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
dmldab@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

Printed at the expense of Representatives Soctomah and Loring
Maine’s Native Americans Gain Passage of LD 2418

by Representative Donald Sotomah

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 underrepresented 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 continually 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 offensive, 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.
Testimonials for and against LD 2418 - An Act Concerning Offensive Names

Testimony of Representative Donald Sosotmah

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 squash 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 underrepresented 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 squash is seen as a neutral word, but to 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 squash 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 squash 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 Maquoost Mountain, in honor of Chief Keno'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 not sanction 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 squash.

Today you will hear testimony on how the Squaw 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 came 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 squash 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 squash. 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 feelings... 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 that had been erected by the town government, at the end of their road that read Negro 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 squash. 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 isue... we are thankful to Rep. Sosotmah, 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 degrade and made to feel like "ugly po" (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 Manusets 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
only two Indians in the school sys­
tem and we were never allowed to forget it. I have never been endeared by non-Indians for my ethnic back­
ground, 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 self­esteem. However, I had one charac­
teristic which saved me — persever­
ance. 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 pro­
tect 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 be­
cause 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 mil­
lenium, 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 “sque­wah”, 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 lan­
guage to describe ourselves. These are your words, and “squaw” is a misnomer. I’m sure we’re all fami­
iliar 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 Moun­
tain”, or some such ethnic slur? We are adults today, and possess the power to make changes, and I pray to the power of 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 distin­
guished 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 Name, which would correct a defama­tion that has been perpetuated against Indian Women specifically, and Indian People in general. I will not con­dome 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 Sotomah, MTSC, 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 accepts this. I have heard our women tell me about ex-boyfriends chasing them around in public calling them the “s” word, as well as many other ex­amples of racially loaded idiocy.

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 res­
ervation 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 cur­
rently 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 offen­
sive.

I hope that this committee under­
stands 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 Na­
tive 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 Ameri­
can 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 ap­proves of 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.

Wolfion (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 commit­
tee, 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 cul­
ture 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 catalogue 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.
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 gathered an army of six hundred men. At that time, and many years before that, the Passamaquoddy Tribe was the head-quarters 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 form 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. Sopiels Socktoma, with fifty others of his tribe, 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 head-quarters of the Abnaki Nation.

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.
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 recommend -ing 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 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.

LD # and Bill Title | Comment by Rep. Loring | Comment by Rep. Soctomah | Current Bill Status
---|---|---|---
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 have the same rights as the Penobscots and Passamaquoddy. | 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 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. | 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.