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In the Shadow of the Eagle: A Tribal Representative in Maine. By Donna M. Loring. Gardiner, ME: Tilbury House Publishers, 2008. 266 pages. \$20.00 paper.

Donna Loring's personal journal of her time as a representative of the Penobscot Nation is a revealing exploration not only of her perspective on Maine politics as a Penobscot woman but also of how national movements, trends, and agendas manifest themselves in Northern New England. It also describes the unique relationship among the Penobscot, Passamaquoddy, and the states of Maine and, previously, Massachusetts. The Penobscot and Passamaquoddy have had representatives at the state legislature from 1823 to the present, a unique situation that makes this book worth reading for persons interested in either Native history or Maine state history. As such, *In the Shadow of the Eagle* is an important addition to the study of tribal-state relations, perhaps more so in that it is from the perspective of an actual participant, versus a scholar who is removed from the events being described. It would be a good companion for books such as Jeff Corntassel's *Forced Federalism: Contemporary Challenges to Indigenous Nationhood* (2008), as the trend to greater state authority in dealing with tribes is a growing political phenomenon.

Maine, home to some of the first round of Indian land claims on the Eastern seaboard, and its tribes are dealing with the legacy of the subsequent land claims in other states, such as Connecticut. There, successful claims by the Mashantucket Pequot Tribal Nation set the stage for tribal economic development in the form of gaming. Ironically, the Penobscots, who aided the fledgling Mashantucket Pequot bingo operation, are blocked from seeing the same type of economic success in their own communities due to the same Settlement Act that the Pequots used as a precedent in Connecticut. This internal battle for regulatory control, on this front and many others, is recounted for the reader from Loring's perspective, a perspective internal both to the state legislature and the Penobscot.

Gaming is not the only national issue impacting tribes that ripples through the political waters in which Loring navigates. Loring describes the legislative battles surrounding critical issues of regulation of water quality, child welfare, and religious freedom as they relate to Maine's tribes. Loring and Soctomah, the Passamaquoddy representative, ably engage, challenge, and educate their peers, all while not having an actual vote in the assembly. Local issues, which are usually battled out or negotiated at the state level, are also discussed at length in Loring's diary. The passage of legislation that included Maine Indian history in the educational curriculum is viewed by Loring as one of her key legislative accomplishments.

The most explosive issue in terms of potential impact to other tribes was not gaming but was instead another exercise of civil regulation by tribes: water quality. Loring gives a readable synopsis of the key issues. Maine's tribes have depended for centuries on the rivers that run through their land for subsistence. The state of Maine, from the perspective of the tribes, was doing little to regulate the water quality and hold timber companies accountable for their actions in relation to these waterways. Instead, a movement was afoot to take

the federal Environmental Protection Agency (EPA), the one agency tribes thought would at least take their input into the regulatory process, out of the loop altogether, a step that greatly alarmed the tribes and led to their lobbying to maintain the status quo. In an effort to make the tribes relent, the paper companies filed suit against the tribe to gain access to their internal documents and correspondence between tribes, the Department of the Interior, and the EPA. Although it appeared clear that the Settlement Act protected these documents, Maine state courts ruled against them repeatedly. "The judge had refused to consider our tribal laws, culture, or traditions. . . . He refused to acknowledge the laws of our tribal government and council" (102). A pointed lesson in politics versus courtrooms is made clear in this scenario; the chiefs of the Penobscot and Passamaquoddy were able to avoid jail on contempt charges not on the grounds of strong legal arguments, although they were made, but on a political deal brokered by Loring, Soctomah, and others with the state which then reached out to the paper companies. If students of Indian law ever needed an example of how the best argument may still not get you what you want or what you believe the law says, then this is it. Political capital gained by Loring, Soctomah, and other Native leaders at the state house averted additional negative legal precedents and a setback in tribal-state relations.

Other legislative victories, from Loring's perspective, included a bill to remove the term *squaw*, viewed as offensive by the Wabanaki of Maine, from state place names. This legislation was controversial on many fronts but was ultimately successful. It was ironically introduced and sponsored by a legislator who had no vote. A child welfare issue involving the Houlton Band of Maliseet was brought to the forefront by Loring but was ultimately resolved by an intertribal agreement and a collateral agreement with the state. The resolution of the child welfare issue did not involve legislation, but the legislator was the change agent needed to raise it to the necessary level for resolution.

Poignantly, Loring was involved in trying to guarantee access to Katahdin, a mountain in Wabanaki territory, for a spiritual run and other activities. Katahdin is considered sacred to the Wabanaki, a confederation of tribes that includes the Penobscot. This request, in spite of the more than 180-year relationship with the state of Maine, was reviewed by a deputy attorney general who concluded that "if such a site were created, we could have the Penobscots there one weekend, and the KKK demonstrating there the next" (81). Although a permanent solution was not reached, the tribes were granted access for their run for another year and directed to negotiate with the Baxter State Park Authority for an acceptable solution. This comparison between the Penobscot and the KKK is indicative of the mind-set that Loring was seeking to change through her bill to include education about Maine's tribes as part of the curriculum, which was passed into law.

Apart from the policy debates in the state legislature, the court cases, and internal tribal politics, Loring's work is also useful to gain some insight into Penobscot and Passamaquoddy tribal leadership during the last 180 years. These ambassadors for their tribes are identified, and the context for their

participation in Maine state politics is outlined in the beginning of the book. This could easily be the starting point for a much more in-depth study of the phenomenon of tribal representatives in Maine, particularly as to their selection (internal and external roles families play in politics), effectiveness (particularly when contrasted with federal events and policy), and tenure (reasons they left or were reappointed).

In conclusion, *In the Shadow of the Eagle* is a worthwhile contribution to the field of American Indian studies, both as a diachronic study of state-tribal relations and as the perspective of one of the key Native actors in an important era of policy making. One of its great strengths is its conversational tone and accessibility, and this also may prove to be its weakness, as many contemporary scholars prefer more theory-laden or polemical works. Still, this should be used by instructors who teach classes on contemporary Native Americans, tribal-state relations, or even Maine state politics. The general public and undergraduates will benefit from this volume, as long as they possess a basic understanding of state government and tribes as contemporary political actors.

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Weaving Is Life: Navajo Weavings from the Edwin L. and Ruth E. Kennedy Southwest Native American Collection. Edited by Jennifer McLerran. Seattle: University of Washington Press, 2006. 79 pages. \$19.95 paper.

It's good to see the addition of one more title to the long list of works devoted to Navajo weaving—in this case marking the 2005 opening of the Ohio University's Kennedy Museum semipermanent exhibit, *Weaving Is Life*. Only someone unfamiliar with the capacity of this Native art to remain dynamic yet faithful to its roots would question the publication of still another volume on the subject. No matter how much attention it receives, Navajo textiles remain forever compelling by combining wide-ranging innovation with a steadfast allegiance to a tradition uniquely their own, as this book demonstrates.

The exhibit features the work of four generations of Navajo weavers, including not only items drawn from the museum's existing collection but also newly commissioned works. Particularly because it reflects—in the words of the Kennedy Museum's curator of education, Sally Delgado—"first voices rather than museum interpretation," this volume demonstrates why the subject is virtually inexhaustible (56). In so doing it represents a recent but overdue trend of having the weavers speak for themselves rather than leaving commentary to traders, scholars, and curators removed from the sheep corral, the household loom, the weaver's immediate family, and, above all, the ceremonial hogan.

In that regard it resembles two 1996 publications focused on what weavers had to say: *Woven by the Grandmothers* (edited by Eulalie Bonar, Smithsonian Institution Press) and *Weaving a World* (Paul Zolbrod and Roseann Willink,