WABANAKI TIMELINE: A NEW DAWN 1950 – PRESENT

The Wabanaki are contemporary communities with distinct cultures and traditions. The Tribes are concerned with developing greater cultural and economic self-sufficiency, while maintaining age-old traditions.

**June 28, 2006**
Members of the United South and Eastern Tribes, including the Maliseet, Micmac, Passamaquoddy and Penobscot endorse the principles described in the Kyoto Protocol.

The 24 federally recognized tribes have agreed to embrace the international environmental treaty that the current United States administration has rejected.

**November, 2003**
In November of 2003 Maine voters overwhelming defeat a proposal by the Penobscot Nation and Passamaquoddy Tribe to open a casino in southern Maine.

The Referendum Question asked:
*Do you want to allow a casino to be run by the Passamaquoddy Tribe and Penobscot Nation if part of the revenue is used for state education and municipal revenue sharing?*

The vote was 346,583 No to 170,500 Yes. The No vote backers argued that gambling was inconsistent with Maine lifestyles and that a casino would increase crime, gambling addiction, and traffic. The Maine Tribes and other supporters countered that gambling profits would increase economic opportunity for rural Mainers and the Tribes and provide increased revenue for the state. In the same election, video lottery gambling at certain horse racing tracks passed by a vote of 272,394 to 242,490.

**2003: EPA Action**
The federal Environmental Protection Agency (EPA) approves the State of Maine's application to administer and enforce wastewater discharge permits for most facilities in the State. The only exceptions are those that the EPA considers internal tribal matters.

This decision affects portions of the Penobscot and St. Croix Rivers that are considered to be part of the territories of the Penobscot Nation and Passamaquoddy Tribe.

In its decision, the EPA asserts that provisions of the Maine Indian Claims Settlement Act gave the State statutory authority to regulate environmental protection in the territories of the Penobscot Nation and Passamaquoddy Tribe that also affect non-Indians.
In response, Indian leaders file a federal court appeal seeking to overturn the decision.

In a press conference, Penobscot Chief, Barry Dana said, "...[The EPA action] is another example of the continued lack of respect and recognition of tribal sovereignty, both in Maine and across the nation. As a sovereign people, we have no choice but to fight this ruling to protect our resources and our way of life."

2003: THPOs Appointed
The Penobscot Nation and Passamaquoddy Tribe appoint THPOs (Tribal Historic Preservation Officers) to manage tribal historic resources and to oversee cultural preservation programs.

THPOs are officially designated by federally recognized Indian Tribes and are responsible for the preservation of significant historic properties on tribal lands. THPOs conduct archaeological surveys to identify culturally significant properties and conduct environmental reviews of federal projects on tribal lands. Both Maine tribal historic preservation offices are involved with programs to preserve language and traditional cultural practices and to expand tribal museums.

To date, 48 Indian nations across the country have tribal historic preservation programs.

2003 MIBA 10th Anniversary
The Maine Indian Basketmakers Alliance (MIBA) celebrates ten years of revitalizing the art of basketmaking. Since its creation in 1993, the membership of skilled basketmakers in the Alliance has grown from 50 to 120, while the average age of MIBA members has dropped from 63 to 43.

Photo at right: Jeremy Frey basket, photo by Theresa Secord.

2003 Birchbark Canoe Revitalization Project
Penobscots build birchbark canoe as revitalization project.

“When you learn the process of making the birch-bark canoe, there’s very little today that’s different, in terms of process that was done for thousands of years. Materials are identical, the final construction is identical, the process of doing the roots, the pitch, taking the bark off the tree, carving the cedar, everything is identical.” Barry Dana – Chief of the Penobscot Nation
Patrick Almenas, Penobscot, works on a birchbark canoe built at Indian Island. Photo courtesy of Patrick Almenas.

2002: First State of the Tribes Address
Leaders of the Passamaquoddy Tribe, Governor Richard Doyle and Governor Richard Stevens, along with Penobscot Nation Chief Barry Dana address a joint session of the State of Maine’s legislature. This is the first ever State of the Tribes Address in Maine’s 182-year history.

In their speeches, the leaders talked about the need for economic development in Indian communities and the importance of protecting water quality.

"Our rivers, our waters, are not just a resource, they are us," said Penobscot Chief Barry Dana. "Our waters are sacred, not just to the Penobscot, not just to the Passamaquoddy, Maliseets or Micmacs, but to all the people of Maine."

Read Chief Dana’s Speech (Appendix A)
Read Governor Doyle’s Speech (Appendix B)

2002: Buzz Off!
A Native owned company run by Maliseet / Passamaquoddy Alison Lewey, Lewey’s Eco-Blends, releases its flagship product throughout New England—an all-natural insect repellent. Based on Native herbal wisdom and a respect for the environment, Lewey's Eco-Blends is a leader in the insect repellent industry.
**2001: LD291**
An Act to Require the Teaching of Maine Native American History and Culture in Maine's Schools was passed by the 120th Maine Legislature and signed into law in June 2001. Sponsored by Penobscot Legislative Representative Donna Loring, the law requires public schools to teach about the Wabanaki in grades K-12.

**2001: Toxic Cadmium**
A study by the Passamaquoddy Tribe detects high levels of toxic cadmium in the livers of moose hunted by Passamaquoddy and Penobscot hunters.

Translation of Passamaquoddy words on the patch:
Earth- Katahkomiq
Water- Samaqan
Wind- Wocawson

Patch of the Passamaquoddy Environmental Department at Indian Township courtesy of Martin Dana.

**2001: "We are unique" Earth Day Speech**
From the Bangor Daily News

"Sovereignty is absolute. We are unique to this land. And with that uniqueness come special powers of sovereignty. We're still here today, and we're asserting our sovereignty. We're not going to go away." -Reuben "Butch" Phillips, Penobscot, Earth Day, 2001

**2000: Water Quality Documents Access**
Tribal leaders of the Passamaquoddy Tribe and Penobscot Nation are held in contempt of court for refusing to turn over documents requested under a Freedom of Access request. The documents relate to discussions about water quality issues between the state and federal environmental protection agencies. The tribes claim that internal tribal matters are not subject to the state's freedom of access law.

**2000: Place Name Changes Legislation**
Placenames in Maine that are derogatory to Wabanaki women are changed by state legislation proposed by Passamaquoddy Legislative Representative Donald Soctomah. He also sponsors a bill to provide funding to monitor and protect Indian archaeological sites.
1998: Penobscot Woman Named "Miss Maine Basketball"
Andrea Pardilla, Penobscot, is named Miss Maine Basketball.

1998: Abbe Museum Performance
Anne Akins Wood, Penobscot dancer, educator and elder, performs as Molly Molasses at the Abbe Museum.

1997: Houlton Maliseets Elect their First Woman Chief
Brenda Commander is elected as the first woman chief of the Houlton Band of Maliseet Indians.

The Houlton Band of Maliseet Indians (HBMI) is comprised of some 800 members. HBMI has a farm and commercial land holdings in Aroostook County. Much of the land borders a significant amount of the Meduxnekeag River, a critical link in preserving tribal practices, traditions and history.

Photo courtesy of Brenda Commander.

1997: Mary Mitchell Gabriel Recognized by NEA
Mary Mitchell Gabriel (1908-2004), Passamaquoddy basketmaker, is recognized by the National Endowment for the Arts as a National Heritage Fellow.

1993: Maine Indian Basketmakers Alliance Founded
The Maine Indian Basketmakers Alliance (MIBA) is established to preserve the ancient tradition of ash and sweetgrass basketmaking among the Maliseet, Micmac, Passamaquoddy, and Penobscot tribes. Founders were spurred on by decreasing numbers of skilled basketmakers, and the increasing average age of these artisans.

1992: Indian Island Students Complete Award-Winning Movie
Indian Island School students complete one of three awards, winning animated movies in the collection "Frog
Monster and other Penobscot stories" based on oral tradition.

**Oral Tradition: Koluskap and His People**
In the beginning there was just the sea and the forest - no people and no animals. Then Koluskap came. He possessed great magic. Out of the rocks, he made the Mihkomuwehsisok, small people who dwelt among the rocks and made wonderful music on the flute. Next Koluskap made the people. With his bow he shot arrows into the trunks of Ash trees. Out of the trees stepped men and women. They were strong and graceful people with light brown skin and shining black hair. Koluskap called them Wabanaki, people of the dawn.

Adapted from *The Algonquin Legends of New England* by Charles G. Leland, 1884

**1991: Aroostook Micmacs Receive Federal Recognition**
Aroostook Band of Micmacs receives federal recognition. The Tribe was awarded $900,000 to purchase land.

**1990: NAGPRA**
Native American Graves Protection and Repatriation Act (NAGPRA) is signed into law, requiring federal agencies and museums to consult with Native communities regarding human remains and culturally significant objects held in public institutions.

**1988: Dragon Cement**
The Passamaquoddy Tribe sells Dragon Cement Plant, Thomaston, Maine, a tribally run company started with settlement funds from the 1980 Land Claims. The Tribe secures a $60 million profit. Dragon Cement is New England's only cement manufacturer.

**1982: Northeast Blueberry Company**
Passamaquoddy Tribe, with Land Claims settlement funds, buys one of the largest blueberry farms in Maine.

"Today, Northeast Blueberry Co. employs 20 tribal members year-round, and about 800 seasonal workers in the summer who rake the blueberry barrens by hand, said manager Darrell Newell. It yields about $500,000 each year, much of which is reinvested in the business, he said."
Each summer, hundreds of Mi’kmaq from Eastern Canada travel to the Northeast Blueberry Company to work as seasonal blueberry harvesters. Unlike Wyman's and Cherryfield Foods, Inc., two large blueberry companies in Maine, the Passamaquoddy have long resisted mechanization—replacing seasonal workers with mechanical harvesters. Instead, they have promised the Mi’kmaq that as long as they continue to come work for the season, Northeast Blueberry Company will continue to harvest their blueberries by hand.

1981: Katahdin 100
The first Katahdin 100 Run, a spiritual journey from Indian Island to Mt. Katahdin, is made by members of the Penobscot Nation.

1980: Maine Indian Land Claims Settled
Maine Indian Land Claims is settled when the Passamaquoddy, Penobscot and Maliseet tribes agree to abandon their claim to ownership of nearly two-thirds of the state in exchange for trust and land acquisition funds.

Read Diana Scully’s Paper on the Land Claims (Appendix C)

1975: Federal Recognition
Penobscot Nation and Passamaquoddy Tribe receive Federal Recognition.

What does it mean to be federally recognized?

A tribe that has been Federally Recognized has gone through the long, complicated and expensive process of petitioning, or asking, the Federal government to recognize, or accept, their American Indian group as a "tribe." Native groups petitioning the US Government to be federally recognized must meet certain criteria, or conditions, through documentation and evidence—such as tribal census information and state or federal records. For some tribes, the process of petitioning lasts years and many tribes' petitions are not accepted.

1972: Scholarship Program Established
Scholarship program for Native students is established at the University of Maine at Orono.

1971: Traditional Art Classes
Senebeh Francis, master Penobscot carver, teaches the traditional art of root club carving to Stan Neptune (left).

Today, Stan is nationally recognized as a carver, and has taught his son, Joe Dana (right).

1968: Vietnam War

"The only picture I have of myself in Vietnam was taken with me in civilian clothes outside the main office of the WAC Det. The picture was taken by Terry Lolar, a member of the Penobscot Nation who was also stationed in Vietnam. He had just come out of the field. The picture was taken in 1968; that was the year of the big Tet Offensive. I was nineteen years old at the time." - Donna Loring, Penobscot, Vietnam War Veteran

1967: Right to Vote

Native people in Maine are given the right to vote in Maine state elections.

1965: Cultural Pride

Joseph Nicholas, Passamaquoddy, begins programs to instill cultural pride in Passamaquoddy youth through language and traditional dance. Photo at right of Joseph Nicholas at the 2002 Native American Festival in Bar Harbor.

1957: 1794 Treaty Found

Louise Sockabesin finds a copy of the 1794 treaty between the Passamaquoddy Tribe and the State of Massachusetts in a shoe box. Tribal leader John Stevens would later use this treaty to
back up tribal claims that huge tracts of Passamaquoddy land had been illegally taken from them. He initiates the land claims case that is finally settled in 1980.

Read the Treaty (Appendix D)

1954-1955: Right to Vote in Federal Elections
Native people are given the right to vote in federal elections in 1954. The first federal election after the right was granted occurred the following year, in 1955. The first eligible presidential election was in 1956.

The caption for this picture at right reads: "Princess Watawaso of the Penobscol Indian Tribe at Old Town casts the first vote of an Indian on a reservation in Maine in 1955. The only Indians who voted previously were those who moved to cities and started paying taxes. Behind the Princess is her husband, Chief Bruce Poolaw. Clerks (left to right) are Mrs. Mary Cross and Mrs. Hollis Monaghan."

Bangor Daily News File Photo by Danny Maher.
Picture of the Past sponsored by Susie Saver, courtesy of the Bangor Daily News.

1950: Indian Island Bridge
A one-lane bridge is built connecting Indian Island to the mainland at Old Town.

1950: Mechanical Potato Harvester
Mechanical potato harvester is introduced, gradually diminishing the need both for hand pickers and Indian-made harvesting baskets.

By 1990, only 15% of Maine's potato crop is picked by hand. Picture at right is of Nora Estabrook, Maliseet, picking potatoes in Houlton, Maine. She began picking when she was seven years old.
APPENDIX A

Chief Dana's Speech

Mr. President, Mr. President Pro-Tem, Mr. Speaker, Madame Chief Justice, members of the Legislature, Governor, Tribal members of Maine's Tribes, distinguished guests and people of Maine, Kkwey, Hello.

To all who are present here today and to those who may listen on the radio or TV, I ask that your ears hear my words so that you will know what I have said. I ask for your minds to be open so that you will understand my intent. I ask that your hearts feel my commitment to bring honor to my family, my tribe and to our state, a place we all share, a place we all call home. Woliwoni. I thank you.

It is an honor and a privilege as Sagama, the Chief of the Penobscot Nation, to be here on this historic day, addressing the joint session of the 120th legislature. Woliwoni. I thank you.

Today symbolizes what I truly believe to be a new era in Tribal/State relations. Relationships are based on communication. Today we have the opportunity for direct communication. Perhaps, our greatest days are now upon us.

Niyan Penawepskewi. I am Penobscot.

Niyan Penawepskewi. I am a human being from the Penobscot River.

My grandfather was a pack basket maker, a river guide, a hunter and worked on the Penobscot log drives. My grandmother, along with raising a large family, tended a garden, and braided sweet grass for the fancy basket makers. In my youth, I was fortunate to have spent many hours with them, hearing their stories of the old days. From my grandparents, as well as the other tribal elders, I learned my culture. Though these elders have joined our ancestors, their values, and their passion for preserving our traditions live on in the pride of my people.

Niyan Penawepskewi. I am Penobscot.

Talamisi Wic Nikawas. I am thankful for my mother.

I am thankful for my mother, a proud Penobscot woman. In her 60 plus years of living on the Penobscot River, she has witnessed many changes for our people. She faced the bitter winds of winter, while walking across the ice, and paddled across the quick spring currents to go to and from school, she later drove her first car across the infamous one lane bridge. My mother worked as hard as any man in the Old Town shoe factories, she later become a dedicated Penobscot Nation Tribal Clerk of 19 years. She has always supported my endeavors. I can remember her standing in the cold November rains at my High School football games (you know, she could never quite understand why 22 young men would fight over a funny shaped
small ball). She has always strived to make a better life for her family and her people. Though she could not be here today due to a slight heart attack, she is watching on public TV. Please join me in honoring a proud Penobscot woman, recognize my mom.

Neyan Penawepskewi. I am Penobscot.

I would like to recognize another outstanding Penobscot, who in keeping with our proud history of being an effective Statesman has been most successful in bridging the gap of misunderstanding between our two governments. The dedication of this individual is apparent with the passage of such bills as: PL 625 – where the tribes received the extension on trust land acquisition.

Co-sponsoring the efforts to include portraits of outstanding Indians in the State House, by co-sponsoring PL 613, an act to remove offensive place names and by being a primary sponsor of PL 403 LD 291, an act requiring the teaching of Maine Indian history in primary and secondary schools. To bridge the gap of communications and cultures, our children need to know the history of our people, so we can all go forward together and create a collective history that benefits all. Today is now a part of that history and I am sure that her efforts made this possible. Her work has risen to the level of Ambassador.

Please join me in honoring the Penobscot Nation's Representative to the Legislature, Donna M. Loring.

Over the last two years, our people and our concerns for the environment, especially the rivers in the State of Maine have been in the news. We have a special historical relationship with the Penobscot River. In Maine we all live along or close to a river. However, Penobscots' not only live on the river, we are actually a part of the river, living on Indian Island. The river is ingrained in our history, our culture, and our values.

It was once told to me by an elder that, before there was a river there were streams, from the upland into the valley. But one day, the water in the valley became a trickle and it disappeared and the people grew thirsty. A young hunter went to find out what had happened. He entered the forest and walked for days until he came to the place where the streams converged, and there he saw Kci Cekwalis, a giant frog. The frog grew bigger and bigger as it lapped up the little streams. The people sent for Gluskabe, our hero. Gluskabe followed the trail and when he came to the frog he called out, "There are others who are thirsty too. You must learn to share." "I won't stop," croaked Cekwalis, because I am the biggest and most powerful, I can do what I want.

Gluskabe pulled up a giant white pine, and lifting it high over his head he brought it down, striking the frog on the back. Kci Cekwalis burst into a thousand pieces. The water shot up into the air and landed in the deep furrow in the ground the tree had made, and the water began to flow. And that is how the Penobscot River came to be.
For centuries our history and culture have been shaped by our direct daily interaction with this powerful moving force of nature. For this reason, my people have always viewed the regulation and protection of our natural resources as our obligation, our stewardship to Mother Earth. We still use the river as a source of life. Our traditions are still tied into this powerful flowing source. Though Kevlar and Rogallex have all but replaced birchbark canoes we still use the water ways of the Penobscot to journey north to our sacred monument, Katahdin. Katahdin is the center of our spirituality. We also continue to gather plants from the river's sediments and use them in our medicines. We still take our children upriver to enjoy the traditions of our people. We pray for the return of the salmon so our subsistence rights can be realized.

Our stewardship and protection of the river comes naturally to me and my people. We have a deal, Mother Earth provides for us, and we protect her. This traditional value goes beyond laws and regulations. This is a deal that transcends governments, profits, and the perception of power. And this is a relationship our people will never break.

Our rivers, our waters are not just a resource, they are sacred, sacred to the Penobscot, sacred to the Passamaquoddy, the Maliseets, Micmacs and sacred to the people of Maine. Thus, enforcement of the Clean Water Act is absolute and must be addressed. People's daily lives and health, who live along the Penobscot River from Millinocket to Searsport, must be protected. I am pleased to say that we have the Governor's pledge to give the Tribes a substantial and useful role in the process of Waste Water discharge permits affecting our reservation.

On behalf of the Penobscot Nation I commend the Governor for that. I pledge to work on a government to government basis with Attorney General Steven Rowe to work out our differences to find common ground and to find a solution that benefits all of Maine. We need to have high standards for the cleanliness of the water, we need adequate protection for all those who rely upon those waters including the people of my Tribe, the people of Maine and all life forms living within the river's ecosystem, the eagle, the turtle, the dragonfly. These are our relations. We are all connected and to protect this connection for now and forever means that Maine's high standards must be enforced. Our lives are at stake, our environment is at stake. The reputation of the State of Maine is at stake, and as leaders we all have an obligation to protect our most precious and sacred resource. This should be our legacy. As inherent as our obligation to protect our environment is our dignity as a tribe. Now sovereignty and the right of self-determination are important to us, but need not be intimidating for you. The Penobscot Nation as a Tribe and a government pre-dates the State, and the United States. Since 1820 the State of Maine has recognized us as a Tribe but did not recognize our Federal Indian rights. This changed in 1975 when Federal Judge Edward Gignoux ruled that the Penobscot and Passamaquoddy Nations have the same sovereign
status under Constitution and the laws of the United States as Tribes in other parts of the country.

In 1980 we settled our land claims after four long and often bitter years of negotiation. The settlement confirmed our inherent sovereignty and our protection as Tribes under Federal Law. The plan of the Settlement was that the Tribes and the State would work out their destiny together. The Federal government gave its advance blessing to any agreements worked out between the Tribes and the State. We haven’t done this enough. Too often, it seems that we are still locked in the ancient struggle of the land claims-era. We need to work together as partners. Let’s creatively use the tools available to us for the benefit of all. We need to ensure Maine Tribes are never again deprived of the honor that other Tribes receive. We can do this within the context of our unique relationship, a new era of mutual respect, government to government.

The very essence of Tribal Sovereignty is the ability to be self-governing for the protection of the health, safety and welfare of our people. We are a distinct people with a unique history. For thousands of years, the bones of our ancestors have been laid to rest along the shores of the rivers and the ocean. We will continue to safeguard these rights to preserve our future. We are proud of our history and we are hopeful for our future. We, the people of the Penobscot Nation are still here. Neyan Penawepskewi.

The Penobscot Tribe is strong culturally and stands resolved on our ideals of self-determination and this is good but we also have the day to day needs that we struggle to meet. How do I tell my elders that the Tribe cannot assist them in fixing their roofs because there aren’t enough funds? We must continually deny health services to our own members because there is not enough money. How can we protect our culture when our members are having to move out of the State to find work to support their families? There has to be a change. There has to be a better way. Economically, we must do better. We deserve the same opportunities to move from poverty to prosperity as our Indian brothers and sisters across the country have and we believe that working as partners will benefit all of us.

Pockets of poverty, help no one. There is no high side to being underpaid, underemployed and underserved. I believe we can work together to create more opportunity and more hope for my people and the people of Maine. The Penobscot Nation has been extremely successful in educating our Tribal members. Many of our youth have gone off to college and they have done well. But, they would like to do well at home, near their families and within our culture. Without being able to provide jobs and opportunities for our people, we only get the opportunity to see them when they come home for ceremonies and holidays. I want to bring my people home, to adequate jobs and adequate housing. I want to provide health care for my elders, and all Penobscots. I want to be able to create a federally licensed museum, so that we can return the bones and artifacts of our ancestors to their rightful home, so that our
children, and their children can learn and take part in the preservation of our culture and our
way of life and we need to be able to invest in the future. It is important that we have the
resources to be able to protect our environment so our children can eat the fish of the
Penobscot River and participate with their elders in collecting the edible and medicinal
plants that the river provides. We need to have the resources to protect another precious
inherent right, the right to speak our Penobscot language. Our language is tied to every
aspect of our culture and our way of life. 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 Act today, and to boldly move
forward to make the necessary changes to take us forward together. It is time. It is time to
move forward.

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 Maine. Today marks a new era for us
all. Let’s keep it strong, for the sake of our children.

On behalf of all my relations, the birds, the fish, the turtles, all the four-legged, the insects,
the plants, the air and water and the spirit that moves through us all.

All my relations

Ni Alac That is all Woliwani. I thank you.
APPENDIX B

Governor Doyle’s Speech

Before the Maine State Legislature, March 2002.

"The State of the Tribes Address"

Honorable Rick Doyle, Governor, Passamaquoddy Tribe at Pleasant Point Good Morning, I bring greetings from Sipayik.

I had two choices this morning, my war club or my peace pipe, but I am here to make peace.

Thank you for inviting me here today. My name is Rick Doyle, my traditional title is Sakom, but I am now called Governor of the Passamaquoddy Tribe at Pleasant Point. The Passamaquoddy are proud members of the Wabanaki people. I am honored to be the guest of the Maine Legislature. This is a historic occasion and a historic opportunity for the Passamaquoddy people and the people of Maine. My hope is that this is the beginning of a new era of cooperation, trust, and partnership as we move forward and look to the future. While our past has been colored by distrust, we are willing to walk forward, together in friendship to help raise the quality of life of my people and all the people of Maine. My people have lived in Maine and parts of Canada for more than 500 generations. We were once the most predominant people in this area living in harmony with Great Mother, receiving her bounty and protecting the watershed. We lived off the mountains, the water, the woods, and the land. We were fishermen in the summer and hunters in the winter. Great Mother provided for us and we were there to nurture, protect, and preserve her bounty. We have a spiritual connection to the earth and have always viewed ourselves as caretakers of the land, river, and Great Mother.

We believe that everything in nature is interconnected, the water, the land, the people, the plants, and the animals. When we pick sweet grass, we do so blade by blade to honor the spirit of each blade. We then clean the sweet grass in the field so that the seeds may fall back into the field, where nature intended them to fall so that the field can continue.

It has always been so with our people. We harvest only what we need from the land. We view each animal and plant separately based on its environment and connection to nature and US. In turn, we look to the land and Great Mother for signs of danger and injury and work to protect her. In that way, all of creation can replenish itself.

From the beginning of European settlement, we held out the hand of friendship, first with the French, then the English, and finally with the American colonists. We assisted French explorers who sought our knowledge of the area as well as our help with their new settlements.
When the English arrived, we signed treaties with the understanding that we would share the land with them. We shared the land and Great Mother's bounty with the new colonists. When the new colonists arrived, we were there when they needed us.

In the hopes of protecting some of our land base, we signed a treaty with the Commonwealth and later with the State of Maine. The U.S. Congress never ratified these treaties. These treaties gave us title to several islands, a 23,000-acre township, and several smaller tracts of land, including 10 acres at Pleasant Point, which through our efforts was later increased. Despite the lack of federal protections, the tribe followed the tenets of this treaty even after the State of Maine was created in 1820.

Three years after the State of Maine was made a state, our people were given non-voting representation in the Maine Legislature. Through these representatives we were able to secure the establishment of the Passamaquoddy Trust Fund to finance emergency aid for the needy. The fund was financed from the proceeds of timber sales, grass, and power rights on our land. Such aid was desperately needed to help our people who were in dire straits. Despite being on the rail lines, our people were not allowed to take advantage of the situation and remained reliant on hunting, fishing, trapping, basket making, and other traditional arts. Interest from this fund was paid to the Indian Agents who were supposed to be looking out for our welfare. Instead, we were given the leftovers, thus beginning a long cycle of welfare dependency. Where was the State of Maine when we needed your help and protection? Again, we had been taken advantage of by those we trusted.

Later, in the 1960s, we discovered that part of our land was sold or leased without federal consent. This discovery set off a legal battle that resulted in federal recognition for the Passamaquoddy and Penobscot peoples and a claim by the tribes to nearly two-thirds of the State of Maine. Despite legal victory after legal victory, we sought compromise with the state. The future of Maine as a whole was at stake. Government functions, businesses, and people's lives were held in the balance as long as this court case was being pursued. The result of that compromise was the Maine Indian Settlement Act, under which we operate now.

Unfortunately, the Settlement Act has not achieved its goal. It is a failed experiment in my mind. We seek only to maintain and exercise our sovereignty to protect our way of life. The settlement gave us more authority over our internal matters and allowed us to keep our federal recognition. However, it also left open questions over jurisdiction. As called for in the Settlement Act, I would urge the Maine Tribal State Commission to review the Settlement Act and to suggest changes to help bring it into a new era and clarify the questions of jurisdiction that were left open.

These questions have led us to our current situation. We want to ensure that we have clean water. Plain and simple. The current court cases and arguments made by the paper
companies are not about documents to us. It is about our right to clean water. It is about the health and safety of our people.

I am fighting for my people’s right to continue our traditions and way of life without fear of poisons or toxins in our water. We want to continue to be able to fish, swim, canoe, sustain ourselves, and harvest our medicines. In sum, we ask that we be allowed to continue to practice our traditions and culture as we have for more than 500 generations. Polluters have been discharging toxins into the river that make the fish unsafe to eat, the water unsafe to swim in, and that threaten the very vitality of the river itself. It is my duty not only to my people, but also to Mother Earth to protect the river and the water. That is why we have fought so hard and vigorously on the issue of water quality. If I must be imprisoned to protect the river, then so be it. This is worth fighting for. Money and power are fleeting. Nature is forever. My people are forever. We will not back down. We will continue to fight for our right to clean water, no matter how long, and no matter what the cost.

We are encouraged by the Governor's offer of negotiations to find a way to solve this matter outside of court. It has always been my hope that we could settle the problems between the Passamaquoddy, the State, and the other parties involved through negotiation. However, we must make it clear that our main goal is the preservation of the bays, rivers, streams, lakes, and ponds in order to protect the health and safety of our people. We hope that these negotiations will open a new chapter in our relationship with the State of Maine: Despite the problems of the past, we seek cooperation and consensus. We see progress and a growing understanding of our concerns on this issue and others. Together, we can help to protect our State's natural resources and the lifeblood of our culture: the river and its watershed. Together, we can begin to build the foundations for a new relationship between the Passamaquoddy and the people of Maine.

From this debate, I see many opportunities for my people and the people of Maine. Our needs are many. Since the time the first Europeans came to our lands, we have become ever more dependent and less self-sufficient. What started as a desire for guns, powder, and iron has developed into the creation of a welfare state on tribal lands. We need to break this vicious cycle and develop new opportunities for Indian people here in the State. Ways that will help my people beat back disease, poor health, poverty and substance abuse. The list of social ills goes on and on.

In sum, we seek hope for a better and healthier tomorrow. Hope that there will be new jobs. Hope that our waters will be clean and healthy. Hope that our children can grow up free from abuse and the chains of dependency.

The new relationship may also lead to the development of other tribal resources. We are eager to work with our neighbors in Washington County to help spur economic development in the region. Whatever the relationship grows into, statewide or locally, it needs to help me
and my people to break the cycle of dependency. We want to become self-sufficient. I believe that was part of the purpose behind the Settlement Act, to give tribes the means and self-determination to help ourselves.

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 years 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.

Even in today's conflicts, our presence is noticed. The U.S. Marines in Afghanistan, through a friend of the Tribes, have requested a Passamaquoddy flag to be flown by one of its pilots during a bombing mission against the Taliban and al Qaeda. Our tribe has a long history of fighting to protect this nation and its liberty. We are proud to provide this symbol to our fighting forces overseas and are always prepared to provide whatever assistance is necessary to protect this great nation of ours against all attacks.

We look forward to this opportunity for a new relationship with great expectations. We enter these negotiations with Governor King and the paper companies with the hope that our waters will be protected. We do this despite the challenges of the past. Whenever we were asked, we came willingly to the aid of the State. We ask for your assistance now. Help us to protect our waters. Help us to grow economically. Help us to protect our traditions and culture. And, most importantly, let's help each other to become better neighbors and partners.
Maine Indian Claims Settlement:
Concepts, Context, and Perspectives

Diana Scully, Executive Director
Maine Indian Tribal-State Commission

February 14, 1995
APPENDIX D

Treaty between the Passamaquoddy Tribe & The Commonwealth of Massachusetts 1794

RESOLVE on the report of Alexander Campbell and others, a committee in behalf of this Commonwealth, to negotiate and settle any misunderstanding or difference with the Passamaquoddy Indians and those of the other tribes connected with them.

February 10, 1795

Whereas, by a resolve of the general court passed on the 26th day of June last, Alexander Campbell, John Allan and George Stillman were appointed a committee, in behalf of this Commonwealth, to negotiate and settle any misunderstanding, dispute or difference which may subsist between this Commonwealth and the Passamaquoddy Indians and those of other tribes connected with them, with full power and authority to lay out and assign to the said Indians, any track of unlocated land belonging to this Commonwealth, in the County of Washington, not exceeding ten thousand acres, and also to purchase any particular spot of ground or tract of land for the use and convenience of said Indians, provided, however, that such purchase shall not exceed the sum of five hundred pounds.

And whereas, the said committee have exhibited to the general court, in their present session, an agreement made and signed on the 29th day of September last, by and between them in behalf of this Commonwealth, and the chiefs of the Passamaquoddy tribe of Indians and others connected with them, which agreement is in the words following, to wit:

To all people to whom this present agreement shall be made known, we Alexander Campbell, John Allan and George Stillman, Esquires, a committee appointed and authorized by the general court of the Commonwealth of Massachusetts, to treat with and assign certain lands to the Passamaquoddy Indians and others connected with them, agreeable to a resolve of said general court, on the twenty-sixth of June, in the year of our Lord, one thousand seven hundred and ninety-four, of the one part, and the subscribing chiefs and others for themselves, and in behalf of said Passamaquoddy tribe and others, connected with them, of the other part: witnesseth, that the said committee, in the behalf of the Commonwealth aforesaid, and in consideration of the said Indians relinquishing all their right, title, interest, claim or demand, on any land or lands lying and being within the said Commonwealth of Massachusetts; and also engaging to be peaceable and quiet inhabitants of said Commonwealth, without molesting any other of the settlers of the Commonwealth aforesaid in any way or means whatever: in consideration of all which, the committee aforesaid for and in behalf of the Commonwealth aforesaid, do hereby assign and set off to the aforesaid Indians, the following tract or parcel of land lying and being within the Commonwealth of Massachusetts, viz: all those islands lying and being in Schoodic River, between the falls at the head of the tide, and the falls below the forks of said river where the north branch and west branch parts; being fifteen in number, containing one hundred acres more or less: also
Township No. 2 in the first range surveyed by Mr. Samuel Titcomb, in the year of our Lord, one thousand seven hundred and ninety-four, containing about twenty-three thousand acres more or less; being bounded as follows, easterly by Tomer's River and Township No. One first range; northerly by Township No. Two second range; southerly by Township No. Three first range; westerly by Township No. One second range; and also Lire's Island lying in front of said township, containing ten acres more or less; together with one hundred acres of land lying on Nemcass Point adjoining the west side of said township; also Pine Island lying to the westward of said Nemcass Point, containing one hundred and fifty acres more or less; also assign and set off to John Baptist Locote, a French gentleman, now settled among the said Indians, one hundred acres of land, as a settler in Township No. One first range, lying at the falls at the carrying place on the north branch of Schoodic River, to be entitled to have said land laid out to him in the same manner as settlers in new townships are entitled; also assign to said Indians the privilege of fishing on both branches of the river Schoodic without hinderance or molestation and the privilege of passing the said river over the different carrying places thereon; all which islands, townships, tracts or parcels of land and privileges being marked with a cross, thus X, on the plan taken by Mr. Samuel Titcomb, with the reservation of all pine trees fit for masts on said tract of land to government; they making said Indians a reasonable compensation therefor; also assign and set off to said Indians ten acres of land more or less at Pleasant Point, purchased by said committee in behalf of said Commonwealth of John Frost, being bounded as follows, viz: beginning at a stake to eastward of the dwelling house, and running north twenty-five degrees west fifty-four rods; from thence running north fifty-six degrees east thirty-eight rods to the bay; from thence by the shore to the first bound; also a privilege of setting down at the carrying place at West Quoddy between the Bay of West Quoddy and the bay of Fundy, to contain fifty acres. The said islands, tracts of land and privileges to be confirmed by the Commonwealth of Massachusetts to the said Indians and their heirs forever. In testimony of all which, we, the said Alexander Campbell, John Allan and George Stillman, the committee aforesaid, and in behalf of the Commonwealth aforesaid, and the chiefs and other Indians aforesaid, in behalf of themselves and those connected with them as aforesaid, have hereunto set our hands and seals at Passamaquoddy, the twenty-ninth day of September, in the year of our Lord one thousand seven hundred and ninety-four.

Alex. Campbell.
J. Allan
George Stillman
Francis Joseph X Neptune
John X Neptune
Piel X Neptune
Joseph X Neptune
Piel X Denny
Jonale X Denny
Joseph X Thomas
Be it therefore Resolved, That the said agreement be and it is hereby ratified and confirmed, on the part of the Commonwealth, and that there be allowed and paid out of the treasury of this Commonwealth, to the said committee, the sum of two hundred pounds, being the consideration paid to the above named John Frost, for a tract of land on Pleasant Point, purchased by the said committee, ten acres of which more or less, as in the before recited agreement, is hereby appropriated for the accommodation of the said Indians, said sum to be paid to the said committee, on their depositing in the secretary's office a deed from the said John Frost, of the said tract of land on Pleasant Point, duly executed and acknowledged: and, whereas, there now remains for the disposition of government, ninety acres more or less of the above mentioned lot of land, on Pleasant Point.

Resolved, that the treasurer of this Commonwealth be and he is hereby authorized and empowered, to lease the said remaining ninety acres for one year or for term of years, in such manner and on such consideration, as he may judge will be most for the advantage of the Commonwealth.