

Casino valuable to the Penobscot and Passamaquoddy Nation

Representative Donna Loring: A voice for the Penobscot Nation

(Reprinted with permission from the Times Record)

by Michael Reagan, Times Record Staff

Donna Loring had never visited a casino until she went to Foxwoods in Connecticut last year. She tried the slot machines and broke even.

Unlike most of the fortune seekers who visit the casino, Loring wasn't there to get rich or gain a taste of the high life. The Richmond resident, who has represented the Penobscot Nation as a nonvoting member of the Legislature since 1997, was on a mission to learn more about what will be at stake for the people she represents when Maine voters go to the polls in November to decide whether casino gambling will be allowed in the state. A referendum question on the November ballot will ask Maine voters to allow Native American tribes to open a casino, with parts of the profits going to state education funding and tax relief.

Loring questioned what benefits a casino could bring to Maine until she considered the economic stability it would give to her own people. Income

from casinos could go toward helping local schools preserve their own culture, she said. It would also create opportunities for Maine tribes to share their heritage with others, as has been the case at Foxwoods, which is home to the world's largest Native American museum.

Economic boon

As the elected representative of the Penobscot Nation, Loring offers a critical perspective on the hotly debated casino issue saying she would speak publicly in favor

of the Penobscot and Passamaquoddy tribes running a casino.

This would give us a real economic tool to start developing, if we want to," Loring said.

From her perspective, the benefits of opening a casino would not be limited to Maine's Native Americans. Along with helping the tribes in Maine invest or open businesses of their own, she believes a casino could provide jobs to Maine people in difficult economic times.

This casino is the biggest economic project the state has seen in the last 20 years," Loring said.



Her criticism of those who have mobilized opposition to a Maine casino is that no one has suggested other job-related alternatives.

When you're wealthy, you can afford to sit back and not allow any economic development in your backyard," Loring said.

The casino debate highlights the growing gap between Mainers who live comfortably and those who struggle. The conflict offers a twist on the notion of two Maines," for as Loring sees it, the casino debate divides the state by class rather than geography.

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Rep. Loring Appointed House Chair of The Task Force to study the impact of a Maine-based Casino

In the summer of 2002, then House Speaker Machael Saxl appointed me to be the House Chair of the Casino Study Task Force.

I was the first Tribal representative to be appointed as House Chair of any committee.

I was proud and honored to receive such an appointment.

The task was not an easy one. I remained silent throughout most of the process. My appointment as House Chair caused much suspicion on behalf of the

anti-casino interests. This suspicion caused a chilling effect in my participation. I did however write a letter that I insisted be included in our final task force study report. The letter reads as follows:

December 30, 2002

Dear Maine legislators and citizens,
Enclosed is our Task Force Report on the impact of a new casino resort in Maine. The report presents the testimony we heard *please turn to page 2*

VOTE YES!



RESORT CASINO

Rep. Donna M. Loring
RR1, Box 45, Richmond, ME 04357

Rep. Loring Appointed House Chair from page 1

and the information we gathered.

We did the best job we could in a limited amount of time with a limited amount of resources. This report provides the basic information on the subject. It is a good beginning. It is now up to you as fellow legislators and Maine citizens to review the material, to conduct follow-up-studies, and to draw your own conclusions.

There will always be questions about building a resort casino here in Maine. This is obvious. But we do have an advantage here in Maine in that we are in a position to use the knowledge and experience gained from other states in a positive and creative manner. It is my personal hope that we can find ways to use this knowledge not to destroy but to build, to focus on progress, to open the door to partnership with the tribes, and to create something totally unique to Maine.

I would like to thank my fellow Task Force members for their participation, their intelligent discussion, and their civility in dealing with such an emotional issue. I would also like to thank all those who testified before our committee, as well as those who just came to listen. Finally, I want to specially thank the previous Speaker of the House, Michael Saxl, for appointing me as House Chair of the Task Force.

My appointment made Maine legislative history. It was the first time an Indian representative has ever been appointed to be house chair of any committee or task force.

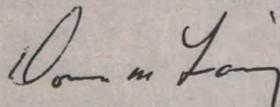
The appointment came as a surprise. Although I knew the political environment around the November elections would make the Task Force a political lightning rod, I accepted it, and have not regretted my decision for a moment.

Let me add a few thoughts on the subject of casinos. For decades the word "casino" was used in whispers in the legislative hallways for fear it would kill any bill associated with it. The Penobscot and Passamaquoddy tribe brought the word "out of the closet" so to speak, by announcing that they were planning to introduce legislation that would allow them to build a casino in Maine. There were some who argued that our task force should not consider the tribal connection when studying the issues surrounding a resort casino. But this made no sense- for without the tribal legislation, there would have been no Task Force. The reality is that a resort casino is a development project presented by the tribes to the State.

The tribes even conducted their own economic impact study. This is nothing unusual. Any responsible business owner or developer would do the same. Our Task Force was criticized for considering that economic impact study in its deliberations because the study was felt to be biased or tainted. This too makes no sense. When a business—tribal or otherwise—conducts an economic feasibility study it is to see if its investment will be successful and profitable. Investors are not interested in rosy or unrealistic projections. The tribal study was reviewed by two prominent Maine economists and found to be credible. Quite honestly, I feel strongly that had this project been less controversial, the economic development plans and the integrity of the tribes would never have been questioned. I want to thank the tribes for allowing the task force access to their study. It was the only study available that analyzed the impacts of a new resort casino on Maine in particular.

In closing, I encourage you to learn all you can about this issue, to distinguish facts from myths, and to deal with opposing views with civility. Again, this report is intended to be the beginning of a serious dialogue on the resort casino issue in Maine, not the end.

Sincerely,



Donna M Loring, Representative
House Chair

Rep. Loring addresses Executive Board of NAACP

Thank you for inviting me here today to speak to you.

I stand before you as a representative of the Penobscot Nation and my words will be on their behalf only.

I cannot speak for the Passamaquoddy Tribe.

I would like to begin by talking about the history between the tribe and the State.

The words of William Cronon come to mind.

"Why the past matters"

...the past is responsible for everything we are. It is the core of our humanity. The past is the world out of which we have come, the multitude of events and experiences that have shaped our conscious selves and the social worlds we inhabit. To understand how and why we live as we do. We cannot avoid appealing to the past to explain how and why we go to be this way..."

Prior to the arrival of Europeans on our shores we lived in a land that we were an integral part of physically and spiritually. We had our own governments and our hunting and fishing territories were scattered throughout the eastern seaboard. Our numbers have been estimated to be anywhere from fifteen to thirty thousand. We hunted and fished seasonally. Our boundaries were usually rivers, lakes, ponds, and streams as well as where we could find specific animals, fish, fowl, plants, trees and herbs at certain times of year. We believed that everything from rocks to humans, to plants, and rivers even the wind had a spirit and these must be respected. Our very lives depended on our treatment of this sacred environment (as it does today). When Europeans arrived on our shores they arrived with concepts and beliefs that we could not understand. They came here with one thing in mind and that was to control our lands and our resources. (The world as we knew it changed forever.) They were willing to do anything and use any means to accomplish their goals. As an example of this ruthless effort to eradicate us A proclamation by Spencer Phips, Lt Gov-

ernor of Massachusetts reads:

...For every Male Penobscot Indian above the age of twelve years, that shall be taken within the time aforesaid and brought to Boston fifty pounds.

For every scalp of a male Penobscot Indian above the age aforesaid, brought in as evidence of their being killed as a foresaid, forty pounds.

For every female Penobscot Indian taken and brought in as aforesaid and for every male Indian prisoner under the age of twelve years, taken and brought in as aforesaid. Twenty five pounds.

For every scalp of such female Indian or male Indian under the age of twelve years, that shall be killed and brought in as evidence of their being killed as aforesaid, twenty pounds.

They had a value system that sought to accumulate wealth at any cost including genocide. Indian people were treated like animals by the English.

It is not surprising that during the Revolutionary war when asked to fight on the American side by George Washington we agreed. When the war was won we made a treaty with Mass and in 1818 the treaty was renewed and finally when Maine petitioned Mass for separation one of the conditions was that Maine take over its treaty obligations to the tribes. Once this was done Mass

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LD 1525 "An Act to Clarify the Freedom Of Access Laws as They Pertain to the Penobscot Nation"

The Joint Standing Committee on Judiciary voted to Carry over the bill on request of representative Loring until next session. The committee further agreed to send a letter to the Maine Indian Tribal State Commission requesting they review the bill as it pertains to the Maine Indian Land Claims Settlement Act and make recommendations. The recommendations and the bill will be reviewed during the second session of the 121st.

House reverses smoking ban stance

Reprint with permission Bangor Daily News May 13, 2003

by A. J. Higgins

AUGUSTA - The tribal representative for the Penobscot Indian Nation convinced members of the House on Monday to reverse an earlier vote, setting the stage for the possible derailment of a bill banning smoking at bingo games.

On May 1, the House gave initial approval to a proposal to prohibit smoking at all bingo games in the state. But as the measure was heading toward final enactment Monday, the lawmakers voted 74-55 to exempt the tribe's high-stakes bingo games.

Last week, the Maine Senate voted 19-14 in favor of the original bill and against a similar amendment offered by Sen. Mary Cathcart, D-Orono, to exempt the tribe's games.

Both houses of the Legislature now must try to resolve their differences over LD 227 if the bill is going to become law.

"And I wouldn't dare guess how that's going to come out," said tribal Rep. Donna Loring, who argued that the exemption issue pivoted more on tribal sovereignty and economics than a desire to promote smoking.

Loring now has two ways to win. The Senate could reconsider its action and side with the amended House version of the bill. The Senate also could stand firm on its own version. If the Senate stands pat and the House also refuses to reconsider, the bill then would die between the houses unless a compromise is struck.

The tribe's high-stakes games, held seven weekends per year, generate more than half of the Penobscots' general fund for community services. Loring said the tribe had conducted a study to determine the financial loss that would result from a smoking ban at the high-stakes games and concluded that emergency services on Indian Island would all but disappear if the bill as formerly written were to become law. Additionally, she said 75 part-time jobs related to the games would be lost, along with some full-time jobs.

Many lawmakers feel strongly about smoking, which has been linked to increased health costs and worker absenteeism, and about the potential dangers to employees subjected to secondhand cigarette smoke inhalation. Others objected to the notion that the Legislature should be making laws that do not apply to all Maine residents.

"If we feel the need to protect the people of the state of Maine from themselves regarding smoking and health, then why don't we have the need to protect the Native Americans of this state?" asked Rep. Julie O'Brien, R-Augusta. "I see a flashing neon sign and it says: 'Hypocritical.'"

Loring's arguments were bolstered by Rep. Matt Dunlap, D-Old Town, who pointed out that the handful of games sponsored by the tribe through a 1992 act of the Legislature attracted a loyal following of smoking participants, many of whom dine, shop and rent motel rooms in Greater Bangor.

"These people can make a choice, and they're going to go where they feel most at ease and most comfortable," he said. "The smoking issue could very well help them make their decision to not come to the Penobscot high-stakes bingo which could pose a significant downward turn in their revenues."

The bill now moves onto the Senate's daily calendar and will be scheduled for further action at the discretion of the Senate president.

Honoring the service to her country of Pfc. Lori Ann Piestewa



Archie Ortiz of Native American Veterans of the Vietnam War salutes a photo of Piestewa after placing a POW/MIA flag next to the display

Joint Resolution passed by both Maine House and Senate

Thank you Mr. Speaker
Men and women of the House.
Pfc Lori Ann Piestewa was honored during a memorial service at the Women in Military Service at Arlington Cemetery this past memorial day.
Pentagon officials for the first time

publicly stated that she fought back..
"She drew her weapon and fought and did it with courage and honor" stated Shirley Martinez Deputy Secretary of the Air Force.
A Congressman from Arizona said "She fought tooth and nail along side a

sergeant to give other soldiers time to climb out. Her last stand was fighting with all her might, defending her own people. She fought with courage and valor".
She was the first Hopi woman and Native American woman to die in combat in defense of the United States.
She was a daughter, a sister, a mother, a friend.

Wayland and her three year old daughter Carla.
Freedom is not free. The price is paid not only by the dead but by those who must live without their loved one. The empty space may never be filled.
According to Hopi legend if a person had a good heart when he or she died their spirit would return to the earth in the form of moisture. Perhaps because it is so treasured in that dry and arid climate for it's life giving and life nourishing qualities.

by Donna M. Loring

I had been following the story of the 507th Maintenance Company Since March 23rd when they were ambushed. I was particularly interested when it was known that one of the missing was a 23 year old female Native American soldier of the Hopi tribe. I couldn't help but identify with her and the Hopi community from which she came. When I heard the news of her death on Saturday my heart was very heavy and my thoughts and prayers went to her family and those that knew her and loved her. I couldn't help but think of my experience in Vietnam as a Pfc and only 19. I wondered then what I was doing there and I'm sure she must have had those same thoughts.

I wrote a poem about that confusion and although it was written thirty five years ago somehow I think Lori Ann Piestewa would agree. I read this poem in the House chamber in her memory and in honor of her warrior spirit and ultimate sacrifice.

It's titled "The Other World":

*I stepped off the "Freedom Bird" into another world
a world of profound beauty
and yet a world of desolation and despair.*

*Just as a new born babe comes into the world
so came I....*

Into a world I knew nothing of unto a people I knew nothing of.

Why was I here?

*I walked down the war torn streets of the village
not knowing the answer.*

*As I walked I looked down and saw the tattered remains of a newspaper...
and on the front page a picture of a man holding the lifeless body of his infant son.*

*There was emptiness in his eyes as tears of a life time flowed down his face.
In that instant I knew the answer.*

*I was here to help save this country
This other world*

*and in so doing
Save Mine...*

May we never forget the price that is paid for our freedom.

by Donna M. Loring

She has had a mountain and a highway named after her and over twenty one tribes have paid homage to her.
But after the ceremonies, the songs, the poems, the gifts there is an empty space that will always be felt by her family and especially her children.
Lori's son Brandon turned five years old on Memorial Day. Rose pedals were ceremoniously placed in the reflection pool by her father Terry, her mother Priscilla, her brothers Adam and

Wayland and her three year old daughter Carla.
Freedom is not free. The price is paid not only by the dead but by those who must live without their loved one. The empty space may never be filled.
According to Hopi legend if a person had a good heart when he or she died their spirit would return to the earth in the form of moisture. Perhaps because it is so treasured in that dry and arid climate for it's life giving and life nourishing qualities.

Lori was known to have a good heart to love life, people and above all her family and friends.

On the day the Piestewa family was notified of her death an unusual event occurred in her home town of Tuba City. Moisture fell back to earth in the pure white form of snow.

State of Maine

In the Year of Our Lord Two Thousand and Three

JOINT RESOLUTION IN MEMORY OF UNITED STATES ARMY PRIVATE FIRST CLASS LORI ANN PIESTEWA, THE FIRST AMERICAN WOMAN SOLDIER KILLED IN ACTION IN THE IRAQ WAR

WHEREAS United States Army Private First Class Lori Ann Piestewa was the first American woman to fall in combat during the recent war with Iraq and she died a hero's death when her unit was ambushed by enemy troops; and

WHEREAS Lori Ann Piestewa was a 23-year-old Hopi Indian, a native of Arizona, a mother of 2 young children, a sister, a daughter, an aunt and a friend to many and her untimely death has created a void in the lives of those loved ones who survive her; and

WHEREAS Lori Ann Piestewa grew up in Lower Moenkopi, Arizona and had been a leader in the Tuba City Unified School District Junior ROTC program and was the daughter of a Vietnam War veteran and granddaughter of a veteran of World War II and she joined the United States Army 4 1/2 years ago; and

WHEREAS Lori Ann Piestewa exemplified the spirit of sacrifice, honor, trust and commitment and her ultimate sacrifice will not be forgotten by her grateful nation; now, therefore, be it

RESOLVED: That We, the Members of the One Hundred and Twenty-first Legislature now assembled in the First Regular Session, on behalf of the people we represent, take this opportunity to express our sincere condolences to the loving family of Private First Class Lori Ann Piestewa; and be it further

RESOLVED: That suitable copies of this resolution, duly authenticated by the Secretary of State, be transmitted to the Piestewa family and the Hopi Tribal Council with our deepest gratitude and respect for her sacrifice on behalf of the People of the State of Maine and the Penobscot Nation and with our best wishes and appreciation.

House of Representatives
Read and Adopted
June 3, 2003
Sent for Concurrence
Ordered sent Forthwith
MILICENT M. MacFARLAND
Clerk of the House

In Senate Chamber
Under Suspension of the Rules
Read and Adopted
June 3, 2003
in Concurrence
JOY I. O'BRIEN
Secretary of the Senate

H.P. 1207
ATTEST: PATRICK COLWELL
Speaker of the House of Representatives

ATTEST: BEVERLY C. DAGGETT
President of the Senate

Sponsored By:
Rep. Donna M. Loring
of Penobscot Nation

A Social History of Maine Indian Basketry

by *Harald E. L. Prins*
and *Bunny McBride*

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Centuries ago, the ancestors of the Penobscot, Passamaquoddy, Maliseet, and Micmac Indians, living in what is now Maine, survived primarily as migratory hunters, fishers, and gatherers. In the southern areas of the state, they also cultivated crops, in particular corn, squash, and beans. Archaeological records predating European contact and written records during the early contact period reveal that baskets were integral to native households in this region. The Indians constructed a wide variety of woven containers, using rushes, cattails, sweetgrass, spruce roots, or Indian hemp. They used birch bark to make everything from delicate cups to two-gallon pails and often embroidered them elaborately with dyed porcupine quills. Each household, no doubt, had an array of baskets tucked or hanging here and there. They held domestic supplies including sewing materials, dried medicinal herbs, craved spoons and ladles, and fibers for weaving bags or braiding ropes.

In the early 1600's, the traditional life of Maine's indigenous peoples came to an abrupt end when bearded white strangers landed on their rocky coast. The newcomers brought all kinds of welcomed trade goods, such as cloth, guns, iron tools, and copper kettles. But they also brought alcohol and deadly diseases which wreaked havoc among the native peoples, killing between 75 and 90 percent of them. It is estimated that when the Europeans arrived, some 30,000 Indians inhabited the region within the bounds of contemporary Maine. By 1620, diseases had reduced their numbers to a few thousand and shattered the intricate interdependencies of their traditional mode of subsistence. Almost as quickly as the indigenous population died, the colonial population grew. With little choice but to adapt to the new conditions around them, native survivors became specialized as market hunters. They spent the long winter months trapping fur-bearing animals, especially beaver. Come spring, they traveled in birch bark canoes to coastal trading posts to exchange the valuable furs and hides for sundry manufactured goods from abroad. They also traded their crafts, including their birch bark baskets and pouches decorated with colorful quill mosaics - although these were incidental exchange items compared to furs. Throughout the colonial era, this way of life continued, albeit with many ups and downs due to repeated land-grab wars, various epidemics, periodic game depletions, and unpredictable market fluctuations.

Luigi Castiglioni, an Italian traveler who visited the Penobscot Indian village at Old Town in the 1780's, provides us with a vivid picture of these tribespeople during this period: "{They are attired in} European dresses and shirts, and uniforms of French and English soldiers. A few wear European-style hats, decorated with feathers... Some paint their faces red and black in various designs, others have the cartilage of their ears cut

and hanging down; and others adorn them with silver rings, which sometimes hang even from their noses... The women also wear European dresses draped over their shoulders and coming down only to their knees, their legs and feet covered with {red or blue cloth stockings and deer or moosehide moccasins decorated with red porcupine quills}, They, too, wear earrings, bracelets, and similar ornaments, and a few of them have pointed caps decorated with glass beads or wampum..."

Castiglioni also gives insight into the native economy and crafts of that time: "The occupations of the women consist in raising a little corn, working on the canoes, on stockings, shoes, and other ornaments, and in making birch-bark baskets and pouches, and also dishes and bowls that hold water, which they use on their journeys."

Between 1763 and 1820, the white population soared from 24,000 to 300,000 expanding from the coastal region south of Pemaquid ever deeper into Indian lands. While many white settlers farmed and fished, others set their eyes on the rich timber stands at Penobscot and beyond. They axed tall pines, constructed one sawmill after another, and built dams which blocked the annual fish runs upriver. Moreover, white hunters preyed heavily upon the once abundant deer, moose, caribou, and precious furbearing animals. With each succeeding year, the settlers encroached further on Indian resources, increasingly thwarting traditional native life in Maine.

Indian complaints about white trespassers were frequent but mostly ineffective. Finally, greatly concerned about their physical survival, the Penobscot and Passamaquoddy signed treaties in the late-eighteenth century with the government of Massachusetts, which represented Maine until its statehood in 1820. They ceded most of their tribal homelands in exchange for government protection of tracts reserved for their exclusive use and for annual allotments of certain goods - corn, pork, wheat flour, molasses, tobacco, chocolate, blankets, red and blue broad cloth, gunpowder and shot, and some money. The Maliseet and Micmac roaming norther Maine's woodlands, however, did not sign such treaties.

With the undermining of their life as hunters, fishers, and gatherers, many native turned to wage labor and artisanry. In 1798, for instance, a prosperous white entrepreneur on Vinalhaven island in Penobscot Bay employed several Indians, some local and others from Canada, "in felling trees, catching eels, making baskets..." Probably, these were ash splint baskets rather than the traditional birch bark containers and woven bags which Indians made for their own use. Maine Indian splint basketry emerged in the historical record about this time and gained prominence over the next 150 years as tribespeople responded to a growing demand among white settlers for sturdy utility baskets and, later, to a demand for "fancy" splint baskets among a burgeoning seasonal tourist population.

During the nineteenth century, brown ash (*fraxiunu negra*) firmly re-



Both photos of baskets used by permission of the Maine Indian Basket Makers Alliance

placed birch bark as the favored material for baskets among Native Americans in Maine. When hammered repeatedly, an ash log separates along its annual growth rings into thin sheets that can be spliced into strips ("splints") for weaving. Although it is not the only tree that yields splints when pounded, brown ash was highly valued for its long grain, flexible strength, and durability. According to one contemporary Maliseet basketmaker, ash splints are strong enough to tow a car and were once used for horse harnesses.

Impoverished, at times, small bands of related native kinfolk roamed the countryside in the early 1800's. In their search for a livelihood, they built small temporary encampments near white settlements and manufactured a variety of woodcrafts such as tubs, boxes, toys, broomsticks, axe handles, and baskets - all of which they peddled from door to door. Regretfully, there is little historical documentation of their ephemeral presence during this period. However, in an article about his early nineteenth-century childhood in Hallowell on the Kennebec, author John S.C. Abbott provides a wonderful window on this past: "Every winter several families of Penobscot Indians came to Hallowell, and reared a little cluster of wigwams in the dense forest which covered the sides of Winthrop Hill... I spent many silent, dreamy hours by the wigwam fire, listening to the musical and monotonous chatter of the Indian women, as, with nimble fingers, they wove their brilliantly colored baskets from thin strips of the ash tree."

Another peek at Indian life in this period comes from Hallowell's midwife Mrs. Ballard. In late winter, 1809, she noted in her diary: "Elizabeth, the Indian here, I let her have potatoes... The little Indian girl gave me a basket."

When Maine became a state in 1820, the governor appointed Indian agents to supervise official affairs on the Penobscot and Passamaquoddy reservations. In 1824, the Penobscot agent reported that these Indians "are aware that they cannot longer depend on hunting for subsistence, and are desirous to engage in agricultural employment (and) have hopes that the time will come when instead of being considered as ignorant and miserable paupers they will become and be estimated as a useful class of citizens." That summer, horses were hired to plough Penobscot clearings and the

Indians planted oats, corn, and potatoes. Interestingly, the agent also noted that he paid fifty cents "for fetching down basket stuff, indicating the some native basketmakers in Old Town needed support.

In 1838, "to encourage industry and promote civilization among the Indians," the State Legislature passed a bill to subsidize Indian farmers, empowering Indian agents to pay them a "bounty" for each bushel of crops harvested.

However, numerous Indians were not enthusiastic about farming, preferring a nonsedentary life with the freedom to come and go as they pleased. They worked seasonally as day laborers, woodsmen, and artisans, peddling their muscle and crafts throughout Maine. It was a precarious existence, sometimes supplemented with begging.

Among the meager records about Indians during this period is an 1840 letter written to the state by Mary Neptune Nicolar, daughter of John Neptune, lieutenant governor of the Penobscots. Mary's husband, Tomer Nicolar had died, leaving her with eight children, and she petitioned the state for support, writing: "...with all my exertions making moccasins and baskets I have hardly been able to provide necessary food and clothing for my children... some of my boys have now become large enough to plant potatoes, beans and corn, and are willing to do it like white men, to assist me in supporting the younger children. The land wants clearing and some must be plowered in season, and this I must hire, done by white men and with money."

Three years later, Mary and her children were among a small band of Penobscot Indians who spent the winter months in the woods of Winthrop Hill on the fringes of Hallowell, making baskets and living in wigwams. Mary traded her baskets for foodstuffs at Asa Gould's store. In his records, Gould noted, "She has been industrious and made and sold baskets enough to support her family so far this winter."

But as winter wore on, survival grew more difficult. Gould noted Mary bought medicine for her children who were "confined by sickness;" he added, "they have no means of support and are unable to get away without help." Eventually, in nearby Augusta, the Committee of the Indian Council allocated 15 dollars to Mary from the Indian Fund, enabling

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Representative Donna Loring: A voice for the Penobscot Nation from page 1

Former Gov. Angus King strongly opposed any plan to build a casino in Maine when he was in office and has considered joining the "Casinos No!" campaign, which is spreading the word that a casino would cause more harm than good. King argues that a casino would not benefit Maine businesses and hurt Maine's image as an outdoor destination for tourists.

Loring said the image of a pristine Maine as a tourist destination only works well for people who can afford it.

How can he possibly get it?" Loring said of King. How can a guy with all that money understand what it's like to be in poverty?"

Grassroots support

The November referendum about casinos will hinge not on the influence of the former governor, but on the average Maine voter, she said. And based on conversations with her Richmond neighbors, Loring said there's more support for the casino plan on Main Street than under the State House dome.

A woman at Front Street Market told Loring this month, "I hope you guys get this casino up here. I'm tired of going to Foxwoods."

A sampling of comments from local people shows support for a casino in Maine, Loring said. Front Street Market cashier Erika Adams said she does not work the early-morning shift when Loring stops by, but said she makes annual trips to Foxwoods and Mohegan Sun in Connecticut.

That would be great if we had a casino," she said. "If I did vote, I'd vote yes."

At Richmond Variety, owner Dan

Chapman said he will vote in November. But he said he has not followed the debate about casinos and has not yet formed an opinion.

Chapman said he will read up on the subject and try to get his information from the news on television, where a new ad to promote the casino measure began airing this week. That ad drew harsh criticism from "Casinos No!", which criticized it for being produced by a firm outside Maine and lacking in substantiation for claims that a casino would create jobs and provide property tax relief.

Patricia Pickett and her husband Donald have traveled across the United States and Canada, visiting casinos along the way. "I know how much money I can use and how much I can't," Patricia Pickett said, adding that she and her husband will vote in favor of a casino opening in Maine. A casino could bring jobs to the state, Pickett said, and organizers are not asking for anything in return. If a casino required state money to open, she said she could just go to Connecticut. Part of her reasoning for backing the casino plan came from the belief that government should not become involved in people's lives.

How I spend my money is my business," she said.

Spreading the wealth

Loring has received phone calls from people in various Maine communities to suggest a casino should be built in their towns.

Penobscot Chief Barry Dana has heard similar comments. When driving through a Maine town once, he was recognized by members of a road crew, who shouted, "Hey, Chief! We want a casino here."

A casino would provide a huge boost to the state's economy and generate revenues to fund programs that are axed or cut during lean budget years, Dana said. A casino in Maine could bring in \$125 million a year for education and tax relief, he argued.

For the Penobscot Nation, profits would allow health care coverage for all of its members, rather than the 25 percent who have coverage today. Most of the tribe's estimated 2,000 members live throughout Maine and New England.

With income from a casino, Dana said the tribe could start a business such as a birch bark canoe company or a fiddlehead cannery.

Loring referred to the casino proposal as something that will give the tribe sustainable sovereignty." The tribal representative did not support a proposed casino bill in the Legislature and prefers to have voters decide the matter in November.

Part of Loring's support for changing the law to allow Native Americans to open a casino comes from the fact that the state already runs a large gambling operation of its own, the Maine State Lottery. They're gambling and they have these scratch tickets all over the state," Loring said.

Turn on a television, she said, and people can see ads for Tri-State Megabucks and the Maine State Lottery.

That's a double standard and that's hypocritical," she said. "I totally believe that."

Battle tested

The 54-year-old could play a part in the referendum campaign this fall, and she has been in difficult battles before. Loring

served in the Women's Army Corps for three years and served a one-year stint in Vietnam. She was posted at Long Binh Army Base in South Vietnam during the Tet Offensive in January 1968.

During that Viet Cong attack and siege, the base was cut off from other American military forces for 10 days. People in Maine heard rumors the base was overrun, Loring said, but she and others there survived.

Loring's tenure in the WACs prepared her for working at a disadvantage, something she often finds herself doing as a nonvoting member of the Legislature. She and other members of the all-female unit could not carry guns. An armed sentry and strands of concertina wire helped to protect them, she said.

For the Penobscot Nation, Loring's work in the State House continues the efforts of many women who have represented them and advocated for the tribe, Dana said.

They seem to get the attention of people they work with," he said of the women who have represented the tribe in the Legislature.

Part of the ability Dana saw may derive from Loring's work experience. She served as police chief for the Penobscot Nation from 1984-1990, the first female police academy graduate to serve as a police chief in Maine. In 1992, she became the first woman to be director of security at Bowdoin College, a position in which she served until March 1997.

After years of defying long odds, Loring demands respect as a voice for those who see a casino as a route out of poverty for Maine's Native Americans.

Issues You Will Be Voting On Nov. 4, 2003 ~ Please take time to vote

In their correct order, the questions scheduled to appear on the November 4, 2003, statewide ballot are:

Citizen initiatives:

Question 1 (Citizen Initiative and Competing Measure) (Citizen Initiative) A. Do you want the State to pay 55% of the cost of public education, which includes all special education costs, for the purpose of shifting costs from the property tax to state resources? (*Competing measure*) **B.** Do you want to lower property taxes and avoid the need for a significant increase in state taxes by phasing in a 55% state contribution to the cost of public education and by providing expanded property tax relief? (*Against A and B*) **C.** Against both the Citizen Initiative and the Competing Measure

Question 2 (Citizen Initiative) Do you want to allow slot machines at certain commercial horse racing tracks if part of the proceeds

are used to lower prescription drug costs for the elderly and disabled, and for scholarships to the state universities and technical colleges?

Question 3 (Citizen Initiative) Do you want to allow a casino to be run by the Passamaquoddy Tribe and Penobscot Nation if part of the revenue is used for state education and municipal revenue sharing?

Bond questions:

Question 4 (Bond issue) Do you favor a \$6,950,000 bond issue for the following for the following purposes: (1) The sum of \$2,000,000 to construct and upgrade water pollution control facilities; providing the state match for \$10,000,000 in federal funds; (2) The sum of \$1,500,000 to provide grants to construct water pollution control facilities; (3) The sum of \$500,000 to clean up uncontrolled hazardous substance sites; (4) The sum of \$500,000 for the small community grant program to provide grants for rural communities to solve local

pollution problems; (5) The sum of \$500,000 for the overboard discharge removal program to provide grants to municipalities and individuals to eliminate licensed overboard discharges to shellfish areas, great ponds and drainage areas of less than 10 square miles; (6) The sum of \$1,200,000 to support drinking water system improvements that address public health threats, providing the state match for \$4,140,000 in federal funds; and (7) The sum of \$750,000 to construct environmentally sound water sources that help avoid drought damage to crops?

Question 5 (Bond issue) Do you favor a \$19,000,000 bond issue to make repairs, upgrades and other facility improvements and enhance access for students with disabilities and upgrade classroom equipment at various campuses of the University of Maine System; the Maine Maritime Academy; and the Maine Community College System, which was formerly the Maine Technical College System, and to provide

grants to construct and renovate public libraries and to improve community access to electronic resources?

Question 6 (Bond issue) Do you favor a \$63,450,000 bond issue for improvements to highways and bridges, airports, state-owned ferry vessels and ferry and port facilities and port and harbor structures; development of rail corridors and improvements to railroad structures and intermodal facilities; investment in the statewide public transportation fleet and public park and ride and service facilities; statewide trail and pedestrian improvements; and expansion of the statewide air-medical response system through construction of hospital helipads, building additional refueling facilities, upgrading navigational systems and acquiring training equipment to improve access to health care that makes the State eligible for \$217,000,000 in matching federal funds?

Testimony of Rep. Donna M. Loring on November 5, 2001 before a committee to Review The Child Protective System

Good Morning Senator Turner, Representative LaVerdiere And members of the Committee

I am Representative Donna M Loring, of the Penobscot Nation

I am here today to bring to the committee's attention the situation that exists in Houlton between the Houlton Band of Maliseet Indians and the State of Maine.

First I would like you to hear a little bit about the Indian Child Welfare Act. 25 USCA ss 1901. states: see attached federal law.

The whole purpose of the Act is to protect Indian Children from being taken away in great numbers from their culture and their heritage. The Indian Child Welfare Act was crafted and passed by the US Congress and supersedes any conflicting laws.

Today in Houlton the Houlton Band of Maliseets face an unprecedented taking of their children by the State, twenty-nine children in the past five years. I see this not only as a failure on the part of DHS to place Indian children in extended families but also a failure on the part of the judicial system to implement the Indian Child Welfare Act. The loss of that many children to a tribe numbering approximately six hundred members is nothing less than genocide. When an Indian Tribe loses it's children it loses it's future.

These numbers are more than five times the national average. The vast ma-

jority of children taken are being placed in non-native foster care homes. Parental rights are being terminated at an alarming rate. I ask this committee to focus its attention on this issue and ask you why is this happening? Are DHS workers following Indian Child Welfare Act procedures? More importantly are the proper procedures being followed by the court system?

Are Judges informed and are they implementing the Indian Child Welfare Act procedures in their Indian Child Welfare hearings? As some of you know I am a member of the Joint Standing Committee on Judiciary.

Last month we held Judicial Confirmation hearings. During those hearings I asked at least two judicial candidates if they were familiar with the Indian Child Welfare Act. One of the candidates was honest enough to say no he was not. I received a letter from that individual a few days later wanting me to know that he had become familiar with the Act.

He said and I quote."In particular, I am now mindful of the underlying purposes of the Act to protect the interests not only of individual Indian children and families, but also the interests of the tribes themselves in achieving long term tribal survival. Among other things I am also now mindful of the heightened evidentiary standard of proof beyond a reasonable doubt as a precondition to the termination of the parental rights of an

Indian parent. I hope that I am never called upon to apply this law in the performance of my judicial responsibilities but should that occur, I have you to thank for calling the Act to my attention and I do thank you for this contribution to my continuing legal education."

I would think that if this Judge did not know about the Indian Child Welfare Act then there must be others.

I do not like to criticize without offering some recommendations. One of my recommendations to you would be to provide training to the judiciary on the Indian Child Welfare Act. The training could be accomplished by using experts in the field on a national level. There is a disconnect between the State Court system and the Tribes on many levels. There should be an Indian advocate placed within the State Court system to be a liaison between the courts and the tribes. An Indian advocate could help fill this void.

Finally, the Houlton Band of Maliseets does not have their own Court system to hear their child welfare cases. I have submitted a bill this session that will allow the Houlton Band of Maliseets to bring their child welfare cases to the Penobscot Nation's Tribal Court until they can create their own court system. I strongly urge this committee's full support of that bill and the above recommendations.

Thank you.

Maliseets, state reach deal on Indian child welfare

by Wayne L. Brown, Bangor Daily News, Tuesday, 09/17/2002

HOULTON - Representatives of the Houlton Band of Maliseets and state government Monday signed a historic agreement that will give the tribe control over its child welfare issues.

The agreement gives the tribe participation in such matters as custody cases and placement of children in foster care so that those children can continue to function within the tribal community.

"This is an exciting day for Maliseet people," said Maliseet Chief Brenda Commander before a formal signing ceremony.

"Until today, the tribe has had no say in what happened to its most precious resource - its children," she said later to a group of about 50 people who gathered at the tribal community center for the signing.

Participating in the signing were state Attorney General Steven Rowe and Kevin Concannon, commissioner of the Department of Human Services.

Officials from the Penobscot Nation and Passamaquoddy Tribe who assisted the Maliseets in their negotiations with the state also attended.

The tribe long has been concerned that in child welfare matters, Maliseet children were being removed by DHS from the tribal community. That, they said, was contrary to the intentions of the 1978 federal Indian Child Welfare Act.

The law says the tribes should make decisions about the welfare of Indian children, without state interference. It stipulates that Indian children be placed first with extended family, and then with tribal homes or other native homes. As a last choice, an Indian child may be placed with a non-native family.

Commander said Monday that in welfare cases involving Maliseet children, DHS had been placing Maliseet children outside of their families or the tribe at a rate three times what it was for nontribal children.

In those cases, tribal leaders said, they were losing a part of their heritage each time a child was removed from Indian culture. "Children are very important ... to tribal culture," said Donna Loring, the Indian representative to the Legislature.

Rowe agreed.

"There is no resource more important or more vital to the tribes than their children," he said. "Our shared goal has been protection of Maliseet children and their heritage."

Concannon said the agreement marked "a day that's been long in coming," adding that he was optimistic that the work that had been done so far would form the basis for what needs to be done.

Monday's signing was only part of the process. The tribe still must develop a child-welfare code, expand its child welfare services program and establish a tribal court.

Until a Maliseet court is established, the Maliseets will use the courts of the Penobscot Nation and Passamaquoddy Tribe.

"The youth are our future," Commander said. "[Today] we are paving a new path that will lead to a more positive future for our entire community."

Fjord Seafood donates salmon to Maine Tribes

The donated Atlantic Salmon were brood stock, part of Fjord seafood's (Atlantic Salmon of Maine) all-natural family selection program that produces the Maine Strain Atlantic Salmon.

All Maine strain salmon are the same species and subspecies as Maine river salmon, which blends together North American and European salmon bloodlines.

Citing the Endangered Species Act, listing the Atlantic Salmon in Maine rivers, the National Marine Fisheries Service ordered all salmon with European genes removed from Maine waters by 2006. As a result of that order, Fjord seafood faced the prospect of destroying thousands of premier salmon. Fjord believes that the National Fisheries Service is wrong, and that their Maine strain salmon pose no threat to their cousins in the Maine rivers. They feel this is a devastating policy for the future of aquaculture, and it has no scientific bases. Fjord wanted to do something positive with the salmon. The idea of donating the salmon to the tribes emerged and Penobscot Representative Donna



Christopher Francis holds one of the huge salmon

Loring was contacted by Fjord to see if the tribes would be interested. Representative Loring was very pleased to say "Yes! Absolutely!" She began contacting the tribal chiefs who in turn appointed a number of individuals to help organize the Giant salmon project. Clem Fay a wildlife biologist for the Penob-

scot Nation volunteered to coordinate the entire effort. He did a tremendous job.

On January 16 and 17th, 2003 Clem's planning became a reality and approximately 1,200 Atlantic Salmon weighing as much as 30 pounds each were delivered to the five native communities in Maine by the truck load.

The Penobscot Nation, Aroostook Micmac and the Houlton Band distributed salmon to their tribal members. At Penobscot a processing team was set up and the salmon was cut into fillets with alot of the salmon frozen by the tribes for use throughout the winter and summer months for sustenance and for ceremonial events.

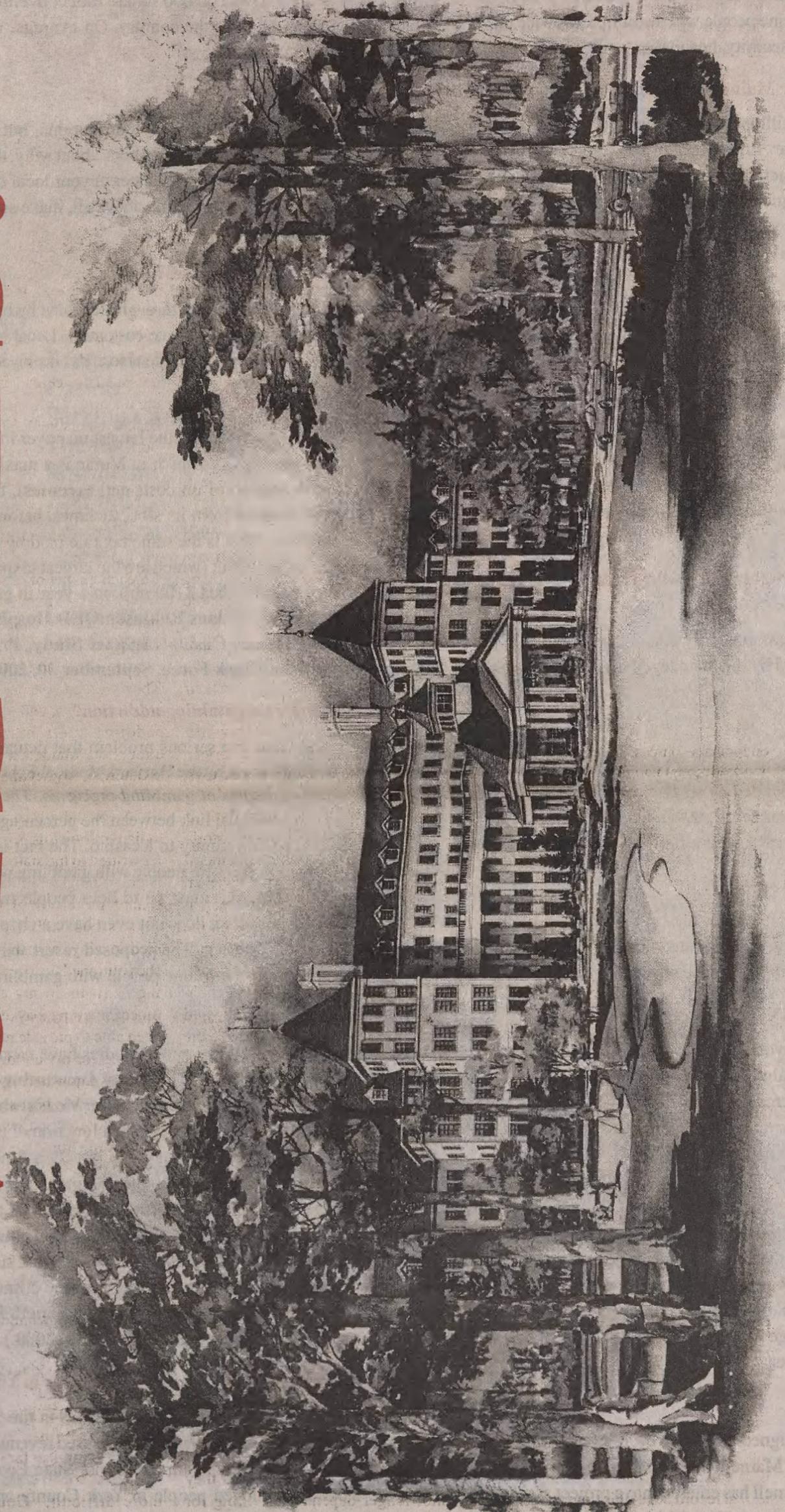
"We are delighted that the salmon will provide healthful food to the tribal members who value salmon so highly in their customs and traditions. With this gift we celebrate and honor the Maine Tribes" said Dave Peterson, CEO of Fjord seafood USA.

The Penobscot Nation sincerely thanks Fjord Seafood USA for it's generous and thoughtful gift. Perhaps there is room in the future for us to work together.



Chief Barry Dana and Rep. Loring join Fjord president David Peterson watching Theodore Dana Mitchell cut fish. At far right, Steve Page, Fjord Compliance Officer looks on

VOTTE YES!



RESORT CASINO

This has been paid for and authorized by Think About It, PO Box 8727, Portland, ME 04104, John Menario, Treasurer

Frequently Asked Questions About the Proposed Resort Casino

Who will get the jobs?

The vast majority of the jobs in the resort will be filled by Maine residents. Jobs will be advertised in Maine first and the resort will provide training through its own school and through courses offered at existing institutions of higher education. Maine people will be trained in a wide range of careers including, accounting, security, hospitality, and gaming.

How will the resort impact other Maine businesses?

The resort will spend \$100 million a year buying goods and services from Maine companies every year. Employees of the resort will be paid another \$130 million per year, which they in turn will spend buying goods and services in Maine. These amounts, when added to the \$130 million that the resort will pay in taxes and the \$50 to \$100 million in profits that Maine Tribes (as owners of the resort) will receive and spend or reinvest in Maine, will materially improve conditions for other Maine businesses. And the \$30 million per year that the resort will spend outside Maine on ads boosting Maine

tourism (six times the amount currently being spent by the State), will substantially help Maine's tourism industry generally. The State of Connecticut recently released a report showing that Foxwoods and Mohegan Sun boosted tourism across the state. **Carston, Fred, Lott, William and Mcmillen, Stan. The Economic Impact of Connecticut's Travel and Tourism Industry, Storrs, CT: Connecticut Center For Economic Analysis, May 2003**) Other reports show local hotel occupancy increasing from 40 to 80%.

Will approval of this casino inevitably lead to the creation of more casinos?

The vote in November will authorize only one casino. Any additional casino would have to be authorized by the State legislature or a subsequent vote of the people.

What will the resort look like?

The resort will be built in the style of the grand New England resorts of a hundred years ago. It will be surrounded by an 18-hole championship golf course. The resort will include a range of outstanding restaurants, shops, and conference facilities, plus a theater with top-of-the-line entertainment.

Will kids be able to gamble at the resort?

Absolutely not. Former Chief Justice of the Maine Supreme Court, Daniel Wathen has stated that the Act "unequivocally" prohibits minors from entering any place where gaming is occurring.

Why are big companies like MBNA opposing the resort?

We cannot understand why anyone would want to prevent the creation of 10,000 good paying jobs in Maine. We can only conclude that companies like MBNA (who issues the credit cards for Harrah's and other major casinos) oppose this project so they can continue to find people who will work for low wages and few or no benefits.

How many jobs will be created?

There will be 2,000 jobs during construction and nearly 5,000 permanent, full-time jobs in the resort itself. The full-time jobs will include a range of occupations from maintenance, restaurant, gaming, and house-keeping workers to computer, accounting, marketing, management, and administrative personnel. The average earnings will be in excess of \$31,000 with comprehensive health benefits.

Who will build the resort?

The resort casino will be designed and built by Marnell Corrao, the leader in the hospitality industry. Marnell Corrao built the world famous Bellagio Casino in Las Vegas. Marnell has entered into a project agreement with the Maine Building Trades that provides a hiring preference for Maine workers and ensures that any contractor, union or non-union can bid on the work so long as their employees are paid good wages and benefits, including health coverage.

Who will come to the resort?

85% of the revenue generated from this resort will come from out of state. Most of the visitors will come from Massachusetts and New Hampshire. The resort will have a 60,000 square foot convention center that will attract visitors from all over the country. On average, casino patrons are above average in income.

How can I contribute to the cause?

We are not looking for financial contributions, but we do need your help. Talk to your friends and neighbors about why this proposal is so important. If you would like to volunteer in your local community, please e-mail us or call 888-421-2991. And, above all, make sure you get out and vote on November 4!

How will it affect area businesses?

The resort will help businesses throughout Maine by bringing in hundreds of millions of dollars from out-of-state customers. Local businesses will benefit by selling goods and services to the resort, its employees and guests.

Will the resort pay taxes?

Yes. In fact, the resort will be the largest taxpayer in Maine.

Instead of an income tax (which in Maine is a maximum of 8.93% of net profit, after deduction of all costs and expenses), the resort will pay 25% of the gross revenue from its slot machines, before the deduction of any costs or expenses. This is the same tax rate paid by the Foxwoods and Mohegan Sun in Connecticut (which are the largest taxpayers in that state), and will produce an estimated \$100 million a year in gaming tax revenue for the State of Maine. (**Klaus Robinson QED Hospitality Consulting, Proposed Maine Resort Casino: Impact Study, Presentation to the Maine Gaming Study Task Force, September 30, 2002**)

Will the resort increase gambling addiction?

Gambling addiction is a serious problem that demands real attention. According to a recent study by the Harvard Medical School 3.5% of Americans suffer from some form of gambling problems. The study finds, however, that there is no material link between the percentage of people with a gambling problem and proximity to a casino. The fact is that there are already plenty of opportunities for people with gambling problems to get into trouble. Our collective goal must be to help people meet this addiction. Maine is one of 14 states that does not even have a chapter of the National Council on Problem Gaming. The proposed resort will help fund such a project and provide help for Maine people with gambling problems.

Will the resort cause more crime and bankruptcy?

No. The major recent government studies have found no link between casinos and crime or bankruptcy. (**General Accounting Office, 2000. Impact of Gambling: Economic Effects More Measurable than Social Effects, April 2000, p.2-3**) Crime is largely a function of unemployment and poor economic conditions. Bankruptcy is largely a function of the availability of credit cards. (Link to recent News Paper ADD-RICH) Crime has not materially increased in the towns around Foxwoods and Mohegan Sun. There is no evidence of organized crime at or around either of the casinos in Connecticut. In fact, the crime rates in the towns that surround Foxwoods and Mohegan Sun are significantly lower than the crime rates in the retail areas in Maine, including, Kittery, Freeport and South Portland. (**Maine State Police and the Connecticut State Police, 2000**)

How will the resort impact housing and schools in York County?

The resort casino will mean more good jobs in the Sanford area. That will lead to stronger property values and increased revenue for local schools. A recent study by Charlie Colgan, the former State Economist found that there are 5,000 unemployed people in York County and another 17,000 people who commute further to work than they would like. In Sanford nearly one in every fourteen people is unemployed. (**Maine Department of Labor, Bureau of Labor Statistics, June 2003**) The bulk of the jobs at the resort will be filled by people in these two categories, people who already have homes. Charlie Colgan, forecasts that population in York County will increase by only one twentieth of one percent per year because of the presence of the casino.

Layout of proposed Casino in Sanford

LEGEND:

- A Grand Hotel
- B Casino
- C Parking Garage
- D Theater
- E Restaurants & Shops
- F Convention Center
- G Support Services
- H Golf Clubhouse
- I 18 Hole Golf Course
- J Guest Parking
- K Employee Parking



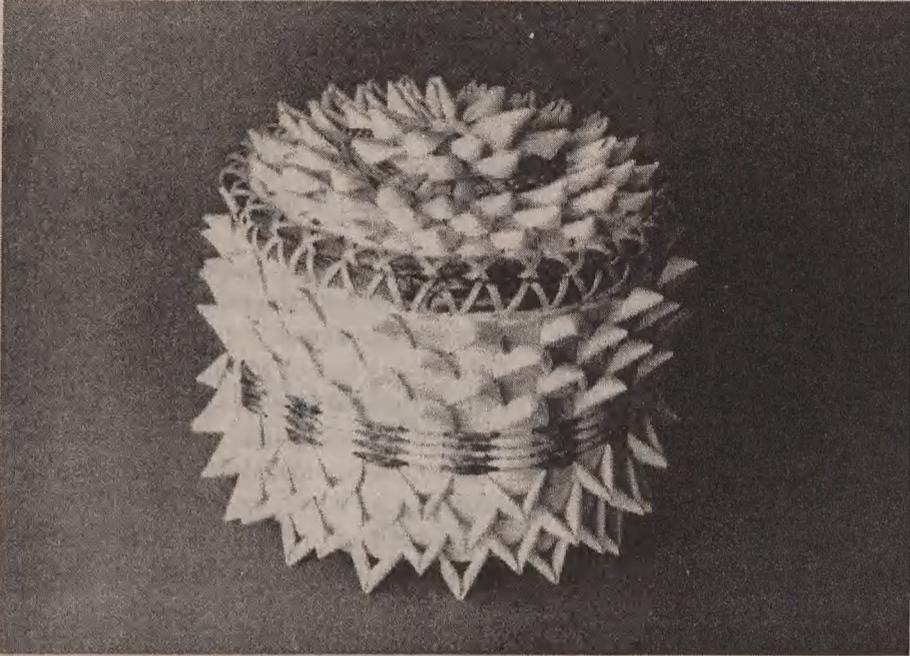
CASINO INFORMATION FOR TRIBAL MEMBERS JUST A FEW AREAS WHERE CASINO FUNDS WILL IMPROVE OUR STANDARD OF LIVING:

- INDIAN PREFERENCE FOR ALL CASINO JOBS
- INTERNSHIPS IN AREAS OF INTEREST
- MARKET FOR ALL WABANAKI CRAFTS
- HEALTH CARE AVAILABLE TO ALL TRIBAL MEMBERS
- EDUCATIONAL SCHOLARSHIPS TO SCHOOLS OF CHOICE
- NEW MUSEUM AND CULTURAL CENTER
- UTILIZATION OF INDIAN DESIGNERS AND SCULPTERS
- NEW ADMINISTRATIVE OFFICE BUILDINGS
- NEW HOUSING
- SMALL BUSINESS START UP FUNDS
- AND MUCH, MUCH MORE!

A Social History of Maine Indian Basketry from page 4

her and her offspring to travel by stage-coach to Bangor, connect with a train on the newly constructed railway to Old Town, then take the canoe ferry home to Indian Island.

In 1851, Maine's Governor Hubbard remarked in his annual address to the State Legislature that many Indians were now "in a condition bordering upon pauperism... A part of them, at some seasons of the year, eke out a miserable existence by leading a wondering gipsy-



like life amongst our white population, supplying them with baskets and other articles of Indian ingenuity"

Ten years later, according to a report by the Penobscot Indian agent, many Indian men were "engaged in agriculture in the summer season, and at other seasons of the year more or less in hunting, in the logging swamp, and in driving lumber in the spring. Of the rest, a portion are engaged in making canoes, baskets, moccasins and snowshoes."

About this time, wealthy sportsmen began venturing to the Maine woods, lured by the state's reputation as a rich hunting and fishing area. Seeking employment, local Indians presented themselves as guides to the weekend adventurers, taking them through the wild interior waterways in their birch bark canoes. For instance, an official report in the 1870's noted that Passamaquoddies at Peter Dana Point "take parties fishing to Grand Lake Stream, and are well-paid for their time, and the use of their canoes."

In the wake of these early sportshunters came vacationing "rusticators" - rich city slickers looking for a respite of simple life and communing with nature. Coastal resorts cropped up in places like Bar Harbor, Booth Bay, and Greenville. By 1872, there were 15 hotels in Bar Harbor, and Frenchman Bay was replete with the sailing yachts of bluebloods from New York, Boston, and Philadelphia. Indians greeted their arrival as an economic opportunity; each summer they set up camp near the resorts where they made and marketed "fancy" splint and sweetgrass baskets among the tourists.

While most Native Americans in Maine wore European clothing by this time, it was not uncommon for basketmakers to don traditional native garb to attract attention when selling or making baskets near resorts. They also attracted buyers by making a new array

of items particular to European taste (baskets to hold hats, combs, sewing materials, handkerchiefs, pies, and picnic lunches), and embroidering them with ribbon-thin splint "curlicues" that reflected the tourists's fondness for Victorian elaboration.

In 1873, during the agricultural crisis in northeast North America, the Penobscot Indian agent reported that although Indian farming efforts "have been met with a fair degree of success...

the general depression of business has shortened the term of, and lessened the wages for their usual labor in the different branches of lumbering operations." However, he continued, "they have met with good success, generally, in the sale of baskets and other wares (such as axe handles, staves, shingles) of their own manufacture." A year later, he reported that "their labor has not been in great demand, consequently low prices and short terms for their labor have prevailed. In the sale of baskets, toy canoes, and other articles of their home manufacture, they have met with better success, and the demand on them for fancy wares, and of original and peculiar designs, has called into active exercise their inventive faculties."

The nineteenth century gave rise to an ever-increasing population of Indian basketmakers. The tourist market for fancy baskets, coupled with the demand for utility baskets among local townspeople and farmers transformed entire indigenous communities almost completely into artisan settlements with the majority of the population directly engaged, at least seasonally, in basket production. In the 1900 census at Indian Island, 66 percent of the adult population listed basketry as their major livelihood, and this remained the case at least two decades into the twentieth century. To facilitate the speedier and more refined production demanded by the tourist market for fancy baskets, native craftspeople began using gauges to splice their splints and wooden forms ("blocks") to shape their baskets.

Splint basketry became so prevalent among Indians in Maine that it became their cultural calling card, even though it was not part of their traditional subsistence pattern. According to anthropologist Ted Brassler, it simply "succeeded furs and shell money as a source of income from white colonists. The fact that this

craft became a means of showing an Indian identity... merely reflects the degree in which they have lost that identity."

Yet basketry was not ideologically divorced from native tradition. It was a craft that fit neatly into the preferred independent life-style of Maine's tribespeople. Echoing their traditional seasonal migrations for hunting/gathering/trading, nineteenth and twentieth century Indians of the Northeast moved about as seasonal laborers, digging potatoes in the fall, lumbering in the winter, river driving in the spring, raking blueberries and hawking baskets among farmers and tourists in the summer, and making baskets whenever there was a labor lull.

Of particular note in Maine is the "Indian potato basket," a sturdy round splint basket that has been used to bring in the state's vast potato harvest for more than a century. Prior to 1920, Maine potato farmers imported the bulk of these baskets from Nova Scotia, where many Micmacs in particular were involved in the cottage industry. But by 1916, the brown ash supply near Canada's Indian reserves had sharply decreased and many Indians ventured to Aroostook County to "hunt ash" and participate in the annual potato harvest. These people added to the force of local Micmac and Maliseet basket weavers living scattered throughout norther Maine. Between 1920 and 1965 especially, potato picking and basketweaving were integral factors in the migratorial seasonal working patterns of thousands of Northeast Indians. The heyday of the state's potato industry was the mid-twentieth century, when acreage peaked at nearly 200,000 and it took nearly 40,000 pickers to bring in the crop. Since each picker had to have a basket, that period was no doubt the heyday of potato basketry as well.

In 1950, mechanical harvesters were introduced and by 1965, only half of Maine's potato crop was gathered by hand. Since then, a decrease in farm acreage and a steady rise in mechanical harvesting have diminished the traditional farming demand for baskets in Aroostook. Today, only 15 percent of the county's potato crop is harvested by hand with Indian baskets.

Not surprisingly, the cottage industry of basket weaving is on the wane among Native Americans in Maine. In addition to the decreased demand from farmers, the increasing difficulty of finding suitable ash, the introduction of welfare, and the high-labor/low-cash-return nature of the work have fed into the decline. No more than three percent of today's adult Indian population in Maine is engaged in basketry. These artisans have had to look far beyond farmers for a market. They sell roadside, hawk their baskets shop to shop, or participate in various craft fairs around the state. In 1984, the Aroostook Micmac Council, based in Presque Isle, started a business called the Basket Bank which buys, markets, and distributed Micmac baskets throughout New England.

Splint basketry has never been an easy or truly profitable business for the Indians in Maine. It evolved from absolute necessity more than from roman-

tic devotion to the craft. As Micmac basketmaker Sarah Lund of Frenchville puts it, "It grew out of the fact that choices were few and we had to eat." Until the mid-1960's, Maine's native basketmakers were often paid for their wares with foodstuffs. "If I needed flour or baking powder or whatever," says Sarah, "I'd make a half dozen baskets, go to the store and trade them in for the amount of groceries the store owner said they were worth."

Because basketry has never, in and of itself, been a sufficient means of livelihood for most native in this region, basketmakers have long been wary of the time restrictions imposed by accepting basket orders and prefer to keep themselves free to follow both surprise and seasonal work and pleasure opportunities integral to an independent, semi-migratory life. "We have orders," claims Micmac basketmaker and migrant laborer Betsy Lark of Mars Hill. "They tie you in. I'd much rather make a batch when it suits me and sell by the roadside." Sarah Lund agrees. "I've stayed with basketry because I like being my own boss and setting my own hours. With all its headaches and uncertainties, there's a kind of freedom in the business that keeps me going."

Such comments imply that splint baskets are more than tools or aesthetic pieces. They are, in fact, cultural artifacts representing a particular value system and way of life. Although apparently probably not indigenous among Northeast Indians, in the last 200 years the craft has come to symbolize a stubborn desire for distinct identity and self-determination among these people whose lives have historically been tossed about by political and economic forces often beyond their control. "Basketmaking is something that's our own," says one basketmaker. "One thing about it is that no one can take it away from you. Once you learn, it's a skill you've always got -- a door you can walk through when all the others are shut."

Harald E. L Prins has been assistant professor of anthropology at Colby College. His undergraduate work was completed in his native Netherlands, and he received his M.A. and Ph.D from the New School for Social Research in New York City. He serves as an advisor and research consultant for the Aroostook Micmac Council and produced the film "Our Lives in Our Hands" on the Micmac Indian basketmakers in 1985. He has written and lectured extensively on Maine's Indian culture and recently served as project scholar for the exhibition "The Land of Norumbega" at the Portland Museum of Art, 1987-89.

Bunny McBride received her M.A. in Anthropology with honors from Columbia University. She has served as a visiting professor in anthropology at Principia College in Illinois (1981, 1984, 1986, 1988) and as an advisor and research consultant for the Aroostook Micmac Indian Council (1982-88). Since 1976, she has also been a free-lance writer and editor for domestic and international publications with regular assignments to *The Christian Science Monitor*.

Rep. Loring addresses Executive Board of NAACP from page 2

agreed to pay Maine \$30,000 dollars. Maine renegotiated the 1818 treaty in 1820 with the Penobscot and 1824 with the Passamaquoddy. After separation was granted by Mass, Maine in 1833 without the consent of the Penobscot took away 95% of Penobscot land consisting of four of the Penobscot townships one of those contained the sacred Mountain Katahdin. The state established a trust fund with \$50,000 dollars it placed there for the townships. In subsequent years monies from the sale of timber, hay and shore rights as well as hydro power was also placed in the trust fund. The legislature authorized leases and sale of tribal lands without their consent and sold several of the Penobscot Islands without compensation. During this time tribal people suffered as we were no longer allowed to maintain our way of life by traveling from place to place according to the seasons. In 1887 Louis Mitchell, Passamaquoddy representative to the state legislature described in a speech On the floor of the House the enormity of what had happened:

"...Just consider today how many rich men there are in Calais, in St. Stephen, Milltown, Machias, East Machias, Columbia, Cherryfield and other lumbering towns. We see good many of them worth thousands and even millions of dollars.

We ask ourselves how they make most of their money? Answer is, they make it on lumber or timber once owned by the Passamaquoddy Indians...How many of their privileges have been broken: how many of their lands have been taken from them by authority of the state?

In 1833 the Penobscot trust fund was established with the \$50,000dollars, The Passamaquoddy fund established in 1856 by a deposit of \$22,500 dollars. Interest on the deposits was supposed to be paid at six percent per annum. For a period one hundred and ten years. From 1859 for Passamaquoddy, 1860 for Penobscots until 1969, no interest was ever paid, but rather went for the annual use of the Indian agents.

The states treatment of Indians was paternalistic. We who had once lived in abundance were now impoverished and wherever we went in the larger society we faced prejudice, discrimination and injustice. We were lazy they said, yet our livelihood had been taken from us.

We lived on welfare, it was said. Yet the so-called assistance given to us was in fact income from products taken from our land or income from the rent and lease of our land. What was income was made to appear as welfare.

The state courts also held no relief for us as the judges had the same oppressive views as the state. The following court cases give you a glimpse of the courts

attitude towards Indians:

In a case decided by the Maine supreme court in 1842 Murch v Tomer 21 Me.535 The court said "Imbecility on their (the Indians) part, and the dictates of humanity on ours, have necessarily prescribed to them their subjection to our paternal control..."

State V Newell, 84 Me. 465 (1892), the court following Murch said "Though these Indians...perhaps consider themselves a tribe, they have for many years been without a tribal organization in any political sense...They are as completely subject to the State as any other inhabitants can be." Id at 468 (This at a time when Indian representatives were in the State Legislature representing tribal governments)

One of the worst injustices to our tribes was our disenfranchisement. It was sanctioned at the highest levels of power in the state.

On March 14th 1941 the Legislature requested on solemn occasion to the Maine Supreme Judicial Court the following question:

"If by legislative enactment a poll tax should be imposed upon the Indians living on reservations within the state, would said poll tax be such tax as within the meaning of section 1 Article 11 of the Constitution that it would entitle Indians, subject to such tax to vote?"

Answer:

March 19th, 1941

To Honorable Senate of the State of Maine:

"The undersigned justices of the supreme court, having considered the question upon which their advisory opinions were requested by senate order March 14th, 1941 inform the honorable senate that we are of the opinion that it is not within the scope of our duty to answer this question in view of the fact that senate paper 486 entitled "An act Permitting Indians to vote in state elections", to which the interrogatory refers, not only does not conform with or justify the question submitted, but is inherently illegal and insufficient."

Although Indians were made citizens of this country in 1923 Maine Indians were not allowed to vote in US elections until 1954 and state elections until 1967.

Indian agents and treatment of Indian people

We were Forbidden to speak our own language

Marriages and offspring kept track of

Children were taken from their parents and sent to Carlisle Indian school at Carlisle Penn. 1899-1912

What was income was made to appear as welfare

Self image suffered/loss of self-respect

Faced prejudice, discrimination and injustice

Land Claims Settlement Act:

The Land Claims Settlement Act was signed into law in 1980. It is a document that presently defines our relationship with the state.

The terms of the Act are as follows:

54.41 M to buy 300,000 acres (both tribes) 27.70 each

27M in trust fund from which we could draw interest only (both tribes) 13.5 each

Houlton band of Maliseets \$900,000 dollars to purchase 5,000 acres

State retains certain jurisdiction.

Maine Indian Tribal State Commission created

What did the state get from the Land Claims?

- √ A settlement of over 2/3rds of the state lands
- √ State did not pay one penny
- √ State kept majority of it's jurisdiction
- √ Tribes were excluded from any new Fed laws
- √ State is held harmless for any past injustices
- √ Tribes cannot sue for past abuses or stolen resources.
- √ State never has to admit any wrong doing

I would like to close by stating that we are all brothers and Sisters with the same history of genocide, oppression and abuse.

I think of the history here in Maine of Malaga Island where Black and biracial families lived for generations and all of a sudden the state of Maine served them an eviction notice took over the Island even to the extent of razing the houses

And digging up the dead so that no trace could be found of them. They did to your people what they wanted to do to ours and have never stopped trying.

It is only by economic growth and stability that we can sustain our sovereignty and power to survive as a people.

Martin Luther King In his last speech "I've been to the Mountain" used a parable from the bible. He spoke of the story of a priest and a Levite seeing a man in need on the road and failing to stop to help, perhaps because it was a dangerous spot on the road to stop. Martin Luther King said "The priest and the Levite asked the question "If I stop to help this man what will happen to me? But the good Samaritan reversed that question and said If I do not stop to help this man what will happen to him."

I ask that you stop and help us in our quest for survival.

People of color need to unite and work together. With your help we can ignite our own economic engine and become economically self-sufficient. This is an opportunity that the people of color in Maine may never have again.

VOTE YES!



THIS IS AN OPPORTUNITY THAT WE WILL NEVER HAVE AGAIN IN OUR LIFETIME. EVERY VOTE COUNTS! WE NEED YOUR VOTE TO MAKE THIS HAPPEN! PLEASE VOTE ON NOVEMBER 4TH

Four Directions Development Corporation

(FDDC) is a non-profit Community Development Corporation Financial Institution and a Community Development Financial Institution. FDDC is the first Native Governed CDC and CDFI in Northern New England, was established in March of 2001

MISSION- Its mission is to improve the social and economic conditions of the tribal members of the Maliseet, Micmac, Passamaquoddy and Penobscot communities by investing in affordable housing, tribal business ventures and small and medium size businesses.

BUSINESS LOAN PROGRAMS- FDDC offers several small to medium business loan programs as summarized below. Business loans are available for equipment, inventory, accounts receivable, working capital, business expansion and real estate. FDDC will consider alternate business financing requests as deemed necessary.

Program	Min	Max	Term
Commercial			
Real Estate	\$10,000	\$100,000	60-180 mo
Business Assets	\$2,500	\$25,000	up to 60 mo
Business Working Capital	\$2,500	\$25,000	up to 60 mo

Products, rates and terms subject to change. Special conditions may be applicable to each type of loan.

FOR MORE INFORMATION CONTACT:

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