

Wabanaki Alliance

July 1979



KER-SPLOOSH! Willy Lola, Ron Patrick Sockabasin, and John King, cool off with a gleeful plunge into Big Lake, at Indian Township. Willy is 10, Ron 6, and John, 11 years old.

Sockabasin-Dana case

Supreme Court ruling seen as Indian victory

ORONO — A 29-page opinion that favors federal jurisdiction on Maine Indian reservations caught persons close to the case by surprise.

This month's precedent-setting ruling was handed down by the state supreme court several months earlier than anticipated. The support for federal jurisdiction in what amounts to a test case for Maine reservations left Penobscot and Passamaquoddy leaders jubilant.

Penobscot Tribal Administrator Andrew Akin commented, "I'm very pleased. The decision not only aided Allen (Sockabasin) but we expect it to help us greatly in the land claims case."

A non-Indian source who is an expert on the case said the ruling is "a big step for the state." He agreed that the decision would help Indians seek return of aboriginal tribal land. "The ultimate issue has not been decided, but the state has a pretty steep hill to climb," he said.

David Rosen, an assistant attorney general for the state, said at press time, "We only received a copy of the decision late this afternoon," and he declined to comment.

The case stems from an appeal on behalf of two Passamaquoddy men, Allen J. Sockabasin and Albert C. Dana, convicted of arson last year in Washington County superior court, in connection with an attempt to burn the Indian Township elementary school. Lawyers for the defendants argued that the state does not have jurisdiction over crimes committed on reservation lands — instead, they argued, major crimes fall within the provinces of the federal government.

The supreme court justices appear to agree. Their opinion declares that if the alleged crime occurred in "Indian country," then federal jurisdiction applies. The court said that "all dependent Indian com-

munities" that are identifiably separate in cultural and economic ways from non-Indians constitute "Indian country."

Further, the court said the burden of proof is on the state, to show that Indian Township Passamaquoddy were not a tribe in 1790 (date of the federal Indian non-intercourse act that is a basis of tribal land claims) and therefore, were not a tribe April 16, 1977 (date of the attempted arson).

To contend the Passamaquoddy were not a tribe will be difficult if not impossible as the federal government has recently given Penobscot and Passamaquoddy official recognition. "The state has the burden of proof. It's irrational to claim that they were not a tribe in 1790," environmental lawyer David Rosen said.

The last of the opinion says, in part: "We have arrived at an understanding of (Continued on page 8)

Tribes slate pageants

INDIAN ISLAND — The Penobscot reservation plans to hold its annual Indian pageant July 22. The program, which begins at 1:00, will include dancers from the Island and Pleasant Point and native crafts. Food and beverages will be available. The pageant is open to the public. Proceeds will go to St. Ann's Mission.

Indian Island is also planning an Indian field day on July 21. All Maine Indian people are invited to attend. The Most Rev. Edward C. O'Leary, Bishop of the Roman Catholic Diocese of Portland, is expected to visit Indian Island, on that day.

Pleasant Point's 14th annual pageant will be held on August 12. The affair will mark the 100th anniversary of St. Ann's Mission at Pleasant Point. Native dancing, crafts, and food will be featured.

Island man dead of knife wound

INDIAN ISLAND — A Penobscot Indian, Adrian Loring, 29, was discovered dead from knife wounds here, on July 14.

Arrested in connection with the slaying was William A. Holmes, who had reportedly been living with an Indian Island woman the past several months. Holmes, 22, was in jail pending arraignment, at press time, authorities said. Further details were not available, but sources said the incident was the first murder to occur in 89 years, at the reservation.

A law was recently enacted by the Maine

State Legislature, at the tribe's request, authorizing removal of unattached non-Indians from the reservation.

He was born Nov. 2, 1949, in Bangor, son of George and Julia (Neptune) Loring. He had worked in construction. He is survived by his father of LaGrange; his wife, Yvonne (Francis) Loring of Old Town; a daughter, Christi Loring, Brewer; two sisters, Donna Loring of Old Town and Beth Sockbeson of Bangor. Funeral services were held at the Indian Island Baptist Church. Burial will be in the tribal cemetery.

IHS director impressed with Penobscot plant

INDIAN ISLAND — The head of Indian Health Service (IHS) showered praise on the new Penobscot Health and Social Services Department, and said he anticipated similar Passamaquoddy developments.

Dr. Emery Johnson, director of the federal agency, told Penobscot and Passamaquoddy tribal officials that Indian Island's new plant is "just a little short of a miracle." Johnson visited the Penobscot Nation this month, and Passamaquoddy health directors were invited to attend a luncheon and official meeting at the Indian Island center.

"I think the message here is we need to get across to Congress and the President the good results that have come from the expenditure for these programs . . . the short term and long term payoff," Johnson said. "This is something the outside community should learn about," he added.

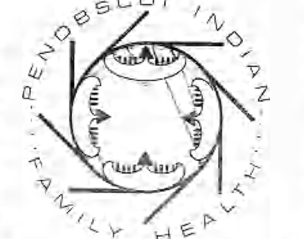
"We're not going to stop this health planning process. This is just volume one.

We want to come back and sit down with you, and say okay, what can we do now to work with you," Johnson said. He praised Penobscot health and social services, stating that, "There isn't any question, you've done it all." Present at the meeting were Penobscot Health and Social Services Director, Dr. Eunice Baumann; Pleasant Point Passamaquoddy Health and Social Services Director, Doris Kirby; and Indian Township Health and Social Services Director, Wayne Newell.

Johnson told officials, "You're going through a process the outside community hasn't gone through, but will have to face. That's my prediction. By that time you'll be down the road doing something else. The Indian communities have been ahead of the general community for at least the last decade," he said.

Enjoying a meal prepared by Happy Hamilton, a Penobscot, Johnson joked that the center was "about 300 years coming."

Indian Island's center is the first such complex to be built under IHS auspices in northeast. The nearest similar center is at a Seneca reservation in New York.



Newell, commenting on Passamaquoddy health services, said he hoped to see a groundbreaking ceremony for a center at Indian Township by August 1. "We've learned much from the experiences of other

tribes," he said, adding, "like the other communities, we've discovered that alcohol and drug abuse are the biggest problems. We've begun to look at the values and spiritual aspects of our community."

Newell mentioned the "frustration" of having to employ non-Indians in health and social service positions. "We're committed to having our own people do the job, but we just don't have the people to fill the slots," he said.

Discussing the tribe's recently completed Tribal Specific Health Plan, Newell said, "I just totally misjudged how much work there was in it." Asked by Johnson what he would do differently, Newell replied, "We'd start earlier."

Kirby cited problems with the abuse of prescription drugs, "instead of really treating someone."

Johnson toured Indian Island's complex, and called it "sophisticated." He praised the (Continued on page 9)

editorials

Age of irony

We live in an age of many ironies. We read about an international peace effort between world powers; and next to that story, news of a new weapon to blow us off the face of the earth.

We encountered another kind of irony recently, in a Passamaquoddy reservation home. The television was blaring out a "Western," and a cowboy was drawling from under his ten-gallon hat: "I don't know Joe, but it looks like Indians to me."

Several Indian youngsters were watching the show, impassively. What was the TV saying to them? At least unconsciously, the TV was telling these kids that Indians are bad news. We heard that one Indian girl told her mother she was glad she did not live on an Indian reservation — an idea she acquired from TV.

Textbooks and storybooks still portray Indians with ridicule, exaggeration, or a humor that is ill-disguised prejudice. In 1979, one might expect to be rid of such stereotypes. We still hear stupid jokes about Indian chiefs, war dances, and so forth. (We confess to enjoying a few of the jokes that turn the tables on the white man.)

People can be too picky. Obviously, jokes of all kinds will persist, as will some unpleasant stereotypes and other instances of bad taste and prejudice. Not all prejudice is negative: Nobody minds if we are prejudiced in favor of watermelon on a hot day. It's the destructive myths that we must relinquish. It's like pulling out those vicious weeds in the garden — they're tenacious, abundant, and sometimes grow back.

We all need to make the conscious effort to provide models and examples of understanding and mutual respect. As reasonable people, we owe it to our children to destroy stereotypes, before those stereotypes — the drunken Indian, the lazy Indian, the enemy Indian — destroy the children. One way to do this is to insist on responsible presentation of Indians in books, magazines, newspapers, radio and TV.

To ask for fairness and respect is not asking too much. Not to demand fair treatment is to allow destructive myths to continue. A group of Indian persons have been meeting regularly the past couple of months to edit and revise a textbook for Maine public school students. This group has addressed itself to a chapter dealing with Indians.

Many errors of both fact and attitude turned up in the original draft. The Indian advisory group has corrected these misunderstandings and misinterpretations to the best of its ability. What will emerge is a brief history of Maine Indians that is responsible, fair, accurate and respectful. Finally, a chapter of Indian history and culture is being prepared by Indians.

There is absolutely nothing ironic about that.



Five-year-old Gary Neptune wasn't too scared, as a patient in the dental chair at Indian Island. Gary is the son of Gloria and Gary Neptune, Sr., of Old Town.

Healthy community

A story this month reports on a visit to Indian Island by the head of Indian Health Service, a national agency that is funding health centers at three reservations in Maine.

The director, Dr. Emery Johnson, is an affable, unpretentious young man, who seems dedicated to his work. He praised the Penobscots' Indian Island complex, and offered encouragement to the two planned Passamaquoddy health and social services centers, yet to be built. While this sort of thing might sound all in a day's work to outside persons, such is not the case.

The Indian Island health center is a breakthrough. At last, Penobscots have direct medical and other services in their own community. A dentist, a physician's assistant, a lab technician, a nutritionist — the list goes on. There is a child care center, and space for senior citizens and their luncheon meetings. Aside from all the practical advantages, the Penobscot center is of appealing architectural design, and creates a warm, friendly gathering place for members and friends of the tribe.

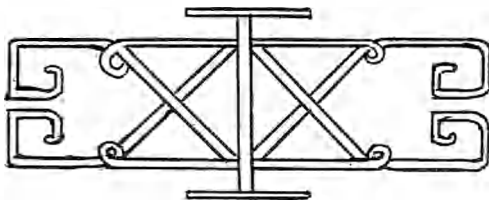
Soon, possibly within a matter of a year or so, Passamaquoddy at Pleasant Point and at Indian Township will share similar benefits. Importantly, Indians in Maine are handling their own contracting for goods and services, apart from the funding agency, Indian Health Service.

Dr. Johnson said he had been advised that allowing Indians to take charge of funding and planning was like throwing money away. Fortunately, Johnson had more confidence than that. His confidence was well placed.

The glow of Johnson's praise is welcome, but Indians must remember that goods and services alone do not make a healthy community. Also essential is a fabric of community values. Wayne Newell, director of health and social services at Indian Township, pointed this out at a meeting with Johnson. Alcoholism and drug abuse are still widespread, he emphasized, and community values must resist these self-destructive patterns. Nurturing values must replace the unhealthy habits, which include things like so-called junk food, smoking and lack of adequate exercises.

Doris Kirby, director of health and social services at Pleasant Point, remarked that many persons are too dependent on prescription drugs.

This brings us to a point worth considering. Health starts with the individual, and his or her habits. Needless to say, a group of healthy individuals is a healthy community.



MORE LETTERS ON PAGE FOUR

letters

Forgotten Indians

Bangor

To the editor:

This is a letter for the Indians that everyone seems to, or would like to forget about, including sometimes their relatives. I don't have any statistics on how many of our brothers and sisters are in various institutions in the nation or even in Maine, but I know the number is growing.

I am speaking from experience, as I am now completing my second term of confinement at Maine State Prison. I am at the pre-release center at Bangor. I am Passamaquoddy. I lived on Pleasant Point Reservation many years ago with my mother Gloria Moore. I am 30 years old and in the process of my second divorce. I have been confined for eight and one half months and have three and one half months left till I am discharged. The only relative that has been to visit me in this period is my cousin from Pleasant Point, Raymond Moore. He took time out of a very busy schedule, to see me and see if I needed anything and to tell me that I could go to his home for furloughs. This was important to me and I would like to take this opportunity to thank him very much. I consider myself fortunate to know and have as a relative, someone so generous and unselfish. Don't you agree?

But what of my countless brothers and sisters that are confined in this state alone? How many of them aren't so fortunate. how

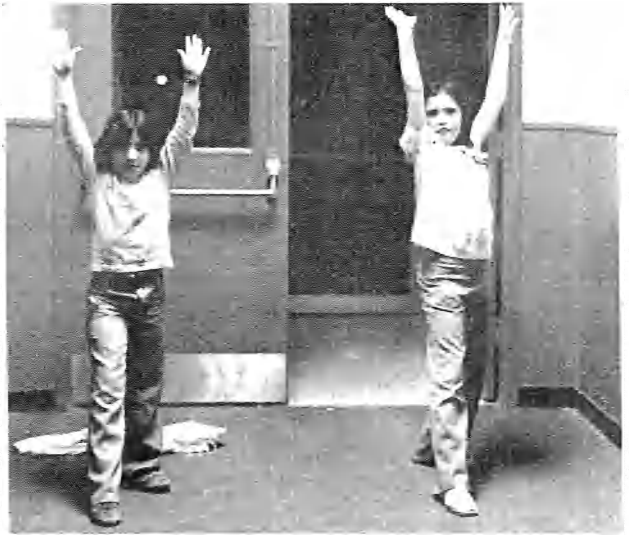
many have people willing to recognize them and aid them? Even if it's just writing a letter to let them know they aren't forgotten, it would mean a great deal. There is no cultural setting in any institution in the state to let the Indian learn his culture, or study his religion, or to help him (or her) take pride in their race or to retain the pride they have. The institutions are structured to strip everyone of their pride, not just Indians alone.

We are and always have been a proud race. It is the Indian way to help its brothers and sisters less fortunate than themselves. I am asking that you contact any brother or sister that you know of, that is in any type of institution, and, if at all possible, to help in any way. Please do.

The Indian is kin to the Indian, regardless of tribal affiliation, we must stand together! There are many things, too numerous to mention, that could be done to help, and I'm sure that you good people reading this will do what you can.

I do not know if you can or will publish this letter, but I am in hope that you will. If you need to edit it, do so. Also, if you could get it published in other Indian papers, please do so. If not my letter, then an editorial or anything would do, just something to remind the people that they have brothers and sisters that need them and any type of support they can give.

Tom Thurlow



UP AND OVER — These cartwheelers were spotted in the hall of the Indian Island community building recently. They are Greta Neptune, left, of Indian Island, and Star LaCoute, of Indian Township.

Prison story reviewed

Thomaston

To the editor:

I don't know if any other inmates have expressed their thanks for your recent interview with us. If not, I'd like to say thank you, for myself as well as sending the other inmates' gratitude. I thought you did a good story, considering what you had to work with.

I was disappointed with your evaluation of the situation down here. Although my opinions may be a little biased, I'd like to bring out a few points you may have missed or misinterpreted.

First of all Mr. Tompkins is not a spokesman of the Indian population down here. I really resented that, especially since I can speak very well for myself. Don't get me wrong as I think Mr. Tompkins is a very good person. But nobody can speak for another Indian except themselves.

Another point I think you missed, is the discrimination and violation of civil rights inflicted on the average Indian inmate. That is the greatest problem an Indian faces in here. But like most things, everybody talks about unity and helping their Indian

brother, but when it comes to action, nobody really wants to do anything.

I'm really not bitter about it as it's a harsh reality of life. I just feel sad that the average Indian has allowed themselves to be brainwashed into thinking like a white man. These are just my personal thoughts, and I could never speak of what's on another Indian's mind. One thing I can say, is the average Indian doesn't use the gift of inductive thinking. I think money and technological advancement is more important to them instead of their own humanity. I hope I'm wrong but like everything else, time will tell.

I've drawn up a 1983 civil rights complaint against the prison. I couldn't get any legal help or afford a lawyer so I'm doing my own legal work. I can do legal research, and have a working knowledge of the law. Hopefully I'll win my case, that way these Indians in here will have a way to fight back.

As soon as I enter it in Federal Court, I expect retaliation from the prison. How severe it will be I don't know. I really don't care, as I'm convinced I'm in the right. Whatever happens happens.

Brian J. Attean

Positive influence

To the editor:

I look forward so much to the newspaper. June's issue was filled with so much good stuff. Your article on the Thomaston inmates was forthright and honest. I feel that Wabanaki Alliance has been such a positive influence binding people together and also a spring board for social action.

Pat Tompkins

The real news

Mt. Pleasant, Michigan

To the editor:

As a recipient of the "Alliance" for approximately the past year, I wish to thank you for your fine, informative publication. I'm not sure how my name was added to the list of subscribers, but suspect my aunt, Jean Watson, of Milford, MI, (daughter of Joseph E. and Jane M. Ranco and granddaughter of Peter and Mary Jane Francis Ranco) has seen to it that I keep informed. I greatly appreciate the individual and collective efforts which bring me the real news.

Enclosed is a small contribution which I hope will assist in maintaining those efforts. I would also like to encourage at least the consideration of a donation on the part of all readers.

Jim Houston

Notes improvement

Winston-Salem, N.C.

To the editor:

Just received June issue of Wabanaki Alliance. I believe every issue gets better. Especially interested in the article page 4 "Stalking the Fiddlehead" I wonder if you would send me the address of Rev. Donald Daigle. I would like to write him.

It would be difficult to say which part of your paper I enjoy the most I read each issue from cover to cover. Especially interested in each month's flashback photo, but to be brief and to the point Wabanaki Alliance is a great paper.

Augustus Webb

VA inquiry

Togus

To the editor:

We have been informed by the Department of Indian Affairs that you publish such a journal. We would appreciate any information you might send us.

Stu Groten
Veterans Administration

Wabanaki Alliance

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letters

Indians spring back

To the editor:

Would you please let me know how much it is to start a paper. I got my Indian paper from my uncle but I want to start paying for my newsletter that is coming to me now. This note I wrote is something that just came to my head. I'm not the best speller but I hope you like it. I have been married to a white man for 14 years and it's ending. I don't want you to use my real name but my Indian name. I also want my sister to have a newspaper too, so if you could let me know the price I sure would appreciate hearing from you.

There isn't enough room for an Indian, why because I'm an Indian and living in a white man's world for (21) twenty-one years before you know it you're pushed aside. Why? Because an Indian thinks one way and a white man thinks another.

But we Indians always spring back no matter how hard we are pushed. Why? Because we are proud to be Indian.

Morning Star
(Penobscot)

Letter of thanks

Gardiner

To the editor:

This is an open letter to all of those associated with the Maine Indian community.

On behalf of the sponsors and staff of the Maine Studies Curriculum Project, I wish to express my deep appreciation for the generous contribution of time and thought given to the review and writing of the Maine Dirigo textbook and educational program being produced by the Project.

The many hours of travel, discussion, writing, and review which were given so freely by so many will make this book of special value to Indians and non-Indians alike. The chapters on the history of Maine and the Wabanakis will fill a much neglected area of Maine history and correct inaccuracies and misconceptions.

I wish to give a very special thank you to the writing committee, to those who attended the meetings and reviewed the manuscripts, and to the American Friends Service Committee for supporting and assisting in coordinating the effort with my office. It was a pleasure meeting all of you and working with you.

Dean B. Bennett
Director
Maine Studies Curriculum Project

Praise for Emma Francis

Bangor

To the editor:

I would like to let all of the readers of the Wabanaki Alliance know what a fine job Emma Francis has done in developing the gymnastic program for the girls on the Island. She has worked very hard on this for the past two years. Emma went to many board and council meetings to obtain funding for the program, and then personally saw to it that the girls were transported to Bangor and back.

I am confident that the girls from the Island and their parents join me, Vickie Daigle, and the school in saying "Thank you, Emma, for the great job you have done!"

(At this time I would also like to mention how well the five girls and one boy did in their gymnastic training. I am very proud of them all: Tami, Sherri and Kim Mitchell, Lee Ann Decora, John and Christa King, Vickie Daigle, Rudy Ramirez)

Indian query

Greensburg, Indiana

To the editor:

Picked up the Wabanaki Alliance paper to read it and under the heading Letters to the Editor: I read Creek Indian Query?

Now what in the hell is that?

I never wrote anything to your paper like that.

Creek's up your way? I'm not Creek. I'm Chippewa. I've never changed.

Some one made a mistake somewhere, check it out ok?

Stewart Rodda

The steepest mountain

To become a man you have to climb the steepest mountain, the mountain of manhood, for it will not be easy; it takes great will, strength and courage to fight the pain which awaits you climbing the roughest trail.

To survive you must go on and on, learn great wisdom as others encourage you not to stop, for it is very dangerous.

Once you have stopped, too weak to go on, you will have no place to go, you can't go forward or back, therefore you must step aside, clearing the path so that others can go on fighting for their survival.

Staying there and wasting your life away, not knowing what to do, but hanging your

head low for no one to see.

For those who fought hard to reach the top a great change comes over you as you enter the square of the four directions. You have a chance to see life around you, to fast and pray, thanking the Lord for having you as a chosen one, to live a good life from there on.

There you will be granted the powers of love, courage, faith, wisdom to know the strength to fight the evil and to have great respect for everything and everyone around you; to enjoy freedom like the great buffalo of the endless plains.

Matthew Dana
Indian Township



ISLAND BEAUTY — Angela Lamberth, 7, stopped by on a visit with her grandfather, Joseph Biscola, at Indian Island. Angela is from an even larger island . . . in the Philippines, where her father, David, is stationed with the Navy. Her mother, Mary, is thinking of buying a house on Indian Island. Angela said she wants to move to the Island. The Philippines have too many snails, beetles, lizards, bamboo vipers, and base constrictors, she said. She said she's most looking forward to making her first snowball.

A donation

Oneida, Tenn.

To the editor:

Heard about your fine publication, the "Wabanaki Alliance" newspaper. I'd very much appreciate being put on your mailing list. Will send donations from time to time. Also, heard that you would like articles, etc. to publish — have enclosed a copy of our "United Lenape Bands" Aims and Goals — this, is what we try to follow as closely as possible, in our U.L.B. I wrote these Aims and Goals, and you have my permission to copy any part or all of it. If you would like more articles on our U.L.B. — our work, etc. I'd be more than happy to send material. Also, I have much raw material for Indian arts and crafts work, such as buckskins, buffalo horns, white (oil and mule deer antlers (in sets) bobcat and wolf hides (all tanned) etc. If your members are interested in securing some of these items, I could send you a price list. Will close for now, so please put us on your mailing list and send any information you may have, that you think will be of importance to us — have enclosed \$1.00 — to start with.

Chief Sam Gray Wolf — U.L.B.
Rt. #2 Box 286
Oneida, Tennessee 37841

P.S. — your map print my name and address, as I'll answer any and all letters from our Indian peoples.

A refugee Cherokee

Santa Barbara, Ca.

To the editor:

The Reorganization Act of 1934 provided for freedom of choice, each tribe could reject it in a referendum held by secret ballot. Tribes that accepted the 1934 Act could organize under it for a local tribal government. Under the Johnson O'Mally Act that was also passed the same time that the Reorganization Act of 1934. The tribes came out from under federal jurisdiction and could decide on allowing other political subdivisions of the states and private agencies in to help the Indians build up their economic enterprises, through this flexible system of contracts and of being given grants to help the Indian develop their economic system. But they were given free choice to decide on the non-federal help under the Johnson O'Mally Act of 1934 and the Act of 1934 called the Reorganization Act of 1934.

Under the Reorganization Act the tribes who voted to come under this Act were also allowed to organize under their local self tribal government, but they were to call their Indian owned and operated corporations Federal Chartered for Economic Enterprise and an Indian Commissioner was appointed his duties were to encourage Tribe self government and tribal owned and operated and worked cooperative enterprises, under the Reorganization Act of 1934, now it seems to me the Indian people should get their act together and first find out which tribes voted to come under the Reorganization Act of 1934 and which voted to come under the Johnson O'Mally Act of 1934.

We call ourselves Refugee Indians because we or our representatives have never given up our original life and ownership to our land. We exist as a distinct national community and we will never relinquish our sovereignty to our ancestors' claim of land

sovereignty unless the United States Government makes war upon our Bear Nation, and they have to find us first since we are Indian Refugees and spread across America, we consider all of America our sovereign right and home lands. We cannot be dissolved as a free united Indian nation because of the expulsion from our lands, we are refugees of this land and we are still a nation until we ourselves decide to re-linguistic title, which we will never do since the blood and guts and flesh and bones of our ancestors are mixed in this land and it speaks to us and is alive to us and tells us we still have sovereignty to this land and that our rag-tailed dispossessed people are still a sovereign nation, needless to say we can't get federal jurisdiction on us because the United States hasn't had a Indian War with us and beat us.

But we claim our right under the 1924 Act that states every Indian born in lands belonging to the U.S. is a citizen, so we claim all the United States Constitutional rights every other citizen has, we feel this is about what white America does they claim all their rights as an American here and still cling to their white European roots and take care of the people overseas while the Native Peoples of this land get no human rights or legal rights, so we feel we can help change all this by our own special political sovereignty, since we claim our Indian Sovereignty we come directly under the United States Constitution, which we respect in the fact that it is the only law of this country and the officials who are elected are required to serve it, therefore we deal only with the Constitution and Constitutional Law for it is the true government, the men come and go and only are servants to serve it

Pauline Grehalva
Refugee Cherokee

Diocesan camp offers scholarships

PORTLAND — A number of half-scholarships are available this summer for Camp Pesquasawasis at Poland Spring, operated by Diocesan Human Relations Services, Inc.

Four two-week sessions are scheduled at the camp, starting July 1. The co-ed camp

for ages six to 13 offers Red Cross swimming, boating, sports, art, radio, photography and worship services, with the Rev. Frank Meritt, chaplain.

For further information contact John DiBlase, director, 87 High Street, Portland.

Tribe to enforce logging policy

By Steve Cartwright

INDIAN TOWNSHIP — The practice of clearcutting areas of the 17,000 wooded acres of the Passamaquoddy reservation here became strictly illegal July 1, and other new regulations protecting the tribe and Indian woodsmen are equally stringent.

Bruce Francis, head of the tribe's recently established Forestry Department, said he has sought laws with "teeth" in them, plus the authority to police all tribally held land. Francis, the first Passamaquoddy Indian to graduate from the University of Maine at Orono's forestry school, has extended his authority to stopping speeding vehicles along Route 1, in the Township.

Among the tighter rules adopted by the Joint Passamaquoddy Tribal Council is that, "all timber harvesting on Indian Township shall require a permit issued through the

The four pages of regulations state that only one skidder per crew will be permitted any logging operation, and skidders "must be owned or leased with an option to buy, by a tribal member." Also "each contractor is responsible for the work of employees, associates or helpers and for their compliance with the terms of the permit and the guidelines listed."

Explicit procedures for cutting are set forth: Trees eligible to be cut will be marked at chest level, and at the stump, by forestry department staff. In other words, all trees and only those trees marked exclusively by the forestry department may be harvested. Logging being a year-round business at Indian Township, the regulations require snow be cleared from around trees before they are felled. Trees must be limbed and topped before being yarded.

The new rules demand that contractors construct their own truck roads, installing necessary bridges and culverts, and pay for same. Plans for new roads must be okayed by the forestry department. Any damage to the roads attributable to logging operations is the responsibility of the contractor.

Contractors must inform the department who its purchasing agents are, and those agents must supply forestry officials with a copy of scale slips. Stumpage values shall be reported to the Department of Indian Affairs. Copies of stumpage checks must be given to the forestry department for review.

Regulations declare that, "Payments for stumpage will be for the best producers that can be made."

Orders regarding buildings and fire prevention are straight and to the point. Buildings shall not be constructed without the department's permission, and that applies to trailers as well. Buildings or trailers must be removed when a job is completed. Fires can only be built on snow. In case of forest fire, loggers and other woods workers must drop what they're doing and join firefighting efforts. Unless otherwise covered, such persons will be paid going rates for their assistance.



Decal affixed to Indian forestry department's pickup truck.

Passamaquoddy Indian Forestry Department." Such a permit must describe the area to be cut, a list of wood by species and units, plus stumpage rate.

Only one permit may be held by a contractor at any given time, the regulations stipulate, only one crew is allowed per logging contractor (not more than five persons), and the majority of crew members must be enrolled in the Passamaquoddy tribe. The new forestry department, "will be responsible for seeing that all permit requirements have been met."

It's a whole new ball game for Indian Township, which shares its forest resources with Pleasant Point Passamaquoddy reservation, Francis and other tribal officials acknowledge that effective forest management has been a long time coming, and that unregulated cutting has in the past led to the devastation of some of the Indians' prime woodlands.

Enforcement sounds easy on paper, but Francis at press time had just one trained forester working in his fledgling department, plus several assistants learning skills on the job. One of those assistants, Joe Socobasin, a Passamaquoddy, knows the problems in a personal way.

"It's their land. Why should anyone tell them what to do with it," Socobasin asked rhetorically. He said his father is a woodcutter at the Township, and father and son don't see eye to eye on forestry management. Seasoned contractors, assigned lots for their own use by the tribe, may not react favorably to sudden restrictions and requirements that cramp their style.

Currently, there are four crews working the Indian Township woods, and one of them reportedly does not meet the requirements of a majority of Indians involved. New regulations had not been enforced at the time this article was written.



Indian foresters, Russell Roy, left, Paula Bryant and Joe Socobasin stand beside skidder that belongs to Joe's father.



A woods road at Indian Township — 17,000 acres of timberland.



George Stanley of Pleasant Point enjoys logging: "You can hunt anytime you want to."

Violations will apparently be dealt with evenly and quickly. "Should it be found that any contractor is in violation of any of the aforementioned policies and procedures, the Indian Township Forestry Department is duly authorized by the Joint Passamaquoddy Tribal Council to 1) Halt the logging operation of the contractor in question until the violation has been remedied; 2) Direct the contractor to perform whatever tasks are necessary to bring the operation within the requirements."



Hauling a heavy load along Route 1, Indian Township.

Township spared budworm spray

INDIAN TOWNSHIP — The Passamaquoddy reservation here was all set to be sprayed in the spruce budworm control program, but last minute changes in plans prevented the poison from being applied to 10,000 wooded acres.

Tribal forestry department head, Bruce Francis, said he had at first requested state authorities to spray against the pest, but later objected because of the kind of spray.

"I'd given them the okay to go ahead, with the idea that they'd spray Sevin. Then I heard it was going to be Dylox," Francis

said. He said tribal Gov. Harold Lewey formally requested the state not spray any areas of Indian Township.

Several Indians reportedly expressed concern about spraying Indian Township, where drinking water comes from lakes and streams. Their concern may have influenced Francis and Lewey to change their minds. Tribal forester Russell Roy said there was "too much standing water" in the woods to safely spray Dylox.

The organic Sevin is seen as a safer insecticide than the chemical Dylox. Dylox is more toxic.



SPIT AND POLISH — Maxwell Stanley keeps the two fire engines at Pleasant Point ready for action.



STAR PUGILISTS of the recent first Indian Island invitational boxing meet were from left, Chris Francis, Miles Francis, Kirk Francis and Danny Mitchell. The boys were sponsored by the Penobscot tribal recreation department.

Boxers battle first round at Indian Island

INDIAN ISLAND — The first Indian invitational boxing tournament at the Penobscot Nation drew a crowd of more than 100 paying spectators, and participants from as far away as Boston, Maine Indians fought well, and some scored high, in the recent event.

The first bout went to an Indian Township boy, Don Newell, with a TKO over Jeff Broussier of Lewiston. Newell weighs 120, his opponent 119 pounds.

But two involved small fry: 60-pound Miles Francis squared off against Chris Francis but the result was a no-contest decision, between the two Indian Islanders.

In the third confrontation, local favorite Sterling Lolar, 164 pounds, knocked out Brian Polchies, 167, of Boston. Lively announcing was provided by Derald Solomon of Indian Island, a Malletseer who has been away from the Island 25 years.

Kirk Francis, 76 pounds, was the victor in the fourth bout, against Tony LeBretton, 67. Both are Indian Islanders. In the fifth round, Brian Davidson, 80 pounds, lost to Dennis Pickman of Bangor, who held a ten pound edge over his opponent. Danny Mitchell of Indian Island fought

Frankie Cleaves of Pleasant Point, in round six. Mitchell, 112 pounds, beat Cleaves, 122 pounds. Joey Garnache, 98, from Lewiston, boxed Steve Marshall, 105, from West Quincy, Mass., in the seventh bout, but this reporter lost track of the score.

The eighth round found Mike Kyajonnan, 132 pounds, a victor over Mike Stevens, 137, of Brookton, Mass. Mark "diance master" Adams, a 150-pound Bangor boy, clobbered Chris Morley, 141, from Boston, in the ninth bout. Adams was judged best boxer of the evening.

Gary Giles, 152 pounds, from York, beat Stewart Simon, 154, South Boston, in the tenth match at the ring.

The "heavies" got their turn in the eleventh and twelfth bouts. By far the biggest cheer of the tournament went to a loser, Dale Newell of Indian Township, 220 pounds. Dale put up an impressive fight against his 180-pound opponent, Chris Clukey.

Finally, Howard Hunter, 208, of Bangor, outboxed Rishaed Poutette, 203, Dorchester, Mass.

The Indian Island exhibition was produced by Jerry Thompson, a promoter from Boston.

Dana-Burt wed in outdoor rites

INDIAN TOWNSHIP — Dozens of guests joined in celebrating the traditional-style wedding of Samuel Dana, a Passamaquoddy, and Joann Burt, a Micmac, at Long Lake Campground, June 9.

The bride is the daughter of M. Patricia Burt of Portland. She is a graduate of Deering High School, Portland, and Wheaton College in Norton, Mass., where she earned a degree in economics.

The groom is the son of Albert and Philomene Dana, of Peter Dana Point. A graduate of Higgins Classical Institute, he plans to study business administration at University of Maine. The couple is living at the campground, and will move into a new home on the Dana Point road, when completed.

Passamaquoddy tribal Gov. Harold Lewey presented the newlyweds with the gift of an Indian basket.



Joann and Sam Dana

Indian panel revises history book

ORONO — A chapter of Maine's history dealing with Indian people has been extensively revised by a group of concerned Indians, meeting here regularly the past few months.

The chapter delves into the history and culture of Indians in Maine, but was considered inaccurate and misleading, prior to the revisions by the ad-hoc committee. The chapter will appear in *Dirigo*, a school textbook that has been assembled and edited by Dean B. Bennett of Maine Studies Curriculum Project, Gardiner. Bennett said the

book, funded by the state Department of Education and Cultural Services, will probably be published this fall.

The book will not only attempt to portray Indians fairly, but also deal with Franco-Americans in Maine, and other aspects of state history.

Serving on the volunteer committee were Andrea Nicholas of Tobique reserve, in Canada; Brenda Polchies of Houlton; and Carol Dana, Vivian Massey, Debra Mitchell, and Ann Parrilla, all of Indian Island.

Obituaries

MARY MAE LARRABEE

INDIAN TOWNSHIP — Mary Mae Larrabee, 44, died unexpectedly June 15, 1979, at Peter Dana Point. She was born May 30, 1935, at Peter Dana, daughter of Lola and Rose Ann (Sogiel) Sockabasin. She was a librarian and art teacher at the school at Peter Dana Point. She is survived by her husband, Wayne of Peter Dana; one stepson, Wayne Jr. of Kittery; one daughter, Luenda Hood of Peter Dana; one stepdaughter, Susanne of Kittery; four brothers, David, Clayton, Raphael and Patrick, all of Peter Dana; three sisters, Florence Patoine of Brookton; Diane Campbell and Annabelle Stevens, both of Peter Dana; two granddaughters, Tammy Mae and Angela Mary of Peter Dana.

A Mass of Christian burial was celebrated at St. Ann's Church, Peter Dana, with the Rev. Joseph Laughlin officiating; burial in the tribal cemetery.

ROBERT A. TOMAJI

HOULTON — Robert A. Tomaji, 38, died July 14, 1979, at a Caribou hospital. He was born in Kingsclear, N.B., March 6, 1941, son of Leo and Mary Ellen (Paul) Tomaji. He was a member of St. Mary's Church. He is survived by his father of Houlton; two sons, Eric of Big Cove, N.B.; Christopher of Houlton; three daughters, Robin and Mary Ann of Big Cove, N.B.,

Alice of Houlton; two brothers, Aubrey and James of Houlton; two sisters, Mrs. Eleanor Parley of Houlton, Mrs. Deborah Halsey of Presque Isle, Mass. was celebrated at St. Mary's Church, with the Rev. John E. Bellefontaine officiating. Interment will be in St. Mary's Cemetery, Houlton.

CMIA holds annual meeting

ORONO — Central Maine Indian Association's annual meeting is set at 7 p.m. Thursday, July 12, according to CMIA director Tom Vicaire.

Four positions will be filled in annual elections, including the organization's vice presidency, Vicaire said. "Everyone is encouraged to attend," he said. The meeting will be held at Indian Resource Center, 95 Main St., Orono.

Kingsclear celebrates

KINGSCLEAR, New Brunswick — The Malletseer at Kingsclear will be holding its annual Feast Day in honor of Saint Anne on July 28. The celebration will extend to the next day and will include races, fireworks, and other outdoor activities as well as Indian dancing, picnics, and religious ceremonies.

Everyone is invited.



Francis Clair

Micmac lad finds Boston has friendly Indian center

BOSTON — Francis Clair walked into the Boston Indian Council building with a grin. "Francis! How are you doing," was the response.

Francis, an 18-year-old Micmac from Big Cove reserve in New Brunswick, isn't surprised when people know and greet him in Boston. He recently hitch-hiked to Boston Indian Council, from Canada, because he felt like it. "I decided to come down here to see what's happening," Francis said.

Francis has a sunny outlook on life that hides a difficult upbringing involving fights with his father, and a foster home in Fredericton, N.B. He has completed ninth

grade, and is now pursuing more education through special programs for dropouts.

Raised by grandparents, Francis left the reserve at age 15. He traveled to Maine to pick potatoes, and has been raking blueberries since age eight. His Fredericton foster parents' house is the place he calls home. At one time, he said, "I went to my father's place (to live), but we started drinking, fighting."

Francis is unsure of his future. He might attend a trade school. He doesn't think he will ever forget Micmac and the "mother language." He said, "there is something to learn in cities," and, "I met all kinds of Big Covers around here."

Ways sought to improve Indian housing

WASHINGTON — A plan to test ways of improving the design, quality and production of housing for American Indians is being reworked to ensure it reflects the views of Indians themselves, according to Department of Housing and Urban Development Secretary Patricia Harris.

Indian opinion will be solicited to improve the proposal or to devise an alternate method.

Effectiveness of the effort will depend largely upon the active cooperation of the Indian community, Harris said. "We expect to use this additional time to solicit specific comments and suggestions. The initiative lies with the Indian people themselves."

In the meantime, HUD says it is prepared to approve construction management proposals initiated by individual Indian housing authorities.

BIA opens northwestern agency

WASHINGTON — A Bureau of Indian Affairs agency has been established at Hoquiam, Washington, to serve nine Indian tribes located on the Olympic Peninsula, assistant secretary for Indian Affairs, Forrest J. Gerard announced.

Gerard said the new agency will more effectively meet the increasing tribal requests for services to Olympic Peninsula reservations and will improve Bureau performance in meeting responsibilities

under the provisions of the Indian Self-Determination and Education Assistance Act.

In the past the Western Washington Agency, located in Everett, Washington, has served 21 tribes in its geographic jurisdiction. Under the change announced today the Western Washington Agency will be renamed the Puget Sound Agency and will continue to serve 12 tribes in the Puget Sound Area. The agency in Hoquiam will be called the Olympic Peninsula Agency.

200,000 oysters for aquaculture

PLEASANT POINT — A total of 200,000 seed oysters were flown to Maine from California recently, to be used in the Passamaquoddy tribal aquaculture business.

Started last year, the business may be able to market some 2,000 oysters this summer to restaurants and other retailers. Project director Norman Laberge said it takes three to four years for the seed oysters to reach saleable maturity. Last year the tribe ordered 40,000 seed oysters.

Working in aquaculture this summer are Passamaquoddies, Lenny Sapiel, Ann Moore and Martin Francis, Jr.

Training funds available

PRESQUE ISLE — Training funds are available to eligible employers who are selected to participate in the on-the-job training program (OJT), of Aroostook County Action Program (ACAP).

The OJT program, which is funded under the Comprehensive Employment and Training Act (CETA), matches CETA eligible job ready individuals with jobs and reimburses the employer for 50 per cent of the entry level wage paid during the employee's training period. This financial incentive provides an opportunity to employers to increase the number of their staff as to replace an employee who has left the job.

Eligible OJT training sites will include businesses of any size which provide year round full-time employment. The length of training will vary according to the job description and skills required. ACAP Employment and Training will provide employability assessment to match the characteristics and skills of the trainee with the employer's needs. OJT participants work the employer's full time work week and are paid the employer's usual entry wage rate for the occupation. ACAP Employment and Training will reimburse the employer, on a monthly basis, for 50 per cent of entry level wages for up to 26 weeks.

Any employer in Aroostook who would like more information on the OJT program is invited to call ACAP OJT coordinator, Terry Condon at 764-3721. Condon will be available to visit a place of business to explain the OJT program.

Eskimo takes Church job

The Rev. Raymond Baine, 53, has become district superintendent of the United Methodist Church in Santa Ana, Calif.

This is the first such appointment outside the Oklahoma Indian Missionary Conference. Of native Alaskan descent, Baine will lead 50 congregations and 27,432 persons.



TUREEN'S AIDE — Connie McCloud, a native of Aruba in the Carribean, is employed as an aide to Native American Rights Fund lawyer Thomas N. Tureen, who is in charge of Maine Indian land claims. McCloud works at Tureen's Portland office. A newcomer to Maine she says she is very fond of the state, but has been too busy to do much sightseeing.

Indians win representation

The U.S. Justice Department has obtained a consent decree requiring Thurston County, Neb., to create seven districts of equal population to help restore Indian membership on the board of supervisors.

In 1971 the county changed the method of electing supervisors from seven single-member districts to at-large balloting. A suit challenging that action was filed last year.

Indians make up 28 percent of Thurston County's population but compose 77 and 81 percent of the population in two of the old seven districts.

Indian children a conference topic

FLAGSTAFF, Ariz. — The Arizona CEC Federation will host a topical conference on the Exceptional Indian Child and Indian Education.

The conference will be held in Flagstaff, Oct. 12-13, 1979. Federation President Elaine Peterson issues an invitation to all individuals concerned with the education of American Indian children and youth. Interested individuals may contact the chairperson, Robert Horn, Round Rock Trading Post, Chinle, Ariz. 86503.



WITH DISPATCH — Frances Cleaves, a dispatcher at Pleasant Point's new municipal building, is one of several persons who provide full-time dispatching for the Passamaquoddy police and fire departments.

Health services take shape on Maine reservations

By Bill O'Neal

Five years ago the Maine reservations counted themselves lucky to have even one tribal nurse to care for their health needs. Today, with federal recognition and the influx of dollars and counsel from Indian Health Service (IHS), health care on the reservations will soon rival or surpass most Maine towns.

Indian Island already has a fully functioning health center, complete with examining rooms, a dental office, laboratory, counseling rooms and office space. Pleasant Point is scheduled to begin building a similar facility this month and will have it completed in Nov., according to tribal lieutenant governor Cliv Dore. It is estimated that Indian Township's center will be completed sometime next year.

Services will range from examinations at reservation health centers by physicians' assistants to mental health and counseling by trained staff. A key feature of the new health programs will be a referral system through which patients coming into the clinic will be referred to area doctors or other health-related people, holding contracts to provide services with the tribe. Each center will have physicians, dentists and registered nurses on full or part-time bases.

According to Eunice Baumann, director of the Penobscot health center on Indian Island, patients entering the center are examined by a physician's assistant. They are then referred, according to their ailments, to one of more than 40 area doctors, contracted to work with the tribe. Any expenses not covered by conventional medical insurance are picked up by IHS.



Eunice Baumann, director of Indian Island health center.

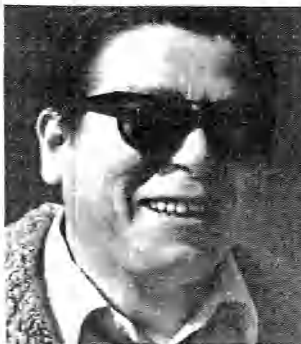
Planned, or already operational, are pharmacies and basic laboratory facilities to do blood and urine analyses and to carry out specific diagnostic screening as for diabetes, otitis media (a respiratory ailment), and other diseases found to exist in the Indian community. Wayne Newell, director of health and social services at Indian Township, predicted that the Passamaquoddy would emphasize screening and crisis-intervention "for a couple of years, because the problems have been ignored for so long." According to Baumann, studies in Maine have shown that "medical problems of Indians in Maine are not variant from other lower socio-economic groups."

Routine services offered at the centers will be supplemented by visits from area specialists who will hold clinics in their fields.

Health education will also receive emphasis for the first time on the reservation, according to Pleasant Point health and social services director, Doris Kirby, Coun-

seling ranging from nutrition to applying for social security benefits will be offered at the centers. In addition, Indian Island is distributing a regular health newsletter.

Each reservation will have community health representatives (CHR) to act as liaison between the health centers and tribal members. They will be charged with going into the homes and monitoring the health needs in the community. According to Newell, at Indian Township the CHR's will be required to speak Passamaquoddy.



Wayne A. Newell, director of Indian Township health services.

The one major health problem not currently included in tribal health planning is alcoholism. At present, Wabanaki Corp., a central organization serving all Maine Indians, is the primary Indian agency addressing the problem. Some tribal health officials, however, expressed dissatisfaction with the effectiveness of the agency, which has been plagued with personnel and political problems, and suggested that at some point alcoholism programs would be managed at the reservation level. Indian Health Service has been reluctant to fund an alcoholism program on the reservation as long as Wabanaki Corporation is operating. The possibility exists that IHS will fund the agency after a five year trial period, however. Wabanaki Corp. is currently funded by National Institute of Alcoholism and Alcohol Abuse (NIAAA).

Exactly who will be served by the reservation health centers has not been decided. Baumann said efforts are underway to expand the Penobscot service area, which currently includes only Indian Island, Penobscot County, and half of Aroostook County. She said IHS has been asked to increase the area to any distance "within easy driving" of the reservation, which, she said, would permit most Penobscots in the state to use the facilities.

Newell indicated that Indian Township will be responsible for Indian Township and Aroostook County. He intends to send a team to Fort Fairfield to establish an outreach program. "Distance is a great problem," he said. Some sort of arrangement may be worked out with the Association of Aroostook Indians (AAI) located in Houlton, he added. Outreach workers will be used by the other reservations to a lesser degree.

People eligible for Passamaquoddy health center services include all Passamaquoddy in the service area and some, but not all, non-Passamaquoddy dependents. Newell said an exchange of services with the Penobscots is being discussed, but has not been resolved.

Although the prognosis is good for Maine Indian health programs, several concerns still remain. With the state of Maine planning to discontinue funds to the De-

partment of Indian Affairs next fiscal year, the tribes have been left \$200,000 short in their budgets. At a recent meeting of health officials at Indian Island, Dr. Emery Johnson, director of IHS, stated that previous court cases have shown that the presence of federal dollars may not be used as a reason for withdrawing state funds.

Newell said it was too early to comment on what action will be taken concerning the state's withdrawal, but said, "My personal belief is to fight for those resources. At the time the IHS contracts were planned, it was with the assurance that the state would continue services." He termed the state's action "a breach of promise, not just to Indians, but to the federal government."

A primary concern on the reservations is increasing the number of Indian personnel working in the health centers. According to Newell this problem is being attacked by encouraging reservation youths, going into higher education, to consider health fields and by "getting (reservation) people in now, with an eye to later training."

Community response to the newly inaugurated programs has been slower than expected. At Indian Island, where most of the services are established, Baumann attributed the sluggishness to a lack of understanding and confidence in the physician's assistants or nurse practitioners. "I feel people are put off by the term nurse practitioner," she said. "It's not the same thing as a practical nurse," she emphasized. "They get two years specialized training." She also pointed out that the staff has a physician backup with whom to confer. "They are well enough trained to recognize their own limitations," she said.

Despite the modern facilities and systematic approach to medicine adopted by the tribal planners, some money has been set aside to study Indian medicine. According to Baumann, "There has been an encouragement on the part of IHS all over the country to get back to native healing.

Our tribal nurse goes to conferences on native healing. It's not that well-defined a field yet. Nobody's going to prescribe anything without more information, but it is something we plan to get into."

As Wayne Newell put it, "The good Lord doesn't charge you for prescriptions (with native medicine); He just tells you where to find it."

Terry Sappier to enter IHS school

INDIAN ISLAND — Teresa Sappier, a lab technician at Penobscot Health and Social Services Department, plans to enroll at Gallup Indian Medical Center, in Gallup, New Mexico, starting next month.

The two-year program leads to a degree as a physician's assistant, and is funded through the U.S. Indian Health Service. Sappier, a Penobscot, graduated from University of Maine at Orono with a degree in microbiology. She has worked at the university's Cutler medical center, and at Seaton Hospital, Waterville.

Sappier said she may return to Maine to work after graduation. She is currently a member of the Wabanaki Alliance board of directors.

Health meeting slated in Spokane

SPOKANE, Wash. — This city is the scheduled site of a third annual Indian/Alaska native health conference, July 22-26. Among featured speakers will be Emery Johnson, director of the federal Indian Health Service (IHS), Howard E. Tommie of National Indian Health Board (NIHB), and John Echobawk, director of Native American Rights Fund (NARF).



Doris Kirby, health and social services director at Pleasant Point Passamaquoddy reservation, shares a smile with young friend, Carol Ann Taylor, seven.

Health leader vows to fight for state services

INDIAN ISLAND — Maine Gov. Joseph E. Brennan seems to have unknowingly antagonized a federal agency in his zero-budget proposal for the Department of Indian Affairs, and as a result his plans may backfire.

The head of Indian Health Service (IHS) said in a visit last month to Indian Island that Maine has a "responsibility" to continue funding health related programs for Maine-based Indians.

Dr. Emery Johnson, IHS director, told Wabanaki Alliance his agency is willing to assist federally recognized Penobscot and Passamaquoddy Indians in attempts to have the second year budget for Indian Affairs reinstated.

Johnson, U.S. Bureau of Indian Affairs official Harry Rainbolt, and tribal leaders met in Bangor recently to plan strategy. The state budget cut could

mean the loss of \$200,000 in contract services, one official declared.

Brennan has budgeted \$721,584 for the first year of the biennium, the same funding level as last year. He has hinted he may restore certain funds in the second year, according to one tribal representative.

James Meredith, an IHS official, said the meeting in Bangor was "to provide the tribes with what impact a reduction of services will have on the total program." Asked about legal action on behalf of the tribes, Meredith commented, "This has been done in other states and usually the tribes have won. The American Indians as citizens are entitled to their fair share."

Johnson said his agency has confronted state governments over similar budget cutbacks in the past: "We haven't lost any of them yet. I don't see any reason why this should be the first."



Dr. Emery Johnson, head of Indian Health Service, meets with lab technician Teresa Sappier, during tour of Indian Island health building.



A group of officials meet on luncheon line; Penobscot tribal Gov. Wally Pehrson greets Jim Meredith of IHS; also present, from left, Paul Buckwalter of Indian Island health services, IHS Director Emery Johnson, (foreground); tribal planners Timothy Love and Andrew Akins.

Physician's helper joins health center

INDIAN TOWNSHIP — The new physician's assistant at the tribal health center here says he is, "excited about getting things off the ground."

Barry Campbell, 30, has been hired by Passamaquoddy Health and Social Services Department. Busy ordering new equipment and orienting himself to his work and fellow staff, Campbell said, "It's a new thing for me, setting up a clinic."

"Basically, my job is primary care, which basically involves family health, medical history, physical exams," he said. Campbell will assist Dr. Ronald Heatherington, who has a contract with the tribe to visit the health center three weekly.

Campbell, although non-Indian, was born on a Klamath Indian reservation in Oregon. He spent one year as a laboratory technician in Ketchikan, Alaska. He graduated from Alderson-Broadbent College, West Virginia, and Portland (Oregon) Community College. He studied at West Virginia University Medical Center.

Campbell is living in Calais. He enjoys bow hunting.



Barry Campbell

IHS impressed

(Continued from page 1)

concept of IHS contract projects, where local officials design, develop and manage health and social services. "We were told by many people that we were just wasting our money letting Indian communities design their own health delivery systems."

Accompanying Johnson on his visit were

IHS officials James Meredith, who heads a department dealing with southern and eastern tribes; project officer William Millar; and Keith Enders, an environmental engineer with Meredith's department. Dr. George Lythcott, a federal health official originally scheduled to visit Indian Island with Johnson, was unable to attend.

Indian nurse accepts tribal job

INDIAN TOWNSHIP — The health and social services department here has its first registered nurse, and she is a Passamaquoddy Indian.

Sonja (Soctomah) Dorn, a native of Pleasant Point, has been hired by the tribal health department headed by Passamaquoddy, Wayne Newell. Dorn, 34, graduated May 27 from St. Joseph's School of Diploma Nursing in Bangor. A graduate of Shead Memorial High School in Eastport, she underwent LPN training in Fond-du-lac, Wisconsin.

Her husband, Allen Dorn Sr., a Wisconsin native, graduated May 19, from Washington County Vocational Technical Institute, with a degree in diesel mechanics.

The Dorns have three children, Tina, 14; Allen Jr., 10, and Andrea, eight.



Sonja S. Dorn

Sockabasin-Dana case

(Continued from page 1)

the meaning, and scope, of all dependent Indian communities, as a criterion of the existence of Indian country, which leads us to conclude that the term embodies an expansive federal concern with matters affecting Indians which was not fully recognized by the Superior Court when it failed to arrest the judgments of conviction now before us. We therefore sustain the appeals from those judgments and remand to the Superior Court for further inquiry, in accordance with guidelines hereinafter provided, into the question whether the status of the Passamaquoddy Tribe and its lands brings this case within the jurisdiction of the federal government to the exclusion of the jurisdiction of the State of Maine."

The supreme court has mandated that the Sockabasin-Dana case be remanded to Washington County superior court, for a hearing with Judge David Roberts, who originally presided over the case in a jury trial. Informed sources said they were certain federal jurisdiction on Maine Indian reservations will be upheld.

No one was certain what would happen to the defendants, but it appears unlikely they will face a jail sentence, if given a new trial in U.S. district court, Bangor. Procedures for dealing with federal jurisdiction cases on

reservations were not addressed in the court opinion.

"The ultimate issue has not been decided, but the state has a pretty steep hill to climb. . . . I think the odds are overwhelmingly in favor of the Indians," said a source who asked to remain anonymous. "It's a pretty big decision as far as the northeast is concerned. It pretty much reinforces Passamaquoddy versus Morton," the source said, referring to a landmark decision in the Penobscot-Passamaquoddy land claims case. That decision established that the 1790 Nonintercourse act, making Congress responsible for approving treaties with Indians, applied to Passamaquoddy.

Sockabasin told Wabanaki Alliance that, "It has been a long haul for me." He said it was difficult to put into words his feelings after three years of fighting through the courts. He said he had turned overnight from a loser into a winner.

"I sacrificed a lot. I sacrificed my family, my kids, to prove a point. I feel an Indian person shouldn't have to do this." Sockabasin said.

"Some of us will go to any extent to prove what's right. Personally, I gave up my freedom to prove that the Indian people are right. And basically, we control our own destiny," he said.

Youth show little interest in native medicine

INDIAN TOWNSHIP — Seventy-year-old Fred Tomah says he wouldn't mind showing young Passamaquoddy people the art of Indian medicine; "but I don't see much interest," he adds.

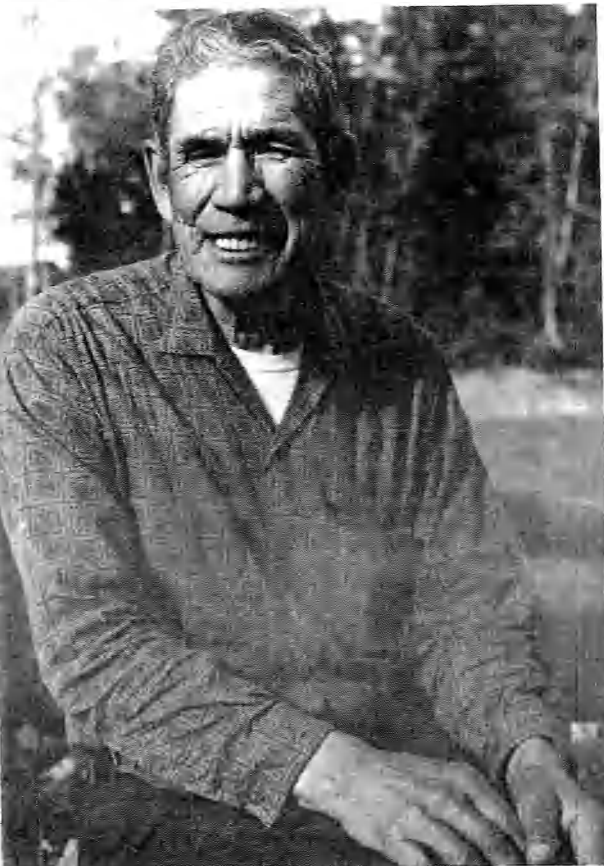
Did you know flagroot cures coughs, colds, the flu and blood poisoning? Rock-break, a moss, is good for kidney trouble. Life of man is good for "almost everything," if you know what it is, and where to find it. Lady's slippers can stop convulsions; and as many people know, plantains cure cuts and inflammation.

Fred said he took lady's slipper one time, and hospital officials were bewildered when they could not draw blood. "They say Indians used to take it before going out to do battle," he said.

Fred smokes cigarettes. He's tried to quit. He's a former river driver on the St. Croix. Did you know that balsam fir pitch speeds healing of wounds? A pine pitch "plaster," well cooked, can mend a broken bone when applied for a period of time. "I've had a broken rib I don't know how many times, and a sore back." The pine pitch works, Fred says.

Fred the medicine man boasted that Sonja Dorn, Passamaquoddy nurse, asked him about a sore throat. Use the roots of golden thread, he advised. Milkweed is good for warts. Everyone knows about arthritis, but what to do? "Boil cedar boughs a minute or two, then you let it steep. You strain it, and drink it three or four times a day." You've got nothing to lose but your arthritis, Fred says, adding, "I've been taking it right along."

Fred says he is excited about an invitation to display his knowledge at a Bar Harbor fair this month (see story elsewhere in this paper). Fred has four sons and four daughters by his first wife; four daughters and a son by his second wife. He has 40 grandchildren. His grandfather, Tomah Joseph Tomah, worked for Franklin Delano Roosevelt at the president's Campobello Island home. That's where young Fred had his first ice cream.



Fred Tomah



COME ON IN, THE WATER'S GREAT — Maria Sockabasin, three, who gives her name as Pumpkin, is just waiting for a friend to come splash with her, at Peter Dana Point, Indian Township.

Indian Cookery

MOLASSES GLAZED BEANS

(Makes 8 servings)

2 cups dry great northern or pea (navy) beans

5 cups water

1½ teaspoons salt

¼ small onion, chopped

¼ cup brown sugar, packed

1 teaspoon dry mustard

¼ cup molasses

2 tablespoons margarine or meat fat drippings

Wash and drain beans.

Put beans and water in large pan and heat to boiling. Boil 2 minutes. Remove from heat. Cover and let stand 1 hour.

Add salt. Cover and boil gently about 1½ hours until beans are tender.

Add rest of ingredients and more water if needed for cooking. Stir gently to mix.

Cover and boil gently about 1 hour to blend flavors. Uncover toward end of cooking, if needed, to thicken liquid.

SUNFLOWER SEED CAKES

3 cups shelled sunflower seeds

6 tablespoons corn meal

2 teaspoons maple syrup

3 cups water

¼ cup oil

Simmer seeds in water in heavy saucepan, covered, for 1 hour. Grind.

Mix syrup and corn meal into ground seeds, 1 tablespoon at a time, making a soft dough.

Shape dough into firm flat cakes 3" in diameter.

Brown cakes in hot oil in heavy skillet on both sides. Drain on brown paper and serve hot.

HAM [Cured Pork] HASH

Makes 4 servings

3 tablespoons fat or oil

4 medium potatoes, finely chopped

2 medium carrots, finely chopped or shredded

½ small onion, finely chopped

About 1½ cups finely chopped, cooked cured pork salt, as desired.

Heat fat in large fry pan. Add potatoes, and cook over low to medium heat until browned on bottom.

Turn potatoes. Cover with carrots and onion, then with pork.

Cook about 8 minutes longer until potatoes are browned on bottom and are tender.

Sprinkle with salt, if needed.

Penobscot woman to attend scout meet

INDIAN ISLAND — Vicki Almenas, head of Penobscot Girl Scout chapter here, plans to attend an American Indian youth seminar on scouting, at Pine Ridge, South Dakota.

The conference at the Oglala Sioux reservation is scheduled July 30 to Aug. 2, and will include workshops, a sun dance, intertribal powwow, arts and crafts fair, plus leadership training. Chairman of the event is Mark Ben, a Choctaw; vice chairman is Tino Hernandez, Pima.



GOING, GOING . . . This home will be moved and saved, but others like it have been demolished at Peter Dana Point, to make way for new housing on the Indian Township Passamaquoddy reservation. The tribe received a \$400,000 federal grant to raise 21 houses cited as substandard. Those homes were built a number of years ago by the state, using funds reserved for the tribe.

New firetruck delivered at Township

INDIAN TOWNSHIP — A first fire engine for the Passamaquoddy tribe here, was delivered recently by members of the National Guard.

The 1957 Ward LaFrance pumper was a bargain at \$7,000, with only 22,000 miles on the engine, according to George W. Mitchell, tribal public safety director. The pumper comes from Middleton, Mass., where it belonged to that town's fire department.

Mitchell said the pumper weighs ten tons

empty, and that its 600 gallon booster tank was installed in 1977. The engine can pump 750 gallons per minute, and is equipped with a 1200 watt transformer for night lighting, and so forth. The truck will be stored in the municipal building.

Indian Township residents interested in joining a volunteer fire crew should contact Mitchell at his office in the municipal building, Peter Dana Point.

Selection of a fire chief is pending, Mitchell said.

Rights of ex-offenders explained

PORTLAND — Can an ex-offender vote? Change his or her name? Hold public office? Can an ex-offender be licensed as a barber, accountant, registered nurse? How can an ex-offender get help in seeking employment?

No members of society are more deprived of their ordinary legal rights than ex-offenders, people convicted of crimes who have served their sentences and are no longer under the jurisdiction of the state. In some states ex-felons cannot vote. In many states, ex-offenders are barred from employment in a diverse number of jobs, from engineer to manicurist to real estate broker. At least one state has a law that prohibits a "habitual criminal" from marrying.

"The Rights of Ex-Offenders," one of a series of handbooks published by American Civil Liberties Union, examines the rights of

such people in the crucial areas of public and private employment, marriage, divorce and personal finance, insurance, armed services enlistment, and such government benefit programs as welfare and medicare.

Author David Rudenstine, who for five years directed an ACLU sentencing and parole project, also includes listings of state and national organizations which give job and legal assistance to ex-offenders. In addition, he provides tables which list licensing restrictions for occupations in all fifty states. State-by-state breakdowns of procedures for regaining the right to vote are included.

The handbook, written in an easily understood question-and-answer format, is available from the Maine Civil Liberties Union, 97A Exchange Street, Portland, Me. 04101.



SPECIAL DELIVERY — Passamaquoddy public safety director, George Warren Mitchell, right, accepts delivery of tribal firetruck from Lt. Col. Frank J. Amoroso of Portland, commander of 133rd Engineer Battalion, Maine National Guard. [Photo by Richard Tompkins]

Tribal censorship seen problem of press

Rudy Bantista, editor of the Kiowa Indian News, was elected President of the Southern Plains Indian Media Association, a recently formed organization of 18 Indian newspapers and media offices in Oklahoma and Kansas.

Bantista said that the association would work to "improve communications among Indian people and between Indians and the non-Indian public.

"We want to improve our standards, exchange news and provide technical assistance to those who need it." He said.

"Probably the toughest goal to meet will be freedom of the Indian press and media. It seems that regardless of what tribe we represent, there is some form of censorship exercised by the tribal government." Other officers elected are: vice presidents, Mary Ann Anqueo, editor of the Tulsa Indian News, and Rusty Coffee, production coordinator for the Kickapoo Tribe; secretary, Susan Arkeketa, media newsletter, Oklahoma Indian Affairs Commission; treasurer, Quinton Roman Nose, communications director, Cheyenne-Arapahoe Tribe.



PLEASANT POINT MEMORIES are evoked in this 1930's photo of Grace Dana, at about age 12. Grace, who continues to make her home at the Passamaquoddy reservation, was photographed by a Calais photographer who made the picture into a postcard. Note buckskin dress and sealskin stretched on rack in background. [Photo courtesy of Richard Emmert of Eastport, son-in-law of Grace Dana.]



FEARSOME WARRIOR? — Not likely, with a name like Pumpkin. Behind the bonnet and war club is Frances Virginia Newell, 2, from Indian Township.

Training session held for elderly

PLEASANT POINT — A training program for "senior companions" took place here June 4-15, at the Passamaquoddy tribe's housing for elderly project. Three Indian Township Passamaquoddy women were among those volunteering to participate in the program, which involves spending time with, and assisting, older residents. The three were, Mary Gabriel, 70; Simon Gabriel, 75; and Irene Newell. A variety of topics concerning the elderly were discussed at the Pleasant Point session,

which was attended by several experts on the problems of old age.

Two brothers graduate

SOUTH PORTLAND — Fred Snowman, Jr., of South Portland, graduated recently from the University of Maine at Orono, with a degree in business administration. His younger brother, John Snowman, completed high school this year. The Snowman brothers are grandsons of Mary Gabriel, Passamaquoddy, of Indian Township.

Of canoes, guides, and home brew

INDIAN TOWNSHIP — Jim (Jundee) Mitchell likes best to talk about his grand father, Indian guide Joe Mell. He said ask anyone at Grand Lake Stream about Joe Mell, and the name would be recognized.

Jim was right. His grandfather was known for his fishing lore, and for his custom wooden canoes. "Everybody wanted a Joe Mell canoe. They were light and narrow, 14 or 15 feet. He used to make the canoes that won the races on the Fourth of July," comments Mitchell, who turned 61, June 9.

Eight years after getting off the bottle (with a special Alcoholics Anonymous medal to prove it), Jim Mitchell is fit as a fiddle. He has worked as a welder in a shipyard, and done a variety of other jobs. These things don't matter to him. But his voice is full of respect and affection when he speaks of Joe Mell.

"He was an Indian guide, and he was a caretaker for Underwood, the typewriter man. He went to New York City with Underwood and I don't know if it was 5th Avenue, or what, but he said, 'Mr. Underwood, where do all these people come from, and who feeds them?' Underwood bought Mell a felt hat, suit and so forth, for the occasion."

A small flat stone marks the grave of Joe Mell, at Peter Dana Point cemetery. He died July 23, 1929, at age 77. His wife, Julian, lived from 1849-1930, and her grave is beside his. Both grandparents were special to Jim. "I lived with my grandmother and grandfather until I was 12. I didn't know till they died that they weren't my mother and father."

Jim's mother, Margaret Soboby, died several years ago. Jim was born at Peter Dana Point; his father died when he was three weeks old and he was placed with his grandparents, a common Indian custom. Young Jim attended the Catholic school at Peter Dana Point, and Pleasant Point. Passamaquoddy was not taught in the schools then, as it is today. On the contrary, "They claimed if you could speak English, you can get along better," Jim said.

Peter Dana Point was a different place in those days. The road, for example, was unpaved. "We had those Model T Fords, Buicks, Oaklands, you name it. Sometimes the ruts would be so deep the wheels would just spin... Wallace Lewey, John Stevens' grandfather, had a horse in a stable over there. They'd go up to pull the car out," Jim recalled. Sammy Tomah also kept a horse, that could be pressed into service as a "wrecker" for stranded vehicles.

"Where the school is was all orchard. We used to steal the apples. Well, not really steal them. Of course, we were welcome to them," Jim remembered with a grin. He liked the pace of life: "Nowadays people live too fast. The old people were quiet and sensible."

But not dull. "My grandfather always had something going — canoes, paddles, ax handles, mowhobs," Jim said, adding that Joe Mell swapped items with a generous non-Indian family across the lake. "We had Indian dancing. I remember the Fourth of

July in town. They had hot dog stands, canoe fights," he said. Jim explained that canoe fights consisted of jousting with poles, litted with a leather or canvas ball on one end; the object, to capsize your opponent. Without hurting him, other than his pride.

"Just about everybody made their own home brew. I remember they had a raid one time, and oh my, there were hogsheds," Jim recollects "bees beer," a drink made with barley. "We'd race back to camp, to see who would get to the jugs first."

Jim grew up in the "Reed place," a home near the reservation where he was born, and where his grandparents were employed by a wealthy family. The son of "colored servants" was his own age, and Jim said, "I remember when they used to make ice cream in the old-fashioned maker. Him and I would fight over the dasher."

Memories swirl and mix, mostly bringing a smile to Jim's face. "My grandfather used to play quite a bit; he had a violin." Later, Jim would join a carnival, then work as a logger with Russians and Polish people, using backsaws.

Unlike other Passamaquoddy tribesmen, Jim still lives in an old house along the strip (Route 1). Divorced in 1957 from Frances Sockabasin, the little house is enough for him. A sister, Mary Gabriel, lives nearby. He has another sister, Doris Smiley; and a daughter, Roberta Richter, of Pleasant Point. Gov. Harold Lewey of Indian Township is his nephew and Godchild.



Jim Mitchell

Bi-lingual head resigns job

INDIAN TOWNSHIP — Robert Leavitt will be leaving his job as director of Wabnaki Bi-lingual Education, effective July 27, to take an educational post elsewhere.

Leavitt is a veteran of seven years as an educator at Passamaquoddy schools, both at Indian Township and Pleasant Point. For the past couple of years he has directed the Passamaquoddy language instruction program, founded eight years ago by Wayne Newell, a Passamaquoddy.

The expiration of an operating grant for the program is the main reason for his resignation, Leavitt said. (The end of the funding period will not jeopardize the program, but may eliminate Leavitt's position.)

Leavitt has accepted a job as director of Tri-County Regional Special Education Services, and will be based in Dover-Foxcroft. His job will encompass seven school districts. Leavitt and Newell both hold master's degrees in education from Harvard University.

Leavitt and his family will relocate from Perry, to a home they have purchased in Dover-Foxcroft.

Nutrition Notes

By Natalie S. Mitchell, LPN

Fiber is an important constituent of good eating habits. Within our alimentary canal (digestive system), fiber aids in the quick passage for normal elimination.

Our intestines consist of the small intestines and the large intestines, known to many as, "the bowels". Each has separate functions. Much of the digestion of important nutrients takes place within the small intestine. The remaining food mass then passes through to the large intestine. Here the digestive juices and water are reabsorbed so that the contents take on a solid form for elimination.

Fiber is a part of a plant that is unaffected by digestive secretions in the small intestine and passes to the large intestine undigested. Fiber acts as a sponge within our intestines. Fiber has the ability to decrease the amount of water, cholesterol and bile salts (important for the digestion of fats) that is absorbed

from the intestine. Because of the bulk-producing effect of fiber in the diet, a person's appetite is satisfied sooner than eating low-fiber foods that have the same caloric value. Also, eating fibrous foods takes longer to chew, which tends to decrease food intake. Low-fiber foods, in contrast to the high-fiber foods, exert extra effort on the intestinal wall. Much of the water is removed from the food mass within. The colon must work harder to move the feces along and constipation becomes an immediate problem. If this condition continues, serious consequences may arise. Such diseases that may be attributed to low-fiber intake are diverticulitis, hemorrhoids, varicose veins due to abdominal straining. Other diseases that are now under study, due to low-fiber intake, are diabetes, cancer of the bowel, and coronary heart disease.

Sources of fiber are fruits and vegetables, however the best sources come from the

bread and cereal groups. Daily additions to the diet include two heaping tablespoons of miller's bran in cereals or soups, choice of fiber-rich breakfast cereals, increased consumption of potatoes, and a reduction of sugar and white flour. Other sources are All-bran, whole wheat bread, and whole grains such as brown rice. Individuals following this diet at first may pass more flatulence (gas) and feel some discomfort, but these symptoms will pass. In a few weeks the amount of fiber can be increased and continued as a normal dietary habit.

R.I. Indian meeting set

PROVIDENCE, R. I. — A meeting will be held, prior to the National Urban Indian Council Convention in Denver, July 23, 1979 at 12 noon in the Conference Room of the J.F. Kennedy Federal Building, office of the Federal Regional Council/Indian Task Force.

Penobscot News

By M. T. Byers

Congratulations to S.C. Francis and his wife, Alice, and also to Donald Nelson and Jocelyn Nelson, for two fine babies born one month apart.

A son was born to Alice and S.C. April 16, and a little girl was born to Donald and Jocelyn.

The Recreation Department held prize fights on the Island. We can be very proud of all who participated — Sterling Lolar, Daniel Mitchell, Kirk and Miles Francis won trophies — it was very exciting and there was a good turnout. All deserve honorable mention for entering the ring.

Rainy day pursuits

In the past, the little girls made paper dolls from catalogs and the Indian girls of other tribes used to make them with a cardboard back and paste. The dolls were attached to the cardboard with flour and water. It was said in those days that the girl with the most paper dolls was the most popular little girl on the Island.

Mrs. Irene McDougall recently returned from a University of Maine trip to England.

The Senior Citizens club held a food sale, and it was a great success. Thanks are owed to Mrs. Celina Newell for her help. The club is planning another sale in August. Prof. William B. Newell is a patient at St. Joseph's Hospital, Bangor, and would appreciate cards or a visit.

Penobscot Indian, Barbara J. Francis, has been accepted by the Institute of American Indian Arts in Santa Fe, New Mexico. She will begin her studies there in August. She will be working toward a degree as a museum curator. She hopes to work in an Indian museum somewhere. The planned Penobscot museum at Indian Island?

Alcoholism group to meet

MILWAUKEE — A second annual North American Indian Alcoholics Anonymous conference is planned in this city, Aug. 24-26, at Plankington House. A flyer said longer and other information are available by writing United Conference, 1554 West Bruce Street, Milwaukee, Wisc. 53204. "Bring dancing outfits," the flyer advises.



FUN AND FROLIC are part of Central Maine Indian Association's Orono-based summer recreation program. Playing tether ball are from left, Renee Knapp, Rebecca Sockbeson, and Tracy Farrenkopf. Steve Googoo, a Micmac, is in charge of the program, assisted by Lisa and David Pardilla, and Sue LeClair. Games, swimming and arts and crafts are offered.



LIGHTS, ACTION, CAMERA — David A. Francis and Adelaide Newell pose for Brother Larry Smith's videotape camera. Brother Smith (standing) is taping conversations with Passamaquoddy elders about what life was like when they were children.

Brother Smith videotapes lore

PLEASANT POINT — A project here is designed to record the thoughts and faces of older Indian persons who are a link with the Passamaquoddy past.

The attempt to preserve history and culture on videotape cassettes is being made by Brother Larry Smith, a Jesuit with St. Ann's Mission at the reservation.

Recently, Brother Larry met with Passamaquoddy David A. Francis and Adelaide Newell, 60, who was to be interviewed by Francis, 63, but what occurred in the morning videotape session was an informal chat.

Newell remembers well the "hard times" when she was a girl, growing up on the reservation. She recalls eating gulls, and gulls' eggs. "The kids now, like Martina (her daughter), she won't eat a muskrat or a rabbit or any kind of wildlife."

Francis remembered: "We were all poor, but nobody starved or went hungry, because we all shared." Many people made their living weaving baskets, selling them to tourists who arrived by steamer from Boston, docking at Eastport. Others lived on welfare. "Just like today," Francis said. The state Indian agent, Justin Cove, had "a big store, with everything."

"We were happy though," Newell chimed in. Both David and Adelaide recall Sister Beatrice Rafferty, after whom the present modern elementary school is named. Sister Beatrice was only four feet tall, but she was

not to be disobeyed. "I'll box your ears," she would tell school children. They knew she meant it.

"There was no vandalism. There was so much discipline. If you did something wrong at school you'd be punished at home," Francis said.

Religion was taken seriously by everyone, Brother Larry was told. "Everyone had more faith in those days... Corpus Christi was like the Fourth of July. The men would cut trees ten feet tall and stick them in the ground all around the reservation. They were white birch," Francis said.

"When the priest elevated the chalice, they'd set off a stick of dynamite," he recalled.

Newell and Francis also discussed legends and "little people," an aspect of old Passamaquoddy religion dating from before the "blackrobes" arrived. Many Passamaquoddy people apparently still believe in the existence of mystical little people. They point to a rock with inscriptions, and a rock with animal footprints, and evidence that a chain was dragged across it. If you hear the swamp woman, there may be an impending death in your family.

Brother Larry plans to interview other Passamaquoddy elders, to build a resource library of information. He is working in conjunction with Project Indian Pride, headed by Passamaquoddy, Joseph A. Nicholas of Pleasant Point.

Phone call idea makes life less lonely

BANGOR — The Junior League of Bangor, in cooperation with the volunteer office of Eastern Maine Medical Center, is in the process of organizing Telecare.

This telephone reassurance program is a volunteer service which makes daily phone contact, every day of the year, with persons who live alone to check on their well-being. If the participant does not call the center (or answer the phone) at the appointed time, an emergency plan goes into immediate action. As pre-arranged, a neighbor, next-of-kin, or possibly a policeman makes a house call. If a medical crisis is discovered, the participant's doctor is called and his relatives notified.

"Telecare aims to help satisfy the natural desire of people to live independently by eliminating some of the dangers that living alone entails. For such people, a telephone call at an arranged hour once a day, every day, may mean the difference between life and death, or between complete recuperation and permanent disablement," according to Telecare director Sarah Clark.

"We anticipate initiating Telecare on June 1, 1979 and will operate as a pilot

program for four months. During the pilot stage we plan to avail the services to EMMC discharged patients only, chiefly because we need a controlled situation and time-frame in which we can smoothly establish and develop this new service," she said.

Dartmouth powwow held

HANOVER, N.H. — New England Indians gathered here recently for a weekend powwow and fair. Several Penobscot and Passamaquoddy Indians from Maine attended the annual event at Dartmouth College, a prestigious private college that offers a native American program.

Symposium on jurisdiction

BELLINGHAM, Wash. — A three day symposium on tribal sovereignty and jurisdiction took place here last month, at Western Washington University. On the roster of speakers were Vina Deloria, Jr., noted Indian author, and Slade Gorton.

Poetry

The Indian Epoch-Clock Machine

In an obfuscated land we ventured, touched by the pulse of time

Unaware the hands were drawing, a circle around my mind
Perfect as the wheel it is, digits brand my head you see

The nerves of night that often kill, the man that you call me
With shaft and shadows frozen in square, an illusion a maze and bright

And thru my soul a current flows, magnifying, electrifying night
Now in my soul I feel your pain, a path a thousand men have gone
who felt the epitaph upon your face, the scars old time has drawn
Too you, void of empathy, non-Indian, take a long look and see

But for the grace of your so called God, it could be you instead of me
My clock a horse in synchronized pace, a poet in awkward rhyme
Carrying the Universe within his chest, going forward, disregarding time
Now here I am just a Machine, ticking away and tocking

With a lifetime of truth and lies, and yet, the Epoch clock keeps on walking
Back and forth in his steel cocoon, like a Pendulum swinging fro
Forever going nowhere it seems, but where on Earth is there to go? Inside this goddam machine...

Richard A. Tompkins
Indian Township

Open Your Eyes

Oh beautiful blue sky with your pillows of soft white clouds, what do you see below and beyond you. I pray thee, tell me.

If I could talk, I would tell you, but ask the majestic eagle that flies in my skies. He can tell you.

Majestic Eagle, I beg of thee, tell me what you see below and beyond you.

My Friend! I can see the wind going through my plumage that the Great Spirit gave to me. I can sense the peace below, as I travel my silent, gliding flight.

Oh! tell me more, my magnificent friend, tell me more, I beg of thee.

When I drift against the royal blue ceiling that the Great Spirit gave to us, I can see the Hand of The Master Artist — the greatest artist the world has ever known. I can see the countless numbers of greens, the trees lifting lofty green boughs to the Great Spirit in praise, or the green-carpeted floors of valleys and canyons stretching across the land, as far as eye can see.

How beautiful it sounds! Please go on.

Each one of these green floors is splashed with the colors of the rainbow; and you know the Great Spirit made the rainbow.

Yes, ah, yes, I know.

All this is broken only by a crystal, clear stream flowing through lush valleys, never ending, but joining hands with a brother stream, and racing on toward the blue-green Pacific Ocean, or the green Atlantic.

I have seen the sparkle of the Great Lakes, and the lofty grandeur of the Rocky Mountains, and the hazy beauty of the Appalachian peaks.

Oh if only I could be an eagle, then I too could see all this.

My Friend, The Great Spirit gave you eyes. Open them! You can see all this and much more. Don't you understand! I can give you only the cover to this great book. I could wish that I had your legs in place of my wings. Then I could walk, rather than fly. And this, Friend, would permit me to see the finest points of all, that I have described.

If you open your eyes, you could see the gentle breeze dancing through the verdant valleys; scrutinize the birds you take for granted, but never really see; observe their intricate designs and colors: The Great Spirit painted them.

Look at the stream I can see. Look well! You could see the trout jumping for flies, or the muskrat swimming to get the grasses along the stream's bank for her young. You could see these, whereas I can't from up here. Open your eyes!

Look around, look about, my Human Friend, and you will see the Great Spirit's marvelous pictures laid out for you to see. Stop wishing to be something else! Be what the Great Spirit intended you to be.

Thank You! Thank you, for making me see, my Majestic Eagle friend (as he faded from sight in His endless flight).

Don Dalgie
Indian Island

Ben's Basket

"Where'd you get the pack basket?"
I ask, knowing, I can barely see it,
stashed among sporting gear
in the back of the station wagon.
Not only that I have one myself,
rather you can tell from the woven sheen of the ash,
(the glow released in working the wood,
"Neptune." The tpeety flat, nasal Ohio.
For as long as I dare,
I left mine unvarnished, displaying
to every visitor, friend or not,
a miracle of light caught in the weave.

By Robert Alan Burns
Gardiner
From Ben Neptune, Fiddlehead Poetry
Books, No. 252, Fredericton, N.B., 1978.

Life

One spring morning I was startled to see the papery shell moving back and forth. I set my laundry basket aside and watched the long struggle of a butterfly emerging from the cocoon. At last it crawled out. Gradually it folded out its moist wings, fluttering them for two hours as it rested on the twig. Shortly before noon, the butterfly lifted from the bush and flew away to explore the glories of the spring season.

Pauline Mitchell
Indian Island

Father Cote leaves Island post

INDIAN ISLAND — After 18 months at St. Ann's Parish, the Rev. David P. Cote is leaving Indian Island, to take a job as program director at a school in Hinkley.

A replacement at the Indian Island Catholic Church has not yet been selected,

according to officials at the Roman Catholic Diocese in Portland.

Father Cote, a graduate of Boston College School of Social Work, will be program director at Hinkley Home-School-Farm, a private residential care facility for emotionally disturbed children.

Penobscot sisters recall Fourth, old ways

INDIAN ISLAND — They are full of spunk, and talent runs in the family. They are the former Lewey sisters; proud to be Penobscot Indian, still practicing the fine art of basketry.

Eunice Lewey Attean Crowley, 59, bristles at the idea that members of the tribe don't weave baskets anymore. She does, and her son, Gary, gathers the ash from the woods — which then must be pounded by a neighbor and split, using guages and "crooked" knives handmade by Gary Attean.

"I definitely don't like these stories about nobody on the Island making baskets anymore," Eunice said.

"I'm a full-blooded Indian. My father was a Passamaquoddy. A Lewey. My mother as a Nicola. I was born here on Indian Island and went to school here," states Eunice. She doesn't mince words. "A lot of girls got married young to get away," she recalls.

Francine Lewey Murphy sat in the kitchen and sipped lemonade while her sister, Eunice, wove a basket. "I left here when I was 17. There was nothing here," she said emphatically. "Perhaps if I'd stayed here, I'd be up there in the boneyard with the rest of them."

The sisters were discussing the old days in Eunice's kitchen, part of the old tribal council house. The building has been extensively modified and is unrecognizable as anything but a home. Old beams are visible in places.

Remembers Eunice: "My husband, Elmer Attean, was an engineer on the railroad — New York, New Haven and Hartford — we purchased this place in 1953. It was all rundown. There was no bathroom. No nothing. So we renovated the house. I left here in '58, and the house was vandalized."

"This was the old council house. It was vandalized by people right here on the reservation. I returned in '66 and I repaired it. I rented it, but they moved out in the middle of winter, and it was vandalized again."

"I came back in '72 and we did what we could until we ran out of money," Eunice said. "I cannot get any help repairing it because I'm not sole owner."

"This was the old fort, right through here. According to the traditionals, this was supposed to be sacred ground. This building is over 125 years old. The old Indians used it for meetings," she said, adding that the tribal hall stood nearby, but was demolished a few years ago.

Eunice said life wasn't easy on the Island when she was growing up. "Most of my life was spent away because you had to, to

work," she said. Eunice recently worked as assistant cook for Indian Island senior citizens, but has lately been doing baskets exclusively.

"I started about five years old, making toy baskets. We were taught to clean the sweet-grass. Then we graduated from toys to bookmarks. It wasn't until I was in my teens I made the big baskets. When we made a basket, if my mother wasn't satisfied, it had to be ripped out and done over, until she was satisfied," Eunice remembered. Later, she learned the art of split ash basketry.

"I made baskets all my life, even when I was away from the reservation. At one time, I had to make baskets for a living and I didn't like that much. I was up to 12 at night." As Eunice wove a large basket, sunlight streaming through the window, she said proudly, "My son went to the woods and he got this ash for me. And he made my guages for me. There are about 15 or 20 people here that still make baskets." Her cousin, Fred Nicola of Indian Island, pounds the ash with a mechanical device in his barn.

Asked about passing her skills along, Eunice commented, "They want to learn and I can't teach them," because there is no way to earn a living teaching basketry. "I could teach anyone to weave, but it's in the preparation of the stuff," that the difficulties lie, she said.

Eunice, who has several physical ailments, said her basket making is good therapy for her. Eunice markets most of her baskets out-of-state. Francine said basketry is becoming "a lost art."

In the early days, Island people had less material goods, but they seemed to have ample good times. "You had that home-made root beer. Of course, the men had their own kind of beer."

The sense of community at Indian Island changed after the bridge to the mainland was built about 1950. Eunice said, "They didn't have TV, and they didn't have the bridge. You made your own fun. Fourth of July used to be really something."

Francine remembers "some beautiful houses here." She said many of the older homes have been torn down. Francine said "May walks" were popular and involved picnic outings. Corpus Christi was a gigantic celebration in which nearly everybody participated.

The Lewey sisters recall that both parents, Irene Nicola and John Charles Lewey, spoke Indian fluently. They speak respectfully of their parents. "We were taught to be self-sufficient and proud," Eunice said.

Now both women have come home.



Francine Lewey Murphy, left, and Eunice Lewey Crowley, display two of Eunice's baskets, beside old council house that is now the Crowley home.

Aroostook News

By Brenda Polohies

HOULTON — A six hour Life Seminar for young people was held Monday, June 25th at St. Anthony's Hall, St. Mary's Church. This seminar was sponsored by the Dept. of Indian Affairs and put on by Orv Owens and Associates, Inc. of Alexandria, Virginia. The seminar's basic function is to inform and prepare young people to face life on a realistic basis without resorting to outside synthetic influences to cope. Unmarried Indian and non-Indian students between the ages of 13 and 21 from Aroostook County and Canada were invited to participate.

The Association of Aroostook Indians in the Houlton area is currently conducting a day camp from their new location at the Bowdoin Street School for Indian children between the ages of 3 to 7. The hours are from 9 a.m. to 3 p.m. Tues., Wed., and Thurs. of each week and will continue until the second week in August. Counselors have been made available, varied day camp activities are being featured, and a snack is provided.

The girls of the ladies' softball team, the Indians, held another all day carwash Saturday, June 16th at Sampson's parking lot. The funds from this carwash are to help pay for the gals' uniforms.

Temporary telephone listing for the Association of Aroostook Indians in Houlton is 532-7369 or 532-7301.

Tidal power may get added funds

PLEASANT POINT — Half Moon Cove tidal power project may receive \$150,000 from federal sources, in addition to \$100,000 already slated for the proposed electrical generating station.

Project director Normand Laberge said the Department of Energy has already assured him an additional \$50,000, and that another \$100,000 should be forthcoming through one or more government agencies. Laberge had originally sought \$250,000 as a planning and engineering grant for the tribal project. An additional \$150,000 worth of grants would bring available funds up to that figure.

Total construction costs are estimated at \$13 million for a five megawatt plant, operating on twin turbines using the huge rise and fall of downeast tides. The demonstration plant could be on line by 1985, Laberge said.

Vose explains position

PERRY — A story in last month's Wabanaki Alliance stating that State Rep. Harry Vose of Perry favored state retention of the railroad line though Pleasant Point reservation has been termed misleading by Vose.

Although Vose reaffirmed his desire that the state keep possession of the tracks, which have been temporarily abandoned by Maine Central Railroad, he denied that his reason was to keep the tracks available for the proposed Pittston oil refinery, as mentioned in the article.

"Pittston did not approach me," Vose said. "They would probably benefit, but that was definitely not my interest (in opposing return of the railroad property to the Passamaquoddy tribe)." Vose said he favored keeping the tracks operational to serve the industrial park-port complex, planned in neighboring Eastport.

The railroad, according to Vose is not considered abandoned until the railroad commissioner declares it not to be fulfilling a purpose.

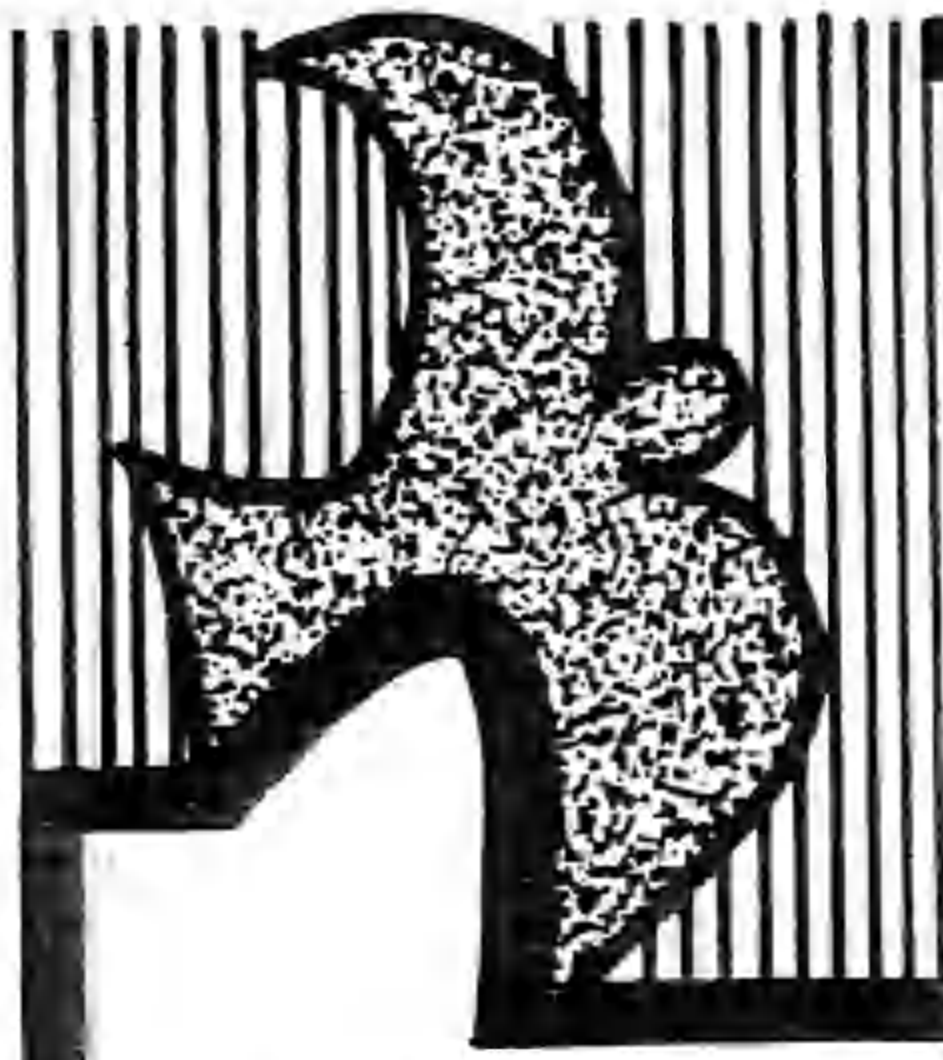


EDITOR — Richard Tompkins, a Micmac, has been hired as editor of Passamaquoddy Spirit, newsletter of Indian Township reservation. So far, he has published two issues. He said he is grateful to the families of George Warren Mitchell, Raphael Sockabasin and John Sockabasin, for assistance in settling into the community. Tompkins is living at Long Lake Campground.



Eunice Lewey [Crowley] appears to be guarding the Old Town float, in this 1943 view of Indian Island. Actually, someone had handed her the rifle for the photo — nobody remembers why. Note the absence of the bridge between Old Town and the reservation. It was not built until seven years later. [Photo courtesy of Eunice Crowley]

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Indian Township — Alcoholism Counselors
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Association of Aroostook Indians —
Alcoholism Counselors — Pious Perley
— Harriet Perley — 207-762-3571.

Pleasant Point — Alcoholism Counselors
— Grace Roderick — Angelina Robichaud — 207-853-2537.

Central Maine Indian Association —
Alcoholism Counselor — Alfred Dana —
207-269-2653 or 207-866-5577.

Jesuit to attend Indian meetings

PLEASANT POINT — Brother Larry Smith, S.J., a Jesuit with St. Ann's Mission here, recently attended a conference of Indian religious leaders. He attended a native clergy conference of Jesuits from the U.S., Canada and Mexico, at Thunder Bay, Ontario, June 8-10. He plans to attend a National Association of Native Religious meetings, Aug. 14-19, at Holy Rosary Mission, Pine Ridge, S.D.

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The American Indian Community House, Inc., is seeking a qualified individual to act as Program Director for their Indian Health Service program. Must possess an awareness of Indian values and unique problems which affect health care delivery to Indian people in an urban setting. Must have at least two years management and supervisory experience. BS/BA degree in a health or social service area preferable but will also accept prior experience in the health and social service field in lieu of degree.

The American Indian Community House, Inc., is seeking a Registered Nurse for their Indian Health Service Program. This person will be responsible for pre-screening of clients, making home visits to the sick and elderly and developing a health information system. Must possess a current license to practice and have a strong background in medical procedure on the preventative health care level.

Interested applicants should submit resumes no later than August 17, 1979 to:

Wallerta M. Bear, Acting Director
Indian Health Service Program
American Indian Community House, Inc.
10 East 36th Street
New York, New York 10016

An appeal to cooks

Wabanaki Alliance is proud to print Natalie Mitchell's Nutrition Notes, but we realize there is another side to good health, namely, good eating.

We hereby invite our readers to submit their favorite recipes for traditional Indian foods, or any other foods. We promise to print as many of them as we can, in a new regular cooking column. We also need a name for this column, so send in your ideas. If you would like the job of doing this monthly food column for Wabanaki Alliance, the newspaper will pay you a small fee. Write us, at 95 Main St., Orono, Maine 04473. Or Call 866-4903.

Flashback photo



A FAVORITE AT THE FOURTH OF JULY was this Passamaquoddy Indian float, which joined the Independence Day parade at Calais, in photo taken about 1947. Note the many

spectators applauding. Also, onlookers atop a building, and inside second story windows. [Photo courtesy of Virgie Johnson]

1979 Indian events listed

WASHINGTON — The 1979 calendar of Indian fairs, exhibits, ceremonials, dances, feasts and other celebrations is now available, U.S. Bureau of Indian Affairs said.

Most of the events in the state-by-state listings occur in the summer or fall months and are open to tourists and other visitors. The pocket-size booklet lists more than 500 items, giving the nature of the activity, dates and locations.

The booklet also contains some summary information about Indians in the United States and the addresses of Bureau of Indian Affairs' field offices.

The calendar may be obtained for \$2.30 from the Superintendent of Documents, U.S. Government Printing Office, Washington, D.C. 20402. The stock number is 024-002-0067-5.

Summer program involves Indian youth

WASHINGTON—People-to-People programs, funded by President Eisenhower in 1956, include the High School Student Ambassador program, the Sister City program, the International Pen Pal program, and the medical ship, HOPE. These programs are "non-partisan, non-political and non-profit programs aimed at developing international friendships in an attempt to build a world of lasting peace," according to a U.S. Bureau of Indian Affairs (BIA) press release.

Groups of highly recommended high school students are being formed in local communities to participate in the 1979 Student Ambassador program. "It seems only fitting that American Indian students,

the first Americans, join other students from across the nation in the roll of Student Ambassadors. Since most American Indian families cannot afford the full \$2,700 per student cost of participation, we are seeking scholarship donations or sponsorships which can fill the void between an Indian student's family contribution and the actual cost of participation in the 1979 Ambassador program," the release said.

The first Santa Fe, N.M. group participated in the 16-year-old Student Ambassador program during the summer of 1978. Three Indian students contributed to the 1978 program, and their participation reports and artistic sketches of their adventures earned two of them college credits.

news notes

Gymnastics classes set

INDIAN ISLAND — Weekly gymnastics classes for Penobscot Indian children started this month at the tribal community building here.

The class meets Wednesdays, at 4:30 p.m., according to instructor Vickie Daigle, who operates the Vickie Daigle School of Dance in Bangor. The classes are being sponsored by the Indian Island elementary school, she said. There are openings for 20 children in the eight week program. The first class was scheduled July 5, because of the July 4 holiday. A regular fall gymnastics program for Indian Island youngsters will be announced later.

Indian council to meet in Bangor

WASHINGTON — National Advisory Council on Indian Education (NACIE) will hold its next full council meeting on July 16-18, 1979, in Bangor.

The meeting will take place at the Holiday Inn, 500 Main Street, Bangor, Maine 04401 (207) 947-8651.

Meeting times are 9:00 a.m. to 5:00 p.m. daily and will be opened to the public.

The entire day of Wednesday, July 18, will be reserved for public hearings. Title IV project directors, Parts A, B, and C, from the Northeastern and Eastern States, are invited to present "written testimony" summarizing the goals and objectives of their current title IV projects; a description of the amount of Title IV funds spent; and a list of program accomplishments.

Indian games in August

PERTH-ANDOVER — The 1979 New Brunswick Indian Summer Games will be held at the Tobique Indian Reserve near here Aug. 8-12.

More than 700 athletes are expected to participate in the Games which will offer competition in baseball, softball, track and field, golf, archery, horseshoes, canoeing, basketball, volleyball, tennis and cultural events.

BIA opens office

WASHINGTON — Bureau of Indian Affairs will establish an office of technical assistance and training at Brigham City, Utah, on the campus of the BIA-operated Intermountain Indian School. U.S. Interior Secretary Cecil Andrus formally approved the new unit.

Assistant Secretary for Indian Affairs Forrest Gerard said, "The implementation of the Indian self-determination policy has resulted in increased program responsibility and authority at the local reservation level. Consequently, the need for technical assistance and training has greatly increased at this level, also. The new office at Brigham City will be responsive to this need."

Lumbee album issued

PEMBROKE, N.C. — "Proud to be a Lumbee," the first album about the experiences of the Lumbee Indians of Robeson County, was recently released by the Lumbee Indian Education Project of Lumbee Regional Development Association, Inc. in Pembroke. It has been acclaimed by Indian educators and area church leaders as a valuable asset to the education of Indian children and as a moving religious album.

The album consists of 11 contemporary songs written and performed by Willie Lowery, Miriam Oxendine and several Indian youths. It was produced through the Lumbee Indian Education Project of LRDA with foundation monies and contributions from the Fayetteville Presbytery and the Pembroke Area Presbyterian Ministry of North Carolina.