

Stacks



MAINE INDIAN NEWSLETTER

VOLUME 5 NUMBER 3

MARCH 1972

NORTH AMERICAN TRADITIONAL INDIAN UNITY CONVENTION

May 26th - 31st Thurs. to Tues.

1972

Host: Penobscot Nation

-Just above Bangor, Maine - Via Interstate 95 and Rt. 2-

Chairman: Iroquois Confederate Chiefs

Traditional Leaders

Tenting Gear

Indian Spokesmen

Indian Crafts

Medicine People

Songs

Interested People

Dances

-Central Camping Area-

-Food will be provided to the delegates-

The "INDIANS ONLY" meeting will be held in order to talk about injustices and how they can and should be corrected.

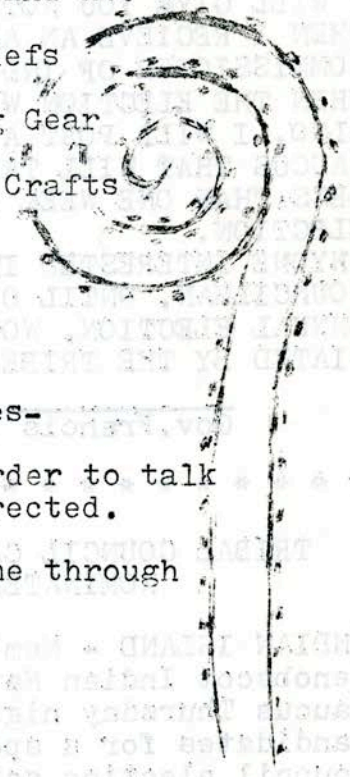
To NON-INDIANS: Your participation is welcome through donations and contributions.

Contact: Eugenia Thompson (Sipsis)

Tel. 207-827-5498

Box 553

Old Town, Maine



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NOTICE

TO THE MEMBER OF THE COUNCIL:

I, AS GOVERNOR, ASK IF YOU WISH TO CONTINUE AS A COUNCILMAN UNTIL OUR NEXT BIANNUAL ELECTION. I WOULD APPRECIATE YOUR ANSWER IF YOU WISH TO CONTINUE AS A COUNCILMAN? IF NOT, I WISH THAT YOU WOULD GIVE YOUR OPINION, IF YOU WISH TO CONTINUE? AS, WE WILL FILL ALL VACANCIES BY AN ELECTION. I WOULD APPRECIATE THAT YOU GIVE YOUR OPINION AND A SIGNED STATEMENT THAT WE MIGHT REPLACE THOSE OF YOU, WHO DO NOT WISH TO SERVE UNTILL OUR NEXT BI-ANNUAL ELECTION. I WILL GIVE YOU NOTICE IN WRITING WHEN I RECIEVE AN ANSWER FROM THE COMMISSIONER OF INDIAN AFFAIRS, WHEN THE ELECTION WILL TAKE PLACE. ALSO, I WILL POST A NOTICE OF A CAUCUS THAT WILL TAKE PLACE, NO LESS THAN ONE WEEK BEFORE THE ELECTION.

ANYONE INTERESTED IN SERVING AS COUNCILMAN, UNTIL OUR NEXT BI-ANNUAL ELECTION, WOULD BE APPRECIATED BY THE TRIBE.

Gov. Francis Ranco

* * * * *

TRIBAL COUNCIL CANDIDATES
NOMINATED

INDIAN ISLAND - Members of the Penobscot Indian Nation held a caucus Thursday night to nominate candidates for a special tribal council election scheduled for April 6. Tribal Clerk Mrs. Helen Goslin explained the special election was made necessary by the resignations of four of the 12-member council.

She listed the four who had resigned as Michael Ranco, Theresa She II, Pauline Love and Glen Lolar.

Nominated to fill the seats were nine persons, whom Mrs. Goslin listed as Eva Bisulca, Gene Chavare, Harry Francis, Phyllis McGrane, Stanley Neptune, Fred Nicola, Kathleen Paul, Lionel

Taylor and Eugenia Thompson. Mrs. McGrane is the only one of the nine living off the Island.

Mrs. Goslin said anyone 18 years of age or older who is on the tribal census list is eligible to vote in the election. She listed polling hours as from 10 a.m. to 7 p.m. and said the location was pending but would probably be the Indian Island School.

(Bangor Daily News 3/31/72)

* * * * *

FAMILY OF 7 IS HOMELESS
AFTER INDIAN ISLAND FIRE

INDIAN ISLAND - A family of seven was left homeless when their five-room home on West Street, Indian Island, was gutted by flames Thursday afternoon. After an investigation of the fire it was determined that the blaze started because two of the children in the family had been playing with matches, fire officials said. They apparently were the only two home at the time the fire broke out.

Old Town Assistant Fire Chief Alphonse Laliberte said that the one-story home of Frank Loring was completely engulfed in flames by the time fire fighters arrived, with fire coming out of four windows and a door. Firemen were quick to extinguish the flames, spending less than an hour before it was under control, and were clear of the scene at 4:50 p.m., two hours and 20 minutes after the call came in.

Despite the fact the building was still standing, it was listed as a total loss.

Laliberte said the family was staying at Lorings father's house until other accommodations could be found. The elder Loring, however, is not at the house. Laliberte said the man had to be taken to the hospital when he apparently suffered a stroke while the fire was in progress. He was one of three persons transported

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E D I T O R I A L S E C T I O N

MAINE INDIAN NEWSLETTER
EDITOR: (Mrs.) Eugenia T. Thompson
Penobscot

News and stories may be submitted to the Newsletter for publication at the following address: Maine Indian Newsletter, P.O. Box 553, Via Old Town, Maine 04468

- Editorial Staff:
- Ken Thompson
 - Stan Neptune
 - Kathy Paul
 - Natalie Mitchell
 - Janet Dana
 - Peggy Chevaree
 - Rita Dana
 - Alice Socabason
 - Edwina Almenas
 - Doloris Francis

*
Guest Editorial

The situation on Indian Island is getting bad. People are continually fighting with each other. What is the problem here on Indian Island? Why are the people so divided? Why can't our people work together to get ahead or even just to be together as one, as Indians working with each other, helping each other with whatever problems we have. Just recently Governor Ranco issued a statement asking if the councilmen wish to continue as councilmen. His exact words are in part;

"I, as Governor, ask if you wish to continue as a councilman until our next biannual election. I would appreciate your answer if you wish to continue as a councilman? If not, I wish that you would give your opinion. If you wish to continue? As, We will fill all vacancies by an election..."

That is part of the statement by our(?) governor which was given to me to put in the "Penobscot Nation Weekly Bulletin". I knew something like this was coming. Every Governor & Council meeting I've been to there's always been continual

bickering and fighting. I'm glad one of our people spoke out when she said that the only thing the council members know how to do is argue. I'll have to agree with her because I've seen it myself. It's gotten so bad that I've lost interest in attending the monthly meetings. I used to go to every one. Now I hardly ever go because I know how it always turns out. The last two times Bunny called a meeting there was no quorum. Several times before there's been no quorum. Even some of the council members have lost interest in the monthly meetings! Why? Is it the Governor's fault? the councils' or the people? I think it's everybody's fault. No one speaks out for what they believe in. They lock themselves in their homes and take no interest in tribal affairs or tribal events. I must disagree with the way Bunny worded his notice. He should have said;

"I, as Governor, say that if you can't take enough interest in your people to come to the monthly Governor & Council meetings then you should resign and let someone in there that does care!"

Our Island can't function smoothly unless everybody does his or her part. We have to work together and not against each other. And we have to speak out! What kind of a life will the next generation have if we can't get together today?

Stan Neptune
Penobscot

* * * * *
...Consider also the fascination of America's military leaders with the body count. It is not enough to kill people, bodies must be counted and statistics compiled to show how the harvest is going....Yes, violence is America's sweetheart.

* * * * *

L E T T E R S
to
the
E D I T O R

Dear Editor;

There is one big question that I often wanted to ask the Penobscot Indian Council and Governors. Why wasn't Blun Tomer ever adopted. For many years back the matter has often been brought up. He is Maine born. More full blooded than any Penobscot left these days. Even if he isn't of Penobscot blood. He however is still an American Indian. At this day it isn't important he need never be adopted. But for 15 years he has been a sick man. He was never depended on the State. Never state supported. It has only been the last three years his wife got assistance. His bills were so great it was necessary for Elsie to sell her life insurance to pay back oil bills and grocery bills at Bealeau Bros.

It has been 1 year Elsie Tomers head is on a level bases. Thanks to her family.

Where was all the Penobscots when these two people were down and out.

This is an example of an outsider. Indian or White

Elsie now get aid by going straight to Augusta.

Rose Taylor

(Ed. Note: I also would like to ask the same question of the Penobscot Indian Council and the Governor. There seems to be inconsistencies in the adoption laws. We should be caring for all of our people who live on our island equally, and not lock our door or close our fences to the people. Adoption isn't the only answer, the answer lies in our own people caring enough to care for our own. I would say let the Governor and the Council handle our welfare instead of the State of Maine.)

Dear Editor;

In writing of the duty various Indians may feel about T.R.I.B.E., (TRIBE DUTY, from Maine Indian Newsletter, Vol 5 No. 1, January Editorial) and suggesting future discussions about the need of bi-cultural education for your children, may I suggest the need for a broader view-point on the part of the adults who are doing the discussing?

As a usual thing I am, and have always been, what the black people call "color blind". My forebears came to America rather recently, after having been tossed back and forth between European powers until they were sick of it. I have always spent a good part of my time and earnings trying to "Right wrongs" and "speak truth"; as I believe decent people of all colors have always done. When I heard the inspired idea Northeast Indians had for using the defunct Job Corps Center for their own educational Center I was with it heart and soul.

Education generally has fallen into stagnant ways. What I knew of Indians and their teachings made it look as if this experiment could possibly remove a blockage. I didn't stop at just sending John Stevens a monthly check. I did whatever I could all the time the Job Corps Center was under consideration. Several letters published by local newspapers brought me enthusiastic replies from various strata of our community. At the time I didn't evaluate my position, but since then I have: I was an active friend of your undertaking. Sometime when you meet, it might be interesting to discuss individual opinions about that.

Discussions are constructive, but not if they are racist. That's the very thing that has done the damage. My accusation is that Indians have done themselves considerable damage by being racist.

(Cont. on next page)

(Letters...cont.)

And I don't want any argument, that you have a right to be because of the wrongs that have been and are being done you. That's neither here nor there. It's like belly-aching over the fact that our air and water is polluted. Yes, it is. Yes, you have been and are. The point is, what do we do to save the situation?

You failed with the Job Corps Center.

I knew it my first and only visit.

Besides your newspaper notices that "the public was welcome" I had repeated invitations from Indians who, I know, wanted me to come. But knowing those first weeks were busy ones for T.R.I.B.E. and that organization was a new thing, I phoned to make quite sure I would not be intruding the time I expected to arrive. I brought two interested citizens, one of whom had already made a preliminary contribution. When we drove in there wasn't a soul in sight. I finally saw some one thru the window of the Main building and went over to open the door to ask what we should do. Mrs. Hinckley slid out the door before I could open it. And closed it after her. She told me they were holding a council meeting. She walked us up to the trailer they had been lent, and we stood in her living room for about five minutes. There was no real communication and I suggested we leave. On the way back to our car we saw one Indian who dodged behind a building when he saw us coming. "The Cook." explained Mrs. Hinckley "Indian cooks don't attend council meetings?" I asked.

Whether rightly or wrongly that closed door of the Main building had a tremendous impact.

There is no reason why I shouldn't have been invited into that tribal meeting. I consider myself as good an Indian as any of you; but I wouldn't expect real Indians

to agree with me on that. But there's no argument against the fact that I was a good friend whom several council members knew and liked. It wouldn't have taken five minutes of the council's time. It would have been human and decent.

When it comes to wrongs and wrong-doing, just face up to the fact that it isn't a matter of color. When you first applied for the Job Corps Center all colors were to be welcome at your school if they truly wanted an Indian education. By the end of the first month, white visitors were avoided. The reason I never sent another check is that I don't contribute to racist organizations.

Just ponder on that. I'm not going to argue.

Mary Coates
Southwest Harbor,
Maine

(Ed. Note: Thank you for being "nakedly honest". Hopefully we as Native people can come out of our "minority" shell and share with the "majority". We have shared a lot in the past history, and I guess we have a lot to share in the future. I hope you can bear with us with our "Emergence" as it is very difficult and embarrassing at times. Perhaps this is why at times we shut our "shell".)

*

Dear Editor:

Election time again. With the new way the small towns and unorganized area, the Indians on the Island, are now in District #27 so they can Vote for Richard Brodrick or Mike Pearson for the Senate seat.

I don't believe any one will vote for Brodrick, do you?

I am going to Vote for Mike Pearson that's for sure. I have known him for a long time, I like some of his young ideas, they

(Cont. on page 6)

(Letters...cont.)

sound good, I also know he is fair he is against discrimination, he is the only one on old town city council, who Voted against the Elk's Club, receiving there liquor licenses, because of the discrimination in the clubs by-laws which prevents any one but whites to join there club.

Pearson is the first person to fight discrimination openly in Old town thats for sure and it could be a start for us the Indians. because I haven't heard any other representative or senator, from old town openly say they are against discrimination so I will Vote for Pearson.

Phyllis McGrane

P.S. Enclosed a news clipping.

(Ed. Note: See following page for the news clipping. Mrs. McGrane has been a fighter for Indian rights of those Indians who live off the Island. The new way is the way the State of Maine has chosen to enter the Indian Island into voting districts. I say that this is wrong. We are a Separate, independent Indian Nation. It is up to us to establish and maintain this independence or else we will lose it and lose our land. But for those who live away and chose to become involved, let the same considerations be given to both the white and non-white. But speaking as a Penobscot, I feel that I would be imposing my views on those people who are not members of our Nation and who are citizens of the U.S. Perhaps then we should not be seeking voting rights in a country which denies equality in membership of the Elks. Perhaps the new way is not the right way, neither is the white way the Indian way.)

Dear Editor:

I have just received the February Maine Indian Newsletter. Am

always glad to get it, find it full of interest and information.

On January third I sent a check for eight dollars, three for renewal of the paper, five for five color books. I have not received the books and I wonder why. I notice that in the last Newsletter there are no advertisements. Does that mean you have no more? I really want the books, have some children eager for them. Still hope I shall get them.

Sincerely yours,

Elizabeth H. Norton

(Ed. Note: We are still going to send you the Maine Indian Coloring Book #1 as soon as it comes off the press. Due to restrictions of time we were unable to complete our deadlines, and now things are a little easier, so soon you should expect to receive the coloring books.)

Dear Editor:

Thanks muchly for "Life and Traditions of The Red Man." It was much more than I had expected. The Indian version of Creation, no less! There is no doubt that old Joseph was acquainted with the Bible; some of his passages have the ring of Ecclesiastes. Yet, there is never any doubt that this is an INDIAN book, simple, yet subtle. Elemental, but intriguing. I think so much of it that I am returning my second check with the request that you send a copy to: Rev. Charles Bonner, Hillberg Center, Kerhonkson, N.Y. 12446. Charles is a very good friend of mine, and to all Indians. He represents all that is best in the field of religion; a minister who practices what he preaches. I want him to become acquainted with this book, not only from the benefit he will derive from it, but also so that

(Cont. on page 7)

(Letters...cont.)

we can discuss it at length the next time we meet.

I'm also enclosing a few snaps I took recently of Penobscot artifacts on exhibit at the American Indian Museum, Broadway & 155 Street, NYC. I sent a bunch to Howard Mitchell, but some of them were light struck from the flash. I went back to take them over, and by placing the camera against the glass was able to avoid most of the reflected light (the proper way to take this type of picture is by using a time exposure). I was going to send them to Howard, but this gives me the opportunity to send them to you instead.

I want you to know that I fully approve of what you are trying to do. The only way to revive the Penobscot culture is to revive the Penobscot Nation! I may not get back to Maine next year, but when I do I certainly intend to look you up. Meanwhile, about the only way I can help out is financially. I'm enclosing another check for \$6. This is to renew my subscription to the Newsletter, and also for a subscription to my brother. Send to: Robert Colcord, RD1, Box 98C1, Stanhope, N.J. 07874. We were "dragged up" together on a rocky little farm in Benton, Maine, and I am trying to reawaken his interest in our going back there together. If we do so, I shall greet you with the following:

"The Sun rises faer & Cler to
Open the Day.

We Rejoice to mete you as
frinds in peace & helth."

(This was the greeting of Tomah Odohando and Orano to Surveyor Joseph Chadwick in 1764.)

All my best wishes and regards

Charles E. Colcord
150 West 96 Street, Apt 11-B
New York, N.Y. 10025

(Ed. Note: We are always glad to see any of our readers and to hear from them. Our office is open to visitors.)

CITY COUNCIL AT OLD TOWN APPROVES LIST OF LICENSES

by David Bright
NEWS City Desk

Old Town—The City Council Monday approved a list of malt beverage, liquor and entertainment licenses, including three for the Old Town Elks Lodge, but over the objections of one councillor who took the Elks to task for their white-only clause.

Councillor Michael Pearson questioned the representative from the Elks club who was present, asking what the local group's thoughts were concerning the clause.

AWAIT COURT DECISION

Francis Preble representing the club, noted that the national charter restricts membership to white male Americans. No action to change the clause was made at the national convention, he said, pending the decision of the U.S. Supreme Court, which is presently considering the rule as a result of a Pennsylvania case.

Preble said that at the local level the lodge was powerless to do anything about the clause until the Grand Lodge approved the change. He said that the local had voted in a national referendum to eliminate the clause and had sent the results to the National body.

But despite the local vote, Preble said the outcome still hinged on the decision of the national group.

IN UNIQUE SITUATION

Pearson said he thought Old Town was in a unique situation in the state because of the abundance of non-whites living in the area. "I don't think its right that the lodge can exclude Indians from membership," he said, "and still be granted a local license."

Preble assured the group that if the Supreme Court rules against the Elks the local lodge will drop its membership barrier.

(Cont. on page 8)

(...Licenses cont.)

Pearson responded that he'd like to think that the Old Town lodge would strike it anyway, regardless of what the Supreme Court ruled. A motion by Councilor John Lord and seconded by Howard Shirley to pass all the applications was approved with Pearson voting against it and one member abstaining.

(Bangor Daily News 11/30/71

INDIANS CONVERGE
ON TOWN

GORDON, Neb, (AP) - A band of Indians estimated by spokesmen to number 1,000 converged on this Nebraska Sand Hills community of 2,106 persons Tuesday to protest official handling of the death last month of Raymond Yellow Thunder.

About 600 of the Indians met with local officials in the basement of a community center and presented a list of demands, including a call for a grand jury investigation of Yellow Thunder's death.

Russell Means of the American Indian Movement in Cleveland, Ohio, said a team of pathologists was going to the Pine-Ridge, S.D., Indian Reservation to exhume Yellow Thunder's body and conduct another autopsy.

Means said the demonstrators would remain in Gordon pending the results of that examination.

Gordon Police Chief Robert Case, whose four-man department was augmented by newly deputized citizens, Nebraska state patrolmen, the county sheriff, three Rusville policemen and local firemen, said there would be no effort to stop the demonstration so long as it remained peaceful.

Three apparent leaders of the demonstration, their shoulders draped with American flags, mounted a speakers' platform to declare the gathering a "sacred meeting" and to lead the crowd in prayer and song.

Under orders from Nebraska Gov. J. J. Exon, the state patrol provided an escort to the Indian motorcade from the Pine Ridge, S.D., reservation. Other patrolmen were placed on alert in western Nebraska at the governor's order in response to what he termed "a potentially explosive situation."

(Bangor Daily News 3/8/72)

"SUNBURY, PENOBSCOT-RIVER, NEAR THE HEAD OF THE TIDE, "JUNE 19, 1788."

Mr. Little was in doubt whether he might not compromise the dignity of the Government by yielding to their proposition. He therefore conferred with "some of the principal gentlemen on the river," who thought, with him, that "our condescension with respect to the circumstances of place might be consistent with the honor of Government, especially as it was a condition not to be dispensed with without the loss of the only probability of coming to a Conference,"--in other words, to make a virtue of necessity. Accordingly, he notified them that he would meet them at their town on the next Saturday.

He felt it important to the success of the mission that the "gentlemen of character" of the region should accompany him; he therefore made up a party, consisting of Major Treat, Reverend Seth Noble, Colonel Lowder, Colonel Brewer, Mr. John Lee and Mr. William Colburn. The party left Major Treat's, near the mouth of the Penjejawock stream, on the nineteenth of June, at about two o'clock; reached Mr. Colburn's, at Deadwater, (now Stillwater,) and staid over night. Mr. Little gives the following account of the succeeding transactions:

"Sat., June 21. Set off about sunrise, passed a Western branch of the river (Cont. on page 9)

(Cont. from page 8)

to an island seven miles long," (Marsh Island,) "walked upon said island through a trackless wood about six miles, when Indian Old-town, about two hundred acres opened to view, with a thicket of houses on the lower point of said island, just above the great Falls. Immediately upon our arrival in open view of the town, a number of their canoes were manned with sprightly young men, in which they came over (about forty rods) to transport us into town. As we landed, their shore was lined with women and children. We walked up to their parade, about fifteen rods from the shore, (a walk very smooth, about three rods in width, lined on each side with a range of houses, built with poles about six inches diameter, and the same asunder, placed perpendicularly and covered very neatly with bark in shingle form,) was introduced into their capital house by a waiter, who stood at the door; only one Sachem in the house of conference, who made us very welcome, directing us to take possession of one half the room, 20X40, which was carpeted with fur. Very soon came in all the Sachems and placed themselves on the opposite side, which being divided by two poles from one end of the house to the other. Then about forty of their men of years place themselves in rank next the Sachems; and lastly an old man, about a hundred years, a former Sachem, was introduced in memory of past services. They then fired a cannon abroad.

"The Sachems declare they are ready. I addressed them in written words, declaring the design of my visit to them by the appointment of Government, which was to bring forward and complete the Treaty made at Condukeag by Gen Lincoln, &c., 26 Aug., 1786; informing them that I had brought up the articles to be given to them, Blankets, &c., which they should receive at Condukeag from aboard Capt. Hollbrook's (vessel)

as soon as they would sign the paper which contains the land we buy of them. I then stated the agreement; explained the purport of each paper of conveyance; and observed that Government had done every thing, on their part of the agreement, and expected that they would make their mark against the seals--holding them open to view --upon their doing this I should give them the parchment in my hand, containing the gift of land to them, together with 300 blankets.

"The Sachems desired to withdraw, about half an hour, for consideration, and returned punctually in order, appointing Orsong Neptune their speaker, who addressed me in the following words:

"We are thankful to see Mr. Little here, and desire to be remembered to the Governor and Council, and are glad to see all well here together. The King France says, we are all one--it is all peace; and the King of England says it is peace, though it was War sometime ago.

"BROTHERS, we are all one; we don't talk of hurting one another. We live here to serve God; we all live together. We and our children mean to help each other. We don't mean to take any lands from you. If anybody takes any land from us it must be by King George, for General Court told us, if anybody was going to take our lands from us, they would let us know it. They told us, if they knew anything was doing against us, they would tell us.

"BROTHER, now we are here together. When we were at Condukeag we had not a right understanding of matters; and the young men were not all collected, and we were pressed to make that Treaty contrary to our inclinations.

"Brother, God put us here. It was not King of France or King George. We mean to stay on this Island. (Cont on page 10)

(Cont. from pg. 9)

The great God put us here; and we have been on this Island 500 years. And we have been of the French King's religion, and mean to be so always. From this land we make our living. This is the general speech of all our young men. We don't know anything about writing. All that we know, we mean to have a right heart and a right tongue.

"BROTHER, we don't incline to do anything about the Treaty made at Condeskeag, or that writing, (pointing to the paper I held open to them, with full explanation of it.)

"Then closed the first address of their chief speaker, in the following words, turning to my Interpreter:

"Is not Mr. Little a Minister?"

"Yes, said the Interpreter.

Then turning to me, said,

"Brother, Ministers ought not have anything to do with public business."

"MY REPLY.

"FATHERS AND BROTHERS OF THE PENOBSOT TRIBE, (for there were about forty men, and half of them old men, placed in regular order,) It is true the Great God placed you here to serve him; and it is true that the King of France, and the King of England, and we all one, all at peace, now. But you must remember that the land you now hold is by the doings of Massachusetts Government. At Condukeag, Gen Lincoln told you, in Gov Pownall's day, in a former War against us, you lost all your lands in this part of the country. That, in the year '75, Massachusetts Government gave you six miles on each side of the river, from the head of the tide, on which you must rest your claims, to which you there consented; and you must remember, Gen Lincoln called witnesses to what was then said and done, Colonel Eddy, Captain Colburn, Mr. Noble and myself. Here are three of those witnesses present." (The witnesses were called forward and presented. The Indians were silent.)

'For those two strips of land by the river, Massachusetts Government, according to the agreement made by Gen. Lincoln, now gives you, up in the country, four times as much land for hunting, two Islands in the Bay, with all the town and Islands in the river you now occupy, with three hundred and fifty blankets, &c. You shall be assured of the enjoyment of the religion of the King of France, without interruption, as long as you please. I am not here to-day as a Minister, but a Commissioner. I saw the Governor and Council less than twenty days ago; what they then spake, I have now a right to speak. You are sensible Government has fulfilled all, on their part, of the Treaty made at Condukeag. You say your young men were not present, then. Your fathers used to ask for the children. The same Fathers and Sachems that were there are now here. Will you make your marks for your names against the seals on this paper, which tells what land you give to Government, and accept of this parchment, which is the act of the General Court giving land to you, and then receive the blankets, &c.? Will you do this or not? Answer!"

"ANSWER.

"We don't know anything about writing. We have put our hands to many papers at Albany, New York, and elsewhere; but we will not put our hands to that paper, now, nor any more papers, now, nor any other time forever hereafter."

(Maine Historical Society Collections Vol 7 page 15-17)

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AIPA HORSEFEATHERS A YOUNG WOMAN at Pyramid Lake in Nevada was hesitant to shake hands with Senators Edward M. Kennedy and John V. Tunney in early January when the two men conducted a probe into conflicting rights between tribe and state. (next page)

(HORSEFEATHERS...cont.)

When asked why, she replied:
"Because my hands are rougher than theirs."

* * * * *

5080 A.C. (1969 A.D. August):

Indians of Cowichan Lake band have established British Columbia's first Indian farm co-op association.

They have made a contract to supply a Victoria winery with berries grown on 250 acres of the reserve. This co-op has solved some of their hard-core unemployment problems and also had a gross revenue of \$30,000 last year.

5080 A.C. (1969 A.D. August 16-24):

Traditionalist-nationalist Indians meet in New York state on the Tonawanda and Onondaga reservations.

5080 A.C. (1969 A.D. August 26):

Some 1,000 Indians from 50 different tribes of the U.S. and Canada and Central America met in the third stage of the summer's North American Unity convention, held on the St. Regis Reserve, five miles from Cornwall, Ontario.

The "Indians only" meeting was held in order "to talk about injustices and how they can and should be corrected. We want to encourage respect for our history and emphasize among all of us that we have basic rights which must be recognized.

5080 A.C. (1969 A.D. August 26):

More than 1,000 Indian gathered together at the old Haida Village, 500 miles northwest of Vancouver, on the Queen Charlotte Islands to celebrate the erecting of the first totem pole since the missionaries forbade such gatherings in the name of Christianity.

5080 A.C. (1969 A.D. August 30):

At an Indian Unity conference held near Hogansburg, N.Y., delegates from 62 Indian nations of the U.S. and Canada met with Prime Minister Pierre Trudeau of Canada and the Secretary of State William Rogers

to discuss the Canadian Government's refusal to recognize the Jay Treaty of 1794 A.D.

Canada claims that this treaty signed by the U.S. and Great Britain, and which says that Indians are exempt from paying custom duties and permits them to travel freely anywhere in North America, was never ratified by the Canadian government.

* * * * *

CORNPLANTER,
CAN YOU SWIM?

In a cemetery high on a promontory overlooking the broad waters of the new Allegheny Reservoir in northwestern Pennsylvania stands a stone monument to a once powerful and celebrated Seneca Indian war chief, The Cornplanter, who fought with the British against the Americans during the Revolution, and then became a loyal friend of the United States and a steadfast protector of American families settling in the wilderness of the upper Ohio River basin. The monument has not been at its present site long. In 1964, amid controversy, anger, and the protests of many Seneca Indians, the United States Army Corps of Engineers moved the memorial shaft, together with what was left of the earthly remains of The Cornplanter and more than 300 of his followers and descendants, from an Indian cemetery ("our Arlington," pleaded a Seneca woman) that was about to be inundated by rising waters behind the engineers' new Kinzua Dam on the Allegheny River.

In the Seneca language, which many of the Indians still speak, kinzua means "fish on spear" and refers to a site on the river 199 miles above Pittsburgh, just south of the new York state line, where the dam was built. Finished in 1965 at a cost of almost \$120,000,000, it is the largest concrete and earth-fill (cont. on next pg.)

(Cornplanter...cont.)

dam in the eastern United States, almost 1,900 feet long and 179 feet high. It is designed to help control floods, as well as to regulate the flow of water for navigation and for the dilution of polluting waste matter poured into the river by mills above Pittsburgh. Among the dam's important by-products is hydroelectric power, now being exploited by private developers, and the provision of new recreational facilities for the region. Behind the dam is the new Allegheny Reservoir, whose size changes constantly depending on rainfall and the season of the year. At its maximum, in time of severe flood conditions, the lake would extend thirty-five miles upriver to Salamanca, New York, and would have a water surface of more than 21,000 acres. But under ordinary conditions it extends in summer twenty-seven miles, more or less, covers some 12,000 acres, and has a shore line of ninety-one miles. In winter it is a considerably smaller pool, covering a minimum of about 6,600 acres and exposing large areas of mud flats. To the summer vacationer, tourist, and lover of water sports, the reservoir has provided a large new recreation center in the forested mountain country of western New York and Pennsylvania and has already borne out the army engineer's promise that the dam and its lake would result in the development of a relatively untouched part of the Northeast in the time-honored tradition of American progress.

But there was a cost beyond the cost of the dam, and the raising of a moral question that pricked the conscience of the nation on what has long been an extremely sore point. In creating the Allegheny Reservoir behind Kinzua Dam, the army engineers gutted the Seneca Indians' reservation, drowning approximately 10,000 acres of the Indians' only habitable land, which ran along the Allegheny River, and deliberately breaking an Indian

treaty in order to do so. In this instance the violated obligation was the federal government's oldest active treaty, made in 1794 with The Cornplanter's Senecas and five other Indian nations at a time when the new American republic urgently needed their friendship on the turbulent northwest frontier, and resting ever since then on solemn guarantees which were given by President George Washington and which were supposed to endure through the life of the United States itself.

To many non-Indians who were aware of the engineers' treaty-breaking action, it was, as Florida Congressman James Haley of the House Interior and Insular Affairs Committee said on May 18, 1963, "a horrible tragedy, a horrible tragic thing," underscored especially by the fact that the United States was, at the same time, insisting that the rest of the world honor and respect the sacredness of treaties. To the Senecas and to many other American Indians it was, moreover, another painful reminder that the history of white men's injustices to them had not ended. Indian wars are no more, for the tribes' power to resist with arms has vanished. But their defensive actions still go on, quietly now and with little or no publicity, in courts of law, and the Indians, more often than not, still continue to lose what they are defending. In their sadness they increasingly ask the white man: Why feel guilty and sorry about what happened in the nineteenth century? Pay closer attention to what you are still doing to us.

To the Senecas, the new body of water behind Kinzua Dam is known today as Lake Perfidy. And many a bitter Seneca tells his children and grandchildren that no one knows for sure whose bones lie beneath the transplanted monument above the lake: the way the moving took place, the remains could be those (cont. on next Pg.)

(Cornplanter...cont.)

of another Indian from the old cemetery. The great Cornplanter, perhaps, now rests beneath the waters of the reservoir...

Kinzua Dam was formally dedicated on September 16, 1966. Two hundred and eighty-three years after William Penn had signed his famous treaty, Pennsylvania lost the last of its Indians. At a gala luncheon in the local high school after the ceremonies at the dam, a quartet of girls known as The Kinzua Damsels entertained Governor William Scranton and the other guests with the song "This Is My Country." And in California, Montana, Alaska, and elsewhere, the Army Corps of Engineers was already threatening other Indian tribes with plans for more Kinzuas.

(American Heritage Vol XX No. 1)

PROOF

House - March 1, 1972
Senate - March 1, 1972

Mr. GRAHAM of Cumberland: Mr. President and Members of the Senate: This amendment merely raises the salaries of the two Indian Representatives from \$650 a year to \$1500 a year. It seems to me if we can raise our own salary that we ought to raise the salary of these representatives.

The PRESIDENT: Is it now the pleasure of the Senate to adopt Senate Amendment "B" to Committee Amendment "A"...

The Chair recognizes the Senator from Cumberland, Senator Carswell.

Mrs. CARSWELL of Cumberland: Mr. President and Members of the Senate: May we have some reason for the opposition to this amendment by Senator Berry from Cumberland?

The PRESIDENT: The Chair recognizes the Senator from Cumberland Senator Berry.

Mr. BERRY of Cumberland: Mr. President and Members of the Senate: As a responsible legislator, I must rise to the obvious point. I don't believe that these Indian Representatives, from their activities here in the legislature, need any more money. I think this is, quite frankly, a waste. I appreciate the sentiment that may be involved here that we should do something to help the Indians out but I think in this particular instance this is money that is not needed. I don't observe their activities on the floor of either house, and I think the compensation, expenses and so forth that they receive are quite ample for their duties.

The PRESIDENT: The Chair recognizes the Senator from Cumberland, Senator Carswell.

Mrs. CARSWELL of Cumberland: Mr. President and Members of the Senate: I would like to say that I have been around here since 1957 and, as much as I hate to make this remark, I think that other legislators could be compared to some of the Indians. So let's not discriminate. I mean, there are legislators who come to the legislature and sit and collect their paycheck, and sometimes don't say a word but just press a button to vote. I don't think we should take it out on the Indians. I have known the Indians to do a tremendous amount of work.

The PRESIDENT: The Chair recognizes the Senator from Cumberland, Senator Graham.

Mr. GRAHAM of Cumberland: Mr. President and Members of the Senate: I think it also should be pointed out that the Indians do not have seats in our legislature and not allowed to speak, therefore, if their presence is not very obvious, that is a very good reason for it. I also, again, would like to repeat that it seems to me it is somewhat of a sneaky attitude for us to raise our own salaries and not raise the salaries of these very deserving people.

(Cont. on Page 14)

(PROOF...cont.)

The PRESIDENT: Is the Senate ready for the question?

The Chair recognizes the Senator from Aroostook, Senator Harding.

Mr. HARDING of Aroostook: Mr. President and Members of the Senate: I agree with the position of the good Senator from Cumberland, Senator Graham, that we ought to support his motion and I hope you will vote yes on the roll call. After we have been so generous to ourselves here to vote, for those of us who run for re-election, another thousand dollars, I hope the word won't go out that this Senate has voted that the Indians will bite the dust. So, I hope you will vote yes.

The PRESIDENT: The Chair recognizes the Senator from Penobscot, Senator Tanous.

Mr. TANOUS of Penobscot: Mr. President and Members of the Senate: I am in the dark about this I certainly would like to know from some member of this body who is a proponent of this amendment to at least let me know what they do here for duties so that I might be able to decide better which way to vote.

The PRESIDENT: The Chair recognizes the Senator from Cumberland, Senator Carswell.

Mrs. CARSWELL of Cumberland: Mr. President and Members of the Senate: I think again, we can ask that about many other legislators, what they do here. After all, we we have a law on the books that sends them down here as representatives. Now, if we are going to question why they are here, I think as I said before, we can question why some of the others are here. I don't think that is a fair question...

A roll call was had. Nineteen Senators having voted in the affirmative, and ten Senators having voted in the negative, with three Senators absent. Senate Amendment

"B" to Committee Amendment "A" was Adopted, and Committee Amendment "A", as Amended by House Amendment "A", Senate Amendment "A" and Senate Amendment "B" Thereto, was adopted.

* * * * *

(...Indian Island Fire cont.)

by the Old Town ambulance service while the fire was in progress. The other two incidents were unrelated to the fire.

Six regular fire fighters, three call men and the junior firemen assisted in battling the flames. Two men suffered minor injuries. One had a burned hand, the other a cut hand.

The Orono Fire Department was called to stand by at the Old Town station while the Old Town crews were at Indian Island.

(Ed Note: Anyone wishing to donate money or materials to help the Frank Lorings rebuild, send to Maine Indian Newsletter Box 553 Old Town, Me. 04468 or leave at Operation Mainstream Office on Indian Island.)

* * * * *

NOTICE

The Newsletter is looking for a good - used off set press, suitable for a small newspaper. If you have one or know some one who does, let us know, providing it is some where in the New England area. We do not have much cash laying around but could come up with something.

(All donations are tax deductible through I.R.S. Our tax exempt number will be given upon request.

* * * * *

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HOW THE PENOBSCOT INDIANS
 LOST MARSH ISLAND
 (Cont. from Feb. issue)

The first known appearance of John Marsh was about 1774 when he made a settlement at the foot of Marsh Island where the Stillwater and Penobscot join. "His deportment was such as to win their (Penobscot) unbounded confidence, and for favors bestowed, and services rendered to them, they proposed to make him a liberal compensation, and affixed their marks to an instrument, which was represented to them as a petition to the General Court of Massachusetts to grant to Marsh a lot upon the island, but when the document reached its destination, it was ascertained to be a petition in the form of a deed, for the grant of the whole island. In compliance with the terms of the petition, the State made the grant:"²¹ The Indians still "owned" this land since the Treaty of 1786 was never ratified, but the issued deed states that the Indians ratified such agreement for "30 bushels of good Indian corn." What we are certain of was the Indians could not read and, therefore, it would be easy to lie to them, especially so since, as their liason, Marsh was someone whom they would have trusted. This is one possible reason for their subsequent anger.

Secondly, Marsh achieved on a small scale what Massachusetts had tried to do in 1786. Even though legal precedent indicated one did not purchase land from an Indian, the Court probably affixed such a deal to establish a new precedent so as to eventually rest all of the Penobscot Valley from the Indians. To the Indians the transfer of land was a gift of a part of Amunsuchwaugon Island to a friend. To Marsh the acquisition was the total island deeded to his name.

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Upon return the Indians wanted revenge and made attempts on his life, "and he was obliged to keep out of their way for some time, in order to avoid the consequences of their just indignation."²² However, the Indians lack of legal action subsequently eventually established further the dishonesty of Marsh. In order for a deed to be bonafide it must be acknowledged by both parties. As indicated, the deed was never acknowledged by both parties. As indicated, the deed was never acknowledged and was thus never binding as a deed. In other words the deal was never "closed." In essence, the Indians still belonged to the land, but this they never knew.

"No further efforts were made to obtain a settlement of this business (see Treaty of 1786) until 1796. Then a controversy arose between the settlers and the Indians in relation to the title of territory above the Head of the Tide--the former supposing it to have been relinquished to the whites."²³ The controversy here could quite well refer to Marsh since we know of no other reasons for the Indians to confront the Whiteman. At any rate "the government appointed another commission to quiet the Indians and bring the matter to conclusion."²⁴ Three commissioners, William Shepherd, Nathan Dane, and Daniel Davies made short work of the problem, having, also, power to ratify the Treaty on the spot. The Treaty of 1796 made provisions whereby, "the Penobscots relinquished to the Commonwealth of Massachusetts all the lands on both sides of the River Penobscot lying near Col. Jonathan Eddy's dwelling house at Nichol's Rock so-called, and extending up the river thirty miles on a direct line according to the general course of said river there of, excepting, however, and reserving to the said Tribe all the islands in said
 (Continued on page 16)

(Marsh Island...cont.)

river above Old Town, including Old Town Island within the limits of the said 30 miles for which an annual consideration was to be paid said Tribe."²⁵ In return the Indians received 150 yards of blue woolen, 400 pounds of shot, 100 pounds powder, 100 bushels corn, 13 bushels of salt, 36 hats, and one barrel of rum. The government also agreed to pay the Indians yearly as long as they remained a Tribe: 300 bushels of Indian corn, 50 pounds of powder, 200 pounds of shot, and 75 yards of blue woolen fit for garments.

The land was divided into nine townships containing 189,426 acres. A portion of this was sold two years later for \$25,884.00.²⁶ The land rush in the Penobscot Valley was on. However, this did not apply to Marsh Island; it was "exclusive of the tract now known Marsh Island, this containing about 5000 acres of good soil, this the government confirmed to John Marsh, the first settler thereon, for a small consideration."²⁷

On the one hand we have viewed the illegalities of Marsh's acquisition of the island of the same name. On a much larger scale we now witness illegalities of the United States government and Massachusetts. By 1796 the United States was operating under the Constitution. Article 1, sec. 8 and Article 11, sec 2 state that only the federal government may be party with transactions involving Indians as the other party, and more specifically in regards to negotiating and ratifying treaties. The parties of the Treaty of 1796 were the Penobscots on one hand and the Commonwealth of Massachusetts on the other. The Penobscot nation has never entered into treaty with the United States of America.

(How The Penobscot Indians Lost Marsh Island - John Green)

HOPI

(Continued from Feb. issue)

People would not disregard one another. There should be respect for one another. The Great Spirit, Maasau, told our leaders that there would be confusions and trouble if we disregard His way. If the Hopi way is followed, people may be able to settle all things in a proper way, because our way is based on the life plan of Maasau.

The Hopi lived among their villages a very long time. They worshipped Maasau at their altars and through their use of this land. There was peace. No man raised his hand in anger against another.

The Hopi wants to continue in his way, follow his beliefs, and his religion. We are told that if we abandon these and follow the way of the white man or another we will come to great disaster and will not continue to live with Maasau. There is certain punishment if we desert His way of life. For this reason the Hopi has always been taught to want to be a Hopi, a man of peace, and follow the way of Maasau. There is certain punishment if we desert His way of life. For this reason the Hopi has always been taught to want to be a Hopi, a man of peace, and follow his religion. He has been taught to hold fast to his land as given him by Maasau for as long as he lives in the way of Maasau.

We were told that if we accept any other way of life we will so bring trouble upon our selves. Our forefathers told us this, and their forefathers before them. Maasau told the first of the Hopi. We believe that if you (the white man) continue with the present policy, our land will be gone and our way of life will be destroyed for this world. You have marvelous inventions; but many of these seem to lead only to destruction of the Hopi way. Our

(Cont. on next page)

(HOPI cont.)

leaders tell us that Maasau has warned against such a way of life that may lose for us this land, and destroy us as Hopi.

The young Hopi people who are being forced to go to war in other countries, contrary to all teachings of their religion, are disturbed beyond the understanding of most white men. Whoever causes a Hopi to raise his hand in war against another is not only harming the Hopi, but is also harming all other people. "Hopi" means "peaceful." That is our religion.

This same thing took place in the other world before this one. The first Hopi escaped from that total destruction of life, by asking to follow and live with Maasau. He gave them permission to come and live with Him as peaceful people. We have vowed to adhere to that life. We are being forced to disregard everything that Maasau has told us. We are going after things, so that the young are not regarding traditional teachings. This is destruction beginning.

We believe that through an understanding, if you (white man) come and sit with us in council and let us teach you the meaning of the word Hopi and the laws of Maasau, we may save Peace for our world. We will be able to save all others by sharing our way of peace. We know certain things will take the place, if not. We want to live as Hopis and worship the way we have been doing since the beginning. The Hopi religion, given to us by Maasau, is a way of peace that must be shared with all people. May we so share this with you? That is all.

(Woodstock Aquarian Vol 11 No. 1)

...The frog was especially noisy and angry in his remarks.

"It is high time," said he, "that we began to do something against this cruel human race, or we will soon be swept off the earth. See how my back is ugly with lumps and sores because men have so kicked and knocked me about!..."

...Well after the buzzing, and the croakings, and the hummings and angry talkings were over, they settled down to business.

"Some were appointed to poison the waters so that malarias and fevers should attack the now hated race. Others, such as the flies and mosquitoes, were to carry in their bites and stings many diseases. Thus it has come to pass that there is more damage done to the hated human beings by these bites and stings than the mere smarting pain caused at the time of the bite. Thus, because the human race changed from being all kindness to the rest of the creatures, both great and small, into being cruel and savage, all these various creatures have combined to bring dreadful diseases among men in revenge for their own wrongs."

...Sagastao, who had laughed at the idea of the mosquitoes coming to a council, and of their having anything to complain of, said, "I would like to know what mosquitoes lived on in those good old days you speak about. Now they are after me lively enough." And he slowly lifted up his hand, on the back of which a couple were rapidly filling themselves with his blood.

...Then she quickly hurried back into a swampy place and soon returned with a thick juicy leaf, to the under side of which several mosquitoes were still clinging, with their bodies distended with its juice.

"There," she said, as she carefully held the leaf sideways, "that is what most of the mosquitoes still live on. They attack our race in revenge for our being so cruel as to kill so many of the animals, large and small,..." (Algonquin Indian Tale)

