

INDIAN PRAYER

*I seek strength not to be superior
to my brothers and sisters,
but to be able to fight
my greatest enemy - myself.*

*Make me ever ready to come to you
with clean hands and straight eyes
so when my life fades,
as a fading sunset,
my spirit may come to you
without SHAME.*

The design to the right, over which **Wabanaki Alliance** has been imposed, is an ancient Penobscot motive.

It is known as the 'double-curve motive' and is symbolic of inter-tribal unity. A more fitting symbol of the Wabanaki peoples would be difficult to come by.

WABANAKI ALLIANCE



This painting, the work of Thomas Lewey, a Passamaquoddy high school student, symbolizes the freedom and light of the Indian spirit released through education and pending legislation.

Delegation Writes

The President
The White House
Washington, D.C. 20500

Dear Mr. President:

There are approximately 3,000 Indians — Penobscots, Maliseets, Micmacs and Passamaquoddy — residing in the State of Maine, who do not receive the services of the Federal Bureau of Indian Affairs or of the Indian Health Service. The Passamaquoddy Tribe has two reservations, Indian Township and Pleasant Point; the Penobscots have the Indian Island Reservation. The Maliseets and the Micmacs have no land base. However, due to their mobility and to the close ties which exist among the various tribes, there are members of all four tribes on and off the reservations throughout the State. Most off-reservation Indians reside near the reservations in Aroostook, Penobscot and Washington Counties in Maine.

Maine Indians are in great need of assistance from the Federal Government in order to develop their personal and tribal resources and in order to protect their legal rights. The denial of these necessary services by those agencies specifically charged by Congress to serve all Indians, we believe, is arbitrary and unfair. It is our understanding that this denial of Federal services by BIA and IHS can be reversed by administrative decision. We urge you to help bring about such a change in policy.

The obligation to provide services for American Indians is rooted in the United States Constitution, and more specifically in the Federal statutes which establish special benefit programs for American Indians. The most important of these is the Snyder Act (42 Stat. 208, 25 USC 13) under which most BIA funds are allocated. The Snyder Act gives the BIA authority to provide a wide range of services to "Indians throughout the United States . . ." The Bureau of Indian Affairs, on the other hand, has interpreted "throughout the United States" to mean on or near Federally recognized Indian reservations and has limited the availability of its services accordingly.

In adopting this policy the Bureau has denied services to two categories of Indians in Maine; on-reservation and off-reservation. The on-reservation Indians are denied services because they live on a "state" rather than a "Federal" reservation; the off-reservation Indians because they do not live on or near a "Federal" reservation. All Maine Indians, therefore, are denied services because they do not belong to a "federally recognized" tribe. However, the use of the concept "federal recognition" as an administrative vehicle for denying services to Indians has no basis in law. Only congress can terminate Indian tribes and it has never taken such action with regard to Maine's Indians.

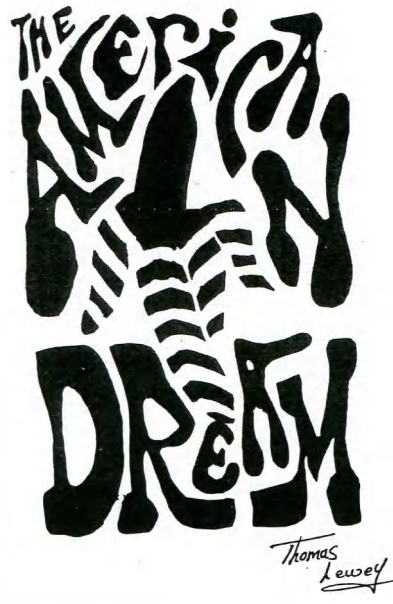
The question of whether a person or community is or is not Indian, then, is largely anthropological and cannot be denied by administrative decision. General Washington and the Continental Congress certainly recognized the Indians of Maine when they requested and received their assistance during the War for Independence. The Indian Office of the Department of War — the BIA's predecessor — recognized the Indians of Maine when they surveyed the Indians of the United States in 1821 and when they financed special public schools for Indians in Maine during the 1820's. Indeed, the BIA recognized Maine's Indians when they accepted, and graduated, a number of Indians at its Carlisle Indian College in the early years of this century.

On July 8, 1970, in your message to Congress on Indian Affairs, you spoke out strongly against the policy of termination, calling such a policy "morally and legally unacceptable." You further called upon Congress to "expressly renounce, repudiate and repeal the termination policy" and urged the passage of a resolution that "would reaffirm for the Legislative branch — as (you) hereby affirm for the Executive branch — that the historic relationship between the Federal Government and the Indian communities cannot be abridged without the consent of the Indians."

[Continued on Page 7]

Advisory Committee Reports To Civil Rights Commission

"I'm tired of fighting . . .
"That's been a fight for 29 years . . .
"It's been a long fight and I'm tired"
— John Stevens, Passamaquoddy
Commissioner of Maine's
Department of Indian Affairs



Policy Decision May Lead To Increased Indian Aid

WASHINGTON — The Nixon administration Thursday promised an early policy decision on the eligibility of Maine's 2,500 Indians for the broad range of services now provided all other American Indians living on or near federal reservations.

White House Council Brad Patterson informed Gov. Curtis, members of the congressional delegation and the Maine Advisory Committee to the U.S. Civil Rights Commission that the question of broadening the basic 1921 Snyder Act is currently under intense study.

From its inception, the law has been interpreted to exclude Maine and most Eastern Indians who are not "federally-recognized."

The White House meeting coincided with the release of an interim report by the Maine advisory panel, headed by executive council Chairman Harvey Johnson, calling for discussions "at the highest possible level" to remove the barriers which have long prevented Maine tribes from taking part in many federal programs.

The report was enthusiastically endorsed by the congressional delegation at the meeting in the capitol. Sen. Edmund S. Muskie, D-Me., said the delegation would be willing to sponsor legislation, if necessary, or intervene with administration officials to obtain clarification of laws discriminating against Maine Indians.

After the one-hour conference in the speaker's dining room, the governor and representatives of the MAINE Tribes, along with several members of the panel, met with Patterson and top Indian affairs officials of the interior, commerce, welfare and housing departments.

(This article was written originally for the Bangor Daily News by Donald R. Larrabee of the Washington Bureau.)

On February 7 and 8, 1973 the Maine Advisory Committee to the United States Commission on Civil Rights met in open session in the Federal Building in Bangor, to receive information from private citizens and public officials on the subject of "Federal and State Services and the Maine Indian."

SOME FINDINGS

"The Maine Advisory Committee found that Maine Indians are not receiving Federal Indian services from such agencies as the Bureau of Indian Affairs (BIA) of the Department of the Interior and the Indian Health Service (IHS) of Health, Education and Welfare (HEW). These denials are based on an unnecessarily restrictive reading of the Snyder Act, a 1920 provision which gives the BIA authority to spend money in a broad range of categories for the benefit of Indians "throughout the United States."

The National Council on Indian Opportunity (NCIO) of the Office of the U.S. Vice President estimated for the Committee that if Maine Indians were to receive BIA and IHS services, they would total nearly \$5 million in Fiscal Year 1973.

The Committee also found that in terms of Federal services specifically designed for Indians the BIA and IHS restrictions may inhibit other Federal agencies from funding Indian-related projects.

The Committee found that non-Indians have written proposals for programs to serve Indians, in whole or in part, without meaningful Indian participation; that programs have been funded which do not serve Indians in a substantial manner; that at times the Indian population statistics are used by agencies to receive funding which either does not serve Indians or gives Indians a limited portion of the program; that programs for Indians have been operating with limited or no Indian staff; and, that Indians have very rarely been represented on citizen advisory boards which would have policy decisions about Federal programs and funding coming into Maine.

RECOMMENDATIONS:

The following broad recommendations are being made because of the urgency of the situation facing Maine Indians.

All official representatives of Maine (the Governor, U.S. Senators, U.S. Representatives, Maine's Attorney General) should seek the best methods, with Maine Indians, of acquiring Federal services (such as the BIA, IHS, and any Federal agency which is contingent upon the BIA and IHS policy).

All official representatives of Maine and appropriate State agencies should immediately assist Maine Indians in assuring that previous Federal funding, which either benefited Indian projects or provided employment for Indians, be retained. They should also assist in seeking funds for any program the Indians have demonstrated will benefit their communities, such as the foster care program or the housing projects.

In view of the critical problems facing on and off-reservation Indians, the Maine State Legislature should significantly increase the budget of the Maine Department of Indian Affairs and authorize and adequately fund the DIA to serve all Indians in Maine.

Federal, State and private agencies which are concerned with programs and funding which might affect Indians in Maine should seek to have adequate Indian representation and input prior to the funding/program.

The Maine State Legislature should seek to legislate policy and to fund those projects which are vital to the improvement of the condition of all Maine Indians.

In view of the grave employment crisis for Maine Indians, the State of Maine, either through the State Personnel Board or the implementation of the Governor's Executive Order related to Fair Practices in State Employment, should develop an affirmative action program that would hire and train Indians.

JULY 1973

EDITORIAL

EDUCATION, LEGISLATION

As the WABANAKI ALLIANCE "goes to bed" for the second time, we find much reason to be pleased with our first issue. The fundamental reason, however, is the general positive reaction on the part of the Indian peoples of Maine. Several letters of commendation came into the office from white persons concerned with Indian causes, but the most memorable reactions were those few spoken words of acceptance from Indian friends throughout the State and from relayed messages from their relatives out of State.

Most of this issue has been dedicated to Indian education and Indian-oriented legislation. At some added expense, we have chosen to reproduce in color on our lead page the stirring art work of Thomas Lewey of Pleasant Point. The great bird reaching for the freedom of the open skies readily symbolizes the Indian quest for life through freedom — the liberty and opportunity to be gained through education and personal effort. The sunburst, of course, is rich in meaning for the people of WABANAKI, the "Daybreak People of the Eastern Lands."

NOTICE

The second edition, 1973, of the National Indian Directory is now available at \$10 a copy by sending check payable to:

National Congress of American Indians
1346 Connecticut Avenue, N.W.
Suite 312
Washington, D.C. 20036

For \$1.00 one can obtain a copy of **Indian Leadership in New England, 1973**, by writing to:

Intercultural Studies Group
1644 Massachusetts Avenue
Lexington, Mass. 02173

Maine's Indians are well represented in both catalogs.

CONDOLENCES

The Board of Directors and Staff of the Division of Indian Services wish to express sincere sympathy to Bishop Gerety on the recent death of his mother.



TOWN OF
ORONO, MAINE

HOME OF THE UNIVERSITY OF MAINE

Orono Acknowledges Namesake

The official letterhead of the town of Orono pays recognition to its namesake, historic Penobscot Chief Joseph Orono. In addition to the illustration above, the letterhead includes the following explanation —

"The Town is Named for Joseph Orono, Famous Chief of the Penobscot Indians. Chief Orono Lived During the

Late 1700's Within the Original Limits of the Present Town and Was Known to the White Inhabitants for His Ability, Fairness and Kindly Conduct. During the War of the Revolution, Orono Held His Tribesmen on the Side of the Colonies and Was Instrumental in Saving Eastern Maine to the United States."

WABANAKI ALLIANCE

Vol. 1, No. 2

July 1973

Managing Editor: Joseph F. Mahoney, S. J.

Editorial Board:

DIS Board of Directors: Thomas Battiste, Jean Chavaree, Alan Sockabasin, Nicholas Dow, Terry Polchies, John Bailey

Contributing Editors:

Paul Francis, Jr.
Renben Cleaves

Published by Indian Resource Center, 93 Main St., Orono, Me.



INTERTRIBAL MEETING — At Peter Dana Point May 26, the principal guest was Bishop Peter L. Gerety. Seated left to right are: Nicholas Dow, chairman of Tribal Council, Indian Island and new DIS Board Chairman; Terry Polchies,

president of AAI, Alan Sockabasin, governor of Indian Township; Bishop Gerety; Tom Battiste, past chairman of DIS Board; John Bailey Pleasant Point and DIS Board; Matthew Sappier, governor of Indian Island.

Meet at Peter Dana Point

For the first time several Maine Indian Tribal Councilors met each other and talked with Indian Affairs Commissioner, John Stevens and with Bishop Peter L. Gerety.

The somewhat historic occasion, hosted by Alan Sockabasin, Governor of Peter Dana Point, was sponsored by the Division of Indian Services (DIS). The purpose of the meeting on May 26, 1973, was to discuss and explain the structure and purpose of DIS as a branch of Human Relations Services of the Diocese of Portland.

Thomas Battiste of the Association of Arrostook Indians (AAI) presided over the meeting in his capacity as Chairman of the DIS Board of Directors.

Several people commented on how well the session was conducted. During the morning segment, opening at 10:30, Mr. Battiste described the current procedures for selecting members to the DIS Board and the purposes of the Board. Neil Michaud gave a rather complete synopsis of the history of the DIS and its connection with the Bureau of Human Relations and to the Bishop. Mr. Michaud, apart from his personal commitment to the Indian peoples of Maine, was especially well qualified to portray the Bureau, having been its Director from its beginning in 1967.

After Father Mahoney gave an explanation of the newly established Indian Resource Center in Orono, its philosophy, purpose and relationship in the DeRance Foundation, all were summoned to dinner. And such a dinner! Governor Sockabasin and the ladies of Indian Township concerned with this effort must be congratulated on this distinctive and delicious meal served in the school cafeteria.

Upon returning to the parish hall for the resumption of the meeting, Fr. Mahoney was asked to give a rundown of the history of what has developed into the Norridgewock Project, calculated to restore and re-create the symbolic Indian village on the Kennebec River which dates back to the 17th century. Copies of correspondence among its sponsors, Governor Curtis, Bishop Gerety and Fr. Mahoney were distributed to all concerned council members and the DIS Board. The general conclusion was that the various governors and tribal councils be given an opportunity to review the project.

Fr. Harry Vickerson, pastor of the Passamaquoddy people at Indian Township, then gave an illuminating treatment of the work of the Task Force on Religious Education Among the Indian People. This Task Force is made

up of people directly connected with the spiritual well-being of the people both on and off reservation and Fr. Vickerson discussed various alternative approaches in a most candid and refreshing manner.

After a few subjects of lesser importance were discussed, the meeting was adjourned comfortably within the 3 p.m. deadline. All agreed that it was a profitable, as well as historic occasion.

Plans are under way to sponsor a second Intertribal Council meeting sometime this fall. It would be held in conjunction with an Open House at the Indian Resource Center in Orono. Details later!

MAILBOX

To the Editor:

I think this land belongs to Indians. After all, they were here first. I think the Indians have been treated badly by the U.S. Government. All the things the U.S. did in the past has come back to us now. The Indians have every right to this land. Why can't we be like the Pilgrims? They were friendly with Indians and didn't hurt them. Why not follow the Pilgrims' example?

Sincerely,
Jayne Levesque
Sixth Grade
Orono

INDIAN PAGEANT

Indian Island, Old Town

Saturday-Sunday, July 21-22

Ceremonial Dances
Review of Penobscot History & Legends
Canoe Races

Saturday Performance 2:00 p.m.
Sunday Performances 2:00 & 4:00 p.m.

Adults \$1.00 Children .75

SPONSORED BY ST. ANN'S LADIES CLUB

PASSAMAQUODDY BILINGUAL PROGRAM DEVELOPING

Bilingual means two languages. The bilingual program is concentrating on four areas: Instructional, Staff Development, Materials Development, and Community Development. Following is a summary of the Instructional Component.

Five to 13 Passamaquoddy words have been introduced each week in the classrooms. So far this year children in grades K-2 have learned an average of 15-20 new Passamaquoddy words and children in grades 4-6 have learned an average of 35-40 words.

Passamaquoddy staff have been speaking to children and to each other in Passamaquoddy as often as possible.

Children are learning to use correct English words in sentences, having drills with words such as: his, her, they, them, is and it. Language Master cards are also made available to the children whenever they want to listen to them.

Children have learned two songs, **Whpiye** and **Eganute**. Four dances they have mastered are: the welcome dance, pine cone dance, Tomahawk dance and the snake dance.

Children are increasing their reading in English. There are various ways this has been done. One is the phonic series which is being used in grades 1-3. Each child in grades 4-6 will have access to a skill building magazine. English reading instructors are using a "motivated reading technique," that is, the instructors take down stories or whatever the students want to dictate to or tell her. She then makes copies of these and uses them as materials for reading in class. The kindergartners are using a scribble writing technique which they seem to enjoy. The 2-3 class has a silent reading period each day. The first hour and a quarter is usually devoted to some reading activity in 4-6. They also use Scholastic News Magazine both in lessons and reading.

Children are increasing their reading in Passamaquoddy as materials become available such as the bilingual newsletter, Passamaquoddy language master cards, Passamaquoddy labels throughout the school, work sheet exercises and Passamaquoddy language games.

Children are increasing their knowledge in mathematics taught in English by working in a group or using workbooks and individual work with the teacher. Students from Bowdoin College have also worked with some of the children individually, using flash cards.

Since September there have been four units in Science or Social Studies that have been used in each classroom. The English teachers have taught subject matter in English and the Passamaquoddy instructors have taught complementary, although not identical material in Passamaquoddy. The units have been the following: animals, government, foods and seasons. In grade 4-6, biology was covered, half in Passamaquoddy and half in English. Other science will be covered in English.

In Social Studies — Indian Law, Government and Occupations will be covered in Passamaquoddy. White man's law, government and occupations will be covered in English. Local

geography will be covered in Passamaquoddy and English. State, National, and World geography will be covered in English.

In grades 2-3 these subjects will be covered at a more elementary level using less Passamaquoddy. Grades K-1 elementary Social Studies and Science concerning, for example, the tribal governor — council will be taught in Passamaquoddy. Other subjects will be taught in English.

Permission was secured for the hiring of four part-time craft instructors and the date set for beginning craft activities was March 23, 1973. Each child was to complete at least one craft item such as a basket, leather purse, or bead band for display in the school in May and to the public on Indian Day.

Children will study social science units on: 1) the history and origin of the land base, 2) the history of the Passamaquoddy, 3) a contemporary history of the Passamaquoddy land case and 4) other Indian tribes of today.

Delegation At NIBEC In New Mexico

At the National Indian Bilingual Education Conference (NIBEC) in Albuquerque, New Mexico, we got a lot of good ideas about developing materials and running the bilingual program here. Many programs throughout the country have the same problems and hopes that we do.

We were considered exotic, coming from Maine: "Maine?" "Where's that?" A reporter from the Albuquerque journal wrote an article about us.

Most of the other people at the conference were from the Southwest — Navajos and Pueblos or from Alaska Eskimos. There were also Crows, Cheyennes, Apaches, Crees, Chippewas, Seminoles, Choctaws, Menominees and members of California Indian tribes.

After the conference ended, we took a cable car ride to the top of a 10,000 ft. mountain overlooking Albuquerque and had dinner in the sky. We rode up to Santa Fe to see the oldest church in the U.S. (1610) and the church of the Miraculous Stairway.

Next year the conference will be held in May in Billings, Montana. Those who attended this year felt that the conference gave them a valuable opportunity to learn from one another and see one another's achievements. — Mary Ellen, Sr. Janet, Wayne, Robert.

Passamaquoddy Literacy Progress Reported

Many of the school children are making remarkable progress in learning to read and write Passamaquoddy.

Recently, they took a reading test at school. Out of 119 items on the test, 11 children scored 100 or better.

Wayne Newell has started an adult literacy class to teach the Passamaquoddy writing system. At present, there are three enrolled students, Jake Lola, Rita Alvater and Mary Sapiel.



Father Bowe's First Communion Class, May 10, 1973 at Pleasant Point.

Cooperative Agreement Formed

On June 11, 1973, the State Board of Education approved a cooperative agreement between the three Indian School Committees. According to Maine State School Law, school committees may form cooperative agreements to conduct projects and activities beneficial to all.

The three reservation committees have formed a cooperative school board to be called the Maine Indian Education Council whose purposes shall be:

- (1) To secure funding from the federal government and other sources, public and private, for programs to benefit all Maine Indians on and off reservation;
- (2) To serve as an advocate for Maine Indians in matters relating to education;

The purpose of the class is to teach people the system so that they can read or teach the system to other Passamaquoddy or Maliseet people. "Tokew wen kilowaw kotowokehkimisr, tephu geni natsakiyo Wayne." It's still not too late for more people to enroll in the literacy class.

So "Psite kkuwiyahitig naka ktokel-kimsultinsen Pestomuhkatl latowakon." — Wayne A. Newell

- (3) To assist and consult with schools or other agencies or individuals, public and private, which administer or wish to develop programs designed to meet the educational needs of Maine Indians;
- (4) To coordinate educational programs designed to meet the needs of Maine Indians.

Each community school committee shall continue to have full authority for development of education and approval of all educational programs in the community.

The School Committees from each reservation and the Association of Aroostook Indians requested the Maine Indian Education Council to apply for a Headstart program to be conducted in each community.

Education Act \$ Released

In early May, President Nixon was forced by court order to release \$18.5 million appropriated by Congress for the National Indian Education Act (Title IV, P.L. 92-318).

The Indian Education Act provides for funds for all schools with 10 or more Indian students, creation of a Bureau of Indian Education in the office of Education, an all-Indian education advisory committee, and funds for innovative and adult education programs.

'We Did' And Are Proud of It

We attended the first Literacy Volunteer teacher-training workshop to be held in Washington County. We numbered 20 strong — different ages, different backgrounds, but all working toward the same goal — that of tutoring persons who wish to learn to read better.

During the evening we worked in groups of four, then one to one. "You be the teacher and I'll be the student." The last evening together, each group gave a class demonstration. Given a case history, we presented what we would do telling what materials would be used and how we would use them.

After completing the 18-hour workshop, we made a commitment to tutor a student in two one-hour sessions per week.

There will be another opportunity for anyone who is interested in helping someone to read in the Fall when another Literacy Workshop will be held. Washington County needs all the volunteers it can get.

WE did it — so can you — Anna Harnois, Sister Janet, Mary M. Larrabee, Wayne Newell, Patricia Nicholas, Mary E. Sochabasin, Barbara Kendakk, Princeton and Patricia Dow, Woodland.

The school committees at Indian Island, Indian Township and Pleasant Point as well as Houlton, Caribou, Fort Fairfield and Mars Hill, in co-operation with the Association of Aroostook Indians have all submitted applications under Part A for entitlement funds.

The newly created Maine Indian Education Council has also requested Part B funds which are awarded on a competitive basis.

WABANAKI MALARKY

By Paul A. Francis, Jr.

Once upon a time in a land not too far removed from reality, there lived a young Indian brave named Little Bigfoot. That Little Bigfoot was an Indian was not to be refuted, for it was well known that both of his parents were Indian. This circumstance proved somewhat unfortunate for whenever he and some of his friends got together to play Cowboys 'n Indians, he had no choice but to play the part of an Indian. And, of course, he always ended up being massacred. But being an Indian gave him the dubious privilege of using such esoteric words as: ugh!, wampum, fire-water, and — discrimination.

One sultry summer day Little Bigfoot was paddling down the river in his birch-bark canoe, pausing now and then to shoot an arrow at a wayward missionary, when out of the halcyon August sky came a swooping white bird. Little Bigfoot raised his bow in studied destruction, but before he could release the arrow, the bird had swooped onto the shaft of the arrow. Little Bigfoot became incensed at this bestial display of insolence, and kindly asked the bird to perch on the bow of the canoe so that he might more easily shoot him. The swooping fowl must have been related to the owl, for it was wise enough not to comply with Little Bigfoot's request. As the bird burst into song praising the joys and beauty of nature, Little Bigfoot whipped out his hatchet and mercilessly decapitated the hapless creature. The swooping bird, no longer having the sense to take flight, fell head-first into the river.

Little Bigfoot was much amused and quite proud of his conquest. He pictured the delight on the face of his father, Little Biggerfoot, and on that of his grandfather, Little Biggestfoot, as he would relate his version of how he had singlehandedly vanquished a flying creature of monstrous proportions as it threatened to defile the village with its vile droppings.

But even as he daydreamed this, an ominous darkness began to descend over the earth. The rippling waters no longer stirred, the trees stilled to a quietude that was death-like, and innocent creatures of nature scurried for shelter. Now the sun had eclipsed, for a cloud of darkness hid its face, moment by moment growing in dimension.

Little Bigfoot watched in gape-mouthed awe as the cloud resolved itself into a multitude of white swooping birds. It was strange to see that so much whiteness could cast such a profound darkness over the earth. Anxiety struck terror into the heart of Little Bigfoot — he looked at the dead white body in the

water and read vengeance in the approaching cloud. Swiftly he paddled ashore and ran like a discovered thief toward his village.

"To arms!" he cried, as he streaked through the village, stopping at his tepee to pick up his umbrella. By now the formidable cloud ceased flight and hovered over the village. Every member of the tribe gathered in a panic-stricken cluster at the center of the village, each holding an umbrella aloft. From horizon to horizon the white darkness extended, and a shower of feathers began to rain down on the village. The Chief, ceremonially attired, came to the fore. In his left back pocket could be seen his imported can of genuine warpaint. Assuming his responsibility as spokesman for the tribe, he extended his arms in supplication to the heavenly multitude and bellowed, "Q9n5 J7*Wa3c—5%." In response to this appeal one of the swooping birds swooped down and perched on his Indian nose.

"I represent the Civilization of the Sun," croaked the Swooping Bird, and reached under its right wing for an identification card, only then remembering that he had given his last to a housewife in Toledo. "My name is Bia, and we have come here to demand reparation for the senseless slaying of one of our comrades."

"I know not of what you speak, but get off my nose or I'll smash your beak," the Chief returned, his eyes crossed while attempting to focus on his adversary. Swooping Bird complied and flew to a nearby tree so that the Chief had to climb the tree to resume their conversation. "Now," continued the Chief, threateningly fingering his can of warpaint, "Now, you charge that we have slain one of your comrades. Please explain."

"One of your braves, the one you call Little Bigfoot, just now mercilessly decapitated one of our hapless comrades. In return we demand that he forfeit his life and preclude the necessity of our defiling your village with our vile droppings."

The Chief called a "time-out", jumped from the tree, and accosted Little Bigfoot who stood shivering in his moccasins. The Great Chief, as he was called when his office required wisdom and stealth, placed his wizened hand on the youth's head, and said,

My son, it seems that you've done wrong.
But whimper not, your heart keep strong.
For I've a plan that may work well.
Come to me, in whispers I'll tell.

As the roar of countless beating wings thundered above them, and as white fluffy feathers floated down upon them, the Great Chief related his cunning plan to the humbled brave.

At last the Chief returned to the tree where Bia, in the interim, had been intently searching the ground for worms and other crawling delicacies. With a furtive gleam in his eye, the Great Chief offered his challenge:

If you indeed are from the Sun,
Then your God of Truth should solve this pun.
For it is well known that Apollo's logic
Bespeaks a God all pedagogic.
If he, your God, can solve this pun,
A ready victim shall be won.
But if he cannot bring the pun to light,
Then you brave, for his life, has won the fight.

The swooping bird squawked in disbelief, for how can mortal man hope to deceive any God, especially Apollo. Certain that Apollo could solve any riddle, the Swooping Bird accepted the challenge. "Tell me your riddle then," cried out the Swooping Bird.

The Great Chief rather noisily cleared his throat and related with much gesticulation:

It's known that we of the race called Red,
Have suffered woes; our country has bled.
Before the Whites came to our land,
Our earth was rich, but now it's sand.
Our woods and fields were filled with game,
Indians and Nature were one and the same.
And now we both have suffered loss
From the greed of Whites who have played the
"Boss"

So how do we as a race remain
To further your efforts to defile our strain?

The swooping bird reflected upon this for some moments before deciding to refer it to the God of the Sun. "We'll be back in a jiffy," said Bia, convinced yet that Apollo would easily come up with an answer. But since the cloud of swooping birds returned to their heavenly home, not one of them has ever returned. The great god was apparently unable to solve the riddle.

So Little Bigfoot and his tribe lived moderately happily-ever-after; and the feathers that were rained upon them were used to stuff mattresses and pillows and to adorn their ceremonial garb. For how else can Indians employ whatever the 'Whites' shower upon them?



THE HUNTER — Louis Dana performs the Hunter's Dance at an Open House held at the Indian Township Elementary School. The program featured singing and

dancing groups and displays of the children's work.
Photo by Robert M. Leavitt, Perry, Maine.

Snake Dance Story Told

The most universal dance and legend among all American Indians is probably that of the Snake.

The story behind the Snake Dance is that one day in the early summer months the messenger of all dangers, the Thunderbird, came to the Penobscot Tribe to warn them of the forthcoming Great Flood which would cover the land. The bird told them to retreat to the highest ground possible and to make careful use of all parts of animals, for it would be a long time before they would be able to return to their homeland.

Then, after many months of waiting and hoping for their return to their homeland from the highlands, the Indians saw a snake making its way up the hill which indicated that the lowlands were dry enough for them to return.

Thus, the snake became the symbol of the Great Spirit that the Penobscots could return home. Since then, the Snake Dance has been performed to give thanks to the Great Spirit for sending the snake.



Being an Indian Is:

By Allison Lola

Being an Indian is having over 800,000, brothers and sisters.

Being an Indian is feeling that Grey Wolf, Thunder Chief, and Snake-Walker, are more beautiful names, than Smith, Jones, or Brown.

Being an Indian is watching John Wayne whip 50 of your kind, with a single-shot pistol, and a rusty pocket knife.

Being an Indian is fighting with the U.S. Army to save your country from Communism and against the U.S. Army Corps of Engineers from stealing your land.

Being an Indian is having your teenage child ask you about the strange beliefs of Indians that her/his teacher mentioned in school today.

Being an Indian is never making quick judgements of people.

Being an Indian is feeding anyone and everyone who comes to your door with whatever you have.

Being an Indian is knowing the Great Spirit.

Being an Indian is never giving up the struggle for survival.

Being an Indian is hearing your grandparents say "when we get our landclaims payment . . ." And it is suddenly hearing your children use the same phrase.

Being an Indian is sad.

Being an Indian is tough.

Being an Indian is to cry.

Being an Indian is to laugh.

Being an Indian is great.

Being an Indian is beautiful.

Being an Indian is human.

Being an Indian is forever.

The Ghost of Gluskap at Dana Point

A STORY

When Amy built me as a snow-girl, she called me Sylvia Sleet. One day a sleet storm came along and covered me and I glittered like a diamond. Amy came out to see me and was so happy that she went to tell her friends about me. They too came to see me. One said I was like a shiny girl, another said I was like a silver girl, and another said I was like a mirror. Amy decided to change my name to Sylvia Sleet. The girls said, "That's a good name." Amy said, "Thank you, girls." When the girls were in the school, a big dog knocked me down. When Amy told the girls, they were sad.

By JOYCE T.

Mr. Popcorn left his castle. The sun knew Mr. Popcorn left his house. Mr. Sun would like to live in the castle. He moved in and lived happily ever after.

By NINA L.

Pretty-Pete, the bird, wanted to eat the sun. The sun went away so Pretty-Pete couldn't eat him. But then it was dark out. Pretty-Pete could not see in the dark.

By ROGER

We Indians Live Forever

We Indians live forever—
not in our own life times—
But in the lives of our children's
children's lives.
They will walk in the footprints of our
life times. In thought, in action, in
deed, they will do as we have done.
The tomorrows' children will look at
our photos and ask:
'Did they fight for Indian rights?
What did they do?
What can I do for my children of
today?' How will they ever know?
We Indians live forever.

by: Tilly West
—Aroostook
—This part of North
America, U.S.A.

AN ANALYSIS OF PENOBSCOT TRANSFORMER TALES

By Robert Conkling

In this paper a study is made of a few myths chosen from an extensive Wabanaki literature. These tales were chosen partly by chance and partly because they are still remarkably intact and therefore somewhat more easily understandable.

The lengthy analysis that is necessary, and the many interpretations that it eventually yields, attests to the depth, complexity, and general excellence of these particular tales and of Wabanaki literature in general. The tales dealt with in this paper were told by a Penobscot, Newell Lion, to anthropologist Frank Speck in 1918; they were not peculiar to the Penobscots, of course, but were common among the other Wabanaki groups as well. For the most part they involve Gluskap, the Wabanaki culture hero, who had great supernatural power when he grew into manhood. In this summary only some of the conclusions of the paper will be mentioned.

The first tale shows Gluskap as a small child who lives with his Grandmother; she helps to guide him through adolescence and into manhood. In Wabanaki society supernatural power was necessary to be a good hunter, and a man had to be a good hunter in order to obtain and keep a wife. Thus the vision quest occurred sometime in a boy's teenage years, before he hunted large game, before his marriage.

The myth suggests that at one time the Wabanaki conceived of the relation between man and animal as analogous to the relation between man and woman. A man had to have supernatural power to be successful at either pursuit; success at the one (hunting game) meant success at the other (hunting women) and entrance into adult status and responsibility.

Another important theme in the mythology is the marginality of Gluskap, who seems to have no wife anywhere in the mythology and whose father and mother never appear. However, he does have a rather weak social relation with his Grandmother, and so he belongs partially in society and partially outside it in an intermediary position. Very often Gluskap has to overcome another sorcerer such as Wind, who is totally outside society and has too much power and is, therefore, dangerous to the Indians: Wind, for example, ruins the hunting. But Wind is not purposely malevolent; on the contrary, he is a rather benign and agreeable fellow and cooperates when Gluskap tells him to alternate windy days with calm days. Wind simply has too much power, so that when he uses it others suffer, which points up a conflict which was apparently common in Algonkian societies.

A shaman naturally tried to gain as much supernatural power as possible. This involved his withdrawal from social relations, for he had to seek power and knowledge alone, in fasts and in the sweat lodge, and what he learned and experienced he could not reveal to anyone lest he become ineffective. The shamans stood outside society to some extent, as Gluskap does or as Wind does, and consequently the Wabanaki thought that the rules of society constrained shamans less than other band members. In pursuit of a legitimate social goal—supernatural power—a shaman, less and less bound by rules, could easily become a social deviant and a danger to his own people. It is such deviants, like Wind, that Gluskap tries to conquer. Gluskap himself never becomes a dangerous deviant because he is never

totally cut off from all social relations, that is, from his Grandmother.

One long tale, "Gluskap Steals Summer," expresses an ambivalent attitude toward festive social life involving large groups of people. It accurately represents the fact that in the summer, people come together in large numbers. It suggests that the Wabanaki did not get along well in large groups for any length of time, probably because they were accustomed to small band and family life. Friction in large groups was expressed in the constant fear of sorcery; it was difficult to get along with others, especially shamans, without irritating or angering them and provoking them to sorcery. The theme of the jealous brothers suggests that there was friction between close kin. In the tale there is also friction between men and women. Summer ends in the tale with the disintegration of the summer village and amid conflict, sorcery, and some violence. Gluskap destroys the summer village, or the "total society"; he also destroys, or at least chastises, the totally marginal characters such as Wind, who are without any society at all. He restores the one desirable state, the intermediary one between "total society" and total deviance, the one he himself occupies through his relation to his Grandmother.

Finally, the paper deals with the relations between the sexes as expressed in a tale about Long-Hair, a secondary transformer hero, who eventually dies at the hands of a female sorceress. It seems to comment on the historic decline of shamanism and loss of power by Wabanaki men, and the increasing influence of women in Wabanaki society.

Editor Writes

May 30, 1973

Mr. Frank B. McGettrick, Acting
Deputy Commissioner
U.S. Office of Education

Dear Mr. McGettrick:

I am in receipt of a copy of the **Federal Register** for May 17, 1973, wherein Part 188 is amended to Title 45 of the Code of Federal Regulations as added by part C of Title IV of the Education Amendments of 1972. Therein is contained an invitation to interested persons to submit written comments and objections. This I propose to do.

In general, I wish to commend those involved in this effort, belated as it is, to acknowledge and face up to some of the glaring inadequacies of the Adult Education Act.

Two basic questions, however, trouble me deeply. First, how can government hope to implement such a far-reaching program for what is generally acknowledged to be an Indian population of over 800,000 on a budget of \$500,000? This comes down to scarcely more than sixty cents (\$.60) per person. Granted that not all are adults and that not all would be involved in the programs. But it is an indication of where the priorities lie when such a disproportionate amount of the national budget can be squandered on so called "defense" and the military establishment while tossing crumbs to our most sinned against and aboriginal citizens.

I feel badly for those public servants who painstakingly drew up this description and criteria knowing, as they must, that the means for implementing its good intent simply aren't there.

Secondly, is your definition of an "Indian" on page 12932 an indication of the government's changing its policy as to who are Indians and who are not? Eastern Indians are not and have not been recognized by the Federal Government and have been excluded from programs that accrue to the benefit of Western Indians—as meager as that is. In the State of Maine our off-reservation Indians have been traditionally non-persons, being recognized neither by the Federal or State Government.

The on-reservation Penobscot and Passamaquoddy peoples have some piece-meal and grudging recognition by the State of Maine. But from the federal point of view, they along with our off-

Federal Register Spells Out Changes in Act

SUBJECT: Financial Assistance for the Improvement of Educational Opportunities for Adult Indians.

SPONSOR: Department of Education in amendment to the **Adult Education Act** under Section 314. (The amendment is identified as Part 188).

#188.1 SCOPE:

The new Part 188 would contain regulations governing financial assistance to State and local educational agencies, to Indian Tribes, institutions, etc., to support planning, pilot and demonstration projects which are designed to plan for and test . . . programs for improving educational opportunities for adult Indians under section 314 of the Adult Education Act.

#188.2 DEFINITIONS

"Adult" means any individual who has attained the age of 16.

"Adult education" means services or instruction below the college level for adults who: 1) Do not have a certificate of graduation from a school providing secondary education and who have not achieved an equivalent level of education; 2) Are not currently required to be enrolled in schools.

"Indian" means any individual, living on or off a reservation who: 1) Is a member of a tribe, band, or other organized group of Indians, including those tribes, bands or groups terminated since 1940 and those recognized now or in the future by the State in which they reside, or who is a descendant, in the first or second degree, of any such member; 2) Is considered by the Secretary of the Interior to be an Indian for any purpose; 3) Is an Eskimo or Aleut or other Alaska Native.

#188.5 ELIGIBILITY FOR FINANCIAL ASSISTANCE

Planning, pilot, and demonstration projects — State educational agencies and local educational agencies, Indian tribes, institutions, and organizations may apply for grants to support planning, pilot, and demonstration projects which are designed to plan for, and test and demonstrate the effectiveness of programs for providing adult education for Indians. Such projects may be designed:

- To test and demonstrate the effectiveness of programs to improve employment and educational opportunities.

- To assist in the establishment and operation of programs designed to

stimulate the provision of basic literacy opportunities to all nonliterate Indian adults, and high school equivalency opportunities in the shortest period of time feasible.

- To support a major research and development program to develop more innovative and effective techniques for achieving the literacy and high school equivalency goals.

Operation 'Mainstream' News

from Pleasant Point

Several men and women are being trained at the Basket Co-op at Sebajik. Various motives involved are good example, self-determination, support of the Co-op, and maintaining the culture.

Five men, two from Mainstream, were accepted by Bath Iron Works. They were to start training as welders June 20, 1973. Those accepted were John Francis (Peck), Lewis Roman, Allen Tomah, Denis Tomah and Lewey Dana.

Lawrence Robichaud has successfully

completed his first year at the Vocational Training Center at Calais, Maine, working in the field of Auto Mechanics. He plans to build a business in automotive repair at Pleasant Point.

Talent shows are being conducted by Mary Sapiel. The concept of this is to discover and develop any talent that any Indian child might have.

Robert Mendoza, an employee of Mainstream, teaches art work to school children and to anyone interested.

from Indian Township

Justin Lola is the new Director for Operation Mainstream Program.

There are three new enrollees on the program, Ramona Sockamah, Eunice Sockabasin and Charlotte LaCoute.

Jeffrey Fowley, U.S. Dept. of Labor, Boston, Mass., visited at the Mainstream Office during the week of May 21, 1973.

Congratulations, Graduates!

We wish to congratulate sincerely the following high school graduates of the Class of 1973:

INDIAN ISLAND: (Penobscot)

Dale Lola, Carol Goslin, Gayle Phillips, Donald Nelson Jr., Janet Dana, Valerie Mitchell, and Joyce Albert from Old Town High School.

INDIAN TOWNSHIP: (Passamaquoddy)

Allison Lola and Samuel Dana from Higgins Classical Institute.

AROOSTOOK COUNTY:

Ursula Shannon (Maliseet) Salutatorian at Oakland High School, Carol Wilcox (MicMac), Janet Socoby (Passamaquoddy), Lorraine Brewer (Maliseet), Michael Kelly (Maliseet), Charlene Minor (MicMac), all from Houlton High School.

Philip Fraser (MicMac) from Fort

Fairfield High School, Conrad Paul (MicMac), Marilyn Adams (MicMac), Earl Hewitt (MicMac), Donna Ellis (Maliseet), from Caribou High School.

In addition the following have been awarded a State of Maine High School Equivalency Certificate as a result of having passed the GED (General Educational Development) Test:

INDIAN ISLAND:

Nelson Francis, Douglas Francis, Barbara Jean Francis, Wayne Mitchell and Juanita Mitchell.

Several of these graduates are planning to further their education at various institutions of higher learning chiefly in the State of Maine.

Congratulations to all! We hold them up to our readers for admiration and to younger Indian students for imitation. Straight on!



GRADUATES — Allison D. Lola (left) and Samuel Dana (right) received their diplomas June 9, 1973 from Higgins Classical Institute in Charleston, Maine. They are the first two graduates from high school from Peter Dana Point in several years. Wabanaki Alliance, to which Allison has contributed material elsewhere in this issue, offers congratulations to all concerned.

WANTED APPLICANTS FOR DIRECTOR OF INDIAN RESOURCE CENTER

- Position will be open as of September 1, 1973
- Any qualified person with experience in management, publications, communications
- Major duties: liaison among tribes, publishing newspaper, advocacy, dealing with the "media" and non-Indian public
- Preferably an Indian
- Send for application form to: Rev. Joseph F. Mahoney, Indian Resource Center, 95 Main Street, Orono, Maine 04473

reservation Mic Macs and Malecites of Aroostook County, have literally been invisible men. And our off-reservation people considerably out number the on-reservation Indians.

The vanishing American has not quite vanished and he will not. He will continue to exist as a rebuke to us all. Your Department of Education can begin to make reparation by working out such educational programs as Part 188 describes and be adequately funding them on an on-going basis. In the name of retributive justice, I urge you to continue to work toward this end and commend you for your efforts thus far.

Respectfully,
JOSEPH F. MAHONEY, S.J.
Division of Indian Services
St. Mary's Center
Orono, Maine

A Dream Becomes Reality

For more than two years, Sebastian Moore, a member of the Passamaquoddy tribe of Indians in Perry, Maine, had a little dream of owning his own business in woodworking. And although Sebastian had the ability and desire to start this business, he had one big obstacle that he could not overcome — money. Sebastian did not have enough personal assets to start this business nor could he obtain a loan for the same reason.

Then about five months ago, he was discussing this little dream with Father Bowe, the parish priest for the reservation. As a result of this conversation, Father Bowe made some inquiries on Sebastian's behalf. Through personal contact, Father Bowe was able to obtain a \$3,000 loan for Sebastian. With this Sebastian was able to:

- Build a 18x24 foot wooden structure for a workshop.
- Purchase equipment for this workshop: a bandsaw, jigsaw, table saw, electric sanders and other equipment necessary to construct novelties and furniture.
- Utilized the O.I.C. (Opportunities Industrialization Corporation) during the construction of this workshop.
- Set aside enough funds to build inventory in novelties and in furniture.

As for future plans, Sebastian hopes to be able to adequately set up his business in such a manner that he can utilize some of the training programs that exist on the reservation. He also plans to hire about three people on a



SEBASTIAN MOORE

full time basis. With a crew of five, this business should be able to fill any order they encounter.

This indeed is quite an achievement for a person who, up until recently, was a student in a training program himself. When asked to discuss the realization of his little dream, he said,

"This is a reality only because Father Bowe had faith in me and was able to get someone to finance me and from the assistance I received from the O.I.C. program when I was building my workshop. For this I have three people to thank, Father Bowe, Melvin Francis (O.I.C. instructor), and the party that Father Bowe had convinced to finance me. If these people have that much faith in me, how can I lose?" —

By Robert Newell

A 'Going' Program for Indian Youth in Aroostook County

The most important aspects of the A.A.I. youth program have been the boys and the girls clubs, initiated in the winter for students between the ages of 12-18. The clubs have given them an opportunity in which they can participate in a number of interesting activities, and they have developed a feeling of group solidarity, identity and loyalty.

At the clubs' inception, members made their own regulations, elected officers, and decided to contribute 25c a week to the Club treasury.

The purposes of the clubs have become apparent since members of each have indicated exactly what they would like to accomplish. Their interests lie in the following areas: Rap sessions, arts and crafts, sports, social activities, and other group activities.

Rap Sessions — religion, sex education, health and diet, love matters, etc.

Arts and Crafts — dancing, embroidery, sewing, knitting, crocheting, painting, beadwork, etc.

Sports — roller skating, basketball, softball, volleyball, swimming, etc.

Social Activities — pizza parties with both clubs, kite flying contest between both clubs, bowling match with parents and foster parents while other club prepared dinner.

Other group activities — preparing for a talent show, cake sale, business meetings.

In the following year, the clubs will participate in activities from the five

areas at least once a month. We hope to expand the group activities and social activities somewhat by including the following: overnight trips to the Caribou area to visit with the boys and girls clubs (and vice versa); overnight trips to the other reservations to visit the clubs in that area (participate in sports there as well).

In addition we would like to develop more volunteer service work among club members by providing a babysitting pool, tutoring, assisting in activities for younger children by having Halloween parties, Christmas and Valentine's Day parties, and providing assistance to the A.A.I. office staff if the need arises again.

In all aspects of the club we have tried to encourage parental involvement. This has come slowly but nonetheless is progressing. To date, parents have taught girls dancing, have gone bowling, and have played softball with club members.

We have also encouraged both clubs to become independent financially and to use their club treasury for purchasing some of the materials they have needed. They have since decided to raise money by cake sales and raffles to pay for the overnight trips they would like to take.

For children between the ages of 6-11, we have tried to provide weekend recreational activities in arts and crafts and in sports. Next year we hope to include dramatics workshops and field trips as well. In addition, students from Ricker College will be spending the month of January with this age level, using the community for resources in order to create a well-rounded educational program for them. —

Judy Litz, Youth Coordinator

News Note: Mr. Philip Fraser, a Mic Mac from Fort Fairfield, has been hired by A.A.I. as youth coordinator under the De Rance Foundation. He is presently working in the A.A.I. summer camp program at Mud Lake along with Miss Judy Litz.

SORRY ABOUT THAT!

Lieut. Gov. Kenneth Nelson of Indian Island was incorrectly identified as Frank Loring in the first photo of Issue No. 1.

Thomas Lewey, our talented artist from Sebawik, was wrongly described as being 14 years of age. He is a young man of 18 summers.



MRS. HELEN CIGANIK

Mrs. Helen Ciganik, a Mic Mac of Caribou and AAI, is one of the outstanding and dedicated Indian people committed to the service of his fellow Indians. As a recently retired member of the DIS Board, this profile is meant as a tribute to Helen and a means of saying, "Thank you."

Currently an Outreach worker for VISTA assigned to AAI, Helen is a genuine presence for good as she contacts her people regularly in northern Aroostook County. Her ability to speak French, Indian and English is a great asset in her work.

Married 15 years "to a wonderful man," she and Bill have one adopted

daughter, Edie, age 14. They make their home on Brissette Road in Caribou.

Service: VISTA Outreach worker

AAI — Treasurer and staff

member, Board Member

Rose Acres, Inc. — Board Member

ACAP — Board Member

CLIP — Board Member

(Chairwoman)

DIS — Board Member (retired)

American Legion Auxiliary —

Member (Caribou)

Daughters of Isabella — Member

(Caribou)

Holy Rosary Parish — Member

(Caribou)

INDIAN SERVING INDIANS

Delegation Writes

[Continued from Page 1]

Mr. President, we support your position that there should be no termination without the consent of the Indians. Moreover, we believe that in an instance in which the termination of Federal services is the consequence of decisions by an administrative agency, the restoration of services can be accomplished without Congressional action. We therefore respectfully urge that you act to bring about a

Editor's Note: The above is a letter from Maine's Congressional Delegation to President Nixon subsequent to the Civil Rights Hearings on behalf of Maine's Indians held last May in Bangor.

resumption of Federal services by appropriate agencies of the Executive branch to the Indians of Maine. In this period of transition and expansion of programs relating to Indian Services, such action has a particular urgency.

Edmund S. Muskie
United States Senator

Peter N. Kyros
United States
Congressman

Respectfully,

William D. Hathaway
United States Senator

William S. Cohen
United States
Congressman

INDIAN DAY AT MUD LAKE Final Day of AAI Summer Camp July 22, '73

- Indian Dancing
- Crafts Display
- Cookout
- Field Day Competition for Campers
- Fun and Games

**ALL MAINE'S INDIANS
ARE INVITED!**
(Mud Lake is in Sindair, Maine
35 miles above Caribou)