

Tribal Representatives to the Maine Legislature Donna M. Loring and Donald Soctomah

Tan Kahk; Greetings.....

It has been a privilege serving for you as the Passamaquoddy Tribal Representative to the Maine Legislature (1998 - 2002). Now the four year term has come to a close and a new election for this important position will take place in the fall at Pleasant Point. This job pre-dates Maine's statehood, pre-dates the formation of the U.S. This ambassador-like job for the Passamaquoddy includes meeting with other Tribes and traveling to various regions meeting agencies.

There are many tasks ahead and many road-blocks to maneuver through. Take for instance: Native American Human Rights in the Maine prison system, the Department of Corrections is so large of a system that any type of change would take years, I was upset with the treatment Native prisoners receive. Even after going to the highest level in State government there was only a little attention that was given to this issue. The Department of Human Service is another agency of state government which is one of the largest and has practices which affect the tribes. During the last four years DHS has made positive changes towards our communities because of the work of the tribe's Social Service Department, Child Welfare, Health Clinic and by Tribal Legislation, but more work is needed here.

We have introduced quite a number of legislative laws which were passed (list attached) and testified on numerous others affecting the tribe and the environment. Building a trust relationship in the legislature does promote good communications towards a mutual understanding. That communication includes giving talks at schools and town organizations throughout the state, attending public hearings and voicing the view point of the tribe, so our input will be heard. I have also served on a number of commissions including the St. Croix Waterway Committee, Economic Development Council, ABBE Fund Raising Board, Calais Heritage Advisory Committee, assisted on the MITSC, Committee to review Tribal Representative, Tribal Natural Resource Committee. I have also worked on the Federal Emergency Historic Plan, National Park Service Cultural Plan, Army National Guard Historical Cultural Plan and the Tribal Historic Preservation Plan; submitted and received four grants from the National Park Service dealing with Historic Preservation; completed application for establishment of a Passamaquoddy Tribal Historic Preservation officer position with the Tribe. On environmental issues; submitted comments on the aquac-



Dear Tribal members,

The short session of the 120th Legislature ended in early April. Although it was a short session a lot happened.

First of all, I withdrew a bill I had submitted that would have authorized the Penobscot Nation Tribal Court to hear *Child Welfare cases involving the Houlton Band of Maliseet Indians*. This would be a temporary remedy until the Houlton Band establishes its own court system. The Houlton Band and Penobscot Nation felt that a *cooperative agreement between the state Department of Human Services, the Attorney General's office and the tribes* would be a better remedy than making a permanent change to The Land Claims Settlement Act. Negotiations are progressing and it looks like an agreement will be reached soon.

The Maine Indian History and Education Commission held meetings over the last few months and they are ready to submit a preliminary report to the Commissioner of Education, Duke Albanese. The Indian History and Education Commission has done a tremendous job and I am very proud of their accomplishments.

The biggest and most controversial issue by far is the question of a casino in Maine. The legislature voted in favor of creating a study commission to examine the question in detail.

The Speaker of the House Michael Saxl, the President of the Senate Richard Bennett, and the President Pro-tem of the Senate Michael Michaud will appoint the Commission members.

For the first time in Maine history, the Chief of the Penobscot Nation and Governors of the Passamaquoddy Tribes addressed a joint session of the Maine State Legislature. Their speeches were widely covered on TV, radio stations and in the newspapers. They were visible to the whole State and held the attention of legislators, the Chief Justice, and the Governor. It is my hope that we will continue to be able to speak to both houses and that our brothers and sisters of the Houlton Band of Maliseets and the Aroostook Band of Micmacs be included in the future.

Finally, on a sad note, I will miss working with Representative Donald Soctomah who is termed out this year. Representative Soctomah was a great ambassador for the Passamaquoddy Tribe. He was always cooperative and we worked

please turn to back page

Rep. Donna M. Loring
RR1, Box 45, Richmond, ME 04357
Rep. Donald G. Soctomah
P.O. Box 102, Princeton, ME 04668

please turn to back page

Maine's First Ever State of the Tribes Address

On motion of Representative LORING of the Penobscot Nation, the following Joint Resolution: (H.P. 1660) (Under suspension of the rules, cosponsored by Senator CATHCART of Penobscot and Representatives: BROOKS of Winterport, BRYANT of Dixfield, BUNKER of Kossuth Township, ESTES of Kittery, FISHER of Brewer, KOFFMAN of Bar Harbor, O'NEIL of Saco, SCHNEIDER of Durham, SHERMAN of Hodgdon, SOCTOMAH of the Passamaquoddy Tribe, STANLEY of Medway, TWOMEY of Biddeford, Senators: DAGGETT of Kennebec, ROTUNDO of Androscoggin, SMALL of Sagadahoc, TREAT of Kennebec)

JOINT RESOLUTION RECOGNIZING THE FIRST FORMAL

"STATE OF THE TRIBES" ADDRESS TO A JOINT CONVENTION OF THE MAINE LEGISLATURE

WHEREAS, the Wabanaki, People of the Downland, have lived in what is now Maine for thousands of years; and

WHEREAS, the Wabanaki, including the Passamaquoddy Tribe, the Penobscot Nation, the Houlton Band of Maliseet Indians and the Aroostook Band of Micmacs, have played and continue to play a vital role in the life of the State and are an integral part of the social, economic and legal fabric of the State; and

WHEREAS, the State values and honors the vibrant culture and heritage of these native peoples and has great respect for their tribal governments; and

WHEREAS, representatives of the Passamaquoddy Tribe and Penobscot Nation have served in the Legislature since the earliest days of Maine's statehood; and

WHEREAS, no tribe has ever delivered a formal "State of the Tribes" address to a joint convention of the Legislature and doing so is a truly historic occasion; now, therefore, be it

RESOLVED: That We, the Members of the One Hundred and Twentieth Legislature, now assembled in the Second Regular Session, on behalf of the people of the State of Maine make history as we recognize March 11, 2002 as the date of the first ever "State of the Tribes" address at the Legislature; and be it further

RESOLVED: That the One Hundred and Twentieth Legislature pays tribute to the native peoples of the State and their tribal governments; and be it further

RESOLVED: That suitable copies of this resolution, duly authenticated by the Secretary of State, be transmitted to the Governors and Chiefs of each of the State's Wabanaki communities on behalf of the people of the State of Maine.

HOUSE OF REPRESENTATIVES

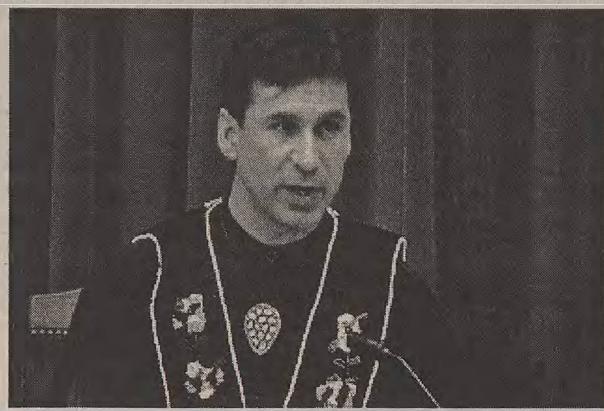
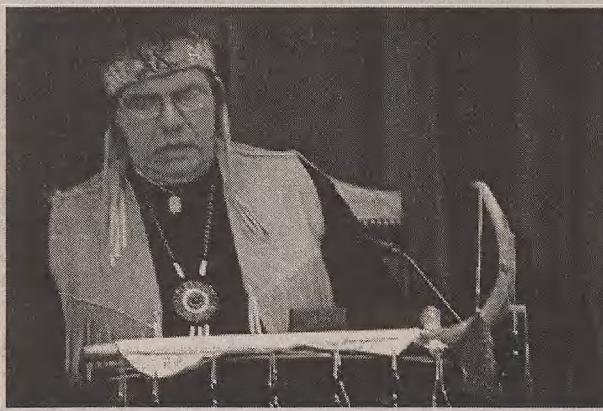
March 11, 2002

READ and ADOPTED.

Sent for concurrence. ORDERED SENT FORTHWITH.

Millicent M. MacFarland

Clerk

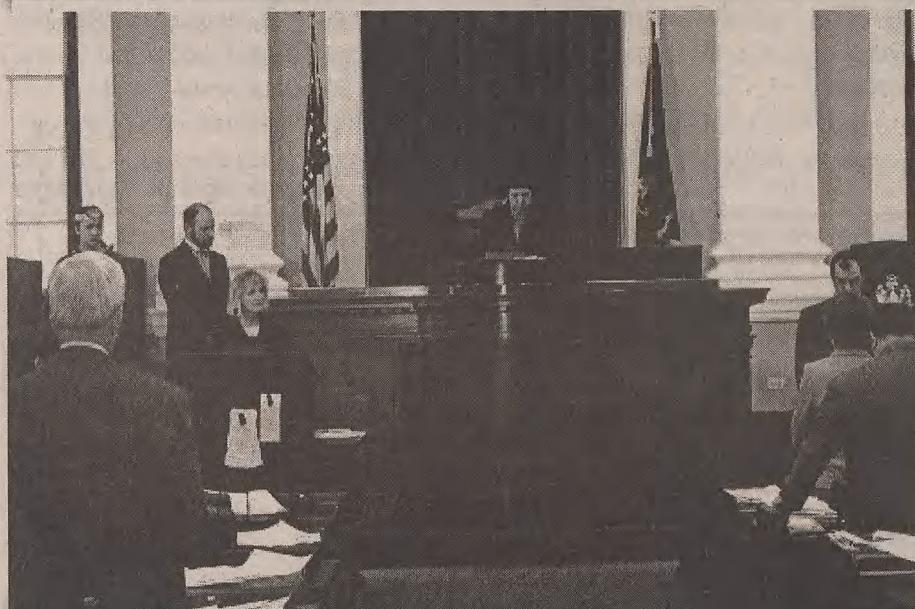


Governor Richard Doyle Passamaquoddy Tribe at Pleasant Point (Sipayik) . . . "Throughout history, the Passamaquoddy have been there when the people and the United States needed us. Our people fought in many wars for the United States to protect our country, our land, and our way of life. From the Revolutionary War to the present, my people have fought valiantly to protect our nation. This despite the fact we were not granted the right to vote in Maine until 1954. This is the first time in 182 that tribal leaders have addressed the Maine Legislature. We have always taken great pride in fighting for our nation to preserve its liberty. My uncle, who recently passed to the next world, was a veteran of World War II, Korea, and Vietnam. I know personally the type of sacrifice that he and others like him from my tribe made to preserve this country of ours."

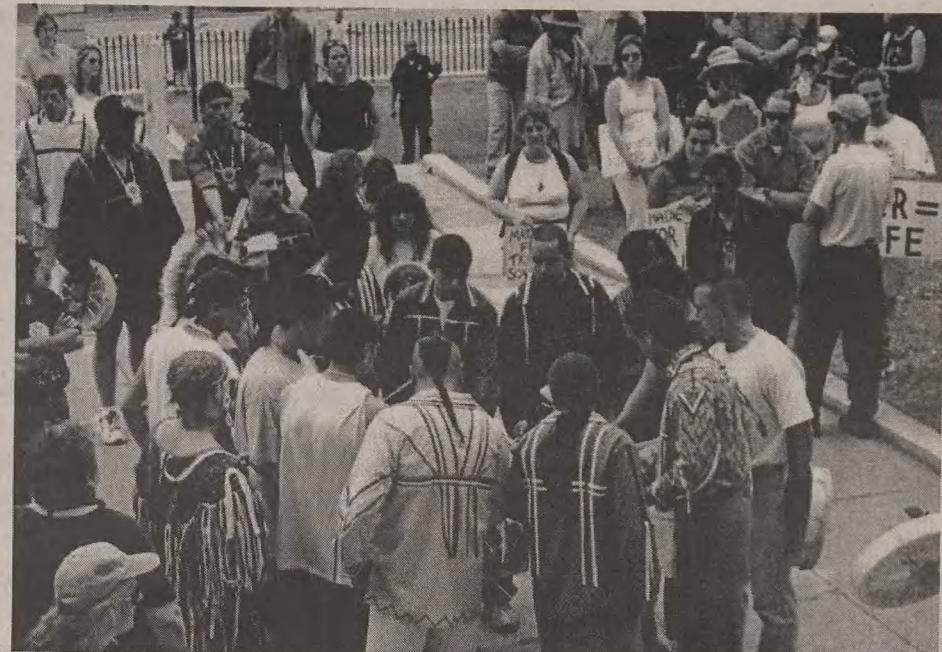
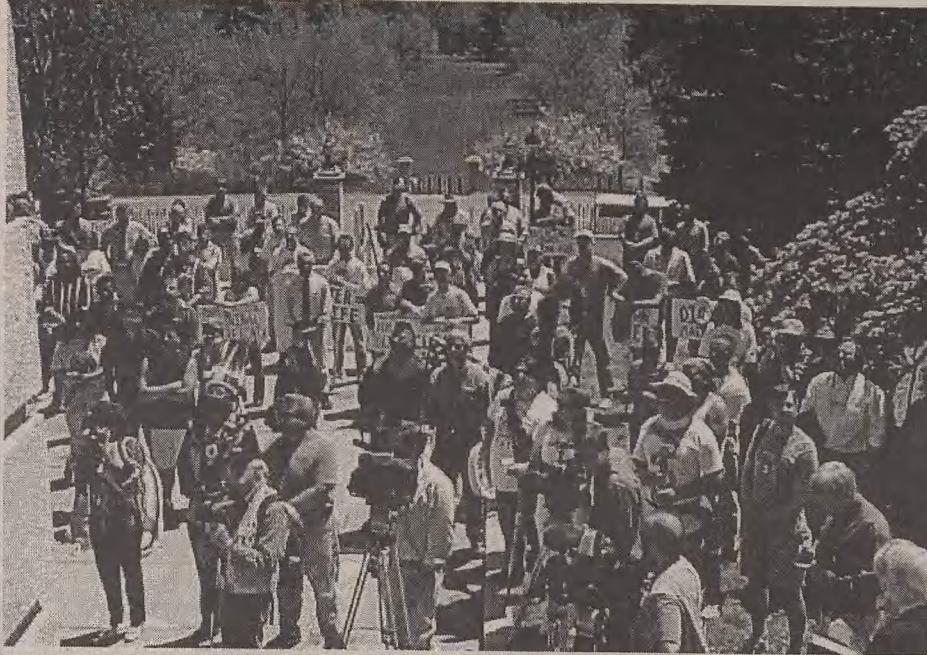
Chief Barry Dana Penobscot Nation, , , "We need the resources to move together into the future as a strong autonomous nation, working together with our neighbors to make our home everything we have always wanted. And this can be done. And it needs to be done now. It is time to unlock the chains of fear that stifles our Settlement. Neyan Penawepskewi. I am Penobscot...but I am also of Maine. What is good for the people of the Penobscot nation is also good for the people of the State of Maine. On behalf of all my relations, the birds, the fish, the turtles, all the four-legged, the insects, the land, rocks, trees, plants, air, water and the spirit that moves through us all. Waliwani."

Governor Richard Stevens Passamaquoddy Tribe at Indian Township (Motahkomigkuk) . . . "The world today is a place of uncertainty and upheaval. We as Americans remember the awful events six months ago today in New York, Washington and Pennsylvania. As our people struggle with fears, doubt and worry about the future. It is our responsibility as the elected officials of the people of Maine and the Passamaquoddy Tribe to foster stability and accomplish a new era of mutual respect and cooperation between ourselves. It is my Tribes responsibility to work with the State of Maine, to find common ground, and broaden our horizons while practicing our individual culture. It is my belief that the Passamaquoddy people and the people of Maine expect no less."

Apococ nomiyaul kityaw. Until we meet again. There is no word for goodbye in the Passamaquoddy language because we know we will be meeting again. Woliwon"



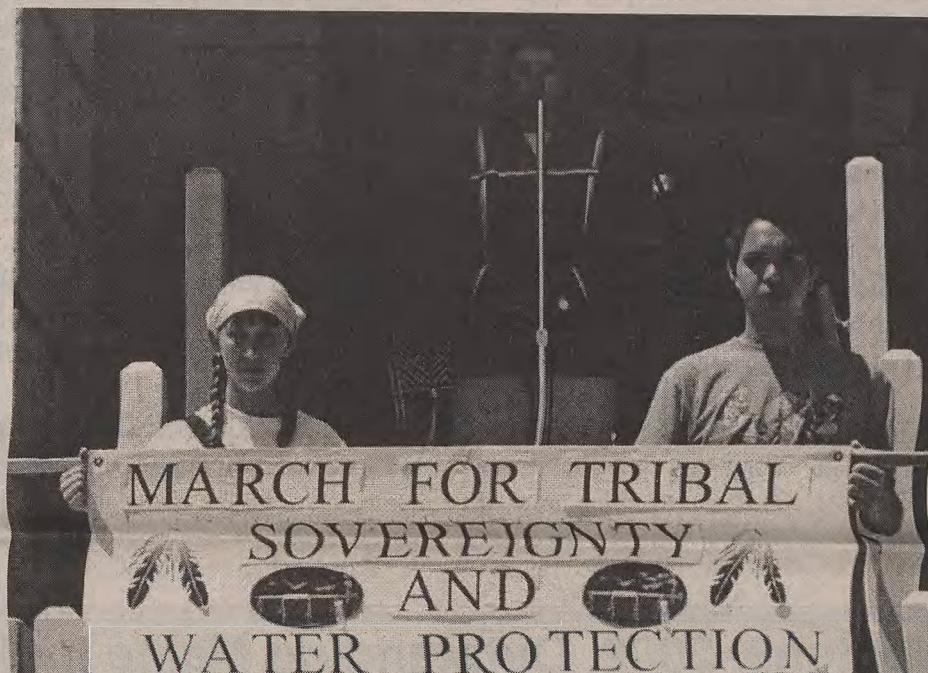
March on Statehouse for Water Protection



"Tribal members and supporters gather at the steps of the statehouse to deliver the court ordered tribal paperwork to the paper companies. The Tribal Governors of the Passamaquoddy Tribe and the chief of the Penobscot Nation lead the march to Augusta to deliver the court ordered papers. After a two year battle in the Maine courts and a rejected hearing in the Federal courts the Tribes had to deliver paperwork concerning environmental issues, so the paper companies can review them. This was a very sad day in State and Tribal relations. The people of Maine sided with the tribes on the issue of clean water, as supporters followed the tribe to the statehouse steps. This was a long walk, 40 miles, starting at the 1724 Norridgewock village site, an area of another disaster....." **Rep. Soctomah**



From the birchbark canoe, the Passamaquoddy people traveled the coast of Maine and New Brunswick Canada, harvesting just enough food for the families and leaving the rest for nature to consume. On a successful hunting trip the canoeist uses the moose calling horn to sign his return. Here on Grand Manan Island the invisible line between the United States and Canada has divided the traditional lands of the Passamaquoddy tribe.



Rep. Loring speaks out



Rep. Soctomah with his sister Madonna after the March

A message from Penobscot Nation Governor Barry Dana on Water Protection and Sovereignty

May 23rd, Norridgewock, Maine on the shores of the Kennebec River, we gathered at 5 a.m. to begin our March to Augusta. This was a civil rights style march to bring public awareness to our struggles to have the State of Maine recognize our sovereign status. This peaceful march helped us educate the people of the State as to who we are and our status as a tribe. Fifty people, both Indian and non-Indian completed the march covering 39 miles. News media reporters joined us, interviewed us and helped spread the message. We concluded the walk at the Augusta Civic Center.

The next morning we met at the Civic Center but this circle included 150 people. We all walked the remaining three miles from the Civic Center to the steps of the Capitol. On the steps we delivered our speeches to the audience, which again included the media. Our message was clear, that the State, its courts and paper industry has violated the 1980 Settlement Act by invading internal tribal matters by requesting to inspect tribal documents. On those steps we were joined by members of the Coalition to Support Tribal Sovereignty, the Chair of the Maine Indian Tribal State Commission, the President of the United Southern and Eastern Tribes, the co-founder of the Maine Peoples Alliance, all who gave eloquent speeches in support of our efforts.

This event brought much needed attention to our struggles. All along



the 42 mile route we received many horns and thumbs up in support. People across the State are drawing the conclusion that the fight for sovereignty as well as the efforts for a casino are all about desire to be self-reliant, self-governed and independent.

Remarks of Rep. Loring on the Casino proposal before the committee

My ancestors lived on this land we now call Maine for thousands of years. Life has been hard. I remember in the winter when we had to walk over the ice-covered Penobscot River. We would have to do this to go to school, get groceries or whatever we needed to purchase. Some times the ice would break up under our feet. At least one adult or child would be lost to drowning every year. We finally got a bridge in 1959. I remember when my grandmother would make "Cock Robin". She would make it only on certain occasions. What we didn't realize was the occasions were when we had nothing else to eat. Cock Robin was a mixture of flour and water. I was lucky to be able to go on to college, but many of my people did not. Many had to leave home because there were no jobs. Many stayed and worked at menial tasks earning just enough to survive. It was hoped that the Land Claims settlement would change all that. For the most part it has helped. It has strengthened our sense of identity. It made it possible for us to repurchase land that had been illegally taken from us. And it provides a modest annual stipend of a few hundred dollars to Indian families.

Though life is better, the fundamental economic standing of native people has not fundamentally changed. Our per capita income is 28% lower than non-native per capita income, native unemployment is 10 times higher than non-native unemployment. And native life expectancy is only 48 years. We must do more.

That is what moved us to explore the idea of a casino. I have talked with fel-

low tribal leaders from around the country who share many of the same concerns of the Passamaquoddies and Penobscots here in Maine. They told me that such developments have made an enormous difference in the lives of their tribal members. They have created hope and opportunity. And above all, for the first time in two hundred years, they have made it possible for Indians to be self-reliant. That is why we have proposed a casino resort here in Maine. We have talked with tribal leaders from all over the country and they have told us that such developments have made an enormous difference in the lives of their tribal members. They have created hope and opportunity and above all, for the first time in two hundred years, they have made it possible for native people to be self-reliant. We want the same opportunity that native peoples have elsewhere. We are no less tribal. We are no less native. That is why we have proposed a casino resort here in Maine.

Please know that we would not propose a development in Maine that was just good for us, and not good for everyone else. We love this land. Our relationship to it goes beyond laws and regulations. It transcends governments, profits, and the perception of power. We will protect the land, always and forever. The casino resort plan is designed to enhance our home, not hurt it.

This is why the development we are proposing will be absolutely environmentally sound. We will work in partnership with the host community, the *Southern Maine Regional Planning Commission*, and the State Planning

Office, to ensure that traffic is well-managed, wildlife is protected, natural areas are preserved, and growth is contained. The reason we are proposing that the casino resort be close to the Maine Turnpike is so that traffic will get in and out without ever getting on local streets or causing local tie-ups.

This will be a high quality resort – one that everyone in Maine will be proud to point to, like the great hotels from a hundred years ago in Bar Harbor and Poland Springs.

We will locate in a community that embraces the resort. We will not just follow – but exceed — all state and local laws with regard to environmental permitting and regulation. We will pay all local and state taxes. This resort will be totally locally owned and controlled. All of the money will stay and circulate within Maine. And the responsibility for doing it right will be right here as well. Ken Curtis, our good friend and outstanding former governor and Ambassador to Canada, Maddie Corson, former chairman of Guy Gannett Publishing that until recently owned the Portland Press Herald, and Neil Rolde, the author and former legislator, have all agreed to serve on our board of directors. These people were chosen because they believe in this proposal and share our commitment to doing it right. The tribes of Maine come as a partner, not as an outsider.

The University of Chicago studied the impact of casinos on 100 neighboring communities for the National Gambling Impact Study Commission in 1999.

Here's what they found:

- * unemployment rates fell on average by 25%
- * welfare and unemployment payments dropped by 13% to 17%
- * construction industry earnings in the area increased by 18%
- * hotel and lodging earnings increased by 43%
- * recreation and amusement earnings increased by 22%
- * and there was no statistically significant increase in crime or bankruptcy.

The bottom line is that, overall, life is better.

These are the facts. Casinos benefit tourism, recreational and retail businesses. They provide jobs. They provide taxes. And they make Indians self reliant. This is what I want for the people of the Passamaquoddy and Penobscot Nations.

Since graduating from college, I have served in the Maine Legislature for five years. There have been times when I have felt invisible. There have been times when I have been listened to.

This is one of the important times when we need Maine people to listen. We need you to understand the importance of self-reliance to our tribes. We need you to understand and consider the benefits that have come to other states can come to ours. The world is changing and a highly competitive global market is emerging. We need to form a partnership, we need to work together for a sustainable economic future.

I want to close with this thought: *What is good for the people of the Penobscot nation is also good for the people of the State of Maine.*

Tribute to John Neptune, 2002, Outstanding Maine Indian Portrait Project

John Neptune, the first Penobscot Nation Tribal Representative to the Maine Legislature in 1823, was re-elected to this position again in 1824, 1831, 1835, 1837, 1844, and finally in 1861. Neptune, born on July 22, 1767 was also Lieutenant Governor for a span of fifty years, starting in 1816 at the age of 49 and concluding upon his death on May 8, 1865.

"Neptune was born in a birch-bark wigwam with a little fire in the center, and nothing civilized but a gun, an axe and an iron kettle; he slept on a couch of fir boughs overlaid with skins, wore the scantiest clothing, spoke no English. When his life ended, it was in a framed dwelling, with bedstead and blankets, a stove, a clock,and white man's speech. ...It was with pride he declared himself a "good United States man" According to Fannie Hardy Eckstorm from "Old John Neptune and Other Maine Indian Shamans" (The Southwest-Anthonensen Press, 1945. Portland, ME)

Known also as a medicine

man, Neptune was married to another famous shaman, Molly Molas. Other highlights for him were meeting with Maine's first Governor, William King, on July 11, 1820 to discuss the needs of his tribe and being the subject of Henry David Thoreau's writing. Mr. Thoreau wrote, "...Governor Neptune...one of the humblest of them all. He told me that he was eighty-nine; but he was going moose-hunting that fall, as he had been that previous one. The Indians on the island appeared to live quite happily ..."

John Neptune's portrait by Obadiah Dickinson from January of 1836 was purchased for \$200 in 1962 by the state of Maine. The portrait has hung in the Blaine House in Augusta, currently is in the Maine Senate Chamber, and has been requested to be shown temporarily at the D.A.R. Museum in Washington D.C. for an exhibition in October of 2002: Forgotten Patriots, African American and American Indian Service in the Revolutionary War. If sent for this exhibition, the portrait will eventually be returned to Maine's capital for permanent placement.



Rep. Donna Loring is Guest Speaker at Richmond Memorial Day Activities

by Rep. Donna Loring

I had the honor of addressing the town of Richmond as their key note speaker on Memorial Day. This is what I said about Native Americans:

...Native Americans have served with honor in all of America's wars.

The members of the Penobscot, Passamaquoddy, Micmac and Maliseet



Tribes fought to help this country gain its independence from England.

Since the early 1800's, the United States government had sent missionaries to the tribes in order to help them assimilate into the larger society. Indian tribes resisted this and maintained their languages and cultures. This very resistance was to play a major role in winning a world war.

Eight thousand American Indians took part in WWI. Their patriotism caused congress to pass the Indian Citizenship Act of 1924. Since Native people were fighting and dying for this country, Congress felt it only right to grant them citizenship.

In WWII, more than 44,000 Native Americans served with distinction in both the European and Pacific Theaters. More than 40,000 others left their reservations to work in ordinance depots, factories and other war industries. At that time there were only 350,000 Native Americans in the entire United

The Wabanaki Studies Commission held eight full-day meetings at the University of Maine from October 2001 through May 2002. Commission members have talked about the following areas during these meetings:

During their October 19 organizational meeting, which was sponsored by the Wabanaki Center at the University, Commission members engaged in a visioning exercise (how Maine's schools should be doing things differently in ten years); reviewed resources available and needed to support the work of the Commission; selected their chairperson; and began to discuss the operations of the Commission.

On November 5, 2001, they reviewed a draft mission and vision statement for the Commission; shared their expectations about what the Commission will do; continued their discussion about operations (ground rules, process issues, possible subcommittees, and staff for the Commission); and identified a number of things that students should learn and

States including children.

Approximately 12% of the Native American population, or one third of all able-bodied Indian men served in WWII. This is the highest percentage of any racial group.

Several hundred Native American Women also served with the Women's Army Corp, Army Nurse Corp and the

cans see duty today wherever our armed forces are stationed.

Women Veterans, Native American Veterans as well as Veterans of other races and cultures were among the many souls that lost their lives since the Revolutionary war in the service of our country, protecting our freedom and our way of life.

Freedom is not free and we continue to pay the price.

Wars have been fought in Europe and Asia in order to keep the enemy from our soil.

With the attacks of September 11, this country will never be the same. A few days after September 11, I wrote a poem on behalf of the Penobscot Nation in honor of those who died on that tragic day.

We as native people believe that the eagle is a sacred symbol and that our ancestors see through its eyes and it signifies strength, purity, and protection.

My poem is called "Ten Thousand eagles". I would like to read it to you:

Ten thousand eagles flew that day across the bright blue sky to meet the spirits on their way from fiery smoke filled tombs.

They soared above the dark, black, clouds billowing from the earth and hovered for a moment there and saw the face of doom.

Ten thousand eagles gathered and swooped down beneath the clouds. They found the spirits one by one and plucked them from their plight.

They carried each new spirit through the black and hate filled clouds.

They gave them each a shelter wrapped in warm wings oh so tight. They gave them strength and comfort too on their unexpected flight. On swift wings they flew towards their final destination where each spirit knew without any hesitation

There would be peace and love and harmony

they would forever be wrapped within the eagles wings through all eternity.

Ten thousand eagles flew that day as all the world stood still and watched in shock and horror as the tragedy unfurled. Now we are left here on this earth to face the billowing clouds and our eyes search for the eagles as we say our prayers out loud.

May our spirits soar on eagle's wings above the dark black clouds of hatred, murder and revenge that keep us hatred bound.

Ten thousand eagles flew that day as all the world stood still. The eagles flew above those clouds perhaps some day We will.

We face a new and different kind of war. But we face this new war united with our brothers and sisters. Regardless of our differences we are all Americans, all of us together. We are diverse, we are strong, we are creative. When we respect each others differences, these differences can be used for a greater good. United we are invincible and we will prevail.

In closing the last war that was fought on American soil was the Civil War. I leave you with a quote from President Lincoln's Gettysburg Address delivered on November 19, 1863 in Gettysburg PA.:

"It is for us the living, rather to be dedicated here to the unfinished work which they who fought here thus far so nobly advanced.

It is rather for us to be here dedicated to the great task remaining before us-

That from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

That we here highly resolve that these dead shall not have died in vain-

Wabanaki Studies Commission's Work to Date

really understand.

✓ On December 10, 2001, they finalized their process for selecting a staff person. They also agreed to identify what should be taught and learned and what resources are needed to do this in each of the four topics identified in the law-tribal government, tribal culture and history, tribal territories, and tribal economics. They began with tribal territories, breaking down into small groups organized by grade level.

✓ On January 8, 2002, Commission members discussed what should be taught and learned with regard to Wabanaki economic systems; shared a number of books and other resources that potentially could be helpful to teachers and students; and emphasized the importance of involving the Department of Education and tribal communities in this initiative.

✓ There was no meeting in February because of snow. On March 4, 2002, Commission members and staff shared additional materials that potentially could be helpful to teachers and students; decided to participate in the March 11 State of the Tribes Day at the

Maine Legislature; and continued the discussion of what should be taught and learned with regard to Wabanaki economic systems.

✓ Commission members began their meeting of April 1-2, 2002 with a discussion about what they want each student to know about the Wabanaki people by the time he/she graduates from high school. They also discussed who should determine what is taught and they identified the need for ongoing commitments to the Wabanaki Studies Commission by the Department of Education, the University of Maine, and the Maine Indian Tribal-State Commission. In small groups organized by grade level, they discussed what should be taught and learned about tribal government, tribal history, and tribal culture. They also had an introductory conversation with Ruth Townsend, College of Education at the University of Maine in Orono, about the relevance of Maine's Learning Results to Maine Native American Studies.

✓ On May 6, 2002, Commission members met with Connie Manter of the Maine Department of Education to further explore the relationship between the

work of the Commission and Maine's Learning Results. Ms. Manter suggested a framework for organizing what should be taught and learned. Commission members also reviewed an outline for their preliminary report (due at the beginning of June 2002); began to discuss what they want to do in the coming months; and decided to invite the Department of Education's Commissioner and Deputy Commissioner to meet with them in early June.

✓ During the meeting of June 6, the Commission members met with Commissioner Duke Albanese and Deputy Judy Lucarelli of the Maine Department of Education to discuss their progress to date and to share ideas about resources needed to support the implementation of the law. They also discussed their preliminary report.

The Department of Education, the University of Maine, and the Maine Indian Tribal-State Commission all have made commitments to continue to support the work of the Wabanaki Studies Commission through its second year.

Headlines rang out; Paper Company returns ancient burial island to the Passamaquoddy Tribe

What a joyous event as the president of Domtar Industries traveled to Indian Township Passamaquoddy Reservation to deliver the deed to the burial island. Domtar listened as the Tribe spoke of the smallpox epidemic which swept over the tribe, endangering the existence of the whole tribe. Victims traveled to the island to die so others would live....and survive as Passamaquoddy people. *Rep. Soctomah*



Island of the Bear

by GISELLE GOODMAN,

Portland Press Herald Writer

Sunday, May 26, 2002

Copyright 2002 Blethen Maine Newspapers Inc.

INDIAN TOWNSHIP -- They left their village, knowing they could never come back. Burning from fever, fatigue and rashes, they paddled their canoes through the choppy waters of Big Lake, three miles against the wind, to Gordon Island. On days when the wind was right, their families of the tribe, still living in the village, could hear across the water the restless cries of their loved ones as they suffered and died from smallpox.

Since that terrible time 150 years ago, Gordon Island has been a sacred place for the members of Maine's Passamaquoddy Tribe - a burial ground for ancestors who sacrificed themselves for the sake of others. In more recent times the island has been a source of angst to the people, who yearned for Gordon Island's return but met with refusals to sell from the paper company that owned it.

That yearning ended last week, when Gordon Island's new owners changed Passamaquoddy history forever by restoring the 26-acre island to the tribe.

"The coming home of our elders, our ancestors, that is what means the most to us," said Roger Paul, a keeper of Passamaquoddy cultural heritage.

For experts in Native American studies, the gift by Domtar Inc., a Canadian paper company, is a remarkable gesture that is rarely seen. For the Passamaquoddy it is an olive branch that marks a new relationship between the tribe and its neighbors.

"It says there are some good people out there who want to do the right thing, who want to be our friends," said Donald Soctomah, the tribe's state representative. "Domtar shook our hand and we are passing that shake on to our neighbor."

The tribe celebrated the return of the

island with a powerful and emotional ceremony last Tuesday. For the first time in its history, tribal members invited the public to watch their sacred and private rituals of honor for the spirits of the ancestors.

A pipe ceremony offered blessing and thanks to Gordon Island. The tribe's children performed a "pine needle" dance, a tutuwash, acting out an earlier dream of an elder. As the elder slept, she saw great schools of fish swimming toward the village, from the direction of the island.

The other elders say she saw the tribe's ancestors returning home.

The Passamaquoddy tribe is one of the few Native American tribes that continues to live on its aboriginal lands, now known as Indian Township and Pleasant Point. The tribe has been located in what is now eastern Washington County for 12,000 years. They were given their land, Gordon Island and many others in Big Lake, in the early 1800s through a treaty with Massachusetts.

Despite this treaty, their land was slowly sold, given away or traded off in pieces by the state and by nontribal members. Gordon Island was among those pieces of land.

Smallpox found the struggling Passamaquoddy tribe sometime in the mid-19th century, when there were just 150 members of the tribe left. The first to die from smallpox - a virus that riddles the body with a rash of deadly bumps - was a family living on Muwiniw Monihq, the Island of the Bear, Gordon Island. It became a quarantined site and when members of the mainland community began to feel the first symptoms of the virus, they left their community from Peter Dana Point, got in their canoes and headed to Gordon Island to die.

"They left the community so the rest of the tribe could survive," said Soctomah. "We knew it was our only chance for survival. It was a terrible point in our history."

The sacrifice those Passamaquoddy made then, to live on an island separated

from their community, comes as no surprise to Rebecca Sockbeson, director of multicultural student affairs at the University of Southern Maine.

"It sounds very heroic and brave, which it is," said Sockbeson, a member of the Penobscot Nation. "But it was at that time the cultural norm."

Native Americans were not capitalists, she said; they were communal. They made their decisions based on what was best for the tribe, not for themselves. She has no doubt that the Passamaquoddy who contracted smallpox would have removed themselves from the community once they realized what a threat they were to the survival of their people.

"I'm sure being faced with the levels of mass death it was also not even a choice that was given," Sockbeson said. "Of course you do this when there are hundreds around you who have died."

Introduced into North America by European settlers, smallpox devastated the nation's Native American tribes. In Maine and in the Canadian Maritimes, for example, there were more than 20 Wabanaki tribes before the Europeans settled here. Today, there are four, including the Passamaquoddy. Some historians have called the Europeans' introduction of smallpox the worst case of genocide in the world's history, saying that the virus claimed nearly 98 percent of the original population of Native Americans in North America.

The Passamaquoddy living today are not certain how many people died from smallpox on Gordon Island. They are certain, however, that the 3,300 members of the Passamaquoddy tribe alive today are here because of the sacrifice their ancestors made on Gordon Island.

The island's only inhabitants now are nature. It is home to hemlocks, birch and cedar trees. Songbirds flit among the branches while ferns growing from the mossy underbrush wiggle in the breeze. For the Passamaquoddy people, it is an island deserving of their respect, a place for spiritual renewal.

People like Roger Paul, Indian Township Tribal Gov. Richard Stevens

and Tribal Council member Joe Socobasin take this very seriously.

Stevens grew up knowing he should never take anything from the island, not a rock or a feather, believing that the eagle and the owl who visit the island have left those feathers as an offering.

When Paul and Socobasin visit the island, they smudge themselves first - a practice of cleansing thoughts and bodies with the smoke of smoldering sage.

And when they arrive, they present to the spirits an offering of tobacco.

The Passamaquoddy have been trying to get the island back since the 1990s.

But at that time it was owned by paper giant Georgia Pacific, which rebuffed repeated offers from the tribe to buy the land. This concerned the tribe, which saw an ever-present threat looming over their sacred burial ground.

"If the right people came along with the right amount of money, they could have come along and built a camp here," Socobasin said. "There would have been nothing we could have done to stop it."

In 2001, Montreal-based Domtar acquired the island as part of its purchase of Georgia Pacific's Woodland Mill, which abuts Indian Township. Once again, the tribe asked if it could buy the island. The answer, again, was no.

Domtar, recognizing the cultural significance of Gordon Island, said it would rather give the tribe the island instead.

"It's refreshing to be looked at as a culture rather than as a corporation," said Stevens. "And Domtar saw our culture."

A Domtar spokesman said the company tries to accommodate Native American tribes that have ties to the paper company's land whenever possible.

This has amazed many of the Passamaquoddy, who have for so long struggled with their neighbors to maintain their land and their way of life. The elders have prayed for the return of the island for so long. Now, they say, the circle of the island's history is complete.

Now, they say, the spirits of their ancestors can finally rest in peace.

A FAREWELL TRIBUTE TO REP. DONALD SOCTOMAH.....

A Few Thoughts about Rep. Soctomah by Rep. Loring

Since 1998, I have had the privilege of serving with Rep. Donald Soctomah in the Maine Legislature. 2002 marks the end of Donald's current tenure as Tribal Representative to The Passamaquoddy of Indian Township and Pleasant Point. I am pleased that Donald will be able to spend more time closer to home, but at the same time regret losing such a powerful ally in Augusta. Donald and I worked in unison, perhaps more so than most Tribal Reps. that preceded us. One result of that unique relationship is this newsletter itself, which I believe is the first joint tribal newsletter in our respective tribes' 180 year history at the capitol.

From working with Donald in the struggle to ban the use of the word squaw in association with Maine's maps, businesses, land and water - to the uphill battle over Albion Township (that

"I truly believe Donald represented the Tribe very well. He is an honorable man and we miss his work at the State House."

*Governor Richard Stevens,
Passamaquoddy Tribe at Indian
Township*

we almost miraculously overcame) I witnessed a man of both great patience and conviction. Native Americans in Maine have been backed up against a wall of oppression for so many generations; we are left in a position where we must demand even the most fundamental rights. Donald has always kept his passion and vision close in sight, never sidetracked from the frustrations of being a lone voice within Maine's halls of government, lacking the right to vote on either his committee or on the floor of the House of Representatives.

Donald not only was my prime supporter in passing a bill I sponsored to implement Native history and culture in Maine's primary and secondary schools, he requested and won a seat on the Joint Legislative Education Committee to ensure this first in the nation proposal survived the screening of legislators. Even though Donald could not vote on his committee, his voice was important and he deserves a lot of credit for helping to bridge the gap between tribal and state relations.

Even today, as we march forward seeking social justice to control the destiny of our sovereignty in regards to our



waters, land, and the ability for economic survival with our casino proposal – Donald continues to stand for his tribe every step of the way. It is not only the Passamaquoddy Tribe that he stands up for though; it is for all members of the Wabanaki alliance – always with honor, respect, zeal, and great pride. Donald never flaunts himself nor desires popularity like many politicians do, he only

presents himself when the tribes need him. When he speaks, his words are always right on mark and taken to heart.

I will miss you in Augusta Donald, but I know that you will remain at the forefront of Native issues, advocating for what is right for our forefathers and mothers and our future generations.

Thank you for four great years.

Some Legislation proposed and passed by Rep. Donald Soctomah during his two terms

Through 2001

LD 2178 An Act to Amend the Act to Implement the Maine Indian Claims Settlement Concerning the Houlton Band of Maliseet Indians

We were 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. Committee Report unanimous, OUGHT NOT TO PASS.

LD 2418 An Act Concerning Offensive Names

We completely supported this bill; should be a No Brainer. The bill disallows the use of Squaw or squa 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.

Signed by the Governor on 4/3/00; Public Law Chapter 613.

LD 2499 An act Concerning the Date by Which Land Must be Acquired by the Penobscot Nation

We were 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. Never should have been a time limit. All of the Paper Co. land around our community was recently sold.

Signed by the Governor on 4/6/00; Public Law Chapter 625.

LD 2549 An Act to Implement Recommendations Concerning the Protection of Indian Archeological Sites

We were 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.

Signed by the Governor on 5/3/00; Public Law Chapter 748.

LD 3210 An Act to Change the Name in the Statutes of a Native American Organization Able to Issue Hunting and Fishing Licenses

We were 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. Emergency signed by the Governor on 3/15/00; Public Law Chapter 558.

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.

Study Report published on 4/2000; See the Executive Summary in this issue.

LD 2607 An Act Concerning Previous Passamaquoddy Indian Territory Legislation

We were 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.

House receded and concurred to Senate acceptance of OUGHT NOT TO PASS Report.

LD 2572 An Act to Fund the Cost of the Waiver of Tuition, Fees and Other Ex-

penses for Native American Students in the Maine Technical College System, University of Maine System and Maine Maritime Academy

We were in opposition of passage of this measure, as it will only serve to destabilize our funding base. I am against this bill

Received Unanimous Committee OUGHT NOT TO PASS report.

2002

LD1178 - Sponsor: SOCTOMAH Short Title: DHS TO ADOPT RULES REGARDING INDIAN HEALTH CLINIC

Original Title: Resolve, Directing the Department of Human Services to Adopt Rules Regarding the Indian Health Clinic

LD0618 - Sponsor: SOCTOMAH

Short Title: REMOVE STATE ROAD SIGNS WITH OFFENSIVE NAMES FROM I-95 & TURNPIKE

Original Title: An Act to Remove State Road Signs with Offensive Names from Interstate Route 95 and the Maine Turnpike

LD0523 - Sponsor: SOCTOMAH

Short Title: CREATE A SPECIAL MAINE INDIAN TRIBE LICENSE PLATE

Original Title: An Act to Create a Special Maine Indian Tribe License Plate

LD0517 - Sponsor: SOCTOMAH

Short Title: ESTABLISH IDENTIFICATION CARD OF ME INDIAN TRIBES AS ACCEPTABLE FORM OF ID

Original Title: An Act to Establish the Iden-

tification Card of a Maine Indian Tribe as an Acceptable Form of Identification

LD0516 - Sponsor: SOCTOMAH

Short Title: ARCHAEOLOGICAL WORK PERFORMED IN THE SHORELAND ZONES

Original Title: An Act Regarding Prehistoric and Historic Archaeological Work Performed in the Shoreland Zone

LD0107 - Sponsor: SOCTOMAH

Short Title: ENFORCEMENT OF LAWS IN T. 12 REV STAT BY PASSAMAQUODDY WARDEN

Original Title: An Act Regarding the Enforcement of Laws in the Maine Revised Statutes, Title 12 by Passamaquoddy Wardens

Tribal Legislation Signed into Law In The Last Legislative Session Chapter 601, Public Law

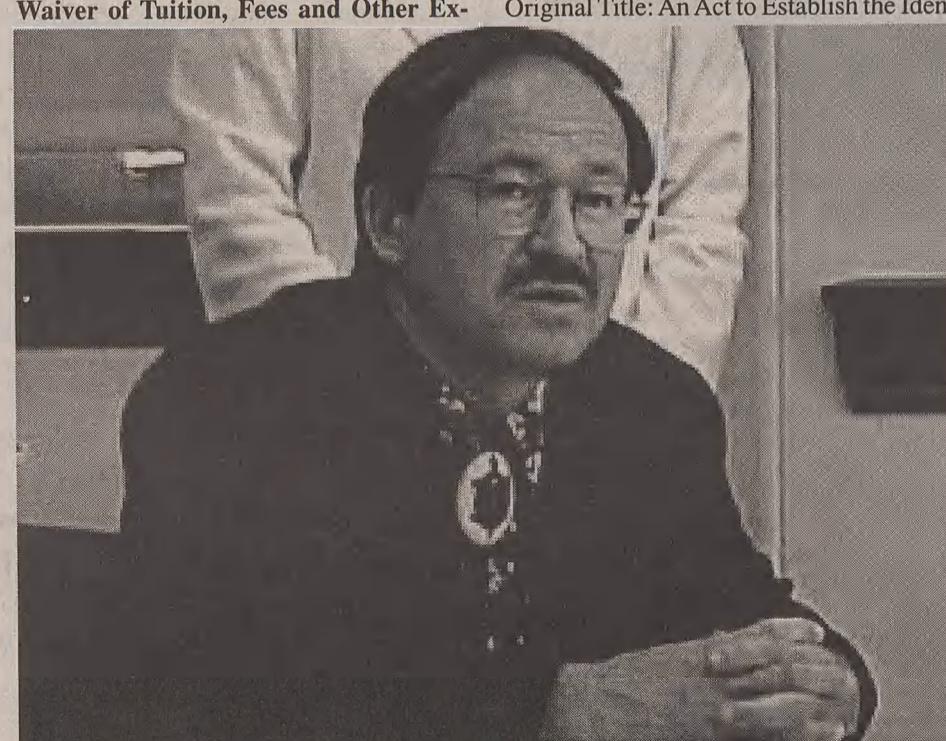
LD 1940, Sponsored by Rep. Soctomah - Passamaquoddy Tribes of Indian Township and Pleasant Point. "An Act Regarding the Repatriation of Native American Remains"

'Sec. 1. 22 MRSA §2842-B, as enacted by PL 1993, c. 738, Pt. C, §5, is repealed and the following enacted in its place:

§2842-B. Indian human remains

1. Transfer of remains. Except as provided in subsections 2 and 3, a person or entity who possesses any human remains identified as Indian human remains shall transfer the remains to the intertribal repatriation organization that is appointed by The Passamaquoddy Tribe, Penobscot Nation, Houlton Band of Maliseet Indians and Aroostook Band of Micmacs for reburial. The intertribal repatriation organization shall make reasonable inquiry to locate the next of kin of the deceased. If next of kin are located, the intertribal repatriation organization shall transfer the re-

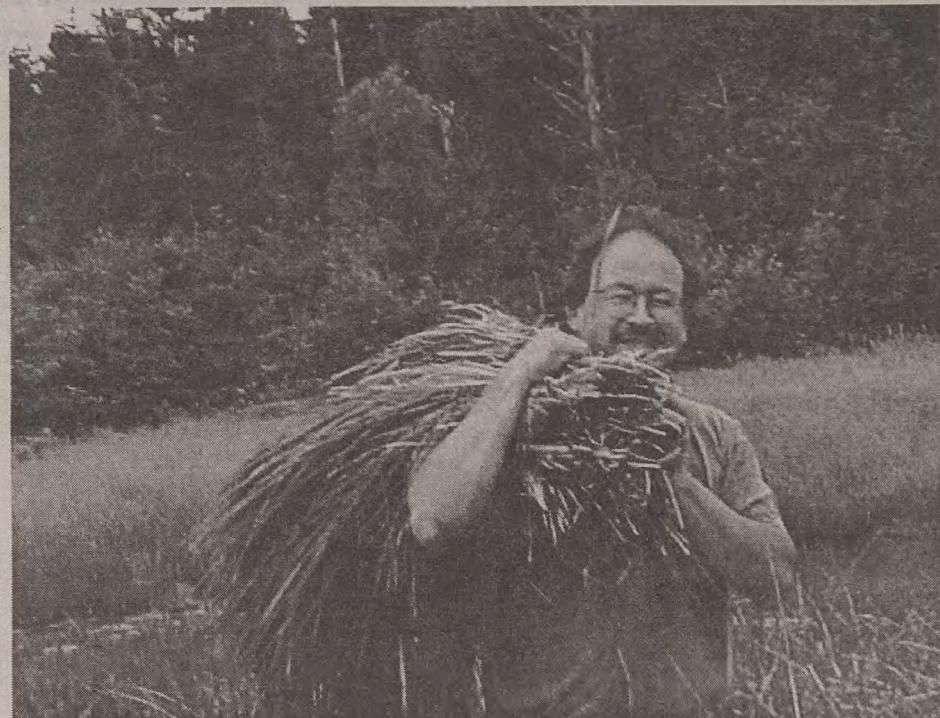
2. Medical Examiner cases. In cases within the jurisdiction of the Medical Examiner Act, the Chief Medical Examiner has authority over Indian human remains until the remains are no longer required for legal purposes. At that time, the Chief Medical Examiner shall make reasonable inquiry to locate the next of kin of the deceased. If next of kin are located, the Chief Medical Examiner shall release the remains to the next of kin of the deceased. If no next of kin are located, the remains must be released to the intertribal repatriation organization for reburial. Kin are located, the intertribal repatriation organization shall transfer the re-



...WE WILL MISS YOU IN AUGUSTA DONALD!

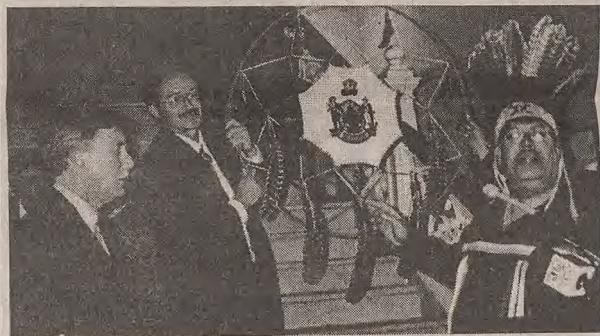


Rep. Soctomah with local and regional tribal leaders



"I'll be doing what I like best. Practicing the traditions of old and incorporating them into the new era. I hope to make a difference; being a bridge between two cultures, and opening doors that may have been closed."

More memories of Legislative Service



Rep. Soctomah with Gov. Doyle and Judy Lucarelli, Assistant Commissioner of Education



Rep. Loring, Rep. Soctomah, Maine House Page "Dee" Tihiyas Sabattus (Rep. Soctomah's niece) and Rep. Al Goodwin of Pembroke

Tan Kahk; Greetings..... from page 1

ultural lease issue, attended meetings on the Federal Emergency Reg. Commission debate on dam re-licensing issue, debated on the alewife issue, chaired the meeting on putting the Webber lot into trust status, and on current affairs: marched in the civil rights march to Augusta, marched across the International Bridge to bring attention to racial profiling and to support native fishing rights in Canada.

The new Tribal representative has a big responsibility ahead, so take some time

to ask questions and choose the best candidate.

The people have some big decisions to make, it is you who will decide who and how the tribal government will be run for the next four years.

Look at the background of all the candidates and come out and vote in the fall..... remembering the past and looking towards the future; your friend,

Donald Soctomah

Mt. Katahdin is the spiritual highlands of the Wabanaki people, many traveled to this location to be close with the spirits, but rarely climbed to the top. Many of our legends originate from this wonderful peak, as it reaches into the clouds. Today, just as it was thousands of years ago our people travel to the mountain, seeking the vision of the past and the direction to the future. We need to maintain that connection just as much it needs us..... Rep. Soctomah

Who We Are.....

"I can imagine how much the past does indeed matter to us. Although most people usually take it for granted and devote little time to studying or thinking about it, in fact 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 got to be this way. ...No less important is the act of remembering the past, the backward reflective gaze in which we self-consciously seek to recall the world we have lost, the vanished landscape of our former selves and lives, in order to gather the signposts by which we find our way and keep ourselves from becoming lost. If the past is the place from which we have come, then memory and history are the tools we use for recollecting that place so we can know who and where we are. Memory and history turn space into place, investing what would otherwise be a purely biological or geological abstraction with a wealth of human meanings, and thereby turning it into the kind of place we choose to call home. ...Collective identity is an intricate set of remembrances that ties the present to the past."

-William Cronon, "Why the Past Matters," Wisconsin Magazine of History, vol. 84, no. 1 (Autumn 200), 3-13.

Dear Tribal members from page 1

together as a team very well. This joint newsletter is proof of that partnership. Donald, I am proud to have served with you in the House and on behalf of all our colleagues I say, "You will be missed."

Woliwoni. Donna M. Loring