

Wabanaki Alliance

March 1978

Tureen sees claims settled out of court

By Steve Cartwright

CALAIS — The White House proposal to settle Maine Indian land claims will probably be accepted by all sides without a court battle, according to Thomas N. Tureen, lawyer for the Penobscot and Passamaquoddy tribes.

Tureen said in a recent interview at his office here that litigation is unlikely, now that the President has showed public support for the proposed settlement, already ratified by the tribes.

"The question is now not even how much anymore, as I read it, but who shall pay," said Tureen, who has singlehandedly brought the claims case from obscurity to the attention of the highest office in the nation. Under terms of the White House proposal, reached after months of secret negotiations, the State of Maine and 14 large landholders have until April 6 to respond.

If those parties fail to respond, or turn down the proposed agreement, a portion of the proposal will be litigated. Tureen refused to rule out the possibility of court action, but said he isn't worried at the prospect.

"We frankly don't care a lot (what happens) because now we've protected our claim (under terms of the settlement)," Tureen said. "We now are relatively safe; we've accomplished that much. We now can go to court," he said.

Yet despite vehement objections to the half million acre, \$40,000 proposal from state and paper company officials, Tureen said he expects them to acquiesce to an out-of-court settlement.

"There's no way the paper companies are going to be hurt, they own the state."

Tureen commented. He pointed out that those 14 major landholders are "trespassers" and do not have legal title to the land, according to the Indian claims.

The proposal stipulates 14 owners of more than 50,000 acres each would turn over 300,000 acres of timberland to the tribes, with the remaining 200,000 acres of the settlement obtainable through options on land. Already, the tribes have agreed to a federal payment of \$25 million, clearing title to 9.2 million acres within the original 12.5 million acre claims area.

Additional monies specified in the proposal are a \$3.5 million federal payment to help finance purchase of land for the tribes, plus \$1.7 million annually over the next 15 years, to be paid by the state as a continuation of current funding. Also, the agreement says the federal government would pay \$1.5 million as compensation to landholders affected by the claims.

Tureen said the President's recent comment at Bangor that he would veto any legislation to abolish Maine Indian land claims is "significant." The question was asked by Francis Sapiel, a Penobscot. That question and its answer "was the most telling thing of Carter's visit," Tureen said.

"If they (state officials or paper companies) try to block our claim now, it will be over Presidential veto," Tureen said.

If the state and private landowners choose to fight the Indians in court, they risk losing more than three million acres of land, including Baxter State Park, Tureen said. And, he said, "we could very well win it."

In any case, the tribes have agreed to split land monetary awards evenly. The

(Continued on back page)



Lawyer Thomas Tureen puffs a cigar while talking to White House lawyer Robert J. Lipshutz. (Cartwright Photo)

Carter says he'd veto bill to quash claims

By Steve Cartwright

BANGOR — Francis C. Sapiel's big moment was over almost before it began, but not before it made a significant impact.

Sapiel, a Penobscot from Indian Island, attended Carter's recent Bangor "town meeting," and was one of the lucky few able to ask the President a question.

When called on, "Flapper" Sapiel was ready: "Would you veto any attempt by the Congress to abolish the Penobscot-Passamaquoddy land claim suit," he asked.

The President first answered yes, then wondered aloud if he had understood the question correctly. Unsure what to do, Sapiel repeated his question, and Carter said: "The answer is yes. I would veto any legislation that would try to resolve the whole Indian claims question just by abolishing your suit, yes. I would veto that."

Sapiel said he was satisfied with the answer.

Born times Carter said "yes," many of the 3,000 persons attending the meeting at the city auditorium broke into applause. "I was surprised, really surprised," Sapiel said in reaction to the clapping.

In response to the only other question on Indian land claims, concerning setting a precedent and asked by a fifth grade teacher from Dixmont, Carter said that the current proposed settlement is fair and should be supported but "Maine is still free to do anything it chooses... I hope this will be the only instance of this kind in which the President will be involved."

The President commented, "What we've worked out, I think, is a very good resolution. The Indians have accepted it, and what it says is that anybody in Maine who holds

less than 50,000 acres of land will no longer have to worry about lawsuit attack on their rights or deeds to their own property.

"That's an agreement that I reached on behalf of the American people and the Congress will have to ratify it," the President said. Carter last fall named a three member White House task force to negotiate with representatives of the Penobscot and Passamaquoddy tribes, whose suit lays claim to two third of the state. (Continued on back page)

What's that again, Governor Longley?

AUGUSTA — Gov. James B. Longley has again waved a flag he displayed last year at a governors' conference.

This time at his weekly news conference, he hoisted up his claim that Indians are trying to form a separate nation in Maine. Longley said he strongly objects to the current out-of-court proposal to settle Penobscot-Passamaquoddy land claims, and that he is worried Indians will create a separate system within Maine government.

Longley said he now favors an earlier settlement plan recommended by retired Georgia Judge William B. Gunter. But last summer Longley rejected that proposal. At that time he favored a court settlement of the land claims suit.

Asked about his earlier stand on Gunter's proposal, Longley said, "I never said, 'I opposed it, I said I didn't support it. There's a difference.'"



Francis Sapiel asks the President a question. (O'Neal Photo)

editorials

Unsportsmanlike show

Politics so often seems like a game, with rules that are frequently broken and decisions that are many times unfair.

The Maine arena is no model of sporting honor. In particular, political aspirants Gov. James B. Longley and Atty. Gen. Joseph Brennan are being sore sports. Confronted with a joint Indian-Federal proposal for settling Penobscot and Passamaquoddy land claims, the two office-holders cried "foul."

We weren't part of the negotiations, Brennan says.

We're being treated like "second class" citizens, Longley rails.

Do these men know they are lying to the people of Maine? Or perhaps this is inconsequential when one is vying for higher political office. First off, State officials were specifically invited to join in the negotiating process. But since Maine has continually maintained the Indian claims haven't a leg to stand on, and were not in fact to be taken seriously, it's no wonder the invitation was refused.

Now Brennan seems to be the angry kid on the block who says, "but you guys didn't even let me play." And Longley seems to be hanging onto anything that could discredit an honorable arrangement to resolve the claims to two-thirds of Maine's land, or thereabouts.

In traditional style, other Maine politicians (but not all) are backing and filling, unsure what tack to take to please the most voters. An election year appears far more important than an Indian claim. At this writing, it appears popular to oppose the settlement offer because it hurts those 14 largest private landholders in Maine.

Or does it? Nobody's land will change hands without compensation. When land is taken to build Interstate 95, or Dickey-Lincoln dam (God forbid), Maine people aren't given any choice, although they may be compensated.

Let us not lose sight of Indian good sportsmanship. Indians could push for a court battle on their well-substantiated land claims. But they aren't doing this.

Let us not lose sight of Indians' willingness to cooperate and negotiate. Negotiate means compromise, it means see the other guy's side and adjust to it. Indians have unerringly showed good faith, even to the point of keeping the settlement proposal a secret from news media.

The same cannot be said for Maine's Congressional delegation. Nor can it be said Longley and Brennan played a fair and honorable game. Both of them hauled out false issues and pumped them up for publicity . . . such as the time Longley said Indians were trying to create a separate nation. That was a cheap shot, a sort of word play on the fact Indians have traditionally referred to themselves as Passamaquoddy Nation, etc.

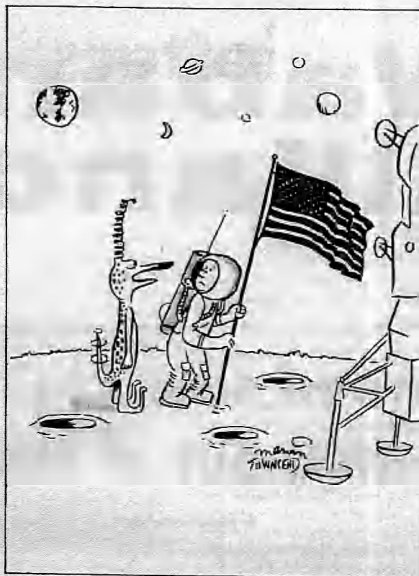
But let us, even Wabanaki Alliance, be good sports. We'll stop name-calling. We'll give State officials and major landholding firm executives the benefit of the doubt. Let them come forward.

If they play fair, nobody has to be losers in this situation. This is not a threat, it's a fact. The ball is in their court.

Your second heritage

In a magazine noted for its high standards in every respect, we noticed an advertisement that is an affront to every native American.

The New Yorker magazine carried a full page display ad in a recent issue for PAN AM Airlines, on the theme of finding one's roots in the old country, such as Europe or elsewhere. "An airline like ours does a lot of things," the ad reads, concluding that "nothing we do has as much meaning as when we help somebody discover the second heritage every American has." Every American?



"I certainly hope you people don't treat us the way you did the American Indian."

Small changes

A little monthly newspaper may not move any mountains in terms of changing attitudes and policies, but we note one small gain.

Established newspapers and United Press International (UPI) wire service seem to have learned something from us. They now use Indian Island, Indian Township and Pleasant Point as place lines (those capital letters in the first paragraph of a news story denoting location). Before, editors wrote Old Town for Indian Island, Princeton for Indian Township, and so on.

Those Indian reservations are fully entitled to their own place line. They are communities unto themselves, and it's about time they were recognized as such.

Another small gain, which is probably not our doing, is the use of Penobscot and Passamaquoddy "nation" in a news story, rather than the word tribe. While there is nothing negative about "tribe," nation implies a far more structured, autonomous group.

We mustn't overlook small changes, or demean their importance. How we refer to people often reveals our evaluation of that group.

Eight months old

This is not a progress report. Instead, this is an appeal for your views, comments, criticism. We've been hearing some reaction to this eight-month-old baby called Wabanaki Alliance.

But we always need to hear more from you, our readers. We are learning together. We're making mistakes, but on the whole we believe we're doing things right. We are making progress.

The inside story around the office here in Orono is that we are uncertain about next year's funding of this monthly newspaper and welcome suggestions along this line. This initial year, Wabanaki Alliance is entirely funded by the Catholic Diocese of Maine, as part of its human services program. We've had a few small contributions from readers (average \$5), and for these we are grateful.

We've had more encouragement than we could have hoped for. People have repeatedly said "keep up the good work" in one way or another. We are not a paying proposition. But we believe our work is paying off. If even just a few people learn something they didn't know, or re-examine their thinking, we are gaining on our goals as an Indian publication.

William James said some people imagine they are thinking, when they are merely "re-arranging their prejudices."

We must keep our minds clear and open. Help us do that. Let us know how you feel.

letters

Indian Township

To the editor:

The Tribal Governor and Council here at Indian Township are very concerned about recent news stories promulgated by editor Steven Cartwright both in the Wabanaki Alliance and in the Bangor Daily News. Without the courtesy of consulting with Tribal Governors relative to news accuracy, Mr. Cartwright has orchestrated publicly the suggestion that the Penobscots and Passamaquoddy intend to allow our Mic Mac and Maliseet brothers to be "sold down the river" in the current land claims effort.

For those of us who have been around long enough to know the substance of our recent history regarding tribal interoperation, this amounts to a total outrage and as one who has worked for the four tribes in a close and familiar capacity, I merely add my concern to that of the Tribal Council that such mistreatment of "power of the press" is uncalled for, inaccurate and of serious detriment to all Maine Indians. The state and federal governments have done and adequate job of dividing us here in the state — we do not need more help from within our own personnel.

On behalf of Governor John Stevens and the Tribal Council, I hereby request that the D.I.S. Board take such action that would have Mr. Cartwright cease and desist with this manner of journalism.

Roger Gabriel

New group aids prison inmates

GREENSBURG, Indiana — A group here called Victorious Indian People (VIP) has established three chapters to help native American prison inmates.

Volunteers currently work in the Netherlands, Richmond, Va., and Marquette, Mich. Called AID, the prison defense program started in a Michigan prison, and some staff members have themselves served time behind bars. The VIP staff works with current inmates as well as with ex-convicts.

A newsletter is distributed free to Indian persons in prison, and is available for a fee from VIP, 721 North West St., Greensburg, VIP National Chairman Stewart Rodda says new members are welcome.

"The dignity of a person can be snuffed by despair in jail," Rodda said in a letter to this newspaper.

Florence, Ariz.

To the editor:

Dear Brothers and Sisters:

First I would like to state that I am a native American, I am incarcerated in Arizona State penitentiary. In regards of Indian affairs at the penitentiary, at the present time there are a record number of six (6) Indian inmates serving time at the Trusty Annex Camp, the Trusty Annex is outside the wall, at the camp there is no library, or books on Indians, I am wondering if it would be possible for your paper to send us, any papers or back issues you may have on Indian history and culture, for us to read.

We would appreciate it very much.

Johnny James

Sun City, Arizona

To the editor:

I have thoroughly enjoyed reading your paper and I think you are doing your people a great service in publishing it. I am enclosing a small check for you to add to whatever fund it may help a bit.

May you have a successful year through 1978. And I hope some organization will act to sponsor to send Mrs. Vivian Massey to address the United Nations. She is a fine person and she could present the viewpoint of the Indians very well. I am grateful to have two interviews with her while in Orono. I really think that most while people are so busy with their own troubles that they don't take time to consider Native Americans.

Irene G. Parsons

Correction, clarification

Two photo captions in last month's Wabanaki Alliance incorrectly identified Tina Joseph and Annette McKee as Micmac Indians. They should have been listed as belonging to the Maliseet tribe. The editor regrets the error.

An editorial in last month's Wabanaki Alliance, about Micmac and Maliseet Indians, was misleading about where most Micmacs reside. The tribe is not concentrated in Aroostook County, as the editorial said, but is spread across the state, according to Central Maine Indian Association.



Indian Joseph Ginish demonstrates the use of the chain saw, under the supervision of James Tumah. Both are part of a program, sponsored by the Association of Aroostook Indians, that provides firewood for needy Indian families. This year's harsh winter has created a demand which has rapidly depleted the program's wood supply. (O'Neal Photo)

Indian poster contest

PROVO, Utah — The American Indian Services and Research Center at Brigham Young University announces its second national Indian poster contest.

Contestants who entered the first contest made posters dealing with the problems and prevention of alcoholism on Indian reservations and communities. The selected winners of the contest received cash awards, and their posters were printed for national distribution.

The 1978 poster contest will deal strictly with the problems of drugs and inhalants that many Indian young people are being confronted with in their communities. The posters must utilize two or three colors and have the dimensions of 16 x 19 inches. Contestants must be Indian and the contest is open to all ages.

Subject matter of the posters may include the following areas: drug abuse; harmful effects of taking drugs; drugs in the Indian community; alternatives to taking drugs; and the damage drugs are doing to Indian pride, culture, and lives.

Posters dealing with sniffing glue, spray paints, and car gas and other inhalants are also being requested. If any young person has had personal experience with any of these harmful kinds of substances, he is encouraged to enter a poster in the Contest to help prevent others from engaging in these dangerous activities.

Prizes will be awarded. All entries must be submitted by April 30, 1978. For more information, write or call:

Dr. Dale T. Tingey
Brigham Young University

Nutrition Notes

By Natalie S. Mitchell

In the first report we mentioned vitamin A was a fat-soluble vitamin and that it was stored in the body. Today let us discuss vitamin D.

Vitamin D is also a fat-soluble vitamin. This vitamin, like vitamin A, is stored in the liver.

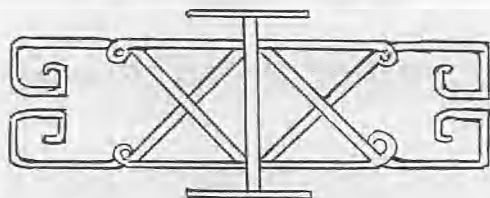
Function of vitamin D is essential for the absorption of calcium and phosphorus (important minerals that will be discussed in later reports) in the gastrointestinal tract. Hence, promoting the development of strong bones and teeth.

Food sources of vitamin D are fortified milk. Raw milk, unlike fortified milk, does not contain vitamin D normally, and it has to be added. Another source which is not a food source is fish liver oil. To our advantage the sun's rays are another source. When the rays of the sun touch the skin, there is a substance within called cholesterol that is changed to vitamin D for use. Our daily allowance of "D" is 400 I.U.

(international units), recommended for infants right up to young men and women. One quart of milk would provide 400 I.U. of "D".

Deficiency of this vitamin is called "Rickets." This disease is characterized by soft bones, causing curvature when pressure is applied. There may be enlarged joints, enlarged skull, chest deformities, curvature of the spine, failure of the closing of the skull bones in the infant and "bowed legs."

Since Vitamin D is stored, over-dosing can become dangerous. Symptoms would include loss of appetite, vomiting, diarrhea, fatigue, growth failure, drowsiness and a high level of calcium in the blood. High blood calcium can become fatal if this over-dosing persists. This causes deposits to form in soft tissues, including vital organs like the heart, blood vessels and kidney. Thus, stones in the kidney may form. Even a small amount of vitamin D (1,800 I.U.) can cause mild toxicity, showing some symptoms as mentioned above.



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Give Indians a fair shake

By Steve Cartwright

First, Maine Indians were going to take over two-thirds of the State of Maine. Then, they were going to form a separate nation. And then they were going to deprive innocent citizens of their landholdings. Why those villainous, ruthless people, how could they even threaten to bite the hand that feeds them?

None of the above is true, yet it is widely believed, and newspapers have done their share in spreading misunderstanding. Sometimes one gets the feeling non-Indians never stop to wonder if perhaps the Penobscots and Passamaquoddy are onto something valid after all. But I know better. I've talked with many Maine citizens who know that Indians have been beaten down for so long it's a miracle they are still around to fight for a land claim.

Some non-Indians even say, "I'd like to see them get all they can get." One thing is sure, "all they can get" isn't going to be much, no matter how the current case is settled. And when all the dust and rhetoric settles, are Indians supposed to fade back into obscurity and persecution by outside forces? The old saying about walking a mile in someone else's moccasins should apply. Any non-Indian walking that mile would probably drop by the wayside.

I've been told by Indians: Being Indian means being cursed at in school. It means hearing that the job you applied for "was just given to someone else." It means ugly stares at the supermarket ("There goes one of those people who are trying to take our land away.") It means free tuition at University of Maine, but if you don't make it through high school, what good is free college?

I don't really know what being Indian is like. Nor do I know what it's like to be persecuted for being Jewish, or Black. But I know that as a responsible citizen with a conscience, I can't turn my back on bigotry and injustice.

When an American is faced with hopelessness, joblessness and shame about one's own identity, we other Americans have failed greatly. We can't sit by and say it's their problem or not our fault.

If we don't act, if we don't speak out, that is our fault. If we don't take care of our brothers and sisters of all backgrounds, we shouldn't call ourselves American, Christian, or concerned for humanity. "I grew up ashamed of being Indian," a Penobscot told me recently. Is that his fault?

Editorials in full opposition to Indian land claims appear daily, with a variety of justifications. But none of them seem to grasp the idea that Indians only want a chance to be Indians, to lead fulfilling lives.

We guarantee "the pursuit of happiness" to non-Indians, but we begrudge giving native Americans even a token of what was formerly theirs. Let's not talk too self-righteously; the land did belong to Indians and we swindled them out of it, whether by conquest, deception or illegal treaty.

Further, we non-Indians would not let lifting a finger for the tribes now, had not that the Penobscots and Passamaquoddy found a way to hold a legal shotgun on our head. Let's not fool ourselves. We in Maine and Washington aren't moved by any moral fervor, but only by the implications of lawsuit, loss of land and potential economic chaos.

Many politicians and editorial writers seem to play on people's fears, and on

potential economic problems of a land claims suit. Fear is a low common denominator, and a questionable motive for action of any kind. And are economic problems more important than equality and justice?

The proposed settlement of Indian claims in Maine isn't very fair . . . to the Indians, that is. But it shows the tribes' willingness to compromise on behalf of Maine's non-Indians. They have compromised far more than any other party, and have negotiated in a responsible, reasonable manner, in contrast to the exaggerated behavior of Gov. James B. Longley and Atty. Gen. Joseph E. Brennan.

I find myself unable to sympathize with multi-national corporations that control Maine pulp and paper industry and cry "foul." Indians have had cause to cry for 200 years. They aren't asking for sympathy, they are asking for a chance to stand on their own feet as proud Americans.

So if the paper companies must part with a fraction of their land holdings, I will say so be it. No, in an absolute sense it is not right that anyone should ever have to give up anything. But we do not live in an absolute world. If we did, the Indians would get their two-thirds of the state back, look, stock and barrel.

The Indians have given up so much for so long, with no say in the matter. They still don't have much say and won't have much say after the settlement.

But if nervous politicians and self-pitying pulp and paper executives would climb down from their soapboxes and do as the Indians have done, we could settle the claims with the right to make our own claims. We have finally done something for the Indians. It would be a start.

Union asked to hear Indian side

INDIAN ISLAND — Governors of Maine's three Indian reservations have written a joint letter to the head of organized labor for the state, asking him to listen to the tribes before opposing land claims.

The letter was sent to Benjamin Dorsky of Brower, president of the Maine AFL-CIO, and was signed by Penobscot tribal Gov. Nicholas Sapiel, and Passamaquoddy Governors Francis Nicholas and John Stevens. It was drafted at a recent meeting of the Indian claims negotiating team.

The letter comes in the wake of threats by Great Northern Paper Co.'s president, and by union officials, that the current proposed land claims settlement would endanger pulp and paper industry jobs. The proposal would transfer 300,000 acres from Maine's 14 largest landholders to the Indians.

The letter says:

"The Passamaquoddy and Penobscot Tribes are aware of the concern of paperworkers about the economic impact of our pending Land Claims. But despite what you may have been told, we firmly believe that the settlement which we have agreed to accept will not jeopardize any paperworkers' jobs. In fact . . . the settlement could produce nearly 6,000 new jobs in Maine, nearly 90 per cent of which would be held by non-Indians; and most of which could be in existing companies, such as Great Northern, through expansions which we would help finance. We also want you to know that we would expect any settlement to include a provision guaranteeing existing pulp producers an adequate supply of wood.

"We know that your leaders have met with paper industry officials and Governor Longley. No one has asked our views. Our people are ready to sit down and talk, and we hope that you will get information from all sources, not just one or two, before making any decisions.

"Again, we want to emphasize that we do not want to jeopardize existing jobs. We wish you well, and look forward to hearing from you soon."

Union seeks AFL-CIO help

AUGUSTA — Fearing job cutbacks due to the proposed land claims settlement, the union locals of the 14 paper companies involved in the settlement asked the Maine AFL-CIO for assistance.

As a result the AFL-CIO agreed to convene a state-wide meeting of locals to consider the matter. It is hoped a mail campaign to the Maine Congressional delegation can be launched to express union concern with the proposed settlement.

Thurman Millett, president of local 152 in Millinocket and spokesman for the 14 locals, criticized the settlement offer, saying in a UPI story, "We are very much opposed to any settlement that gives them (the Indians) land. We're against any land grabbing in this state." Millett added that the tribes should receive something if their claims are just.

"We are not against their claims if it is in the form of a financial settlement," he said, "but we're not going to sit idly by in a situation that could cost us — at least some of us — our jobs."

According to union sources Great Northern Paper Co. told them it may stop a planned \$250 million plant expansion in Maine and, instead, locate it in Arkansas as a result of the Indian claims.

Millett said, "We don't think it's fair for any federal government bureaucracy to tell anyone they are going to give up their land. This thing has a big impact on the working people and a big impact on expansion."

COMMENTARY

A question of responsibility

By Bill O'Neal

The recently proposed land claims settlement does not involve the principle of eminent domain, but the provision for the appropriation of 300,000 acres of paper company land has some interesting things in common with this frequently-used power.

The right of eminent domain empowers the state to appropriate private property for public use, compensation being given for it. It is not uncommon for this power to be grievously abused. Frequently, small farmers and other individuals are forced to give up their land, which may have been in their families for generations, in order to make way for some expensive broncaddle, proclaimed in the specious name of the public good, but usually designed to benefit a few large business concerns.

In other cases power lines may cut relentlessly across hundreds of miles of small owners' land in an unyielding, distasteful line. Yet, when the property of a wealthy politician or industrialist is reached, a convenient zig here and zag there may be found, skirting the property.

The Indian is familiar with eminent domain. He usually hears about it when oil or minerals are discovered on reservation land.

It is a sad fact that when the power of eminent domain is invoked, whether for political seams or legitimate beneficial public projects, it is usually the individual who suffers. The land claims settlement is, therefore, heartening in that for once it is the large companies who are asked to sacrifice their land, although not under the shotgun diplomacy of eminent domain.

In equal measure it is amusing to hear the so-called "14 private landowners" shouting about violations of their rights and discriminatory practices by the federal government.

In the first place, it is misleading to describe complex multinational corpora-

tions or businesses centered out of the state as "14 private landowners." This employs the same sense of euphemism as when one of President Carter's addresses to a nation of two million people is called a "fireside chat." This is not a struggle of fourteen individuals fighting for their family plot as has been implied, but rather fourteen large and diverse businesses fighting for profit margins.

Secondly, as with cases of eminent domain, the proposed land claims settlement was designed to do the least damage to the people of Maine, while satisfying the public responsibility of providing the Penobscots and Passamaquoddy with at least a portion of the land which they claim as theirs.

Whose land is condemned is never an easy, or even just, choice, unless one accepts the premise that occasionally exceptional circumstances merit the exercise of eminent domain.

If ever there were just cause to condemn land for the public good, this is the case. The Indians have been swindled and exploited for centuries and robbed of their lands legally and illegally. Redistribution is a necessity. It is an unfortunate fact that, of the citizens of Maine, the paper companies hold by far the most land.

If anyone can afford to lose land, it is the paper companies. They are the logical choice just as surely as the small land owners who lie under the arrow-straight course of a power line or live on land destined to become a lake bottom. This is why they were chosen. Not because they have or deserve fewer rights than the rest of the citizenry, but because like any other citizen, they must shoulder their responsibilities and make their sacrifices. Admittedly, this is probably a new experience for some of the paper companies in the state of Maine.

The 300,000 acres sacrificed by the paper companies have been estimated to be worth more than \$33 million. In compensation they are to be given \$1.5 million, plus a sizeable tax write-off. Even this low figure is twice what they paid for the land. Perhaps it is not enough. Still, it is a pittance compared to what the Indians have given up in extinguishing their claims to over nine million privately-owned acres, many of which are highly developed. Furthermore, there is a good chance that the land the companies hold is not theirs to begin with, so perhaps, they should be happy to be getting any compensation at all and not losing their entire holdings.

Robert Hellenale, President of Great Northern Paper, writing from his office in Stamford, Connecticut to his employees in Maine says that the companies are "playing against a stacked deck." At least the companies have the right to wrangle over the settlement or even take the case to court. This is certainly much fairer treatment than the Penobscots and Passamaquoddy have received up to the last decade.



Great Spirit is Indian version of whites' Supreme Being

By Big White Owl

Native Woodland Religion has been so often scorned and belittled by the Caucasian people, even though all Creation testifies beyond all doubt to the existence of "A Wise and Purposeful Creator."

We of the Lenni Lenape refer to this as, "Kishalehmookquang." The Creator, also widely identified as "Kitché Manitou," The Great Spirit.

Native religion is a very important part of alive life that cannot be overlooked or disregarded when one is delving into the history of aboriginal people. Before one can understand native history, one must first try to comprehend their kind of religious faith, and one must always be respectful and courteous about it, else one will get nowhere in their search for the truth.

During the decade of 1960-1970, I was often told, in a vain attempt to put me on the spot, that North American Indians have no religion, that they did not believe in God. Perhaps, the idea may be true in only one way; they did not have the white man's kind of religion. They knew nothing about his Jehovah or God. Nevertheless, I maintain the early native people believed in "A Supreme Being," who was and is "The Master and Mystery of All the Vast Universe."

In the far bygone days of yesteryear, when my ancestors were the rulers supreme, when they were lords and masters over all the land, they were indeed a free and happy people. They were the first to practice conservation and environmental safety. The birds of the air and other animals, they loved the way they loved their little children, and so very lovingly did some of them associate with their feathered and furred kindred, in truth they spoke a common language.

Six inalienable rights

In those far off golden and beautiful days of the past, all the birds and other animals, had the following six inalienable rights:

- The right to man's respect and love.
- The right to man's guardianship.
- The right to live a full life.
- The right to grow and multiply.
- The right to enjoy unmolested freedom.
- The right to enjoy man's fellowship, and to share the goodness of creation.

The early North American Indian could despise no being or creature, because he believed that all were fashioned by the same "Master Creative Hand," and all things, animate and inanimate, were filled with the spiritual essence of the Great Mystery.

And in the early days, no animal was ever deprived of its life without a silent prayer from the lips of the hunter. He always asked The Great and Good Creator to forgive him because his family, and his friends, were in need of meat and furs.

To the early Native American People, the world and the Universe were one giant library. Their books were the rocks, stones, brooks, rivers, lakes, seas, trees, flowers, grasses, herbs, the sun, the moon, the countless stars. It was from those elements that they fashioned their material culture. It was from those various objects they received inspiration to compose their songs, chants, ceremonies. The fishes, the birds, the crawling creatures, the four-legged animals, taught them how to be brave, sincere, fearless, truthful... for them there was no emptiness... for them there was pulsating life, vibrating life, creation life, in everything.

Close to nature's ways

The early native man never feared the raging storms. He never became angry at the furious winds, the biting frosts, the blowing, treacherous, drifting snows. He realized that by so doing he would only intensify the frailty and the humility of humankind. So he merely adjusted himself by exercising more effort and energy and caution, whenever it became necessary. But he never, at anytime, complained nor whined because he believed those things were the various expressions of "Kishalehmookquang." The Creator. His kind of worship was pure and simple, and completely free from the hates and fears of the White Man's civilization. The early native man loved nature with all his heart and nature loved him in return.

But at a later period, when the native people stubbornly refused to accept the teaching in the white man's good book, they became subjects of great abuse. They were branded as savages, heathens, pagans, barbarians, etc.

The early native man, or the so-called "North American Indian," had a sane and good religion. He had the kind of religion which taught him that he was made by the same "Master Creative Hand," that formed all life, on the earth, and beyond the earth. Whenever the early native American man felt like praying, he never knelt down on his knees. He never, at anytime, or place, groveled in the sand. He always stood firm and straight upon the bosom of his Mother, the good earth.

An altar of stones

He usually had a very special place picked out where he might be alone with his Creator. Perhaps, it might be upon the brow

of a hill, or on top of a high mountain, or beside his own campfire. There he would build an altar of stones and a small fire, and he would sprinkle a bit of tobacco upon the fire, and as the smoke spiraled and ascended to the sky he would lift his eyes and his arms upward. And he spoke directly with "Kishalehmookquang," The Creator.

The early native North American man believed, as I believe, that "Kishalehmookquang," was, and still is, the absolute personification of life and beauty. That is why He was always referred to as The Great and Good Spirit. And, of course, within this spectrum, there was the ever-inscrutable Evil Spirit widely known among the Lenni Lenape people as "Mah-chie Manitou." He was also well known as "Mah-tun-too." He was the master of all things evil. He was the purveyor of trickery, deceit, lies, and all manner of other evil doings.

The early native American man had a very simple but factual faith. It was a profoundly sane religion. He never knew the meaning of the word "hell," until after the white man came to America.

The mystery of light

I am speaking now only for the Lenni Lenape people, the parent stock of the Algonquians, when I say, at the very head of our greatest pantheon, there stands The Mystery of Light. My ancient ancestors always addressed that mystery as "Kitché Manitou, Katachihoowit, Pahtumawau, Kishalehmookquang," meaning in English, The Great Spirit, The Supreme Being, The Infinite One, The Creator.

The early native people were not sun worshippers, as one might be led to believe. For them the sun was not the supreme element in the great plan. Sun and fire were only the material emblems of the Mystery of Light. The very early native people, and most of the present day native people, believe there is another power far greater than the sun. They believed, even as I believe, the supreme power is vested in "The Great Intelligence of the Universe." The one we refer to or address as Kitché Manitou, The Great Spirit.

And it is on record, that, the early native people were a very religious group of human beings. Almost every act and movement in their daily lives had some kind of ceremonial function which the white man could never understand.

One supreme being

My ancestors believed, as I believe, that nature has many unknown and unseen powers. However, they always believed in only one supreme being. That "Personality" was, and still is, the mighty power who

governs and directs, the beginning, and the end of all things. That "Supreme Power" may be referred to in the following terms: The Great Spirit, The Great Mystery, The Father of All, The Great Light, The Good Creator, The Architect of the Universe, The Mystery of Mysteries. Those several names or appendages are genuine native American expressions and translated from various North American Indian languages.

To conclude this brief sketch on native woodland religion, here is a story I must tell: "About 350 years ago or so somewhere along the headwaters of the historic Hudson River, a white missionary asked an aged chief to define the character of his Creator. The venerable old chief studied the question very carefully and after long and deep meditation he replied, 'My Creator is the Supreme and Infinite One, in whom the earth and all things in it, may be seen and heard... A Great and Mighty Kitché Manitou is He. He is clothed with the day, yes, the brightest day, a day of many summers and winters long, yes, a day of everlasting continuance.'"

The white missionary was so completely confused and astounded by that kind of answer, as he turned to go away, he said, "That Indian described his God in terms and phraseology which I could not entirely understand."

Now my dear friend, that leaves me with only one deduction: the early white settlers, just like the present day white man, could not and never will, completely understand the native peoples' religion, faith, ideals, aims, culture, etc.

Quakers slate Indian forum

WEST FALMOUTH, Mass. — The Quaker Friends Meeting House here has scheduled a weekend to "express awareness" of native Americans.

Guest speakers will include Wampanoag tribal medicine man John Peters, and Penobscot Indian, George Tomer, a planner with American Indians for Development of Meriden, Ct. A flyer of information on the weekend event says questions for discussion will be common spiritual roots of Friends and native Americans, shared social and environmental attitudes, social justice for Indians, willingness to work together, and commitment to peace, justice, simplicity and nonviolent social change.

The flyer calls for "thoughtful sharing, sensitive learning, creative caring." The three-day weekend starts Mar. 17.

Longley says not a dime more for Indians

WASHINGTON — Governor James B. Longley and Maine Atty. Gen. Joseph E. Brennan emerged from a recent White House meeting with Presidential counsel, Robert I. Lipshutz still opposed to the proposed claims settlement.

"Personally, I feel that they are not entitled to a dime more than what we now provide to them in the form of state services," Longley said. "I do not support the \$25 million federal payment (for which the tribes would relinquish claims to 9.2 million acres of Maine), but I will not oppose it," he added.

Longley and Brennan praised Lipshutz, who helped the negotiators with the settlement plan. While saying Lipshutz exhibited "sensitivity" to the state's problems with the plan, they stated that they had been deceived by the White House negotiating team during settlement talks.

Brennan repeated his earlier contention

that the state was not asked to join in the talks. "The impression was left that we were invited to join the talks but chose not to attend. This just is not true," he said.

The Bangor Daily News quoted Brennan as saying, "I was given assurances on five occasions that the task force was working within the framework of the Gunther proposal. The fact that they did not, I feel, is not attributable to the White House, but to the Indian legal counsel, who took them off in a new direction."

Both Longley and Brennan stated that they would make no decision about the settlement until it had been thoroughly discussed with the congressional delegation and state officials.

The congressional delegation is divided along party lines on the settlement issue, with Democratic Sen. Edmund Muskie and William Hathaway favoring the proposal and Republican Congressmen William Cohen and David Emery opposing it.



PASSAMAQUODDY young people from Indian Township share a laugh before leaving Orono at a recent Wabanaki Wilderness Pursuits trip. From left, [face hidden] Raymond Levesque, Carl Nicholas, Alex Paul, Leslie Nelson, trip leader Annette McKee [a Maliseet and graduate of Hodgdon High School, Hodgdon Mills], and Carl Nelson.



New CMIA foster care workers, Linda Graffam, left, and Edna R. Abelson. [O'Neal Photo]

Indian program keeps kids in Indian homes

By Bill O'Neal

ORONO — Studies in Maine have shown that Indian children are placed in foster homes at a rate 19 times greater than for non-Indians and that two-thirds of these children are placed in non-Indian homes.

Edna Abelson and Linda Graffam, are working with the Central Maine Indian Association under the HEW-funded New England Indian Foster Care Project.

Both women were recently hired by the CMIA, but are not new to social work. Abelson holds a Master of Social Work from Boston University and has over twenty years of experience with community action councils, family therapy, mothers' groups, drug counseling, crisis intervention, and child psychiatry.

Graffam recently received her B.S. in human development and social welfare from the University of Maine at Orono and has an associate degree in mental health technology from Bangor Community College. She has worked in several area institutions which care for mentally or physically handicapped children, as well as various programs for disadvantaged and delinquent children.

The project is a joint effort of CMIA and Association of Amoskook Indians in Maine, and Boston Indian Council in Massachusetts.

During a recent orientation meeting, Suzanne Letendre, director of the Massachusetts section of the project, explained her goals and duties of the two new workers. She said she feels the project places emphasis in the wrong place, since its overriding priority is "helping families stay together," not finding new homes.

The case work part of the project is community liaison. A person visits families threatened with losing their children or who have lost them. Other caseworkers at CMIA will also act as community liaison for the project. There will be four liaison workers in Penobscot County, five in Amoskook County, and possibly one in Washington County.

Graffam, acting as research coordinator, will direct the second phase of the project. She will study the effect of placement of Indian children in non-Indian homes versus Indian homes.

According to David Rudolph, health and services director for CMIA, Indian children entering non-Indian homes suffer stress and

hardship that non-Indian children do not typically experience.

Rudolph is opposed to more research on negative effects of placing Indian children in non-Indian homes. He emphasizes the positive influences of Indian children in Indian households.

Rudolph said there are very few Indian foster homes because of state requirements based on non-Indian middle-class standards. Frequently, potential Indian foster homes are rejected on grounds of overcrowded living conditions. "What's the square footage got to do with the happiness of a child," Rudolph asked.

Letendre cited several examples of child care regulations which do not deal with Indian culture. She said that Indian mothers throughout the country typically entrust their infants to the care of children nine or ten years old, or younger, for an afternoon or longer. This often conflicts with state laws, resulting in removal of children from the home.

Rudolph said he feels the close-knit nature of the Indian community and the Indian concept of the extended family are unique and valuable assets. The joys and responsibilities for rearing children fall not just on parents, but on the grandparents and other relatives, he said.

Abelson said this responsibility extends to all family members, and is ingrained in Indian culture. If the parents die, someone is always there to take over. Abelson said this broad family base gives the children a sense of security.

The members of the project hope to demonstrate the advantages of placing Indian children in Indian homes and, through studying Indian family life, to discover how to keep Indian families together.

Studies will be used to try to persuade state officials that state foster care standards need revising in terms of Indian culture. Letendre said she would like to see a "tribal court" set up on reservations and an Indian community review panel established off the reservations to oversee placement of Indian children.

Abelson's job as director of the Maine unit will be to start a personal working relationship between project members and the state and to orchestrate new Indian foster care policies.

Return land to Hopis

The federal government plans to move 4,000 Navajo sheepherders off lands that some have lived on for over 400 years, to restore to the Hopi tribe land they were awarded nearly a century ago.

The relocation stems from an 1882 presidential order creating a 2.5 million-acre reservation in central Arizona for the Hopis, who had occupied part of it for hundreds of years, and other Indians the Secretary of the Interior designated. The problem was, the President didn't define boundaries.

The 150,000-member Navajo Nation adjoins the tract set aside by the order. Sheep raise up a lot of room and Navajos tend to have large families. Thus, Navajos have settled on nearly all the area. The 6,500 Hopis live in small communities and have an agricultural economy. They feel that Navajos have steadily been encroaching on land that is rightfully theirs.

In 1974 Congress — who had, in the meantime, given the Hopis exclusive rights to some of the land — passed a law to turn the matter over to the courts. This resulted in adoption of a mediator's plan for a 50-50 split. But the Navajos say the federal relocation payment means nothing to those who want to stay on land they have occupied all their lives.

A partial solution is for the Navajos to buy 250,000 acres of federal land, which was

supposed to make available by the 1974 law. But the sale must be approved by the Secretary of the Interior, who's waiting for an environmental impact statement.

A bill has been introduced in Congress to let the Navajos rent the disputed land from the Hopis for 75 years. Leon Berger, acting director of the government's relocation commission, thinks that's not the solution.

"In the degree the government really wants to solve the problem of relocation," Berger says, "agencies will get funds in here to rebuild schools and get these people jobs. Then all resistance will fade away."

Job opening listed

RIVER FALLS, Wis. — The University of Wisconsin there has listed a job opening for a native American, involving the school's Minority Services Office.

The position will be available April 1, and duties will include counseling minority students, especially American Indian students, and working with the university admissions office to attract such students to apply. Minimum qualifications are a bachelor's degree, and experience with minority programs is desirable, a school official said.

Applications should be sent to Dr. John Hamann, chairman, Search and Screen Committee, University of Wisconsin-River Falls, River Falls, WI 54202.

Penobscots would like to see claims in court

INDIAN ISLAND — Several Penobscots, including tribal members serving on a land claims negotiating team, say they would like to see the suit in court.

At a recent press conference here, negotiator Stanley Neptune said, "personally, I'd rather see it go to court."

And tribal Gov. Nicholas H. Sapiea commented, "we don't give a damn if they (the state of Maine and major landholders) don't accept it... we are more than happy to go to court with them."

The negotiating team, meeting with a White House task force over the past few months, has agreed to a proposed settlement that would give the Penobscot and Passamaquoddy tribes 300,000 acres, \$25 million, options on 200,000 more acres, plus \$1.7 million annually for 15 years. The tribes have ratified the plan, but the state and major companies, who would turn over land under the proposal, have so far opposed the plan. They have until mid-April to respond.

Sapiea called the claims case "irreconcilable." He noted that Senators Edmund S. Muskie and William D. Hathaway (both D-Maine) have said they support the proposed settlement, but by extension, the claim itself.

The original claim to two thirds of the

state is based on a 1790 Non-Intercourse Act that says all treaties must be ratified by Congress. However, a later treaty depriving Indians of their land was not approved under the Act. The state maintains that the Act does not apply to New England states, and that the claims are frivolous.

However, the two tribes have won a series of court decisions and now have the backing of the U.S. Interior Department and Justice Department. If all parties including Congress do not accept the current proposal, the case will probably be litigated.

"If they go to court that's fine with us," said Timothy Love, a claims negotiator.

"They're going to eat crow now because they have been saying all along that our claims are frivolous," Love said. "If we do file suit it will have very serious economic consequences for the state of Maine," he said.

George M. Mitchell, member of the negotiating team, said the Penobscot Nation has never been conquered. That's why we have the land claims today."

The tribes have agreed to relinquish claims to 4.2 million acres, but could still litigate for about 3.3 million acres, according to Love.

Youth job program offered

INDIAN ISLAND — A federally funded program to employ up to 100 young men and women in conservation jobs will be hitting the trail here soon.

Richard Hamilton, a Penobscot and newly-appointed director of Young Adult Conservation Corps (YACC), says the target group for the program is "young adults aged 16-23 inclusive. What they'll be doing is conservation work on public and private lands."

Hamilton said YACC will be based on Indian Island, but open to Indians and non-Indians alike, with an emphasis on school dropouts and unemployed youth. Participants will be paid minimum wage for a 40-hour week, and may work for YACC up to one year total, but may work in hitches of several months.

Jobs will include trail clearing, weeding, tree planting, building springs and picnic

tables and so forth. Hamilton said he will hire 11 staff persons to supervise work crews of a half-dozen participants.

"We're in the process of hiring staff, and accepting applications from enrollees," Hamilton said. A similar program is underway at Indian Township, serving Passamaquoddy Indians and other area youth. "We may eventually go into a residential program, but that's some years hence," he said.

Hamilton said the program will have a headquarters, when a 24 by 50 foot prefabricated office building is installed at a site near the Indian Island filling station. The program has \$630,000 funding for the first nine months, paid under the Comprehensive Employment and Training Act (CETA).

Hamilton, named to his new post by the tribal council, was formerly employment coordinator for the tribe.

Pulp and paper boss calls settlement unthinkable

AUGUSTA — Robert Helledale, President of Great Northern Paper Company said in a recent press conference here that he flatly rejects the proposed Indian land claims settlement that would appropriate 99,000 acres of company-owned timberland.

In its place he said he would prefer to see the earlier proposal of former Georgia Supreme Court Justice William B. Gunter instituted. Gunter's recommendation did not involve privately held land. But that proposal was rejected by both the state and Indians.

The current proposal to settle Penobscot-Passamaquoddy land claims in Maine is a "raw deal" and a "stacked deck," said one of Maine's largest pulp and paper firms.

Helledale said in a four-page printed letter to "fellow employees," the settlement plan is "unthinkable." Part of the plan would take 99,000 acres of Great Northern's timberland, in return for a small federal payment. That land would be given to the

tribes, along with lesser acreage from 13 other major Maine private landholders.

"Great Northern Paper employs 4,200 people, all but a few in Maine. Great Northern Nekosna Corp. (parent company of Great Northern Paper) stockholders live in 210 towns in Maine. Great Northern spent \$115 million last year on goods and services provided by 1,500 Maine firms and businesses," Helledale said.

"We are going to do our best to defend the company's land base against this threat to the company's well being and to that of its employees and neighbors. We hope those who share our concern will let those who represent them on the Maine scene and in Washington know their views," Helledale's letter said.

"What can be done? I'm not sure. But I am sure we're not accepting the raw deal they've proposed," he said.

Great Northern spent several thousand dollars recently on full-page newspaper advertisements opposing the settlement.

Mill workers asked to oppose claims

By Bill O'Neal

MILLINOCKET — Fearing layoffs and other economic hardships, a union local at Great Northern Paper Co. here has asked its members to sign a form letter urging the state's senators to back the company's rejection of the recently proposed Indian land claims settlement.

This letter posed a problem for the mill employee who also happens to be an Indian. Refusing to sign it meant resisting union and company pressure, while signing it would have been a denial of his people and his heritage.

John Isaac, a 30 year veteran of the mill here and a Micmac, was spared this decision, Isaac explained he "was on vacation last week when things came to a head," and was not around when the cards were distributed.

Some of his friends have shown him their cards, but Isaac doesn't think he will be approached to sign. However, he affirmed, "I wouldn't sign it," if they do approach him.

The proposed settlement, calling for 99,000 acres to be transferred from GNP to the tribes, hasn't increased anti-Indian feeling much in the mills, according to Isaac, although there has always been some ill-will. He said, although "the feelings haven't changed, people are more vocal; more outspoken," He hears a few comments from his fellow workers. He said sometimes now when he walks into a shop at the mill, he "hears 'Indian,' in conversations, but when they see him walk in, then they shut right up."

Isaac said he is used to a lot of kidding about Indians, but it doesn't bother him; he kids them right back. He added, "The feeling isn't 100 per cent ... I have an awful lot of friends there [at the mill]."

He said as far as Indian employees are concerned, he felt there was "no problem" and that things were "pretty quiet."

Isaac described the distribution of form letters to union members as a common procedure at the mill, used "to influence legislators on matters of union concern. However, he said, "This one was worded more like a scare tactic."

The letter reads: Dear Senator ... I and thousands of other Mainers feel threatened by the Indian Land Claim suit. We feel that the land should stay in the hands of the major landholders, who provide many thousands of Maine people with secure jobs. I therefore urge you to support your landholders. Please respond."

According to Isaac, "the company came out pretty strong." He said it called all the union leaders together and told them the proposed claims settlement would cost jobs and endanger a \$250 million plant expansion.

Isaac said there had been no talk of a \$250 million expansion plan until around the time of the announcement of the claims settlement proposal. The only expansion he had heard mentioned for the next two years was "a remodeling of number 10 paper machine." He estimated the cost of this as around \$10 million.

He called the \$250 million dollar figure "ridiculous." "I wouldn't hesitate to say they're lying about the \$250 million," he stated.

Isaac said that he was not sure how the other Indians in the plant reacted to the letter. "There aren't that many Indians in the mill," at Millinocket, he said, "not more than a half-dozen." He added that there may be "a few more who would hate to admit being Indian," but that they probably would have signed.

Isaac and his wife, Mary, a Penobscot-Maliseet, are both board members of Central Maine Indian Association.

Ralph Jeyers, although not an Indian, found himself in the same dilemma as John Isaac and the other Indians in the mill. Jeyers' wife, Barbara, is a Penobscot.

When asked to sign the letter, he refused.

Mrs. Jeyers said she had cautioned him, "It's his job, and he'd better play it cool," but he still declined to sign, saying, according to her, he would not go against his wife's interests.



NEW YORK CITY — Charles E. Colecord calls himself Penobscot Meis; the latter word meaning that he is part Indian. Since discovering he had an Indian background ten years ago, he has come to be co-opted head of the New York City Chapter, National Association of Meis Indians.

Colecord recently shared his story with Wabanaki Alliance. Born in Roadfield (Maine) in 1914, he has spent many years away from his home state.

Then, in 1968, on a rare visit to Maine, Colecord and his wife Viola decided spur-of-the-moment to drop in on relatives. Viola picked up an old family photo album and there, to the Colecords' surprise, was a picture of a full-blooded Penobscot woman.

The woman was Charles' great-grandmother. Some search, Colecord discovered he had other Indian kin in his background. "Since I learned of my Indian blood in 1968, I have devoted myself to learning all I could about Indian history and culture in general, and Penobscot history and culture in particular," he said.

Colecord will graduate in a year and one half from Hofstra University with a bachelor's degree in applied social sciences. He has consistently made the Dean's List at Hofstra, and was invited to join a special group of scholars at the university. All of whom must obtain 4.0 straight A averages.

Colecord is currently employed at Cooper Union, a science and art school. He plans to attend Columbia for a master's degree, and after that might go into teaching. "I would love to teach on Indian Island, if the Penobscots will have me," he said.

Early life in Maine

Colecord recalls that his father bought a run-down farm in Roadfield, "built it up, and sold it. We moved to the ancestral farm in Benton, because my grandparents wanted to retire and move into town.

"When I was ten years old my father died, and my mother had to sell the farm," Colecord said.

"We moved to Augusta, and then to Portland where I finished high school in 1930, during the Great Depression. Being unable to get a job, I joined the Army where I remained for six years."

In 1943 Colecord shipped as a radio officer in the Merchant Marine. He stayed at that trade until 1949, then worked for several electronics firms, but found the work unsatisfactory.

Discovers Indian relative

"In 1968 my wife Viola and I decided to take a vacation in Maine. I had gone back to Maine only three times in 38 years for brief trips necessitated for business reasons. This was because I had become estranged from my father's branch of the family. Also, my cousins were a generation older than I because my aunt married early and my father married late. They knew my great-grandmother who died before I was born.

"We were driving up 95 near Clinton when I had an uncontrollable urge to go see them. It turned out to be a very emotional meeting. I had meant to stay about three minutes, but we wound up staying three days. Now I must tell you that Viola is an antique freak and here we were in this old farmhouse and she was like a child in a candy shop."

"She asked my cousin Oliver if she could look through the attic and my cousin said, 'Be my guest!' Viola discovered an old family album and as she was leafing through it, she asked 'Who is this oriental looking woman?' Oliver looked, flushed a little, and said, 'That's my great-grandmother. Your great-grandmother too, I guess. It's always been a family secret, but you might as well know now. She was a full-blooded Penobscot Indian.'

Colecord said he was very moved to find out about his Indian roots, and very pleased. "Now he later found his grandfather had been half Indian, and had married a quarter blood Indian. Colecord doesn't know what tribe either grandparent belonged to, but he believes it was Penobscot or Passamaquoddy."

Says Colecord, "although I know that I am three sixteenths Indian, I only know that two sixteenths of it is Penobscot. I'll never make the tribal roll because I lack one sixteenth." But despite his non-membership in a tribe, Colecord has committed much of his time and energies to what he considers his people.

UMO historian behind-the-scenes man

ORONO — Ronald Banks, a history professor at the University of Maine at Orono, is chief research man for the state in connection with Penobscot and Passamaquoddy land claims.

Banks, who teaches a history of Maine course, was approached by the Maine Attorney General's office a year ago to research historical background in the Penobscot-Passamaquoddy land claims case. Since then, with the occasional help of his graduate students, he has been the major source of information for the state's defense.

Banks, along with the State, contends that the Non-Intercourse Act of 1790 is not applicable to the Maine tribes, in spite of rulings to the contrary by the Department of Justice in the past several years.

The Non-Intercourse Act prohibited states from negotiating land exchanges with tribes without the consent of Congress. According to Banks the white settlement exception provision of the Non-Intercourse Act excludes tribes that are under the jurisdiction of individual states, rather than the federal government. Referring to the

Maine Indians, Banks said, "Sovereign independence had been extinguished two decades earlier (than 1790)." He also said that Maine Indians were "placed under the jurisdiction of the state, and were, therefore, under the white settlement exception provision."

Although Banks considers the Maine Indians to constitute tribes in the geographical and cultural sense, he questioned whether they can be considered tribes in a legal context.

Maine Attorney General Joseph Brennan recently asked the Justice Department to reconsider its decision that the Maine Indians constitute tribes and qualify for a trustee relationship with the federal government.

The Justice Department denied Brennan's request, stating that the historical and legal evidence accompanying it was not sufficient cause for the government to change its position.

Banks suggested there is no reason to believe that the states at the time of the Act felt the Non-Intercourse Act applied to the

Maine tribes. He said, "There is no reason that Massachusetts would have failed to comply, if it felt it (the Act) applied." Banks continued that if the Act had been applicable, the states to whom it is documented to have applied, such as Georgia, North Carolina and New York, "would have shouted bloody murder," if Massachusetts had dealt with the tribes as sovereign groups.

"Even if the claims are valid," Banks maintained, "it is not fair to put the responsibility onto the state, given the history of land claims." He said that it has usually been the federal government that took responsibility in claims cases.

Although Banks is an advocate for the State, he has worked on the Indians' behalf in the past, he said. During Governor Kenneth Curtis' administration, he was a member of the Maine Indian Education Committee, designed to study methods of improving Indian education in the State. He said that one result of this committee was a recommendation which enabled Indians to choose their own school superintendents.

Abourezk critical of BIA policy

WASHINGTON — When Assistant Secretary of the Interior Forrest J. Gerard assumed the leadership of the Bureau of Indian Affairs, he pledged to speed the process of Indian self-determination, decreasing the role of the BIA in tribal management.

U.S. Senator James Abourezk (D-S.D.), Chairman of the Select Committee on Indian Affairs has recently scored the Department of the Interior for what he considers its slowness in bring about reorganization. "It was my understanding," Abourezk said, "that the BIA reorganization task force was to be charged with identifying how, and not whether, a management overhaul could be undertaken."

The BIA task force was charged with changing BIA structure, incorporating recommendations contained in the American Indian Policy Review Commission management study of 1976 and the commission's final report to Congress in May, 1977. Formation of the task force was accompanied by assurances from Interior Under Secretary James Joseph that the

changes would be "fundamental — not just cosmetic."

Abourezk has objected to delays, saying, "Surely Congress and the Indian people have waited long enough for positive actions to be actually initiated."

Problems in BIA management processes, discussed during hearings before Abourezk's Committee, have included the power of BIA area directors to control tribal resources. Abourezk believes this has led to political involvement by area directors in tribal affairs, and has blocked self-determination programs.

Abourezk said this involvement has hurt tribal economic development, aggravated by unfair contracting services provided by BIA, and by poor information on financial resources available to the tribe.

Abourezk said that "Up till now, I haven't seen any indication that the BIA has taken steps to obtain that information."

Abourezk said he will introduce legislation requiring the BIA to make an annual report of its progress toward Indian self-determination. He has scheduled a hearing April 12.



Foreign reporters visiting Indian Island chat with Dr. Eunice Baumann-Nelson, left, head of Penobscot health and social services. (Cartwright Photo)

Foreign press meets Indians

By Steve Cartwright

INDIAN ISLAND — Ten reporters from overseas spent a day at the Penobscot Nation here last month, to learn about Maine Indian land claims and other aspects of native American life.

The group, sponsored by U.S. corporations to "shape their opinion" of America, showed themselves experienced in the news business. They asked pointed questions that were mostly answered by a selected panel from the tribe.

Judicate Shoo, bureau chief of Tanzania News Agency, observed that "each of you (tribes) is struggling separately," across the nation. He wondered why Indians don't work together on a more united front.

Stanley Neptune, a Penobscot representative to the land claims negotiating team, responded, "If they tried to extinguish our claim I think you'd see us get together and do something."

Another foreign reporter asked if Indians used violence in their struggle for rights. An Indian woman answered that "as far as Penobscot are concerned, there's never been any. There may have been some at Wounded Knee, but that was a pot shot some outsider took at somebody. If somebody took a pot shot at me, I'd run before I'd take a pot shot back. Indians are tough but non-violent."

Two other Penobscot land claims negoti-

ators commented on the current suit. "Our ignorance of the law is what kept us from doing this before," said Timothy Love, referring to the claims based on a 1790 Non-Intercourse Act that said all treaties must be ratified by Congress.

George M. Mitchell, former state Indian Affairs commissioner, said the case is "testing the system."

Penobscot tribal Gov. Nicholas H. Sapiel said the President's recent comment in Bangor that he would veto legislation to abolish claims "is assurance they (Congress) won't extinguish our rights."

A reporter asked about traditional Indian religion. Sapiel, a Catholic, told him, "Everybody doesn't believe in the traditional Indian religion, but we don't knock the people who do."

Actually, Maine Indians are predominantly Catholic as a result of missionary activities dating to the earliest white settlers. Rick Mitchell, Penobscot, said he grew up "ashamed that I was Indian," but that kind of attitude is changing now. He said Indians have survived because of their close-knit community. "There has been a togetherness here on the island," he said.

A question about women's roles in the Indian community drew several responses. Ann Parilla said "the male is the most important part of any family."

Love said "they're voices are heard." Sapiel quipped, "When I hold a council meeting I don't mind riling up the men, but

MITA offers safe Indian transportation

ORONO — If you happen to riding on a Maine Indian Transportation Association (MITA) bus, you can be sure that your are in good hands.

In addition to passing the driving test for a Class II license, many of the drivers have also taken the state Defensive Driver Course. According to the office of Nicholas Sapiel, MITA Director, all drivers will have completed this course in the near future.

To add to the safety of MITA's passengers, Sapiel has also instituted CPR (Cardio-pulmonary Resuscitation) training for all the drivers and dispatchers in the MITA system. CPR programs are offered by both the American Heart Association and the American Red Cross.

Red Cross instructor Kenneth Thompson of Old Town ran the training sessions for the drivers, emphasizing emergency procedures for treating people whose hearts have stopped or who have stopped breathing due to heart attack or, possibly, accident. The course also instructed the drivers in modern procedures for dealing with a person who is choking.

In the course, trainees practiced emergency techniques on each other and on a manikin, equipped to measure pressures applied by the rescuer to the victim's lungs and chest during revival procedures. Training covered methods for both adults and infants.

Sapiel said that the course is normally taught in one eight hour period, but that he requested that it be extended to two eight hour periods to ensure that, if any questions remained in any of the drivers' minds, they would be cleared up.

Sapiel said that people completing the course for the first time must be recertified after one year. After this, recertification is required every two years. He said that most drivers taking the course this year were being recertified.

The course was taught to 39 people this year in Orono, Houlton, and Calais. Although the program was earmarked for MITA employees, some other organizations were allowed to send participants. These included members of Wilderness Pursuits, law enforcement and recreation officials, and some of the staff from the Association of Acroostock Indians. Alison Sapiel, secretary for MITA, said she felt the inclusion of

others was beneficial. "As long as anybody's life can be saved, we figure it's worth it."

Her words proved prophetic when several days later, one of the Pleasant Point recreation staff persons prevented a girl from choking to death, using techniques she had learned in the CPR course. At the Community Center at Pleasant Point on January 9, a nine year old girl fell during gymnastics, and a wad of bubble gum got stuck in her throat. The gym instructor, Susan Sockbeson, asked her if she was okay, but the child was unable to answer. Sockbeson rolled the child on her side, delivering four sharp raps to her back, but did not dislodge the gum. Then, following her training, she rolled the girl on her back and administered four compressions to her stomach. This cleared the child's throat, enabling her to breathe again. Sapiel received a letter of appreciation from Pleasant Point Recreation Director, Francis L. Sapiel, for allowing the recreation staff to sit in on the CPR sessions in Calais.

Sapiel intends to begin advanced first aid training for the MITA staff in the future. Following the additional training, drivers should be qualified to administer oxygen, which is regularly carried on buses.

MITA's services are available in anyone, although people requiring transportation for medical reasons receive first priority. Twenty-four hour notice is usually preferred, especially for long trips, such as between reservations.

Phone numbers for the areas served are as follows:

Indian Island and Orono	827-7188
Pleasant Point	851-4654
Indian Township	796-2321
Houlton	532-6452
Caribou	498-8701
Statewide	
Toll-free number	1-800-432-7326

MITA is an experimental project under the Department of Transportation. It has been allocated \$299,271 by the Federal Highway Administration for a two year period for research and demonstration. It also receives a supplemental grant of \$50,000 per year from the State. Sapiel said that during this experimental period MITA must "justify a need for transportation in our area." He estimated that the buses carry 7,000 passengers each month.

Hearings held on religious rights

WASHINGTON — American Indians, Native Alaskans, and Native Hawaiians have been asked to testify at hearings on a bill to protect American Indian religious freedom.

Chaired by Senator James Abourezk (D-S.D.), the hearings are designed to emphasize the conflict between state and federal laws and Indian religion.

In a pre-hearing statement Abourezk said, "There is room for a great value in cultural and religious diversity. We would all be poorer if these American Indian religions disappeared from the face of the earth."

Abourezk said that because religious practices of Indians and other native people are alien to most Americans, the religions have not been taken as "real."

He suggested that infringements on Indian religious practices have been the unintended result of enforcing basically sound, valuable legislation. "These laws," he said, "often embody principles such as the preservation of wilderness areas and the preservation of endangered species for which Indians have actively fought, literally generations before the non-Indian became convinced of their importance. But because these laws were not intended to relate to questions of religions and because there was a lack of awareness of their potential effect on religious matters, Congress inadvertently neglected to fully consider the impact of such laws on the religious practices of Native Americans."

126 names added to tribal roll

INDIAN ISLAND — All but 15 persons out of a group of 141 applicants were admitted to the Penobscot tribe, at an annual census meeting here last month.

S. Glenn Starbird, Jr., genealogist for the tribe, and Mary Byers, his assistant, traced family histories to see if applicants possessed the minimum one-quarter Indian blood required for acceptance into the tribe.

At the February meeting, approximately 141 people were considered for acceptance onto the tribal rolls. Those admitted to tribal status, qualified either as new applicants, birth, or re-instatements. Thirteen people were removed from the rolls due to death, abandonment, or ineligibility.

As of the February census, the tribal rolls total 1,355. Starbird said applications have increased since the initiation of the land claims suit. He feels this is because the publicity of the claims has "made people of Indian ancestry more aware."

Starbird said that the one-quarter blood standard originates in a state law, passed at the request of both the Penobscots and Passamaquoddy in 1943. Starbird explained that members of other tribes can be adopted into the Penobscot tribe, provided they meet the requirement of one-quarter Indian ancestry in their own tribe.

Tracing a person's family descent can be difficult, according to Starbird. He tries to verify as much of the applicant's ancestry as possible, using birth and death certificates, marriage licenses, and other records of vital statistics. The job becomes particularly difficult, if his research is prior to 1860, since there are no census lists prior to that date.



Indian Pride director Joseph Nicholas, at his Calais office, which is newly-decorated by a mural painted by Melvin Francis of Pleasant Point. Nicholas is a Passamaquoddy from Pleasant Point. [Cartwright Photo]

Teaching Indians about Indians

CALAIS — A fast disappearing Passamaquoddy Indian heritage, and the pride that goes with it, may not vanish after all. If a 53-year-old educator has his way.

Joseph A. Nicholas, a Pleasant Point native and himself a Passamaquoddy, has been working in recent months on a program to teach Indian children about their background and identity. Too often Indian youth attend school with an inferiority complex about being Indian, unaware of many beautiful aspects of that heritage, Nicholas says.

"I feel we have something to offer, something to be proud of, to display," Nicholas said. As director of Project Indian Pride, based at Maine Indian Education offices in Calais, Nicholas is designing a brochure, slide show, and planned discussion for a multi-media presentation in schools.

Since last August he and his secretary have been gathering old photographs,

documents and records; have conducted numerous interviews; and have researched Passamaquoddy traditions. Nicholas recently offered his presentation to Penobscots at Indian Island elementary school.

Objectives for Nicholas' program include learning native dances, crafts and legends; developing five readers (bi-lingual Passamaquoddy-English); teaching about significant achievements of Maine Indians; and instilling a sense of self-worth in Indian children.

Not least of Nicholas' goals is to "bring to the people of Maine better understanding and appreciation of ... the Indian."

An affable, thoughtful man with a keen sense of humor, Nicholas and his wife, Alice, have a son, Steve, and daughter, Mary Alberta. Prior to joining Maine Indian Education, Nicholas worked eight years as coordinator of Washington County Home-makers Program, a project of the Catholic Diocesan Human Relations Services.

He had worked earlier as a barber in Bangor 15 years.

Nicholas said he likes to "go into the classroom," and not just do dry research. He hopes to have the five texts in draft form by April.

"I went back to my school and spoke in my native tongue, and I was saddened that very few understood me," Nicholas said. He wants to change that. Asked why language and other traditions are lost, he said, "It's lost because parents are busy, trying to make a dollar, and the only way to occupy their children is to place them in front of the TV."

Nicholas said he is a strong believer in pride. "In order for the Indian children to know where they're going, they need to preserve pride. I feel it needs to start at the school, and really should begin at home."

"It's the only way to change attitudes, and attitudes need to change from within. I have to change my own attitude first."

Brennan to mull claim

BANGOR — At least one state official is on the fence about the current proposal to settle Indian land claims in Maine.

"Nothing has happened in the last few months" to change the state's position on the claims, Brennan said. "However, we're looking at it (the proposed settlement) very carefully," he said.

Maine Atty. Gen. Joseph E. Brennan listened attentively to the President's recent public meeting here, especially when Carter commented on Penobscot-Passamaquoddy land claims.

Brennan has been outspoken in his opposition to the claims, and has said repeatedly the suit, backed by the U.S. Justice Department, is without merit.

Carter praised a current proposal to settle the claims out of court. That plan, described elsewhere in this newspaper, has been approved by the federal government and the tribes, but not by the state, and a group of major landholders who would turn over 300,000 acres to Indians, under the agreement.

Brennan, who has complained he was left out of negotiations, said "we were appalled at the initial process."

AAI seeks counselor

HOULTON — A reformed alcoholic with at least two years' sobriety is being sought by the Association of Acroostock Indians as an alcoholism counselor.

Requirements involve training in alcoholism and drug abuse treatment, plus certification. Salary is negotiable, AAI said. Applications should be sent to AAI, care of Maynard Polchies, president, at Box 223, Houlton.

A new view of Indian history

The stereotype of the Indian as noble savage or blood-thirsty heathen has been perpetuated in a history written only by whites.

With the new visibility of the Indian brought about by land claims and self-determination movements, that image is changing. People are showing interest in how Indians saw themselves, not in how they appeared to white settlers.

Roger Ray has attempted to correct an historical one-sidedness by publishing a bibliography of works on Maine Indians. In compiling the bibliography, he has not emphasized written narrative, but instead has researched Indian myth and art.

In a recent Maine Times article he says, "As the archeologist taught us long ago, not all history comes on the written page. If you are dealing with a civilization that did not have written language as a medium, then you must turn to what they did have."

Ray departs from the role of strict bibliographer occasionally to comment on some of his subjects. In a section on land tenure he points out that Indians did not feel the land was theirs to deny to the settlers, so they deeded large tracts of coastal property to them, but never with the intention of giving

up their own rights to that land. Gradually, the settlers stopped bothering to acquire deeds.

The bibliography also departs from tradition by criticizing certain references. For example, Ray comments that Rev. Eugene Verrill's "The Abnaki Indians" has been labelled inaccurate and misleading by current authors and mentions other authors influenced by his work.

Ray's work is being incorporated into a history/bibliography presently being compiled at the Wabanaki Bilingual Education Program at Indian Island. Wayne Newell, who has been working on the project for two years says, "It will be one of the best in the country when we get it finished."

Central Maine group slates meeting

ORONO — A general meeting of Central Maine Indian Association (CMIA) has been scheduled Thursday, Mar. 9, at 7 p.m. at Indian Resource Center, 95 Main St., Orono. This is a regular monthly meeting for CMIA membership.

Conservation jobs

The Young Adult Conservation Corps (YACC) located at Indian Island are now accepting enrollment applications.

Enrollment Eligibility

1. Membership in the YACC is open to all candidates who, at the time of enrollment are:

- a. Unemployed
- b. Between the ages of Sixteen to Twenty-three inclusive; (male or female)
- c. Capable of carrying out the work of the YACC for the estimated duration of their enrollment. Each individual shall provide a record of a physical examination before enrollment. Cost of physical must be borne by the applicant.

2. Individuals who at the time of enrollment have attained age 16 but have not attained age 19 and who have left school shall not be admitted to the program unless they give adequate assurances that they did not leave school for the purpose of enrolling in the YACC.

For further information contact the YACC director, Richard Hamilton, by telephone, 827-7776, or by writing to YACC program director Box 503, Old Town, ME 04468.

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Tribes say settlement benefits economy

INDIAN ISLAND — The Penobscot and Passamaquoddy tribes have released a study by a New York firm that claims settlement of the Indian land suit could produce a \$4 million increase in Maine's annual cash flow.

Alan Patricof Associates, a New York-based consulting firm was commissioned by the tribes to study the possible disposition of the monies obtained in the settlement. The result, "A Preliminary Analysis of Certain Potential Economic Consequences of a Settlement for the Passamaquoddy and Penobscot Claims," was recently released by the tribes. Patricof will probably develop the final report as well.

Timothy Love, a member of the team which negotiated the settlement with the federal government, stressed that this report is only one of many alternatives and that any decision would have to be made by the full tribal membership.

Because the report was prepared before the final drafting of the settlement, only "working figures" were used. However, Love said these were conservative, so that benefits would not be overstated.

According to this preliminary report, study "shows that the settlement can have a significant positive effect on the Indians, the non-Indians, and the State of Maine." Although the settlement calls for dividing the monies and land equally between the two tribes, the report lumps the settlements of the two tribes together, using a combined working capital figure of \$40 million.

Although only approximately half of this amount is expected to be immediately available under the conditions of the settlement, Love said the remainder of the \$40 million can be borrowed as "discount money in anticipation" of the installment payments mentioned in the settlement.

While the report assumes that the \$40 million will be kept intact, and not distributed on a per capita basis, it will be used in its entirety in one of three different types of investments, "each with its own level of risk."

The Category I investment would be "one, or a few, large investments such as joint ventures or plant expansions." This would involve \$20 million of the settlement money, which would be invested over a five year period. The report assumes that additional loans would raise the assets for Category I to \$40 million. Assuming sales of \$80 million

dollars the report projects that this would result in salaries and wages of \$32 million being paid to 2,973 employees, 700 of whom would be Indians. The report further predicts that the new employment would stimulate further economic development creating a "multiplier effect," producing an additional 1,344 non-Indian jobs.

Category II investments would include business loans, financing new businesses for Indians and non-Indians, and possibly the financing of a few new technology-oriented businesses. According to the report, "Some of the smaller and newer businesses will entail significant risk. In return for this risk, it is hoped that some of the businesses financed will grow faster, provide more employment, and have better cash returns than the Category I investment." Using \$4 million of the settlement money and investing through various minority and small business investment corporations, "low-cost government money" could be obtained to "leverage" the initial assets of \$4 million up to \$20 million. The report estimates \$5 million of this exclusively for Indian businesses. The remaining \$15 million would be expected to generate 1,066 non-Indian jobs within the state. The multiplier effect would produce an additional 466 jobs.

Category III investment would be toward developing "an income portfolio of government or high grade corporate bonds" and would utilize \$16 million of the settlement money. Although no significant employment is likely from these investments, State of Maine securities might be included in the portfolio.

With federal recognition the tribes will become eligible for Bureau of Indian Affairs benefits, which may be used for capital improvements, although these were not considered in the report.

The report concludes that a total of 700 jobs will be created for Indians, while non-Indian Maine residents will fill 4,809 new jobs. (Although the state would lose approximately \$375,000 in taxes on the 500,000 acres which the tribes could receive), tax benefits to the state through corporate, personal and sales tax are estimated to total \$2,391,250.

According to the report, "If the investment program is successful, the State of Maine should realize at least a \$4 million per year increase in cash flow."

Former Township priest says Church should speak out

BRUNSWICK — The Catholic Church should not be silent on issues raised by the Penobscot-Passamaquoddy land claims suit, according to a priest who served more than five years at Indian Township reservation.

The Rev. Harry R. Vickerson said in an article for The Church World, a Catholic weekly published in Brunswick, that "We have an opportunity to be prophetic, to announce justice to those who cry for it. We have been silent! Could it be that because we hold some of that Indian land we dare not speak?"

Father Vickerson suggests speaking back to the tribes land now owned by the Church, and then ask Indians for permission to use that land.

"We say that we are not responsible for what our ancestors did to the Indians. But what of justice? Does justice die after 50 many years? Does justice not count if you don't have enough votes? If you are poor? Others say that the reservations should be closed down and Indians should be forced to move out into the mainstream of society," Vickerson says.

But Vickerson believes Indians are only belatedly getting a portion of what they deserve through their struggle. "We have done the Indians no favors," he says,

adding, "whatever good we have done toward them has been an infinitesimal return on their (the Indians) investment."

Vickerson concludes, "The Gospel tells us that the rich young man found Jesus' teaching too much, and so he walked away. Will we Christians, followers of this same Jesus, find social justice too much and turn our backs on Jesus and his Passamaquoddy and Penobscot people, and walk away?"

Vickerson is pastor at Stonington and Castine Churches, and is minister to Maine Maritime Academy students.

Council meetings open to Indians

INDIAN ISLAND — Penobscot tribal council meetings, held the first Wednesday of each month, are open to members of the community.

Persons are welcome to attend the 7 p.m. meetings, at the Community Building conference room, according to a secretary for Gov. Nicholas H. Sapiel. Anyone wishing to learn the agenda for a particular meeting may call the governor's office, 827-7776, extension 15.



Charles Lewis, Eastport native working for Indians. [Cartwright Photo]

Outspoken Eastporter works for Indian cause

CALAIS — Charles A. Lewis, who will be 60 this month, comes from a long line of Lewises in Eastport. Some of his old friends can't understand his current involvement with Maine Indians, nor do some of them like it.

But as salesy, good-humored Lewis says, "If I was someone from away, I'm sure I'd have a very hard time down here (in Eastport), but I'm a local boy; just one of the outspoken Lewises."

Lewis is legal secretary and all-around helper at the Calais office of the Native American Rights Fund. That's where Thomas N. Tureen, lawyer for the Penobscot-Passamaquoddy land claims suit, has his headquarters. Tureen said he is quite fond of Lewis, and that Lewis' aid is invaluable.

Why does Lewis, after a long career with the U.S. Army, work on Indians' behalf?

"I've watched what the country has done to the Indians. And a lot of other people. They've sort of taken their manhood," Lewis said, adding that he simply "doesn't like things handled that way."

Lewis' early contact with Indians was in high school, where his friends included Passamaquoddy classmates Anthony Ali-

varer, Charles Soboby and "Spider" Francis. Lewis joined the Army in 1939, and "put in his 20 years." From 1948-1960 he was associated with the Judge Advocate General's Department. He served with Army Engineers in the Pacific during World War II, and later held the title chief military court reporter.

Lewis has been assisting Tureen on Indian claims in Maine, Massachusetts, Rhode Island and Connecticut. He joined the non-profit Pine Tree Legal Assistance agency when its office was at Machias, in 1968. Pine Tree now shares space with Native American Rights Fund.

Lewis has defended Indians in letters and guest editorials in the Bangor Daily News. He recently helped incorporate a group to oppose the Pittston Company's plans for an oil refinery at Eastport. His schedule is hectic, but it doesn't seem to bother him.

Lewis, during an interview, paused to pick up a phone that had been ringing. "Yes," he said into the receiver, "I think he wants to talk with you." It was White House counsel Robert J. Lipshutz calling for Tureen to discuss an aspect of the proposed Penobscot-Passamaquoddy claims settlement.



Val and Leslie Ranco, Penobscots, share a pleasant moment on a visit to Indian Island from their home in Wells. Leslie operates an Indian moccasin store. [Cartwright Photo]



Madas Sapiel. (Cartwright Photo)

Indian grandmother not timid about heritage

INDIAN ISLAND — Madas Sapiel, a great-great-grandmother at 75, says she has become a traditional Indian after rejecting a strict Catholic upbringing that weaned her away from her heritage.

Half Penobscot and half Passamaquoddy, Mrs. Sapiel was Evelyn Sapiel as a girl, and recalls attending the Catholic school on the reservation. "The sisters said I couldn't talk Indian anymore. English was the language we were going to speak. But I said my prayers in Indian in the corner." Now, she says, "I'm a traditional Indian."

Mrs. Sapiel said she stays involved in Indian movements, having been present at Wounded Knee, and later at the occupation of Baxter State Park. "I was timid when I first started out," Mrs. Sapiel said, adding, "I'm an Indian, and I'm proud to be an Indian. I'm a full-blood."

Born to a mother who made baskets and a father who worked on the pulp wood river drives, Mrs. Sapiel herself had nine sons and three daughters. "I've retired seven times. But everytime someone starts a business I help them. I'm a fighter," she said, and she "fights for our senior citizens" who she thinks are denied rights.

Mrs. Sapiel made it through fifth grade in school, but said her mother "never had any schooling. She couldn't read or write." Now Mrs. Sapiel gives lessons in the Passamaquoddy language. Her first lesson begins at 6 a.m. Two of her students are Penobscots, Jerry Pardiella and Carol Dana.

Last fall Mrs. Sapiel's sister, Susie Dana died. She was reputed to be one of the last members of the tribe who could speak Penobscot fluently.

"If they're willing to learn, I'm willing to teach it," said Mrs. Sapiel of her Passamaquoddy lessons. She said she also speaks some Penobscot.

Part of being Indian is providing traditional hospitality, according to Mrs. Sapiel. "My house is open to all Indian people no matter who they are. The refrigerator is full. The only thing I don't allow is drinking," she said. Mrs. Sapiel has not had a drink in ten years, she said. Although she calls herself "a militant," Mrs. Sapiel said another part of being Indian is not hating people. "I don't hate anybody. I'm not against white people," she said. She is against the bridge that connects Indian Island with the mainland, however. She said the bridge, built in the 1950's, started people locking their doors, and affected community spirit.

Still, Mrs. Sapiel said she feels Indian traditions survive. "You don't have to travel all over the world to find your roots. You find them right in your heart," she said. Mrs. Sapiel once traveled around the country in "Princess Golden's Indian Show," in pre-television days. Now she travels as a member of AIM (American Indian Movement).

If she had her life to live over, "I wouldn't change it one little bit," Madas Sapiel said.

BIA seeks monies

The Bureau of Indian Affairs has requested an increase of \$62.1 million in appropriated funds for fiscal year 1979.

The Bureau's request submitted January 23 to Congress as part of the President's budget asks for \$949.5 million of Federal appropriation. This includes: \$761 million for the operation of Indian programs; \$86.8 million for the construction of irrigation systems, building and utilities; \$71.4 million for road construction, and \$30 million for payments under the Alaska Native Claims Settlement Act.

Federal funding for these purposes in fiscal year 1978 was \$386.7 million. The

1979 fiscal year begins October 1, 1978 and ends September 30, 1979.

For Indian education programs — the largest of BIA's programs — \$271 million, an increase of \$11.1 million, was requested.

Urban council meeting

SEATTLE — The 1978 annual convention of the National Urban Indian Council is scheduled May 15-17, at Kansas City, Mo. A press release said this year's convention theme will be "a time for recognition," and "unity for progress." Further information is available from council headquarters in Seattle.

Off-reservation Indian says he's left out

INDIAN ISLAND — A Penobscot who has been visiting his relatives here says that off-reservation Indians are often left out of tribal affairs.

In fact, Neil Phillips does not like the term "off-reservation." He would like to talk simply of tribal membership, regardless of where one happens to live.

Phillips said his main complaint is that he and others who do not live at Indian Island are not informed of meetings, plans and tribal business in general. This was especially clear at a recent tribal meeting where Penobscots were asked to vote on the proposed land claims settlement.

"You're sitting there dumbfounded and you don't know what you're voting on," said Phillips, who felt compelled to abstain on the vote. Several other off-reservation Penobscots complained about not being informed on the land claims case prior to the vote.

Phillips, a sheet metal worker, has recently settled in South Portland. He had previously worked in West Virginia. "I came here to find out how the (tribal) government is run," he said. Phillips hopes to attend the next regular council meeting, to seek new, written guidelines on procedure.

Tribal government "should be more open

to the people who don't live here," Phillips said. "I'm an off-reservation Indian because I've been labeled it," he said.

Phillips said he wants to make sure he is not excluded from tribal goings-on: "I'm basically looking for the rights of the individual member of the tribe, regardless of where he lives."

Formerly married to a Passamaquoddy woman from Pleasant Point, Phillips, 39, has one son, a Florida resident. Phillips said he accepts no special money or other benefits to which he is entitled as an Indian.

"I'm proud of what I've accomplished," he said, noting he has never been out of work. Phillips said he has not encountered a great deal of anti-Indian feeling, but he did recall waiting 45 minutes to be served at a Calais restaurant in 1975, apparently because he is Penobscot.

Phillips is the first Indian official of the Denver-based American Canoe Association, founded a century ago. He is active in a local chapter, the Pejepscot Water & Ice Co. of Brunswick. He has canoed the Snake River in Wyoming, as well as many Maine rivers, and has won numerous canoe races.

Phillips said he would like nothing better than to organize a Penobscot Indian canoeing team, but he has interest lacking.



Neil Phillips, off-reservation Penobscot. (Cartwright Photo)

Island hosts hoop meet

INDIAN ISLAND — The first Annual Indian Island Invitational Basketball Tournament was held in February at the Indian Island Community Center.

The Indian Island teams were undefeated during the tournament, with the high school league beating four other teams and the pee-wee league downing five opposing teams.

Red Bartlett, who formed the two Island teams nine years ago and has coached them since, said he plans to hold the invitational each year.

A banquet was held, following the tournament to honor the players.

Bartlett explained that the high school

team, composed of boys 10-12 years old and the pee-wee team, whose players range from 4-6 years old, are in the Old Town-Orono YMCA conference. The pee-wees also play in the Bangor Youth League. Teams in these leagues are not affiliated with particular schools.

Bartlett said the Island's high school age team is the YMCA league champion. The pee-wee team is tied for the lead in the YMCA league with a record of 11-1, while they lead the Bangor Youth League with a record of 5-1.

Bartlett added that an Indian Island girls basketball team was started two years ago and is playing in the Bangor Youth League.

A flashback to the past



THREE PENOBSCOTS — Young Carl Francis, center, fits an arrow to his bow. Born in 1925, he was drowned in a hunting accident at age 17. At the time he was an excellent student and had been admitted to Maine Maritime Academy. At left is John Snow, and

right, Nicholas Andrews. They are wearing the same collar and cuff set, with buck motif. No dates are given for these old photographs. Any information from readers is welcome, and any photos submitted will be handled carefully and returned.

Carter would veto bill

(Continued from page 1)

Negotiations over the past few months have led to the current proposal, which would give Indians 300,000 acres of Maine land, options on 200,000 more acres, and \$25 million from the federal government plus \$1.7 million annually for the next 15 years, from the state.

That proposed resolution of the claims has already been ratified in three separate meetings by the Penobscot and Passamaquoddy tribes. Before going to Congress, the settlement needs the agreement of state officials, as well as from a group of major private landholders who would be asked to turn over land to the tribes in return for a federal payment of \$1.5 million. (That acreage could be worth as much as \$34 million, according to one news report.)

The current proposal exceeds an earlier settlement recommended by retired Georgia Judge William B. Gunter. Gunter's plan called for a \$25 million payment to Indians, plus an award of 100,000 acres from the state, and options on 200,000 more acres. But Gunter also wanted to see the option of

presenting any future land claims eliminated. Carter called Gunter "the finest lawyer I know" at the Bangor meeting.

State officials and major landowners have until mid-April to respond to the proposal. If they refuse it, or take no action, a portion of the claims involving 3.5 million acres of land will be litigated in court, according to Indian and federal officials.

Carter said at the meeting that, "Indians have said if you want to accept this, fine, we're ready to accept it on those terms but if the governor of Maine or the 14 landowners don't want to accept it they have three choices."

"They can either continue to negotiate, they can accept the agreement we worked out and have an end to it, or they can stay in court and litigate. I have no preference," the President said.

George "Skipper" Mitchell, a Penobscot tribal council member also present at the Carter meeting, said Sapieja's question "cleared up a lot of doubts in people's minds, both about the case and his (the President's) stand."

R.I. land suit resolved

CALAIS — The Narragansett Indians of Rhode Island will receive 1,800 acres as settlement of their land claims case, according to their lawyer, Thomas N. Tureen.

As of press time, the final agreement had not been publicly announced, but Tureen said the settlement had been accepted by all parties to it. In an interview at his Native American Rights Fund office here, Tureen called the Narragansett plan "a good settlement; I'm pleased."

Tureen, who is lawyer for the Penobscot-Passamaquoddy land suit in Maine, said that the state of Rhode Island is turning over 900 acres of land, near Charlestown, to the tribe, with private landholders contributing the other half of the settlement.

Comparing Rhode Island state officials to Maine state leaders, Tureen said the Narragansett case shows "people can be reasonable." Maine Gov. James B. Longley has said Maine Indians should not get any land, nor any award of money above current services funding.

Under the agreement, the state of Rhode Island will place land known as Indian Cedar Swamp, Indian Burial Hill, Deep Pond and Walchaug Pond to a "State Corporation" that will hold lands for Indians under an "irrevocable charter."

Terms of the settlement also spell out that private landholders named as defendants in

the suit will be paid fair market value for their property, but only "upon execution of a mutually acceptable option agreement."

Further, the federal government will provide \$3.5 million to acquire privately held portions of the settlement lands. The agreement says that all land titles in Rhode Island will be cleared from any effects of the land claims suit.

Tureen said the 1,800 acres are in a densely populated region, and are "very valuable." He said the settlement bodes well for other claims, including a settlement of Indian claims at Gay Head on Martha's Vineyard.

Signing the agreement with the Narragansett Tribe were Rhode Island Gov. J. Joseph Garrahy, Tureen, Asst. (state) Atty. Gen. William G. Brady, a Charlestown town council representative, and several lawyers representing private landholders, a development corporation, and a bank.

Media erred on claims extension

ORONO — Major newspapers and other media were dead wrong when they reported a 60 day extension had been granted by the White House to Maine state officials and the state's 74 largest landholders, to consider the proposed Indian land claims settlement.

Under the original proposal negotiated between a White House task force and Penobscot and Passamaquoddy tribal representatives, state officials and the major landowners have until April 6 to respond to the settlement package, which would involve 300,000 acres of privately held land, options on 200,000 more acres, and monetary awards from the state and federal government.

Indian sources said that Gov. James B. Longley may have requested the extension in a meeting with Presidential lawyer Robert F. Lipschutz, but that terms of the proposed settlement prohibit any such changes without the tribes' consent.

Those sources said it was unlikely the tribes would consider an extension. They said the White House may favor an extension, but cannot take action on the matter without Indian participation.

Out of court settlement seen

(Continued from page 1)

particular acreage Indians would seek has not been identified other than to map out a large section of northern Maine's eligible, sparsely populated woodlands. Indians would probably harvest timber, reforesting cut-over land, but details have not yet been announced.

Tureen said the tribes he represents, as a lawyer associated with Native American Rights Fund (NARF), have been "extraordinarily fair." He said he is pleased that the settlement in his opinion falls within "realistic limits."

Comparing the proposal to an earlier recommendation by retired Georgia Judge William B. Gunter, rejected by both tribes and the state, Tureen said, "it's Gunter's proposal with the vague promises made clear."



The President answers. (O'Neal Photo)