

Wabanaki Alliance

40¢

ADDRESS CORRECTION REQUESTED
Return to Wabanaki Alliance, 95 Main Street, Orono, Maine 04473.

February 1980

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THE PHOTOGRAPHER — An accomplished artist with the camera is Donald Sanipass of Mapleton (Aroostook County), a Miqmaq native of Big Cove reserve in Nova Scotia. This year he gave himself a better camera, but as anyone can see from his photos, Sanipass' creative eye provides the quality, not the camera. Photography is a hobby; Sanipass, 51, and his family pick and pack potatoes, rake blueberries, and weave baskets for their livelihood. See photo display on page 9.

Senate passes land claims extension

WASHINGTON — A bill to give Indian tribes and individuals more time to take action on certain land claims was passed by the U.S. Senate Feb. 20.

Unless the House also agrees to an extension the Federal Government will be banned on April 1, 1980, by a statute of limitations from filing any claims against third parties on behalf of tribes or individuals for pre-1966 trespass and other wrongs related to Indian lands.

The Department of the Interior is now involved in trying to process more than 9,000 claims ranging from disputes over unlawful extraction of minerals and oil from Indian lands to alleged illegal encroachment on Indian territories. Both Interior and Justice Department testified they would be unable to complete their work on all claims before the April 1 deadline.

Senator John Melcher testified that the deadline would cause the mass filing of cases, many of which would not be taken to court if additional time were allowed to study the merits of the cases or to negotiate a settlement. Sen. William S. Cohen

opposed the extension. He said that prior to 1966 there was no statute of limitations so Congress, when a six-year limitation was initiated, gave the Indians and the Government six years to 1972 to catch up.

This was subsequently extended to 1977, and, after much debate, an absolutely last extension was granted to 1980. He argued that 14 years was enough and that there should not be another absolutely last extension.

The bill is expected to encounter strong opposition in the House, where hearings may begin soon.

Meanwhile, talks continue between the Penobscot-Passamaquoddy land claim negotiating team, and state and federal officials.

A settlement involving about \$27 million and 300,000 acres to be divided equally between the two tribes — is reportedly close to being announced.

Any resolution of the 12.5 million acre land claim will require ratification by members of the tribes, and the U.S. Congress.

Health director leaves team approach legacy

INDIAN ISLAND — Paul W. Buckwalter couldn't hide his affection, nor his sadness at parting ways with the Penobscot Nation.

This month Buckwalter, 45, resigned his post of Deputy Director of tribal health services after nearly four years on the job. The entire staff of the Department of Health and Social Services threw a going-away party for Paul, Feb. 22, but no-one was happy to see him go. He starts work March 3, as director of the federally-funded Washington-Hancock Community Agency.

Someone kidded Buckwalter: "We're going to have to adopt you."

In an interview with Wabanaki Alliance, the community developer — as he likes to call himself — talked about the "near-miraculous" accomplishments of the tribe, and his own role in the growth and change.

In 1976, there were 350 Penobscots living on the reservation. Today there are better than 400. "When I started on the Island three-and-one-half years ago, there were maybe 20 employees (in tribal government). Now there are 90," Buckwalter noted.

Buckwalter said it's his professional view that in terms of community development, the "Penobscots are doing it better. I've spent 10 years in an inner city ghetto, and I've spent five years in middle class communities, and the Penobscots are doing it better."

Buckwalter cited police, fire, sewage treatment, recreation, housing, land management, economic development and health and social services as areas where major progress has been made by the tribe. For awhile, economic development was "a bust



Paul Buckwalter

because some outsider took them down the tubes," he said in reference to a bankrupt moosehain factory venture.

Although quick to praise the work of the Penobscots, Buckwalter is modest about his own achievement: the Health and Social Services Department. He was a guiding force from day one, working closely with the tribal council and tribal health planning officials.

Buckwalter remembers when there wasn't any health center. There wasn't a dentist, physician's assistant, senior citizens' center, medical records and the handsome clinic

(Continued on page 7)

Woman named director of CMIA

ORONO — Central Maine Indian Association (CMIA) has a new executive director. Doring Loring has replaced Melvin (Tom) Vézina, who stepped down to go into private business.

Loring left her post as CMIA president in all the position. She has had broad

experience with the off-reservation organization. She has served as deputy sheriff of Penobscot County and done a tour of duty in Vietnam with the U.S. Army.

She was recently selected for inclusion in "Directory of American Indian-Alaska Native Women."

BIA budget tops \$1 billion

WASHINGTON — Bureau of Indian Affairs (BIA) has asked Congress for Federal funding of just over one billion dollars for fiscal year 1981, a \$5 million hike over 1980 funding.

For the operation of Indian programs, the Bureau requested \$823.3 million, which includes \$264.7 million for educational programs; \$221.2 for Indian services; \$74.6 for economic development and employment programs; \$80.1 for natural resources development; \$44.1 for trust responsibilities, and \$108.6 for general management and facilities operations.

The balance of the request includes \$93.6 million for construction of buildings, utilities and irrigation systems; \$59.4 million for road construction; \$30 million for Alaska Native Claims Settlement, and \$5 million for the Northwest Indian fisheries.

An increase of \$19 million was requested for Indian services. \$4.3 million of the

increase will be for social services — related to provisions of the Indian Child Welfare Act. The increased funding will also provide for meeting the needs of newly recognized Indian tribes and strengthening Indian tribal courts.

Bureau education programs will have a decrease of \$7 million, with the largest part of this, \$3.9 million, coming from the funding for tribally controlled community colleges.

For natural resources development, the Bureau has requested an increase of \$6 million for forestry and agriculture programs.

The \$5 million requested for the Northwest Indian fisheries fund would be the first increment of a \$15 million fund to assist Indian tribes or corporations in the northwestern states to modernize and develop treaty-tribe fishing operations, under proposed legislation.

editorials

Post-mortem

The outgoing head of the BIA (Bureau of Indian Affairs) said, "We have won some battles and lost others. But on the whole, I believe we have won more than we have lost."

Forrest Gerard might have been talking about the past decade for Indians, rather than his own career. Indians across the U.S. have made progress in many ways during the 1970's, but the giant forward strides have their price.

While Indian lands, trust responsibility and jurisdiction have been reinforced and extended, Indian language and culture have probably suffered. This is not to say that communities are not trying hard to preserve culture; the facts are simply that Indians are gaining in power, affluence, influence — and with these things come many of the white man's trappings.

"Trappings" is an appropriate play on words.

Indians made a strong showing in Washington, D.C. in 1978, at the completion of The Longest Walk, a protest of anti-Indian backlash legislation that never made it through Congress, thank goodness. Indian fishing rights in Washington state were affirmed by the nation's highest court. Indians "came out of the closet" and made their presence felt in a takeover of Gerard's agency, the BIA, in 1972. The takeover reminded the bureaucracy that almost every treaty with Indians has been deliberately broken, and the agency supposedly serving Indians wasn't doing a hell of a lot about it.

A year later, the incident at historic Wounded Knee, on the Pine Ridge Sioux Reservation, delineated the tensions between assertive Indians and federal Indian policy. Indian rights were at stake, and Indian rights can never be entirely buried again.

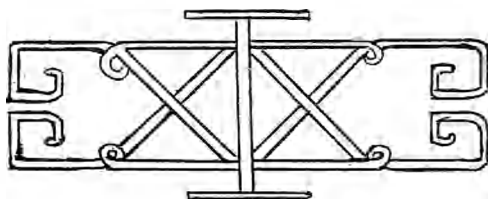
Many national Indian issues — water rights, mining rights, jurisdiction and trust responsibility, surfaced and were at least partially resolved in the 1970's — but on the home front, one gigantic issue remained unsettled.

The Penobscot-Passamaquoddy land claim to 12.5 million acres — the northern two-thirds of Maine — escalated from a dispute over a few thousand acres at Indian Township Passamaquoddy reservation at Princeton. First started with discovery of an old treaty at Indian Township, the land claims were handled by lawyer Donald Gellers from 1968-1971, when Tom Tureen took over.

Tureen deserves tremendous credit for his skillful leadership in the case. Fresh out of law school when he started, Tureen is now a widely recognized expert. He led the two tribes through a court battle that resulted in the U.S. Justice Department ruling in favor of Passamaquoddy's right to file a claim. Also, both tribes won federal recognition, entitling them to a multitude of services through BIA and Indian Health Service — totaling several million dollars.

The final chapter of the claims is being written, and will likely include a settlement, to be split 50-50 between the tribes, consisting of some 300,000 acres, about \$27 million, and assorted benefits.

A settlement like this will have a tremendous social, physical and psychological impact on Maine Indians. We are confident it will be beneficial to all. But this is speculation. It's a new decade, and a new age for the first Americans — who have so often ended up last.



DERELICT — Once a handsome dwelling at Indian Island, this twin-chimney house has been left vacant — except for young people who now use it as their "hangout" after school. This home boasted the first running water on the reservation, and was known for its hardwood floors. Several old treaties were discovered in this house years ago. They were sold to the Bangor Public Library, but later recovered by the Penobscot tribe.

Quotable

You're angry about something we wrote . . . good!

The true purpose of this newspaper is to report facts accurately . . . not to make you feel good. If you get angry over one of our editorials, writers or the way in which we present our facts . . . good! Because getting angry means that you are about to get involved. Involvement usually means action and that could improve conditions.

So . . . get angry at us if you like. But we are still going to report the facts and keep you informed on the events concerning the Tacoma Indian Community.

— Tacoma Indian News

Wabanaki Alliance

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letters



BROTHER-SISTER — Natalie Burns and Alan Sanborn are not only siblings, they work together at Penobscot Health and Social Services Department. Natalie is training to be a medical records clerk through a CETA grant, and Alan was recently promoted to assistant clinical administrator at the Indian Island health center. They grew up in Norcross, attending school in Brownville Junction. Both are tribal members.

Cherokee offers blessing

Detroit, Mich.

To the editor:
I would like to send good wishes and say God Bless all the Indian people.

My young bride of 78, and myself are both in good health.

We would very much enjoy receiving the newspaper. I am a Chief of the Cherokee tribe from Oklahoma and would like to stay in touch with the Indian news.

By the way, if you have an extra Indian headband I'd really appreciate one.

Rev. F. C. Stayton, age 110.

Indian claim deadline

El Paso, Texas

To the editor:

For some time you have been sending the Wabanaki Alliance to our office and we greatly appreciate this courtesy. Your November 1979 issue discusses the pending Penobscot and Passamaquoddy claim pending before U.S. District Court Judge Edward T. O'Connell and mentions your Tribal Lawyer, Thomas N. Tureen.

The article also states, "The Tribes face an April 1, 1980 deadline in the 12.5 million acre claim in northern Maine. That date marks the Federal deadline for filing Indian Claims in court under a statute of limitations." I am very interested in this statement as I represent the Tonkawas, the Tiguas, the Louisiana Coushatta and the Alabama Coushatta with respect to Texas claims.

We are in the same position as the Maine Indians in that there was never any federal jurisdiction exercised over Texas Indians because of the prior status of Texas as a republic. The Court of Claims some years back held however, that Indians could still pursue claims in Texas if they had filed within the deadline of the Indian Claims Act. None of the above mentioned tribes had so filed and we are now pursuing a remedy through the Congressional Reference route in Congress. We have no assurance that we will be granted Congressional Reference which would waive the statute of limitations of the Indian Claims Act.

I have always felt that we had a claim similar to that of your tribes in Maine and that we could press it directly in the local Federal Courts. We have been reluctant to do so as long as there is any potential for recovery in the Congressional Reference process. We did reach the Indian Claims Commission and were allowed to intervene in their: Indian claims on the theory that their filing within the statutory period protected our interest. Unfortunately the Court of Claims overturned this ruling of the Indian Claims Commission and we were motioned out of court. We appealed to the Court of Claims and by that time the Supreme Court had entered a similar ruling in a Wichita case and we dropped our appeal. In the meantime, the Wichitas with respect to their Texas claim have successfully pursued a Congressional Reference Act.

I would greatly appreciate knowing what the April 1, 1980 deadline is and would appreciate being given Mr. Tureen's address. I enjoy very much your excellent publication and appreciate being on your mailing list.

Tom Diamond

Inmate request

Portland

To the editor:

My nephew is an inmate in prison and I received a note from him asking for copies of your paper. I already re-mail my copy to another relative in Mich., so could you please put him on your mailing list? Thanks.

M. Smith

Mother defends non-Indian adoption

South Windham

To the editor:

Thought it was time I dropped you a line to tell you how much I enjoy the Alliance, and the news about Indian life in Maine. I was a little frustrated when I read about the "lack of Indian homes for foster Indian children." I can't agree that only an Indian family can provide a good home for an Indian child.

The son I adopted 11 years ago was placed with my husband and I by the South Dakota Human Services social worker. We knew his mother; she was an alcoholic and his father was in prison. No one in his (the baby's) family wanted him. When his mother delivered, the baby was immediately (3 days old) placed with us, since her two previous children had met with a distressful fate — one froze to death in a car outside a bar; one died from TB. Anyway, my husband (who was a Sioux) and I took the baby boy and when he was 6 months old, we adopted him. Several years ago, my husband and I were divorced; I came back in Maine with the boy, who was 18 months old. He is a full blooded Sioux Indian, and although I don't have a shred of any kind of Indian blood and none of my family does, David has certainly thrived here in Maine. He is well aware of his heritage and makes everyone else aware also. He meets little prejudice here in Southern Maine (which is entirely different than it would have been on or near the Rosebud Reservation, where he would have been lucky to have been educated).

The only regret — and it can be overcome — is that there are not many Indians, particularly full blooded ones, in Maine, and in the schools down here. David does most up with a little reverse prejudice (if you know what I mean) and that tends to get irritating sometimes.

No, he can't speak Sioux — but many of the younger reservation Indians can't. He has never been to a powwow, either — that he can remember. But he knows where he comes from, and that he is adopted, and he is healthy, alive and learning.

I think good care and education can come from Anglo families. If we were living in South Dakota still, David's future would be a lot bleaker than it is here, for that I am thankful.

Good luck with your newspaper and don't give up!

Kay Whirlwind Soldier

Jobs and skills

Boulder, Colo.

To the editor:

The Administration for Native Americans, an agency within the Department of Health, Education and Welfare, and the Department of Labor's Division of Indian and Native American Programs are sponsoring the development of an Indian Jobs/Skills Bank. The Jobs/Skills Bank is designed to help Indian people identify and apply for vacant positions in the federal service and will assist the federal agencies in fulfilling their Affirmative Action requirements.

The dissemination of information about the Jobs/Skills Bank to potential users is crucial to the Bank's development and is a key factor in successfully achieving the Bank's goals. Therefore, ACKCO is sending announcement packets to the governing bodies of both federally and non-federally recognized tribes, Alaska native corporations, Indian and Indian-interest organizations, Urban centers, and Indian publications. Promotional materials include a brochure, press release, response sheets and newspaper ads.

James E. Hofbauer

Student wants paper

Rochester, N.Y.

To the editor:

Hello, my name is Karen Lolar Tompkins and I am a Penobscot Indian. I am also the daughter of Patricia Lolar and the granddaughter of the late Henry and Bernice Nelson Lolar; all of Indian Island, Old Town, Maine.

I've read a few of your latest editions of the Wabanaki Alliance and now I would like to start receiving them at the university I am now attending. I understand your newspaper is non-profit and I would be grateful if you would send me issues of the Wabanaki Alliance. If I should send money please advise or send me a bill.

I am looking forward to your next issue.

Karen L. Tompkins

More native language

St. John's, Newfoundland

To the editor:

Enclosed is my contribution to continue my subscription to your excellent paper.

Also enclosed for your use, if you find it suitable, is my transcription of the story of Noah as recorded by Mr. Walter J. Paul of Frederickton, N.B. Mr. Paul gave his permission to publish it if you so desire.

Is it possible to encourage more contributions in or about the Indian languages? The story of Mother Nicholas translated into Passamaquoddy by my friend David Francis, which you published last spring, was a good example.

Perhaps some of the young people in Indian Township could be persuaded to make some contributions. The books in Passamaquoddy published by the Wabanaki Bilingual Education Program are beautiful examples, and Joe Nicholas's work in Indian Pride is also worthy of praise.

Would anybody be able and willing to write something about the Penobscot language?

The beautiful and expressive Indian languages are the oldest living thing in our countries and they are worth every effort to encourage, preserve and keep them alive. The more the young Indians can learn about their own people the better they are equipped to face the prejudice and discrimination which, unfortunately, is still to be met in our modern "enlightened" society.

In this respect, your paper is a worthy contributor.

Lloyd Leland

Comprehensive

Mankato, Minn.

To the editor:

I am trying to learn about the Indian Land Claims Case in Maine. Two years ago, while in Maine, I picked up two of your newspapers and found them very informative. Back in Minnesota only Akwesasne Notes and Wassaja are accessible to me. Although they give space to the Indian activity in Maine, it is not nearly as comprehensive a coverage as Wabanaki Alliance.

Will you please send me any or all back issues to July 1978 (Vol. 2, No. 7). Or, if requesting them from you is incorrect, can you suggest how I might obtain them. I am willing to pay for these copies and the postage and handling charges in whatever way is expedient. Please let me know how to proceed.

Stewart Simpson

Send paper sooner

Exeter, N.H.

To the editor:

Here is my subscription renewal. I hope that having a set rate will help you with the huge costs of keeping your paper going! I feel Wabanaki Alliance is a very important way to keep people informed, and help create a greater feeling of unity among people spread over great distances.

Would it be possible to get the paper out to out-of-state readers sooner? I don't know if others have the same situation but I often get my paper after some events, job application deadlines, etc. have passed by.

Thank you for your fine paper!

Paul Tambourro

Very pleased

Middlefield, Ct.

To the editor:

Enclosed is my donation and please continue my subscription to Wabanaki Alliance.

Keep up your good work in supplying information to me and all Indians living on and off reservations. I'm a retired Air Force veteran and have lived off reservation for nearly forty years. I sure enjoy and am very pleased with your paper. Good blessings to all.

Thank you.
Joseph P. Soboby
Passamaquoddy Tribe



CO-COUNSELORS Pious and Harriet Perley of Presque Isle, members of Association of Arossook Indians, offer Alcoholics Anonymous meetings every Monday evening at 7:30, at the AAI building, Bowdoin Street, Houlton. Both experienced counselors, Pious Perley has had more than 20 years sobriety. The Perleys' meetings are open to all. The couple resides in Presque Isle.

Antabuse a tool in battling booze

"Antabuse" is a relatively safe drug which was accidentally discovered in 1948 by two Danish researchers, Hald and Jacobsen while trying to develop drugs for the treatment of worms. They had taken the drug and later drank alcohol at a cocktail party. Within a few minutes, they were both quite ill and realized that they had chanced upon a drug which could be used to help the alcoholic maintain sobriety.

For over thirty years now, Antabuse has been widely used in treating the chronic problem drinker. If a person suffering from alcoholism is, at least, motivated to take the drug and is able to recognize the risks if he drinks while taking it, it can be very effective as a deterrent to taking that first drink.

Antabuse is not a cure for alcoholism. It is a tool which can be used by the alcoholic, with the help of the doctor and counselor, to help provide the conviction to remain sober so that others can help resolve the many problems that are the real cause of the alcoholism.

How it works

How does Antabuse work? When a person drinks alcohol, the body tries to reduce it to harmless chemicals and discard it from the body. The body produces chemicals in the stomach and intestine to react with the alcohol to get rid of it. The person gets drunk when they drink more alcohol than their body can dispose in that time. The body then becomes accustomed to that level of alcohol and the very cells become sensitized to feel normal at that high level of alcohol presence. The body begins the breakdown process by creating a poison out of the alcohol, and then breaks down the poison almost immediately to save the body.

The poison is broken down by an enzyme that is only produced to destroy alcohol. When Antabuse is taken into the body, the body continues to function normally until the person drinks alcohol. The body immediately begins to break down the alcohol into poison. The Antabuse blocks the enzyme that destroys the poison so the drinker becomes gradually ill. It is fortunate that the reaction happens quickly so that the drinker gets a little sick with the first drink which will deter him from drinking more and becoming more severely sick. A stubborn alcoholic who drank a lot would get very sick. This reaction happens to almost every human. Don't let anyone tell you that they are immune.

Alcoholic decides

The reason for the use of Antabuse is simply to help the alcoholic be separated from alcohol. The alcoholic makes a decision once each day to take the Antabuse and then need not make any decisions about drinking the remainder of the day because the alcoholic knows that drinking will cause poisoning and sickness. The alcoholic is

then sober and can work with others to help solve the problems that make drinking seem a solution. One cannot work with a drunk, because a drunk doesn't even know who or what they are. We can help the alcoholic that can think and reason. The only thing we can do for a drunk is put him into detoxification.

It is important that everyone understand the nature of the sickness that occurs when on Antabuse and alcohol is consumed. The first reactions that occur usually in about 15 minutes and with as little as a half ounce of alcohol are:

1. Hot feeling in the face
 2. A change in facial color
 3. Dilation of blood vessels in face, neck and eyes
 4. Tachycardia, palpitation and chest pain
 5. Throbbing headache, dizziness, nausea and vomiting
 6. Shortness of breath, syncope or fainting
 7. Sweating, thirst
- These initial symptoms may last one or two hours followed by a state of exhausted sleep for several hours. Very severe reactions may occur and are likely when drinking larger amounts of alcohol:
8. Respiratory depression
 9. Arrhythmias
 10. Cardiovascular collapse with myocardial infarction and congestive heart failure
 11. Convulsions
 12. Unconsciousness up to and including coma
 13. Death

The alcoholic patient must avoid alcohol. The alcoholic patient, family and friends must be aware and take care not to use disguised forms such as sauces, salad dressing, vinegars, cough mixtures, liquid vitamin preparations, mouthwash, some sleep preparations and bakery products. Even after shave and back rubs have been reported to cause a mild reaction.

Information on Antabuse is available from your Wabanaki alcoholism counselor. If someone you love, or you yourself need more information about alcoholism, help with the problems of alcoholism, or need to just talk about the problem, call Wabanaki Corporation at 888-5577, or your local alcoholism counselor. We can help any who ask. If you need, take heed.

EDITOR'S NOTE: Wabanaki Corporation of Orono provides a regular monthly column of information about alcoholism and drug abuse.

A glance at the Seventies

by Isabelle Knockwood Toney

The seventies were significant for native peoples because of a raised consciousness, a new awareness of identity as the first people of this land.

The events of the past decade were spin-offs from events started in 1969. Namely the establishment of the American Indian Movement and its occupation of Alcatraz Island. Actually this was a test to find out if treaties stating that land leased from Indian Nation's would be returned to the Indians after it was no longer needed.

Also that was the year when the Boston Indian Council, Union of Nova Scotia Indians and American Indian Movements were incorporated.

When Sioux Indians clashed with FBI in 1973, Annie Mae Aquash, Miqmaq from Nova Scotia, was found partially buried in a plastic bag at the Pine Ridge (South Dakota) reservation. Both hands were then cut off at the wrists by the FBI and sent to Washington, D.C. for identification purposes. She was then buried without notification of next of kin. Cause of death stated 'exposure.'

In March, 1976, her family demanded an exhumation and autopsy to make proper identification and find real cause of death. A bullet hole was found in the back of her head.

She was then buried for the third time at the Pine Ridge Reservation the traditional way — wrapped in an Indian blanket and facing east toward the land of the People of the Dawn the Wabanaki.

The 1970's

1970 — National Day of Mourning for native peoples held at Plymouth, Massachusetts on Thanksgiving Day.

1971 — Research for Passamaquoddy and Penobscot land claims well underway. Lawyer Thomas N. Tureen takes over case from lawyer Donald Gellers.

1972 — "Trail of Broken Treaties," Occupation of the Bureau of Indian Affairs

by members of the American Indian Movement to protest the breaking of 389 treaties signed by the U.S. Congress.

- 1973 — Wounded Knee.
- 1974 — First child born in Ganienkeh.
- 1975 — Six day take over of Mt. Katahdin by Wabanaki tribes.
- 1976 — Year of Mourning for native peoples.

1977 — Jay Treaty Conference at Indian Island, Penobscot Nation, Maine — in the year of the Thunderbird.

1978 — The Longest Walk originating from Alcatraz, led by Dennis Banks and others, starting February 11, 1978 and ending at Washington, D.C. on July 15. Many rallies and a united opposition to legislation that would abrogate Indian treaties. Legislation defeated.

1979 — Takeover and Occupation of Board office at Joboquet, New Brunswick, Canada by the women of the Maliseet Nation over sexist policies in the Indian Act of Canada that gives Certificate of Possession solely to men.

Crow tribe rejects coal mining

A multimillion-dollar coal mining agreement, worked out between the Shell Oil Company and the Crow Coal Authority, was rejected by a vote of 281-256 at the tribe's quarterly council meeting. The proposed agreement would have brought the tribe as much as \$12 million before the first coal was dug. It also offered joint venture opportunities to the tribe. A Shell spokesman, when informed of the action, told a Billings Gazette reporter, "Oh no, here we go again." Shell has been trying unsuccessfully to work out a deal with the Crows since 1975.

Don't miss an issue

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Micmac writer blends women's and native rights

INDIAN ISLAND — Can feminism, Indian spiritualism and Indian rights be unified in a single vision?

They can be, if you are Isabelle Knockwood Toney, a writer, artist and poet who really doesn't fit any labels, because she thinks for herself. Thoughtful, sensitive, proud and sometimes irreverent — she is a woman attempting to maintain her Micmac cultural heritage in the modern world.

Isabelle Toney has contributed articles to Wabanaki Alliance dealing with subjects such as basketry, traditional medicine, Indian women and spiritual values. Her strong views on certain issues are tempered by a contagious sense of humor, an appreciation for her listener, and the human predicament.

Recalling her home at Shubenacadie Reserve in Nova Scotia, she said she did not speak English until she was four years old.

"I thought all tribes were extinct, other than my own," she remembered, adding, "of course," I knew about the Malisets." When she later met Indians from elsewhere, she felt like asking, "Are you a REAL Indian?"

Such naivete didn't last. Isabelle became deeply involved in the movement for Indian rights, which climaxed in such actions as the 1972 takeover of U.S. Bureau of Indian Affairs (BIA) headquarters in Washington, D.C., a six day occupation at Mt. Katahdin in 1976, and The Longest Walk (across the U.S.) in 1978.

One of Isabelle's dearest friends was Boston Indian Council founder Annie Mae Aquash, whom she knew as a child at Shubenacadie. Aquash was killed at the Wounded Knee occupation in 1973, where she was a political activist, and many persons believe the FBI has covered up the truth about her death.

"What really hurt me like an open wound was the death of Annie May," Isabelle said.

Now 48, with six children and six grandchildren, Isabelle shares a home at Indian Island with Pat Shay, a Penobscot she met just before Wounded Knee. Her face shows a few of the struggles she has had, but any worry lines are overwhelmed by the warmth and kindness of this grandmother who believes in being a "human being first and an Indian second."

Isabelle Toney believes firmly in spiritual values. Her mother had told her of these values, but she ignored the message. When she attended a spiritual unity convention at Pleasant Point Passamaquoddy reservation 1975, organized by two Indian women, "It was entirely different. It was unbelievable." She prayed to the Four Corners, and "This time I had to listen."

Not all of her life has been spiritual. She worked as a keypunch operator, record keeper and nurse. She received a medal for volunteering at a U.S. Army clinic. She lived in Boston awhile. "The medicine people were saying go back to the elders, while another group of people was saying get educated. That's when the Boston Indian Council approached me to go to college," she said.

Isabelle earned her master's degree in art from Goddard College, in 1975. "Then I had to decide what to do with it. I thought it would open doors for me."

A teaching position at all-Indian Maniyouk College in Quebec fell through. The degree did not open many doors after all.

Isabelle will not join something unless she believes in what is being done. Even in the Indian rights movement, she has had her differences. When Isabelle and Annie May were demonstrating at the BIA in 1972, an Indian leader said, "It's a good day to die." No, she thought to herself, "It's a good day to live."

However, "When Leonard Crow Dog



Isabelle Toney: "A human being first and an Indian second."

stood up and said this is your religion, you are the first Americans; it was like meeting an old friend, and the friend was the Creator. It was not quite being reborn, but it was an awakening," Isabelle said.

Isabelle said the 1970's were "when it all started; native awareness. (Indians) wouldn't be heard through regular channels. The system was geared for the great white father concept. It was time for self-determination . . . to face the truth that the treaties weren't working."

For Isabelle, the elders were saying that younger Indians lacked spirituality. She recalled that "Annie Mae's goal in life was to write a native people's history of the land." She said that during "time off" at The Longest Walk rally in Washington, D.C., she visited the Smithsonian and saw the body of an Inuit (Eskimo). It seemed to her the bones were exhibited as an example of what will happen if you don't conform. She felt hurt and sad. "I feel hurt that the white man believes that he can break the spirit by degrading the body," she said.

In 1975 she started to write poetry, some of which has appeared in Wabanaki Alliance. She said she doesn't consciously know what motivated her to write.

Isabelle started to "write down my life, so my kids would understand me. But they didn't understand me. So I started to write for myself, so I could understand myself," she said.

Native women are ambivalent about Women's Liberation because some theories regarding power are in direct conflict with tradition. Indian tradition is based on survival skills where both men and women

have to work together. The Women's Lib is based on equality of the sexes; whereas, the Indian tradition is based on survival of the whole nation, regardless of sex.

On Indian feminism, Isabelle said she believes a lot of women are "aware of at least the power to change things." She said she knows of a current Maine Indian feminist who reminds her of Annie Mae Toney is concerned for Canadian Indian women, who lose their Indian status if they marry a non-Indian; yet the same is not true for Indian men. "They are in the process of changing the Indian Act," Toney said, adding that a protest march by Indian women — 100 miles from a Quebec reserve to Ottawa — brought attention to the inequality.

Overall, Isabelle is convinced the past decade brought much progress for Indians, although she noted that Wampanoags of Mashpee, Mass., "found out the court has the right to terminate a tribe."

Looking ahead, Isabelle is optimistic. "If you put a leader in there who is not aware of the complexities of his role, he's not going to get as much done as a leader who can slip easily from the native to the white world," she said. An Indian leader must be "articulate in both worlds."

Finally, Isabelle offers a prediction. Behind her words are love and fierce determination to see her people survive.

"My prediction is that the Wabanaki Confederacy is going to be revived and used as a political tool. In regard to this prediction, if it doesn't happen, I'll make it come true."

Poetry

Wounded Bird

in flight
flesh torn open

wind
wings
water
one

troubled skies
erase the light

flight
in cloud
that now
the sun veneers

the captive moment
fears

there's pride
pain
passion
tears

there's tide turns
wind shifts
stone cliffs
ocean fills
against your will

hold on
there's dawn
first light
in east

release

the storm
does end
the earth below
does spin
the heart
beats still
within

and wings
wind
water
one

Dana Perley
Beals

Untitled

Remembering that spring night
when the air wafted thru
the stirred opened window
and started a yearning inside
it was crystal clear and
slightly perfumed of a not
so distant past, beautiful.

Red Hawk

Living in the city

Need to listen to mountain waters
streaming song
feeling my spirit turn, slower—
in time with earth's growth
to breathe free and clean
thinking on the beauty of natural
growth and pace.
Can do without this manmade world.
There's comfort in just knowing
places like that survive,
as we might.

Red Hawk

Mosses

Old man child
walks on wobbly legs
once more,
seeking yesterday's dreams,
in his old frail body.
Soon his spirit will soar,
in release,
still searching light
his spirit guidance we seek.

Red Hawk
1977

BIA chief quits job

WASHINGTON — The head of the U.S. Bureau of Indian Affairs will enter a private consulting business citing personal reasons — such as tuition for his children — for his resignation effective Jan. 19.

Forrest J. Gerrard, a Blackfeet Indian, was named Assistant Secretary for Indian Affairs to the U.S. Interior Department in 1977. His annual salary was \$52,750. He stated, "As I return to private life, I am deeply appreciative of the opportunity to have served the public and the Indian people."

Several months earlier, Gerrard tried to dispel rumors that he would quit his job. "This is not true," he said at the time, adding, "I have concluded that my resigna-

tion at this time would be inappropriate and would not benefit the field I have the good fortune to represent." But he admitted studying the ethics-in-government act which places restrictions on employment after working in federal service.

In a recent interview, Gerrard said the U.S. Supreme Court has resolved major controversy in supporting Indian fishing rights in the state of Washington, and in ruling that tribes do not have criminal jurisdiction over non-Indians on reservations.

"While I was not happy with the Supreme Court decision on jurisdiction, it seems it cleared the air a bit on tribal jurisdiction," he said.

MITA prospects unchanged

ORONO — Although no changes have occurred in Maine Indian Transportation Association's (MITA) financial picture, buses continue to run on a limited basis.

Lorraine Nelson, MITA director, said she expected to continue providing services at the current level through March. After that, she had no idea what would happen to the program, she said.

A funding shortfall has crippled the transportation agency since December, forcing some buses off the roads. Since then limited service has been restored.

Pleasant Point has two buses operating, providing free service to the elderly and handicapped and making runs to Perry, Eastport, and Calais, charging fares ranging from \$1.50 to \$2.00.

Indian Township has one bus back in operation, making one trip to Calais. There is no charge.

Indian Island has one full and one part-time bus running for handicapped and elderly people.

Association of Arrostook Indians has been able to maintain its services with various contracting agencies such as nursing homes and migrant worker groups.

Nelson was optimistic that Maine Department of Transportation Section 18 funds would soon be available, but said no one knows when they will be distributed. She said she is also reapplying for a Title XX grant following rejection of an earlier application.

Applications sought by Indian art school

SANTA FE, N.M. — Applications are now being accepted for the second quarter at the Institute of American Indian Arts here.

The institute, a two-year arts college program, offers the associate of fine arts degree in two dimensional arts, three dimensional arts, museum training and creative writing. It also has a developing major in drama and dance.

The institute is a part of the comprehensive Indian education program under the direction of the Bureau of Indian Affairs. It is the only school in the nation established to provide accelerated art. Its student population often represents as many as 80 tribes and 26 states.

The content of the art curriculum covers a wide range of media in both traditional and contemporary approaches. There are courses in drawing, painting with oils, acrylic and water colors, design in two and three dimensional, illustration (commercial), ceramic pottery, sculpture in wood, stone and clay, jewelry, photography and printmaking.

There are also offerings in art history of the world since the beginning of time including a special course in art history.

For applications or information, write: Admissions, Institute of American Indian Arts, 1300 Cerrillos Road, Santa Fe.



TRAINEE — Tor Smith, a graduate of Ricker College, is a management trainee with Association of Arrostook Indians in Houlton. For the past six months he has been trying to develop effective management and reporting systems for AAL. His CETA-funded job may run another year.

Correction

A story that appeared on the front page of the December 1979 issue of Wabanaki Alliance incorrectly stated that a tumor removed from a cancer patient weighed nine pounds. That is impossible: the tumor weighed considerably less; according to Dr. Ernest Ballesteros of Eastern Maine Medical Center. Also, the story reported that Walter Reed Army Medical Center filmed the operation. Actually, a doctor from the center observed the operation.

Pehrson-Baker wed in island ceremony

INDIAN ISLAND — Nancy Pehrson of Indian Island was married to Daniel Baker, a native of Gloucester, Mass., this month.

The new Mrs. Baker is daughter of Penobscot tribal governor Wilfred Pehrson and Joan Pehrson. Her husband is son of Mrs. Delores Baker of Gloucester, Mass.

The bride is a graduate of John Baptist High School in Bangor and has taken a year of study at Bangor Community College. She and her husband met while he was working with Young Adult Conservation Corps on Indian Island.

The wedding was held in the home of Deanna LeBretton, the bride's sister. The couple plans to live on Indian Island.

Indian foster parents needed

ORONO — During the past year Central Maine Indian Association (CMIA) has been involved in a project dealing with services to Indian children. Of major focus has been foster care placements of Indian children with non-Indian families.

Much research has been done that shows severe problems can occur when Indian children are removed from their culture. Indian children who need foster care should be placed in Indian homes, studies indicate.

There are over one hundred Indian children in foster care and less than six licensed Indian foster homes in Maine. The problem is obvious. "We would like to see this number increased," says CMIA.

The off-reservation group is actively recruiting foster homes in Penobscot and Piscataquis County.

Obituary

DELIA (DAYLIGHT) RANCO
INDIAN ISLAND — Delia (Daylight) Ranco, 87, of 70 West St., Indian Island, died Jan. 29. She was born in Old Town Sept. 24, 1892, the daughter of Frank and Josephine (Sussep) Mitchell. She was the widow of Nicholas J. Ranco. She was a member of St. Ann's Catholic Church, Indian Island. She is survived by two sons, Nicholas of Boothbay Harbor and Frederick of Conway, N.H.; five grandchildren, and three great-grandchildren.

Spring burial will be in the tribal cemetery.



FREEMAN MOREY has been hired as outreach worker for Central Maine Indian Association, Orono. A graduate of Old Town High School, Morey, 26, is a Passamaquoddy who grew up with a foster family. His real father lives in Bangor; his real mother in Bucksport. On the day this photo was taken, he discovered a lost brother in Georgia. Morey and his wife Kimberly Jane have a daughter, Raven Renee, born Dec. 27, 1979.

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Experience preferred. Salaries commensurate with education and experience. Application deadline for both positions is March 14, 1980.

For further information or application, contact:

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BOX 351
PERRY, ME. 04667
Attn.: Shirley Bailey
853-4654

NOTICE

"Special Election"

CENTRAL MAINE INDIAN ASSOCIATION
MARCH 13, 1980
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RESOURCE CENTER CONFERENCE ROOM
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Openings for —
1 Board Member President
Appointments to —
Wabanaki Board
DIS Board

(Div. of Indian Services/
Wabanaki Alliance)
FRCT/IF
(Federal Regional Council/Indian Task Force)
Personnel Comm.

Refreshments will be served. The meeting is open and your participation is needed.

JOB OPPORTUNITIES

The Department of Employment Development is now accepting applications from eligible Indian or Native Americans for participation in the following CETA Programs:

1. Youth Employment and Training Program (YETP)

The purpose of this program is to enhance the job prospects and career opportunities of Indian and Native American Youth, including employment, community service opportunities, and such training and supportive services as are necessary.

Eligibility for Participation (YETP)
a. Every participant at the time of application must be:

1. An Indian or Native America Youth;
2. Unemployed, or underemployed, or an in school youth;
3. 14 through 21 years of age;
4. A member of a family with a total Family Income, annualized on a six month basis, at or below 85% of the lower living standard income level.

Allowable Activities and Services

To eligible applicants, this program can provide employment opportunities, training and supportive services including: Useful work experience opportunities in fields such as education, health care, crime prevention and control, environmental quality control (to include pest management activities), assistance in the weatherization of homes, conservation and other activities.

Participant Wages are \$3.10 per hour to start.

2. Youth Community Conservation and Improvement Projects (YCCIP)

Projects will insure that participants do constructive work in terms of individual and community benefits. Projects will include, but not be limited to, the rehabilitation, construction, or improvement of Public Facilities, weatherization and house repair to low income housing and conservation activities.

Eligibility for Participation (YCCIP)
a. In order to participate, an individual must at the time of enrollment be:

1. An Indian or Native American Youth 16 through 19 years of age;
2. Unemployed.

Participant Wages are \$3.10 per hour to start.

Contact: Department of Employment Development, Indian Island, Me. 04468
207-827-7776

A memory of other times and places

By Brenda Polchies
Area Reporter

I want to relate a memory I have of my grandfather, Leo Tomah and relate a speck of time while I was living on the reservation. My grandfather is very old now. He has seen eighty summers and eighty winters in this month of February 1980.



AREA REPORTER — Brenda Polchies, a Maliseet residing in Houlton, is a regular contributor to Wabanaki Alliance. Readers should contact her at 532-7317 (office), or home, 532-9296. She is employed by Association of Aroostook Indians and is a board member of this newspaper.

The earliest visions I have of my grandfather are dim, as in a dream. For I was but three or four years old. We all lived on the Kingsclear Reserve in New Brunswick; my grandfather, my mother, my four uncles, and our dog Shep. This time span was in the late forties and early fifties. During this time, we lived in a six room house with no electricity, no running water, no indoor plumbing. Kerosene lamps were used; on the part of the reserve we lived, one central pump supplied water for everyone and water pumps were a common sight. Also, a cold, deep spring was visited frequently when the water pump was out of kilter.

As I grew older, I became more involved in helping out with the family chores. Countless times, I trudged up that dirt road carrying two pails, one in each hand, or running down the path to fetch water at the spring which was located down a steep ravine near a stream that flowed into the St. John River. I still remember my mother using a heavy iron, heated on the kitchen woodstove, to do the weekly ironing after washing clothes in the washtub on a scrubbing board. Rainwater was depended on extensively for washing clothes.

Silent but content

While my mother worked at the Heatherington's in Silverwood, near Fredericton, my grandfather kept an eye on me and at the same time worked on his craft of making baskets, snowshoes, and axe handles. In the six room house we lived in, in my mind's eye, I can still see my grandfather sitting either

in the living room or the hallway, beside a warm, woodburning stove, splitting or shaving his ash weavers for fancy baskets or scraping smooth his axe handles with a crooked knife. His eldest sons were occupied with employment in the woods and after they had pounded and stripped a stick of ash, this was a regular routine he performed every day. He was silent while working but he was happy and content in this kind of atmosphere.

On the reserve, it seemed to me things were very uncomplicated, back then. There was a quiet which surrounded the reserve for there were no cars or trucks that anyone owned. Transportation was usually by hitching rides on the main highway, taxi services were provided by a lady cabdriver whose name was Vicky, and bus transportation was used frequently to get into town which was twelve miles away . . . Fredericton.

Joe Solomon's house was the place everyone liked to gather for playing cards; usually poker or forty-five raffle was played; or to gather in the kitchen in the early and late evenings and sit around and listen to someone tell stories about strange happenings on the reserve. For the raffles, numerous cakes, pies, cookies, and quilts would be played off. This was not so much for the money as it was just an excuse to 'get something doing' for Saturday nights.

A staying spirit

Today, I miss seeing my grandfather working down at the workshop. Most days of the week, very early, I could look out of my kitchen window and see my grandfather outside of his shop cutting down a splint of ash or I could hear the ash pounder being worked at, to prepare his ash to make potato baskets, clothes baskets, pack baskets, or to work on whatever orders he might have accumulated during the past month.

My grandfather is the one person who seemed to maintain a strong and staying spirit and who exerted an unconscious influence on me while growing up. To some people, this might seem a bit unusual. The son or the daughter usually relates to his father or her mother best. But for me, my grandfather never changed — he had a fierce independence — he stayed the same, until the recent death of his youngest son. Now, he is lying down on his bed, mourning quietly, and waiting to die. I love and respect my grandfather because he represents my ancestral past; he was someone I saw as being steady and constant, and only in recent years I have come to appreciate him for what he really is.

I love you, grandfather, Leo Tomah.



Penobscot tribal clinic at Indian Island.

Buckwalter's approach

(Continued from page 1)

building designed by Watie Akins, Penobscot. When a fire is crackling in the fireplace, and the elderly of the tribe are enjoying a hot lunch, some of that warm glow reflects on Ppud Buckwalter. He doesn't brag about it; "It's off the ground," he said.

The Penobscots have but one major area still needing work. Buckwalter said, and that's the need for a new school. With that exception, he said he believes the tribe 'got into total development.'

Buckwalter compared Indian Island to the adjacent city. "The tribe is finishing its community development with only a few what I call white Legionnaires coming in to help, while Old Town is just beginning community development and the population scale, the resources Old Town has, are at least tenfold what Indian Island has. Many towns get into piecemeal development." Not so the Penobscots, Buckwalter said.

"Mind you, it's been stressful and costly," he said. "The tribe during the same period took on a major land claim. They took on the world."

Buckwalter said he has enjoyed having a front row seat on the land claims. "Now that took a lot of chutzpa, and they're going to win," he said, leaving no doubt that he fully supports the tribe in their endeavors.

Internal "politicizing" and personality conflicts are often blamed for problems, setbacks and failures of tribal projects. Buckwalter said, "If you can keep the political process at 30 per cent of your time, you're in good shape. The Penobscots are in a 30-40 per cent range."

Buckwalter, who has attended many council sessions, said discussions can get pretty tense, but "when things get too bad, everyone starts laughing — it's a sort of grace."

If there's anything Buckwalter wants to be remembered for, it's team effort. He was at first Director, but ended up Deputy Director. This never bothered him; "we either go together, or we don't go at all," he said.

Penobscot Health and Social Services Director Eunice Baumann — a tribal member — agreed. "Team leadership came about so, I was going to say naturally, but team leadership doesn't just happen. It takes a dedication, and competent training," she said.

Baumann spoke of an effective foursome consisting of herself, Buckwalter, Denise Mitchell and Barbara Merrill. Together they got the health center off and running. "It's so hard to express one's gratitude and appreciation. I don't think the program would have gotten off so well without him," Baumann said of Buckwalter.

"It was a team, not hierarchical. A real democratic process. He (Buckwalter) was very instrumental in setting the tone for a democratic approach, instead of authoritarianism," Baumann said.

Buckwalter describes himself as a "systems and organization man," but one who does not forget John Dean's idea that "it's important to smell the flowers along the way."

Penobscot Gov. Wilfred Pehrson paid tribute to Buckwalter, saying his departure was "Washington County's gain and the Penobscot Nation's loss. He's done a lot for the tribe, he's worked hard. I hope we can turn around and get a person of the same caliber."

Eunice Baumann said she cried at the farewell party.

One of three ordained ministers at the Penobscot health center, Buckwalter (Episcopalian) worked in the company of the Reverends Maynard Kreider and Bruce Spang. A native of Holyoke, Mass., Buckwalter is a 1956 graduate of Yale, where he earned a BA and MA, and attended one year at Yale Divinity School. He graduated from Episcopal Divinity School in Cambridge, Mass., and took graduate courses in community planning at University of Cincinnati.

He and his wife, Sally, have seven children, and they live in Orland.

INDIAN STUDENTS WANTED FOR SOCIAL WORK PROJECT

The Native American Social Work Project, San Francisco State University, is accepting applications from American Indian students who are interested in Social Work. The project started in 1977 and has nine undergraduate and nine graduate students enrolled. Qualifications for admission are at least 1/4 Indian blood, 56 transferable units, and a desire to become a Social Worker. Students receive stipends of \$150 a month undergraduate, and \$325 graduate students. Books and in-state tuition is also paid.

If you are interested and want more information, write to Margaret DeOcampo Eisenbise, Native American Social Work Project, San Francisco State University, 1600 Holloway Ave., San Francisco, California 94132, or call (415) 334-6076 or (415) 469-1005.

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Noel Bear was Grand Old Man of Aroostook

From The Boston Herald 1904

Famed from the waters of the Kennebec along the entire course of the Aroostook and in the headwaters of the St. John is Noel Bear, an Indian, and old-timer hunter of moose and other wild animals. At the lowest figure he is 104 years old, while more extravagant estimates put the mark up to 116.

The old man is still sturdy and hearty, and he is favorably regarded wherever he seeks to sell his baskets, making which is his chief source of gaining a living. His mental condition is nothing short of marvelous, in view of his great age, and he is still capable of accomplishing what to the average white man are remarkable physical feats.

Among the sportsmen he is a particular favorite, and many a deer and moose have been trailed and shot through the advice and information given by the expert old Indian. During the summer and fall he has been making his house in a grove of woods about eight miles from Fort Fairfield, where there was ample opportunity for him to find the ash saplings needed in his work.

When a representative of the Boston Herald visited his camp recently, the old man was calmly trimming a bundle of basket weaves as he sat on a stump before his campfire, occasionally lifting his eyes from his work to see that a crawling papoose did not get too close to the glowing embers. Peace with the world and contentment with his lot seemed portrayed in his placid features.

Barring the modern cut of his well-worn trousers and shirt, the scene resembled one of 200 years ago, when, probably, the old man's ancestors gathered about campfires in that same vicinity and occupied themselves as he did. Even the twentieth century style of the garments could not entirely disassociate the idea that the picture presented was in aboriginal times, and that the methods and manners were those of the days before the white man had journeyed to the western hemisphere.

In front of his rough workshop was a tent made by throwing a piece of canvas over a cross-piece. His hearing was slightly defective for an Indian. He could not detect the musical invitation of a ground squirrel to its mate in the woods. His command of the English language is fairly good, and his voice is clear and resonant. The knotted muscles in his huge arms and hands are yet firm and hard and it is no task for him to walk all day through the different towns with a load of baskets, moccasins or axe handles on his back. Physically and mentally he is the equal of any white man of 60 years.

He is somewhat mixed when he comes to figure his age, in one respect, however. It is in regard to the birth of his son. The Herald representative asked him how old the son is.

"Oh, about 70," replied Noel.

"And, how old were you when he was born?"

"Oh, I guess about 50," he replied. As a matter of fact, the son, Peter, a quite well-to-do farmer of Maple Grove, near Fort Fairfield, is nearly 80, and he was born when Noel was about 25.

If it was not for the corroborative testimony of so many of the older inhabitants of the country, it would perhaps be difficult to find people ready to accept his statements in regard to his age, but the positive declarations made, leave no room for doubt that he passed the century mark several years ago. Noel figures from four to six years. It may have been more; it does not seem possible that it could have been any less.

The old Indian is a well-known figure throughout the northern and northeastern portions of the state. Wherever he goes he is well liked. He was never known to do an unfair thing or an act of unkindness. His word has been scrupulously kept throughout his life, and forty or fifty years ago, when he made a good living in the woods by hunting and trapping, before the march of civiliza-

tion drove many of the fur-bearing animals to the north and the laws of the state protecting its forest charges became so stringent as to practically prohibit obtaining them as a means of livelihood; the storekeepers at the little trading posts would give him credit for any amount he desired. It was Noel's habit to saunter into one of the trading shanties at the times when his means of getting a living were at the lowest ebb. "I want some flour, some pork, some bacon, some molasses," he would say.

When the goods were ready, the trader would inquire, as if he expected all the time to be paid at once in cash, "Well how do I know when I will get my money, if ever, Noel?"

"In two months I bring in some good furs and pay all up," he would reply.

At the time specified, the old man would appear at the store with his bundle of furs and announce that he was in readiness to liquidate his obligation. There was no occasion for the trader to examine his books. Noel knew in a cent what he had had, and he exacted an absolutely correct

op towards the end. In another while, you begin to push, and I have to nudge further along. When I get close to the edge, then you give a big shove and I—the Indian—where am I? Off the log. I have no seat except on the ground. I have to sit there or else get up and walk away off. You have the whole log, and it is more than you know what to do with, but I—the Indian—I have nothing. I must find another log, and then pretty soon, just when I get to like it, you come along and push me off that too.

"That's the way the white men do to the Indian. They don't care, it is only the Indian who cares, and he can do nothing but what the white man tells him he can do, I think and think for days about it. The Indians have no power. My sons have no strength. I and my brothers are weak. In the days when we could fight, the white men were like the leaves of the trees. If they were taken off, others would grow again — sometimes two grew where there was only one before. The Indian is like the branches on the trees. Break one off and it never comes again.

"The Indian young men do not want

shall never bother them in their cities, but why can't they let us have the woods? No; they drive us further and further away, and we go and work nothing but to be left free, and then come the white men again and say we shall not do this and we shall not do that, and laws are made that are unfair to the Indian. The Great Father gave the Indians the woods and the streams, and the white men have taken them away. It is not right to the Indian. The Great Father knows, it is not right.

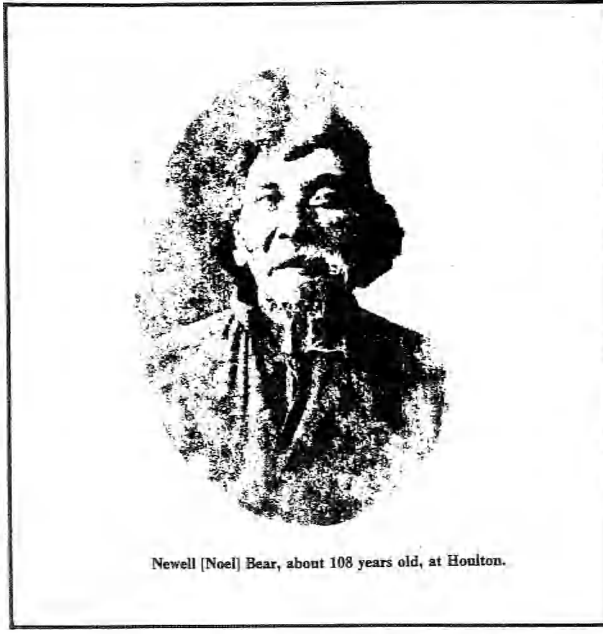
"When I was a boy, we had our chance to fish and hunt the moose and deer. We went far north in the summer and far south in the winter. Where the animals were, we followed after, and at the lodges, the women kept the corn growing for us, so it was ripe when we can back from the hunting. The Indian did not get drunk then. He had his family and his wigwam, and the woods and the streams were his. Now it is all gone.

"I see the white man today can walk only a few miles, and they are tired out. When I was younger, I would go 100 miles in a sun and run or trot all the time. It did not tire me. I am not so strong now. I can walk all day without feeling it too much, but not like I could in the time when I had the wild meat to eat. That is what makes an Indian strong and able to go through the woods—the moose and the deer and the salmon right from the rivers. This soft meat the white man eats today—that is not what makes men hard and healthy. They are women; that is all. The fresh meat from the woods for an Indian; but the white men say no; we cannot have it. We must eat what they eat; live as they live. The Indian never can be strong and well again as long as he does the way the white man does.

"When my father and I hunted and fished, we used to go all through the eastern part of Maine, and up into Canada and across to New Brunswick. We did not care where we went so long as the hunting and fishing were good. Then, when the winter came, we got enough deer and moose to last us through the deepest snows and we would go back to the southern part and wait for spring. Those were the days that made us strong and well and healthy. They made me what I am today — over 100 years old and able to take care of myself. I work every day. I make my baskets and my axe-handles, and sometimes my moccasins, and go off and sell them. I can then catch salmon in the spring, and in the fall I go to the woods after moose. I got one last fall and I will get another one this year, but it is not what it used to be. We have to hunt long and far to find when the law says we can kill it.

"It's a strange thing about moose. In the spring and summer I often see them a few miles from the towns as I go from one place to another, but as soon as the hunting time comes and the law is off, you have to go way back into the woods before you can see one. I think the moose knows the smell of the powder, and when he notices it in the woods in the fall, he goes back as far as he knows and tries to keep out of the way. Perhaps that is not it, but I know I shall have to go 100 miles or more to find one. That would not trouble me in the days when I went into the woods with my father. I could have found the moose and killed it and come back and told about it in two days, but now it is different. I think if I went twenty-five miles through the woods today I would get tired.

"Could any of the old white men who have grown up on soft meat be as I am? Could they live in the woods and earn their own living and make the clothes, as I do now — I am over 100 years old? No! They are feeble when they are sixty or seventy; they become children when they should be learning to command. When their power should be greatest, and their children should bow to their wills, they are weak and can do nothing but wait to die. Yes, they have the education and their brain is great. They can fight the



Newell [Noel] Bear, about 108 years old, at Houlton.

accounting, but he never went beyond the time when he said he would call around and settle.

To the question if there was not some event by which he could fix his exact age, Noel replied to the Herald representative: "I have no education like you. I have no way to tell the white man. I think I am about 104 years old, but it may be 106. Some people say that I am older than that, but I do not think so. I am very old, over a hundred.

"When I first came around here in this country, along the Aroostook and St. John rivers, there were no white men and houses. There was only one house at Tobique Point, some miles off. My father came here and hunted moose and fished in the rivers. Why, right here in this little grove where I have my camp I have killed the moose, but now I have to go a long way into the woods to get one.

"Ah, the white man, he has made the laws which keep the Indian from getting the moose and deer. The white men have not been good to the Indians. Let me tell you how they are: You and I, we sit down on a log. Little while you shove along. I move towards the end to give you some room. Pretty soon you shove along again. Then I move along some more. By and by, you shove a little closer to me, and I keep going

civilization — it is not for them to live like the white men. They want to go through the woods and hunt and fish — live as their fathers lived. The white man says no. The Indian obeys. Then our young men will not live like the white men and they drink the whiskey and gin. They forget the woods and the streams; no more do they want the moose and the salmon; they just lie and sleep. Pretty soon they are no good. The white man has pushed the Indian off the log again.

"I was happy with my father when we hunted and fished. The laws you white men make keeps us huddled over the fire and working with our hands. We must do it to get enough to eat. The law will not let us seek the deer and fish that we want, except for two or three months in a year. So I work at the camp fire and then sell my baskets and axe handles. That is not what I call the happiness. I want to get out in the woods and hunt — be free. This is no happiness; this is only work to get food. The white men do not know what the Indian knows. We want no houses in place of our tepees. What good are the cities against the great forests? What use is all the noise and bustle against the calm and peace of the woods? There is the happiness for us. We are still willing the white men shall have what they want; we

(Continued on page 10)



A TIMELESS quiet is caught in the spread of a bare elm, rolling Aroostook fields in background. [Sanipass Photo]



POLAR BEAR? This unusual natural formation of ice appears ready to pounce on its prey. [Sanipass Photo]

Upcountry scenes



PUSSYWILLOWS form an abstract, random pattern in this scene near the photographer's home. [Sanipass Photo]



WHITTLING HORSE, found in the woods, is half buried, moss-covered and rotten, but still evokes the Indian who must have used it many years ago in his "outdoor shop." [Sanipass Photo]



PICNIC basket was made by Mary Sanipass with a Boston woman who wanted to learn the technique. Her husband Donald took the photo.



SPELLBOUND eyes of Tanya Morey, six months, of Caribou, watch her grandfather, photographer Donald Sanipass.

Old Man of Aroostook

Legislative report

Tribe left in lurch by state

(Continued from page 8)
 Indian, and drive him from the land, but they do not know how to live. The Indian old men do not sit down and wait for death until they get to be very old — 85, 90 or 100.

"The Indian knows how to live, and his life is happy and long. What use is the big brain and education if you know not how to make yourself happy in life and contented in old age. The white man is like the great, big beautiful rose. It blossoms for a few days and then dies away, leaving nothing but a withered flower at the end of the branch. The Indian is like the field flower that nods its head gently all through the summer, not so beautiful as the rose, but living in the air and sunshine long after the pretty rose has dropped and been wasted in the ground. So the Indian lived in his own woods. He did not want to go all through the world taking what belonged to other men and dying before his right time had come; he only wished to stay quietly where he was and live where his fathers lived and as they did.

Ours is the happy life, and men only live for happiness.

In making basket weaves the old Indian takes infinite pains with his work. His camp is located where tall young ash grows freely in a slight depression, and he cuts trees about six inches thick hauling them to the place where his teepee is pitched. Modern methods shave the ash in strips, but Noel adopts the old-fashioned Indian method. After the bark is peeled the trunk is allowed to soak in water until the wood is well softened. Then it is pounded its whole length for hour after hour, until the fibres of the wood become separated and strips of weave about one-sixteenth of an inch thick can be pulled from the entire length of the log. The weave thus stripped is very pliable and tough, and can be worked into almost any desired shape without splitting or breaking. Year by year, however, so extensive is the forest cut, the little groves where the ash flourishes are becoming scarcer, and the Indian constantly has to go further back from the towns to find material for his work, so that it is now seldom that a good place for operations can be fixed nearer than fifteen or twenty miles to any community where there would be good markets for the wares of the forest workers.

"See, said Noel Bear, indignantly, 'the white man takes our forest home to make into houses in the city. He leaves us nothing to work with, even after he tells us the law will not let us get the fish and moose. But does he build any better houses for himself than the giant trees in the woods made for us? Even the little ash I want for my baskets and axe handles I have to go further and further away to get. It is all fast being cut down, and then there is nothing left for us to earn a living. But the white men do not care. They tell us to go to work on the farms and raise crops. As if that was life; the Indian knows better how to live than that.'

It is apparent that Noel's father was one of the wandering Indians of the Maine woods, who cared little for tribal conditions and who preferred choosing his own way in the woods to following after anybody of his brethren or remaining with the lodges where the red men settled down to community life. When the Herald representative asked Noel what tribe he belonged to, he declared he did not know.

"My mother," said he, "came from the Kennebec river country, up near the headwaters of the river. She left her people and went with my father and came over to this part of the state and New Brunswick, where he was born and where his people lived. We had no regular place where we stopped, except near Old Town. That was a sort of cold weather headquarters for us, and my mother used to have some corn ready for us there. But my father and I were there only when we had to be. We were usually out in the woods, hunting and fishing.

"Are you a Passamaquoddy Indian?" he was asked.

"I do not think so," he replied. "You have the education; you should know what tribe my mother came from over at Kennebec headwaters. There are Indian lands over there now. I think, and she came from the people who have them."

"Perhaps you are a Micmac, Noel," was suggested by the customs officer.

"No," answered the old man, indignantly, "I am no Micmac. No blood of that tribe runs in me. I do not know my tribe, but I do know that it is not Micmac. There may be some of the people who belong with mine around here but I do not know them."

There is an Indian reservation across the line in New Brunswick about twelve miles from Fort Fairfield. It is located on what is known as "the point" and Noel was asked if the people there were of his same tribe.

"No," said he. "I know the people at the point, and I go over there and stay when I want to. I was over there only a little while ago, but they are not my people. They have farms and they treat me well, but it is not my tribe. I cannot tell what it is. My father did not know many people here; he did not have many close friends among the Indians. My cousin was Lobo Bear, who used to be about here, and I also had an uncle in Maine. My father's name was Peter Bear. I do not think of any others and I believe I never saw any of my mother's people. So I cannot tell the tribe.

"My mother lived to be 116 years old, and my father did not die until he was 118. I think if I had plenty of wild meat I would live as long as they did, but I do not know now. I would be stronger than I am, and if I could go out and fish and trap and hunt it would make me a happy old man sure. I could not do much harm in all the wild woods in Maine, but the white men say the law will not let me, and so I must stay here and make blankets and cut out axe handles. Even that cannot last much longer.

"If I cannot go into the woods, I should like, before I come to the last river, to go once more to Boston. I have been down there, and I would like to go again. Perhaps some day I can do that. It would help to make me happy. I would like to show the white men what wild meat and a happy life in the woods will do to make a man live long and keep strong, and tell them they ought to let the few Indians that are left go into the woods and live as their fathers lived. Perhaps if I talked with them they might do something that would help my sons and the sons of other Indians. They could not help believe me, because I would not lie to them."

At the time of the Aroostook war, which arose out of the boundary dispute between Maine and New Brunswick, he was engaged by the soldiers garrisoned in Fort Fairfield to bring moose meat for them out of the woods, and he made many acquaintances then from all over the states, as well as among the regular army officers. Many members of the Militia became fond of the sturdy representative of a dying race. He likes today to revert to the remarkable fondness some of the soldiers, especially Western and Southern officers, felt for moose meat when properly prepared for them.

(Reprinted from Ganong Collection, New Brunswick Museum Archives, Saint John, New Brunswick, reportedly taken from 1904 Boston Herald)

Card of thanks

A SPECIAL THANK YOU
 To the many generous people of Indian Island who donated food during my illness. Their caring is deeply appreciated.

Patrick Shay

INDIAN ISLAND — The Penobscot tribe might have a lot of uncollected garbage, and untreated sewage here, if the state or federal government fails to appropriate funds for a gap between July 1, and Oct. 1, 1980.

The three month gap is created by a transition from state to federal Bureau of Indian Affairs (BIA) support of the Penobscot and Passamaquoddy tribes. Timothy Love, a Penobscot tribal official and Indian representative to the State Legislature, says, "there is a serious problem here, in that if we fail to fund (those three months), then we'll be without things like garbage collection, sewage treatment plant — the actual operation and maintenance costs.

Love said about \$200,000 is involved. At issue is Gov. Joseph Brennan's apparent intention to permanently shut down the state Department of Indian Affairs, created in 1965 by Gov. John Reed. Brennan is hinging his decisions about DIA on resolving Penobscot-Passamaquoddy land claims, Love said. "Without a settlement, he might refuse to fund DIA," he said.

"We've asked the feds to somehow through a special appropriation of Congress fund the months in between. If they don't, it's up to the state to fund us," Love said, adding, "the Legislature is leaving all the weight on Brennan's shoulders."

A bill to rectify the funding problem was introduced prior to a December deadline by Rep. Michael Pearson, D-Old Town, but it was rejected by legislative council.

Not endangered by a DIA shutdown is \$50,000 in Indian college scholarships, available to Penobscot and Passamaquoddy for two-year programs, and to Micmacs and Maliseets for two and four-year programs. (Penobscot and Passamaquoddy have federal Bureau of Indian Affairs funds for four-year programs.)

Love said he has not yet spoken on the floor of the 109th Legislature: "The only time I will speak is when one of our bills is challenged."

Eight bills involving Indians were passed last year; one was withdrawn.

Asked about the potential effect of a land claims settlement on Indian participation in the Legislature (as non-voting representatives), Love said that the tribes will attempt



Rep. Timothy Love

to pass their seats. The other seat, for the Passamaquoddy, is held by Rep. Reuben (Clayton) Cleaves of Pleasant Point. At the time of this interview, Cleaves had not occupied his seat for any of the days the Legislature was in session, Love said.

CMIA sets special meeting

ORONO — Several elective positions will be filled at a meeting of Central Maine Indian Association (CMIA), slated Mar. 13, at 7 p.m., at Indian Resource Center, 95 Main St.

Members of the off-reservation group will be electing a president, to replace Donna Loring, who has been named executive director of CMIA. Also to be filled is a board member position. Representatives to be appointed include one each for Wabanaki Alliance/Division of Indian Services; Federal Regional Council/Indian Task Force; Wabanaki Corporation board; and personnel committee.

"We need your participation," urged CMIA board member and secretary Bridget Woodward, adding that because of the elections, this is an important meeting to attend.

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Karate offered at AAI building

HOULTON — Karate classes are now being conducted out of the Association of Aroostook Indians building on Bowdoin Street, with a good attendance Wednesday night, Feb. 7, of at least 30 people turning out for registration and an initial class. There is a weekly fee of \$3 being charged to help pay for karate instructors, who are traveling all the way from Van Buren.

The YMCA of Houlton is sponsoring these classes in self-defense and Tae Kwon Do. Karate instructor Ralph Dumond holds a first degree black belt, full contact Tae Kwan Do, and is a member of the North Atlantic TKD Association. His assistant is Nancy Dumond who holds a purple belt.

The class activities will offer physical conditioning, self defense, martial arts form, full contact sparring with protective equipment optional. Karate class activities will run for as long as there are enough participants. Ages being accepted in the class are from 8 years on up. Also release forms must be signed by participants to relieve responsibility from the Association of Aroostook Indians and the YMCA for any possible injuries sustained during karate class time. Classes begin every Wednesday evening, beginning at 7 and will run until 9:30 p.m.

Women in photo named

A faithful reader of this newspaper, Winifred G. January, has identified the women in the back page Flashback Photo in the January issue of Wabanaki Alliance.

Winifred (Apid Nelson) January, a Penobscot tribal member living in California, is on the far left. Others, left to right, are Molly Tomer, Lucy Nicoliar, Dorothy Ranco, Mary Alice (Molly Dellis) Nelson and Evelyn Glusian.

"Dorothy's name was Dully, and Evelyn's name is Madasin (Indian names)," points out Mrs. January. "P.S., we were very young then, I was taken quite a few years back," she adds.

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A smile says a lot

Alcoholism counselor Louis Paul jokes with client, but takes his job at Association for Aroostook Indians very seriously. Paul is a Maliseet from Woodstock, N.B.

Ashland woman serves as mother to homeless

ASHLAND — Tilly West is a well known name in Aroostook Indian country. She likes to sign herself "T.W.," and the modesty extends to refusing to have her picture taken.

But T.W. is not shy about taking in Indian people who need help, and her rural farmhouse on Castle Hill has been a haven for young persons who have run away, been kicked out, or are in some other difficulty.

West, a Micmac, likes her independence. "I'm a volunteer worker and I have been for 40 years. I open my door to everyone, if it's a human being I open my door," she said. Her non-Indian husband goes along with her generosity. "I can't be hired, and no-one can fire me," she said.

West recalled finding a boy wandering in the woods, eight years old. "He knew his name but he wouldn't tell us. He broke into camps, and would put the window back. He took very little of everything." Another time she helped a 14-year-old girl jailed on a "moral" charge. One homeless boy and girl fled Massachusetts, ended up at Tilly West's, are now married and living in Canada.

Not all who pass through the unofficial Ashland foster care home are so fortunate. West once took a three-week-old baby from a drunken family scene (no-one even noticed her go, she said), but despite hospital attention, the baby died.

Alcoholism, drug abuse and child abuse all contribute to problems West encounters among Indians. She should know. A native of Nova Scotia, she was one of eight

children. Seven of them became alcoholics. Tilly ran away to Florida.

West usually takes in two persons at a time, up to about four months. She tries to set ground rules, and sometimes they stick. She said she has seen alcoholic girls "who don't touch it now." She said children would work in the West's garden. "I teach them crafts — I've tended to orient myself to children."

West was at one time the only Indian person in her area. She has one daughter, Donna, who is married with a son and lives elsewhere. West said she keeps journals and likes to write about her young visitors. "I wrote about them because it was so heart-breaking."

West does not drink, smoke or use foul language, and she said she "is not afraid" of persons who do.

Indian children are different from white children, West said. "The Indian children are not that helpless. But all the white children had to have a sitter, or a telephone number to call," West said Indian children are under pressure to act like non-Indians. But "no matter how hard we try, we can never be white."

"Indians aren't meant to be progressive. They can't act like white men, they can talk like white men, but they'll never succeed."

She summed up her own philosophy, in reference to Alcoholics Anonymous, saying, "Credit is due my Indians. If he or she has come forward, he or she is asking for help, and we must answer that need. And if we fail to answer that call — do you hear the last cry?"

Committee strives to improve teaching about Indians

BRUNSWICK — An education committee of the American Friends Service Committee (AFSC), has been meeting since March 1979 in an effort to find ways to improve teaching about Indians in Maine schools.

Several of those attending meetings were also part of an Indian writing committee that wrote chapters about native Americans to be included in a Maine studies textbook called Dirigo. Other members of the 15 person committee include Maine school teachers, and members of Maine Indian Program Committee, part of AFSC.

In October, 1979, the education committee sponsored a workshop conducted by nine Indian resource people for teachers and librarians interested in improving what they present about native Americans in the schools. (See "Quaker Workshop Probes Indian Stereotypes," Jan. 1980, Wabanaki Alliance.) More than 100 people came to the all-day session, which included a panel discussion and workshops on topics such as Indian history, education from an Indian perspective, crafts, storytelling and folklore, contemporary Indian programs, and stereotyping in school materials. Displays included recommended books and materials for classroom use.

The education committee has been compiling an annotated bibliography of books and films concerning Maine Indians — including a list of recommendations — developing sample curriculum units, and ways to respond to schools' requests for Indians willing to speak to classes. The committee is applying for grants to continue to sponsor workshops and try new ideas, such as hiring Indians to develop materials for use in the schools, running week-long sessions for Indians and teachers to develop lessons, or starting a film library.

The committee would like to encourage Indians and non-Indians who share concerns to come to the next meeting on Friday, Feb. 29, at 6 p.m., at Newman Center, Orono; or the following meeting relatively free April 11, at 2:30 p.m., in Orono.

People who cannot attend meetings but are interested in helping in other ways, or those who have materials or ideas that work well in the classroom are encouraged to let the committee know. We are also interested in hearing from Indians who would like to be kept informed about long and short term paid positions as writers and curriculum developers, and as resource people for workshops. For more information, contact Mary Griffith, AFSC, 22 Riverview Drive, Brunswick; telephone 725-5854.

Dirigo textbook set for publication

GARDINER — Maine Dirigo, a junior high school textbook with chapters on Indians of Maine, is scheduled for full publication, along with teaching guides and a sourcebook.

A flyer announces that the book — edited and mostly written by educator Dean B. Bennett of Gardiner — will be published by Downeast Magazine of Camden, Education Division. Chapter three will deal with native people 10,000 years ago and early European settlement; chapter four will present "the Indian point of view," and will point out Wabanaki people's involvement in wars between 1675 and 1783.

Chapter six, subtitled Native People in Maine, offers "a brief history of the Passamaquoddy, Penobscot, Micmac and Maliseet Native Americans in Maine since the American Revolution."

Many photographs, old and contemporary, were given to the textbook project by this newspaper. A committee of Indian people spent many hours revising the portion of the text dealing with Indians.

LOVE'S AMOCO

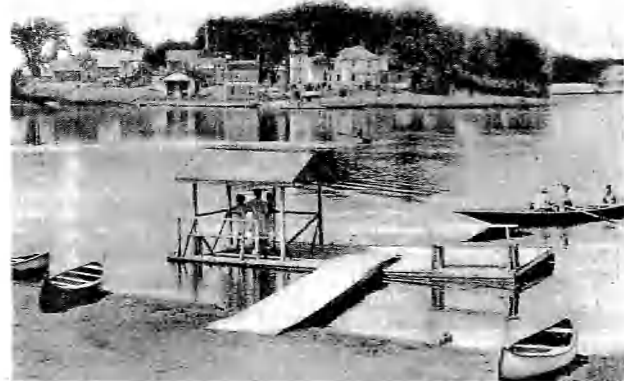
INDIAN ISLAND



Loving care for your car

Flashback photo

INDIAN ISLAND FROM INDIAN LANDING, OLD TOWN, MAINE 1887



INDIAN ISLAND in the era before the 1951 bridge from Old Town was built. Note the many tall trees, probably elms, the basket store by the water; tribal hall at left, background; St. Ann's Church and convent, much as they appear today; and bateau being rowed to Old Town float, where three canoes are beached. The day looks warm and calm, the girls in the shade are wearing short sleeve dresses. [Photo courtesy of Josie Neptune of Indian Island]

Fire evicts 3 from home

INDIAN TOWNSHIP — A fire last month forced three residents of a recently constructed triplex here to move out, at least until repairs are made.
The Jan. 13 fire in elderly housing at Peter Dana Point gutted a unit being used for emergency housing of tribal members, occupied by John Tomah. Other occupants of the building who had to move in with neighbors temporarily were Justin Lola and Leonard Levesque. There were no injuries.
The fire is under investigation for suspected arson, according to Richard Dana, a certified member of the Indian Township Volunteer Fire Department. That investigation is being supervised by Lt. Norman Nicholson of Indian Township Police Department.
Responding to the fire was the tribal fire

department — using a new firetruck for the second time — assisted by firefighters from nearby Princeton Fire Department. Dana said a good cooperative agreement exists between tribe and town.
The fire-damaged building sits on the site of a building that was destroyed by fire several years ago in an alleged arson case, taking about 15 minutes to burn flat, according to Dana. All houses in the area are located within 100 feet of a hydrant, but Dana said materials used in construction were "just like turpentine" in the earlier fire.
Repair of the existing damaged property is the responsibility of the tribal housing authority, directed by George Stevens.
Dana reports the recently organized fire department does not yet have a chief, but has 12 volunteers.

Anthropologist aids Indians

HOULTON — The Association of Anroostook Indians (AAI) is reaping the benefit of a resident scholar.
He is James D. Wherry, 31, a Pennsylvania native who since last April has been researching Indian genealogy, and compiling a history of Maliseet Indians in The County. He has also worked on Micmac ancestry in AAI country.
The history, said Wherry, is about 80 percent complete, and he looks forward to publication. Meanwhile, he is teaching a course at the former Ricker College in Houlton, now an extension of Unity College. The course, Native People of Northeastern North America, is "a course we wanted white people to take," Wherry said, explaining, "there is a lack of understanding between Indian and white people" in Anroostook County.
Fourteen non-Indian persons enrolled in Wherry's course, which ends Feb. 29. It began Jan. 7.
Wherry, a graduate of California State College, California, Pa., earned his master's degree from University of New Brunswick. He has written the forward for the recently reprinted *Life and Traditions of The Red*



James Wherry

Man, by Penobscot Indian, Joseph Nicolai. Wherry has been accepted at McMaster University, Hamilton, Ontario, where he intends to work toward a Ph.D. He will probably remain with AAI through summer.

Vows renewed

OAK RIDGE, N.J. — Indian wedding bands were exchanged in a renewal this month of the marriage of Clement and Margaret Neptune of Oak Ridge Road. Their vows were renewed Feb. 2, at St. Joseph's Catholic Church. Clement Neptune is a member of the Penobscot Nation.

Subscribers show generosity

ORONO — This newspaper has embarked on its first year of charging subscription fees, and already many enthusiastic subscribers have gotten aboard.
The very first to subscribe after last month's front page announcement was F. Bruce Greene of Fredericton, N.B. (Canada), who writes a regular column of Maliseet Indian news for the *Daily Gleaner* in that city.
Other early subscribers are Frances and Raymond Mitchell of Orono; Alice Liljegren of Moline, Illinois (she took out four subscriptions for friends); Clement and Margaret Neptune of Oak Ridge, N.J.; James Wherry of Houlton; Janet Rhodes of Camden; Charles Zumbrennen of Limestone; Joseph Biscula of Indian Island (two subscriptions); Kenneth Poynter of Dryden; Jean Chavaree of Indian Island; Jennie Boynton of

Brewer; Helen Ciganik, Houlton; Peter Bailey Sr., Pleasant Point; Holly Marshall, Milford.
Also, Bernard and Arolyn Newbert, Waldoboro; Leslie and Valentine Ranco, Wells; Charles Bernard, Madawaska; Sally Cartwright, Tenants Harbor; John Budd, North Berwick; Madeleine Ciguere, Lewiston.
Those people are a sampling of new and already established readers of Wabanaki Alliance. We remind readers that rates as of February 1980 are \$5 per year for an individual subscription in the U.S.; \$6 in Canada and overseas; and \$10 for institutions such as businesses, government and schools. Send your checks to this newspaper at 95 Main Street, Orono, Maine 04473.
We remind readers that those persons who choose not to subscribe will no longer receive Wabanaki Alliance.

news notes

Training program

TUCSON, Ariz. — The University of Arizona department of speech and hearing sciences has received a three-year, \$345,000 grant to establish a training program in speech psychology and audiology for Indians.
The program entails the study of normal speech, language development and speech, language and hearing disorders. Graduates of the program will be professional speech pathologists and audiologists, attaining a master's degree.
The training program has full-time tutorial support, reservation clinical practice experience and an opportunity for Indians to add special input into the interpretation of communication disorders as experienced by native Americans.
For admission to the program it is preferred that students be bilingual (fluent in English and their tribal language), be a college junior or above, and be listed in tribal registry.
Anyone interested in more information or wishing to apply for this project should contact Gail Harris, coordinator at (602) 626-5075, or write in care of the department of speech and hearing sciences, University of Arizona, Tucson, Arizona 85721.

Censorship said false issue for Indian papers

Richard LaCourse, former editor of the *Yakima Nation Review* and news director of the American Indian Press Association, told a conference of Indian journalists that self-censorship is more of a problem in Indian country than actual censorship. He said that among some 300 Indian publications, he could find only five actual cases of censorship. "The claim of censorship is more of a glamour problem," LaCourse added that "self-censorship, or the lack of coverage, was one of a million excuses for not doing the work." About 35 people attended the conference held on the Grand Portage Indian Reservation in Northern Minnesota.

Powwow planned

ANN ARBOR, Mich. — The Native American Student Association at University of Michigan here has scheduled a powwow of dancing, crafts and food, April 12-13, at Huron High School.

Bank reports profits

WASHINGTON — American Indian National Bank announced 1979 earnings of \$421,541 — highest in the bank's six-year history. The bank's net worth as of December 31, 1979, was \$1,039,585, of which \$560,000 consisted of new capital raised by the bank through the sale of common stock in 1979 to the Yakima Indian Nation and the Colville Confederated Tribes. Deposits increased almost 14 percent to \$14.9 million. The bank, located in Washington, D.C., has a field office in Albuquerque, New Mexico.

Alaskans low on fuel

Although Alaska exports one million barrels of oil a day, 34 remote native villages in the state do not have heating fuel to last them through the bitterly cold winter, state officials have reported. Four of the villages were in immediate danger of running out and families had begun moving in with one another to conserve. The past two winters have been mild and the villagers apparently kept their orders down because of the \$2-a-gallon cost. The state legislature has initiated action on a \$1.5 million emergency relief bill for the villagers. The fuel will have to be flown into the villages. The state will have an estimated \$3 billion income from the oil production.

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