

# Carolina Indian Voice

Robeson County

*"Building communicative bridges in a tri-racial setting"*

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## Lumbee tribal rolls reopen for six months

At a recent LRDA Board of Directors meeting in Pembroke, a motion to reopen the Lumbee Tribal Rolls for a period of six months was adopted by a majority of Board members casting their vote in favor of reopening the Lumbee Rolls. According to Ruth B. Locklear, Director of the Lumbee Tribal Enrollment Office, approximately 2000 membership requests have been received since 2/17/1989 when rolls were closed by the LRDA Board of Directors. The vast majority of these enrollment requests are the children of parent(s) enrolled prior to 2/17/1989. In debating the reopening of rolls, the LRDA Board considered action which would have allowed only those who had already submitted an enrollment application to be processed for enrollment. However, under consultation from Lumbee River Legal Services, the Board reopened the rolls to anyone making an application during the six month period, including those who had already submitted an application since 2/17/1989.

According to Ruth B. Locklear, since the closing of rolls in February 1987, the Enrollment Office has been readying the Lumbee Rolls for eventual inspection by the U.S. Department of Interior as required by the Lumbee Recognition bill. According to the bill, Interior must examine these rolls before a determination of tribal needs and budget is prepared.

Since February 1987, approximately 1000 deceased members have been purged from the rolls. With the removal of deceased members, and the prohibition on

adding new members, the size of Lumbee, by its official enrollment count, has diminished during the past two years. The Enrollment staff anticipates enrollment of approximately 3000 added members during the next six months. *Final date to submit an enrollment application is August 25, 1991.*

The Lumbee bill, as sponsored by Congressman Rose and Sanford, require the members of the tribe to reorganize under a tribal constitution. Prior to the adoption of this constitution, which must be presented to the membership for election, rolls are required to open for 180 days to allow the enrollment of any eligible individual. If the individual holds membership in another Indian group and eligible for Lumbee tribal membership, the individual must relinquish membership in the other group as a condition to enrolling on the Lumbee Rolls.

For those interested in applying for Lumbee tribal membership, the Enrollment Office is located on Union Chapel Road, adjacent to J & O Video. Persons applying for tribal membership should bring in birth certificates, and be knowledgeable of family genealogy. For additional information, contact the Lumbee Enrollment Office at (919)521-2462 between 8:30 a.m. and 5:00 p.m.

The Enrollment Staff also seeks volunteers to assist with the enrollment of members over the next few months. If you are interested in volunteering services, please contact the Lumbee Tribal Enrollment Office.

## Whatever Happened to ...

### Raymond L. "Pete" Clark

BY Barbara Braveboy-Locklear

SPECIAL TO THE CAROLINA INDIAN VOICE

Raymond Leslie "Pete" Clark says he's learned the secret of good health.

"Instead of looking for what's wrong with people, I look for what's right with them. And in so doing you can do away with ninety percent of your illness."

The elder says his is a recipe anyone can adopt if they will. Though Mr. Clark is 71 years old, he says he's not old. "Physically, I'm 27 years old."

Born the son of Barto "Bud" Clark and Emma Sampson Clark, he was nicknamed "Pete" as a very young child. He says his nickname sake was Pete Jones, a hired hand working on a farm tended by his dad. One of his eight siblings gave him the nickname which he has answered to for over six decades.

The grandfather says though he lived most of his early childhood in the town of Pembroke, he worked in the farm fields doing day labor. He received his early education at Pembroke Graded School and graduated from Indian Normal High School in 1936. He enrolled in Indian Normal School the following fall; completed one year of a three-year program and dropped out because of a financial hardship.

It was during the Depression years and he says he needed to work whether the job was what he wanted to do or not. For the entire year he cooked in a Pembroke cafe which served mostly hot dogs. Having saved enough money to pay another year's tuition, Mr. Clark returned to Indian Normal School and completed another year of college study.

Another interruption came to his college career with his marriage to Estelle Revels, a 20-year-old Lumbee woman he'd dated for four years. In 1940, at the age of 21, he

before taking on employment in the shipyard in the same city. For a little over a year he worked as a shipfitter.

It was at the time of World War and the young father enlisted for military service in the U.S. Navy. He sent his young wife and only son at the time back to live in their native Robeson County. He reported to duty aboard the USS Henry W. Tucker, a destroyer, where he served as a radarman in Task Force 69. He received an honorable discharge from the U.S. Navy in 1944.

The widower says he returned to Robeson County and worked briefly as an electrician before returning to college study under the GI Bill. In 1949 the intellectual student graduated from then Pembroke State College where he'd studied tirelessly and raked up an overall 3.94 grade point average.

Mr. Clark says he had not planned on a teaching career, and upon graduation, leaving his family behind, he moved to Detroit, Michigan and worked in the automobile industry. He didn't like the line of work and returned to Pembroke six months later.

Mr. Elmer T. Lowry, longtime principal at Pembroke High School, contacted him with an offer to teach at the predominately Indian school. In 1950 he took the sole responsibility of teaching mathematics. His 30-year tenure was taken at Pembroke High School. In 1980 he retired from teaching in the public school.

And though retired, Mr. Clark says he is busier than ever before. He devotes almost all his time to teaching Indian ways to the young-ways he says nearly lost during the hundreds of years the white man forbid their practice.

His awareness of Indian culture and religion was instilled in him by his father.

"My daddy's mother was a Creek Indian woman whose maiden name was Caulk. She was a practitioner of the Native American religion and passed it on to my father." He says throughout his life there burned in him a desire for keeping the old Indian culture and religion alive.

Teaching Indian culture to youth is something he does because it needs to be done he says.

"For hundreds of years Indians either did not practice their religion or practiced it secretly. During my dad's era it was not popular to be an Indian let alone a practitioner of Indian religion."

His father chose one child among his nine whom he felt would carry on the practice. It was at the age of ten, Mr. Clark was told it was he. He says he fully understood the charge by his father and though he was chosen, he suppressed practice of his religion because he knew if he revealed his special gift it may seriously jeopardize his job in the workplace.

He says once Indian religion was legalized in 1936, he passed it on to his three sons.

"If you bring your children up in the Native American religion, they, too, will pass it on. Being informed of their cultural heritage gives today's youths identity and a good image of themselves," he says.

"It took 400 years to get us in the shape we're in, and it might take us that long to get back in shape," he says of preserving Mother Earth. "If we don't get back to the basics of a balance in nature, we're going to self destruct."

His message to Indian and non-Indian youth is to start practicing the art of keeping the balance of nature because that's what they're put on earth to do.

"Native Americans believe the Creator put them here to take care of Mother Earth."

And when not attending Pow wows, the Lumbee elder is visiting schools where he works with first and second-grade students in teaching them Indian cultural and religious beliefs.

He says there is no conflict between Indian religion and Christianity. "In Native American religion, the whole earth is a church. You don't necessarily have to belong to a group, you just live the religion."

## NC Indian Unity Conference one of most successful

By Helen M. Scheirbeck

SPECIAL TO THE CAROLINA INDIAN VOICE

The 16th Annual North Carolina Indian Unity Conference convened March 14-16, 1991, at the Sheraton Airport Plaza Hotel in Charlotte, North Carolina. United Tribes of North Carolina has sponsored the Unity Conference since 1983.

This year's theme was, "Indian People, Healing Generations, Join in Unity." Linda Cooper Mills, a member of the Haliwa-Saponi Tribe, and president of United Tribes of N.C., set the tone of the conference with her call to all of North Carolina's Indian people to join together to plan for the 21st century with Indian people both in this state and great nation. "Our people are a wonderful example of persistence and survival, but it is now time for us to carefully, thoughtfully plan the future we want for Indian people and children; that is the challenge of this conference."

More than 600 Indians came from across the state to attend 12 workshops on the proposed White House Conference on Indian Education; Discovering Columbus; Federal Recognition; AIDS; Alcohol and Drug Abuse; Economic Development; American Indian Art Forms in North Carolina; North Carolina Indian Culture: From Past to Present; Developing Indian Leadership through United Youth; a Political Forum; Legislative Progress for JTPA Programs and Participants; and Increasing Your Chances in the Professional World. Workshop leaders and participants came from Washington, DC; Ithaca, NY; Tulsa, OK; Nashville, TN; as well as from all over North Carolina to share information and insight about their subjects.

There were four festival speakers at the Conference's General Session. Dr. Martin L. Brooks, Lumbee Medical Doctor, was the opening keynote speaker. He called on each individual to do their part for unity to ensure a better future for Indian people.

On Friday, each of the state recognized tribes in North Carolina gave an update of their programs and progress to the General Assembly. The tribes and their presenters are listed below:

Cohaire Tribe--W.C. Groves  
Meherrin Tribe--Arnold Richardson  
Lumbee Tribe--James Hardin

Haliwa-Saponi--Roland Hedgpath  
Waccamaw-Siouan--Shelby Patrick  
Cumberland County Asso. for Indian People--Eddie Maynor

Guilford Native American Asso.--Ruth Revels  
Metrolina Native American Asso.--Judy Warner  
Gladys Addison, Program Analyst, Administration for Native Americans, Department of Health and Human Services, gave the address. She highlighted the movement towards self-sufficiency which the Administration for Native Americans funds and complimented the North Carolina Tribes and Urban Indian Centers on the groundbreaking work they have done to move their non-profit organizations toward self-sufficiency.

Ross Swimmer, former Assistant Secretary of Indian Affairs, Department of the Interior, was a major speaker on Friday, March 15. Swimmer cited the long history of

federal relations between the United State Bureau of Indian Affairs and federally-recognized tribes. He discussed the policies he implemented during his tenure as the assistant secretary. Mr. Swimmer stated that one of his unfinished pieces of business was Lumbee recognition and pledged to continue his efforts to be of assistance on this matter.

Dr. Gerald Maynor, Chairman of the N.C. State Indian Education Advisory Council, shared findings of their 1990 report. Four recommendations were shared with the conference. The State Advisory Council on Indian Education recommends to the State Board of Education: 1) That the State Board of Education continue to focus on recommendations made in the 1988-89 Advisory Council Report while considering the new recommendations in this report. 2) That intervention programs, including test taking skills, should be developed to address the reading needs of Indian students who do not perform at the desired total reading level on the California Achievement Test. 3) That the North Carolina State Board of Education explore and establish programs aimed at reducing the dropout rate among the Indian student population. 4) That a study be conducted to determine why Indian students are identified as having specific learning disabilities or being educable mentally handicapped at a higher rate than those being identified as academically gifted. According to Dr. Maynor, North Carolina has 17,403 Indian students enrolled in public schools.

This year, the 1991 Miss Indian North Carolina Pageant was conducted during the Unity Conference. Four contestants entered the pageant. They were: Beckey L. Goins, sponsored by Cumberland County Association for Indian People; Andrea D. Jacobs, Guilford Native American Association; Sharon C. Harris, Haliwa-Saponi; and Nahir D. Locklear, Lumbee Tribe. The winner of the pageant was Nahir D. Locklear, who will serve as the 1991 Miss Indian North Carolina.

Another highlight of the conference was the Inter-Tribal Pow Wow moderated by Ray Littleturtle, Lumbee-Cheraw Tribal member. He was assisted by April Whittmore, Head Lady Dancer; Randall Bryant, Head Man Dancer; and the White Tail Singers of Hollister. Over 800 people were in attendance.

The North Carolina Indian Cultural Center hosted the 1st Native American Juried Fine Arts Exhibit at the Unity Conference. Artists representing seven tribes submitted 50 pieces of art, valued in excess of \$25,000. Best of show went to Donald Perry, Lumbee, an award of \$500. Ribbons for Honorable Mentions were awarded to: painting--Gloria Tara Lowery, Lumbee; Mary J. Bell, Cohaire; beadwork--Patricia Richardson, Cohaire; sculpture/carvings--Arnold Richardson, Haliwa-Saponi; and Don Emerson, Skokomish/Navajo. Hayes Locklear, Jr. coordinated the exhibit for the Indian Cultural Center, and Dr. Stanley Knick, Mary Morris Green Star, and Ken Rhyne served as judges for the exhibit.

Several special ceremonies took place during the Indian Unity Conference. Ray Littleturtle, Lumbee-Cheraw, presented the highest honor given for service to Indian people to three tribal leaders--Commission of Indian Affairs Board members: Lonnie Revels, Eddie Maynor, and Jim Lowry.

Mr. Clark says he is not much for getting involved in the organized church and adds, "As far as I'm concerned, I'm in church all the time. And though I don't attend one, I respect the beliefs of those involved in organized worship."

"The whole world is our church. So we are in church 24 hours a day, seven days a week, 365 days a year. We pray just about every hour we are awake. For us every day is the Lord's Day."

"One can still be a Christian and still practice Native American religion. Our religion is not a belief...it's a way of life."

Mr. Clark says the season of spring brings with it a beginning of the year's Pow Wow season. The winter months are spent in visiting schools and in meditation on lazy days. The spring, summer and fall months are spent on the Pow wow circuit.

He says it's important to get out and dance with young people, and tell them what the dances mean. "Dancing is at the heart of Indian culture."

He adds that all traditional dances are religious. "A simple drumbeat sets up the time. The drum represents the heartbeat of Mother Earth. When you dance and keep

in time with the drum, you are in tune with nature."

His dedication to the preservation of Indian customs and tradition have not gone unappreciated and recognized. In the spring of 1990 he was named Indian Elder of the Year by the United Tribes of North Carolina. A few months later for his work, the Lumbee Regional Development Association gave him its coveted Henry Berry Lowrie award. Mr. Clark's late wife was a great niece of Lowrie.

And he has appeared in two movies since his retirement. Along with other local Lumbees he was cast in "Ernest Goes To Camp." His son, Ray Littleturtle and grandson, Cochise Clark worked alongside him in the film.

He also appeared in "The Last Capone," a movie shot in Warsaw, North Carolina. "Starring in movies is not as much fun as you would think. The filming of same scenes over and over is tiring. I don't want anymore of it," he laments.

Mr. Clark continues daily preparing batches of his "good health" recipe. "I refuse to look for what's wrong with people. I look for what's right with them. And I've forgotten how to feel bad."



Raymond L. "Pete" Clark married the only girl with whom he'd gone steady. The couple set up housekeeping on Pine Street in Pembroke. The new groom took fulltime employment as an electrician working with a contractor.

A few months later the couple moved to Baltimore, Maryland where he took a job in an airplane factory. There he built B-26 Bombers. He was there for a year



## Julian T. Pierce Memorial Scholarship

Curtis Pierce (left), cousin of the late Julian Pierce, is a member of the Julian T. Pierce Memorial Committee who is presenting a check for \$15,828.17 to Pembroke State University Chancellor Joseph Ozendine, establishing the Julian T. Pierce Memorial Scholarship at PSU.