

Indian Leaders Digest

The following persons have recently been elected or appointed to fill leadership positions within tribal councils and committees and within Indian boards.

INDIAN ISLAND

Penobscot Tribal Council: Nicholas Sapiel, governor; Peter Neptune, Lt. governor; Helen Goslin, tribal clerk; Timothy Love, chairman; and members; Pauline Love, Emma Decora, Vivian Massey, Joe Polchies, Martin Neptune, Irving Ranco, Beatrice Phillips, Nicholas Sapiel, Jr., Matthew Sappier, Richard Hamilton, and Merlene Couturier.

Penobscot Tribal Housing Authority: Erlene Paul, executive director; Francis Ranco, chairman; Jean Chavaree, secretary; Michael Ranco, treasurer; and other members; Pat Shay and Stephen Mitchell.

Penobscot Indian Corporation Officers: Kenneth Paul, president; Irving Ranco, vice president; Erlene Paul, secretary/treasurer.

State Representative to Legislature: Ernest Goslin.

Penobscot Indian C.A.P.: Michael Ranco, director; Elizabeth Kimball, secretary.

Indian Island School Committee: Francis Ranco, chairman; Jean Chavaree, Madeline Paul, Kenneth Paul, Sr., Natalie Mitchell.

ASSOCIATION OF AROOSTOOK INDIANS

Board of Directors: Joyce Tompkins, president; John Joseph, vice president; Brenda Polchies, secretary; Joseph Tomah, treasurer; Gloria Tomah, Fred Perley, Maynard Polchies, Gary Ennis, Roy Paul, Betty Joseph, Terry Polchies, Joseph Morey, Roger Choutou, Robert Pictou, Charles Bernard, Grace McKee, and Robert Tomah.

School Committee: Maynard Polchies, Joseph Morey, Mary Shaw, Grace McKee, and Brenda Polchies.

INDIAN TOWNSHIP

Tribal Council: Allen Sockabasin, governor; Albert Dana, Lt. governor; Raphael Sockabasin, George Sockabasin, Harold Lewey, Phyllis Sabattus, Eugene Stevens, and Archie LaCoute. Wayne Newell is the tribal clerk.

Housing Authority: George Stevens, executive

director; Edward Sockabasin, Jake Lola, Fr. Vickerson, Wayne Newell, and George Stevens.

School Committee: Allen Sockabasin, Albert Dana, Eugene Stevens, Phyllis Sabattus, and George Stevens.

PLEASANT POINT

Tribal Council: Francis J. Nicholas, governor; John Nicholas, Lt. governor; Robert Newell, Clayton Cleaves, Ernestine Yarmal, Melvin Francis, Frederick Francis, and Judy Nicholas.

Passamaquoddy Representative to Legislature: Joseph A. Nicholas.

Community Action Program: Mary Yarmal, director.

Housing Authority: John Bailey, Eugene Francis, Francis Nicholas, Jr., Francis L. Sapiel, and Mary Yarmal.

School Committee: Andrew Dana, David Francis, John Nicholas, Julie Nicholas, and Roberta Richter.

CENTRAL MAINE INDIAN ASSOCIATION

Board of Directors: Mary Francis, president; Jeanette Fitchner, vice president; Lorraine Gabriel, treasurer; Laura Massey, secretary; Ramona Stackhouse, John Isaac, Melvin Vicaire, Romeo Morrison, and Marie Woodbury.

INTER-TRIBAL ORGANIZATIONS

Maine Indian Education Council:

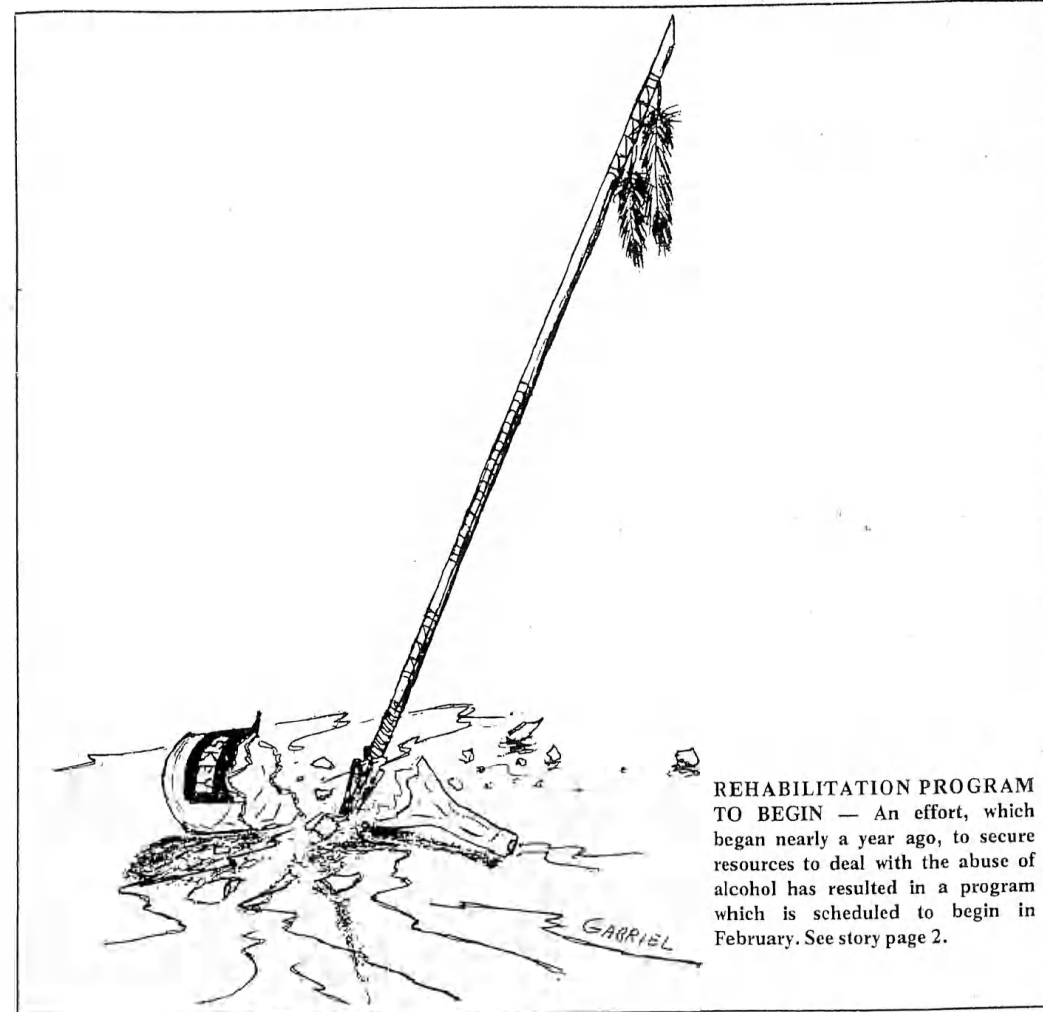
Madeline Paul and Jean Chavaree, representing Indian Island; George Stevens and Eugene Stevens, representing Indian Township; Ruby Richter and Andrew Dana, representing Pleasant Point; and Brenda Polchies and Maynard Polchies representing the Association of Aroostook Indians.

Penobscot/Passamaquoddy Tribal Planning Board: Andy Akins, executive director; George Stevens, chairman, Erlene Paul, John Sapiel, Wayne Newell, Ralph Dana, Benjamin Neptune, Joseph Francis, Nicholas Sapiel, Harry Francis, Sr., and Edward Sockabasin.

Tribal Governors, Inc.: Nicholas Sapiel, Sr., Peter Neptune, Allen Sockabasin, Albert Dana, Francis Nicholas, John Nicholas, Joyce Tompkins, John Joseph, Mary Francis, and Jeanette Fitchner.

WABANAKI ALLIANCE

01/1975
V3. No. 1
Rev. Stanley Bow
St. Ann's Rector
Pleasant Point
Perry, Maine 046



REHABILITATION PROGRAM TO BEGIN — An effort, which began nearly a year ago, to secure resources to deal with the abuse of alcohol has resulted in a program which is scheduled to begin in February. See story page 2.

Profiles of Indian Leaders

administrative group," which is needed to examine better ways and to project a single voice.

Why have these changes come about? Gov. Sockabasin believes they are the result of Indian people wanting change and young people becoming involved in tribal affairs. "Nine of the twelve joint Passamaquoddy council members are under thirty, and half have degrees," Sockabasin stated. "There are Indian people speaking out, speaking out about schools and other issues; if there are things being done and being changed, it is because these people are speaking out."

Governor Sockabasin, the father of three daughters, is also active and interested in education. "I'm confident that my daughter is being offered a better education than what was offered me."

Sockabasin is also a strong believer in self-help and self-help oriented programs. "It is going to take Indian people helping themselves; it's up to the individual, and it's up to those of us in leadership positions to provide access to resources which will make self-help possible."

GOVERNOR ALLEN SOCKABASIN

The problems a tribal governor faces today are different from those of just a few years ago. Indian Township Governor, Allen Sockabasin, has watched the change.

"When I was first elected, tribal affairs and my duties were simpler; the sophistication to which these have grown is horrifying," Governor Sockabasin stated, referring to the influx of programs and resources now being used by his tribal council to attack old problems. There are programs for employment, economic development, community action, outreach, police protection, etc.; and they all have their cost, in terms of time and money, on those who must make decisions about program details. There is an enormous quantity of paper which accompanies each program, and these paper trails must be dealt with along with traditional tribal business.

As a result Governor Sockabasin believes that one of his and his colleagues' most immediate needs is better management tools. As president of Tribal Governors, Inc., the Indian Township Governor has the additional administrative problems resulting from his involvement in a group representing all Maine Indian people. But Sockabasin sees the Board of Governors and Presidents as a "pressure and



GOVERNOR FRANCIS NICHOLAS

Francis J. Nicholas has been elected Tribal Governor at the Pleasant Point Passamaquoddy Reservation. Nicholas returned to Sebastic in 1971 after retiring from a 21-year career in the Army, which included eight years in the "Green Berets," a Special Forces group requiring courage and self-discipline among other leadership requisites.

Since his return, Nicholas has attended Washington County Vocational Technical Institute in Calais where he received training in automotive mechanics, and was later employed by the Georgia Pacific Co. in Woodland.

But, as the military establishment has become complex in the last several decades, so has tribal government; yet, Nicholas feels himself equal to the task of governing, though he admits that much homework is required to familiarize himself with the many facets of tribal government.

In the years that Nicholas has been away from the reservation, many changes have occurred and new opportunities have arisen to provide means to solve many problems afflicting Indian communities. In his short time since his election, Governor Nicholas has favorably demonstrated his leadership abilities; and, with the strong council, which Nicholas believes he has, there exists a greater potential to attack these afflictions.

Nicholas said he is anxious to learn all he can about tribal government so that he may better unite the Passamaquoddy of Pleasant Point.



CMIA PRESIDENT MARY FRANCIS

"Since we are most interested in providing any assistance to insure equal opportunity for the Indians in Maine, I have approved Mrs. Francis' personal request for extended leave without pay." The request was made by Mary Francis, president of the Central Maine Indian Association, and the approval was granted by her employer — the Internal Revenue Service.

Mrs. Francis is taking leave of absence to devote full time to the development of the Central Maine Indian Association, which was only recently conceived but has, in its short existence, flourished into a viable, relevant organization for the Indians of central Maine. Through the efforts of Mary and her board of directors approximately two thousand Indian people in the central Maine area will receive various types of assistance they otherwise would not receive.

Mary, the mother of four children, is making a significant sacrifice in taking full acceptance of a position that offers less security, more frustrations, longer and more irregular work-hours, and more headaches than her position with the IRS. Though she anticipates returning to her IRS position someday, Mary has vowed not to abandon the development of CMIA into an association which will communicate to its members the opportunities attainable through involvement.

The leave of absence became necessary for the CMIA president when her own involvement extended into the realm of decision-making, a step she felt to be necessary if those whom she represents are to receive the programs and resources she feels they should have access to.

As a result of Mary's involvement, CMIA has already been granted representation on many Indian boards, and has secured membership in many of the programs established for Maine Indians. For example, CMIA will be participating in this year's project fuel so that some CMIA members will have access to insulating materials; and CMIA will be participating in the CETA program, in which at least two new staff and five training positions will be available.

CMIA is growing in resources and responsibilities, and much of this growth must be attributed to Mrs. Francis and the hard-working board which has assembled to represent the off-reservation Indians in central Maine.



AAI PRESIDENT JOYCE TOMPKINS

Joyce was born in Woodstock, N.B. and spent much of her early life moving back and forth between Canada and the United States. When she was thirteen her family took up permanent residence in Aroostook County. Joyce, like many of the people she represents, used to move every fall to pick potatoes.

She is aware of the impact this kind of migration has on a child's formal education because she has experienced it; she is aware of the problems alcohol can have on a family because she experienced those as a child; she is aware of the problems imposed on Indian people because of prejudice and discrimination, because she lives in Houlton. "Houlton is a poor community for an Indian. There are people here who are prejudiced and who do not even know an Indian personally," Joyce said.

The AAI president believes the schools should have Indian studies and that they should have Indian children involved in the development of those studies. As a mother of four children, ranging in age from three to eighteen years, she has had many personal experiences with Aroostook County schools. "Prejudice exists in the hearts of many kids and I think it is ignorance; a school studies program would help," she said.

Possibly the biggest problem facing AAI, according to its president, is the maintaining of people's interest in the "translating of what we do into things that people see as valuable."



GOVERNOR NICK SAPIEL

Nicholas Sapiel is the new Governor of the Penobscot Tribe at Indian Island. A life-long resident of the Penobscot Reservation, Governor Sapiel has had eighteen years of experience on the Tribal Council, which has provided him a broad perspective on various tribal concerns and objectives.

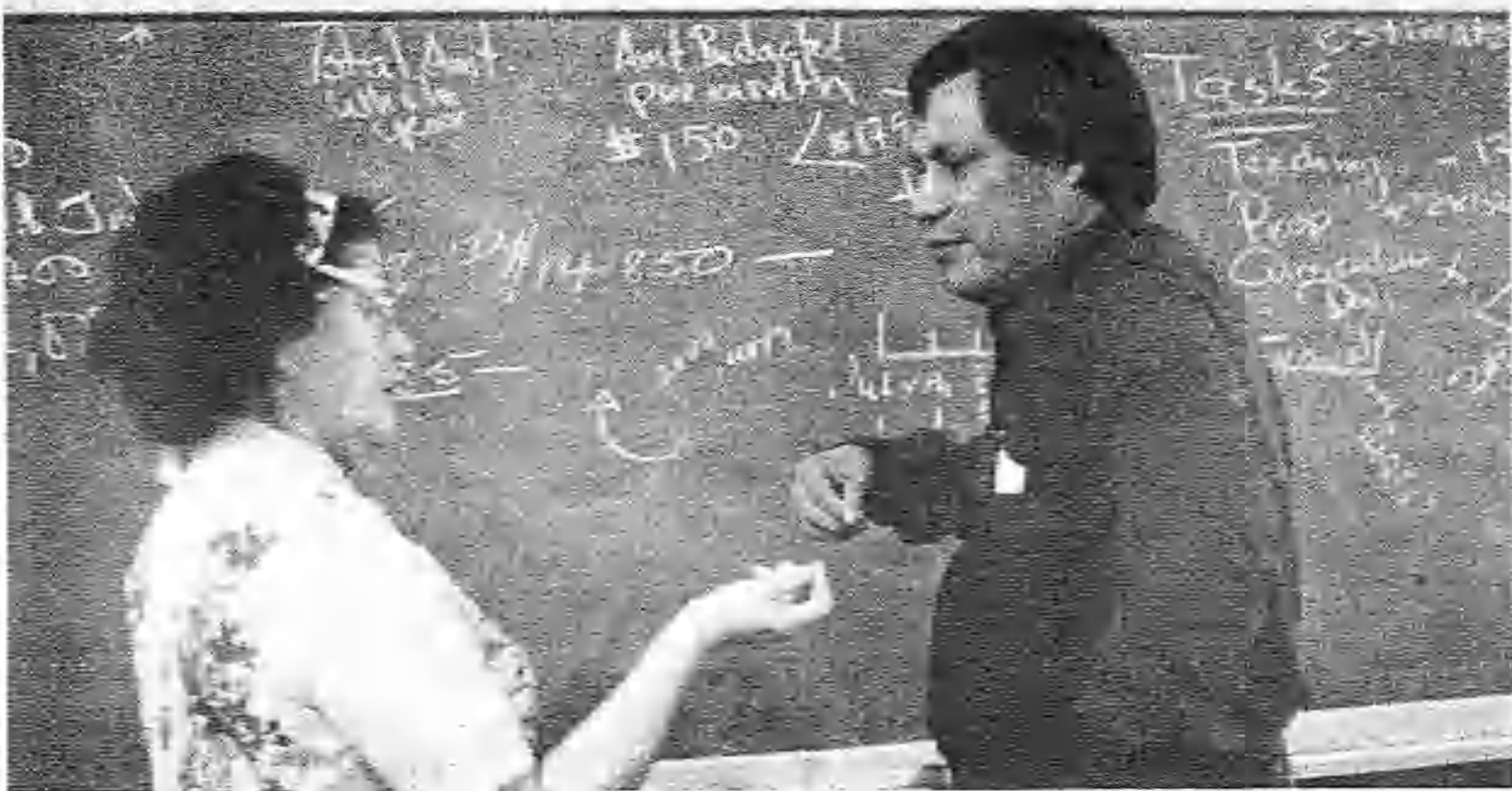
Since his election to the governorship, however, Nick has found that most of his past experience has been more in the area of attending to the personal needs of the tribe.

His duties, now compounded by the expanding responsibilities of a modern-day tribal governor, will require a deeper look at the use of resources. According to Governor Sapiel, this is necessary to deal with such long-range problems as housing, employment and economic development and such short-range needs as a person needing transportation.

It has been the lack of sufficient information, according to Sapiel, which has often created problems and inhibited the usefulness of outside resources.

It is the desire of Governor Sapiel to improve communications to allow access by the tribe to whatever information is needed so that all can be informed on all tribal problems and resources.

Community Leaders Attend Training Session



DISCUSSING PROGRAM MANAGEMENT — Vivian Massey, director of the Indian VISTA program, and management consultant Sam Gardple discuss solutions to program management problems.

A three day orientation and training session for some fifty newly-elected Indian leaders was held at the Indian Resource Center this October to acquaint them with existing Indian programs and to provide some Indian expertise in the management of Indian programs.

On the first day various Indian administrators explained the programs for which they are responsible. The program included discussions on: The Department of Indian Affairs, by John Stevens; Problems and Concerns of Off-Reservation Indians, by Terry Polchies; Penobscot/Passamaquoddy Tribal Planning Board, Maine Indian Police Department, and the Coalition of Eastern Native Americans, by Andy Akins; Office of Native American Programs (Indian CAP Programs), and Development of Tribal Governors' Inc., by Ralph Dana; community VISTA programs, by Vivian Massey; The Wabanaki Corporation and Maine's Indian Alcoholism Project, by Susan Stevens; The Indian Resource Center, by Roger Gabriel; the Comprehensive Employment and Training Act and its Potential for Employment of Maine Indian People, by Dave Depew; and the Federal Regional Council, by James Sappier.

The meeting was opened by Andy Akins, who expressed hope that such sessions would become an annual affair at which Indian leaders from each tribe would gather to examine the specifics of all Indian programs, to assess progress, and to voice concerns.

Commissioner John Stevens then discussed the need for Indian communities to assume greater control of the administration of programs now administered by the Department of Indian Affairs. He stated that the role of the Department should be determined by Indian People. He also stated that Indian agents should be replaced so that individual tribes could handle more of their own affairs.

During a question and answer period Stevens was asked about his Department's ability to assist with fuel costs this winter. His response was that because there was such an escalation in costs "our ability to meet all needs will be hurt." Stevens suggested that a special bill to meet fuel needs be submitted to the 107th Legislature. Queried on the reorganization of his department, which he advocates, Stevens stated that the state's hiring and firing policies make reorganization nearly impossible.

Terry Polchies, a member of the Department of Indian Affairs and in charge of off-reservation Indian affairs, discussed his role as an advocate for the rights of those living off reserve or without a reserve. Polchies pointed out that most Maine Indians live off-reservation and that significant progress has been made in receiving recognition by the state. Polchies then called on Joyce Tompkins, president of the Association of Aroostook Indians, and Mary Francis, president of the Central Maine Indian Association, to discuss the activities of their organizations.

Akins then discussed the Penobscot/Passama-

quoddy Tribal Planning Board, of which he is executive director, the Maine Indian State Police Department, of which he is Commissioner, and the Coalition of Eastern Native Americans, of which he is a board member.

The tribal planning board, which was created by the tribal councils to do economic, community, and land use development planning, presently only represents the three tribal councils, but Akins stated that it was his hope that membership would be extended to include the Association of Aroostook Indians and the Central Maine Indian Association. Some of the planning board's accomplishments include: creation of the Indian Police Department, programs for water and sewer lines, development of resources for community buildings, campgrounds, basket co-ops, and small business loans. Akins stated that a furniture-making factory, a sawmill, aquaculture projects, and a wood products project are on

Comprehensive Alcoholism Program to Begin

After a year of negotiating with federal bureaucracies, and two years of researching the need, Maine's Comprehensive Indian Alcoholism Rehabilitation Program is about to begin. The program will be funded for three years; but during this time, resources to extend the program beyond that period will be pursued.

First year funds, obtained from the National Institute of Alcoholism and Alcohol Abuse (NIAAA), amount to \$250,000. This money will be used to hire staff (director, nurses, alcoholism counselors, youth counselors, vocational education specialist), to provide temporary shelters at Caribou, Houlton, Indian Township, Indian Island, and Pleasant Point, each of which will have a caretaker, and to establish an Indian Half-Way House, which will have a manager, a cook, and a counselor.

Also, a proposal has been submitted to NIAAA which, if funded, will finance the training of all personnel. But the training of personnel will not be restricted to Maine; if another Indian group in New England requests training of a counselor for its Indian alcoholism program, resources for that purpose will come from this proposal. But, at this time, there are no other Indian alcoholism training programs in New England. One hundred thousand dollars is being requested for first year funding, and, also, funding is hoped to be approved for a three and a half year period.

Medical services provided for an alcoholic will be paid by state and federal monies. These services are designed to provide the following medical cares: detoxification, checkups, and follow-up services.

All resources will be administered by the Wabanaki Corporation, an organization which consists of two representatives from each of the three tribal reservations, two representatives from the Association

the drawing board.

Concerning the Maine Indian Police Department, Akins believes the quality of law enforcement on the reservations has improved. But, he stated, additional resources, possibly via the legislature, are going to be necessary to meet the needs of this program.

The Coalition of Eastern Native Americans was established through the influence of Maine Indian people. "CENA," according to Akins, "is now a voice to have our input heard by the decision-makers of Washington D.C."

Ralph Dana, staff person to Tribal Governors' Inc, then explained the development of that organization to the assembled leaders. Dana stated that shortly after John Stevens became Commissioner of Indian Affairs, Stevens established a policy of scheduling meetings with tribal leaders to review common problems and to seek ways to improve services. And at these meetings the subject of creating a legal organization consisting of tribal governors and association presidents came up many times. Only after it became necessary to incorporate in order to receive employment (CETA) funds did Tribal Governors' Inc. evolve. The corporation was formed in

[Continued on Page 3]



LISTENER — Kathy Paul, Indian Island, listens as Dick Wilson describes management techniques.

of Aroostook Indians, and the Central Maine Indian Association, and one from the Department of Indian Affairs. These representatives, appointed by the tribal councils or association boards, comprise the Board of Directors. This Board will be responsible for the hiring and firing of central staff and for providing direction to the staff.

The Comprehensive Alcohol Rehabilitation Program is oriented toward providing services at the local level. Therefore, each of the five Indian population centers — the three reservations, northern and southern Aroostook County — will serve as headquarters for its immediate region. A central headquarters for the five centers has not been selected.

It is hoped that resources for the program will be received in February. This would enable services to begin by mid or late March. To the Indian alcoholic this program will offer shelter, medical care, counseling, an all Indian half-way house, rehabilitation and employment therapy, and understanding.

To enhance the possibility of preventing the disease of alcoholism from occurring amongst the adolescents of our Indian communities, youth counseling and preventive health clinics specifically for the young will be conducted. Also, for the homeless alcoholic, especially in times of harsh weather, trailers located in each of the five population centers will offer shelter.

Before the program is to commence, these things must be done:

1. Final commitment on the basic NIAAA grant has to be received. (\$250,000)
2. Decision on training funds — (\$100,000)
3. Signing of medical services contract.
4. Wabanaki Corporation's selection of a central office site and initiation of recruitment.

Training [Continued from Page 2]



MANAGEMENT CONSULTANT — Dick Wilson describes better ways to run programs.

early spring of 1974, and has since been meeting several times a month to deal with common problems and to formulate strategies for securing programs desired by Indian communities.

One of the first programs initiated by Tribal Governors' Inc. was a statewide Indian VISTA project. This project was discussed by the program director, Vivian Massey of Indian Island. Mrs. Massey explained that the VISTA program was geared toward self help. Nine volunteers now employed in the VISTA project are involved in programs which their community decided it wanted and for which it developed a program.

The volunteers at Indian Township, Eleanor Mitchell and Anabelle Sockabasin, are developing a community garden and recreation programs. Volunteers at Pleasant Point, Pamela Bassett and Bessie Sockabasin, are assisting in tribal administration and in developing family recreation programs. Indian Island volunteers, Eva Bisulca and Madeline Paul, are working with senior citizens and the Save the Children Federation. Roberta Polchies and Shirley Levasseur, volunteers with the Association of Arrostook Indians, are to assist in implementing the food stamp program and communications.

Mrs. Massey was followed by Susan Stevens who discussed the Indian Alcoholism program (see alcoholism story), and Roger Gabriel who discussed the role of the Indian Resource Center. Dave Depew discussed the Comprehensive Employment and Training Act (see story on CETA.)

The details of what programs and resources exist was followed by two days of how to avoid or overcome problems arising from the administration of programs.

Richard Wilson, a Santee Sioux, and Sam Gardpie, a Pawnee, representing the American Indian Management Institute, began their work with a discussion of the principles, functions, and roles of management, then proceeded to discuss the specifics of accounting systems and financial management.

Wilson, a PhD candidate and executive director of the Institute, stressed the need for an understanding by tribal council members of what their role is and should be in relation to that of staff which it hires to carry out programs. Wilson pointed out that programs cost money to operate and that the goals of some programs far exceed the resources being made available to accomplish them. This causes, said Wilson, concern among the bureaucrats and outright hostility at home in some instances.

"Too often," Wilson stated, "one man will become saddled with too much and doesn't have the time to devote to his various responsibilities, which will occasionally lead to a management blunder." High on the list of blunders is the failure to provide or require adequate records, according to one study cited by Wilson.

Wilson also cited the need for very definite policies. "Political influence seems to have filtered into nearly every one of our activities. The tribal councils, being

Employment Opportunities Expanded

The Comprehensive Employment and Training Act (CETA), which was passed on December 28, 1973, promises to be a major step toward the goal of self-determination, a concept advocated by Maine Indians. CETA provides that Maine Indians can now determine their own employment needs, and, most importantly, control and operate their own employment programs.

The purpose of CETA is to grant to local entities, such as Indian tribes, more control and decision-making in planning and implementing employment programs. Greater results in fulfilling employment needs of the disadvantaged, the unemployed, and the underemployed should be realized, for now the web of federal and state bureaucracy can be lessened. It's more efficient to have local control of manpower programs than to have a state or federal agency dictate policy, just as it is more efficient to have a local government resolve laws for its community than to have the federal or state government dictate resolutions.

As established in CETA, the control or extent of manpower services to be provided, and the control of funds for each manpower activity is given by the Department of Labor to States and local governments or groups of governments called **Consortiums**. If a consortium, or governmental entity, receives any CETA funds, it is known as a **Prime Sponsor**. The

elected bodies, must of necessity listen to the demands of the voters. In so doing, however, these same pressures have often caused problems." Wilson suggested the development of invincible policies to protect both the council member and the tribe from its own special interests.

Wilson also suggested a look at management structuring. "Most of our ventures have developed from modest and cautious beginnings. The members of the tribal council were the logical ones to assess the value of the endeavor of the tribe and to guide operations. However, as the ventures have become larger and more diversified, the problems have increased to such an extent that the councils are no longer able to devote the needed time and still carry on other tribal affairs. Even where councils have enough time, there is a need for a definite separation of the council from the operational policies of programs and businesses," Wilson stated. Wilson believes that the political pressures on council members are simply too great to permit businesses to operate on a sound financial basis. Wilson, therefore, recommended that boards and committees be created by each council to watch over enterprises and programs, and that managers, selected for their creativity, education, experience, interpretive ability, and confidence, be given the freedom to operate. Both Wilson and Gardpie dealt with the fact that "a program costs money to run."

It was the feeling of both individuals that an adequate amount of money had to be set aside to run a program — Wilson estimated that an average overhead would amount to 30% of the cost of the program. Wilson told the assembled leaders that they should not be afraid to tell bureaucrats "no, we can not afford that program" if there is not an adequate amount of resource for the administration of the program.



ANNUAL MEETING — Andy Akins expressed hope that this session would become an annual meeting for all leaders to assess progress and voice concerns.

criteria for prime sponsorship varies with each Title.

Eligibility for prime sponsorship under Title 1 requires that the State or local government serve a population base of 100,000 persons or more. Also, a consortium consisting of several local governments can be formed. The State of Maine is the prime sponsor that receives Title 1 funds to operate comprehensive manpower services for the State.

Under Title 2, Indian consortia must be serving a population base of 1,000 people or more in order to be eligible for prime sponsorship (non-Indian consortia 50,000-100,000).

Eligibility for prime sponsorship to control Title 3 funds requires that a plan be developed to provide additional manpower services to areas of particular need, and again a population criterion of 1,000 is a prerequisite.

Because individual Maine Indian Reservations do not have enough people to be eligible for a prime sponsorship, a consortium, called Tribal Governors', Inc., was formed. This consortium represents Passamaquoddy Tribal Councils at Indian Township and Pleasant Point, the Penobscot Tribal Council, the Association of Arrostook Indians (AAI), and the newly-formed Central Maine Indian Association (CMIA).

Tribal Governors', Inc. can receive Title 1 and Title 2 resources from the State of Maine, which is the prime sponsor for DOL, but the control of these resources is through the State and not the consortium. Under State Title 1 and 2, Maine Indians are eligible only as a target group or subgrantee. The Department of Labor has established a special allotment of Title 2 monies for Indian reservations which can only be used by consortium members.

In order for a prime sponsor, target group, or subgrantee to receive CETA funds, it must have a manpower services plan describing what the employment needs are, and how it intends to meet those needs. Because such a plan was required, Tribal Governors', Inc. created a CETA Planning Committee consisting of people who have knowledge of the Indian communities and their employment situation and who have the ability to draft proposals. The members appointed to this CETA Planning Committee are: Andrew Akins, Executive Director of the Passamaquoddy-Penobscot Planning Board; Dave Depew, Director of the Indian Resource Center; Roger Gabriel, Assistant Director of the Indian Resource Center; Michael Ranco, Director of the Penobscot Indian CAP; Ralph Dana, staff person with Tribal Governors', Inc. and former CAP Director at Pleasant Point; and Operation Mainstream Directors, Richard Hamilton of Indian Island, and Dave Francis of Pleasant Point.

The employment needs of Maine Indians were easily identified by the Planning Committee, but formulating an approach to meet those needs meant having some idea of the CETA resources that would be made available for use by Tribal Governors', Inc. The Planning Committee assessed existing monetary resources, and then developed a plan to acquire additional CETA resources.

Tribal Governors', Inc. has received \$279,900 for its CETA Title 3 allotment.

Tribal Governors', Inc. has received \$10,800 from CETA Title 2 resources earmarked for Indian prime sponsors. This was for fiscal year 1974. Monies for fiscal year 1975 (this year) will be received shortly.

Tribal Governors', Inc. will receive money from the State CETA Title 1 and Title 2 resources, but that amount has yet to be finalized.

When resources from all titles have been received they will substantially exceed the present figure. But it must be greater because Tribal Governors', Inc. now represents and serves all Maine Indians.

CETA is new, and because it is new, and functioning in an old bureaucracy, there has been considerable difficulty in delivering the concept. Probably the greatest negative factors have been fallacious and deficient information and indecisiveness. Now that CETA is with us it will mean more Indian control of how and for whom employment resources will be used.

Former Governor Comments on Civil Rights Report

STATEMENT BY GOVERNOR KENNETH M. CURTIS
DECEMBER 4, 1974

I like to think that the last few years have brought meaningful advances for life in Maine's Indian communities as well as considerable improvement in the state's relationship with Indians.

Even so, I hope the release of this fine report in the last days of my term will serve to remind us all that a great deal more remains to be done to set right what our society has wrought on native Americans, not just in Maine but throughout our country for three centuries.

In many aspects, I think this report strikes the heart of the matter when it asks state and federal governments to affirm the inherent right of Indian self-determination and tribal sovereignty.

As you know, the precise nature of the relationship between state and federal governments, on one hand, and, Indians on the other, is now a matter of litigation in the federal courts. It is my personal view, however, that legally and historically it is our responsibility to deal with Indian tribes as one sovereign to another, one nation with another. For me, this means we assist Indian tribes in Maine, not just out of beneficent indulgence, but more because we are obliged to do so by our treaty commitments as a nation and as a state.

As prior inhabitants of these lands, Indians have struggled for years to preserve not just their cultural heritage but their political sovereignty.

Relying as they must on the state and soon, hopefully, the federal government for economic survival, it is doubly difficult for Indians to resist assimilation and maintain the ethnic identity on which continued sovereignty hinges.

In this sensitive area, official attitude means nearly as much as official act itself.

Here in state government, mainly through the tireless efforts of John Stevens, are slowly coming to that proper frame of mind. To further that process, however, the 107th Legislature should react to this committee's report by creating a special study commission with a majority of Indian representatives to review the state Indian statutes and to recommend appropriate amendments to bring greater clarity and justice to Indian rights and Indian programs.

That commission should also review the brief experience we have had with recently enacted off-reservation Indian office to see if that legislation provides adequate response to the committee's recommendation of an integrated government approach to Indian issues, regardless of residence. As the state's off-reservation Indian coordinator, Terry Polchies most likely will have several recommendations of his own for improvements that might be made in the state.

Finally, and I think most importantly, the extension of federal Indian services to Maine Indians is critical. It is more than just the money, although that substantial enough both from the point of view of the tribes and for the state. More, it is the principle involved.

Status of Report Recommendations Given

[Editor's note: The following recommendations by the Maine Advisory Committee to the United States Commission on Civil Rights are divided into two parts. The first part — Policy and Law — contains seven recommendations. The second part — Services and Citizens — contains seven

sections and includes recommendations on economic and community development, housing, health, education, foster care, welfare and law enforcement and public safety. Between the time this report was completed and when it was published, Indian people have made substantial progress on some of the recommendations. Therefore, a terse statement will appear at the end of each appropriate recommendation describing progress made.]

DHEW, the funding of Indian Community Action Programs be continued without interruption (Accomplished)

2.) That EDA Indian funds not be transferred to BIA; and if they are, that Maine Indians continue eligibility for public works and planning grants (Monies will be transferred, eligibility uncertain)

3.) That Federal and State laws and policies requiring non-discrimination in employment strictly enforced in Maine with respect to both public and private employers.

4.) That Federal agencies in Region 1 request their Washington headquarters special facilities designated for Indian programs and services (Currently under study)

5.) That State planning boards and committees, and advisory committees, in the field of economic development insure that Indians are represented on such bodies. (Some progress being made)

6.) That no Federal, federally-assisted or State program for economic and community development designed in whole or in part for Indians, be carried out without the approval of Indians and the active participation of Indians in the development of program.

Section 2 — Housing Recommendations:

1.) The moratorium on Indian Housing should be lifted immediately so that plans to be housing construction can continue as scheduled (the Penobscot Reservation. (Accomplished))

2.) Lack of trust land should not be a criteria denying such independent, off-reservation groups the Association of Aroostook Indians eligibility for same type of housing grants made to reservation communities. Tribal groups living in their aboriginal territory — like the Maliseets and Micmacs of Aroostook County — may lack trust land now or because their land was taken from them improperly in the past. In such cases, the Congress should extend legislation the eligibility for the same housing programs to these groups, for their members, as does for reservation groups. The case for such treatment is based in the trust relationship between Indians and the Federal Government.

3.) Congress should pass legislation to insure the right of Maine reservation Indians to participate in loan programs of the Veterans Administration or the Department of Housing and Urban Development (Accomplished with HUD)

4.) Region 1 of the Department of Housing and Urban Development should assign one staff member to work exclusively with the Indians of Maine, on- or off-reservation. This person might have the additional responsibility of co-ordinating selected housing

[Continued on Page 5]

EDITORIAL

The impact of the report from the Maine Advisory Committee of the U.S. Commission on Civil Rights is already being felt, if not in the actual implementation of recommendations the report made, then, at least, in the attitudes of those who will affect implementation.

On December 14, the Bangor Daily News editorialized about it, and other newspapers, negligent coverage of former Governor Curtis' press conference on the report. The editorial promised that the paper would publish more in-depth coverage of the findings and recommendations; and strongly endorsed the committee recommendation that "if the Indians are successful in obtaining a favorable decision from the U.S. District Court for Maine on the recognition issue in the present litigation against the Secretary of the Interior, then the attorney general should not appeal the decision." At this time, a decision on the litigation has not been made, but one is expected in the near future.

The case is important to the Indian people of Maine. A positive decision, unappealed, will mean access to federal resources now denied, and settlement with the state of Maine.

It was reassuring to have an editorial in Maine's largest daily newspaper endorsing this recommendation, particularly at a time when a new Governor and a new attorney general have just taken office. But, reassurance hasn't purchased much in the past, and Indian people should continue to seek political support for having Maine's new attorney general not appeal this case.

DRD

Vol. 3, No. 1

January, 1975

Editor: David R. Depew
Co-Editor: Roger Gabriel

Editorial Board:

DIS Board of Directors: Nicholas Dow,
Chairman; Jean Chavaree, Allen Sockabasin,
Roy Paul, Joyce Tompkins, John Bailey

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

POLICY AND LAW

Recommendations:

1.) That if the Indians are successful in obtaining a favorable decision from the U.S. District Court for Maine on the recognition issue in their present litigation against the Secretary of the Interior, that the attorney general not take appeal of such a decision, and join with the Maine Advisory Committee in vigorously pursuing Federal services for Maine Indians. (Decision expected in immediate future)

2.) That the Secretary of the Interior take every administrative and budgetary action possible to assure Federal Indian protection and services to the four tribes of Maine.

3.) That the Secretary, U.S. Department of Health, Education, and Welfare, take every administrative and budgetary action possible to extend services of the Indian Health Services to the four tribes of Maine.

4.) That the present Governor take appropriate steps to carry out the 1968 recommendations of the Task Force, recommendations in regard to clarifying and interpreting statutes on Maine Indians so that Indians may lawfully exercise their rights under the State Constitution and laws. (Governor Kenneth Curtis has stated that the 107th Legislature should create study commission to do this; follow-up action on Indian people needed) *former Governor.

5.) That Maine develop an integrated program of services for members of the four tribes, regardless of residency on or off the reservations, and that the budget of the Maine Department of Indian Affairs be adjusted annually on a basis of need.

6.) That any efforts to acquire Federal Indian services be made on behalf of all Maine Indians.

7.) That, as a matter of basic principle, both State and Federal governments re-examine their policies toward Native Americans in Maine and elsewhere, and affirm the inherent right of Indian self-determination and tribal sovereignty.

SERVICES AND CITIZENS

Section 1 — Economic and Community Development Recommendations:

1.) That when OEO funds are transferred to

Recommendations

(Continued from Page 4)

activities of other Federal agencies involved in the Federal Regional Council's Indian Task Force.

5.) Congress should allow for 100% HUD funding of water and sewerage and neighborhood facilities in Indian communities.

Section 3 — Health Recommendations:

1.) The Maine Advisory Committee, which concludes that Maine Indian health problems are of serious and chronic proportions and that enough official studies have reported the crisis, recommends that all health agencies acquire the funding necessary to attack the health problems of Maine Indians.

2.) That the Secretary of HEW make the administrative decision that IHS serve Maine Indians and request the necessary increase in appropriations. Also, that Maine health agencies, such as the State departments of Health and Welfare, Mental Health and Corrections, and the Regional Medical Program, Maine Medical Association, take responsibility to report these needs to the IHS.

3.) That Maine Indians be properly represented on the various health advisory boards in the State and on the IHS Advisory Board. Also, that any agency receiving funding because of an Indian population in a particular area accept the responsibility to serve these Indians.

Section 4 — Education Recommendations:

1.) That Maine's Department of Education and Cultural Services, with significant Indian input, submit a plan to the Federal Government for Johnson-O'Malley funds for Maine Indian education. (Action needed in immediate future)

Tim Love Conducts Census



CENSUS UNDER WAY — Tim Love has been employed by Tribal Governors', Inc. to conduct a census of off-reservation Indians in Central Maine.

Timothy Love, Indian Island, has been hired by Tribal Governors', Inc. to conduct a population census of off-reservation Indians in all counties except Aroostook, for which data already exists. This information will be used by CMIA, Tribal Governors', Inc., and the Department of Indian Affairs in a manner which would benefit all Maine Indians.

It is estimated that there are 3,000 off-reservation Penobscots, Passamaquoddies, Micmacs, and Maliseets scattered throughout Maine, 1,000 of whom live in Aroostook county. Thus, as a reasonable estimate, there are two thousand Indians in the state whose identities are being sought by the CMIA census.

The census will provide the statistical information needed by CMIA to determine the number of off-reservation Indians who will be served by the various programs which will be developed by, or extended to, that organization.

Love is employing various means to inform the off-reservation Indians of the central Maine region that a census is being conducted. One such method is the use of the medium of television, through which announcements are occasionally broadcast. It is expected that the census will take six months to complete.

Penobscots Oppose Scenic River Plan

Three hundred and fourteen miles of river along the East, West, North, and South Branches of the Penobscot, including adjacent land area of about two million acres, has been designated for special protection by the Department of the Interior. This designation is the result of the Wild and Scenic Rivers Act passed by Congress in 1968, an act intended to preserve some of America's most wild and scenic waterways. But, as Section 1277 of the act states, no land may be taken from an Indian Tribe without its consent, and the Penobscot Tribe, whose land claims suit includes the designated waterways and land, does not consent.

Yet aware that the Penobscot Tribe would object to the wild and scenic designation, the Federal Bureau of Outdoor Recreation, an agency of the Department of Interior, assigned a task force to study the river system. Guided by members of a canoe club the task force travelled the river system in July of last year with the major objective of classifying the river into wild,

2.) That the Federal Indian Education Advisory Board include eastern Indian representation to insure that Maine Indians have input into the policy.

3.) That Maine's Department of Education and Cultural Services and the Federal Office of Education insure that Maine Indians are receiving their share of Elementary and Secondary Education Act Title I funds. (Accomplished)

4.) That the recommendations of the Maine Education Council to the Department of Education and Cultural Services be implemented, creating a supervisor of off-reservation Indian education who should be an Indian. (Position created)

5.) That Indians be appointed to any proposal-writing teams for any programs being proposed for Indian education; furthermore, that Indian School Committee members be informed of the funding for their programs, and that they be provided annually the budgets for school programs and an accounting of how funds are spent. (Substantially accomplished)

6.) That an outreach program be established to encourage Indians to take advantage of the post-secondary education programs available to them in Maine, and that the post-secondary schools be sensitized to Indian culture and educational needs. (Progress being made; more action needed)

7.) That the Office of Child Development, DHEW, Region 1, and the Office of Economic Opportunity insure that Maine Indians receive proper representation on the community action agency boards in Aroostook, Penobscot, and Washington Counties, so that Indian children may participate fully in Head Start programs.

Section 5 — Foster Care Recommendations:

1.) That Maine's Department of Health and Welfare identify and secure federal funds to upgrade potential Indian foster homes for Indian children, and that Maine's Department of Health and Welfare upgrade the homes which it built on the Passamaquoddy Reservation.

2.) That the U.S. Commission on Civil Rights initiate a national Indian foster care project to determine if there is massive deculturalization of Indian children.

Section 6 — Welfare Recommendations:

1.) That the Social Rehabilitation Service, DHEW, establish a line of responsibility to assure that funds made available to Maine's Department of Health and Welfare for Indians are used to serve Indians.

2.) That a unit be established within the Department of Health and Welfare, with Indian personnel, to assist in the monitoring of Federal funds designated for use by Maine Indians.

3.) That guidelines for general assistance be made statewide and adequate records kept of the number of Indians receiving general assistance for emergency needs and how long they are receiving it. (Guidelines

scenic, and recreational sections. (By definition, in regards to construction, wild prohibits most human construction, scenic restricts new development, and recreational allows intensive development.) The study is scheduled to be completed sometime this year, and at that time recommendations and an environmental impact statement will be presented to the Congress for approval.

Unlike most of the rivers which have been granted protective consideration under the act, most of the land encompassing the Penobscot branches is privately owned. The Great Northern Paper Company owns 80-90% of the West Branch drainage area, and about 20% of the East Branch drainage area. Great Northern also objects to the designation, for it has announced the possibility of constructing more dams to generate more hydroelectric power for its mills. It also stated that its own version of protective management of the river and adjacent land cannot be improved upon by the federal plan. Federal protection could take two forms: 1) actual acquisition of land one-quarter mile on each side of the river and adjacent lakes, or 2) protection by zoning and the purchase of easements, restricting development but permitting the land to remain in private ownership. If the land is purchased, it could be administered by the federal agency, or, more likely, turned over to the state.

On September 4 an informational meeting regarding the study phase of the project was held at the Statehouse. Toward the latter part of the meeting then Penobscot Tribal Governor Matthew Sappier related the official position of the tribe toward the project. He advised that "neither the department of the Interior nor the State of Maine take any action on designating any part of the Penobscot River as a Wild and Scenic River until our land claims suit is settled. We claim all the land in question and question the ownership claimed by the State, Great Northern, or anyone else." The suit Gov. Sappier alluded to is the Passamaquoddy vs. Morton suit in which Maine Indians claim nearly two-thirds of the state and are seeking \$300 million in damages. Sappier's statement had a disquieting effect on the invited attendees, many of whom expressed enthusiasm in the designation, for now all the time and money spent on the river study may have been a wasted effort if the land claims suit is ruled in favor of Maine Indians.

Under the same act the Allagash was purchased through a state bond issue, and the State Bureau of Parks was selected to administer. Though yet too early to evaluate the effect of the river's designation as a wild and scenic area, it is estimated that usage of the river by canyons, fishermen, and campers has doubled.

completed, no record of numbers)

4.) That Maine's Department of Indian Affairs be authorized to make direct grants to the tribal governments so they can handle their own welfare and rehabilitation.

Section 7 — Law Enforcement and Public Safety Recommendations:

1.) That Maine's Department of Public Safety change the speed zones requested by the Indian Tribes on State roads through reservation land and erect a caution light on the road on the Pleasant Point reservation land. The Maine department of Public Safety should establish some mechanism to deal with Indian requests regarding State roads which traverse their reservations.

2.) That Maine's Department of Public Safety make an effort to recruit and train Indians for the State Police and establish the necessary guidelines with the Department of Personnel if there are restrictions which would unnecessarily inhibit Indians from being hired.

3.) That Maine's Department of Public Safety give sensitivity training to the State Police regarding Indians and laws governing Indian reservations. And that Maine's Police Academy provide sensitivity training in regard to Indians for all trainees and co-operate with the Indian Police Department by providing training to the Indians who are hired.

4.) That the Maine State Legislature enact legislation to continue the funding of the Maine Indian Police Department and that this Department be made a part of the Department of Indian Affairs. (Legislation accomplishing this will be introduced in the 107th Legislature)

Can You Benefit From Food Stamps?

Although the USDA food distribution program has been extended until Sept. 16, 1975 for Indian reservations, it's important, in these times of inflation, that serious consideration be given to the Food Stamp Program. Those Indian households which are now dependent on the free government commodities will suffer unless they increase the buying power of the dollar by participating in the Food Stamp Program. There are many Indian households eligible to participate, such as those who now receive food vouchers from the State Department of Indian Affairs offices, but many do not; perhaps because they do not understand the program, or do not know where and how to file an application.

Eligibility for participation in the Food Stamp Program is based primarily on the income of a household and the number of persons in that household. As a general rule, the lower the income of a household, and the greater the number of persons in that household, greater will be the buying power of the Food Stamps (Coupons) bought by that household.

Besides those eligibility requirements noted above, there are several others which must be met:

- 1) the household must have cooking facilities;
- 2) all able-bodied household members over 18 must register for work. Those excluded from the criterion of employment registration are:
- 3) Mothers, or other members of the household, who have to take care of dependents under 18 years of age, or of incapacitated adults;
- 4) Students who are enrolled at least half-time in recognized schools or training programs;
- 5) People who are employed at least 30 hrs. per week;
- 6) Those who are physically or mentally disabled;
- 7) Persons over age 65.

It's important that all able-bodied members of a household register for employment; otherwise, that household will be denied participation in the program. But there are loopholes to this requirement: if an offered job is considered "unsuitable" by the applicant, he does not have to accept the job. Further details may be acquired when the application for food stamps is filed.

Based solely on the number of persons in a household, a monthly Food Stamp allotment will be made. For example, in a household consisting of 6 persons, the monthly allotment is \$204. How much this household of 6 has to pay to receive the \$204 worth of food stamps depends on how much money the household earns in a month, minus such expenses as rent, utilities, medical costs beyond \$10 per month, home damage expenses, etc. What the household has to pay for its allotment of food stamps is called the purchase requirement. And the difference between the monthly allotment and the purchase requirement is called "bonus" or "free" food stamps.

The purchase requirement for any given sized household varies as to income. For the family of 6, the purchase requirement ranges from 0 to \$172. This means that the household of 6 pays anywhere from 0 to \$172 for its food stamp allotment of \$204. In most cases, especially in cases of a large household, the purchase requirement will be low. In no case will the purchase requirement be more than 30% of the household's net income. For those households whose income, after expenses are deducted, is zero, they pay nothing for their allotment of food stamps.

The household is not required to buy its full allotment of food stamps at one time. In the state of Maine food stamps may be bought twice a month, so the household has the option of either:

- 1) paying one-half price for the full one-half month allotment, or
- 2) paying one-fourth price for one-fourth the monthly allotment.

For the household of 6, whose monthly allotment of

[Continued on Page 7]



CMIA GROWS — At left, top, Ramona Stackhouse and attorney Alice Ballard review documents leading to the incorporation of CMIA; at right, top, Mary Francis, Laura Massey and Roger Gabriel attend one of the many meetings leading to the official organization of CMIA; at bottom, leaders from both CMIA and the Association of Aroostook Indians meet to discuss mutual problems.

Central Maine Indians Recognized

The Central Maine Indian Association (CMIA), an organization newly developed by and for "off-reservation" Indians of central Maine, was recently recognized by the board of Tribal Governors, Inc., a consortium consisting of the governors of the Penobscot and Passamaquoddy tribes and the president of the Association of Aroostook Indians. This recognition took the form of including the president of the organization as a member of the board of Tribal Governors', Inc.

toward a stronger Maine Indian community."

The first objective of CMIA is to conduct an accurate census-survey of off-reservation Indians in the area of central Maine.

CMIA has most recently hired a full-time coordinator who is operating out of the facilities of the Indian Resource Center in Orono.

Vicaire Hired as Coordinator



CMIA COORDINATOR — Tom Vicaire was recently selected Program Coordinator for the Central Maine Indian Association. Tom, a 27 year old Miamee and a resident of Mattawamkeag, is married and has three children. After attending Ricker College for two years, Tom worked for the Great Northern Paper Co. for five years before being employed as an agent for Metropolitan Life Insurance Co. for two and a half years. Within the next six months Tom and CMIA president, Mary Francis, will be working closely to develop program objectives for the newly-organized Indian association.

Involved in organizational development since May of this year, CMIA was incorporated on September 9 as a private, non-profit corporation. The purpose of CMIA is to deal with the special problems of off-reservation Indians who are scattered throughout the area of central Maine.

Mary Francis, president of the new organization, presented to each of the tribal governors a copy of the CMIA by-laws, along with a policy statement pledging "full cooperation with each of the tribal governments and the Association of Aroostook Indians in working

Bishop Edward O'Leary Installed

Bishop Edward C. O'Leary has been installed as the Bishop of Portland, replacing Archbishop Peter L. Gerety.

Bishop O'Leary is the second native son to be named Bishop of his home diocese — the first being Bishop Daniel J. Feney. The Bangor native was ordained to the episcopacy on January 25, 1971, and had worked closely with Bishop Gerety during the ensuing years.

Bishop O'Leary was born on August 21, 1920; served as an altar boy at St. Mary's parish in Bangor; graduated from John Baptist High School; and graduated cum laude from Holy Cross College in Worcester, Mass. He went to St. Paul's Seminary, Ottawa, where he received a Licentiate in Sacred Theology. He was ordained on June 15, 1946 by the late Bishop Joseph E. McCarthy.

Bishop O'Leary has spent his entire priestly career serving the Portland Diocese.

THE RED SUIT

By Paul A. Francis, Jr.

One late fall day, while casually searching the shore of the river for flotsam that may have been discarded from the flotilla of missionary canoes that passed the village that morning, Little Big Foot found a sizable box marked "Do Not Open 'Til Christmas Eve." Not being able to read, nor having cognizance of any Christian holidays, he tore off the top of the box.

"Now what is this?" he asked himself aloud. "Red pants, red shirt, black boots — even a fluffy white beard as I have seen on some White men." Perhaps, he thought, it is the latest fashion of the Whites. How noble it would be if I presented this fashionable attire to our Chief. And maybe, he thought with excitement, the Chief will reward me with the hand of his daughter, the fair Toadstool, of who, I have heard magnificent things. Thus off to the Chief's tepee he went, carrying on his shoulder the box he had found.

Though no one of the village had ever seen the Indian princess, save for members of the immediate family, she was rumored to be of awe-inspiring beauty, such that a sun-bathed summer's day would appear gloomy as a moonless November night in comparison. For years the Chief had promised to bring the princess before the villagers so that all might look upon her wondrous beauty; but, as yet, his promise remained unfulfilled.

"Halli!" ordered a guard, as Little Big Foot was about to bang on the inclined door with his tomahawk. "What business have you with the Chief?"

"N-n-n-n-n," stammered Little Big Foot. "Only that I have a gift for him — a suit of clothes, the latest fashion of the Whites."

"Why would the Chief want to wear clothes of the Whites?"

"Perhaps," offered Little Big Foot, "to show the Whites that Indians, too, have a taste for class."

"Leave the box with me. I will tell the Chief just as you have told me. Now go!"

"Do not forget to tell him who brought the gift. By the way, if I may inquire, have you ever seen the princess?"

Food Stamps (Continued from Page 6)

Food stamps is \$204, it may purchase either \$102 worth of food stamps for half of whatever the purchase requirement is (one-half of the figure between 0 and \$172); or it can buy \$51 worth of food stamps for one-fourth the purchase requirement (one-fourth the figure between 0 and \$172).

An application for food stamps may be obtained either from your local CAP office, or from a local Food Stamp office. In applying, the following items may be requested to determine eligibility and to compute your purchase requirement: wage stubs, heating fuel bills, electricity bills, cooking fuel bills, water bills, telephone bills, doctor or hospital receipts, savings account and checking account books, etc. Keep in mind that the more expenses you have, the less will be your purchase requirement.

If eligibility is verified, the head of the household will receive an identification card which must be shown whenever food stamps or food is bought. Also, the head of the household will receive an "Authorization-To-Purchase" (ATP) card which will be mailed to him. This card shows the total amount of food stamps he will receive and how much must be paid to acquire these stamps. This card can only be used once and must be left with the person who sells you the food stamps.

The Food Stamps themselves are sold at approved municipal offices and in most banks. Under penalty of law, food stamps cannot be sold or given away. They are as good as money only upon the purchase of food at participating stores.

As far as the types of commodities which can be bought with the food stamps are concerned, only those intended for human consumption can be bought. You cannot buy:

- 1) alcoholic beverages, tobacco or cigarettes
- 2) pet foods, soap, household supplies and equipment, and other non-food items
- 3) "lunch counter" or food prepared for eating on premises.

"Never," replied the guard, in a softer tone. "But often I hear her sing; what an angelic voice she has."

For days after Little Big Foot kept a steady eye on the Chief's tepee, waiting for him to emerge full-attired in the red suit, waiting impatiently for his reward. And while watching, Little Big Foot would daydream of a crisp summer's day that would find himself and the beautiful princess lying peacefully on the bank of the river, embraced in each other's affection.

Finally, on the night of the semi-annual, anti-White, intra-tribal, quasi-religious hoedown and general bash, the Chief emerged full-attired in the bright red, albeit somewhat baggy, suit, fluffy white beard, and the black, shiny boots. Oohs and aahs resounded through the congregation as he passed through. And over his shoulder he carried a large, bulky sack.

Little Big Foot looked on and smiled complacently. He watched the Chief as he approached the rostrum to address the congregation. Now, thought Little Big Foot, the Chief will praise me for my thoughtfulness and reward me with the hand of his fair daughter.

"My fellow tribesmen and dear friends," bellowed the Chief. "Here you see me adorned in ceremonial garb bestowed upon me by the god of the sun. One-quarter moon ago I went to the mountains to seek the blessing of the benevolent, omnipotent one. It was then..."

"You lie!" screeched Little Big Foot, running towards the rostrum. "It was I, not the sun-god, who gave you those clothes. I found them along the river, and I demand just reward."

"Throw him in the stables and make him clean them," ordered the Chief. "That will be his reward for calling me, your god-inspired Chief, a liar. Off!"

Little Big Foot was not carried off without a struggle. He was able to resist long enough to see the Chief quiet and appease the villagers by opening the sack and showering them with gifts. One brave received a teddy-bear, another a train set, a third a cap pistol with holster. The medicine man received a doll that could perform all the functions of the human body. One and all received a gift, and faith in the Chief was restored.

Little Big Foot was a hapless young brave indeed. Not only did he not win the hand of the fair princess, but now and then he discovered in his hand a glob of fetid manure. For three days he remained in the stables, shoveling and sweeping. And the flies! There were enough of them to support the theory of spontaneous generation. Little Big Foot had dreamt of being with the fair Toadstool and wooing her, but here he was in the stables, his head woozy from the work.

Finally, with his labor completed, Little Big Foot was allowed to go his own way, after having been cautioned to say no more about the red suit. But already he was bent toward vindictiveness.

Everyone in the village, it seemed, was busily playing with his gift. Those who had received train sets united to lay one set of tracks that circled the village. Of course, the trains couldn't be ridden, but how fun it was to crawl along the ground and push the little engines. And the medicine man announced his desire to marry the doll he had received. And the Chief? He yet proudly wore the red suit and the boots as a sign of divine favor.

Now, thought Little Big Foot, as he watched a couple of braves duel it out with their cap pistols, I must plan my revenge. Tonight, when all the village is asleep, I will steal into the Chief's tepee and kidnap the fair princess. Also, I must steal the red suit to make my plan work.

So that night, when the village resounded with the sound of snoring, Little Big Foot made his move. As quiet as reindeer he fulfilled the first part of his plan. Before too long he was heading for the mountain, the box containing the suit on one shoulder, the sack containing the princess on the other.

Daybreak in the village was frantic. Already, news of the missing suit and the abducted princess had been spread via smoke signals from one end of the village to the other. The Chief quickly organized a

search party, and he offered 10,000 clamshells for the return of the suit.

"Any reward for the return of the princess?" one brave asked.

"The return of who? Oh, well, I'll give you her hand in marriage. Now find that suit!"

Everyone of the village, even the elders whose eyesight was so bad they couldn't tell the difference between a tepee and a manure pile, got into the act. But before long, one of the braves looked toward the mountain, where the sun was just clearing the summit, and he saw a red-clad figure making its way down the declivity.

"There!" cried the brave, pointing towards the mountain. "A being dressed in red approaches. Could it be the omnipotent one?"

The village buzzed with excitement and a little fear. For eons they had implored the sun-god to come down from the sky and dwell in their humble village for a while. Now, it seemed, their prayers were being answered.

"But why is he walking?" one of the villagers asked. "Why doesn't he fly down with his winged moosestus?"

"And what is that sack over his shoulder?" another inquired.

Everyone of the village fell to their knees in prostration, and no one, not even the Chief, doubted that the red-clad figure was indeed the sun-god.

"Arise, brothers," the sun-god spoke. "I have come to clear the air of an irreverent lie. Your Chief claims to have spoken to me atop the summit of the mountain. That is not true; nor is it true that I gave him a red suit such as I am wearing. He stole it as I was bathing in your earthly river. And to punish him I have taken his daughter, the flower of your village, and she will be my wife in the high heavens. Now I must return, for there is no one else to shovel the coal to keep the heavenly campfire going. Farewell."

"Wait, benevolent, omnipotent one," one of the braves meekly requested. "For years we have waited for our Chief to show us his daughter. We, too, appreciate great beauty, and we would be grateful if you could allow us to see the fair princess before she is forever away to live in your heavenly abode. Grant us this one request and we will double the offerings we make to you."

"It will be a sensual pleasure for me also to behold her pulchritude, for I have not seen her yet either," answered the sun-god.

With that, the sun-god hoisted the sack off his shoulder and placed it gently on the ground. With one deliberate pull the sack was removed, and there stood the princess for all to see.

After the sun had set on the village that day, the cool late autumn night prompted the building of many campfires. Around the campfires sat the villagers, and one by one they threw their gifts into the embers. The fires quickly consumed the gifts and the smoke curled heavenward.

A puzzled lot the villagers were. Why, each thought to himself, did the sun-god substitute the beautiful Indian princess, Toadstool, with a hideous, grotesque monster of womanhood? Why did he bolt towards the mountain, leaving behind the ugly creature who claimed to be the Chief's daughter?

Thus, every year, to commemorate the tragedy, one of the villagers dressed in the red suit, which was found discarded half-way up the mountain, would come down from the mountain in a horse-drawn canoe specially fitted with wooden wheels to spare the ribs, and he would shower the villagers with gifts. The villagers would then hang the gifts on a great fir tree, and the tree would be set ablaze.

And what of the princess and the ugly impersonator? The creature disappeared, and the fair princess, as verified by a guard, was back in her father's tepee.

And Little Big Foot? He claimed to have been on a hunt while the whole tragedy had occurred. It did not strike the villagers strange that he volunteered to work in the stables for a year. Better to be amongst manure and flies than to be married, he was frequently heard to mutter.