

# WHAT NEXT???

The General Accounting Office recently issued a report which found that environmental penalties do not recover the economic benefits gained by the violators. As a result, repeated violations occur because of the absence of significant financial penalties. We have witnessed this in our area as the state and local governments attempted to deal with "businesses" like the House of Raeford and Maxton Oil & Fertilizer.

GAO stated many factors seem to deter regulatory officials from following EPA's penalty policy. Some state and local officials prefer to work with violators to obtain compliance rather than imposing stiff financial penalties. This is often because of the cost of litigation and the lack of local/state resources to adequately enforce environmental laws.

What makes this report so interesting is that the state of North Carolina now has apparently gone on record guaranteeing the citizens of the state that Smithfield Foods can operate a hog processing plant in our state and do so within federal and state environmental regulations. We find this suspect in that Smithfield either could not or would not work with the state of Virginia to bring its operation there into compliance with environmental laws. When the heat was on Smithfield, they found it easier to pullup and moved to a less environmentally demanding state. What solid assurances do we really have from state environmental officials that this hog processing plant will not pose a serious hazard to citizens of this state? And if something happens and the quality of life is damaged as a result of this operation, how will the state protect the people then? Will Smithfield merely be required to move on to another fresh area ripe for exploitation? From past experience (ex. Maxton Oil & Fertilizer and House of Raeford) we find little solace in the fact that Smithfield Foods will create some desperately needed jobs in our region. The obvious question is: "at what long term cost?"

The recent developments in the Soviet Union of course have and will continue to dominate the news. Everyone wonders what will happen as a result of the ouster of President Mikhail Gorbachev.

We wonder how conservatives, who have preached about the evil, sinister, calculating Gorbachev, feel now that the reactionary forces in the Soviet Union have acted in an attempt to return the country to the good old days. Are conservatives sleeping better now that Gorbachev is gone--we hope they enjoy the new cold war that might develop because of their suspicion and hatred of a man who genuinely seemed to have wanted to help create a more peaceful world! The Soviet and the American people lose if Gorbachev's reforms are undone by this coup.

N.C. Southern Baptists will soon have to make a decision about what it means to be a Baptist. The reactionary fundamentalists are making a move on the leadership positions within the N.C. Baptist State Convention. Will North Carolina Baptists join a

centralized, fundamentalist movement? Are N.C. Baptists ready to receive orders as to what to believe? We will soon receive answers to these and many other questions in the upcoming weeks. There might be a whole new definition as to what it means to be a "Southern" Baptist!

The idea is still being kicked around...curfews for teenagers. As we stated before, it's a bad idea which in fact borders on totalitarianism. Individual freedoms are limited without due process and to us that is anti-democratic.

In Lumberton, the primary advocate for curfews is E.B. Turner. Mr. Turner has also announced his candidacy for the position of mayor of Lumberton and perhaps he feels his support for curfews will endear him to the white voters. After all, curfews have been suggested for South Lumberton which is primarily a black residential area. Mr. Turner is quick to state the curfew, if adopted, would apply to the entire city of Lumberton and not to just South Lumberton. It does not take a genius to figure out that Turner can pitch this issue to scare conservative white voters to lessen their fears of young black teenagers roaming the streets. We expect such rhetoric from a white politician! All the while, Mr. Turner ignores the basic freedoms guaranteed to Americans under the U.S. Constitution.

The state (or local governments) has no business intervening in matters which are and should remain the providence of the family. If teenagers are getting into trouble, they should be arrested, prosecuted, and punished. Likewise, their parents, when possible, should be held accountable for the actions of their children. You cannot legislate morals, love or common sense. Men in search of political power rarely search their souls for suitable solutions to the problems that plague society. More often than not, they turn to government and institute procedures, rules, regulations and even laws which undermine and limit the very freedoms upon which the country is based.

If the defeated candidate for mayor of Lumberton (he hasn't a chance) wishes to impose a curfew, we humbly suggest he begin first with himself. Lumberton and Robeson County would be a better place without having to witness such maneuvers blatantly calculated to achieve nothing but personal power. The people need a curfew from the self-serving proclamations and prattle of E.B. Turner.



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# Along The Robeson Trail

By Dr. Stan Knisk, Director PSU Native American Resource Center

When we think of Indian settlements or "villages" before Columbus, most often we envision relatively small groups of people living together. And for much of prehistory, this was true. When Native Americans were nomadic, they probably lived in groups of 25 or 30; when they became semi-sedentary (seasonal occupations) in the Archaic period, groups grew to 50 or 75 people; and when they became sedentary farmers in the Woodland period, villages usually were home for less than 300 people. But there are some examples of Native American settlements which are huge by comparison.

One such example is the settlement at Cahokia, Illinois, just east of St. Louis. This "settlement" was really a city. When it was at its height of influence, it was an expansive trading and ceremonial complex covering about six square miles. Population estimates for the site run from 20,000 to 40,000 people!

Cahokia was the largest Native American city in North America, inhabited during the period from 700 A.D. to 1500 A.D. It represents the peak of what archaeologists call Mississippian culture, the very complex way of life which apparently spread from the south into what is now the United States. Cahokia had many similarities to the Town Creek site, near Mt. Gilead, North Carolina, except on a much larger scale.

The central focus of Cahokia today is a gigantic earthen mound. It is called Monks Mound, and is the largest mound built by Native Americans north of Mexico. Like the mound at Town Creek, it is a flat-topped mound, which had a temple structure built on top. It has been estimated that the people of Cahokia had to move 22 million cubic feet of earth to construct Monks Mound! It stands over ten stories tall, and is over 1,000 feet long!

But this is not the only mound at Cahokia. Within the immediate area there were over 100 smaller mounds, 68 of which have been preserved within the State Historic Site maintained by the Illinois Historic Preservation Agency.

There are actually three different types of mounds at Cahokia. Most common are the flat-topped or "platform"

mounds like Monks Mound. But there are also cone-shaped and "rigetop" mounds, which were used for burials of high-status people, and to mark significant places within the city. But most of the people of Cahokia were not buried in mounds; most were laid to rest in cemeteries.

Some of the most fascinating aspects of Cahokia are called "Woodhenges," so-named because they are similar to Stonehenge in England. These are at least four locations within the city at which large circles of log posts, each surrounding a central post, form giant calendars. By standing at the center post and looking outward, focusing on certain posts in the circle, one can find the place on the horizon at which the sun rises and sets at the spring and fall equinoxes and the summer and winter solstices.

These massive calendars, like the layout of the mounds at Cahokia, Town Creek, and many other places, allowed Mississippian Native Americans to keep precise track of important annual ritual cycles. Probably most significant among these ritual cycles were the changing seasons, and their connection to planting and harvesting. Thus, at a great many far-removed places in the Midwest and Southeast, Native Americans were conducting similar ceremonies on the same days!

All of this tells us that these prehistoric Native Americans were quite advanced in their understanding of astronomy as well as engineering. The evidence at Cahokia also gives us a glimpse of the complex social, economic, and political lives of these people. Development and maintenance of a society such as this required an elaborate system of cooperation, values, and beliefs, most of which we can only imagine. By the time the first Europeans, French explorers of the Mississippi Valley, got to Cahokia, all they found visible on the surface were mounds, long overgrown by vegetation. Exactly what happened to the original people of Cahokia will probably never be known.

For more information, visit the Native American Resource Center in Old Main Building, on the campus of Pembroke State University.

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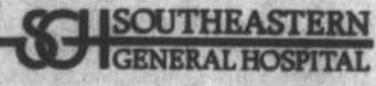


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### The Carolina Indian Voice

Newspaper is Published

Every Thursday Afternoon By

THE CAROLINA INDIAN VOICE, INC.

P.O. Box 1075  
Pembroke, N.C. 28372  
Phone (919)521-2826

EDITOR.....Connec Brayboy  
OFFICE MANAGER.....Stephanie D. Locklear  
And Many Friends & Volunteers

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1 YEAR.....\$15.00 (Out of NC)

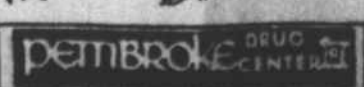
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