

Season's Greetings to all our readers from the newspaper staff

Non-profit Org.  
U.S. Postage  
Paid 2.7¢  
Orono, Maine  
Permit No. 15

# Wabanaki Alliance

December 1978

## Expelled councilor fights to regain seat

INDIAN ISLAND — A controversy is brewing here over whether a recent special tribal election, and the expulsion of a tribal councilor because of his record, were legal actions.

Penobscot tribal Gov. Wilfred (Wally) Pehrson said he was only following the law as written in the "blue book," Maine's Indian statutes, in ordering Patrick Almenas off the council. The Nov. 29 election was held to fill Almenas' seat, and the council seat of Edwin Mitchell, elected lieutenant governor in September's regular tribal elections.

Pat Almenas, elected to a term in the Penobscot tribal council in the September elections, has two felony convictions on his record. Another council member reportedly has a similar conviction dating back 30 years. Almenas asserts that many voters at Indian Island were unaware they were filling more than Mitchell's vacated seat when they cast their votes at the community building polls.

"We felt the election was illegal and invalid. Caucus rules were broken. A lot of people felt the election wasn't fair," Almenas said, adding that at the caucus, people did not understand he was being ousted from the council. Almenas walked door-to-door at Indian Island and gathered 120 signatures supporting his original election to the council last September.

"The people had enough faith in me. They knew I'd been in prison," Almenas said. All four candidates signed Almenas' petition, and told him they were unaware more than Mitchell's seat was at stake. Almenas said he has not received anything in writing from Pehrson, but he told Almenas: "You're out."

State Indian Affairs Commissioner Charles Rhynard is "supposed to look into this to see if its unconstitutional," Almenas said. Almenas, who with his wife Vicki and daughter Neeburbunn has been staying with family in Wareham, Mass., did not vote in the recent election. "I didn't vote. I wouldn't vote in any illegal election.

Elected were George M. Mitchell with 64 votes, and Neil Phillips, 55 votes. Losing candidates were Watie Akins Jr., 43 votes; and Ernest Goslin, 49 votes. Mitchell is an Indian Island resident, Phillips lives in South Portland.

Almenas argued that tribal officials: "all holler sovereignty, but then they use state law." He hopes the law regarding past criminal convictions can be changed. Meanwhile, he is preparing to seek a Governor's pardon, an action that would clear the way for him to serve on the council.

Asked who was responsible for his expulsion, Almenas said, "a jealous person. 'I'm trying to hold onto my seat. I feel I shouldn't be thrown out for something I did a long time ago,'" Almenas said.



YOUNG GYMNASTS — These Penobscot Indian girls are training in gymnastics; from left, Tammy Mitchell, 11; Kimberly Mitchell, 10; Sherri Mitchell, nine; Christa King, nine; Lee DeCorra, six; and Wenona Lola, seven. (See story page 4)

## The old tree and a new wish

By Mary T. Byers

INDIAN ISLAND — Now that the Christmas season is drawing near, and soon your children will start writing to Santa Claus for all the wonderful toys advertised on television, and parents will start the mad hassle to buy dinner and a tree and Christmas cards...

I asked my mother to tell me how Indian families celebrated Christmas. They put a fir tree in the old tribal hall. They did not decorate the tree. Each gift

was placed or hung on the boughs with your name on a tag. She would receive simple gifts like mittens, red or blue felt slippers, and flannel bathrobe.

So, all people, reflect: Ask yourself is there anyone in your community who is in need of anything. Is there a father, mother or child who will be hungry, and cold because no one cares to look or can't be bothered to see what's going on in their own community?

## Christmas wreath has Pleasant Point origin



PLEASANT POINT — The "traditional" balsam fir Christmas wreath is not such an ancient tradition after all, according to Cliv Dore, Lt. Governor of the Passamaquoddy Tribe at Pleasant Point. Dore's father, Stafford J. Dore of Eastport, was in effect the man who invented the fir wreath which has become such a standard sign of Christmas in this part of Christendom.

Stafford Dore was intrigued with the idea of using locally gathered natural materials to make saleable decorations. His first fir wreaths, made in the late 1930's, were tied with thread onto rings made from bent alder saplings. Later, various kinds of steel wire were substituted for alder and thread.

Then there was the problem of marketing. The Eastport Sentinel for Oct. 3, 1946 relates how the elder Dore "canvassed Philadelphia and New York in what was nearly a vain effort to convince the trade that Christmas wreaths could be made of

material other than holly, ruscus, and princess pine.

"After weeks of disheartening effort," the Sentinel continues, "one firm agreed to buy, purely as an experiment, 500 balsam wreaths." The experiment was a success and led to later contracts with Penn Fruit of Philadelphia, Goldfarb's of New York, and other large buyers. By the 1950's balsam fir wreaths had become a multimillion dollar

Maine business, which it remains today.

Stafford Dore's original company eventually became the partnership of Dore and Jacobson which survived in Eastport under the name of Jacobson's Wreaths. The firm is still the industry leader, shipping about 120,000 decorated fir wreaths this Christmas season.

Washington County also remains the center of the wreathing industry today, but

wreathing has expanded beyond the borders of the sunrise county into many other parts of Maine and also into Canada.

Stafford Dore's wreathing and decoration businesses employed most of the adult population of the Pleasant Point reservation along with thousands of non-Indians for six weeks of every year. Dore's son Cliv has his own wreath company now in Perry. This (Continued on page 12)

## Official sees link between stabbing, three fires

PLEASANT POINT — A stabbing incident and three fires are "directly linked," according to a tribal official here.

On Nov. 18, Joseph Mitchell, 35, was stabbed several times during an alleged fight at the Passamaquoddy reservation. The next evening, there were three fires, one of which gutted the small home of Louis Neptune. Pleasant Point Police Chief Mark Frey said he is concerned that the fires may be acts of vengeance, and that there may be further incidents.

Mitchell was stabbed with a knife during an evening wedding party, according to Frey. The victim was rushed by ambulance to an Eastport hospital, where a doctor ordered him transferred to a Calais hospital.

Mitchell was released about two weeks after the incident.

No charges against any parties have been filed, Frey said. The case is still under investigation, but Frey said there are few leads. "People are not talking, and that's too bad, because it means it can happen again," he commented.

Mitchell received 17 stitches for a deep scalp knife wound, and also suffered scald lacerations and a stab wound near his kidney, Frey reported.

The state fire marshal's office ruled after investigating that "two of the fires on the reservation were definitely arson," Frey said. The third fire was also believed to be arson, but the case was "hard to prove."

Besides the fire at the Neptune residence, there was fire at the corner of the former reservation school — now a youth center — that caused an estimated \$100 damage, Frey said. A third fire was set in a partially constructed new home, and caused about \$150 damage. The Neptune home will be demolished, he said.

All fires are still under investigation. Frey praised the work of Pleasant Point Fire Chief Maxwell (Chick) Barnes. "Under the circumstances, he did an excellent job," Frey said.

Pleasant Point's fire vehicle, a pickup truck, was assisted by an engine from the Perry Fire Department.

# editorials

## Spirit of the season

We learn of a stabbing incident at Pleasant Point Passamaquoddy reservation; we hear of the kindness showered on the family of Donna Deshane, injured mother of seven. We read about white backlash against Indians across the nation; we are told of the Indian child welfare act, to stop officials from putting Indian kids in non-Indian surroundings.

Christmas is almost upon us. It is a Christian holiday celebrated by people of all faiths and persuasions. It is a merry, joyful occasion for family and group unity. It is a time for the expression of love. The power of love is far stronger than all the violence and hate in the world, and we may take comfort that it shall always be so. While we work toward better understanding, justice and the rights of Indians, we should reflect on our blessings.

There is tremendous progress in the Indian community, on and off the reservations. Central Maine Indian Association has a growing plan called Family Support, alongside other programs to help its native membership. Association of Aroostook Indians is in the process of reorganization, assisted by expert Indians. The Passamaquoddy tribe is developing health care and social services delivery at both Indian Township and Pleasant Point reservations. Indian Island is attracting highly qualified Indians for a sort of brain trust to manage and develop tribal affairs.

So there is good and there is bad to report. Wabanaki Alliance is often blamed for reporting "bad" or "negative" news. We do this only in the hope that people will read it, and do something about it. Sweeping problems under the rug never works for long — sooner or later someone looks underneath.

We will continue to report what we see, but without overlooking our conviction that we are here to serve the Maine Indian community — and at the same time to show non-Indians that here is a people entitled to their rights and to respect as equals.

In the spirit of Christmas, we at Wabanaki Alliance wish you peace, joy and love, within yourself, and among your family.

We offer here the wishes of a few spiritual leaders.

\* \* \*

From the Rev. Joseph Laughlin, St. Ann's Catholic Mission, Indian Township:

"May the Lord of Light fulfill the prophecy made by the Hopi Indians about 'a tall and bronzed nation in the east which will be a light of peace and joy to all the nations.' May this thought find fulfillment in each of you this Christmas."

\* \* \*

From the Rev. Donald Daigle, Penobscot Indian Baptist Church, Indian Island:

"Let's put Christ back into Christmas. I think then we'll see quite a change in the community. I do see quite a change already right here at Indian Island."

\* \* \*

From Brother Larry Smith, deacon, St. Ann's Catholic Mission, Pleasant Point:

"May the Spirit and the Creator of us all strengthen us, and be with the people of the community in the year ahead, and may Jesus, as he comes anew, be with us to guide us and to bring all segments of the community closer together — as one people."

\* \* \*

From the Rev. Joseph Mullen, chaplain to the Passamaquoddies at Pleasant Point, and pastor, St. Joseph's Church, Eastport, and St. John's Church, Pembroke:

"May the gift of Jesus our brother inspire us to live with one another as brothers and sisters, remembering and rejoicing in our Father's love, while we share it with those near and dear to us, and with our neighbor."



## Prayer of thanks

INDIAN ISLAND — Francine Lewey Murphy, a Penobscot, submitted the following Catholic prayer for publication:

Dearest Saint Anne, remind me that I should pray, not only when I am in pain or in grief and when happiness seems out of my reach, but also in time of good health and when I feel happy with the people and the things around me.

Every one of my contentments, of my sensations of well-being, should be enjoyed with a grateful heart. Teach me, Saint Anne, how all the good things of life, health, money, success are the Lord's gifts; how, together with my soul, my heart and my body, He has provided me with the diversity of the world's goods, in order to give me a proper measure of human happiness.

While I thank the Lord for His blessings, I should ask Him to continue His assistance to me and to the people who are dear to me. Indeed, without His constant help, all faith,

hope and love will forsake me. The universe in which I live will lose its value and usefulness, even its very existence.

When I am in good health, Saint Anne, remind me that health is not what is most precious in me. It is God's grace, which is the outpouring of His own life into my soul. I know, from what I read about the Saints, that it is possible for man to be happy even in bad health, or to keep singing even when he is in pain.

As long as the soothing voice of Christian hope keeps speaking in the depths of my heart, it reminds me that my greatest happiness is ahead of me and that I shall enjoy it only after the shadows of the earth have vanished. As long as I keep hoping, my hope itself will be the pledge and the beginning of the ineffable life to come.

Teach me, Saint Anne, how to be happy always, in sickness and good health.

Amen



EARLY MORNING at Peter Dana Point, Indian Township. [Bill O'Neal Photo]

Wabanaki Alliance

Vol. 2, No. 12

December 1978

Published monthly by the Division of Indian Services [DIS] at the Indian Resource Center, 95 Main St., Orono, Me. 04473.

Steven Cartwright, Editor  
William O'Neal, Ass't. Editor

### DIS Board of Directors

Jean Chavaree [chairman]  
John Bailey, Public Safety Coordinator  
Albert Dana, Tribal Councilor  
Timothy Love, Representative to State Legislature  
Jeannette Neptune, Community Development Director  
Erlene Paul, Central Maine Indian Assn.  
Susan Desiderio, Assn. of Aroostook Indians  
Maynard Polches, president, Aroostook Indians  
Melvin L. Vicaire, Central Maine Indian Assn.

Indian Island  
Pleasant Point  
Indian Township  
Indian Island  
Indian Township  
Indian Island  
Houlton  
Houlton  
Mattawamkeag

DIS is an agency of Diocesan Human Relations Services, Inc. of Maine. Subscriptions to this newspaper are available by writing to Wabanaki Alliance, 95 Main St., Orono, Me. 04473. Diocesan Human Relations Services and DIS are a non-profit corporation. Contributions are deductible for income tax purposes.

# letters

## Merry Christmas

To the editor:

I hope you have a nice Christmas. Merry Christmas to my people from Wild Wind, Diane Newell Wilson. Also, I need six copies of your paper. We manage this hotel, and I put them out for people.

Diane Wilson

## Enjoys the paper

To the editor:

I enjoy the paper so much. Believe me, I read it from the first page to the last. Keep up the good work.

Rachel McGillivray

## Best information

To the editor:

I am enclosing five dollars to keep the Wabanaki Alliance coming to me. I have been receiving it for about a year, I think. I think it is very worthwhile.

I get the best information about the Indian land claims case from your publication. And other information not obtainable elsewhere.

Hollis Piatt

## Adopted into Lumbee nation

To the editor:

Thank you so much for the copy of Wabanaki Alliance that you sent me, you have a fine and informative newspaper that you can be proud of.

Before I go on, how can I receive your newspaper regularly, please let me know what the cost is for a subscription, I don't want to miss an issue of it.

I've written to many Indian newspapers in Maine, and all the letters were returned to me, either being stamped "moved" or "not at this address," and I about gave up on ever receiving an Indian newspaper from Maine. My wife and I are very concerned with our Native American brothers and sisters in New England, as she is a Maine girl, and does have Indian heritage somewhere down the line that we are trying to trace.

I have been a Native American historian for about 13 years now, compiling a history of all tribes, their cultures and religions. I also work with Indian inmates in prisons, doing for them what I can, and only this Monday, I am proud to say, received my adoption papers and roll card into the United Lumbee Nation, by Chief Thunderbird, I feel very honored. Although my skin is white, my heart is 100 per cent Indian.

I do manage to get editorials into local newspapers, and am enclosing an article I wrote — about "The Longest Walk," that was published in the Carroll County Times in Westminster, Md., that covers many counties. I am enclosing a copy of the article I wrote.

How did you come to hear of me? I did write a letter to the editor of Akwasasne Notes which wasn't even meant to be published, but they did, and now I am happy they did, as I've been overwhelmed with encouraging letters from my Native American brothers and sisters. It makes my efforts all seem worthwhile. I only received one letter of condemnation from a white girl, a college girl in San Francisco. She must have thought I was an Evangelist or something, just because I mentioned I was going to give a brief talk on the American Indian at the men's group of the little

## Longest Walk Manifesto

To the editor:

I am requesting your help in verifying the authenticity of a paper that recently came into my hands.

The paper is entitled: Affirmation of Sovereignty of the Indigenous People of the Western Hemisphere. Presented the 22nd of July 1978. (The Longest Walk Manifesto) Washington, D.C. My feeling is one of vague and disquieting concern because of a connected history of the other acts of the person who relayed the paper to me.

Have you ever heard of this paper? It has been requested of me to put effort into its distribution via whatever means I could find. Initially it seemed a fine undertaking — however — now I want to be sure, through more in-depth study that what this paper says is truth — before releasing it to others.

Can you offer any suggestions as to how one might determine the correctness of the contents of the Manifesto?

Am wondering if you or someone you know was in Washington when this paper was supposedly delivered.

If it does prove to be speaking straight, is there some way Wabanaki might print it in segments?

Would appreciate hearing anything you might share with regard to this issue.

Thank you for your time and attention to this matter.

Timothy Lober

church I belong to, and said "what can a book learned white man" know about the Native Americans, her letter to me she is also sending to the editor of Akwasasne Notes to be published, supposedly as a rebuke to my article.

I do not claim to be an authority, I am merely speaking up for my Indian brothers and sisters, and trying to learn from them. I am devoting my life to it, is this wrong? Evidentially neither Chief Thunderbird, nor the editor of Akwasasne Notes thought I was doing wrong. Nor did a member of the school board of an Indian school in North Dakota, as he phoned me long distance and we had a wonderful talk, he was a Chippewa. He asked if I would send him some articles about Native Americans who became famous, even though being brought up on poor reservations, like one time Vice-President Curtis. The articles are in hopes of inspiring youngsters to stay in school and further their education, instead of dropping out of school.

I also have many, many famous orations by eloquent Indian Chiefs, so beautifully spoken, as well as histories on many Tribes, their ways of life, cultures, and religions. It will take me a lifetime to gather the data I want to collect. Any articles I have, are free to anyone that wants them, for the asking. It is my pleasure.

If I can help one Indian boy in prison, all my efforts will be worth it. I am not trying to convert anyone.

The article I just read in your fine paper written by Brother Lawrence C. Smith, S.J., deacon at St. Ann's Mission, Pleasant Point, Passamaquoddy Reservation entitled: "The Church, Human Rights and Native Americans," is a big help to me, and I would like to have the continued article in the next issue of your paper. I can use this in my talk, whenever that will be scheduled.

Again, thank you for sending me the Wabanaki Alliance, and please let me know what my subscription will cost, as I don't want to miss a single copy. Also, please consider me at your disposal if you can use any of my articles, or if I can be of use to you. There certainly would be no fee.

Ernie Legeza

Belfast



PASSAMAQUODDY children stream out of St. Ann's Church on their way to school, following a morning Catholic mass the day before Thanksgiving. The temperature was near zero at Indian Township reservation.

## Asks about her great-grandfather

To the editor:

I am very excited about your article on the Ranco Family especially the photo of Peter R. Ranco who was my great-grandfather.

I am very curious to know more about him and his family. My grandmother was Eva Ranco Greany, Peter Ranco's daughter. You showed Peter's photo but said nothing about him. If I am correct, wasn't he also a canoe builder? I have also been told that he was a "Chief" at one time. I believe he had four children, but I am not sure. I would like to know what his wife's name was also. I wonder if one of the girls in the photo couldn't be my grandmother. I am speaking of your October issue. My grandmother was a very beautiful woman, accomplished swimmer, and canoeist. Before marrying my grandfather, Thomas H. Greany, I've been told she helped in building canoes with her father.

Thank you for the photo in the paper. I had no idea what my great-grandfather looked like until now. Needless to say, I am very proud of them and all my ancestors.

I would really like some more facts if they are available to you. Perhaps, another more indepth article at another time? I think Joseph was my grandmother's uncle.

I really enjoy receiving your paper. Thank you for your good work.

Ann E. Mattern

## Ranco family sees article

San Diego, Ca.

To the editor:

My daughter Ann Mattern of Ft. Hood, Texas told me the October issue of the Alliance had an article about Peter Ranco.

My wife who was Mary E. Greany is the granddaughter of Peter and Mary Ranco. Please put me on your mailing list and send me a copy of the October issue.

Thank you.

Everett F. Spelker

## Wants subscription

Bangor

To the editor:

I picked up a copy of the November 1978 Wabanaki Alliance edition the other day at Peter Dana Point and enjoyed the reading.

I would appreciate being put on your mailing list — if possible.

George W. Chebba

## Wants Alliance

Peter Dana Point

To the editor:

I am very interested in getting a subscription to your paper. Would you send me the information I need to do this?

Alexandra S. Brown

## Out-of-stater

Manchester, Ct.

To the editor:

I would like to receive your newspaper. Would I be able to, even though I do not live in Maine? If I can, would you please tell me how much it would cost.

Ruth Ann Trieschmann

## Flashback photo stirs memories

Canoga Park, Ca.

To the editor:

Received the October issue of the Wabanaki Alliance and on page 4 of the issue is a print of a postcard of the Indian children from the island, which was taken on my grandfather Peter M. Nelson's porch, down at the landing near where the boat used to land, near the wharf.

I am now in my seventies and remember the picture well, as you see. I am the one that is holding my brother John Weston Nelson, and I am Apid, which means "a woman." My grandmother, Eunice Weston Nelson named me Mergepid which means a bad woman, later the name of Merge was dropped and I was called Apid by the Indians. Still do today, when I go home for a visit to the island, I am a Nelson and belong to the Nelson family. Next to Violet is Johnny Thomas and then Tuester Ranco and Barbara Thomas, Mildred Nelson, Francis A. Nelson, my brother Blun, and Mildred.

The postcard picture was taken by the only photographer and picture man at the time. His name was Frank Meyers of Old town, and the picture was taken when I was about eight or nine years old. I thought I would write and let you know about the picture. My baby sister is Dr. Eunice Baumann at the Indian center who works there as a director of health and social services.

Yours truly, Apid (which means woman)

Winifred G. Nelson January

# Indian dropout rate declines

By Bill O'Neal

**INDIAN TOWNSHIP** — Joe Stewart works in several capacities around the reservation school here, but he is best known for something which doesn't bear a title — his concern for his students. This concern seems to be paying off.

The high school drop out rate for Township students has plunged from 65 per cent to 11 per cent in the last two years. Stewart is optimistic that this trend will continue. It seems to have begun when Township students were transferred to Calais High School. Many tribal members have said that the students seem better accepted and happier than at their former high schools.

Stewart credits the migrant tutor program, implemented at Calais High last year, with helping to keep Township teenagers in school. The program proved so popular that it was extended into the summer with almost all eligible teenagers participating. "Some of those kids no doubt are sophomores and juniors because of the credits they earned this summer," Stewart said. "The real credit goes to the kids. They really worked hard this year," he added.

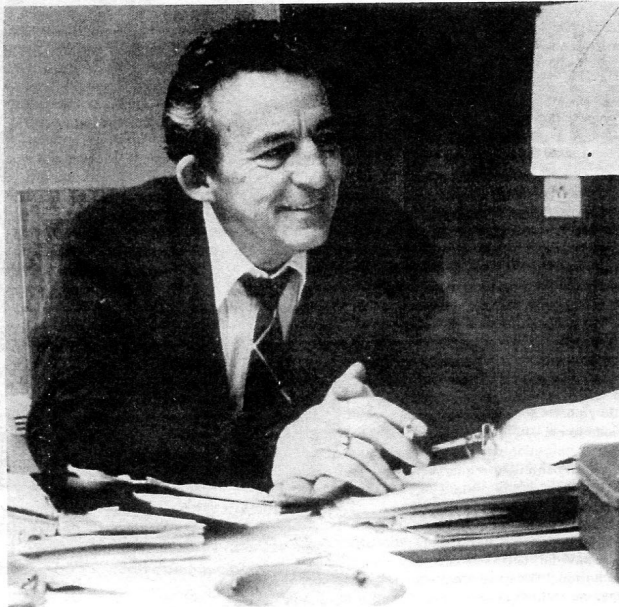
The summer tutoring program was combined with Summer Program for Economically Disadvantaged Youth (SPEDY) to help those being tutored "make some summer money," Stewart said. He added that he is trying to start a Saturday work program for the winter.

The greatest gains have been in motivation, he said. "We used to get a blizzard of warning notices (from the high schools about students who were failing). This year we just got a dusting."

Another source of motivation has been a Bureau of Indian Affairs education and employment development program, Stewart said, designed to direct the unemployed and uneducated toward vocational training. This program provides either on-the-job training or enrollment in vocational school.

A community adult education program has also been started. Stewart said there is no lack of educational opportunities for students and adults at the Township. "Our biggest problem is getting transportation for their activities," he said.

In addition to continuing the present programs Stewart will gather data to set



Indian education counselor Joe Stewart discusses his program at his Indian Township basement office.

norms for tests given to Indian students. He also intends to continue counseling and diagnosing learning problems. "I'm attacking a national problem at my own level," he said. "Preventative maintenance at this level is better than remedial maintenance later."

Although he finds the lowered dropout rate and decreased warning notices encouraging, graduates are proof programs he has helped to institute are successful. "This year we graduated three. In three years we will graduate 8-14 students a year," he predicted. "That's the best way I can think of working myself out of a job."

It is Stewart's wish that the high school graduates will go on to specialized education, and then return to the reservation. The

process has already begun. Dolly Neptune began studies this year at Massachusetts College of Pharmacy and Sonja Dorn is studying to be a registered nurse at St. Joseph's College of Nursing. Mary Ellen Sockabasin and Viola Brown are also seeking higher degrees at University of Maine at Orono's teaching college. Also enrolled in schools are Phyllis Lank, Laura Nicholas, and Pamela Blaney, all at Mansfield School of Beauty, Bangor. Harry Stevens, Franklin Newell, and Richard Dana attended a truck driving school.

With this number of enrollees continuing their education, it looks as though Stewart may get his wish, and a cycle will be complete: "I want to see Indians teaching Indians."

## Penobscot girls train in gymnastics

**INDIAN ISLAND** — A team of six Penobscot Indian girls may perform next month at halftime at Boston Garden, during a Celtics basketball game.

While that date is tentative, another at Bangor auditorium, shortly after Christmas, is definitely "on." The girls attend Vicki Daigle School of Gymnastics in Bangor, and although the oldest girl is only 11, the youngest six, the team has been training for about two years.

They are considered to be at "B" level training and three of the girls are expected to advance to "A" level soon. Recently, Sherri and Kimberly Mitchell participated in a gymnastics performance at halftime during a recent basketball game at University of Maine at Orono.

## Caribou agency awarded grants for new projects

**CARIBOU** — The Aroostook Indian Education agency is currently involved in several new projects made possible by new grants.

The Maine State Commission on the Arts and Humanities has awarded \$1,000 for a program entitled, "The Indian: A New Look." The aim of this project is to increase awareness among Aroostook County School students of Aroostook County's Indian Culture. Upon request, artists will demonstrate traditional Indian crafts or presentations on myths, folklore history or contemporary Indian lifestyle programs are available. For further information contact Jan Marshall, 80 Sweden Street, or call 498-3381.

A federal grant, funded under the Indian Education Act, was designed to meet the special educational needs of Indian children. Title IV monies support program director Gary Ennis, the resource center, a materials developer, Wendy Bossie, and maintenance of the office.

Another grant by Maine Criminal Justice Planning finances two Indian student counselors who travel to seven Aroostook County school districts. Gig Currier and Angela Meister are primarily concerned with improving Indian students' self concept, assisting them in attaining their educational goals (or improving them), and to some extent, offering guidance with any social problems.

Although presently "frozen," a Title IV CETA grant will fund two craftspeople that will produce artifacts for the center and demonstrate, in Aroostook County schools, basketmaking, beadwork and quillcraft.

### TGI names coordinator

**ORONO** — Allen J. Sockabasin, a former governor of the Passamaquoddy tribe at Indian Township, has been appointed temporary coordinator of programs administered by Tribal Governors, Inc., of 93 Main St., Orono.

TGI is an organization that oversees a variety of funds and programs, including employment, and Maine Indian Transportation Association (MITA). Sockabasin started his new job Nov. 29, following his appointment at a TGI meeting. Current governors in TGI are Harold Lewey, Indian Township Passamaquoddy reservation; Robert Newell, Pleasant Point Passamaquoddy reservation; and Wilfred Pehrson, Indian Island Penobscot reservation. Sockabasin has an office at 93 Main St., a former Catholic convent.

### Baby born at Point

**PLEASANT POINT** — Seana Tomah, a Passamaquoddy, was born here Nov. 15. Her proud parents are Virginia and Gilbert Tomah of Pleasant Point reservation.

# AAI launches foster care plans

The Association of Aroostook Indians (AAI) has begun helping families that desire foster children to get licensed by the De-have begun the process, and another 20 families are expected to apply. There are about 50 families who have expressed an interest, but those requests that have placed limitations on age, race, or sex will take longer to fill.

An AAI spokesman said the need for Indian foster homes is critical. The child that finds itself in state care usually already has experienced some severe problems and the older the child, the deeper the pain. AAI is trying to help the state find homes that will accept and care for these young people, the spokesman said.

The greatest need is for the older foster child. This child needs to be accepted even though he already usually has some deep seated habits that will make adjustment difficult. Persons are being sought who can search their "inner self" and find room to help another, to provide a home whose foundation is love and understanding." We need homes that can communicate in a straight forward manner. The older the foster child, the more this child has already learned to make decisions. We need those who will listen intently, and then offer suggestions and choices that will allow this young person to emerge into adulthood," the spokesman said.

AAI is working closely with the Depart-

ment of Human Services in helping people to locate foster children. A training program, Introduction to Foster Parenting, by the Child Welfare League of America, will be offered to help families. This is a six session training program and will be offered in both Caribou and Houlton.

"We are finding people who care about children less unfortunate, state workers who are trying to do their job well and a general sense of cooperation among the people in our communities," the spokesman said. Those interested in becoming involved with

## Catholics meet for seminar of Spirit

**INDIAN ISLAND** — The Indian Island Catholic Church was filled with songs, prayers and discussion this month as Penobscots and visiting Passamaquoddy gathered for a three-day Seminar of the Holy Spirit.

The Rev. Joseph Laughlin, priest at St. Ann's Mission, Indian Township, said the seminar was very successful, and attracted many people to hear a group called Servants of the Cross, assisted by a delegation from St. Joseph's Catholic Church, Quincy, Mass. St. Joseph's is Father Laughlin's former parish. A Jesuit, Fr. Laughlin helped organize the Indian Island event.

Fr. Laughlin said he would like to see "Prayer renewal in the Church" used to "revitalize the community." He said this

could lead to "sharing talents, and encouraging one another in how to provide for each other."

The only setback was when heat and lights in the church failed, Fr. Laughlin said.

### Love attends powwow

**INDIAN ISLAND** — Tribal Community Action Program Director Timothy Love attended a three day conference this month of United Southeastern Tribes, in Louisiana. Love said the group will probably invite the Penobscot nation to join, perhaps resulting in a new name for the organization, since Maine is a northeastern area.

# Passamaquoddy man continues fishing tradition

By Bill O'Neal

PLEASANT POINT — The saying, time and tide wait for no man may be true, but Billy Altvater at least has been able to turn the tides to his own use.

Altvater owns the two fishing weirs which extend like webs out into Passamaquoddy Bay near the reservation. For over 20 years the weirs have given Altvater and his family a good living on the reservation, though he admits he hesitated at first to get involved with them.

His grandfather Joseph Dana, started the family in the fishing business "way back," Altvater said. It was not until Altvater was discharged from military service that he considered following his grandfather's lead. "I had to do something when I got out of the Navy," he said. "There was no money here (on the reservation), unless you wanted to beg to the Indian agent. That's something I'd never do," he said.

In 1952 he and his brother built a weir at Perry Shores, but it was a "lemon," he said. That year he also committed himself to living on the reservation, beginning the home in which he lives now, overlooking the Bay, and which he says he is "still building."

Not until 1956 did he begin fishing in earnest. "I finally talked myself into it," he said. He built his first weir then, costing him \$20,000 he estimated.

Each weir is built differently, he said, shaped and positioned according to the lay of the land and the currents and tides. All types of wood are used, he said, but maple, which can last up to 20 years, seems to be the best, while spruce is good for only five to 10 years. Maintenance costs for his weirs vary each year depending on the severity of winter and spring storms. The \$6,000 of nets on each weir are very vulnerable to waves and ice, he said.

## Oil spill destroys nets

They are also sensitive to man's carelessness. An oil spill several years ago destroyed many of his nets, but he was unable to collect any damages, he said. After writing to Environmental Protection Agency, he was told restitution was a Canadian responsibility. His letters to the Canadian government have gone unanswered, he said.

Despite such setbacks his weirs are

profitable, he said. He gets a wide variety of marine animals in his nets, including squid, cod and mackerel, although by far his biggest catches are herring. Whenever a school of fish arrives, he rounds up some men from the reservation and transfers the catch to holding tanks, using large dip nets. He pays his helpers on a share-of-the-catch basis, he said. When he is ready to sell his catch, he calls one of the local fish factories. The factories buy his catch by the hoghead (about 17 bushels).

Altvater, since one storm can tear open his weirs and free the fish. Since the fish tend to run during ebb tide, most often at night, he and the men helping him must be prepared to work at odd hours and in all sorts of weather.

## Sons follow the sea

Three years ago Altvater built his second weir. He said he had no trouble financing this expansion. "Once you establish a name, you have no trouble getting help from the (fish) factories." As a father of seven, he had hoped to hand his fishing business down to his sons, but they had no interest, he said. Nevertheless, some of them will continue the maritime tradition of their great-grandfather. One of his sons is enrolled at Maine Maritime Academy, with another beginning next year.

Altvater said he would like to see the young people of the reservation take over his business. "There's no future for them here," he said, unless they can find ways of making a living. He estimated the business, if developed, could employ 10 people. So far, he said, no interest has been expressed by the tribe. The asking price for the weirs is \$20,000 apiece.

Working the weirs is something like keeping dairy cows, since they must both be tended or they stop producing. After more than 25 taxing years of tending his nets, in fair weather and foul, Altvater said he wants to return to his main love, making baskets.

His interest in basket making began when he was 12 and has not diminished. He said if he could sell his weirs, he would devote his full time to making baskets and "try to get the people back to making baskets." He said he usually makes scale baskets, used for weighing fish in bulk. "I never had time to do finework."

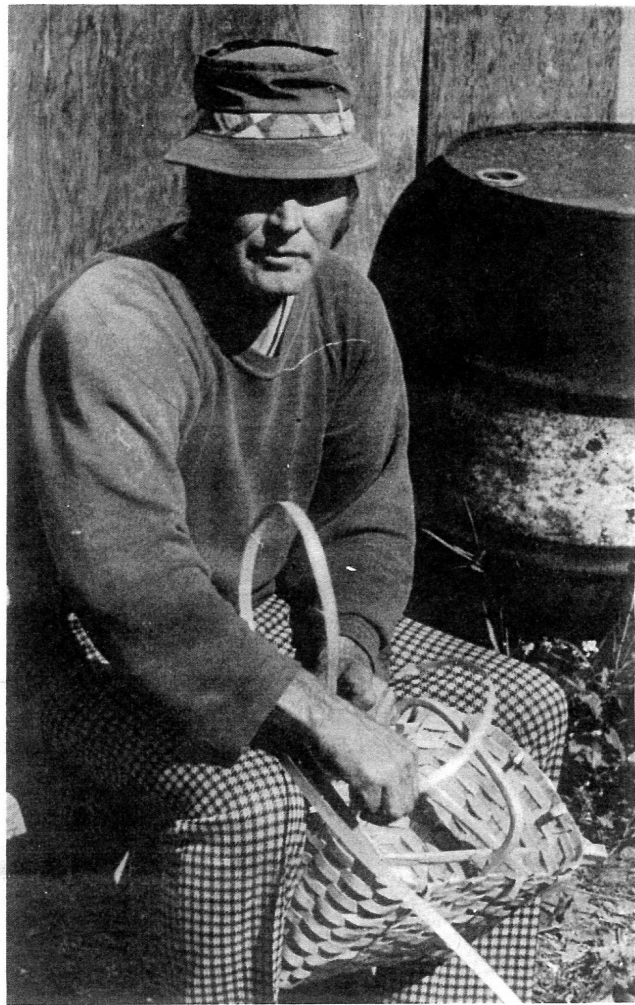
## Second annual Maine Indian golf tournament held

HOWLAND — Green Valley golf course was the site of this year's recent competition between the slicers and duffers of Indian Island, Pleasant Point, and Indian Township.

Sammy Sapiel, Jim Sappier, Doug Francis, and Steven McGrane represented Indian Island, while Carl Nicholas, Clayton Cleaves, and Dale Mitchell composed the Passamaquoddy team.

Battling strong winds, the Passamaquoddy team took top honors in the team competition, while Carl Nicholas of Indian Township took the individual title. Jim Sappier, Indian Island, was runner up. Nicholas also was winner of the first such tournament, held two years ago in Eddington.

The two-day tournament ended with awarding of trophies and a steak dinner at Indian Island.



Pleasant Point fisherman, Billy Altvater, demonstrates his first love — making baskets.

Altvater estimated he can make two baskets a day, which would retail around \$20 each. "There's a big commercial demand," he said. "If it were worked right, we could employ 30 or 40 people."

He said he would have to work mainly on getting the ash to make the baskets, since most people on the reservation who still

know the craft are too aged for the rigours of gathering the raw materials.

Another problem he cited in getting the ash was fear of reprisals because of the land claims suit. "Since the land claims, people are afraid to go out," he said. He said he doesn't worry about his encounters over the reservation. "I'm just doing business; they forget about everything else," he said.

## Indian women want to start art class

PLEASANT POINT — Two artists here wish to set up arts and crafts classes here at the Passamaquoddy reservation.

Diane Enos, a Pima Indian from Salt River in Arizona, and Deanna Francis, Passamaquoddy, said they have already gathered beading materials, and hope to teach beadwork in the conference room at the tribal community building. The two women have been painting an Indian mural on one wall of the room.

Enos said she was "kind of surprised" art was not a regular part of the reservation school curriculum. She said art is for her as much a "valid expression" as anything else.

Francis said she would like to see classes in painting and drawing, and silkscreen printing for teenage persons at Pleasant Point who need something constructive to do with their time and energies. Francis has been working as an apprentice to Enos on the mural project.

Enos, who studied art two years at University of Arizona, commented, "I like it here. And the people are interesting. I think we can learn something from the people here."

Anyone wishing to contribute materials or suggestions should contact Enos or Francis at Box 307, Pleasant Point, Perry, Maine 04667. Enos and Francis are not subsidized by grants or any other source of funds.

## Pardilla baby arrives

QUINAUULT RESERVATION, Wash. — Jerry and Janet Marie Pardilla became parents of a baby girl, December 6.

The announcement was made by the new father's parents, George and Ann (Irene) Pardilla of Indian Island.

Janet is the daughter of the late Sabattis Lewey, and Theresa Lewey of Pleasant Point.

Ann celebrated the new arrival, named Theresa, by passing around chocolates to members of the Island community. She said she plans to see her new granddaughter this coming February, when she travels to Washington state.

Jerry is in Washington completing an internship as part of Antioch College National Indian Paralegal Training Project.



Clayton Cleaves demonstrates his almost trophy winning form.

# The Passamaquoddy bilingual program

By Robert M. Leavitt

**INDIAN TOWNSHIP** — The Wabanaki Bilingual Education Program began in 1971, in the belief that a curriculum incorporating native language and contemporary Passamaquoddy culture would improve the education of Passamaquoddy children. The program thus comprises all aspects of the school curriculum in both languages, English and Passamaquoddy.

Before going into a brief description of the Indian Township School, I wish to say that while it is easy to recognize the native language of the Passamaquoddy tribe, it is far less easy to define "contemporary Passamaquoddy culture." This has been as much a struggle for us as it has become for the tribe itself. Basically, we must recognize that any people's way of life in the 1970's cannot be independent of their history. Sometimes it is more difficult to realize that a past way of life did not become fixed and is not in any sense the "true" culture of contemporary native Americans.

The Bilingual Education Program consists of four components — instruction, staff training, materials and curriculum development, and community involvement.

Passamaquoddy language instruction is based on a core curriculum organized according to vocabulary topics and grammatical concepts. We are now engaged in efficiently sequencing these units for each grade level — kindergarten through eighth grade — using the materials, methods, and resources developed during the course of the program.

Work has been done on social studies curriculum at various grade levels, including a unit on events during the American Revolution involving Maliseets, Passamaquoddy, and Penobscots. Now in process is a unit on childhood at Indian Township during the 1920's. These units in language and social studies are designed to help students — both Indian and non-Indian, on and off the reservation — to become aware of the forces that shape their lives, and to provide points of reference for conditions on the reservation today. What are the positive possibilities inherent in the Indian Township environment? What can be done with what is here? I wish to stress here the dual aspect of the Passamaquoddy child's education: his school program and his home environment — but more about this later on.

## Taking it seriously

Also included in the instructional program are courses in Passamaquoddy music and crafts. There is a full curriculum of English language studies. It took a long time not only for the staff at the school to recognize the importance and the "reality" of the native language and culture curriculum, but also for the students to take these courses seriously. Over the years, however, as the rewards of such a program become apparent, interest and support increase.

Our staff development program focuses on two needs: first, the need for the native language instructors to learn basic lesson-planning, presentation, and evaluation techniques; and second, the need for non-native staff to learn about the nature of the Passamaquoddy child. Through a series of courses set up with the University of Maine, staff members are able to earn undergraduate credits for their work.

Passamaquoddy literacy training is offered to native speakers and a course in conventional Passamaquoddy to non-speakers. A course in Passamaquoddy history and culture brings native and non-native experts together to examine various aspects of past and contemporary life on the reservation. A children's literature course helps teachers explore Passamaquoddy as well as English books. There are also courses and work-shops in child development, social studies teaching methods, and evaluating classroom activities. Each course offered serves to improve the staff's understanding of the children and of appropriate curriculum development.

Materials and curriculum development proceed hand-in-hand with an intensive effort to ensure community involvement in the program. In 1971, aside from texts transcribed by linguists, anthropologists, and priests, no materials were available for a program such as ours. We have placed heavy emphasis, therefore, on the design and manufacture of professional-quality teaching materials.

## Keeping oral tradition

In order that written language could be used to facilitate the development of oral language skills, the program adopted an orthography developed and improved by linguists Karl Teeter and Kenneth Hale, students Laura Knecht and Phil LeSourd, native speakers Wayne Newell, Anna Harnois, and David Francis, and myself, in working on Passamaquoddy materials.

In editing Passamaquoddy texts for publication and for classroom use and in conducting field work in preparing other

teaching materials, we have kept in mind that our primary goal is to keep alive the Passamaquoddy oral tradition. This requires a somewhat different approach from that used in documenting a language. Technical expertise is extremely useful where it facilitates the continued use of Passamaquoddy as a living tongue.

Given our purpose, we have tried primarily not to interfere with the speaker's utterance in any way.

One error we found ourselves making at first serves to illustrate the importance of this point. In gathering materials from informants we found that they wanted very much to please us, to the point that they would agree with whatever we offered for their approval or, on the other hand, say things for us in very unidiomatic Passamaquoddy. This error, we discovered, is not new. For example, in a set of Passamaquoddy texts collected by John Dyneley Prince, we find, in English, "This old fellow

bore his wants (so well)." This is rendered in Passamaquoddy as, "Wot nihkani skinuhis 'kis alokahmon eli pawatokil." That is, literally, "This old boy bores holes where he wants them."

Many other examples of the informant's translating a given English sentence directly can be found in these texts and in other old tapes and transcriptions. On a tape made about eight years ago we hear the recorder requesting color names: black — moko-seewyu; white — wapeyu; yellow — wisaweyu; green — 'green'-ocithe; The recorder continues without comment.

## Respecting traditions

Although these particular examples may strike us as comical when we consider the vocabulary or grammar involved, they are often symptomatic of a broader failure to attend to more subtle features of style and structure.

How, then, can we avoid the pitfall of direct questioning? We must think of the visit to the informant as just that — a home visit — respectful of the traditional setting for storytelling or information-sharing. After a clear explanation of the purpose of the visit — say, to hear a particular story — little more need be said. The rest flows naturally in the give-and-take of the situation.

Again, when more specific information is required, a grammatical form or a vocabulary word, one must approach it indirectly. This can be done by setting up the context for the word in the native language, then stopping where the word is required. Asking directly, "Is this the way you say it?" Or "How would you say, 'Her mother liked him'?" precludes the possibility of discovering alternative ways of forming the utterance requested. In regard to the example which I have just mentioned, saying "Her mother liked him," it is impossible to find an acceptable locution given the logical structure of obviation and inverse verbs. Only after working with the overall context of the story and coming at the problem obliquely did a native editor come up with "Ewikuwossit woihtahamal," literally, "The one who is a mother liked him."

Many different choices will be available to the editor after following this procedure. Then only the trained ear of the native speaker can make the best choice for the given context, style, and audience. We assume that within the grammatical guidelines established by the usage of fluent speakers minor variations in pronunciation, inflection, or morphology represent the variety of acceptable forms. Variations can often be attributed to family connections, geographical origins, and age differences. Each form is considered correct.

## Elders provide insights

In working with the Prince texts we find many words that are no longer in common use. Most, however, can be provided by elderly speakers or by people of middle age who were raised by their grandparents. Even so, there may remain different interpretations of verb forms or of the exact meaning of an adverbial prefix. Often, such questions can be settled satisfactorily only by considering the paragraph structure of the text — the story line and the teaching implicit in the events related. I want to give particular credit here to Wayne Newell and to Avid Francis, Sr., whose sensitivity to all of the factors I have mentioned has made it possible for us to publish material faithful to the Passamaquoddy oral tradition.

There are other problems and dangers inherent in working with a language. One that surprised us was that native speakers began coming to us to ask us what they already knew. This is the direct result of our having presented informants with language examples for their approval.

Another problem appeared in our earliest publications, the texts of which had been carefully designed to teach the vowel sounds of the writing system. The stories were met

(Continued on page 7)



**Espons 'tiyan, "Muhsuni, qsokahulin okamok."**

**"Kehtlal, nqenoss, tepess npahkamok."**

**Nitte na macehomon.**

**Kahkakuhsok naka yukt kci kakakok  
macemalikimaniya.**

**"Keq nikt itomuk sipsisok?" 'toliqecikesin Wiwilomeq.**

**"Itomuk, Wiwisay, wiwisaphan not espons  
kotuwaposiktuwon kpomawsuwakon."**

**Espons says to him, "Grandfather, take me across."**

**"Of course, my grandson, get on my back."**

**Then he starts swimming. At that point, the crows  
and the big ravens begin to laugh at him.**

**"What are those birds saying?" asks Wiwilomeq.**

**"They say, Hurry, go fast with that raccoon if you  
want to save your life."**



AWAY AT SCHOOL — Indian Island Police Department Patrolman Steve Paul, left, and Sgt. Darryl Massey, spent two weeks this month attending a drug enforcement program at St. Louis, Mo.

## Civil rights group ponders suit against Island school

By Bill O'Neal

PORTLAND — The executive board of Maine Civil Liberties Union (MCLU) voted 11-2 this month to file suit to stop the teaching of religion at Indian Island elementary school.

According to MCLU's executive director, Jean Sampson, "We haven't decided exactly who to sue yet. We're still consulting with our attorneys." One possibility she mentioned was the state board of education.

The case was brought to MCLU by Martin Neptune of Indian Island who objected to the holding of religious education classes in the school building.

The instruction is offered following breakfast, which is provided at the school. Children not taking part in the religious instruction must wait in a separate room until normal classes begin. Neptune complained that this sets children such as his son, who do not attend the religion class, apart from their classmates.

Although school board members were attending an out-of-state conference and were not available for comment, a background paper, compiled by Island school principal Sister Helen McKeough, outlines the school committee's position.

According to the position paper, "Regular public school classes begin at 8:45 (religion class runs from 8:15 until 8:45), and, if the parents so wish, a child does not have to be in school until that time. The full amount of time required for public school classes is given each day, exclusive of religious instruction."

Neptune argued that a child coming at 8:45 would miss the school breakfast, which

he considered an important social time for the children.

The school committee paper also states that it is school policy to permit the use of the school building by Indian Island residents so long as "all school programs take preference over any other use of the building." The paper asserts that the Sisters of Mercy, as residents of the Island, may use the building for their own purposes (religious instruction) if outside normal school hours.

The Sisters of Mercy have taught religious classes at Indian Island since their arrival about 100 years ago. According to the paper, when the school became public, "it was the decision of the Indian people to continue to have the Sisters teach at the school. The daily schedule was arranged so that the religion lessons were held before regular school classes began."

The paper also asserts that because the school exists on tribal land, "it is within the authority of the Indian Island School Committee, operating under the sanction of the tribal governor and council, to endorse the religious instruction classes."

Neptune has maintained that religious instruction does not belong in the school building and is a violation of the constitutional separation of church and state.

According to Sampson, "The basic issue is that taxpayer money is being used to support the teaching of religion."

Sampson said that a letter advising the Island school of MCLU's position will be sent to the school committee and a waiting period will follow to allow the committee to change policy. If no changes are made, MCLU will proceed with its suit, she said.

## Mashpee story in New Yorker

NEW YORK CITY — The Mashpee Wampanoag Indians and their current 11,000-plus land claims case are the subject of a feature story in the Nov. 6 issue of The New Yorker magazine.

Author Paul Brodeur recounts a fishing trip to Mashpee in the early 1960's, and then a contemporary visit to the town. The community has split into factions in the bitter controversy surrounding the Mashpees attempt to regain Indian lands owned by the town — formerly called an Indian District. Brodeur sums up the current legal status of the claims, which like Maine Indian land claims are based on the 1790 Nonintercourse Act, stating Congress must approve all land transactions with Indians.

In the 1960's, Mashpee was a rural, low-income village, with an Indian board of selectmen. Today the coastal area is a prime development area for realtors, and whites (two of which are realtors) control the board.

Last summer an all white jury voted that the Mashpees did not constitute a tribe today, or in 1790, although the Indians did comprise a tribe for a period inbetween those dates. The seemingly inconsistent ruling has been appealed.

Brodeur ends his story with a quote from a Mashpee Indian: "We're going to be here forever." Lawyer Thomas N. Tureen, counsel to the Indians, praised the story's accuracy and thoroughness.

## Indian education plan strives to save language

(Continued from page 6)

by a certain disdain, which we were soon able to attribute to their stilted contents. Imagine my sitting you down to listen to a story: "Pat has a cat. That cat has a hat. Pat's cat sat . . ."

Of course a legitimate literary style will develop in a language hitherto exclusively oral in character, but that style must not be used to redesign the oral tradition. Written stories are still Passamaquoddy stories.

In reproducing stories from direct oral renditions, there is a danger of weeding out too much of what appears to be extraneous background noise; this consists of grunts and sighs, parenthetical expressions, and repeated or cut-off phrases. These are what Wayne Newell refers to as "rhythmic signals" — closely akin to body language — and form an essential part of the story: "I . . . eci paligewit." "Oooh . . . he looked so pleased with himself."

### Native sensitivity

One final danger will be familiar to all of you who have made tape recordings. Sometimes the very process of setting up equipment and switching it on can be unnerving, even when a very intimate working relationship has developed between recorder and informant. Somehow the tape-recorder has to be a natural part of the visit, of the chit-chat and language sharing.

It is evident from each of these dangers — the recorder's becoming an "expert" on the language, creating ill-worded texts, over-editing, and mishandling recording sessions — that the sensitive native speaker is the best possible recorder. He or she alone is aware of the special formats appropriate to various language situations. The native speaker alone will be thoroughly and disinterestedly conscious of the need not to interfere with the story-teller's pace. We have been very fortunate to have Mary Ellen Socobasin working with us in this capacity.

Today, Passamaquoddy/Maliseet is the only Native Language in daily use on a New England Indian reservation. At Pleasant Point and at Indian Township, the language still enjoys widespread use in social, familial, educational, and governmental dealings. I say "still" because, like many minority languages, Passamaquoddy must withstand heavy pressure from English if it is to survive.

### An end to isolation

This pressure makes itself felt from within the tribe as well as from without. In recent years increased mobility has broadened the Indian community. Where fifty years ago the Passamaquoddy reservations were geographically isolated enclaves with few outsiders, new roads, jobs, and educational opportunities, as well as legal proceedings, have expanded the Passamaquoddy Indians' sphere of activity, to the point where real geographical growth is imminent. The consciousness of Indian rights that supports the land claims case and gives a new meaning to the shared heritage of the Passamaquoddy also supports the constant interaction of Indians and non-Indians. The very forces within the community that have given people the confidence to set their own course according to their own values have also brought people out of the isolation in which those values — including the importance of the native language — remained virtually inviolate.

Of course, there has been continuous contact with Europeans for four centuries, but it is only recently that the Passamaquoddy have begun to enjoy all the rights of American citizens. For instance, not until 1956 did they first vote for president; nor could they vote for district state representatives until 1967. The ability to speak fluent and eloquent English obviously plays no small part in Indian self-determination: we have only to think of the paperwork involved in obtaining any federal financial

assistance or of the persuasive speech needed for legal negotiations.

While coming out of isolation has provided a formalized impetus for language shift, many other pressures affect the use of Passamaquoddy. Briefly, they include such influences as television, intermarriage, migration to urban areas, and — ironically — local control of education.

Early on in the process of coming out of isolation parents realized that the key to success — and I use that word advisedly, as we shall see — was education. Twenty years ago, that meant education in English, whether at the reservation school or at the school in neighboring town. In what I see as their first active intervention in their children's schooling, parents stopped speaking to their children in Passamaquoddy so that they would be better prepared for school. And indeed this was a wise tactic when the use of the native language was often forbidden in school and where no Indian personnel were there who could ease the entry of the monolingual child. A young school child, who knew only the Passamaquoddy name for rose-hips (kikcokalokigeminsok) and its literal English translation (itchy-ass berries), was severely reprimanded when he reluctantly told his teacher what he held in his tightly clenched fist.

Some parents changed languages consciously, often with the encouragement of teachers; others did so incidentally as their own spheres of interest changed. Undoubtedly children would do better in school. They would have to, if only because they could understand the teacher the first days of school.

### Missing subtle teachings

We may not rely on hindsight in order to lament this conscious decision to let go of Passamaquoddy. Indeed, it was in many ways a good decision for that time.

Not all parents, however, began to use English with their children. Moreover, those who did did not necessarily see a significant change in their children's school performance, in their attendance, or in the number of years their children stayed in school. For, while the students may have been better adapted to the school environment, and while the curriculum remained essentially unchanged, these Passamaquoddy schoolchildren had lost a significant portion of their education.

Every language determines and is determined by a world-view peculiar to its native speakers. This is the unique value of the language — whether or not it has practical applications in social intercourse, commerce, or literature. For Passamaquoddy children, whose parents grew up speaking Passamaquoddy, not to be raised in their native language means that they miss the subtle teachings inherent in the Passamaquoddy system of values and beliefs, actions and perceptions. The need arises for an education that can respond to this lack, not by replacing that missing culture with a different approach, not by bringing Passamaquoddy culture into a formal pedagogical setting, not by transforming the school program into an all-Passamaquoddy curriculum, but by taking the child as he comes to school and building with him the skills and talents he needs to live successfully both in the Indian community and in the larger community around him.

### Tribal officials taking flying lessons

INDIAN TOWNSHIP — The following Passamaquoddy officials report they are taking flying lessons in Calais (none of them own airplanes): Pleasant Point tribal Gov. Robert Newell, housing director Clayton Cleaves of Pleasant Point, Indian Township Lt. Gov. Carl J. Nicholas, and Samuel Dana, education advisor at Indian Township.

## Journalist notes German fascination with Indians

By Steve Cartwright

ORONO — Indians may have been forgotten by most Americans, but in Germany today, interest runs deep.



Wolfgang Will

Because of that strong interest in Indian lore and culture, one of West Berlin's largest newspapers sent a U.S.-based reporter to Maine Indian reservations. The recent visitor was Wolfgang Will, 47, who with wife Petra and several others operates the New York City bureau of Springer Foreign News Service.

Will said during his late November visit that he planned to write an illustrated feature story for Bild Am Sonntag, a three-million circulation Sunday newspaper with a magazine section. Will traveled to Pleasant Point, where he said he was given a courteous tour of the Passamaquoddy Indian reservation. He said his reception at Indian Island Penobscot reservation was less friendly, but he had found material enough for a story.

"Whenever I write an Indian story, it's a self-seller in Germany," Will said.

The reason for the fascination? Will said it all started with a German who wrote largely imaginary books about the Sioux and other U.S. tribes. As Will explains it: "Around 1890 or 1900 there was a man named Karl May who wrote about 72 volumes. They were all fiction."

Only in recent times have any of May's books been translated, and a few are

available in the U.S. However, "they were translated into the languages of most of the European countries," Will said, adding that "the Indian man in his books was always the big hero, and the white man," the evildoer. That much of May's work may not have been fiction.

"So that's why the German people are so Indian-minded and sympathetic," said Will. Indian clubs exist throughout Germany, and Germans even study language and customs such as traditional Indian dancing.

Will, who has spent ten years in the U.S. reporting general news with a concentration on science, is a native of Weimar, and lived there before the "Wall" was built dividing communist East Germany from democratic West Germany.

The Berlin Wall also separated Will from his family. Will fled Weimar, "cultural center of Germany," at the age of 21.

"I started my career in East Germany," Will said. "I was sentenced to three years in prison for being a journalist for a West German newspaper (after 1945)." He said East German authorities "considered that espionage."

Will became an East German refugee before the wall was constructed. He crossed into West Germany with thousands of fellow

countrymen seeking freedom from communist oppression — and thus he was part of the reason East Germany built the masonry and barbed wire wall. "Today 150 people are killed a year" trying to scale the wall. "They have machine guns," Will said.

Will's parents escaped East Germany, "but all my relatives are there. We write postcards," he said.

"I still believe Germany will be reunited someday. You can't keep the people divided forever. As long as they have the wall, there's hope that the people will be reunited."

Will and his wife take trips home to Germany about every two years. The old country remains home in his heart. "Born a German, always a German. You like your hamburgers, I like my sausages," he said.

Commenting on his separation from his East German home town, Will said, "I don't believe that papers change your personality." Asked to comment on attempts to bring Indians into mainstream American life, erasing their native ways, Will said: "It doesn't make any sense. And it would be a crime to do it."

### Carlow Island purchase mullied

PLEASANT POINT — Indians here may buy 55-acre Carlow Island, located between the reservation and Eastport.

Passamaquoddy tribal Gov. Robert Newell said the island could be used for housing expansion, or industrial development. The island has been put on the market by its New York owner, at a price rumored at about \$1 million.

### Island elders keep busy

INDIAN ISLAND — Respect for the elders is a part of Indian life, and the senior citizen center on Indian Island is evidence that this is one tradition that is still alive.

Housed in a branch of the newly completed health building the elders are provided with a meeting room, lounge, large hall with a fireplace, and a kitchen, and will soon have their own cook.

The senior citizens group started ten years ago in the Baptist church and has been active since. The group is currently headed by a five member committee consisting of Violet Francis, president, Francis Currier, vice president, Madas Sapiel, Alberta Nicola, and Leona Dennis.

According to the women of the committee, the only thing the group lacks now is men. "We can't get the men to come up here, except for three or four," Violet said. "We'd like to have all the men we can get. We don't want a hen party."

Anyone on the Island over 60 years old is eligible to join the group. Violet estimated that 60 people on the Island are eligible, although only around 30 have joined.

The vitality of the women on the committee is reflected in the busy schedule the center maintains. In addition to the Meals for Me program held each weekday, the members celebrate most holidays and birthdays together. They also take care of the sick and send memorial flowers for those who have passed away. Each week they hold a special beano game.

Maine Indian Transportation Association has provided the group with a bus, which they use routinely for shopping trips, as well as for special tours.

The elders committee is now planning a Christmas party. Members will draw names and get presents for the people they select. The affair will be catered. Barbara Francis and Martha Loring will provide the entertainment, singing and playing the guitar. According to Violet, "They have voices like birds."

## Passamaquoddies meet with Pittston: Still opposed to refinery

By Larry Lack

MACHIAS — A meeting this month between Passamaquoddy Indian leaders and a Pittston Company representative apparently failed to change the tribe's opposition to a proposed refinery.

The meeting was arranged by Washington County Sheriff Reid Moholland, who attended the meeting. He denies he acted as an agent for the New York-based energy conglomerate that wants to construct an oil refinery at Eastport. Pleasant Point tribal Gov. Robert Newell said the sheriff did "at least as much of the talking up of Pittston," as did Hadeen.

Newell said that besides himself, tribal Gov. Harold Lewey of Indian Township, and Deanna Francis and Clayton Cleaves of Pleasant Point attended a meeting at Helen's Restaurant, Machias. The sheriff had requested the meeting on behalf of Pittston official Donald Hadeen.

Newell called the meeting "basically informational," adding, "several of us expressed concern about the environment and oil spills, and we were told that the tankers were compartmentized (sic), so they could not lose all their oil in the event of an accident. They (Hadeen and Moholland) also said Canadian refineries are already a threat to this coast, and they talked about jobs." Newell said Hadeen estimated there would be 2,200 jobs during construction of the Pittston project, and 400 during its operation. "Only 40 or 50 out of these 400 people would have to come from outside the local area," Newell reported.

The Pleasant Point governor said no special role for Indian workers was suggested by Hadeen or Moholland.

According to Newell, Hadeen did say the long debated Pittston project would "definitely" be built, with construction set to begin in the spring of 1980.

Asked to comment on his role in arranging the Pittston-Passamaquoddy session, Moholland said after the meeting, that he had been acting as a private citizen and as a "friend introducing some people I have known for a long time to one another." Asked whether he thought a county sheriff should take a position of actively assisting a company embroiled in a bitter public debate, Moholland defended his right to do so, saying "what's the difference between a county sheriff doing this, as against a county commissioner or governor doing this? I'm in

favor of economic development and more jobs in Eastport and all over Maine."

Moholland likened his role with Pittston to that of Gov. James B. Longley in his successful effort to bring Pratt and Whitney, a Hartford, Ct. aircraft corporation, to Maine.

Asked whether there was substance to rumors that he might be, or is on Pittston's payroll, Moholland stated emphatically that his only source of income is his sheriff's salary. He admitted to a discussion some years ago with Pittston officials in which "the matter of my working in security for the company at Eastport" was discussed. He said no definite arrangement for his employment had ever been made at Pittston.

The sheriff, an Eastport native, said he set up the Pittston-Indian meeting because he felt the company had overlooked the Indians in the past. He confirmed Newell's account of the meeting in most particulars, agreeing that a major topic had been Canadian opposition to the refinery, which the sheriff says is "hypocritical in view of the fact that they are operating refineries on the other side of the border."

The Irving oil company operates a refinery at St. John, N.B.; it is the only refinery located in the Bay of Fundy region.

Moholland said Canadian objections to Pittston's Eastport proposal — on the grounds that it would be a threat to the fisheries of the area — are "just so much nonsense. If that were really their reason for not wanting Pittston," he said, "they would be trying to shut down the refineries on their side of the border." Moholland suggested that "foreign money" may be helping to finance the opposition to Pittston in Maine, but he would not specify whether he meant Canadian sources of money.

Newell said that during the meeting he observed the sheriff "kept bringing up the Knowlton land — and he kept reminding us how much we need more land for housing."

The Knowlton land is an 85-acre parcel adjoining the Pleasant Point reservation. For some time the tribe was interested in buying this land in order to relieve a chronic shortage of space for new housing on tribal lands. But tribal leaders felt that the \$50,000 asking price was too high. Pittston optioned the acreage from dairyman Harry Knowlton of Perry last month for an undisclosed sum, and has not announced plans for the land.

There has been speculation the Knowlton land could be used for temporary housing of Pittston construction workers.

Moholland said he discussed the tribe's need for more land at Pleasant Point, but denied he was suggesting the tribe bargain with Pittston for use of the Knowlton parcel.

The sheriff, one of the few ranking Democrats in Washington County, has held office for three years. He says his interest and support of Pittston "goes back a long time before I became sheriff, maybe six or seven years or so."

The Passamaquoddy tribe has long opposed the building of an oil refinery and supertanker port at Eastport. Tribal opposition, officially expressed in the environmental impact statement on the Pittston project, is focused around the tribe's efforts to grow oysters in the waters near Pleasant Point, as well as plans for a demonstration tidal project at Half Moon Cove.

Both planned projects would be endangered by an oil complex, the tribe maintains.

Asked whether the meeting, which Hadeen and Moholland had changed any minds, or might lead to a reversal of tribal opposition to the refinery, recently elected Governor Newell said "no, I don't think so. We were not impressed with their arguments, and I did not hear anything to make me think we ought to revise our position of being opposed to oil in Eastport."

The Pleasant Point governor said he and other tribal officials hope to meet with a group called Friends of Eastport (FOE), and other opponents of the refinery, in the near future.

### Passamaquoddy linguists visit Boston University

BOSTON — Three Passamaquoddy Indian language teachers, and the director of Wabanaki Bilingual Education, visited Boston University this month for a special presentation of their work at Indian Township reservation.

The presentation was coordinated by Robert M. Leavitt, director of the language program that also serves Pleasant Point reservation, accompanied by teachers Ann Harnois, Maxine Tomah and Lorraine Gabriel. The program took place at BU's Bilingual Resource and Training Center. A BU student who attended the workshop said it was "excellent."



### One reader's opinion

## 'Everything to lose' in claims proposal

Bridgeport, Ct.

To the editor:

I am writing this letter because I am an Indian, and as one, I feel I should like all other members of the Maine Indians give my opinion on the "Maine Land Claim." For years it has been the plan of the American Government to assimilate the Native American also known by the name Columbus gave us (Indians). At this moment in time they might just have the means to do it.

#### Treaties not worth the paper

When any one makes a serious decision all sides of the situation must be evaluated before one decides on the best method. I wonder if you or any one has considered Maine's outlook and what is in it for the State. Maine at first wanted to fight but suddenly they declined. Why? Well if you settle for the money and you decide to go under Maine's jurisdiction, then Maine will hold the money in trust for you. Look at what Maine has to gain: assimilation eventually. If we don't stop to think what we're doing it could happen. History as far back as you can go has proven that treaties with the Indians aren't worth the paper they are written on, so who is to say today that the establishment is going to do any different. Getting back to the original statement about Maine, what have they to gain? I suggest some things they are capable of doing legally:

1. Say for example you are under Maine's jurisdiction and the money goes into trust, after so many years the money is used up or so Maine claims; then what?

2. They say you must become self supporting; no one can in a specified, limited period of time run a tribe like a corporation. And don't forget this will be doubly hard if the majority of the tribe has no training in any areas. You will also have to deal with the government of Maine whether you want to or not.

3. Then what if you have bought land? How do you develop it and pay the taxes for it if the money runs out, and there is a high possibility that this could happen. I'm not saying it will I'm saying it could happen.

4. Also some individuals will vote to get paid off because they have never had anything and the amount they can get will seem heaven-sent.

You can rest assured that in any agreement that is arrived at the ones paying off the money will have a few clauses of this type in there. This is called Head Count. The Kiowa got this deal and now they have no reservation. Well once anyone takes their money, "voila," they're assimilated. Eventually there will be only a handful or so of Indians holding out. They try to do something, Maine will wipe you out legally and not shed a tear.

Yet you have another alternative and that is to become B.I.A. Indians. The government can do the same thing and before you know it there are no more Maine Indian Tribes left. Again I repeat don't forget the Kiowas. Have you ever thought we have never had any money, so what can we lose if we decide not to settle

and to fight all the way to the supreme court. The government is paying a small price to assimilate us, thirty seven million is not much. Think about it! It seems like a lot but to the government it's a drop in the bucket. So now for some suggestions as a member of the tribe.

If you decide to settle (don't piece the money out for head count), take the money and put it into a large corporation stock that pays dividends and one that is stable, such as the utilities, communica-

tions, media, oil or what have you as long as it is relatively stable.

#### Half blood cut-off

Take your own head count and cut it off at the half blood line although I myself would prefer it at full blood since this was the ones whom the land was taken from originally. Give every full blood and half blood one share in the stock you buy and put in your own clauses in order to preserve the tribes "forever." Then put in another clause that states that the only way any Indian's piece of stock can be sold is to another Indian and they can not be less than half blood. In other words half blood is the cut off line on everything. You know as well as I this is the only way you can insure your blood lines stay relatively pure. You could sell to other Indians as long as they could prove that they were full blooded or half blooded Indians. The Indians who I have in mind are the brothers and sisters we have in Canada who as we all know are Algonquin Indians just as we are such as the Maleseet and Micmacs.

No one will ever be rich but we will always have a tribe and income, and we will live comfortably on our one share. We will still have our land and not be assimilated or destroyed as a tribe (think about it) it's only your future at stake.

If the government pays you off they have nothing to lose and every thing to gain. Including your assimilation. If Maine takes you they have every thing to gain, nothing to lose, including your assimilation. Maybe this is why they stopped fighting. They had to have a good reason to stop fighting the land claim; common sense tells a person this. Think about this. I don't claim to have an absolute solution to the problems; I'm just giving suggestions, but I believe that this idea is worth considering. Can you tell me the white man has not considered it? Just remember never underestimate the enemy.

Don't let the money dazzle you, look at the longer term problems that you will face and remember you have everything to lose. A little money goes a short way if you have no talents and ways to make a living. You are the people and leaders that I speak to, so what ever happens to our people it is in your hands. No doubt you have other answers and alternatives but as I said as an Indian I'm sending in my idea to contribute to the discussion and I think all of the Indians should have an equal part in this serious matter. If I did not say this I would have no peace. Thank you for the time that you take to read this.

Beverly (Lewey) Ward

## Russell Means on work-release job

STOUX FALLS, S.D. — Jailed Indian rights leader Russell Means has taken a job with the field office of retiring Sen. James Abourezk, a South Dakota Democrat known for his pro-Indian voting record.

Means, convicted on a riot charge and sentenced to four years in prison, is enrolled

in a work-release program, and will be salaried for a 40-hour week. "If Means were not politically controversial he would have routinely found employers to participate with him in the work-release program, but he's being denied the opportunity," Abourezk was quoted as saying.



LAST TIME AROUND — Edna Becker, left, of Indian Island, a Penobscot, exhibits her wares at ninth annual University of Maine Christmas craft fair, at Orono. She says she will retire this year. With her is daughter-in-law Helen Becker. Unable to attend the fair was Jeannette Neptune of Indian Township, who had attended the previous eight fairs to sell her basketry.

## Township hires public works, safety directors

INDIAN TOWNSHIP — The Township has a new public safety building and a director to go with it. Warren Mitchell, as new director of public safety, is charged with overseeing the police and fire departments.

The fire department is still in the planning stages, Mitchell said. He plans to have three fully-trained firemen. He also anticipates getting a fire truck. Both the training and the truck are part of a joint million dollar Department of Labor and Department of Transportation grant written earlier this year to provide the reservation and several other Maine Indian groups with emergency vehicles and training.

Although Mitchell said he is still learning the ropes of his new position, he did express concern over some of the new housing at the Township, which he said "lack escape routes" in case of fire.

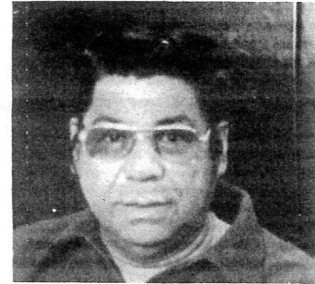
He also said the Township is trying to get a Comprehensive Employment and Training Act (CETA) slot to add a patrolman to the three man police force. "Only one of the current officers is an Indian, Mitchell said. He said it is hard to find Indian applicants who are both willing and eligible for the job, which requires a high school diploma and attendance at a police academy for 14-16 weeks.

Also scheduled for development under Mitchell's office is a game warden service and a civil defense program, both funded by Bureau of Indian Affairs (BIA).

Mitchell recently moved from nearby Woodland back to the reservation, with his wife, Elaine, and their five children. He is a veteran of both the U.S. Marines and Air Force, where he was with military police.

#### Public Works department

Simon Sockabasin, like Mitchell, is a veteran who served with the military police.



Simon Sockabasin

He is now the Township's director of public works. As such his duties include maintenance of roads and buildings.

Sockabasin said he is now getting the Township ready for a long, hard winter. He said he has obtained a snow plow to fit on two government surplus trucks.

Sockabasin lives on the reservation with his wife Patricia, and their son Jamey.

#### Pehrson appoints new tribal clerk

INDIAN ISLAND — Penobscot tribal Gov. Wilfred Pehrson has named Blanche Corbett, a Penobscot, as tribal clerk here.

Corbett replaces Rhonda McManus, who had held the clerk's job six months. McManus was offered a job with the tribe's department of employment development, Pehrson said. Corbett, mother of four children, is a graduate of John Baptist High School and Beal College, both in Bangor. An Indian native, she worked three years for Wabanaki Corporation of Orono.

## Erlene Paul takes job with tribe

ORONO — Erlene Paul, a Penobscot Indian who has been employed as administrative assistant to Central Maine Indian Association (CMIA), has accepted a position with the Penobscot Nation at Indian Island, starting Jan. 8.

In her new job she will assist the tribal administration with such tasks as a community development grant and funds for public safety vehicles. Paul said "improving

relations with HUD will be my primary thrust." HUD is the federal Department of Housing and Urban Development.

Paul, 28, a native of Indian Island, graduated from Old Town High School and the University of Maine at Orono in 1972, majoring in sociology and social work. She will be working in her new job with tribal officials Andrew Akins, Timothy Love and Michael Ranco.

# Nicatow: A lost island



**NICATOW ISLAND** — Named for a Penobscot Indian word that means "the forks," this wooded property was wrongfully taken from its owners, the Penobscot tribe. This photo was taken from Interstate 95 bridge over the Penobscot River, and shows the end of the island that once was the site of a mill.

By Glenn Starbird

**MEDWAY** — Travelers on the south bound lane of Interstate 95 where it crosses the Penobscot River in Medway often have noticed the island lying just north of the twin bridges spanning the water. Some, perhaps, have glanced at it and given it no more thought, others perhaps have wondered at its contours or other features, for it rises on its south end toward the Interstate, almost sheer out of the water, up to the high hill that is its most distinguishing mark as seen from the mainland.

This island covered with its rich green mantle in summer and white with snow in winter for those who have stopped to consider it at all is a thing of beauty in a somewhat picturesque setting at the place where the east and west branches of the Penobscot River join just above it. Nicatow is a Penobscot Indian word meaning the forks of a river.

But most people have probably given it no more thought and so do not realize that this island is virtually symbolic of the cavalier manner in which the State of Maine as sometimes treated Indian lands.

Under the terms of the Treaty of 1818 between the Penobscot Tribe and the State of Massachusetts, the Tribe gave up all its right, title and interest to all lands it claimed within the District of Maine except four townships of land and the islands in the Penobscot River above Old Town. This treaty also bound the State of Maine after the separation in 1820m and was in fact renewed by Maine with the Penobscots in August of that year. Thus there was no doubt as to the Penobscot ownership of this island. Not only did they have their original aboriginal title and the title confirmed to them by the Provincetown Convention of 1776 but they also now held it under a title recognized by both Massachusetts and Maine under the terms of the Act of Separation.

This island was therefore the sole and exclusive property of the Penobscot Tribe when we first find it mentioned by name in 1828. Very soon after Maine became a state there seems to have been an effort by some parties to diminish the Penobscot and Passamaquoddy Tribal lands to even less than the pitiful acreage they had left to them by 1820. We can see this tendency manifesting itself in the sale of several small islands in Old Town just above the falls in the early 1820's. The sale of the two acres in Brewer in the early 1850's (guaranteed in the 1818 and 1820 treaties.) The gradual erosion of

Passamaquoddy lands by State Leases to whites and the blatantly fraudulent confiscation of the four townships in 1833.

### Thoreau notes island in travels

The records of the Legislature of 1828 do not show the reasons for the passage of Chapter 48 of the Resolves of that year. Someone however, seems to have felt that Nicatow Island should be sold. The Resolve of 1828 detailed very clearly the method by which this could be done, and the parties to whom the conveyance could be made. It must be sold to the purchaser or purchasers of the south half of Township A, Range 6, and the resolve goes on to say very plainly that the "Governor and Principal Chiefs" of the Penobscot Tribe should make the conveyance, with the Governor of Maine only countersigning. The Resolve goes on to say that the proceeds on any sale were to be disbursed in the same way as was done with the islands purchased from the Tribe in 1824. This ten was where the matter still lay in 1846 when Henry David Thoreau made his trip up the Penobscot. He mentions "Nicatou" in his account and says plainly that it was the last of the Indian Islands, so it was evidently still regarded as Indian land at that time. Sometime during the middle 1800's someone built a mill on the island, but who did it, and by whose authority we cannot determine. The History of Penobscot County published in 1882, speaks of an old mill site at the foot of the island. A map of the Town of Medway in the old Penobscot County Atlas published in 1875 also shows this mill site.

Throughout all this time the population of the region was growing. Nicatow Plantation was formed in 1852. Nicatow Plantation was incorporated by the Legislature on February 8, 1875 as the Town of Medway, at the same time absorbing Letter Z or Pattagumpus Plantation, and for the next forty years Nicatow Island disappears again from the records.

### Ex-mayor of Bangor buys island

In 1915 Nicatow Island is again recorded. On October 27th of that year the Governor and Council of the State of Maine passed an order in Council to sell this island to former Bangor Mayor Charles W. Mullen. The simple release deed issued by the land agent to Mullen says the State conveys "All the right, title and interest" . . . it . . . "may have, if any, in and to a certain island, located in the Town of Medway in the said County of Penobscot and known as 'Nicatow Island' containing fifteen acres, more

or less." The consideration was \$200. One wonders why all this sudden interest in the purchase of Nicatow after it had inspired little or no interest in anyone's mind for the eighty-seven years that had passed since 1828. A check of the Registry of Deeds in Bangor soon dispels the wonder. Mullen had for quite some time been acquiring flowage rights from the landowners along the Penobscot River in Medway. On December 6, 1915 he sold all these rights to the Northern Finance Corporation. It seems quite likely that he had already made the deal with Northern Finance when he found that Nicatow Island just sat there without any apparent owner, then had gone to the state in order to acquire some sort of title. These flowage rights passed in 1917 to the Great Northern Paper Company.

In 1922 Mullen conveyed a 20 foot strip across the island to the Penobscot Power Company. In 1931 Penobscot Power Company conveyed all its rights in Medway to the Bangor Hydro-Electric Company. In 1924 Mullen conveyed the remainder of Nicatow to Bertha B. McNeil. Mullen's widow did not release her interest in the island until 1931. Thus it would seem that Mullen, having made a small fortune out of the flowage rights, had no further use for Nicatow Island.

### Sale of Nicatow illegal

This rough outline history brings us back to the crucial question: What is the legal status of the 1915 sale of Nicatow to Mullen? To answer this the Attorney General's Department was questioned in late 1975. In his memo of December 10, 1975 Leon V. Walker Jr., assistant attorney general comes to the conclusion the title to Nicatow was very uncertain and that since the Resolve of 1828 was still in effect, the governor and council's right to transfer title to Mullen was "dubious." Walker was not content with this, but asked the opinion of David F. Flannagan also in the Attorney General's Department. Flannagan concurred with Walker and in the second section of his written opinion to Walker is very blunt, and to the point, in stating his analysis of the problem. He says:

"2. I agree with your analysis that the 1915 Council Order was ineffective to

transfer any interest for the following reasons:

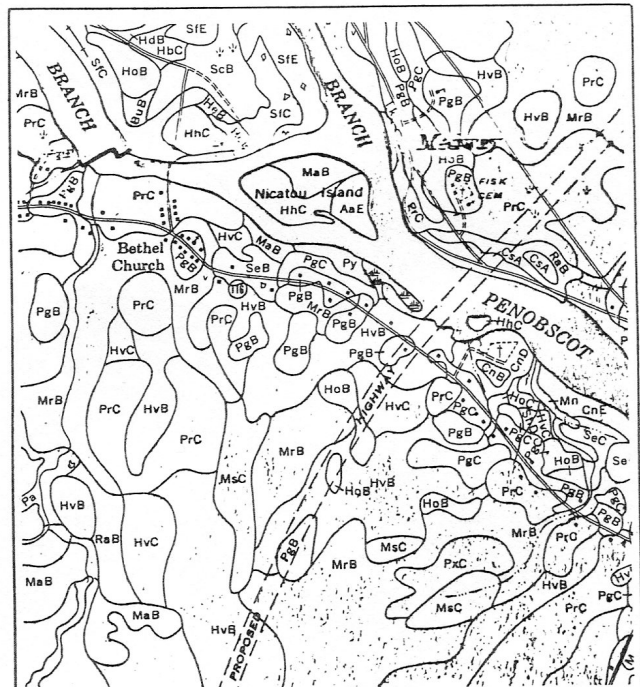
- a) the State had no real property interest to convey;
- b) the Council Order was inconsistent with the terms of Resolve 1828, Ch. 48 which prevails over the Order;
- c) the Governor and Council have no authority to convey realty without prior Legislative enactment anyway."

In other words he is saying that the Governor and Council sold an island to Charles W. Mullen that neither they nor the State owned and did it in direct violation of a law still in effect which covered the matter. In only one respect did Flannagan and Walker disagree. Walker recommended the Legislature resolve the matter and in so doing make sure present day owners who were in no way responsible would be compensated for the State's complete disregard of the law in 1915. Flannagan on the other hand saw it chiefly as a title dispute and recommended it be settled in the courts.

The matter has lain dormant since then except for the introduction of a bill into the 1976 Special Session which was later withdrawn at the request of the Penobscot Tribal Governor and Council. Someday however, the question of Nicatow's legal status will have to be settled. It does not really enter into the presently pending land case at all for there is really no doubt in anyone's mind who has looked into it as to the true ownership of this island. It was guaranteed to the Penobscot Tribe by both Massachusetts and Maine in 1818 and 1820. Penobscot ownership was further recognized by the 1828 Resolve of the Maine State Legislature which is still in effect.

The Attorney General's Department has concluded that the 1915 sale of Nicatow Island to Charles Mullen was illegal and of no effect. It would seem therefore that the State itself should now take some action to return Nicatow Island to its rightful owners and at the same time make compensation to all the others who are the present day victims of this illegal land transaction.

**Editor's note:** Glenn Starbird, a resident of Kingman, is tribal historian and genealogist for the Penobscot Nation at Indian Island.



**THE FORKS** of the east and west branches of the Penobscot River merge around Nicatow Island, shown in this soil study map. The island, at Medway, was sold illegally. Its rightful owner is the Penobscot tribe.

# Advertisements

## KENNEBEC VALLEY COMMUNITY ACTION PROGRAM

Announces  
**JOB OPENING**  
SOCIAL SERVICES  
COORDINATOR

Casework monitoring, supervision, program development and limited casework. Requirements: MSW or 4 years casework experience. Salary range \$11,000-\$14,000.

Application deadline, Dec. 18, 1978.

Send resumes to KVCAP

101 Water St.

Waterville, Maine 04901

Atten.: Personnel

An Affirmative Action/Equal Opportunity Employer

## HOLIDAY SEASON SALE

\* \* \* 20% OFF \* \* \*

CHIEF POOLAW'S TEEPEE  
TRADING POST

Indian Island, 1 Center Street

Full inventory of Indian crafts for those looking for just the right Christmas gift. Indian Christmas cards, dolls of all descriptions, even a teepee doll house. Indian motif fruit bowls, ash trays, and scones made from high-quality Gregorian copper. Also available are all sorts of jewelry, Penobscot and Passamaquoddy baskets, and moccasins.

Sale ends January 15.

## PENOBSCOT HOUSE FOR SALE

Indian Island  
Maine

Located on West Street.

For further information contact:

ELIZABETH RANCO

BOOTHBAY HARBOR

MAINE 04538

633-4194

## UNIVERSITY OF SOUTHERN MAINE POSITIONS

The Associate in Business Administration program, a department in USM's School of Business, Economics, and Management, has a full-time teaching position available. The faculty position, which is permanent, concentrates in the areas of human relations in business, principles of industrial management, problems of small business, and marketing.

Candidates must hold an M.A. or M.B.A. in Business Administration and must have experience in business and college level teaching.

Salary ranges from \$13,500 to \$15,000 per academic year.

Application deadline is December 20, 1978. Send resumes to: Richard L. McKeil, Chairman, Associate in Business Administration Dept., 96 Falmouth St., Portland, Maine 04103.

The University of Southern Maine is an equal opportunity employer.

USM's College of Education has a position available as director of the master's degree program in Rehabilitation Counseling. This is a one-semester appointment beginning January 13, 1979. Continued employment is contingent on grant renewal.

Duties involve teaching graduate courses in Rehabilitation Counseling, grant writing, student advising, administrative functions and other University activities as required.

Candidates must hold a Ph.D. in Rehabilitation Counseling or closely related fields, familiarity with rehabilitation settings, experience in teaching and advising at master's level and curriculum development and evaluation.

Rank and salary range from Assistant to Associate Professor and from \$6,250 to \$8,750 for the semester.

Send credentials, including at least three letters of reference, to: Gordon Morrell, Chairman, Search Committee, 401 Bailey Hall, University of Southern Maine, Gorham, Me. 04038.

Application deadline is Dec. 22, 1978.

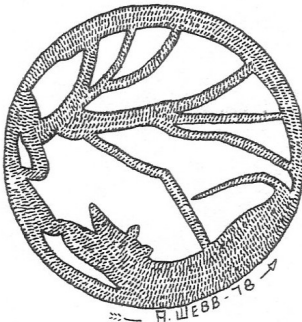
The University of Southern Maine is an equal opportunity employer.

## Lewis takes tribal job

PLEASANT POINT — A former Native American Rights Fund worker and Eastport area native has been hired as tribal planner for the Passamaquoddy nation here.

Charles A. Lewis, 60, will assist tribal Gov. Robert Newell in a variety of ways. He will assist Clayton Cleaves, director of development for the tribe, in considering various economic ventures. At press time Lewis was familiarizing himself with his new job.

# SUBSCRIBE



## Penobscot completes police training

WATERVILLE — Detective Donna Loring of the Penobscot County Sheriff's Department graduated last month from the 32nd basic police school of the Maine Criminal Justice Academy, in ceremonies here.

Loring, a Penobscot from Old Town, was secretary of her class of 39 students.

While in the 12 week municipal and county basic police school, Loring received training in 71 different units of law enforcement instruction. Courses included law, evidence, court procedures, traffic control, communications, human relations and investigative techniques. In addition to these subjects, instruction in the skilled areas of firearms, physical and driver training was provided.

In remarks made to the 39 graduating officers in ceremonies at Thomas College in Waterville, Academy director Maurice C. Harvey described the class as a group of individuals who have shown by their dedication to their training that they will continue to demonstrate this attitude upon assuming their law enforcement duties in their respective departments.

Loring attended the University of Maine at Orono for two years. She served in the U.S. Army from 1966-1969 and in the U.S. Army Reserve from 1975-1978. Loring was appointed to the Penobscot County Sheriff's Department April 13, 1978.



## Is this really their land?

This song, to the tune of Woody Guthrie's famous, 'This Land Is Your Land,' was dedicated to Seminole Indian folksinger Periwinkle, by Pete Seeger and Holly Near, at the People's Bicentennial celebration at Concord, Ma., in 1976.

Periwinkle, who sang the song at an Indian rally at Augusta, wrote some of the verses herself.

national anthem.  
So the Wampanoag's and the  
Passamaquoddy's aims  
And the Penobscot's like  
The Seminole land claims  
They're gonna try to slice  
Down to a 1790 price  
'Cause every bond they made  
Was broke by them to us.

And then they say that  
They're owed two million  
For vast improvements  
On the Mashpee Village  
Well no one hired them  
If they did we'd fire them  
'Cause yuh can't improve  
On Nature any way, no way!

There's a quarter of an acre left  
Chief Piper's Golden Hill Reservation  
Land of the Paquasset  
Down in Connecticut  
And yet those fat cats  
Even tried to pilfer that  
How grabby can those ruling classes  
Be — We'll see!

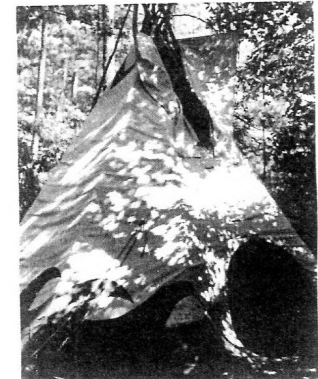
Like the Sacred Black Hills  
Of the Lakotas, they desecrated  
Just to fill their quotas  
For the rich always need more gold  
To make themselves feel brave & bold  
And Poooooor Patty Hearst  
'Has suffered too much' any way.  
(Oh-oo!) Way-yah-hay-yah-hah  
Way-yah-hay-yah-hah-HO!

They owe back room and board  
Not to mention all the lies they told  
'Cause they've forgotten  
We're the true landlords  
And we wouldn't have had to fight  
If they'd just acted right  
And not violated all our hospitality!

They break their own laws  
They insert their own clause/claws:  
Use words like "progress"  
To excuse their wrongness  
And they must resort to lies  
To make Indians look like the bad guys  
Like the whole world doesn't know  
That they're still scalping us!

Then they say they're not responsible  
For past injustice, but what they  
Really mean is "Justice for just us"  
And they won't stop it  
Because they profit  
And Human Rights is something  
They just talk about!

And-now-we're-needy  
Because they're so greedy  
It's not enough that  
They broke all our Treaties  
They ought to know now  
The great spirit is uneasy  
'Cause he knows who is lackin in  
Integrity!  
Way-yah-hay-yah-hah-HO!  
Chorus: Is this Land their Land —  
when it once was our Land  
All because we sold them "Mannahta"  
Island?  
Then they pushed our Nations to the  
reservations  
Because this Land was stole by them from  
us.



Indian folksinger Periwinkle's teepee.

## Do you have a drinking problem?

Wabanaki Corporation offers an alcoholism program for Indian people who need help because of problems with alcohol.

If you have such a problem and need help, or know of someone in need, please contact the Alcoholism Counselor in your community or area.

Indian Island — Alcoholism Counselors — Clarence Francis — Rosalie Murphy — 207-866-5577.

Indian Township — Alcoholism Counselors — Martha Barstis — Bernard Stevens — 207-796-2321.

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

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

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

## Paper needs correspondents

Anyone out there want to write a simple column of goings-on for this newspaper?

Wabanaki Alliance is looking for local correspondents to contribute brief notes of what's happening, and who is involved, in their communities. No special skills are necessary, nor is previous experience a requirement. The paper wants people who are interested in what is going on, and would like to jot down items of interest in return for a small fee from Wabanaki Alliance.

The kinds of things the paper wants reported are community special events — either upcoming or past — people doing things, engagements, births, and so on, Wabanaki Alliance especially needs correspondents at Pleasant Point (Sebayick), and Indian Township (Peter Dana Point and The Strip).

This is a job that could be done in spare time, once a month. Each correspondent's name will be published with their news notes, so that persons in his or her community will know whom to contact with fresh information for the newspaper.

Interested? Write or call Wabanaki Alliance, 95 Main St., Orono, Maine 04473.

## Indian group votes support of Penobscots

ALBUQUERQUE, N.M. — A group called Americans for Indian Opportunity (AIO) recently approved passage of a resolution supporting land claims of the Penobscot nation in Maine. The group apparently overlooked Passamaquoddy Indians of Maine, who share in the current claims case.

The resolution reads:

WHEREAS the State of Maine has ratified a treaty with the Penobscot Nation 200 years after the fact and has attempted to extinguish the Penobscot Tribe land claims case by pushing the Penobscot Nation's claim into the U.S. Court of Claims; and

WHEREAS large corporate entities who own large tracts of land in Maine have inflamed the passions of the small land-holders in Maine over the issue of Penobscot land claims, removing it from the legal arena and transforming it into a politically volatile issue with racist proportions; and

WHEREAS the Penobscot Tribe has in all respects followed the American legal system in attempting to seek a solution to the problem and to deal equitably and fairly with the small land-holders and the state government; and

WHEREAS the State of Maine has the solemn legal and moral duty to uphold the rights of the Penobscot Tribe;

THEREFORE BE IT RESOLVED that the elected officials of the State of Maine proceed with all due haste to negotiate with the Penobscot Tribe to settle this land claims dispute in an equitable and reasonable fashion so that the rights of the Penobscot Tribe will not be jeopardized.

## Aroostook News

By Brenda Polchies  
Area Correspondent

HOULTON — Staff and members of the Association of Aroostook Indians recently honored Susan Stevens with a going-away party in the AAI offices. A cake, made by Mrs. Ivey, was served to the guests and guest of honor.

Sue had been retained by the AAI to act as interim director and consultant on a part-time basis since last May. She has assisted the AAI in obtaining services in health, foster care, nutrition, and alcohol counseling. She has also dealt with appropriate agencies and has made numerous referrals in behalf of the AAI. Everyone in Aroostook County would like to wish Sue well in all her new endeavors.

## Penobscot News

By Mary T. Byers  
Area Correspondent

INDIAN ISLAND — Go get 'em Women's Basketball Team. Their first game will be played at Mashpee, December 9th. They have a new sponsor, Larry Tate of the Anchorage Hotel-Motel in Old Town.

I talked with Cindy Francis, assistant director of the Recreation Department, about coming up with a name for the Women's Basketball Team. Cindy said she would be talking with the girls this Thursday.

Their next basketball game will be both men's and women's teams playing at Mashpee, Mass., on Dec. 16th. Mashpee is the home of Wampanoag Indians.

Congratulations to the winners of the two tribal council seats: George M. Mitchell and Neil Phillips in the Nov. 29 elections.

But like so many off-year elections the turnout was poor. It is too bad only 123 persons took the time to vote. Good work candidates; with so many elections, all of you did well.

A good friend to all was Hillary Nelson, who died suddenly Dec. 6, 1978. He was the son of former Indian representative to the state Legislature, John Nelson, and Alphonsine (Willette) Nelson. Further details were not available at press time.

## Youth improves after gun mishap

INDIAN ISLAND — Twelve-year-old John McDougall, injured here in a Thanksgiving day accident involving a pistol, was reported in good condition, as of press time, at a Bangor hospital. Indian Island Police Sgt. Darryl Massey said the incident, involving three juveniles, was definitely accidental. The .22 caliber bullet struck the McDougall boy in the chest. He was first taken by ambulance to the hospital's critical care unit.

## Alliance has Penobscot local reporter

INDIAN ISLAND — Wabanaki Alliance has started publishing a column of local news, events and comments by a Penobscot Indian woman.

Mary T. Byers, an Indian Island native, will contribute a monthly report to the paper, of Penobscot reservation goings-on. She has resided on the island the past ten years, and is currently assistant tribal historian for the Penobscot Nation. She is a 1958 graduate of Old Town High School, enjoys people, and is especially fond of children.

She can be reached during business hours at 827-7776, extension 19; or at home, 827-4543. She may also be contacted by mail: Mary T. Byers, Indian Island, Old Town, Maine 04468. All Penobscots and other interested persons are urged to give Mary a call and let them know about births, engagements, weddings, anniversaries, visitors, meetings and so forth.

## Trading Post closing doors

CALAIS — The Tomahawk Trading Post on Main Street here will start a going out of business sale this month.

The store has been operated the past two years by business partners John Bailey and Francis J. Nicholas, Passamaquoddy from Pleasant Point. Bailey said he does not have time to operate the store alone, and Nicholas no longer wishes to be involved with the Trading Post. Bailey said he will continue selling Indian goods at fairs and other locations, possibly using a van.

The pre-Christmas sale at the Calais store includes half price on moccasins, Indian jewelry and baskets. "Everything must go," Bailey said.



An unidentified Passamaquoddy woman adds the final touches to a balsam fir wreath. [Photo courtesy of Cliv Dore and family; probably taken in the late 1940's.]

## Christmas wreath story

(Continued from page 1)

year Cliv shipped about 40,000 wreaths, about half of which were fashioned by Passamaquoddy people from the Pleasant Point reservation. Indian Township residents also operate wreathing enterprises in the Princeton area according to Cliv Dore, who estimates that the total value of the Maine fir wreath industry is at least two million dollars in 1978.

Several thousand people are employed full or part time for a season which extends from early November until about December 10. Some of these workers limit themselves to the gathering of "tips" — the branch ends of fir which they sell to wreathmakers. The wreathmakers, mostly women, work at home, sometimes with neighbors, in what Cliv Dore says is a "true cottage industry." Dozens of women are also employed by Jacobson's and other firms to decorate the wreaths with pine cones, etc.

Cliv Dore says the wreath business is "pretty unique for these days, because if you work hard you can make quite a little money for your effort." Some area families are able to earn a substantial part of their yearly cash income from wreathing. For others the "tippin' and wreathin' racket" is a welcome source of extra money for the holidays.

Wreath buyers supply rings, wire, and other materials to those who make wreaths

for them. Plain finished wreaths sell locally for 65 cents to a dollar depending on their size. Some enterprising Washington County people sell wreaths directly to the public in Boston, New York and other cities, where they bring up to five or even ten dollars apiece. Experienced wreathmakers can produce a finished wreath in three minutes or less.

The skills involved in the fir wreath trade are widely shared, with neighbors teaching neighbors. The demand for wreaths has been strong and steady since Stafford Dore created the industry. Buyers say they can use all the tips and wreaths they can get.

Wreaths from Maine are sold over a market area that extends as far away as Illinois and the Carolinas.

Following in his father's footsteps, Cliv Dore also makes and sells a line of other novelty items mostly for the Christmas holidays. All the items produced by Long-acre Enterprises, Inc., the younger Dore's family-based business, are put together from native materials including pine cones, driftwood, rose hips and other berries, sea shells, and moss.

Dore's father Stafford, a Harvard graduate, married his Passamaquoddy wife Dorothy Mae Altvater about 1940. She died about 1970. Stafford died in 1974.



Stafford Dore and his wife, the former Dorothy Mae Altvater of Pleasant Point. [Photo courtesy of Cliv Dore and family; probably taken in the late 1940's.]