

Rebecca (00:01):

Because these bounties were prevalent all along the Eastern Seaboard, right into the Maritimes in Canada. The British projected a prohibition on gun sales or trade to the Wabanaki. So to have that taken away, a way to protect their communities, it further speaks to and tells us of the real, purposeful intention to eradicate a people. Certainly, the bounties themselves are just outright, blatant genocide. It's like Sibsis from Indian Island, I remember she said, "It's really something "how often we as Native people think about white people, "and they don't ever have to think about us or consider us." There has never been an apology. It has not been denounced. And it's time for those... It's time for a focused and distinct effort be made about where scalping comes from, these bounties, because it has had devastating impacts. It's like Maya Angelou will say, "We need to teach about this, "the heart-wrenching aspects of this "so that it doesn't repeat itself." And I believe what's happened in Maine Indian history is that it has repeated itself. It's just manifested in different ways: so the violations of Indian Child Welfare Act, the taking of Indian children to go down to Carlisle Indian Industrial School, which wasn't even a school. They weren't learning academic material in that school. And we know that children were buried under that school. Ongoing genocide manifested in different ways. We are so much more than the genocide, and we are survivors. I think that that's really important to acknowledge that we're survivors and to acknowledge the strength, the diligence, the commitment to looking after one another. Those are really ancestral principles and values of generosity, rooted in generosity that was totally taken advantage of by the settlers. But those old ways are who we really are. It's not that Maine's the whitest state in the nation. It's that Maine was perhaps one of the most successful at the systematic annihilation of Indigenous peoples.