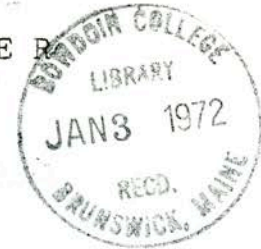


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MAINE INDIAN NEWSLETTER



duplicate

VOLUME 4, NUMBER 5

WINTER 1971

INDIAN BELIEF

Gospel Of The Redman

There is one Great Spirit, the ruler and creator of all things
to whom we are responsible.

The soul of Man is immortal, We know not whence or whither
we go, But of this we are convinced: that upon arrival here
A man's first duty is the attainment of perfect, all-round,
four square manhood, And his end duty is the consecration
of that Manhood to the service of his people.

When the time comes for you to die, Do not weep or wail
Over the things you have done, or those you have left undone.

Rest assured, you have done the best you could with the
gifts - and limitations - that were yours. Therefore, Sing
your Death Song. And go like a hero going home.

We know not what the next world may hold for us,
But of this we are assured - Our condition there will be
exactly governed

By our record and behavior here.

(Translated from the Mohawk)

MERRY CHRISTMAS & A HAPPY NEW YEAR!

To: All readers who are interested in the Maine Indian Newsletter
and have faithfully sent in their subscription, and to those
who have yet to send their contribution.

THIS IS A GIFT COPY
from The Maine Indian Newsletter

RESERVATION DEVELOPMENT PROGRAM

PENOBSCOT RESERVATION, MAINE

November 4, 1971

ECONOMIC DEVELOPMENT ADMINISTRATION
DEPARTMENT OF COMMERCE

PERTINENT REMARKS

It should be noted that the Penobscot Indian Tribe has no on-going programs. Further, the Tribe has never had any EDA funded projects whatsoever. Operation Mainstream (D.O.L.) and N.Y.C. are the only federally funded projects that have ever operated on the Penobscot Indian Reservation. These have had small budgets and the uncertainty of renewal is constant. The Penobscot people have never had the opportunity to take advantage of the potentials, both in human and natural resources, which the Reservation possesses. The introduction of a comprehensive development program will furnish the means for community betterment.

The Penobscot Tribe feels that in order to acquire the necessary funding and to pursue Economic Development on the Penobscot Indian Reservation, we need

\$30,000 Planning Grant EDA

\$25,000 for an Executive Director and staff.

With this funding the potential of Economic Development would become an actuality.

FACTORS INHIBITING ECONOMIC GROWTH

1. Limited electrical, water and sewage lines.
2. No Community Building for Tribal functions.
3. Inadequate and sub-standard housing.
4. Dependency on outside communities for necessities.
5. Dependency on outside communities for utilities.
6. No Loans available for business, housing, repairs, etc.
7. Dependency on State of Maine aid.
8. Inaccessibility throughout Reservation (146 islands).
9. Limited roads and a one-lane bridge to Indian Island.
10. No base resource for the Tribe.
11. Racism in employment, education, law enforcement.

DEVELOPMENT POTENTIALS

The Penobscot Reservation presents varied development potentials. They are as follows:

Industrial Development: There is a limitation to the type of industry that could be promoted on the Island in view of its size. Small-scale, light and clean industry is definitely needed.

Commercial Development: At present there are 3 businesses operating on Indian Island. There is a small grocery store, a variety store and a laundromat. These seem to be fairly adequate now for the population. There are also 6 gift and craft shops. With the development of housing and various utilities the expanding population would require additional retail and business services.

(Continued on page 6)

EDITORIAL SECTION

MAINE INDIAN NEWSLETTER

EDITOR: (Mrs.) Eugenia T. Thompson
Penobscot

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

THOMPSON TALES

Tribal Court

The winter term of Wabenaki Tribal Court convened in the capital court house on Indian Island on the day preceding the longest night.

Judge Iam Orono opened court in the traditional gathering of Algonquin and Iroquois chiefs. After dances of greeting and welcomes were given, a dinner of vension, muskrat, and beaver, and cornsoup was eaten.

The first order of court heard the case of a young man hitting a young woman. The young man who is seventeen years old was found guilty and ordered to wear a mini-skirt for seven days.

The second court business related to the tribal identity of Santa Claus. Santa Claus or Sam Nicolas as he is otherwise known was found innocent of imbibing intoxicating spirits while conducting the annual potlatch. This year he was dressed in a red suit and a white beard. When asked why, Sam Nicolas replied that he had observed the other people doing these ceremonies and this seemed to added to their spirit.

Sam was apprehended by the local war chief as he conducted his sled and pet deer down the paths, loaded down with tribal gifts, dressed in the unusual sostume.

The climax of the first day of court was the annual swearing in

of graduates of the Wabenaki Law School. The new lawyers are Mark Neptune, Fred Ranco and Paul Love. Judge Orono charged them to serve humanity.

Gifts given to the new lawyers were snowshoes, packbaskets, and a month's supply of pemmican.

Tahu !

..? ? ? ? ? ? ? ? ? ? ? ? ? ? ? ?
Tidbits

For those people who have paid for their subscriptions to the Newsletter your subscription will start in January. For those who did not pay, your eyes gaze upon the free copy that was sent to encourage paid subscriptions. Unless someone sends in a large donation so we can send it free to Indians, we Indians will have to pay, too, ennit ?

* * * * *

The Editor's family increased, with the addition of another little girl, Pamela, born 8/4/71 weighing 8lbs, 4 oz, at 3:14. a.m This makes our family total six: Ken, age 34, Eugenia, age Kimberly age 7, Billy age 4, Susan age 2, and Pamela, now four months.

* * * * *

- | | |
|---------------|--------------------|
| Maliseet | Hopi |
| Erie | Apache |
| Red Paint | Penobscot |
| Rosebud Sioux | Passamaquoddy |
| Yankton | Yakima |
| Chippewa | Navajo |
| Houma | Eskimo |
| Red Lake | Wampanoag |
| Iglulik | |
| Seminole | Yellowknife |
| Tuscarora | Etchimin |
| Micmac | Arapaho |
| Algonquin | Red River Metis |
| Seneca | to all the Indins, |
| | ennit. |

LETTERS

to
the
EDITOR

Dear Editor:

I like the idea of an Academy on the Island and I hope you and Timmy and the rest are successful in this project. I wish you the best.

I wrote to the editor of Bangor News, I don't know if it will be printed, So I will write you the same thing. I know you will publish it. I wrote, Timmy Love, made a statement, that Indians are rarely asked but always told what to do, I say Indians are always asked but in a way we don't recognize, how many times have Indians been asked? How can we help you? How many times have Indians expressed their opinions? How many times have they given their ideas to the white man? and have not recognized them when they are used by different agencies and organizations, that's because they wait for a year or so, after the Indians forget about them and are also worded differently so the Indian won't recognize them. The word is "exploited". I know because it has happened to me a couple of times, I suggest if any Indian has any ideas, or suggestions write them down and send them to the US Patent Office in Wash. D.C. and have them copy-written, that way no one can claim to be the originator of any of their ideas, but any one can use them. This protection is good for us Indians because it proves we can think for ourselves, and do have good ideas on how to help ourselves and also proof of originality. I do it now I send my ideas to Washington D.C. So I won't get lost in the shuffle again. Ask Timmy how many times he has actually seen his idea being used and did not receive credit for them. Not only Tim but other Indians as well have some good ideas, but have been giving them

to the White Man, so "Indians beware". When you are asked How can we help you, they could be looking for new ideas. Stop giving them your ideas. Haven't we given them enough already, it's now time for them to start payment's on what is owed us. Instead of giving them ideas on how to improve their situation we have to now start selling our ideas to them. "This freedom bit," is too one sided. Let's straighten it out now, while we still have the chance. We have showed them long enough how we can survive on crumbs. Let's start telling them we now want to live, and not just existing.

Phyllis McGrane

Dear Editor:

We would like to make a correction concerning the language which Senabah puts in the newsletter this is not the Penobscot Language. About three-fourths of it is Passamaquoddy.

WE have asked the Elders here on the reservation for their opinions concerning this subject. They are all in agreement with us. They told us that there is nothing in common between the two languages.

Please try to get a hold of some comments of the Elders at your reservation to varify my statement if you have any doubts about it. I am sure they will agree with us. We hate to say it but the man which is teaching your children is teaching them the Passamaquoddy Language.

Thank you,

Two Concerned
Passamaquoddy
Teenagers

GRANDMOTHER MOON

Grandmother Moon comes slowly, over the
 eastern hills,
 Chanting a song--a song of a lost age--
 its meaning a mystery.
 She comes dressed in orange calico--
 her hair wrapped in otter fur,
 her moccasins made of soft doe skin.
 No-one hears her as she makes her journey
 to her lodge in the west,
 Before her goes the Owl, flying by night,
 singing.
 HUSH, respect your Grandmother.
 She is old and knows many things,
 say nothing as she passes.
 Sometime she sends an owl out to warn her
 people of someone about to die.
 He chants a verse three times for three
 nights before it happens.
 This makes her very sad, her people are
 few.
 You can tell she weeps, because you find
 her tears on the grass and the trees
 when she's gone.

--M. Owlfeather, Sho-Ban
 Fort Hall, Idaho

(SMOKE TALK Vol 1, No 14)

OLD TOWN, Me.--"This is the Welcome Dance," announced the visitor who wore the red and yellow cotton costume of the Seminoles of Florida as he beat the tom-tom. He was a guest of the Penobscots who were welcoming members of other tribes-and spectators-to a powwow. No sudden flash of lightning appeared in the sunny Maine sky, but without noticing it, we 20th-century onlookers were being transported back into the past.

It seemed as if we were visiting chiefs as the rhythmic sound of the tom-toms became insistent and the padding of moccasin-clad feet grew louder. Their arms posturing, ankle bells jingling, buckskin fringes swaying, the Indians danced around a field on the reservation in a basic two-step.

We had come to Indian Island, a one-mile long strip in the Penobscot River, 12 miles north of Bangor, for the Penobscot Powwow, which is usually held twice each summer. On the island, reached by bridge from Old Town, are the remains of Penobscot history: one of the oldest churches and the site of the oldest graveyard in New England; the battle ground where the Penobscots fought their arch-enemy, the Mohawks, and the Penobscot people themselves. They are the living legacy of a time when western civilization was an ocean away from the Maine woods, and the Penobscots were one of the 20 tribes in the powerful Abnaki Nation. No matter that these Indians are now really 20th-century Americans--the past and the Great Spirit are called back for a few hours during these powwows and visitors are

(Continued on page 18)

(Reservation Development..cont. from page 2)

Tourism Development: The natural resources of Indian Island and Orson Island with the scenery of woodlands and water present great possibilities for expanding facilities for the visiting public. Bangor International Airport is 10 miles away and Interstate 95 is adjacent to the Reservation. These both have generated an influx of tourists.

Agriculture Development: With accessibility to Orson Island, farming possibilities would be opened up. At present, Orson Island can only be reached by boat. The Extension Service at the University of Maine at Orono has previously conducted a study pertaining to the soil conditions on many Islands of the Reservation. This study with its recommendations as to feasible crops is available for the development plan.

Water Development: The vast amount of water available to the Penobscot Indians make it a definite factor for any development plans.

Human Development: Penobscot Tribal members have demonstrated natural abilities for doing intricate types of work. Examples are carving, and making moccasins and baskets. Skills such as these have a definite carryover value and can easily be channeled into industries or businesses requiring exact dexterity.

DEVELOPMENT GOALS

Industrial Development: A boat-making industry is a natural industry suited to the many skilled craftsmen on Indian Island. A logging industry would supply the material for the boat construction. Needed in the area is a tire re-treading industry. Other industries, such as assembly plants, that would use little power and not pollute the air or River, would be invited and welcomed.

Commercial Development: There is a need for a service station, and a combined hardware, slothing and sporting goods store on Indian Island. These businesses would more completely serve the needs of the residents and tourists.

Tourism Development: Development along the lines of tourism will see the construction of picnic-camping areas, a motel and a Tribal Museum. In conjunction with the Museum, an enlarged area with parking facilities, would provide more space for the annual Indian Pageant, a three day event held each summer. As an added attraction an Animal Farm, featuring animals characteristic of the area, would be set up in a natural environment.

Agriculture Development: Small farming plots would be laid out according to the recommendations of the study done by the University of Maine Extension Service. A turkey farm has also been proposed.

Housing Development: The housing situation on Indian Island is critical. The 1960 Census revealed that of the 68 houses occupied by Indian residents 8 were "sound" and the remainder either "deteriorated" or "dilapidated". A few slight improvements have been made since then. Applications are being processed to provide water

(Continued on page 7)

(...Development plan cont. from page 6)

and sewage facilities for the Island in the near future. In view of this improvement housing construction programs could begin. It is a fact that more Indian families, presently residing in nearby communities, would return to the Island were there housing facilities available. The new housing would likewise provide sound homes for families now living on the Island, whose houses make renovation impractical.

Education Development: Plans are being formalized for an Indian Academy, a proposed school for Indian high school drop-outs. This school would seek to equip the student with high school fundamentals and, equally important, it would concentrate on Indian identity and culture.

Water Development: With a cleaner Penobscot River a fish hatchery is foreseen for the northern end of Orson Island in the area of Twin Islands. A marina would also be set up for fishing, boating and water skiing.

Projects That Are Proposed:

A Multi-Purpose Educational Facility: This Community Building is to serve as a central location for Tribal offices, Tribal Hall, Library and as a recreation and social center for all Tribal members. To be funded by EDA and HUD.

Sewage and Water Treatment Plant: To be funded by EDA and HUD.

Indian Academy: This proposed school is to be for Indian high school drop-outs. To be financed by private organizations.

* * * * *

*The next year will herald new freedoms for the American Indians, freedoms which have been long overdue. One of these original Americans will gain great fame as a teacher and a healer, thereby helping all Indians financially via a foundation to be established.

(What The Seers Predict For 1972 Copyright 1971 by
Brad Steiger & Warren Smith page 175)

* * * * *

Many Historians Speak Of The Indian As A Blood-Thirsty Savage, And The Early Settlers As Patriots Defending Their Homes And Country, While In Reality, It Was The Indian That Was The Patriot Defending His Home, His Country, And His Honor.

*

The Six Nation Confederacy Was Founded To Promote A Mighty Idea, No Less Than The Uniting, By Degrees, Of The Whole World In A Federation To Abolish War. - Dr. Paul Wallace (Toriwawakon)

*

"Chiefs and aged Men...You as men, have no lands to sell. You occupy and possess a tract in trust for your children, and generations yet unborn. You should hold that trust sacred, lest your children are driven from their homes by your unsafe conduct. Whoever sells land offends the Great Spirit and must expect great punishment after death"...So-Se-Ha-Wa, quoting from the code of his grandfather, Handsome Lake.

TRIBE, Inc.

Bar Harbor, Maine

Fine Arts Program

I. Introduction and Statement of Need

The North American Indian has long been recognized for his artistic ability. It has been appreciated as a unique expression of beauty, thought and feeling.

However, for the Indian himself it fulfills a very basic need. It is the means by which he integrates, in the most positive way possible, the praise of the beauty he finds around him in nature and the development of tools necessary for his survival. Art is aesthetical; art is practical. The achievement of creating something beautiful and useful of your own is perhaps one of the most positive and fulfilling experiences for man.

Today this spirit is dying, especially in the young. In an age of mass education, transportation, production, etc., this element of individuality is missing or lying dormant. The results we see all around us. Our young people have lost their pride and confidence, lost an understanding of Indian ways and thought, been confused by the modern society that surrounds us and have "dropped out" - mentally and otherwise.

So we have a need to reawaken this spirit of fulfillment, especially within the young, and especially in northeastern United States and Canada, where Indians have so long been without the necessary resources and opportunities to develop fully. The following program then is directed specifically toward helping individuals rediscover their talent and abilities and provide an atmosphere in which positive learning and growth will take place. Indeed, even classroom teachers are looking for this kind of help. We propose a program viable enough to be implemented on Indian reservations; flexible enough to be understood in today's living; feasible enough to make it a worthwhile effort both spiritually and materially. It has the versatility to make aware to Indian youth the unlimited variety that is offered to them in the art field. Since the majority of our youth are very artistically inclined, it seems only practical that all attention at this time should be centered on art of all forms.

The program is an innovative one. It fulfills needs in the area of staff training, young people's development, preservation of humanities and the arts and educational research. This program will operate administratively under TRIBE, Inc., a non-profit corporation in the State of Maine, which has as its goal the bringing about of new educational methods for North American Indians in Maine and the Maritimes. TRIBE is headed by a 17-member Board of Directors representing both the United States and Canada..... Basically, the program is one which hires and trains potential Indian people to be a classroom resource. They will be trained in developing their natural artistic abilities and how to use them in a positive way to help others learn. They will simultaneously be bringing new information and attitudes into the classroom.... (Continued on next page)

(Fine Arts...cont. from page 8)

II. Objectives

Short Range Objectives

- a. Introduce to reserve schools a new, positive approach to learning throughout with special emphasis on Indian art.
- b. Train five persons in the ability to make use of this method in reserve classrooms.
- c. Provide a new learning experience for young people.
- d. Promote a new vehicle by which teachers can help children learn.
- e. Establish ourselves as an educational resource for area schools, reserves, universities, etc.
- f. Begin to get traditional source of educational funds to see the need for and take over the program.

Long Range Objectives

- a. To give visible proof of a new way to bring about learning for use in today's classroom by providing resource material and methods to teachers and consequently bringing about a new positive, public attitude toward Indians in this area.
- b. Show the importance of filtering money and control to the local level and to sponsor programs run by the people themselves that use local talent.
- c. Develop a series of curriculum packages using art as the key technique with content specifically related to culture and heritage of North American Indians of Maine and the Maritimes designed for use in public and reserve schools.
- d. To pioneer new alternatives by which young people with artistic talent have an opportunity to develop themselves and then help others to develop.
- e. To improve the quality of education for Indians in Maine and the Maritimes.

(Ed. Note: Miss Shirley Belanger, a Maliseet Indian artist, Ford Fellow, 1970 - 1971, is directing this program through T.R.I.B.E., Inc. Shirley came to the Indian Academy December 21, 1971 on this program. Accompanying her was Dennis Tomer, Passamaquoddy Indian, who has studied at Santa Fe American Indian Art Institute. Dennis was a student consultant at T.R.I.B.E. Inc last year. T.R.I.B.E. Inc. means teaching research in bi-cultural education.)

 WANTED--INFORMATION ON THESE PENOBSCOT INDIANS; MADOKAWANDO, ORONO,
 and ABBIGADASSET. Send Info. to Maine Indian Newsletter.

INDIAN ISLAND NATIVE
HAS EXCITING CAREER

INDIAN ISLAND - A woman who has seen revolutions fought in her back yard and helped many people while working with the Peace Corps came home to visit for a few days last week.

Dr. Unis Baumann, daughter of Mrs. Philomene Nelson of Indian Island, left for Berne, Switzerland, Sunday after a brief stay at home. She was to fly to Berne with her husband and two children for a year's training before returning to South America as part of a Swiss aid program.

The Baumann's were recently asked to leave Bolivia after a four-year tour of directing the Peace Corps there, when a new government sought to have many American programs cut off.

Aside from her experience with the Peace Corps, Dr. Baumann is distinguished by being the first Penobscot Indian to ever graduate from the University of Maine. A 1939 grad, she received her doctorate from New York University in 1957. In between times, and up to now, her's has been an interesting story.

She enrolled at NYC in an interdisciplinary degree program at the Center for Human Relations Studies and started out with the intent on becoming a child psychologist. She soon found that "to treat the child you have to treat the family as a unit".

"If the child is pressured by a materialistic society, and the whole society is sick, something more than psychology is needed," she said.

"I figured marriage was for the birds, and told myself I'd not be talked into marriage unless an unusual man came along."

He did come along, a Swiss Quaker named Gerold Baumann who came to Indian Island on a Swiss program studying American Indian reservations. They met while Dr. Baumann was home visiting, were married some time later and went

to Indianapolis where she did social work and then taught at Indiana University.

When the Peace Corps was formed, the couple figured it was a "natural" for them and they applied. They were accepted after Bauman finished work on his masters degree and together with two adopted children, a Chipewyan girl and a boy of Cherokee, Irish and Black heritage, they joined in 1964.

They had planned to serve two years but the service turned to seven and a half and would have continued if not for the political upheavings in Bolivia. They served three years in Peru then went to Bolivia.

Of the Bolivian political situation Dr. Baumann noted, "The people there are always fighting the society but don't know it. When something is wrong they blame the individual in power rather than the system that put him there."

She noted one reason for the dislike of Americans. "In most Latin countries, there are two ways to address a person, the formal way (Vous in French) and the familiar form (Tu in French). To a Latin, the familiar form is used only for family members, friends of long standing or inferiors.

"Most other nationalities always use the formal when addressing new acquaintances, but Americans don't have this distinction in their vocabulary or habits. Thus Americans address everyone in the familiar, and the Latin thinks "This man is not in my family nor a friend, he must consider me an inferior."

When Juan Jose Torres came to power in October of 1970, he started efforts to have the Peace Corps removed.

By that time the Baumanns had decided to leave anyway, because of things which were happening in the United States. But the memory of the revolutions still

(Continued on Page 11)

(....Career cont. from page 10)

lingers. When Torres swept power from Alfredo Ovando, the Baumanns lived next door to Ovando in La Pas.

Gerold Baumann was away in Washington at the time and Dr. Baumann recalls sleepless nights when machine gun fire pierced the night. She and the children spent hours at a time on the floor of their home during the three-day coup, with mattresses up against the windows to stop any stray gunfire.

Now in Berne, the couple will stay a year in training and then go to Lima, Peru, where Gerold will head a Swiss Program. They will be doing some of the same things the Peace Corps does, primarily aiding agriculture and development. In the Peace Corps the Baumanns had also administered a Tuberculocus control program, a handicapped school project, a nurses aid program for hospitals and an attempt at organizing tin mine workers.

(Bangor Daily News 12/20/71

* * * * *

MAINE MICMAC IN BUREAU OF INDIAN AFFAIRS

WASHINGTON - A further shake-up in the Bureau of Indian Affairs to give the Indians a dominant role at the top echelon was announced Wednesday by the Department of the Interior.

Ten Indians will occupy 10 of 15 major offices in the reorganization resigned by Commissioner Louis R. Bruce, a Ogalala Sioux-Mohawk from New York, to give Indians more voice in their own affairs.

Among the appointees is Alexander S. MacNabb of Maine.

Seven of the Indians are young activists who have clashed with old-line officials over Indian programs, including a fight over the development of Indian resources.

Under the new plan, various functions of the old organization have been transferred to new offices to bolster economic, fiscal, education and other programs for Indians.

Most of the Indian officials were brought into the bureau by Bruce. Some changes were announced recently but the overall plan for reorganization of the headquarters was approved Wednesday by Secretary of the Interior Rogers C. B. Morton.

Two major new offices were established. An office of Administrative Services will be headed by Carl Cornelius, a Seneca. This office will handle personnel matters and contracts with Indian tribes for governing their own development projects, including educational facilities. An office of Fiscal Plans and Management is designed to assure the bureau tighter controls over monetary problems. It will be headed by Jack Sykes, one of five white officials retained in the setup.

Herschel A. Sahmaunt, a Kiowa who had been in charge of tribal relations, will become acting head of the Office of Legislative Development.

Flore Lekenof, an Alaska Aleut will become acting head of the Office of Community Services. He succeeds Earnest L. Stevens, an Oneida from Wisconsin, who will head the Office of Economic Development.

Tom Oxendine, a Lumbee from North Carolina, who has been chief of public information, will become acting head of an office of Communications.

Harry Rainbolt, a Pima who has been an assistant to the commissioner, was named director of Indian Agencies in the Southeastern Region. William B. Freeman, former director of economic development, was named assistant to the commissioner.

(Continued on Page 12)

(...Indian Affairs cont. from P. 11)

Bruce also has added a youth program office which will be under Hanay Goigamah, a Kiowa-Delaware to concentrate on the problems of young adult Indians, particularly at the college level.

Previously announced was the appointment of Alexander S. MacNabb, a Micmac from Maine, as director of the Office of Engineering and Construction; Harold D. Cox, a Creek and old line employee, as director of the Office of Management Systems, and Hans Walker, a Mandan, as chief of the new office of Indian Water Rights. Cox was an associate commissioner offices have been abolished.

The other four white officials in the reorganization plan were transferred from other posts. They are Milton C. Boyd, Office of Audit; H. Maurice Joyce, Office of Inspection; Robert P. Baudys, Office of Planning; and James Hawkins, Office of Education Programs. Hawkins has been acting director of the old Office of Education.

Miss Helen Peterson, an Ogalala Sioux, will become the bureau's permanent representative to the Interior Department's Federal Center in Denver, to maintain closer relationships with other federal agencies in various programs.

(Bangor Daily News 12/10/71)

By Abigail Van Buren

DEAR ABBY: Our son is married to a woman who is obsessed with the belief her family is superior to ours because her ancestors supposedly came over on the Mayflower.

This claim has been pounded into our grandchildren, and they have been taught to look down on us because we are foreign-born and speak with an accent.

It is ironic that due to hard work and thrift we own our own home and have helped our son and

his snobbish wife buy theirs, while her supposedly aristocratic parents have never achieved anything for themselves nor have they helped their children financially.

We are sick of hearing about their pure American heritage. Abby, please set some people straight about who the real Americans are.

AMERICAN, BUT FOREIGN-BORN

DEAR AMERICAN: I thought everyone knew technically the only real Americans were the American Indians. And if you want to read an authoritative, well-documented book on American history from the Indian point of view, get "Bury My Heart at Wounded Knee," by Dee Brown.

ALL AMERICA:
The Family Weekly
1971 Offensive Team

THE BEST PASSER
(BY SEPARATE BALLOT)

In separate balloting for best passer and best runner, the sensational quarterback of the University of Washington, Alex "Sonny" Sixkiller, outpitched all others to capture the honors in the Passing Parade. A full-blooded Cherokee who is as accurate with a football as his ancestors were with an arrow, Sixkiller averaged 18.6 completions per game in 1970 to run away with the NCAA title (against such competition as highly publicized Heisman Trophy winner Jim Plunkett!) Only a junior this year, there's no telling what Sixkiller will do to the rest of the records, since he's only begun to fight.

SEND YOUR NAME AND ADDRESS IN TO
THE MAINE INDIAN NEWSLETTER FOR
A SUBSCRIPTION TODAY!

ADVANCED-STUDY FELLOWSHIPS FOR AMERICAN INDIANS
Who Have Previously Pursued,
Or Are Now Pursuing, Graduate Study

1972-1973

The Ford Foundation is offering a limited number of Advanced-Study Fellowships to American Indians who:

- * Are citizens of the United States
- * Have previously pursued, or are now pursuing, graduate study
- * Are now engaged in, or plan to enter, careers in higher education
- * Plan to enter a graduate school in the United States beginning in either the summer session of 1972 or the fall term of 1972, and study full-time for a Ph.D. in one of the following fields:

Anatomy	Drama	Mathematics
Anthropology	Economics	Music
Astronomy	Education	Philosophy
Art History	English	Physics
Biochemistry	Foreign Languages	Physiology
Biology	Foreign Literature	Political Science
Botany	Geography	Religion
Chemistry	Geology	Sociology
Classics	History	Speech
Computer Science	Linguistics	Zoology
Dance	Microbiology	

The Advanced Study may consist of (a) full-time course work, (b) course and dissertation work, or (c) full-time dissertation work.

Only those students who meet all of the above requirements are eligible to apply for one of these fellowships.

Recipients will be selected upon the recommendation of a panel of distinguished faculty members in the respective academic disciplines.

Each Fellowship Award will include: (a) the full tuition and fees required by the graduate school, (b) an annual allowance of \$300 for books and supplies, and (c) a monthly stipend for living costs. An unmarried awardee will receive a stipend of \$250 per month. A married awardee will receive a stipend of \$250 per month and may claim his/her spouse and up to two children as dependents if the gross income of the dependent is not more than \$2,500 per year; stipends for each dependent will be \$50 per month.

The deadline for submitting applications is January 14, 1972. The names of the recipients of the Fellowships will be announced on or about March 31, 1972.

For application forms and additional information, write to:

ADVANCED-STUDY FELLOWSHIPS FOR AMERICAN INDIANS
The Ford Foundation
300 Park Avenue East
New York, New York 10017

BIOGRAPHICAL DICTIONARY
OF NORTH AMERICAN INDIANS

The Smithsonian is now preparing a Handbook of North American Indians which is intended to be an encyclopedic reference work of twenty volumes summarizing what is known of the anthropology and history of Indians and Eskimos north of Mesoamerica. Articles to go in these volumes are being written by hundreds of scholars at many different institutions.

As a separate part of the encyclopedia, we are planning a biographical dictionary in two volumes of 750 pages each, to be devoted to biographies of over 1500 Indians who died before 1970. This dictionary will be a reference work for historians, teachers, and anthropologists, and for the general public as well. We will be seeking your continuing advice and assistance throughout the preparation of these volumes. We are now asking for suggestions of people whose biographies should be included, as the first stage in compiling a name list for the dictionary.

Besides the historically prominent and the already famous figures who must obviously be included we are looking for an assortment of personalities, Indian people who engaged in a variety of activities, the infamous as well as the famous, both men and women from as many tribes as possible: artists, warriors, craftsmen, statesmen, politicians, actors, priests, curers, writers, travellers, sportsmen, prophets--in short, anyone from the recent or distant past who is likely to be looked up in the future.

We are including the list of people receiving biographies in the Smithsonian's Handbook of American Indians North of Mexico, Published 1907 - 1910, in order to give some idea of the total problem. As the arrangement of the names shows, there were many unrepresented tribes and historical periods. For some tribes there are few names to be found in the available published materials while for others we need help in choosing among the large number of well-known people.

PENOBSCOT

Madokawando
Orono
Abbigadasset

SMITHSONIAN INSTITUTION
Washington, D.C. 20560
U.S.A.
CENTER FOR THE STUDY OF MAN

* * * * *

RAMONA RADISH, a member of the liberated female Shy Anne Tribe of Apple Asia on the East Coast, is starting a drive to have all copies burned of the song "Don't Sit Under the Apple Tree with Anyone else but Me." Said Ramona: "You Indians who don't get with it are gonna get got."

REPORT ON THE 1970 EXCAVATIONS
ON THE PENOBSCOT INDIAN RESERVATION,
INDIAN ISLAND, OLD TOWN, MAINE

Dean R. Snow
Department of Anthropology
State University of New York at Albany

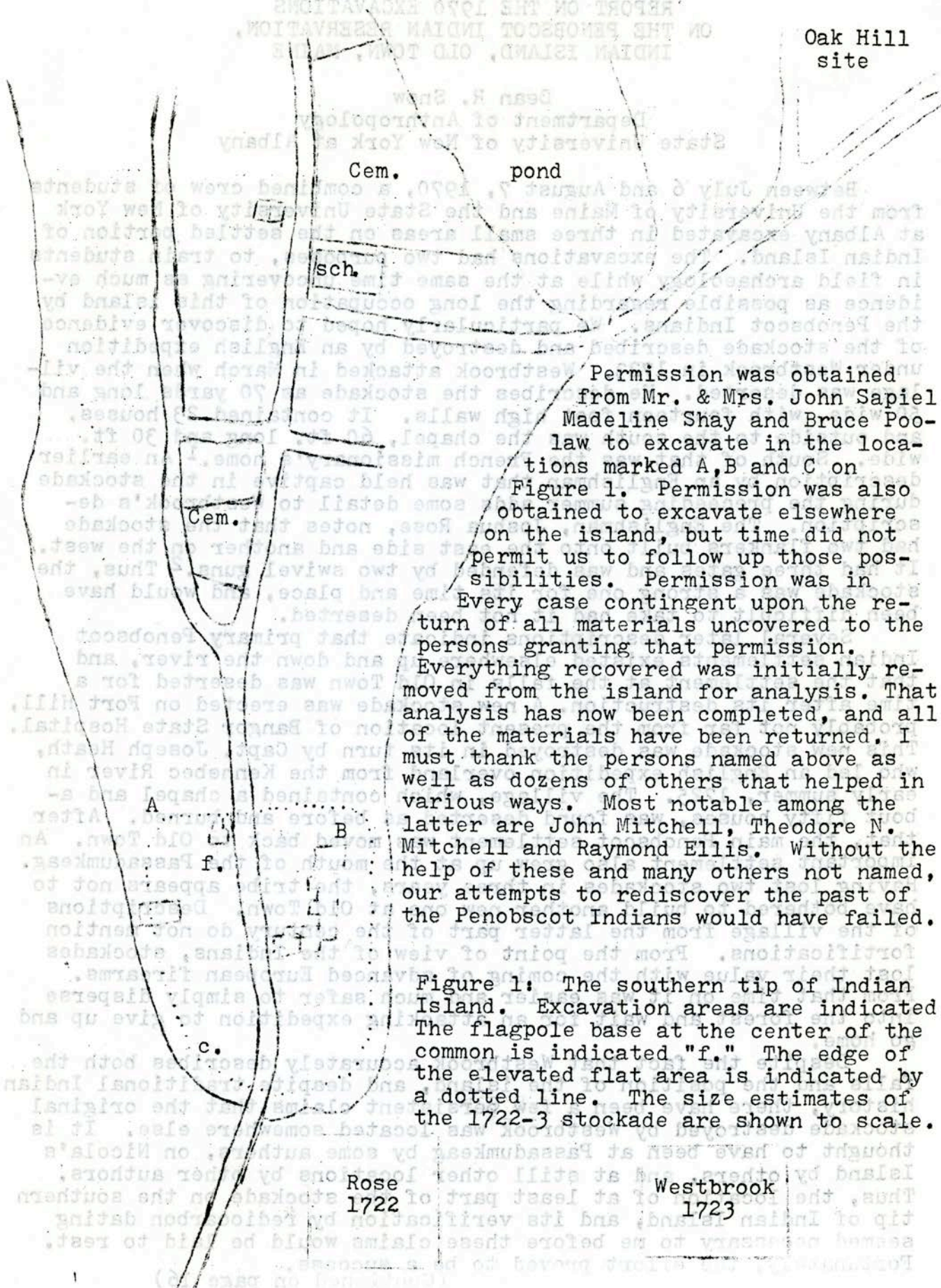
Between July 6 and August 7, 1970, a combined crew of students from the University of Maine and the State University of New York at Albany excavated in three small areas on the settled portion of Indian Island. The excavations had two purposes, to train students in field archaeology while at the same time uncovering as much evidence as possible regarding the long occupation of this island by the Penobscot Indians. We particularly hoped to discover evidence of the stockade described and destroyed by an English expedition under Westbrook in 1723. Westbrook attacked in March when the village was deserted. He describes the stockade as 70 yards long and 50 wide, with fourteen foot high walls. It contained 23 houses, and outside to the south was the chapel, 60 ft. long and 30 ft. wide. South of that was the French missionary's home.¹ An earlier description by an Englishman that was held captive in the stockade during the preceding summer adds some detail to Westbrook's description. The Englishman, Joshua Rose, notes that the stockade had two flankers built onto the east side and another on the west. It had three gates and was defended by two swivel guns.² Thus, the stockade was a strong one for its time and place, and would have been difficult to take had it not been deserted.

Several later descriptions indicate that primary Penobscot Indian settlements existed elsewhere up and down the river, and that the settlement at the falls in Old Town was deserted for a time after its destruction. A new stockade was erected on Fort Hill, probably not far from the present location of Bangor State Hospital. This new stockade was destroyed in its turn by Capt. Joseph Heath, who led an English expedition overland from the Kennebec River in early summer, 1725. The village, which contained a chapel and about fifty houses, was found deserted as before and burned. After that, the main Penobscot settlement was moved back to Old Town. An important settlement also grew up at the mouth of the Passadumkeag. Having lost two stockades in three years, the tribe appears not to have bothered to build another new one at Old Town. Descriptions of the village from the latter part of the century do not mention fortifications. From the point of view of the Indians, stockades lost their value with the coming of advanced European firearms. From that time on it was easier and much safer to simply disperse into the forest and wait for an attacking expedition to give up and go home.

Despite the fact that Westbrook accurately describes both the falls and the position of the island, and despite traditional Indian history, there have been a few persistent claims that the original stockade destroyed by Westbrook was located somewhere else. It is thought to have been at Passadumkeag by some authors, on Nicola's Island by others, and at still other locations by other authors. Thus, the location of at least part of the stockade on the southern tip of Indian Island, and its verification by radiocarbon dating seemed necessary to me before these claims would be laid to rest. Fortunately, the effort proved to be a success.

(Continued on page 16)

Oak Hill site



Permission was obtained from Mr. & Mrs. John Sapiel Madeline Shay and Bruce Poolaw to excavate in the locations marked A, B and C on Figure 1. Permission was also obtained to excavate elsewhere on the island, but time did not permit us to follow up those possibilities. Permission was in Every case contingent upon the return of all materials uncovered to the persons granting that permission. Everything recovered was initially removed from the island for analysis. That analysis has now been completed, and all of the materials have been returned. I must thank the persons named above as well as dozens of others that helped in various ways. Most notable among the latter are John Mitchell, Theodore N. Mitchell and Raymond Ellis. Without the help of these and many others not named, our attempts to rediscover the past of the Penobscot Indians would have failed.

Figure 1: The southern tip of Indian Island. Excavation areas are indicated. The flagpole base at the center of the common is indicated "f." The edge of the elevated flat area is indicated by a dotted line. The size estimates of the 1722-3 stockade are shown to scale.

Rose 1722

Westbrook 1723

A MAINE INDIAN PRAYER

GOD BLESS JOSEPH E. BINETTE
 HE HAS MORE STRINGS THAN A SPINETTE
 GOD BLESS HIS TRICKY SOUL
 HIS WAYS ARE LOWER THAN A MOLE
 GOD BLESS THE REP FROM BRADLEY
 HE'S FAILING NOW, I'LL SAY IT GLADLY
 GOD BLESS HIS FOWL MIND
 IT'S GOOD THERE'S LITTLE OF HIS KIND
 GOD BLESS THE INDIAN HATER
 AFTER DEATH HE'LL KNOW WHO TO CATER
 GOD BLESS HIS HEALTHY PARTS
 THAT'S ONLY 'ROUND WHEN WIND DEPARTS
 GOD BLESS DAVID J. KENNEDY
 WHAT HE'S GOOD FOR I CANNOT SEE
 GOD BLESS HIS IRISH MIGHT
 LET'S SEND HIM TO THE BELFAST FIGHTS
 GOD BLESS MISTER WYMAN TOO
 WASHINGTON COUNTY'S UNWITTY GOO
 GOD BLESS HIS MANIAC WAYS
 WE HOPE THAT HE'LL SEE ILLER DAYS
 GOD BLESS JAMES DUDLEY TOO
 WE HOPE HE DIES IN HIS OWN POO
 GOD BLESS THIS ENFIELD MAN
 YOU CAN TELL HE'S 'ROUND, WHEN THERE'S A FAN
 GOD BLESS DONAGHY
 WHEN HE CROAKS WE'LL ALL BE FREE
 GOD BLESS HIS LUBEC BREED
 MAY THEY BURY HIM SOON 'NEATH LUBEC WEEDS
 GOD BLESS MARSTALLER
 THE FREEPORT LOUDMOTHER HOLLERER
 GOD BLESS HIS SPIRIT TOO
 CAN'T YOU FIND ANYONE ELSE THAT'S NEW
 GOD BLESS ALL THESE NAMES
 MAY THEY DIE IN DREADFUL SHAME
 IN FUTURE LIFETIMES, MAY THEY BE
 A POOR MAINE INDIAN, SO THEY MAY SEE
 WHAT TORMENT THEY HAVE CAUSED US ALL
 AND INDIFFERENCE BE THEIR WAILING WALL

-FRANK GROWLING BEAR-

"To a stranger wandering about your abode, bid him welcome into your home; Be hospitable toward him. Speak to him with kind words, and forget not always mention the Great Spirit"....So-Se-Ha-Wa, Grandson and disciple of "Hardsome Lake."

(Cont. from page 5)

given a chance to understand the Penobscot culture.

This years powwows will be held from June 30 to July 4 and on July 31-Aug. 1. The men, women and children who will stage them are descendants of a tribe that once roamed across most of the state of Maine. Today nearly 300 Penobscots live in a settlement on a reservation on Indian Island, while another 500 have homes in Old Town, a community with a total population of about 8,500.

There were more than 200 tourists crowded into the seats when we attended one of the powwows on the island last July and watched Penobscot families entertain with the corn dance, feather dance, war dance (in which each man displays the bravery and skill with which he would face his ancient enemy) and many others.

Senebah Francis, the grand old man of the tribe, usually narrates the history of the songs and dances, chanting and accompanying himself on the tom-tom that he made in traditional Penobscot fashion with brown ash wood and deer skin.

(New York Times 6/6/71)

-PENOBSCOT INDIAN ACADEMY-
(December 22, 1971)

On Wednesday there will be a meeting of the Penobscot Indian Academy at 6 P.M. at the Indian Island School. The main purpose of the meeting will be to get ideas from all age groups on what courses can be taught.

All interested people are urged to attend.

At last weeks meeting Jean Thompson was elected chairman for the Academy and Kathy Paul was voted as secretary/treasurer.

The seven member Board of Directors also include Andy Akins, Erlene Paul, Mike Ranco, Ken Thompson and Stanley Neptune. A press release was drawn up and has been sent out to various newspapers throughout the country including the Bangor Daily News.

At last weeks special meeting of the Governor & Council a sum of \$300 was asked for as seed money to help get the Penobscot Indian Academy started. However while the academy was being discussed a member of the council left. No vote could be taken since a quorum was no longer present.

Eight people have already signed up for the silverwork course which will be offered as the first project of the Penobscot Indian Academy. They are Kathy Paul, Stanley Neptune, Jean Thompson, Andy Akins, Erlene Paul, Pam Norwood, Steve Paul and Josie Neptune.

*

-Ping Pong & Bumper Pool-

A ping-pong table and a bumper pool table has been purchased by Father Rokos and is available for use to anyone that wants to use them. Money donated from a friend of Father Rokos was used to purchase the equipment.

The Parish Hall will be open at all times until 10 P.M. when Father Rokos or the housekeeper is at the rectory. If they are both away then the Parish Hall will be closed.

This is the schedule for the use of the equipment:

Day	Time	Grades
Tuesday	5:30-8:00	(5-8)
	8:00-10:00	(9-12)
Wednesday	6:30-10:00	(9-12)
Thursday	3:30-5:30	(1-4)
Saturday	1:00-4:00	(1-4)
	6:00-10:00	(9-12)
Sunday	12:00-2:00	(5-8)
	2:00-4:00	(5-12)

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10 cents per word for one time.
8 cents per word two to five times.
6 cents per word 6 times or more.

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Adult sizes \$30.00. Young children's
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ments with check or money order to
Maine Indian Newsletter.

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the Maine Indian Newsletter.

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tures with captions depicting
life of the Northeast Indians.
\$1.00 - includes mailing.

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Rings, Bracelets, Necklaces!
Unique Indian Silverwork.
Order direct:

Jim Littlewolf
R.F.D.
Milton Mills, N.H. 03852

HEADBANDS-Hand braided head-
bands. \$1.00 each.
Maine Indian Newsletter

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78
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(12)

ADVERTISING RATES: 6 cents per word 6 times or more, 8 cents per word two to five times, 10 cents per word for one time.

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HEADBANDS-Hand braided headbands. \$1.00 each.

Maine Indian Newsletter

ADVERTISING RATES:

6 cents per word 6 times or more, 8 cents per word two to five times, 10 cents per word for one time.

All ads must be paid for in advance. Numbers, initials and abbreviations count as words. Minimum rate \$1.00 per ad per month.

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Adult sizes \$30.00. Young children's sizes \$15.00. Send in foot measurements with check or money order to Maine Indian Newsletter.

Moccasins-for infants only \$2.00 per pair.

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by Joseph Nicolai, just \$3.00 from the Maine Indian Newsletter.

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