

WHAT NEXT???

The U.S. House Interior and Insular Affairs Committee will hold a hearing on H.R. 1426, the Lumbee Recognition Bill, on June 7 at Pembroke State University. The hearing, scheduled to begin at 1 p.m., will be chaired by U.S. House Representative Sam Gejdenson, member of the House Interior & Insular Affairs Committee. The hearing will be held at the James B. Chavis Student Center at PSU and is open to the public.

This hearing, hopefully, will result in the end to the question of federal recognition of Lumbees. It has long been the belief among Indians that the Lumbee Act of 1956 clearly settled the issue. The bill, as we understood it, recognized Robeson County Indians as Indians without the red tape or financial benefits of the Bureau of Indian Affairs....Personally we see the whole affair as another indication of "double-talk" from the United States Government....We were Indian prior to the establishment of the "federal government" and in 1956 by a legislative act the government said "Indians of Robeson County are Lumbee Indians." Hopefully, H.R. 1426 will settle the question once and for all... We would love to see the benefits that the tribe would be entitled to come into the county, such as health and education. We just find it ironic that the federal government who, according to history, derived their form of government from Indians, has to be convinced that we are Indians....Maybe we will all live to see the resolving of this issue.

Many Indian people are still "emotional" about the possibility of moving Strike at the Wind to Lumberton. According to Bo Biggs, if the effort is "derailed" it will be because of "prejudice and hatred." We find that amusing...Any time Indian people say no to whites making money off us, in any form, we are full of hate and we're prejudiced...We are not surprised to read this kind of statement from Bo Biggs. Many of my people remember share cropping days. Those were the days when Indians didn't own the farm, they just worked for someone else....I guess it depends on which side of the farming situation you were on during those days as to how you feel about the economic situation... Some folks will never be comfortable with the idea of Indians becoming economically independent. We are happy to report that "things they are a'changing."

Heard an interesting comment from one lady about moving the drama...She said that she bet that "Bo Biggs" wants to play the role of Henry Berry Lowrie. And if that happens, she said, "history would definitely be rewritten." She just couldn't picture Bo playing the role of Henry Berry Lowrie, an outlaw, according to their history, who was never captured...Moving the drama to Lumberton," she said, "would in essence allow Lumberton to capture the spirit of Henry Berry Lowrie."

Last week Mayor Weinstein of Lumberton gave us a list of people that he said he'd like a written endorsement from to move the drama to Lumberton...We found that interesting. It is interesting that anyone would decide who should speak for Indian people or who our leaders are...We are perfectly capable of deciding who our leaders are and fortunately are wise enough to know that some of the people on the Mayor's list are not elected or chosen by Indian people.

We have probably said enough about the move. By now our position is quite clear...There will be no written endorsement from The Carolina Indian Voice to move the drama to Lumberton....We will remind the Mayor in response to his charge that we are "negative about Lumberton" that we are not responsible for reality... The facts are that Indians have been and continue to be discriminated against...If he finds that repeated calls by us for justice to prevail in the work place are negative, then we proudly proclaim that we are negative.

Southeastern General Hospital has begun a step to correct inequities in employment at that agency. We are encouraged by this, according to Durham C. White, Jr., assistant personnel director, "SGH Healthcare Corp. is implementing a formal policy of advertising in our Robeson County newspapers...." We are delighted to hear this...we are sure that Native Americans will apply for these positions and we wait to see how soon these announced positions will be filled and by whom.

Indian Solidarity should feel really good about their positive step to bring about a solution to the inequities...We commend the organization and expect to hear more positive things from them....

Along The Robeson Trail

By Dr. Stan Knick, Director of the PSU Native American Resource Center

In the story of early encounters between Native Americans and European colonists, trade was extremely important. For a long time trade relations had been well-established amongst the various Indian Nations, so there was already a complex trade network into which Europeans and their trade goods could try to fit.

Before the colonists came, Indian people traded for things which were not locally available, or things which were in short supply. People living near the coast offered shells for personal adornment, and yaupon leaves for making "Black Drink." People living in the upland offered copper and mica, and certain vegetable and mineral dyes. Each local area had its own products to trade for special items from elsewhere--corn for fish, deer skins for curing herbs, and so forth.

But in the Native American world, there was a greater significance to trade, far beyond the simple economic exchange of goods. Between closely-related nearby groups in the same language family, such as the Eastern Siouan Cheraw and Catawba, trade relations maintained social networks and allowed for exchange of services and marriage partners. Between more distant groups, trade allowed people from different cultures to meet in a peaceful context, often resulting in political alliances. Good trade relations reduced potential conflicts, and signified a certain amount of trust and friendship between nations. And virtually all nations traded.

European trade added some new dimensions to this pre-existing network. The most obvious new dimension was the kind of trade goods the colonists had to offer. Glass beads in bright colors, iron cooking pots, metal bells for dance regalia, and woven fabrics for clothing were just a few of the new items offered for trade. Then came metal tools such as hatchets and knives, then guns and gunpowder, and the ultimate trading device, alcohol. These new trade wares not only changed some of the items Native Americans had in their hands, but eventually changed some of the perceptions they had in their minds, and thus the culture in which they lived.

A less obvious but equally powerful new dimension to European trade was the purpose of trade itself. Although in the beginning some colonists did trade with Indians for the purpose of setting up peaceful political alliances,

many others were simply in it for the money. There was a huge demand for deer, beaver, and other hides in Europe, and many colonial traders made considerable fortunes exchanging what they saw as relatively worthless items for valuable pelts.

This purely economic approach to trade did not fit very well with Native American cultural values. In the old way, a frequent trader from another village or nation was likely to be adopted by the host village. Often he was given a marriage partner from among the young women of the village, as a way of solidifying a permanent kin relationship which would be beneficial to all. Such an adoption or marriage brought with it certain responsibilities, and expectations about how the new kinsmen should behave toward each other.

But when European traders in the early days of contact were offered such arrangements of adoption or marriage, it frequently led to misunderstandings. The Indians thought they were getting a permanent kinship-based trading partner, who would of course never trade with their enemies, and who would always "do the right thing" in bargaining with the new kinsmen. In the philosophy of Native Americans, trade was not easily separated from other parts of culture like morals and ethics and kinship.

Meanwhile, colonial traders thought this special treatment was a "bonus" from a crafty Indian trader, and that there were no real future obligations which went with the adoption or marriage. What did it matter to the businessman if next month he traded guns and ammunition to the ancestral enemies of the first group? In the European philosophy, business was business; economic matters such as trade were often entirely separate from things like ethics and morals. This basic difference in philosophy between colonists and Native Americans would soon have devastating consequences. Both sides were mistaken about the other side's intentions, and conflict was the inevitable result.

In the next segment of Along The Robeson Trail, find out more about trade relations between the colonists and Native Americans. For more information, visit the Native American Resource Center in Old Main Building, on the campus of Pembroke State University.

READERS' FORUM

Reader Asks Prayer for lost loved ones

To the Editor:

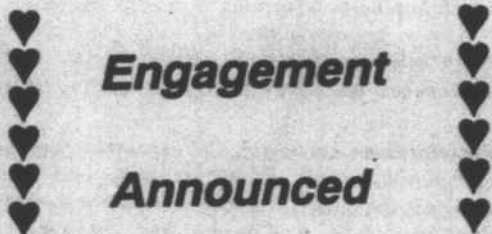
I would like to ask prayer for my sister-in-law Annie Lois Oxendine Baird, whose husband, Ronald, died of leukemia last week. Also former Pembroke residents Grace and Henry Bizzell, who are mourning the

death of their son, Rich. As well as all others who are suffering from illness, the loss of a loved one, or some other kind of crisis.

For those who would like to send a card or a note, those addresses are: Mrs. Lois Baird, 102 E. Victory,

Temple, Texas 76501; and The Rev. and Mrs. Henry A. Bizzell, Jr., Route 3 Box 743, Henderson, NC 27536.

Alta Nye Oxendine
Pembroke, nc



Engagement Announced

Mr. and Mrs. Hallman Oxendine of Route 3 Box 320 Rowland, NC announce the engagement of their daughter Felicia Gail Oxendine to Craig Stephen Wilkins.

Miss Oxendine graduated from Rowland High School and from Pembroke State University. She is employed by J.C. Penney and Ramada Inn of Lumberton.

Her fiancé is the son of Mr. and Mrs. Daniel Wilkins of Pembroke, NC. He graduated from Pembroke Senior High School and from the University of North Carolina at Chapel Hill. He is employed by United States Public Health Service at Ft. Duchesne, Utah.

The wedding is planned for June 23, 1991 at Rowland, NC in Beulah Baptist Church.



SCHOOL NEWS



Angel Marie Chavis has been appointed to serve as a Page in the 1991 Session of the North Carolina General Assembly. Daniel T. Blue, Speaker of the House, made the appointment.

Angel is a senior at Purnell Sweet High. She is active in FHA, an office assistant, and is the current Miss Sweetheart. She is in dual enrollment with Robeson Community College in the pre-nursing program. Angel will be attending Pembroke State University this summer before transferring to UNC-G School of Nursing.

Angel is the daughter of Mr. and Mrs. Robert & Jane Chavis of Route 2 Pembroke, NC.



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