold office, a Penobscot must be certified, 18 years of age or older and not have been convicted of a felony.

Elections are held on the second Tuesday of September on even numbered years. However, just prior to election — on the first Tuesday of August — the Penobscots hold a caucus for the purpose of nominating candidates to be elected. At this caucus, the Penobscots have the right to establish, by majority vote, rules for the conduct of the following tribal election. These rules cannot violate the constitutional rights of any person.

New tribal council members and officers take office on the first of October following the September election.

The governor, then, is to preside over all meetings of the council and be a member, ex-officio. In the absence of the governor the lieutenant governor presides.

As mentioned, there are 12 tribal council members on the Penobscot Council. It is necessary to have seven members of the council at a meeting before any business can be officially conducted. If vacancies exist on the council, seven members are still needed.

When a vacancy occurs because of removal for non-attendance, certified tribal members 18 years of age or older are to elect a replacement. It is the responsibility of the Commissioner of Indian Affairs to post notice of the time and place of the election at least seven days before it is held. The Commissioner is also responsible for counting the votes. Among the Penobscots, tribal council members who are not in attendance at three successive tribal council meetings, or at five tribal council meetings during a 12-month period can be removed from the council by the governor, with the advice and consent of the council. It is provided that the governor may excuse tribal council members from attending a meeting for health or personal reasons.

When a vacancy occurs in the office of governor, lieutenant governor, council or representative to the Legislature, a special election is to be called by the Commissioner of Indian Affairs within 60 days of the time of the vacancy.

The governor, lieutenant governor, council member and representative may be removed from office. To do this, a petition, showing charges and signed by a number of registered voters equal to at least a majority of the number of votes cast for the tribal governor, is presented in writing to the governor, lieutenant governor, council and representative at the Legislature. The petition is to be presented at a formal hearing called by the Commissioner. The petition is then acted upon, providing that a majority of the persons legally registered to vote at the last tribal election are present.

In the area of Legislation, the Penobscot tribal governor is responsible for calling a general meeting of the tribe for the purpose of affirming or rejecting legislative proposals prepared by the tribal governor and council for submission to the State Legislature. Proposals receiving an affirmative vote by a majority of those present and voting at the general meeting of the tribe will be taken by the tribal representative to the State Legislature for submission.

Additionally, no private organization, church organization, state department, civic group or individual can submit legislation affecting the Penobscot tribe without first bringing it before the Penobscot governor and council for approval.

The Passamaquoddy nation elects 12 tribal council members — six members for Indian Township and six for Pleasant Point — a governor and lieutenant governor for each reservation, and a representative to the Legislature, chosen alternately between Indian Township and Pleasant Point. This is done on the even numbered years.

Elections are held on the Tuesday following Labor Day in September with only certified members 18 years or older being allowed to vote.

The Passamaquoddy tribe holds a caucus to nominate candidates on the first Tuesday of August

on even numbered years.

Those participating in the caucus by majority vote, are to establish the rules for the conduct of the following tribal election. No one's constitutional rights can be violated by such rules.

It is the Commissioner's responsibility to give notice of the time and place, seven days before the day of the election, by posting notices at both reservations. The Commissioner also has the responsibility for counting votes in the presence of members of the tribe.

If a candidate wishes to count the ballots he may do so if he provides a written application to the Commissioner.

The governor, lieutenant governor, legislative representative and tribal council members hold office for two years, beginning on the first day in October immediately following the election.

Vacancies in the office of governor, lieutenant governor or representative are to be filled by a special

[Continued on page 3]

## New Corporations Formed



**WABANAKI CORPORATION CHAIRMAN — Governor Matthew Sappier, Indian Island, was recently elected chairman of the Wabanaki Corporation, one of two recently created corporations.**

Indian people in Maine have created two private, non-profit corporations in recent weeks to increase their ability to receive federal resources.

On March 23, reservation governors and the President of AAI signed papers initiating the incorporation of Tribal Governors, Inc.

Tribal Governors, Inc. is an official association between the governors and the President of AAI. It was established to insure Maine Indians of a statewide representative group legally capable of receiving resources.

The need for this became more apparent as tribal governors became confronted by federal programs mandating a state approach to solving problems.

Officers of Tribal Governors, Inc. include: Governor Allen Sockabasin, Indian Township, President; Pious Perley, AAI President, Vice President; Governor Matthew Sappier, Indian Island, Treasurer; and Ralph Dana, Pleasant Point, Secretary.

The other corporation to be recently created is the Wabanaki Corporation. The Wabanaki Corporation was created by representatives of tribal councils and AAI working to develop an administrative structure capable of administering an alcoholism program. Each of the councils and the AAI Board has approved the corporation which includes (two representatives from each reservation and AAI and one representative from the Department of Indian Affairs).

The Wabanaki Corporation's articles of incorporation state that the organization was created for the purpose of carrying out programs designed to eliminate the diseases and economic poverty which plague the Indians of Maine. A story appears on page one in this edition on the Wabanaki Corporation's proposed alcoholism program for Maine Indians.



[Continued from page 2]

called by the Commissioner. Whenever the office of the governor is vacant, the lieutenant governor acts as governor until the office is filled by election. Council vacancies are to be filled through appointment by the respective tribal governor with the consent of the respective tribal council at a meeting called for that purpose.

Members preside over all meetings of their respective councils and are ex-officio members. In the absence of the governor, the lieutenant governor presides, voting only when he is not presiding. The governor makes four of the six members of each tribal council to constitute a quorum at any meeting. A majority is necessary for the council to conduct business. At joint meetings of the tribal councils from all reservations, a total of seven council members is required for a quorum with at least three members present from one reservation.

The responsibility of the tribal governor of each reservation is to call a general meeting of all tribal council members residing on the reservation for the purpose of approving or rejecting legislative proposals. The place of the meeting is to be posted seven or more days prior to the meeting. If a proposal is to be adopted it must be given approval by a majority of the council present at this meeting.

The governor, lieutenant governor and council members of each reservation can be removed from office by the qualified voters of their respective reservation. It is the Commissioner's responsibility, upon receipt of a petition signed by 50 persons qualified to vote in the reservation concerned, to call a special election to be held in the same manner as a general election. Prior to a removal election, the Commissioner is to call a general meeting on the reservation in question, so that the person whose removal is sought can hear and answer charges.

The Aroostook Indian population, composed of Mi'kmaq and Maliseet, has no trust lands or tribal lands in the State of Maine. A thousand Indian people can be found, in small pockets of family concentrations, throughout 10,000 square miles of Aroostook County.

One of the numerous and complex problems facing the "off-reservation Indian" in Aroostook County is the need arose to establish an organization which could address these problems.

In 1970, the Association of Aroostook Indians incorporated as a private, non-profit organization to receive monies from Federal and State governments and private foundations in order to carry out its stated objectives.

The corporation consists of an elected board of directors which is chosen every two years in a general election similar to that of the Penobscot and Passamaquoddy tribal elections. General membership in the Association of Aroostook Indians is open to any person of at least 1/4 blood, residing in Aroostook County for a period of at least one year.

The general membership elects four officers from among its members to the board of directors to be known as the "board of directors." They include: President, Vice-President, Secretary and Treasurer. The board of directors has the power to call a meeting of the general membership whenever two or more members feel one is necessary.

The board of directors, now numbering 14, may elect up to 25 members, as the need for more directors increases. Any vacancies occurring on the board may be filled by election at the next general membership meeting. The executive committee of the board has the power to call a meeting of the general membership whenever two or more members feel one is necessary.

The general membership directs the board in its policies and to establish the policy under which the Association and its executive officers will operate. The board may make all the decisions necessary to carry out the purposes of the Association. Such decisions, however, may be specifically delegated to the executive committee by the majority vote of a board quorum. The board is constituted by a majority of the board members. The board also has the power to hire or fire any paid staff personnel, with a salary not to

# CENA Conference Held

Eastern Indians met recently for the second annual session of the Coalition of Eastern Native Americans (CENA) in Washington, D.C. A work and study program was designed to find ways of building stronger Indian communities and to seek ways in which to relate to the Federal establishment.

CENA president, Helen Attaquin said, in welcoming participants, "both individually and collectively, we share a common feeling of commitment to Native American people."

The three-day session was attended by about 100 official delegates and another 100 Indian participants and observers from regions east of the Mississippi. Among the nearly 200 participants from the Eastern Tribes, were representatives of Maine's Penobscots, Passamaquoddy, and Association of Aroostook Indians. These included CENA board members, Tom Baisie (Mi'kmaq), Andy Akins (Penobscot), and CENA staff member, James Sappier (Penobscot). Sappier is the Federal Regional Coordinator for



AT CENA CONFERENCE — Mike Ranco, Indian Indian CAP Director, right, is seen here with W. J. Strickland, co-director of CENA.

Region 1.

Official Maine delegates included: Nick Dow, Mike Ranco—Indian Indian; Eugene Francis, Rita Altwater—Pleasant Point; Eugene Stevens, Allen Sockabasin—Peter Dana Point; Pious Perley—Association of Aroostook Indians.

Other Maine participants were: Indian Affairs Commissioner John Stevens, Susan Stevens, Ralph Dana (Passamaquoddy), Aubrey Tomah (Maliseet), George Tomer (Penobscot), Terry Polchies (Mi'kmaq).

The entire Maine delegation caucused several times during the Conference to discuss political matters in which "unprecedented unity" among all Maine Indian groups was evident.

At a general assembly, former BIA Commissioner, Louis Bruce, now co-director of CENA, told the Eastern delegates, "I am delighted to be able to speak out without restraints now about what I think and feel." Bruce was fired by the White House in December, 1972, for his advocacy to extend services to all Indians across the nation regardless of their residency. Bruce stated that during his long career in Indian Affairs, "I never tackled anything without a challenge to it, and working with Eastern Indians is one of the greatest challenges—especially concerning the question of Federal recognition."

Bruce later introduced successor, BIA Commissioner, Morris Thompson, who said Bruce could "realize particularly well what tasks and trials lie ahead for all of us."

Speaker, Ernest L. Stevens (Oneida), one of Bruce's top lieutenants during his tenure at the BIA, urged the assembled Eastern Indians to probe "individual and collective self-recognition," together with the restoration of the "old tribal visions" as one of the most important undertakings of Eastern

tribes in January of 1973.

The CENA assembly, in political action, voted to retain the entire current membership of its existing Board of Directors and to add four new positions to the Board. Elected to fill the newly created positions were: Paul Johnson (Ojibwa-Chippewa), Hast Michi, Sarah Peralta (Apache), Baton Rouge, 1 Evelyn Davidson (Creek), Atmore, Ala.; and Jos Winchester (Potawatomi), Saline, Michigan.

Major resolutions passed by the CENA assembly were:

— Request for a petition to the U.S. Census Bureau to conduct an "accurate enumeration of Eastern Indian populations" supervised by the tribes themselves to correct what they called "untrue, inaccurate" 1970 Census figures of their populations which have resulted in lower funding levels for Eastern Indian efforts;

— Condemnation of "federal research grants" to white educational institutions where Indian programs are not yet in existence, particularly at Harvard University, Stanford University, the University of Chicago and Pennsylvania State University. A resolution stated that these four institutions have been receiving significant research grants for study of Indian past and present and Indian culture, but currently have no Native American programs, student recruitment, no Indians on faculties, and if there are no American Indian colleges at all on the Eastern seaboard;

— Request for support from all Indians for rebuilding of the first all-Indian college in the U.S., Old Main College in Pembroke, N.C. destroyed by fire in 1972, as a culture center focusing on the cultures of all American Indians;

— Creation of a five-member team of Eastern Indians to review and provide guidance to the Smithsonian Institution on specific volumes of the forthcoming "Handbook on the American Indian" where that multi-volume series touches upon the past and present of the Eastern Indians.

## Indian Youths Visit Me. Maritime Academy

Indian teenagers representing each of the 10 Maine Indian communities gathered recently at the Maine Maritime Academy for a day of athletic activities and group tours of the campus.

The primary purpose of the "Indian Day," in which some 45 Indian youths participated, was to expose Indian young people to the college campus setting and to careers that are available to MMA graduates as a result of an education in Nautical Science or Marine Engineering.

On hand to greet the Indian students was William Altwater Jr., a Passamaquoddy Indian from Pleasant Point who described the education potential in MMA offered college-bound Indian students. Altwater will graduate from MMA this month.

Academy Superintendent, Rear Admiral E. Rodgers in speaking to the group, acknowledged the costs of tuition and living expenses may be a problem to Indian students of low income. Rodgers added, however, "it doesn't have to be a problem."

The Indian youths later took full advantage of the well-appointed athletic facilities of the Academy playing basketball, swimming, bowling, and weight lifting.

Participants were:

Dana Point: Donna Stevens, Sylvia Sockabasin, Balinda Sockabasin, Jeanie Sockabasin, Frank Sabattus, Steven Sabattus, Patrick Sabattus, Jerome Levesque, Charlie Dana, Nicky Dana, August Stevens, Richard Stevens.

A.A.I.: Dana Sappier, Wayne Morey, John Morey, Gory Bennett, Tony Tomah, Chris Ennis, Joe Zernicki, Carl Gould, Paul Sabalis, Regina Sherwood, Jeff Hardy, Calvin Hardy, Steve Johnson, John Flewelling, Elwood Jewell, John McDonald.

Indian Island: Vincent Norwood, Blaine Field, Mark Mitchell, Burnell Mitchell, Barry Nelson, Wilfred Peterson, Jr., Pat Francis, Raymond Chavare, Edward Paul.

Pleasant Point: Donald Dana, Frederick Morey,

# Means Brings Wounded Knee to Maine



— for the 10,000 Indians he served.

Means joined the AIM movement in 1969, setting up the first AIM chapter outside Minnesota. Means renamed the Cleveland center, CLAIM (Cleveland American Indian Movement Center). He was assigned the role of "National Field Coordinator" for AIM and later participated in the occupation of Alcatraz and the National Indian Day of Mourning at Plymouth Rock, Massachusetts.

Early in 1972, many members of AIM, including Means, were in Omaha, Nebraska, attending a meeting of urban Indian center directors. While there, news stories appeared of the brutal beating and eventual death of an elderly Oglala Sioux, Raymond Yellow Thunder, just south of Means' reservation. Means spearheaded an assault on the small Nebraska town of Gordon where Yellow Thunder had died.

Most of the 11,000 Pine Ridge Reservation residents gave their support to the AIM protest. Following the Gordon protest, while en route to his birthplace in Porcupine, Means led the first assault on the Wounded Knee Trading Post. He would return a year later.

Means told his Maine audience that it was after making contact with the people of the reservation that the AIM movement really became strong.

Means resigned his position with CLAIM to return home to Porcupine, South Dakota, as director of the local reservation AIM Chapter.

From his new position, Means became involved in the planning for the Trial of Broken Treaties Caravans, which were to descend in November — during national elections — on Washington, D.C.

The peaceful demonstrations planned by Means and others evolved into the seizure of the BIA's central nerve complex. Means later led one of the

harrassment, terrorization, brutalization, and intimidation, as well as physical injury to lawyers and legal workers for the defense."

Means and Banks are not the only ones facing charges. There are according to Means, 139 for whom legal defense money is needed. Consequently, Means, when able, is out speaking to groups and University students raising the resources necessary for an adequate defense while raising the level of consciousness among his largely white audiences. Means uses Wounded Knee to do this, discussing not only government oppression and deceit (beginning with the Treaty of 1868) but the shallow and destructive nature of the news media, as well as the extensive and unnoticed power of the Department of Interior. Mixed in with his observations is a discussion of the Indian psyche and the spirituality of AIM.

Means informed his Maine audience that before the occupation of Wounded Knee "we met with the traditional chiefs and medicine men and decided to go into Wounded Knee for the Treaty of 1868."

This treaty is not only the reason for going into Wounded Knee, but is the primary source of defense, according to Means, for AIM leaders and other Indian people involved in the Wounded Knee case.

How this treaty came about and some of the more blatant abuses of it, need to be discussed.

The 1868 Treaty was one of a series of treaties signed in 1867 and 1868 with the tribes of the Great Plains as a result of President Grant's Peace Policy. That policy was partly philanthropic and partly economic, it being noted at the time that it would be infinitely cheaper to simply provide rations and services to the tribes on reservations guaranteed by the government than to continue what was essentially a war of attrition on both sides.

All of these treaties had the same basic formulas



**WATCHING MEANS** — These Penobscot women, from left, Gayle Phillips, Donna Deschane and Cheryl Knapp, learned first hand from Russell Means of the problems encountered in his fight with the federal government.

Caravans back to the midwest.

On January 6, 1973, the slaying of another Oglala Sioux, Wesley Bad Heart Bull, prompted additional confrontations between AIM leaders and small communities viewed by many Indians as overtly racist.

The move on Wounded Knee and the establishment of the Independent Oglala Sioux nation followed in March, lasting for 71 days.

Following the evacuation of Wounded Knee, Means and other AIM leaders were charged with a 10-count federal indictment, the core of which was a conspiracy charge.

At present, the Wounded Knee Legal Defense/Offense Committee lawyers, representing Means and Dennis Banks are arguing for dismissal of the charges. Dismissal is being sought for, among other things, the U.S. Government's alleged involvement and infiltrating of the defense team, and for its alleged "illegal, unlawful, and unconstitutional surveillance,

providing for educational benefits, reserved rights for hunting, tribal "Land Books" for allowing tracts of land to individuals within the reserved areas, and provisions that no further land cessions would be asked from the tribes without the approval of three-quarters of their adult males.

The Sioux Treaty was the hardest to obtain. The army had built a series of forts through the Sioux hunting lands and the goldminers traveled along this row of forts toward Montana gold fields. Realizing that the extinguishment of game in the area would doom their way of life and remembering that the Treaty of 1851 at Fort Laramie guaranteed them hunting lands, the Sioux conducted a fearful war against the United States led by the great Oglala chief, Red Cloud.

As the toll of dead mounted, the United States began to buckle under. Red Cloud demanded the withdrawal of the soldiers from his lands before he

[Continued on page 5]

**QUESTIONS AND ANSWERS** — Russell Means began his dialogue with Maine Indians and students with a lengthy discussion session at the University of Maine, Orono.

[Editor's note: We are grateful to the American Indian Press Association for much of the information used in developing this story]

Russell Means, an Oglala Sioux, is known to every person in this country who reads a newspaper. It's known that Means is a leader in the American Indian Movement (AIM) and that he is presently awaiting trial for his part in the occupation of Wounded Knee on the Pine Ridge Reservation this past year.

Little is known about AIM, and almost nothing is known about the questions posed by the occupation at Wounded Knee. Means — at an informal question and answer session and later as a guest lecturer at the University of Maine at Orono — has provided greater insight into these subjects and into the reasons behind the ignorance surrounding them.

Although little of his own life was discussed by Means, he is so much a part of the American Indian Movement and the occupation of Wounded Knee that we would be remiss in not publishing more about this man.

Means was born in 1939 on the Pine Ridge Reservation in the small community of Porcupine.

He is one of four sons of Hank Means, and the former Theodora Feather, Santee and Yankton Sioux. When World War II broke out, the young Means family moved to northern California where Hank Means had accepted a wartime industry job.

Means and his brothers attended public schools there, returning to South Dakota to visit in the summers. Russell Means completed high school in California, then successfully established residence on his father's reservation in order to qualify for relocation assistance from the BIA. He relocated in Ohio where he took training in electronic computers.

Later, Means was employed as a data processor in the Management Information System Office of a community action program. Following this experience, he moved back to Ohio where he became a director of Cleveland's American Indian Center. It was from this point that Means began to be recognized as a national Indian leader, the road to which became his involvement in the American Indian Movement.

Means informed those attending his Maine lecture that the American Indian Movement was created in Minneapolis, Minn., in July of 1968, to deal with problems related to police harassment and intimidation in a large Indian ghetto.

Means stated that AIM organized a patrol to monitor police calls so that an AIM patrol would get to an area of reported trouble to quell a disturbance before the police arrived. A legal rights center was one of the early outgrowths of this effort.

At the time AIM was developing to deal with the problems of the Urban Indian, Means was directing Cleveland's American Indian Center.

As director of the Center, Means became recognized for his talent in community organization and administration, setting up youth programs, alcoholism rehabilitation programs, food and employment assistance programs — to name a few



**CAPACITY CROWD** — Russell Means addressed a near capacity crowd at his evening lecture.

(Continued from page 4)

ould sign the treaty. Finally, the U.S. agreed to move the forts and called Red Cloud in. He refused to come until the soldiers had left, and the forts were empty so he was able to "walk through their ashes." This was accomplished and Red Cloud arrived at Fort Laramie with his band and calmly touched the pen signaling the end of the war.

Following the defeat of the Seventh Cavalry at the Little Big Horn in 1876, the U.S. sent a commission to deal with the Sioux and Arapaho for the cession of the Black Hills area. The commission failed miserably to get the required three-quarters signatures of the Sioux, but reported to Congress that they had made an agreement and in February, 1877, the Congress passed an act which purported to confiscate the Black Hills area.

The Sioux complained bitterly that the cession did not follow the procedures set down and ratified by the Congress in the treaty of 1868, but to no avail. "The United States has always maintained in public that the deal was legal, while admitting privately that it was one of the biggest swindles in world history," one expert has noted.

Today, 106 years after the signing of the 1868 treaty, the Sioux still have not been paid for the lands taken by the U.S. Government. It would seem in a nation of laws there should be means for recourse.

Means told his audience "the white man made the laws, we only want them — the United States Government — to live up to them."

Recently, prompted by the Wounded Knee occupation, legislation was introduced into Congress which would create a 15-man commission that would investigate the fulfillment of the treaties and agreements between the U.S. and all of the tribes.

There has never been a commission that was designed to confront treaty issues directly.

This legislation, which takes the form of a resolution, has passed the Senate and is now in the House Subcommittee on Indian Affairs. This legislation was not introduced, however, until after Senator James Abourezk and Congressman Lloyd Meeds — Senate and House Indian subcommittee chairmen — visited Wounded Knee and talked with people there.

Means described the psychological and physical conditions at Wounded Knee during the occupation with reverence when discussing the establishment of the Independent Oglala Sioux Nation, but with disgust when discussing the starvation tactics the country allowed to be used to force the surrender of Wounded Knee.

"We managed for 71 days. Ultimately, they agreed to our demands and within 10 minutes after the agreements were signed, the government violated them."

"It has been difficult to impossible, to get the truth out," Means continued, "the media for the most part used BIA news releases."

It is felt that coverage of the real facts of this case are extremely important because, as Means stated, "the Treaty of 1868 is our defense," and as some legal experts have noted, "what happens to the tribe rests with Congress" — a political creature sensitive to the attitudes of the people — attitudes in many instances created by the media.

Terri Schultz, writing for Harpers stated, "the reporters at Wounded Knee shredded their stories into pieces, tossed them into the air, and recreated them as they fell into designs of their own choosing. We wrote good cowboy-and-Indian stories because we thought it was what the public wanted, and they were

harmless even if they were not true. For the truth lies like fossils embedded in layers of shale. Let the recording of the event make do as the event — and don't believe everything in the media."

More to the point, were comments by John Trudell, a Santee Sioux and national co-chairman of AIM, addressing Indian journalists: "The white press distorted the real issue of Wounded Knee, which was the pitting of AIM against the BIA bureaucracy. The real need for the white press — and the Indian press — is research rather than emotionalism. Indians use the white press as a protection in some situations, but at Wounded Knee, Indians came to be manipulated by the white press."

A good example of what is being alluded to here can be found in the coverage given Means by Maine's Bangor Daily News. The reporter, for lack of time or background, made light of what was discussed.

Means, at both his Maine meetings on March 16, also discussed the power of the Department of Interior.

As Means pointed out, the Department of the Interior is intimately involved with the power companies, the oil companies, the cattle industry, the food industry, the wood products industry; in short, natural resources.

Although AIM originated in an urban Indian ghetto, its substance and strength comes from the reservation where the issues are much older and much deeper and affect all Indian people.

Wounded Knee and its defendants, by using the treaty as a defense, are forcing a confrontation between the system of interests which control this country and the conscience of Congress; how keenly Congress feels its obligation to do what's right, will have a lasting impact on all Indian people.



**AFTER THE LECTURE** — Stanley Neptune, Indian Island, above, discusses Means' comments with U of M students.

## SUPREME COURT RULING AIDS MAINE INDIAN CASE

The U.S. Supreme Court on February 20 reaffirmed lower court opinion that a federally recognized Indian living off — but near — his reservation was entitled to BIA services.

The lower court (the 9th U.S. Circuit Court of Appeals) has implied in its ruling that all Indians including those in urban areas and even non-federally recognized tribes, such as those in Maine, must be provided services by the BIA. However, the high court's 38 page opinion stated: "Although we affirm the judgment of the Court of Appeals... we reach its result on a narrower ground. We need not approach the issue in terms of whether Congress intended for all Indians, regardless of residence and of the degree of assimilation, to be covered by the general assistance (welfare) program. We need to ascertain the intent of Congress with respect to those Indian claimants in the case before us."

The high court did not turn off the possibility of addressing the broader issue of services to Indians not recognized, which is a question more germane to the time Indian. On this point, the court stated: "Whether other persons qualify for general assistance is left to cases that arise in the future."

Tom Tureen, Pine Tree Legal Assistance, Inc., said the Wabanaki Alliance that the Supreme

litigation involving the federal government, the State of Maine and the Penobscot and Passamaquoddy tribes of Maine.

Tureen maintains that the decision was a positive one for Maine because the thrust of what was said can be interpreted to mean that the Secretary of the Interior cannot make ad hoc decisions on who is to get served.

Tureen was referring to the fact that the high court based its decision on an interpretation of the intent of Congress, which "intent" it derived by looking at the BIA appropriation requests presented to and approved by Congress wherein the BIA stated that its service population included Indians living "on or near" an Indian reservation.

Our problem in Maine, Tureen maintains, is that "we have to establish that Maine Indians are Indians." This must be done before the question of services can be entertained.

This is being done in Passamaquoddy vs. Morton — a case in which a team of lawyers headed by Tureen is seeking, at this point, to establish the right of Maine Indians to protection under the Indian Trade and Intercourse Act of 1790.

If protection under this Act can be established,

could then be dealt with. Secretary Rogers Morton, in a letter to Senator Edmund Muskie, has already stated that should the Passamaquoddy win their case, then Snyder Act services would be provided, according to Tureen.

Considerable progress, according to Tureen, was made in the Passamaquoddy vs. Morton case on March 25.

At that time, attorneys representing both sides agreed on a statement of the facts in this case.

They also agreed that no trial would be needed.

Tureen explained that each side would exchange legal briefs on May 3 and that each side would exchange replies to these briefs on May 28. Then, on June 3, in Portland, each side will present oral arguments to the judge who, according to Tureen, will make his decision on whether or not Maine Indians are entitled to protection under the Indian Trade and Intercourse Act of 1790 by the end of July.

## New DIS Members from AAI

New representatives of the Association of Aroostook Indians have been selected by the AAI for the DIS Board.

The new members include Pious Perley, president



# Little Big Foot

One day while in furious pursuit of a low-flying duck, Little Big Foot inadvertently rammed his canoe into a deadhead. The mighty Penobscot that flowed serenely around him now flowed effusively into his canoe. He had no recourse but to abandon his duck hunt and paddle in furious pursuit of shore before he sank. The duck, taking note of Little Big Foot's misfortune, quacked on merrily down the river.

Birch bark was needed to mend the fractured vehicle, but all the birch trees in the vicinity had already been stripped. Little Big Foot climbed to the top of a tall pine tree, and, with palm shading eyes in the ancestral manner, surveyed the countryside. Nowhere was to be seen any birch bark.

Rats, he cursed to himself as he climbed down from the goosy tree, now I must venture into the hinterland in quest of birch bark. I wonder if they have any synthetic birch bark at the trading post?

Thus Little Big Foot was to embark upon a journey that promised to be the greatest adventure of his life. The Deep Forest, as the wooded region beyond eyeshot of the village was called, was alleged to be inhabited by hideous creatures of flesh and spirit. He paused in remembrance of the campfire stories of his elders as they related their experiences in the Deep Forest. Little Big Foot shuddered at the prospect of encountering some of these monsters. But then in the true Indian spirit he stamped his little big foot to the ground and vociferously urged the monsters to beware.

First, he carefully checked his armament, discarding several arrows whose paint showed signs of wear. After re-stringing and tuning his bow, he tested his spear. The wooden shaft hobbled through the air and struck nothing in particular. He declared himself invulnerable. Then he looked into his pouch to assure himself that he had brought along a copious supply of warpaint.

Ceremoniously offering his safe passage under the aegis of the Sun-god, Little Big Foot commenced his journey. Omnisidiously, a huge black cloud hid the sun as Little Big Foot performed his rite. A brave-of-less-tendency would have bailed out at this point, but Little Big Foot stood resolute.

It took Little Big Foot three days to reach the Deep Forest; not because the distance was great, but because he trusted his navigational guidance to the heavenly bodies. Unfortunately, it was that the Deep Forest loomed eastward and the heavens were drifting westward. He finally proclaimed science a humbug and sought his own way.

The deeper he penetrated the Deep Forest, the darker it became around him. Huge towering pines stood so close together that the sunlight never penetrated the interlacing limbs. Despite his general clumsiness of foot, he walked as if on silent air, for the forest floor was carpeted with pine needles of generations past. Now and then he would feel the chill breeze of an animal rushing past him, but the light was so dim that he couldn't discern any shape to shoot at; what arrows he did shoot thudded against the adamantine bark of the ageless trees.

Frequently slamming into trees, Little Big Foot trudged on. He knew not when to eat or sleep, for the perpetual darkness denied him the time-discerning positions of the sun. Famished and groggy, his head throbbing with a pine-colliding-induced headache, he finally stumbled through an opening in the Deep Forest.

It was night and a full moon shone. Discovering that he was on a ridge overlooking a valley, Little Big Foot surveyed the countryside. There, down by a glistening river, was a village. The birch bark of the teepees brilliantly reflected the moonshine, and here and there could be seen campfires with smoke curling heavenward.

It must be the Snaidni of whom my elders speak, thought Little Big Foot. They are our enemies and I must skulk toward their village; perhaps I am able to diminish their numbers. Thus Little Big Foot slithered down the declivity toward the village. Because of the greater expediency of waging war, he had now forgotten why he had made this journey.

Lurking around the periphery of the village, Little Big Foot gave thought to how he would execute his attack, how best he could employ the element of surprise. Stealing toward what looked to be a bow 'n' arrow factory, he became aware of the wailing of women and children and the moaning of men. Surely then, thought Little Big Foot, one of their numbers has passed on to the Happy Hunting Grounds — perhaps, it's the Chief! The solemn grandeur of the proceedings seemed to indicate that a great personage had croaked.

But no, it wasn't the Chief, for he was leading the funeral procession; nor was it anyone of great stature, for the cloth-bound corpse looked to be that of a child, a child of Little Big Foot's stature.

Little Big Foot himself was overcome with grief and

sorrow as the participants of the procession intoned dirge. The woeful, somber notes of the funeral song pierced his heart and melted the enmity he held toward these people. He sadly contemplated the oneness of the human race.

Furtively watching the proceedings from behind pile of horse manure, he saw the Chief gently lay the lifeless bundle on the pyre. And as the pyre was lit Little Big Foot began to weep. Loudly and unrestrainedly he wept. Bitter tears of sorrow streaked his face with warpaint.

The villagers turned in amazement as they realized that sounds of weeping were issuing from the manure pile. The Chief became incensed at this outrageous deviation from custom and ordered his braves to avenge themselves and surround the errant celebrant. The braves having done so, the Chief, unaccompanied, approached the fetid manure pile.

In the moonlight the Chief saw the prostrate transgressor and nudged him with the butt end of his spear. Little Big Foot raised his head and shuddered at the shadowy outline of a monstrous being stooped over him.

The Chief beckoned his braves toward Little Big Foot. "Sacrifice him to the gods and to the memory of my son," commanded the Chief. "Off to the pyre!"

At once Little Big Foot recognized the voice of the Chief. "Father!" he cried. "It is I, Little Big Foot!"

That night as the heavens wheeled the villagers reeled. A thousand beaver skins of firewater were consumed, and the sad throb of the tom-toms beat out the rhythm to the dirge soon transformed into the lively beat of the "boog-a-loo aborigine", a local modification of the Straussian Waltz.

Little Big Foot came to understand that the villagers thought him dead after his punctured canoe was found floating along the shore. He also learned that the cloth-covered figure burned on the pyre was wood-carved substitute of himself. Little Big Foot winced in disapproval that the villagers would offer wooden Indian to the everlasting keepings of the god. They don't even smoke cigars, he said.

"But tell us," the Chief implored, "where have you been for the past quarter-moon?"

Everyone of the village gathered around Little Big Foot as he ascended the manure pile to recount his adventures in the Deep Forest. Many a village deemed his rostrum appropriate for the yarns he wove.

—Paul A. Francis, Jr.

## Education: Then and Now

### MY GREAT GRANDFATHER HAD MANY TEACHERS:

*His grandmother taught him to make wise decisions.*  
*His grandmother taught him medicine to keep him strong and powerful.*  
*His father taught him what it was to be a brave warrior and a humble man.*  
*His mother taught him love, generosity, kindness and compassion.*  
*His uncles taught him the skills and arts of hunting, singing and joyful dancing.*  
*His aunts taught him how to choose a worthy wife.*  
*His elders, the arrow-maker, the medicine man and the Tribal Chiefs taught him his history, spirituality, politics, oratory, philosophies, values and life's work.*  
*Mah-Oonah, the earthmaker, taught him which road to walk.*

### MY GRANDFATHER HAD MANY TEACHERS:

*His grandfather taught him to make wise decisions.*  
*His grandmother taught him medicine to keep him strong.*  
*His mother taught him love and generosity.*  
*His elders taught him his history, values and spirituality.*  
*His Indian agent taught him he must become a farmer.*  
*His white christian minister taught him Jesus Christ loves all men.*  
*His white homesteading neighbor taught him fear and hostility.*  
*His white school teacher taught him that it was senseless to retain his Indian ways.*  
*Mah-Oonah, the earthmaker, taught him which road to walk.*

### MY FATHER HAD MANY TEACHERS:

*His grandfather taught him to make wise decisions.*  
*His mother taught him love and generosity.*  
*His elders taught him his philosophies and values.*

*His BIA Superintendent taught him he was too incompetent to manage his own affairs.*

*His white christian minister taught him that Jesus Christ loves all men who give up their "Pagan Beliefs" and enter into the whiteman's church of stone and mortar.*

*His white firm neighbor taught him all about racism, bigotry, prejudice and hate.*

*His white school teacher taught him that his savage ancestors resisted "Civilization" with unrelenting, ferocious barbarity and inhuman treatment of their benevolent white saviors.*

*His white boss taught him how to "toe the line" and "stay in his place."*  
*His hopeless brothers taught him that escape from stark reality was contained in a bottle marked Alcohol 20% by volume.*  
*Mah-Oonah taught him which road to walk.*

### MY SONS WILL HAVE MANY TEACHERS:

*Their father will teach them to be brave warriors and humble men.*  
*Their mother will teach them love and generosity, kindness and compassion.*  
*Their uncles will teach them the skills and arts of singing, dancing and being a good provider.*  
*Their aunts will teach them how to choose worthy wives.*  
*Their elders, so few in number, will teach them what is left of their history, spirituality, politics, oratory, philosophies, values and visions.*  
*Their "medicine men" will teach them about Indian prophecies and visions and how to love Christ as an Indian.*  
*Their Indian teachers will teach them of their ancestor's glory and greatness.*  
*Their white neighbors will teach them that even they can change and learn to live as brothers.*  
*Their Indian brothers and sisters throughout this great land will teach them that they can live their lives with dignity in a brotherhood of all men.*  
*Mah-Oonah will teach them to lead us on the road we all must walk.*

(Rueben Snake)

# Sibayik Develops Health Clinics

What began as an effort to help a small number of people at the Pleasant Point Passamaquoddy Reservation suffering from chronic alcoholism has become a vehicle for providing a much broader range of health services to the entire community.

In December, 1973, Fr. Stanley Bowe called a meeting of interested citizens to discuss development of resources, locally, which could be used to assist in the "drying out" of alcoholics. At this meeting, discussion led those attending to believe that they could begin to treat alcoholism in its entirety, begin "treat the whole person."

According to Fr. Bowe, Hazel Dana proposed the idea of creating health clinics — as a beginning — right at Pleasant Point. It was felt that Indian people

Pleasant Point might take more advantage of services offered locally and controlled locally than of services offered away from home.

Once the idea of using a health clinic was agreed upon, those involved began looking for resources. It was then decided that the two rooms in the back of the church could be used for the clinic.

It then became apparent that a health committee was going to be needed. Members of that committee now include: Hazel Dana, Fr. Bowe, chairman, Eugene Francis, Mary Altvater, Sister Doris, Brother Terry Smith, Richard Sockabasin, Elizabeth Sockabasin, Margaret Nicholas, Stella Neptune, Barbara Taylor and Roberta Richter.

The committee has been responsible for developing two clinics, participating as the reservation's representative in the development of an alcoholism program and for the National Institute of Alcoholism and Alcohol Abuse, and approaching and receiving revenue sharing money from the Tribal Council.

The first health clinic was held January 29. At this clinic, Dr. Lawrence Moore provided the physician assistance necessary for a well child clinic.

In February, Dr. James Bates, Eastport, provided physician services for a "women's health clinic." Earlier screening was undertaken at this clinic.

According to Fr. Bowe the group is planning another "women's health clinic" for April.

Fr. Bowe, in commenting on the development of the health clinic and ancillary projects, stated that the health committee and its work must be a community effort.

"We're trying to get more people involved so that there will be a greater understanding of what health problems exist and what a health problem is," Fr. Bowe stated.

Another project slated for the immediate future is training for lead poisoning, Fr. Bowe stated.

Fr. Bowe also stated that having a professional nurse (Hazel Dana) assisting in the development of the health clinic was of invaluable aid.

In discussing what others wishing to emulate this project should do, Fr. Bowe stated that the presence of Indian health professional, or someone acting in that capacity, would be of immense value in dealing with other health professionals.

Fr. Bowe also stressed the need to get something going right away. "Even if what you are doing isn't the best thing in the world, it is important to get something going so that others can see that something really is being done."

Fr. Bowe also indicated that health education would be an important part of what the community is undertaking.

## AAI Membership to Meet

A special membership meeting of the Association of Passamaquoddy Indians will be held Sunday, April 28, in the afternoon at the AAI Center, which is located across from the municipal airport.

The meeting which is tentatively scheduled for 1 p.m. has been called to review and evaluate proposed changes in by-laws.



DESTINATION KICKING HORSE — Cutting the cake at a "going away" party for David Tomer, above, and Rickie Love, below, is Betty Kimball. The going away party was held in the Parish Hall at Indian Island.

## Maine Boys Leave for Montana Job Camp

Three Penobscot Indian youths are now participating in a Job Corps Program at the Kicking Horse Regional Residential Manpower Center in northwestern Montana. Penobscot Indian CAP, the designated screening agency for that tribe, provided the assistance necessary to enroll Rickie Love, David Tomer, and Donald Nelson, Jr., in the Job Corps Program.

The Corpsmen will receive counseling and pre-employment training specifically related to the job training being offered and, ultimately, job placement.

Located on the Flathead Indian Reservation, near Ronan, Montana, Kicking Horse is the only Center in Job Corps history that is designed for, and operated by, Indian people.

Pauline Love of Indian Island, flew to Montana on a tribe-sponsored visit and to get a first-hand look at the Kicking Horse facility. Mrs. Love reported that the 200 Indian enrollees, representing some 57 different tribes "... lived and worked together in close harmony..."

The Kicking Horse Training Program is available to American Indian youths who are 16 through 21

years of age and are out of work or out of school and need counseling, education and training in order to get a good job. All trainees have a place to live, good food, and spending money, along with free medical and dental care.

The length of training may be up to two years, depending on trade, and upon the abilities and desires of the individual trainee. Trainees may receive comprehensive, systematic training in forestry, automotive, heavy equipment, food service, custodial maintenance, carpentry, or truck driving.

An Indian Studies Program is being developed whereby a Cultural Studies group will learn traditional Indian songs, dances, and costume making.

It is hopeful that the enrollees may also develop a sense of the awareness of basic attributes and citizenship necessary for productive participation in tribal, local, state and national affairs.

Upon graduation, men who have completed the program will receive \$50 for each month they have been at the Center.

Applications may be made through the tribal offices.

## DIA Provides Legislative Report

By S. GLENN STARBIRD, JR.  
Deputy Commissioner of Indian Affairs

The program submitted by the Department of Indian Affairs to the State Legislature at the special session consisted mainly of the budget for the coming year and a few revisions in the Indian Laws. The basic change in the Indian Law submitted was to revise Section 4716 of Title 22 concerning constables to make the law conform with the new situation existing now since the establishment of the Maine Indian Police Department. Although the Councils of the Passamaquoddy and Penobscot tribes had originally been in favor of the changes they later decided that it would be better to wait until they could see how the new system would work in practice before any changes in the law were made. The bill was therefore withdrawn. Another bill L.D. 2355 revising certain laws relating to the Passamaquoddy Indians has already passed in a new draft and is now Chapter 740 of the Public Laws. Basically, what Chapter 740 does in its first section is to provide that baptismal certificates may be used to prove birth when no birth certificate is available. This had been somewhat of a problem in the past, particularly among the Passamaquoddy, when they applied for a driver's license to the Motor Vehicle Bureau. The second and third sections of this bill concern revisions in the Passamaquoddy Tribal election laws requested by Indian Township and some rearrangement of the older parts of the law to better incorporate the changes.

Another item not directly promoted by the department or by the tribes concerns the pay raise for state legislators. The Indian Representatives in the Legislature are included in this bill's revised version. The present salary of the Indian Representative is \$1,500 per session with 20 days' expense allowance at the same rate per day as the other members of the legislature.

The new pay as established by L.D. 2463 would be \$2,000 per session and 30 days' expenses at each regular session.

Indian Affairs fared fairly well with the Part I current services budget, receiving only minor cuts and adjustments. The Part I budget is the amount each department needs to keep its operations running at the present level. The total in Part I for the Departmental Operations of Indian Affairs was \$543,509 and for the Housing Authorities \$42,543 making a total of \$586,052. At the time I am writing this we do not know exactly what the final total of our Part II or expanded services budget will be. In the original Part II budget document L.D. 2290, which is what we had after the Bureau of Budget and the Governor's office had been over it we had a total of \$94,941 with \$56,366 going to the Housing Authorities and \$38,575 going for Departmental Operations.

Editor's note: The Part II Budget was finally passed late Friday, March 29, with the \$30,500 for the three Housing Authorities still intact.