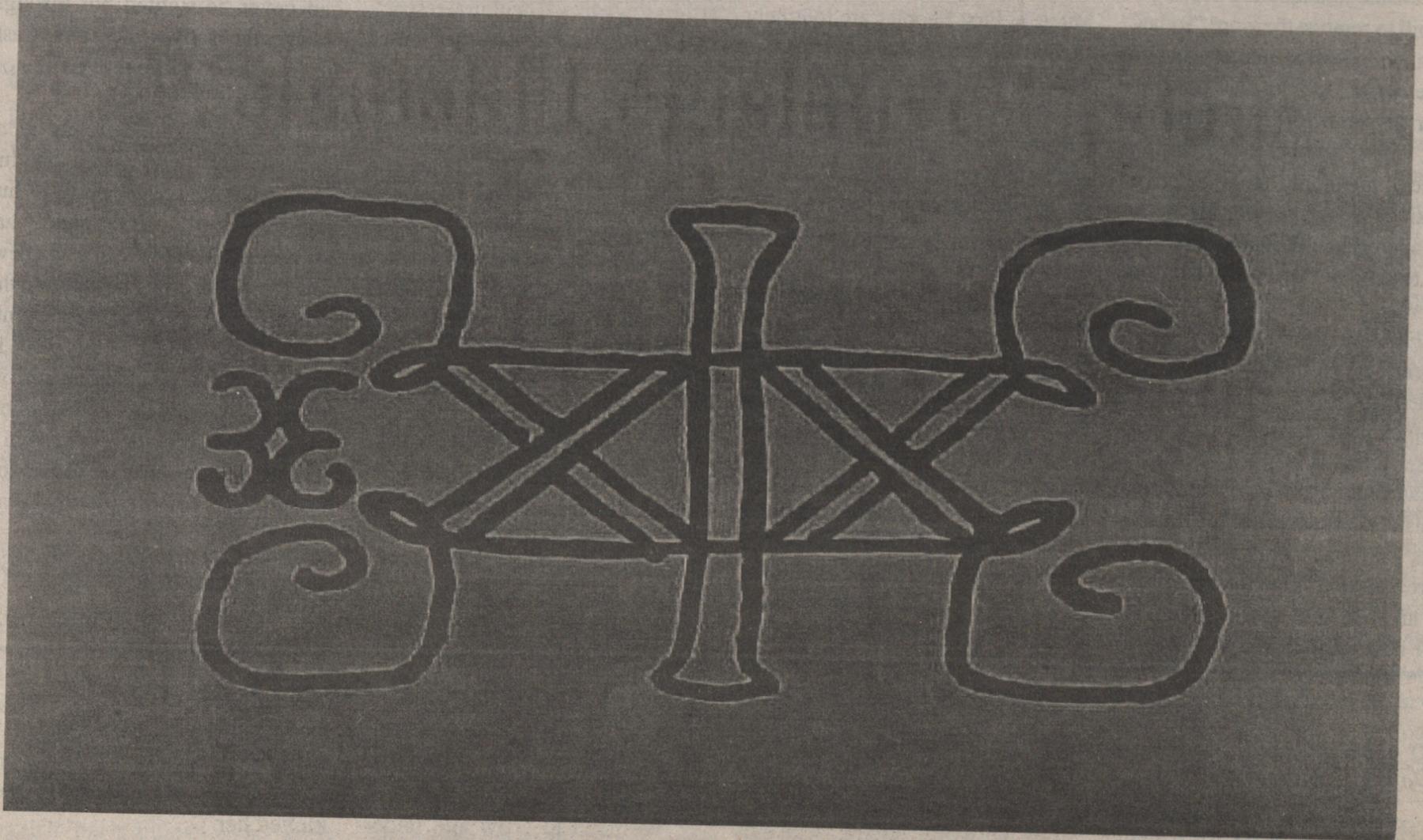


Wabanaki Legislative Update ~ Spring 2000

Offensive Name law passed by Maine Legislature

★ *Awaits Governor's Signature* ★



Tan Kahk, Greetings!

Welcome to the second edition of the "Wabanaki Legislative Update." This newsletter is put together to inform the public on Legislative issues that affect the native communities of the Passamaquoddy, Penobscot, Micmac, and Maliseet. I have enjoyed my first session in 1999 and look forward to my service in the year 2001 next session.

In the Second Regular Session we will be addressing the following issues:

- LD 2418 An Act Concerning Offensive Names
- LD An Act to Implement the Recommendations Concerning Indian Archeological Sites
- LD 2178 An Act to Amend the Act to Implement the Maine Indian Claims Settlement Concerning the Houlton Band of Maliseet Indians
- LD 2499 An Act Concerning the Date by Which Land Must be Acquired by the Penobscot Nation
- LD 3210 An Act to Change the Name in the Statutes of a Native American Organization Able to Issue Hunting and Fishing Licenses

The bill, An Act Concerning Offensive Names, has received much national media publicity and this shows that Maine is a leader in this area that address issues such as this. We have held interviews with 2 in-state radio stations, 5 out-of-state radio stations, and 2 British radio stations; also, an interview was taped with ABC's 20/20 show, (which was very badly reported). Your help in the passage of this bill was the deciding factor, especially the young women who stepped forward to speak from their hearts, thank you.

Other measures that we followed closely, which may have an impact on the native communities, involved the Department of Human Services, especially child welfare, education, and marine fisheries bills.

Be part of the process; let your voices be heard! I would like to hear from you on issues, which may help our communities. If you have any questions or concerns, please feel free to contact me at any of the following numbers:

State House 287-1400
Indian Township office 796-2301 ~ Pleasant Point office 853-2600
Mobile 461-8673 ~ email: soctomah@nemaine.com
Passamaquoddy website www.wabanaki.com

Woliwon, Thanks,

Donald Soctomah
Tribal Representative, Passamaquoddy Tribe

Dear Tribal Members,

Welcome to the Second Regular Session of the 119th Legislature. This is called the short session, and is comprised mostly of carry over bills and emergency measures. Carry overs are bills that were not acted on in the First Regular Session. Emergency bills are determined by the Legislative Council to be of an emergency nature. This session is scheduled to adjourn in early April 2000.

Again, in a joint effort, we bring you the second edition of the Maine Tribal Legislative News/Wabanaki Legislative Update, in one complete format. Items of interest are a history section and current issues, including an in depth look at the offensive names bill, LD 2418, sponsored by Representative Soctomah. Also, included are photos of Wabanaki Day, which was held at the Statehouse last session.

We have charted our proposed bills for this short session with a brief explanation of each one, as we did in the first edition. You have shown your support for these bills by attending the public hearings. Your presence spoke louder than words! If you have comments, concerns or questions, please do not hesitate to contact me either by telephone, snail mail, or e-mail, as follows:

Telephone/Fax 207-737-2608
55 North Front St., Richmond, ME 04357
dml dab@wiscasset.net

I wish you health and happiness for the new millennium.
Yours in the Spirit of Unity,

Donna M. Loring
Penobscot Nation, Tribal Representative

Wabanaki Legislative Update
Rep. Donna Loring
55 North Front St., Richmond, ME 04357
Rep. Donald Soctomah
P.O. Box 102, Princeton, ME 04668

OFFENSIVE NAME TO BE REMOVED FROM PUBLIC PLACES

Testimonials for and against LD 2418 - An Act Concerning Offensive Names

—Patricia Smith Ranzoni,
Bucksport

Because of medical troubles I was unable to attend the hearing on the bill to remove the word "squaw" from Maine place names; and for same reasons do not feel up to the letter this subject deserves. Nevertheless, I must add my voice, and the voice of my family, to the record on behalf of this important legislation and appreciate the opportunity to insert testimony, however inadequate, this way.

From the time I learned we are descended from Europeans who settled on land belonging to Native Peoples, I have sought to educate myself and our family on what is known and unknown about our part in history here as related to the tribes. This path could only lead to great sorrow, as well as humbling gratitude for an "old love, too, between us," as I have written in my poetry in

honor of generational relationships between some Native friends and some in our line.

It has long troubled me that our, Maine's, First Peoples are routinely expected to support special efforts—days, conferences, discussions, occasions, organizations, legislation and so forth—aimed at promoting "diversity" and an understanding of and between other races and cultures here, while their own situation and discriminations often remain overlooked or discounted. The matter of the usage of squaw, a remnant of old thinking, in much the same way as "nigger" has come to be seen, is but one example.

One can only guess how it must feel for tribal members to have to appear before a legislature made up of descendants of those who invaded and, by means not wholly honorable, as the record shows, took over their homelands, to ask for understanding

in this matter of great meaning for their people.

If Maine's Native Peoples aren't included in what is meant by recent efforts toward cross-cultural respect, then the easy term "diversity" rings hollow; and without the hard and painful work to hear and act upon what is needed to make things right, is nothing but a hollow, false, and cruel term with little more meaning than any other social fad.

From reports in the newspapers, tribal representatives and members have articulated most clearly, passionately, and successfully the rationale for their request. They are their own indisputable source.

I want to speak, also, as a woman here. Having no right to call Maine's first and least known women "sisters," I nevertheless, stand with them in outrage against the reality of what this word has meant in their lives. That non-Natives have inexcusably

endowed this word with shame, here and around the world, is irrefutable, having been documented through both folk and scholarly histories. It can never be righted but through changes the Natives, themselves, ask for in order to retrieve their honor. Please listen.

Let it not, again, be solely about the lesser profit of business, but this time, about the greater profit of human respect. We cannot undo what has been done, but we can begin new, now that we know. We can return the mountains, rivers, islands and points to the Native women of this place in this way. First, proclaiming sorrow for what has been taken, then inviting them to name these places in a new spirit of presence we can honor, protect, and celebrate with them. Please.

For our family, ancestors and descendants.

please turn to page 3

Maine's Native Americans Gain Passage of LD 2418

by Representative
Donald Soctomah

As we enter a new millennium, I have hope for a better relationship between the native population and the State of Maine. In order for us to achieve this improved relationship, we must end 400 years of hurt and discrimination. We must learn to live together peacefully, by honoring and respecting each other.

This hope was the motivating factor behind legislation that would end the use of a demoralizing and dehumanizing term in the State of Maine.

The passage of this bill by the Maine House or Representatives and Senate will soon be signed into law by Governor Angus S. King, Jr..

It will remove the word squaw from place names in the state.

This is not an issue of political correctness. It is about basic human decency and respect for one's fellow citizens. The new law protects an under represented group in our state, native women. Our women-grandmothers, mothers, and daughters, are all entitled to protection against basic human rights violations, such as the use of demoralizing language. The driving force behind this bill is hundreds of native women, who are con-

tinually offended by the use of this slang word.

The Thesaurus of Slang identifies the word "squaw" as a synonym for prostitute, harlot, hussy, and floozy. The dictionary identifies this word as one that is used to offend native females.

After generations of exposure, the word squaw is seen as a neutral word to the general public. But to native females this word continues to be a slanderous attack against them and their culture. Violent incidents occur more often near the native communities, where the clash between cultures still exists.

When native people name a geographic feature, such as a river or a mountain, the term used will describe a specific location, for the ease of the traveler, or to denote its spiritual significance. The name of the Kennebec River describes the contours of the river. Mount Katahdin was named to signify the spirits of the mountain and its geography.

The term squaw was not originally used for place names, as the word did not exist before the 1600's. It is not a linguist's definition of the original native word that is of concern, it is the way the term has been used to define native women in its current context. Through communication and education we can rid the state of of-

fensive, derogatory words. Native women have the right to define themselves.

We need to grow and understand that the use of the term squaw shows a lack of compassion to human beings. It is hard for the general population to imagine how hurtful a word can be unless it is directed toward them, their culture, or racial background.

Rep. Gerald Talbot worked diligently in 1974 to remove the "N" word from place names in Maine. He had to convince other representatives how hurtful and hateful this word is to Maine citizens and its visitors.

During that floor debate, the offensiveness of the word squaw was questioned. Several representatives stated that to the native population, it was an offensive term. This is not a new issue to Maine, it is a 400 year old issue that needs to be stopped.

Nationally, Maine now joins three other states which have removed the word squaw from name places. In North Carolina, the U.S. Justice Department was involved in the removal of the word from a school system in March of 1999.

There is no other word used today which hurts native women as much as the word squaw. The term has been used as a slanderous assault in hate crimes; last year, a native woman was being brutally

assaulted by two men, who continually yelled, "you dirty squaw" as they repeatedly kicked her.

In 1998, there was a high school fight that eventually turned into a racial incident. Native girls were called squaws; this resulted in death threats being painted on the walls.

This new law sends, with great effectiveness, a goodwill message of understanding to the Native people of this state: Maine will stop sanctioning the use of offensive words, which dehumanize and exploit the native people.

The native people and the native communities of Maine, asked for the passage of this bill to end the perpetuation of dehumanizing language that has been used to define our women.

It is never an aggressive act for a people to exercise their right to self determination. It is an intrinsic right that is woven into the fiber of values that this country was founded on.

The following Cheyenne proverb summarizes the point of this bill concisely, "A nation is never conquered until the hearts of its women are on the ground."

Every time this defamatory term is used, the hearts of our women take another blow.

OFFENSIVE NAME TO BE REMOVED FROM PUBLIC PLACES

OFFENSIVE NAME TO BE REMOVED FROM PUBLIC PLACES

Testimonials for and against LD 2418 - An Act Concerning Offensive Names from page 2

-- Testimony of Representative Donald Soctomah

Judiciary Committee - Chairs Senator Longley and Representative Thompson.

Today is an important day in Maine Native history. We are stepping forward to address a term, which has been used for many years to degrade and dehumanize native women. This was the motivating factor behind the legislation, which would remove the word squaw from place names within the State of Maine. This is not an issue about political correctness; it is about basic human decency and respect for one's fellow citizens. It is not a linguist's definition of the original Native word that is of concern; it is the way the term has been used to define Native women in its current context. Through communication and education we can rid this State of offensive, derogatory words, so that Native women will have the right to define themselves. This Bill seeks to protect an under represented group within this State, Native Women. They are entitled to protection against basic human rights violations, such as the use of demoralizing language. The driving force behind this Bill is the hundreds of Native Women, who are continually offended by the use of this slang word. To the general public, after generations of exposure, the word squaw is seen as a neutral word, but to the Native Women this word continues to be a slanderous attack against them and their culture. In racial incidents involving hate and physical violence this word is continually used to attack Native people. These incidents occur more often near the Native communities, where unfortunately the clash of the cultures still exists.

We need to grow and understand that the use of the term squaw shows a lack of compassion for human beings. It is hard for the general population to imagine how hurtful a word can be unless it is directed at them, their culture, or their racial background.

In other areas where the squaw word is used to define geographic features, we can enhance the history of the area by using the correct terms. For example, Squaw Mountain can be called Maquaso Mountain in honor of Chief Kineo's mother to whom the legend refers. Another place, called Squaw Bosom, makes a connotation towards Native

women. We have a chance to change that sexual connotation and to give the respect to Native women that they deserve. Being a Native man, and the father of seven daughters, I do not want to see them, or anyone else's daughter, have to carry these verbal scars for the rest of their lives.

This Bill will send, with great effectiveness, a goodwill message of understanding to the Native people of this State: That Maine will stop sanctioning the use of offensive words that dehumanize and exploit the Native people. The Native communities of the Passamaquoddy, Penobscot, Maliseet and MicMac, including elected governmental officials of these Tribes, representing 7,500 people, have signed a resolution declaring the year 2000 as The Year of the Native Woman. We ask the State of Maine and the Federal government to recognize this declaration by stopping the use of the term squaw.

Today you will hear testimony on how the S word is being used against Native women. You need to listen because the vast general population does not get to hear this, now is the time for this to be told.

I ask for passage of this Bill to end the perpetuation of dehumanizing language that has been used to define Native women. It is never an aggressive act for a people to exercise their right to self-determination. It is an intrinsic right that is woven into the fiber of values that this country was founded upon.

--Brenda Commander, Tribal Chief, Houlton Band of Maliseet Indians

Good Morning. I come before you this morning as a Native woman, daughter, mother of a daughter, and the Chief of the Houlton Band of Maliseet Indians, to tell you how the use of the word squaw has affected my life, and that of my mother... my sisters... my aunt's... and the lives of all the women of my tribe.

I have not spoken to even one Maliseet woman who is not offended by the use of the word squaw. We do not know how the word originated... but we are certain it did not originate from our tongue. We did not use the term to describe ourselves; it was cast upon us by the white settlers. We are unsure of its original meaning, but we do know how it came to be used. It has been used to taunt and degrade us as women. The word has

come to be felt as the word whose feels... dirty, degrading, and shameful.

My people have suffered great indignation under white rule in Houlton for many generations. We did not have a land base before 1980 but for safety and community, our families settled in the same area.... always delegated to the least desirable land.

One experience that is burned into my memory was coming home one day and seeing a big road sign at the end of our road that said SQUAW KNOLL. When I entered my home I found my mother in tears... she was so humiliated.

Can you for a moment imagine how a black American finding a sign had been erected by the town government at the end of their road that read Nigger Knoll would feel? We felt no less insulted. My mother made my two brothers go down and remove the sign. It was a very courageous act... because she knew that they could be charged with tampering with town property. But it was more important to not allow our people to be treated with such blatant racism. The sign did not return... the road now carries the name Cogan Road.

Long before the current debate over the word began we shared the common experience of being taunted by the word squaw. Women of my tribe describe the taunting they were subjected to in the 60's in downtown Houlton as children and teenagers, being surrounded by local white youth giving their imitation (as seen on television) of an Indian war cry and calling them squaws. Native young people did not venture downtown alone ... but even in the company of others they were not safeguarded from verbal assaults... and it certainly did not come from young people only.... it was just as likely to come from an adult.

I would like to be able to say that such things would not happen today but I cannot. As recently as two years ago, one of our tribal elders, a woman, was standing in front of the County courthouse in downtown Houlton, when a group of youth circled her doing their imitation of a war yelp, calling her 'squaw'. It was a devastating experience for her... bringing back all the old hurts.

As a people who for so long have not had a voice that was heard in Maine we did not feel empowered to even think about addressing this is-

sue.... we are thankful to Rep. Soctomah, for bringing this issue to the public conscience and giving us a voice.

--Emma Nicolar

My name is Emma Nicolar. I am a 58-year-old Penobscot woman. I want to express my gratitude to those individuals who have worked so hard and persistently to get this bill where it is today. This "Act" is a long time overdue.

I am a Penobscot Indian woman— I am not a "squaw" although I have been called that many times in my life. I don't have the time to detail here how detrimental this societal abuse was to the development of my character, and certainly I won't go into what I've had to do to heal from the pain that it inflicted, but I did heal. I was born on the Penobscot Indian Reservation in Maine in 1942 but grew up in other areas other than the reservation.

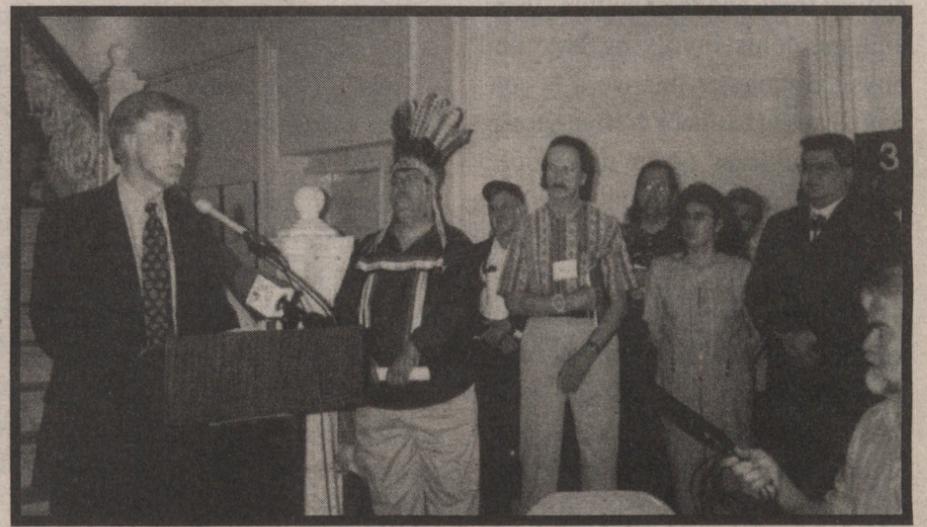
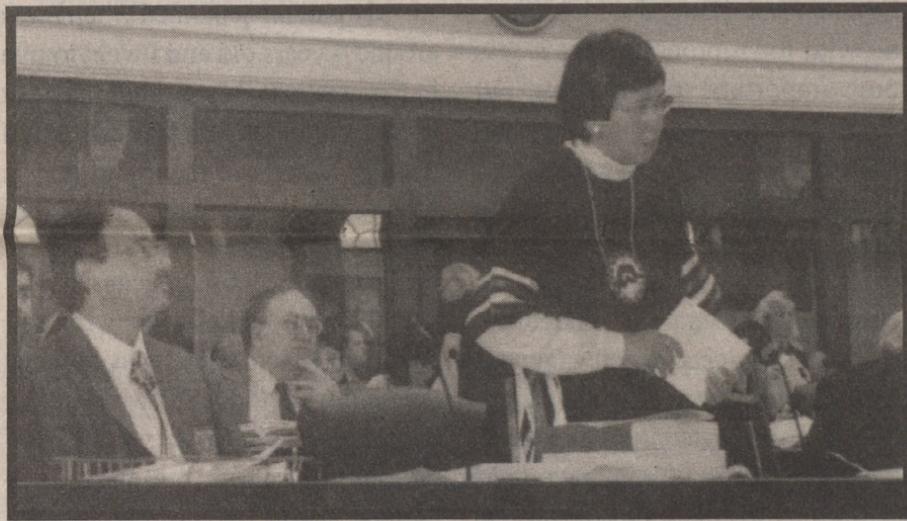
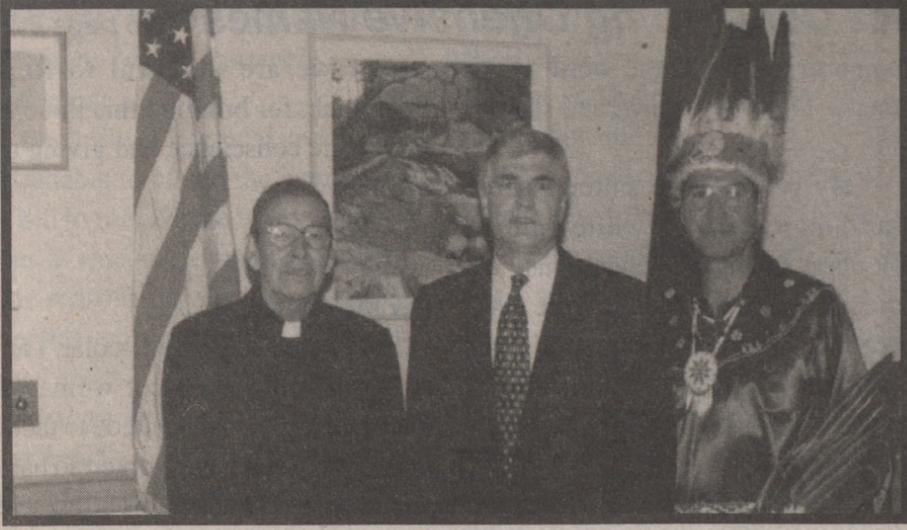
My parents separated when I was around 4 years old and I went to live in Connecticut. My mother later put us in a foster home in Milford, ME. I was six years old then, and that is where I first remember being degraded and made to feel like "doggie poo" (mild expletive) because I was an Indian. I went to live with my dad on Indian Island when I was 11 years old, and went to Old Town schools. In gang units Old Town youths were famous for calling me and others "squaw", dirty Indians, and making sexually unacceptable remarks.

During the 1940's and 1950's what did anyone know of unacceptable behavior -next to nothing! I had to grin and bear whatever came my way. It was at this time, junior high I believe, that I began to develop a defensive attitude. Playing basketball or engaging in other athletic activities, if I was better at the game, the only way the non-Indian girls could put me down was to make remarks about my being an Indian, not just one - on - one, but always as a group/gang.

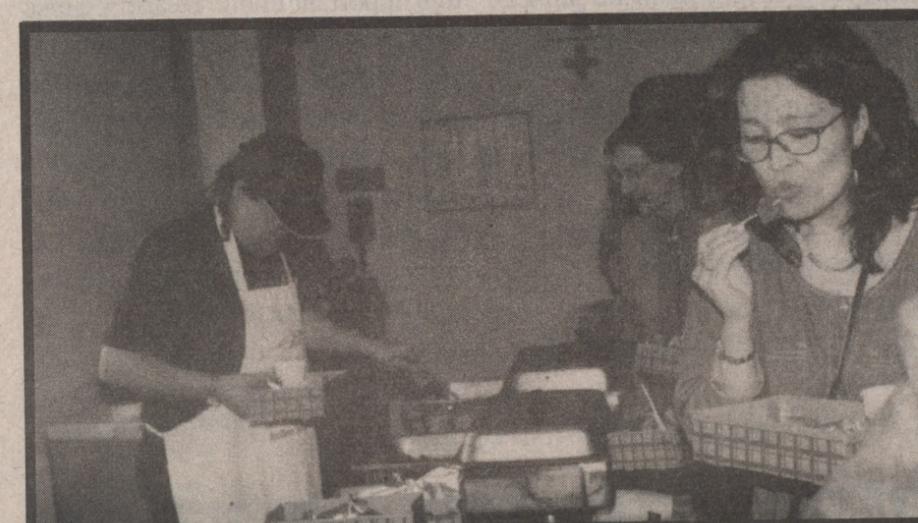
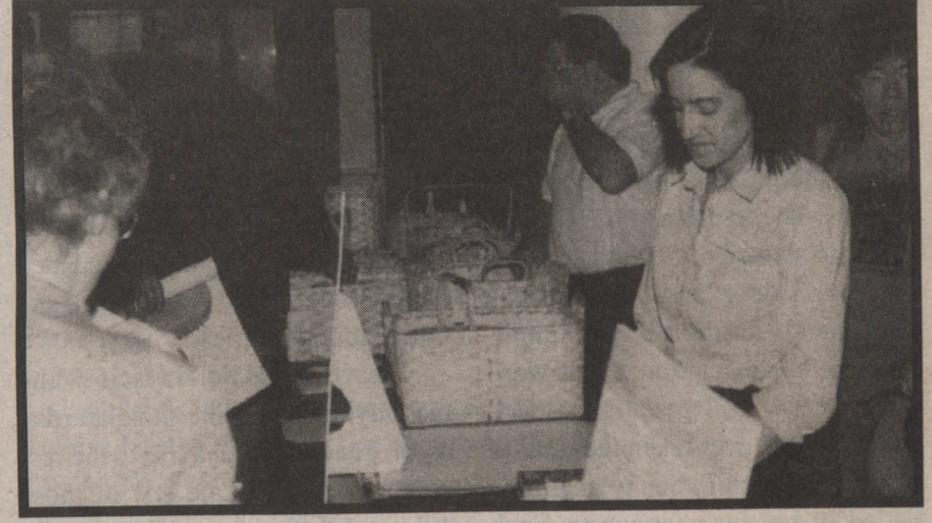
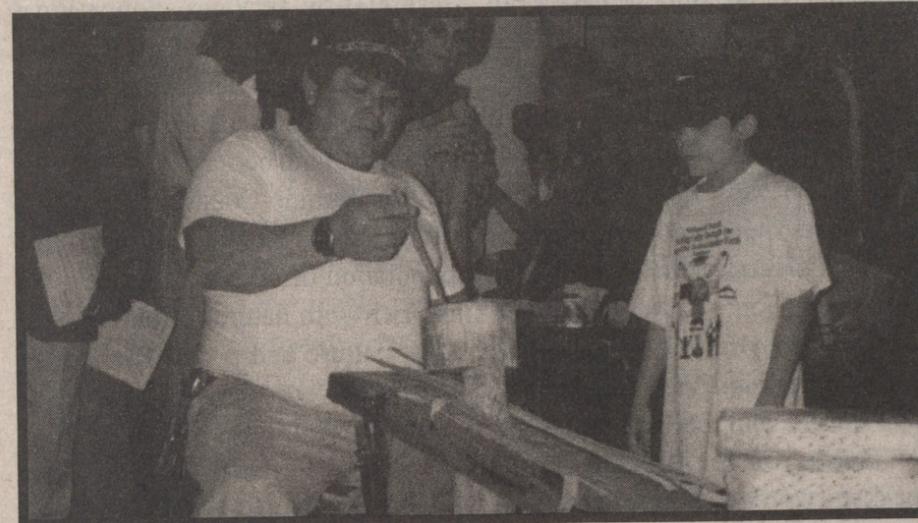
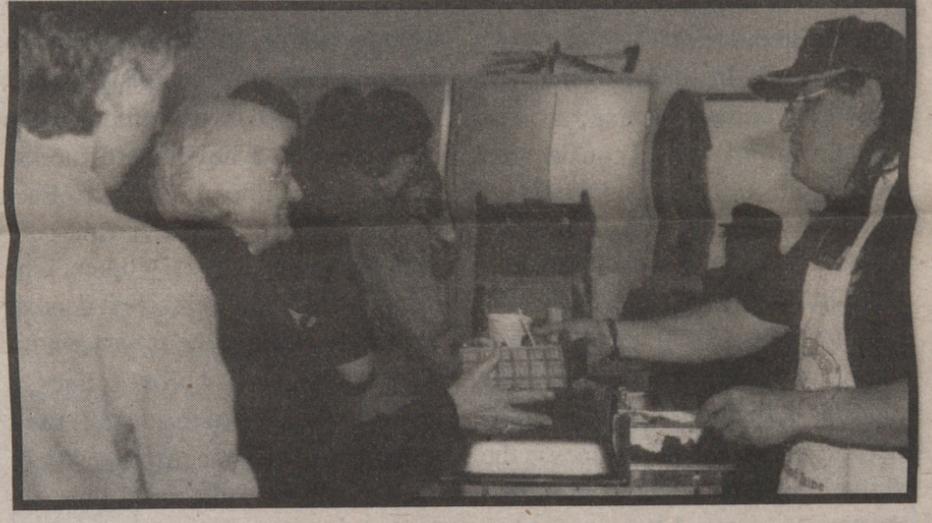
The chip on my shoulder grew during my teenage years, and at one time I carried a knife on me at all times and used it a couple of times when physically accosted by non-Indian boys. I went to live in Massachusetts during high school with an older brother and had hoped that being Indian wouldn't follow me there, but it did. My sister and I were the

please turn to page 6

1999 WABANAKI DAY AT THE MAINE STATE HOUSE



1999 WABANAKI DAY AT THE MAINE STATE HOUSE



OFFENSIVE NAME TO BE REMOVED FROM PUBLIC PLACES

Testimonials for and against LD 2418 - An Act Concerning Offensive Names from page 3

only two Indians in the school system and we were never allowed to forget it. I have never been endeared by non-Indians for my ethnic background, but always the edge of dirt, filth, and second-rate citizen was present in their remarks. Needless to say I became an adult with no self-esteem. However, I had one characteristic which saved me - perseverance. I was going to survive in spite of all the name calling and hurt and I did. Today, I know all about bigotry, slander, prejudice, and how to protect myself from the hurt and pain. I've watched the Native population of this country struggle, just as the Negro population has, to gain respect and dignity. You cannot get away with calling me "squaw" today because I know the laws and will use them against you. You cannot call my daughter names, or my son, and get away with it because I will come to their rescue if they can't handle it themselves. I have held the current school systems accountable for prejudices displayed during my children's education.

Squaw Valley, California, and Squaw Mountain, Maine, are two very beautiful places. I consider myself a beautiful person today, and will not tolerate being called "squaw". Change these names in this new millennium, and transform these sites back to their natural beauty. If you must continue to use Native ethnicity as a basis for naming these sites, there are some beautiful names in the Native languages, which would be more appropriate. I have argued at another committee meeting about the use of the word "sovereignty", as I argue today about the use of the word "squaw." We as Native peoples never needed these words, we have always known who we are and have a language to describe ourselves. These are your words, and "squaw" is a misnomer. I'm sure we're all familiar with the description of this word in Webster's Collegiate Dictionary. But have you ever taken the time to find out what an Indian woman was called in her own language. Each tribal language is different but each tribe has a word, or derivatives thereof, for designating a Native woman or describing a Native woman. Do these place names that contain "squaw" today have to have an ethnic tone? How far would you get today if you called these places "Frog Mountain", "Nigger Mountain", or some such ethnic slur? We are adults today, and possess the

power to make changes, and I pray to the power to my understanding that you will change all place names with the word "squaw" in it in the State of Maine.

—Richard M. Doyle,
Office of the Governor

Good Morning to the distinguished Chairs and Members of the Judiciary Committee.

I am honored to be here this morning to testify in favor of L.D. 2418, an Act Concerning Offensive Names. This act would correct a defamation that has been perpetuated against Indian Women specifically, and Indian People in general. I will not condone this word by speaking it here today, but the bill specifies the word in question. This word has been used to defile Indian women ever since the European invasion of this land. You have been provided with the origins of this word by Representative Soctomah, MITSC, and others, I will not go there. What I do want to talk about is how it feels to an Indian Person, obviously a male perspective, to hear someone use such a word. I have heard the "s" word many times in my life. Each time it has been used to inflict pain and stereotype Indian women. The word as I hear and perceive it denotes an Indian woman who is easy, an Indian woman who is promiscuous, a slut, a whore. When the term is used generally the meaning is intensified. Each time I hear this word I am offended to the point of madness and disgusted that the dominant society allows and tolerates such racist language.

I have heard our women tell me about ex-boyfriends chasing them around in public calling them the "s" word loudly, having this term painted on a door or wall to brand them, and other arduous stories.

I have heard for myself white men saying things like "it's Saturday night, guess I'll take a trip to the reservation and snag me one of those "s" words" (this from UMM staff), "better get home before my s" word goes on the warpath", "the girl was so drunk out of her mind, if I didn't know better I would swear she was a "s" word, as well as many other examples of racially loaded idiocy.

This same type of racism is currently allowed by the State in the naming of businesses, geographic features, natural resources, sport teams, and all types of groups.

The non-Native will try to tell you that these words are not offensive or were not meant to be offensive.

I hope that this committee understands that the "s" word in today's society is offensive to Native people. There is no justification or explanation that can change the fact that this term is racist. Others may try to tell this committee that banning this word will infringe upon or even destroy part of another Indian language. I do not accept this premise either, since this "s" word may be a bastardization of an Indian word, changed in ignorance to classify and demean. I do not know of any Indian culture that would allow others to use their words to shame and attack their Native sisters and brothers.

L.D. 2418 goes further than just banning a word, it seeks to officially celebrate our Native Women for all they have contributed to the Indian family, the Indian culture, and to the State of Maine. It is a positive approach. Proclaiming this millennial year The Year of the Native American Woman would honor all native people while providing hope for the future that all people will be in harmony, and mutual respect will abound for one another.

If it were up to my Tribe, this term, along with other racially offensive words, (excuse my language) such as "redskin" would be prohibited and if anyone dare utter the word, then strict penalties would apply. But it is not up to us, it is up to the Maine Legislature to pass a bill that would make it known to all, that the State of Maine does not tolerate racism. That the State of Maine will not allow Indian women or any other group to be publicly ridiculed, that the State of Maine recognizes and appreciates diversity, that the State of Maine pays honor to Native Women for their strength, their accomplishments, their vision, their compassion, their beauty, and their tolerance.

Thank you for allowing me to speak my words and hope each of the members consider them in deliberating this matter. Please support L. D. 2418.

Woliwon (thank you) naka Tahu (and stop)

—Sharon Libby Jones
Greenville Selectmen
and Former State Representative,
District 111

Senator Longley, Representative

Thompson, and members of the committee, I am Sharon Libby Jones, a selectmen for the town Greenville, speaking against L.D. 2418.

I am a small business owner, a Selectmen for the Town of Greenville and a former State Representative that represented District 111, which is located in Piscataquis County and includes 11 towns, two plantations and several organized territories in Northern Maine. Several of these unorganized territories are Little Squaw Township and Big Squaw Township.

L.D. 2418, An Act Concerning Offensive Names, is a step in the wrong direction for Maine. I think all of us here recognize the importance of the State's history. We need to understand the state's tribal culture and history. Piscataquis County, for over 100 years, has recognized and realized the importance of the Native American culture and history. Currently, the Piscataquis County Economic Council has begun survey research on the cultural heritage of the region. This research project will be gathering information from historians, storytellers, and traditional businesses. The information will be catalogued and used to develop a cultural heritage map, which will be used to inform the citizens of the State and our travelers to the region of the richness of our history.

We are moving forward in Greenville with a Natural Resource Education Center. The concept of this facility is to house orientation and interpretation services, educational exhibits, on- and off-site programs, interpretive trails, and events that explain and celebrate the unique natural and cultural heritage of the region.

Piscataquis County is the poorest County in the State with the least population of any other county. We are rich with natural resources, history, culture and pride. The Native Americans are very much a part of our history.

Less than one week ago, I received a Public Hearing Notice about this important Public Hearing. Since then there have been several articles and notifications that were sent to the citizens of the area. Tremendous feelings, reflections on history, as well as strong emotions, have been pouring in from the Native Americans and citizens of the Moosehead Lake Region. In less than 24 hours nearly 300 people signed petitions that were located in just a few of our businesses

please turn to page 7

OFFENSIVE NAME TO BE REMOVED FROM PUBLIC PLACES

Speech to the 63rd Maine Legislature, in 1887 by Lewis Mitchell Representative of the Passamaquoddy Tribe of Indians

I was authorized by the Passamaquoddy Tribe of Indians to come here before you for the purpose of making known to you what the Passamaquoddy Indians have done for the American people, and how we have been used by the American people and how we used them. In 1775 or 1776, in the struggle between Great Britain and America, your people came to us for assistance. You authorized Col. John Allan to speak to us and you said, "He is our mouth, believe what he says to you." After many kind words and promises, Francis Joseph, who was the chief of the tribe at that time, accepted his offer. He promised to go and help his people gain their independence. Immediately he sent his captains to different parts of his country to notify his people to prepare for immediate war. In a few days Francis Joseph gathered an army of six hundred men. At that time, and many years before that, the Passamaquoddy Tribe was the headquarters of the Abnaki Nation.

Passamaquoddy Tribe can show you by a letter from Col. John Allan when he authorized the Passamaquoddy Indians to guard the coast from Machias to Passamaquoddy, and authorized them to seize the enemy's vessels. And according to his orders we can show you by the affidavit, Capt. Sopiell Socktoma, with fifty others of his tribe, captured an armed schooner in Passamaquoddy Bay, and they ran her to Machias and gave her up to Col. John Allan.

We know the Indians who served in that war are passed out of existence, but the Passamaquoddy Tribe helped the Americans in that war, and the tribe is still in existence, Now we bountily ask your attention to help us by letting the Legislature examine the papers and refer them to Congress, if they see fit.

In the treaties of 1725, 1794, and Governor Dummer's treaty of 1727, and in the laws of Massachusetts and Maine at their separation, we were guaranteed the right to hunt and fish forever.

In the year 1854 or 1857 some dishonest person or persons presented a petition to the Maine Legislature, asking the State to sell the Indians' land - Indians did not need it - so the Legislature passed a resolve, that a certain piece of land, situated in the Town of Perry, owned by the Indians, would be sold by public auction, on such day, at Perry (they must have arranged everything so they wouldn't bid against each other) and that land was sold for the small sum of \$500.00. The Indians opposed the sale of it. Now their firewood costs the Indians of Pleasant Point \$1,500.00 a year. If that land had not been sold, the Indians would not suffer for want of firewood. Thousands of cords of cordwood have been cut, and wood is on it yet.

The land cleared by the Indians was also sold. Now we claim again that this is not right. An Indian agent himself bought this land afterward and again when we lost the claim on the Islands the case Granger vs. Indians, we not only lost the claim, but \$2,500.00 out of the Indians in favor of Mr. Granger.

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 a 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? Now, we say to ourselves, these Indians ought to have everything they ask for. They deserve assistance. We are sent here to help the poor and defend their rights.

Now, this plainly shows us how much worse a people of five hundred and thirty souls are, stripped of their whole country, their privileges on which they depend for their living; all the land they claim to own now being only ten acres. If one or two men in this body were Indians they would fight like braves for their rights.

Now look at yourselves and see whether I am right or wrong. If you find any insulting language in my speech, I ask your pardon. I don't mean to insult anybody, but simply tell you of our wrong.

Testimonials from page 6

in the area. Yes Native Americans sign them as well. That is how strong our feelings are for the history of the word "Squaw."

The importance of the word "Squaw" is not only important to the heritage of the area but to our economy locally and Statewide. Big Squaw Mountain, an internationally known ski area in Big Squaw Township, is very important to our area. This Mountain at one time was owned by the State. Located on majestic Moosehead Lake are wonderful areas such as Squaw Bay, Squaw Point and Squaw Point Subdivision. The State owns a campground on Squaw Brook. The water supply for the Town of Greenville comes from a well located in Little Squaw Township. The Town has a sanitary landfill in Little Squaw Township. There is a growing industrial park located in this Township. We have a booming snowmobile industry located throughout Little and Big Squaw Townships, and Big Squaw Mountain. The trails systems (ITS 86 plus local trails) in these areas are some of the best in the State.

(Expenditures per Snowmobile for a resident are near \$600.00 and a nonresident \$1,100.00). Businesses, the State of Maine and the Moosehead Lake Region Chamber of Commerce, the Moosehead Historical Society, our schools and the Shaw Public Library,

International Seaplane Fly In Or-

ganization, for years have promoted the word "Squaw" whether it be Squaw Brook, Little Squaw Brook Campground, hiking and biking trails throughout the Townships, on menus, signs, Squaw Mountain Resort and Golf Course and our magnificent Mountain called "Big Squaw Mountain".

Think for a moment the impact, economically and historically, on this unique area of the State. The following Departments would have to change many statues and regulations and maps of the area. All Business Brochures, The Town of Greenville, Emergency Management Agencies, The Department of Transportation, The Department of Conservation, The Department of Inland Fisheries and Wildlife, The Health and Information Center (EMS law), Piscataquis County Law Enforcement Agencies.

We have recently had completed areas for the E-911 system that contain the word "Squaw". The evacuation designation for our immediate area is Big Squaw Mountain.

Think what this change would do for the State Forestry Division in our area. They maintain an immense and complex system for Forest Fires Protection.

Please do not remove forever the word "Squaw" from the Moosehead Regions heritage by passing this legislation. Thank you.

Partial listing of organizations supporting the elimination of "Squaw" from name places in Maine

Tribes-

Aroostook Band of Micmacs
Passamaquoddy Tribe at Motahkokmikuk (Indian Township)
Houlton band of Maliseets
Passamaquoddy Tribe at Sipayik (Pleasant Point)
Penobscot Nation
United South and Eastern Tribes, Inc. (23 federally recognized tribes)

Other Native Organizations-

AIM
Daughters of the First Light
IRATE
NACHME
Wabanaki Mental Health, Inc.
Administration of Governor Angus S. King, Jr.-
Maine Indian Tribal-State Commission
Religious Organizations-
Catholic Diocese of Maine
Episcopal Diocese of Maine, Committee on Indian Relations
Friends Committee on Maine Public Policy
Maine Council of Churches
Maine Holocaust Human Rights Center
Other Organizations-
Black Education and Cultural History, Inc.

(Former Representative Jerry Talbot, Founder)
Hall-Dale Middle School Civil Rights Team
Maine AFL-CIO
Maine Civil Liberties Union
Maine Human Rights Commission
Maine Lesbian Gay Political Alliance
Maine Women's Lobby
NAACP
National Coalition Building Institute

Protection of Indian Archeological Sites

In the spring of 1999 the 119th Legislature passed the following Resolve requiring the study of the issue of looting and vandalism of Native American archeological sites, and preparation of a report recommending solutions:

Resolved: That the Maine Historic Preservation Commission and the Representatives of the Penobscot Nation and the Passamaquoddy Tribe jointly shall conduct a review of the threats to Native American archeological sites from looting and vandalism and report their recommendations for implementing a monitoring or stewardship program for site protection and preservation. The review must also involve the following law enforcement agencies: the Maine Warden Service, the Maine Forest Service, the Bureau of marine Patrol, and local and state law enforcement. The review must also involve the Native American community and other interested parties.

To fulfill this legislative charge, Arthur Spiess held a series of meetings with Donald Soctomah in August and September 1999. Spiess, Soctomah and Representative Donna Loring also met on September 8, 1999. Then Spiess met with the law enforcement agencies mentioned in the legislation and held discussions over the telephone during September through December 1999. Donald Soctomah presented the legislation to inter-tribal meetings for discussion. Comments were sought from the board of the Maine Archeological Society.

The bill is designed to provide increased protection for archeological sites. It amends the definition of an archeological site on state-controlled land to include a site judged eligible for listing on the national Register of Historic Places by the Maine Historic Preservation Commission and approved by the appropriate land managing agency director or local governing body. Current law requires the site to be listed on the National Register of Historic Places.

It also makes the unlawful excavation of a protected archeological site a Class E crime for which a fine of not less than \$250 must be adjudged. The court may order the defendant to pay an amount equal to the reasonable cost of a proper archeological excavation, had the area that was unlawfully excavated been properly excavated.

A provision that an emergency archeological site designation may be made for a period not to exceed 10 years and that the Director of the Maine historic preservation Commission and the landowner shall specify in writing the area that is the subject of such a designation.

It provides funding for increased monitoring of archeological sites. This funding supports a part-time monitoring coordinator using existing part-time project personnel and site monitors. It also provides funds for the development and delivery of training materials for law enforcement officers.

Late Breaking News

On March 3, 2000, on the morning show at 7:30 a.m., the KISS 94.5 DJ, Stan Marckoon advocated over the public airways to call the new Sacajewea Dollar the "Squaw Buck."

Those of you who wish to express your feelings on this issue, may write to the Station Manager at the following address:

Mr. Mark Osborne
Co-owner/General Manager
KISS 94.5 Radio Station
PO Box 9494
Ellsworth, ME 04605

For further information, you may also contact:

Jessica Sockbeson McGregor
1410 Essex St.
Bangor, ME 04401
Tel: (207) 990-2613
Fax: (207) 947-7840
E-mail: jsockbe@aol.com

Census 2000

Be sure to fill out your census 2000 form. It is imperative that Tribal Members be counted in the New Millennium

TRIBAL ISSUES BEFORE THE 119TH SECOND REGULAR SESSION

<i>LD # and Bill Title</i>	<i>Comment by Rep. Loring</i>	<i>Comment by Rep. Soctomah</i>	<i>Current Bill Status</i>
LD 2178 An Act to Amend the Act to Implement the Maine Indian Claims Settlement Concerning the Houlton Band of Maliseet Indians	I am in favor of the bill as written. The Maliseets should be sovereign as are Penobscots and Passamaquoddy. Rep. Sherman of Houlton reluctantly sponsored by request; he was 70% against the bill in committee.	Strongly support. The Maliseet Band should have the same rights as the Passamaquoddy and Penobscot.	Public Hearing held 1/28/00; was tabled for 30 days so all parties could reach agreement on language and content. Failed to pass in Committee.
LD 2418 An Act Concerning Offensive Names	I completely support this bill; should be a "No Brainer." The bill disallows the use of Squaw or sqa by the State in naming public or geographic sites. It does not eliminate usage from the English language.	This word has always been offensive, in effect, used to demoralize native women. They are the foundation of a healthy community. The State must stop sanctioning its use.	Public Hearing held 1/28/00 in Judiciary committee; passed in both the House and Senate; now awaiting Governor's signature.
LD 2499 An act Concerning the Date by Which Land Must be Acquired by the Penobscot Nation	I am the sponsor of this bill. The bill will extend the deadline by which the Nation can purchase certain trust lands from 1/31/2000 to 1/31/2021.	Support for this bill will help the Penobscot Nation put the remainder of land in Trust. The never should have been a time limit. All of the Paper Co. land around our community was recently sold.	Public Hearing held 2/9/00 in Judiciary committee; passed in both the House and Senate; now awaiting Governor's signature.
LD 2549 An Act to Implement Recommendations Concerning the Protection of Indian Archeological Sites	I am in favor of implementing the recommendations that will preserve these sites.	A Resolve passed last session shows the concern felt for protection of these sites. Maine must protect the sites, as we have in the past.	Public Hearing held on 2/28/00; passed 13-0 in committee; awaiting final enactment.
LD 3210 An Act to Change the Name in the Statutes of a Native American Organization Able to Issue Hunting and Fishing Licenses	I am in favor of this bill as long as the organization works closely with the tribes to eliminate any duplication.	Allows an off-reservation group to issue licenses from Native communities' governing leader.	Passed Committee; is currently in Second Reading in the House of Representatives; awaiting final enactment.
Joint Study Order Establishing a Committee to Study the Recognition of Sovereign Nations in the Legislature	The bill is sponsored by Rep. Brooks at my request. Hopefully, the committee will vote to recommend a stronger role in both the House and Senate for tribal representatives.	Tribal Representatives want and need to play a more active role in the legislative process. Every bill passed affects our communities in one way or another.	Report Pending.
LD 2607 An Act Concerning Previous Passamaquoddy Indian Territory Legislation	I am in favor of the Legislature taking corrective action.	A corrective amendment should be effective to change the law that was plainly intended by all parties to the process amending the Implementing Act.	Referred to the Committee on Judiciary matters on March 7, 2000.
LD 2572 An Act to Fund the Cost of the Waiver of Tuition, Fees and Other Expenses for Native American Students in the Maine Technical College System, University of Maine System and Maine Maritime Academy	I am in opposition of passage of this measure, as it will only serve to destabilize our funding base.	I am against the passage of this bill.	Received Unanimous Ought Not to Pass report.