

EDITORIALLY SPEAKING

Making the Robesonian's List of Who's Who While Continuing to advocate for Indians

Now the daily newspaper has decided to join the debate on a Lumbee as Chancellor of UNC-Pembroke. On Sunday the Carolina Indian Voice proudly took its place on the Who's Who's List of the Robesonian. If we are going to be denigrated in the daily newspaper, we are proud to be included in the calibre of Lumbees that the daily seems to find so "against progress." You know that means those of us who will not allow non-Indians to set the Indian agenda!! We are now on that list with Superior Court Judge Dexter Brooks, former superintendent of Public Schools Purnell Swett, the infamous Bruce Barton and Pembroke's Town Manager McDuffie Cummings. We are proud to be counted in that number!!!

On a more serious note, the daily newspaper at first in their Sunday's editorial stated that it was "cronyism", plain and simple. That is the reason he gave for our position on a local Indian chancellor at UNCP. Webster's Dictionary defines a crony as "a pal, a chum, a close friend." Unfortunately, the editor of the daily newspaper suffers from a misconception shared by most non-Indians. He assumes that every Lumbee knows every other Lumbee personally. We don't have time to try and explain to him about "extended family." We will state, however, that being Lumbee does indeed connect us to every other Lumbee. We make no apologies for that. We believe that the head of the University of North Carolina at Pembroke ought to be a Lumbee because of the rich, cultural history of that institution. It is funny to us that the editor of the daily newspaper doesn't seem to mind "cronyism" when it is related to employment at Robeson Community College, Southeastern Regional Medical Center and any other agency that contributes to the economic tax base in Robeson County. Perhaps he should be reminded of the employment practices of

that long standing institution where he serves as editor. Perhaps we should editorially ask for a statistical break down in employment in this county by race. After you produce those statistics, Mr. Editor, talk to us about "cronyism." Until positions of authority reflect the racial breakdown of the county, we will continue to advocate for Lumbees. (The only correct point in Sunday's editorial was that when the CIV says Indian we don't mean Sioux or Cherokee.)

Of course the editor tried one of the age-old tricks of non-Indians: "Divide and conquer." While he denigrated Barton and Cummings, he seemed to sing the praises of UNCP Board of Trustees Chairman Roger Oxendine. The way he carried on, one could believe that the leak of confidentiality was by Roger Oxendine. We, however, will not fall into the editor's trap and get into a heated debate with Roger Oxendine. We understand the psychology that the present editor of the daily exhibits. While he downgrades one Lumbee he usually lifts up another. You understand that the reason he does that is so that we can't say he is a racist. None of us, however, are fooled by that. So, we will stay with the issue at hand, an Indian chancellor at UNCP. It has been stated over and over again that traditional Black and white universities in our system, always have a Black or white chancellor depending on the racial history of the institution. What is wrong with a Lumbee at UNCP in light of the facts surrounding the history of the University? We remind our readers that the present chancellor, Dr. Joseph Oxendine, was not among those picked the first time for the interview process when he applied for the position. His name was added to the list by the Board of Trustees. We hope that Chairman Roger Oxendine will lead the Board of Trustees to that same simple solution this time.

Letters to the Editor

The strongest verdict from recent trial was that the Lumbee people have no Government

Dear Editor,

As a member of the Lumbee Tribe, I want to thank our churches and grassroots people for their effort and preparation so the Lumbee people can select a tribal government.

The strongest verdict that came from the trial was that the Lumbee people had no tribal government. You suppose that is one of the primary reasons why we have never obtained Federal Recognition? Because we have never had a tribal government, not even from the LRDA with its 1984 referendum according to Judge Manning's Court Decision.

Yes, I agree with you, I thought that we had a governing body of the Lumbee Tribe all along. After all, who has been in charge of the check-book for the past 30 years? But, Judge Manning says that they are not the governing body of the tribe. Again, the fault lies in the people.

We vote every year in Church on the leadership for the church. We vote every two and four years in our county, state & national gov-

ernment on the leadership for the people. But, according to Judge Manning's decision, the Lumbee people haven't had a single vote for their leadership since 1984 in which 854 people voted without using the tribal roll. If you believe what Judge Manning says, the Lumbee people haven't voted in 15 years on their leadership. Yes, I agree that after 15 years, it is high time that the people renew the vote of 1984 by electing a tribal government for the Lumbee people. (Checks & Balances is needed.)

And, this is an issue that everybody should plan to play a role in. All of us, including the Tribal Council and LRDA, should be pushing for this election. If there is anyone that opposes the people's right to vote, please respond. I'm sure that there will be someone at the Tribal Forum on February 26 that will cry "wolf."

We had the campaign on the issues in 1994. The Lumbee people decided they wanted a tribal council that was answerable to them. Last year, we had a trial. This year

we have a verdict. According to Judge Manning, the name "Lumbee Tribe of Cheraw Indians" is the proper name for the Lumbee people.

This meeting on Friday, February 26, at the O.P. Owens Auditorium, is the most important forum of the beginning of the rest of our lives, and our children's lives. The meeting begins at 7:00 p.m. Yes, the debate is over. We had that in 1994. Now we got to decide when we vote again, so that in the people's business of federal recognition can move forward. Our people, with the help of our churches, can plan our future.

We don't need politicians plotting our course of life, like some folks have suggested.

Again, the message that came out of Judge Manning's verdict is that the 40,000 plus Lumbees have no formal tribal government. We deserve better than this. We have to show concern for our children and their children. Service to humanity is the best work of life (Matthew 25:40).

Sincerely,
Ronald Hammonds



"Hello there world, it's me again. I still have all of those books in that warehouse. One of the books that caught my eye is entitled "The Sky is Falling." It tells you how to deal with people who have panic attacks and different disorders. I read it and cut down on my medicine that I was taking, so it is a self help book. Now, I only take medicine at night. I am going to put some copies here at the Carolina Indian Voice and if anyone is interested they can come and pick them up. I know that I am never going to be rich on this earth but it is what you have in heaven that counts.

Folks let me tell you, I even got an E Mail for my birthday. It was from Macy who is in the service. My son Bucky drew me the prettiest birthday card with a Teddy Bear on it. But, what beat the band was that I got a card from a girl friend in high schools that I have not seen in 25 years. We recently just connected on the telephone. I was crying and she was crying. Our friend Ann who I had not seen in years saw me at Wal-Mart and told me that every time she goes to Philadelphia that she is asking about me. I told her "give me her number." And we went on from there.

Let me close with a thought from an E Mail that will make you laugh. "A male gynecologist is like an auto mechanic that has never owned a car."

Keep the E Mails coming to vinita@hot.com or cookiescorner43@hotmail.com. Has anyone told you today that they love you? Well, I do and I know that God does too!

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Why is the Pot Calling the Kettle Black?

To the Editor,

I am writing this to inform the public in regard to the selection of the Chancellor of UNCP. According to records at UNCP the now Chancellor Joseph Oxendine was not even a selection committee finalist when they were looking to replace the former Chancellor Paul Givens. Board of Trustees Member Mr. Dennis Lowery was the person who made it a point to get his name on the list. Now Chancellor Oxendine wants to say that "race is not an issue?" It doesn't take a rocket scientist to realize that "the Pot is Calling the Kettle Black" and it is RACE that got him there. I cannot say that he has done a good job. But, I can say that it is RACE that got him the position that he is now holding. And it doesn't take an

idiot to know that if the selection committees of the UNC system can place a black man at A&T because it is an original Black university, a white man at the university at Asheville because it is an originally white university, what is wrong with putting a Native American at UNCP? I don't care if he is just a "token." It is the point that counts. If these selection committees can play the "race card" at the other universities in the system why can they not do the same thing here. It has been years since there was a UNCP Homecoming Parade down the streets of Pembroke. The children used to look forward to it.

I just would like to know why the pot is calling the kettle black?
Vinita Maynor-Clark
Pembroke, NC

910-521-2826



Joseph Bell, M.D.,
Debra Beasley, FNP and
Staff would like to thank
you for a terrific first year!
God Bless You
West 3rd and Odom
Pembroke, N.C. 28372

910-521-0201

Why We Dance

Why we dance: To dance is to pray. To pray is to heal, to heal is to give, to give is to live, to live is to dance. These lines express my belief that the dances of American Indians are beautiful metaphors for celebrating life to the fullest. I dedicated this short poem to a friend, Reggie Brewer (Lumbee/Tuscarora), who has been a traditional dancer on the powwow circuit for over ten years. Reggie dances for the old people, showing them respect and honor by keeping the breath of Native ways alive. When I asked if he prays when he dances, Reggie answered "Yes, because sometimes the other way of praying just doesn't seem to work."

Music and dance are representatives of full range of life for American Indians. They are integral fuels that have always fed the fires of honor and traditions. Dances for victory were often held by each team before stickball matches, and always in preparation for war. Many of the Southeastern American Indian Dances, such as the Quail Dance and the Guinea Dance, were named after animals in the belief that the movements affect the animals and their relations to humans. Rituals, such as the Cherokee Green Corn Ceremony held each year to signify rebirth, forgiveness, and new beginnings, includes interludes of dancing. The Ribbon Dance is an annual ceremony that praises and reaffirms the role of women in the creek (Muskogee) tribe.

American Indian dance is not a form of mindless amusement. It is a form praise, worship, and a way to experience interconnectedness through motion. Dancing is an art that was here before the conception of art ever existed. It is necessary for Indian people. A necessary spiritual action requiring dedication and a devout sense of reverence.

When American Indians dance, whether it be at powwows or other gatherings, all senses become heightened as cultural chants, drumming and songs fill the air. These haunting, mystical sounds transport the imagination to other times and places. The drum - its round form representing the shape of sacred universe - emits strong steady heartbeats that bring entrancement through repetition. This enables the dancers to put to rest the distractions of worries and cares of everyday life so that they may become one with all. Dancers from different nations in splendid regalia dance the spirituality of their cultures into being as they pay homage to an ancestral tradition as sacred and important as rain. Agile and full of purpose, their artistic movements bring chills to the soul.

In his book *The Primal Mind*, author Jamake Highwater states, "Dance is the inclination of primal people to idealize action as a magical force. They believe that dance can shape the circumstances of nature if it can focus its contagious powers on animals and Supernatural. Through their dances they touch unknown and unseen elements which they sense in the world around them." In other words, serious dance is prayer that can open a doorway to a connection with the total universe. A way to find that "inner being" who recognizes and appreciates the spiritual essence of interdependence and gratefully ask Creator for recognition of the needs of his or her people in return.

There seems to be a renaissance of the spirit of dancing in most Indian nations these days. Some dances that were thought forgotten are being danced again. Many American Indians travel the powwow circuit not only to earn a living, but also as beautiful representatives of their na-

tions. Of course, there are those who dance mainly for the onlookers and attention they may receive. These dancers are easily spotted by sensitive Indians, and it is my hope that they

will come to realize that ego has no place in honoring the spirituality of traditions.

Those who dance as an offering to Creator are keeping traditions alive and setting reverent examples for the young people of their nations. They are the ones who realize that to dance is to pray, to pray is to heal, to heal is to give, to give is to live, and to live is to dance. To these dancers, I say, "Dance on and on and on.....we need your rhythmic, heartfelt prayers."

MariJo Moore (Cherokee) is the author of *Spirit Voices of Bones, Crow Quotes, Tree Quotes and the forthcoming RED Woman with Backward Eyes*. She resides in the mountains of Western NC.

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LEGAL NOTICE
Rosa Lee Locklear Freeman
-vs-
Jimmy Jr. Freeman

Notice of Service of Process by Publication
To: Jimmy Jr. Freeman, the above named Defendant.

Take notice that a pleading seeking relief against you has been filed in the above entitled action. The nature of relief being sought is as follows: Absolute Divorce.

You are required to make defense to such pleading not later than the 8th day of April, 1999, said date being 40 days from the first publication of this notice, or from the date complaint is required to be filed, whichever is later; and upon your failure to do so the party seeking service against you will apply to the Court for the relief sought.

This the 25th day of February, 1999
Jeffrey Wynn, R.C.
Attorney for Plaintiff
Rosa Lee Locklear Freeman
P.O. Box 2142
Lumberton, NC 28359
Telephone: (910) 738-5530
3-11

Construction Additional Water Lines to Begin March 1999

- Construction on additional lines on Phase IV, and Phase IV-A of the Robeson County County-Wide Water System is scheduled to begin in March 1999. The roads, or portions of roads, that are included in these phases are shown below. If you have property adjacent to these areas, you are eligible to sign up for county water service at a reduced rate during the construction of the water line. A 3/4" water service, which is adequate for most homes and businesses, is \$25.00.
- The sign-up period for residents on the roads shown below will begin on February 22, 1999, and extend until the contractor has completed the installation of the water line on your road. The sign-up fee after that time will be three hundred dollars (\$300.00) for a short service; or four hundred dollars (\$400.00) for a long service.
- Residents may sign up for addition to the county water system at the Robeson County Water Department located at 113 West 8th street, Lumberton, North Carolina (Telephone: 910-671-3478), from 8:30 A.M. until 4:30 P.M., Monday through Friday. Residents should bring a copy of their deed or a copy of their latest tax notice, and should be able to provide property location and E-911 mailing information.
- Acres Lane from Proctorville Church Road (S.R. 2232) to last house.
 - Alford Farms Road (S.R. 1167) from Elrod Road (S.R. 1153) to last house.
 - Alligator Branch Road (S.R. 2280 - Extension) from Alligator Branch Road (S.R. 2280) to 800 feet southwest.
 - Biggs Road (S.R. 1159) from existing water to U.S. 74.
 - Blanchard Road (S.R. 1727) from N.C. Highway 20 to Shaw Road (S.R. 1729).
 - Bogan Road (S.R. 1754) from N.C. 71 to last house.
 - Bunny Trail from N.C. 41 to skipper street.
 - Carolina Church Road (S.R. 1725) from Shaw Road (S.R. 1729) to McRainey Road (S.R. 1726).
 - Chapel Street from Alford Street to King Street.
 - Charles Road (S.R. 1972) from Vester Road (S.R. 1977) to 1,250 ft. east.
 - Charlie Road from Rennert Road (S.R. 1752) to last house.
 - Cummings Road (S.R. 1202) from Biggs Road (S.R. 1159) to last house.
 - Dec-Jay Avenue from Fox Fire Avenue to end.
 - Disney Drive from McGirt Road (S.R. 1308) to last house.
 - Fire Tower Road (S.R. 2233) from Wire Grass Road (S.R. 2208) to Lepine Drive.
 - Fox Fire Avenue from Wire Grass Road (S.R. 2208) to end.
 - George Street from Alford Road (S.R. 1909) to Gillespie Street.
 - Gillespie Street from George Street and ten feet alley from Gillespie Street to Alford Road (S.R. 1909).
 - Harrington Court from Carolina Church Road (S.R. 1725) to Birdsway Road.
 - Harris Road (S.R. 2120) from N.C. 211 to Singletary Church Road (S.R. 2100).
 - Honey Dew Lane from Fox Fire Avenue to end.
 - Jasmine Lane from Rozier Church Road (S.R. 1765) to Magnolia Lane.
 - Kessie Road from Deep Branch Road (S.R. 1339) to end.
 - King Street from Chapel Street to end.
 - Knapdale Road (S.R. 1799) from McIver Road (S.R. 1731) to end.
 - Lakewood Drive from Modest Road (S.R. 1313) to end.
 - Lepine Drive from Fire Tower Road (S.R. 2233) to last house.
 - Lucy Jane Road from Great Marsh Church Road (S.R. 1006) to end.
 - Lummie Road from Rennert Road (S.R. 1752) to last house.
 - Lupo Road (S.R. 2449) from Baltimore Church Road (S.R. 2450) to Toogan Road (S.R. 2448).
 - Magnolia Lane from Jasmine Lane to Hammonds Road (S.R. 1766).
 - Malloy Road (S.R. 1714) from S.R. 1731 to existing water.
 - Martin Road (S.R. 1931) from Townsend Road (S.R. 1937) to Currie Road (S.R. 1924).
 - McDuffie Crossing Road (S.R. 1758) from Emma Jane Road (S.R. 1762) to last house.
 - McGoogan Farm Road (S.R. 1753) from Wagon Wheel Road (S.R. 1754) to Old Lowery Road (S.R. 1505).
 - Melver Road (S.R. 1731) from Blanchard Road (S.R. 1727) to Knapdale Road (S.R. 1799).
 - N.C. Highway 130 and adjacent soil road from existing water to last house.
 - Norton Road from Old Allenton Road (S.R. 1002) to last house.
 - Omega Drive Extension from Roscoe's Road (S.R. 1627) to last house.
 - Pampas Grass Road from Lupo Road (S.R. 2449) to Toogan Road (S.R. 2448).
 - Pinehurst Drive (Foxwood Subdivision) from existing water to end.
 - Recreation Center Road (S.R. 1354) from U.S. 74 to last house.
 - Redmond Road (S.R. 1557) from Deep Branch Road (S.R. 1339) to last house.
 - Reservation Road from Spruce Lane to end.
 - Salem Drive U.S. 501 to 900 feet west.
 - Sammy Street from Lupo Road (S.R. 2449) to end.
 - Scotch Pines Road from Shaw Road (S.R. 1729) to Harrington Court.
 - Shannon Road (S.R. 1001) from existing water at Jacquelyn Ayenue (S.R. 1756) to existing water.
 - Shaw Road (S.R. 1729) from Blanchard Road (S.R. 1727) to Carolina Church Road (S.R. 1725).
 - Skipper Street from N.C. 41 to end.
 - Smokey Road from Baltimore Church Road (S.R. 2450) to last house.
 - Spruce Lane from Rennert Road (S.R. 1752) to last house.
 - Third Street Extension (S.R. 1739) from Evans Road (S.R. 1912) to town limits.
 - U.S. Highway 301 from Evans Road (S.R. 1912) to Berkley Road (S.R. 2023).
 - U.S. Highway 501 from existing water at Racmon to last house.
 - Water Tower Road (S.R. 2297) from existing water to Broadridge Road (S.R. 2220).
 - Willie Road from Mt Olive Church Road (S.R. 1529) to end.
 - White Oak Drive from McGirt Road (S.R. 1308) to last house.
 - "Benson Chapel Acres" adjacent to Benson Chapel Road (S.R. 2458).
 - "Hidden Valley Subdivision" - Hidden Valley Lane from U.S. 74 to end.
 - "Magnolia Acres" from Bucket Road (S.R. 1767) to last house.
 - "Power Lakes Subdivision" from Howell Road (S.R. 1935) to last house.
 - "Raft Swamp Subdivision" from N.C. 72 to last house.