

Wisdom from the Country
by W. D. "Wiz" Locklear

Elders and Traditionalist Corner

Traditionally Speaking

Loca' E Essiki' Kv (Painted Turtle)



NATIVE AMERICAN SPIRITUALITY is very much alive and spreading throughout our community as well as the world at large. In the previous statement, I am referring primarily to the basic precepts and concepts of the NATIVE AMERICAN SPIRITUALITY. In the following paragraphs, I will explain my understanding of this spirituality.

First, we recognize that the CREATOR is the entity that we all must be thankful and prayerful to for allowing us the opportunity to share and love during this lifetime. It is the CREATOR'S teachings and example that we follow on our spiritual journeys. We are taught to be caring and loving persons, and to be individuals that are fulfilled when we touch others in a positive manner. We recognize that we as NATIVE PEOPLE will be measured not by the amount of material items that we collect during our lifetime but the number of people we touch with deeds of love and concern. During our daily routine, when we touch someone by showing our love and concern for them and witness the positive results of this sharing, the feeling that we experience could not be purchased for a billion dollars. Positive attitudes and actions beget positive reactions and attitudes. We as NATIVE PEOPLE will share the other reality with the CREATOR, when we treat our fellow human beings, the environment, animals, trees and other plants with respect and honor without trying to conquer and dominate these entities. It is through love, respect, honor and caring that we will achieve our true goal of ascending to be with the CREATOR in that other reality.

Our practice of NATIVE SPIRITUALITY involves a daily lifestyle not a one day a week experience. We believe that we must be in touch with the CREATOR every minute of everyday of every year. To practice our spirituality one must make a lifelong commitment to respect and honor the CREATOR AND HIS CREATIONS without regard to differences that may exist. This means ending negativity in your life, eliminating the desire to be

judgmental, pursuing caring relationships with your fellow human beings regardless of differences, honoring and respecting our elders, and loving others as we love ourselves. So I suggest that as we continue along the road to the future with all the trials and tribulations that we extend love to one another in the NATIVE AMERICAN SPIRITUAL TRADITION and not messages of hate. To truly succeed, we must work together as friends and not separate as enemies.

Recently, I have read many different authors who have been writing about spiritualism throughout the world and have found it interesting that all of these authors describe a spiritualism that is very much like the NATIVE AMERICAN SPIRITUALISM. It is refreshing to realize that the world at large also respects the spiritualness of the CREATOR AND ALL HIS CREATIONS. Remember if we love and respect each other as we have been taught to do, then we are some of the richest people on mother earth. In the past several weeks the power of love and caring has been reaffirmed in my own life making me one wealthy fellow and I hope that you also have or will discover this power.



On The Pow Wow Circuit



- The following list of upcoming powwows is not intended to be a complete list. Anyone having information about upcoming powwows not listed is encouraged to send them to: Wild Turkey, P.O. Box 1075, Pembroke, NC 28372 or fax to (910) 521-1975.
- * January 28-30, 1994, Powwow, Asheville, NC 410-788-0689, 919-257-1720
 - * February 12, 1994, Native American Powwow, The North Carolina School of Science and Mathematics, Charles R. Elber Physical Education Center, Durham, NC, Joe Liles, 919-286-3366.
 - * March 18-20 Pow-Wow Greenville, NC (410) 788-0689, (919) 257-1720
 - * March 25-26, 1994 Annual Festival of the Four Holes Indian Organization (The Natchez Kusso Tribe), Call (803) 871-2126.
 - * April 1-2 NC State University Pow-Wow, Reggie Oxendine (919) 839-2214
 - * April 9, Duke University Pow-Wow, Dana Chavis (919) 613-1942
 - * April 15-17 Haliwa-Saponi Pow-Wow, Hollister, NC (919) 586-4017
 - * April 22-24 Raleigh, NC Pow-Wow, (410) 788-0689, (919) 257-1720
 - * April 29-5/1 Harrisburg, PA (410) 788-0689 or (919) 257-1720
 - * May 6-8 Metrolina NA Association Pow-Wow
 - * May 21-22 Richmond Community College (919) 582-7071
 - * June 16, 17, 18, & 19, Rebirth of the Traditional Spiritual Gatherings, a Tribute to the Great Spirit, Father of all Indian nations, North Carolina Indian Cultural Center, Call Spotted Turtle (910) 521-4178, Painted Turtle (910) 521-0020 or Wild Turkey (919) 521-2826.
 - * June 24-25 Allentown, PA, Pow-Wow (410) 788-0689
 - * July 15-17 Howard County, MD (410) 788-0689, (919) 257-1720
 - * July 29-31 Virginia Beach, (410) 788-0689 or (919) 257-1720
 - * August 26-28 Baltimore American Indian Center Pow-Wow (410) 675-3535
 - * September 15-17 Guilford Native American Association (910) 275-8686
 - * November 7-13 Great American Indian Expo (410) 788-0689
 - * November 21-27 Native American Pow-Wow, Baltimore, MD (410) 675-3535

The Way I See It

by Dr. Dean Chavers, President
Native American Scholarship Fund
Albuquerque, NM



When I was 11 years old, Daddy bought me my first horse. That was the year they decided I was old enough to work the farm.

We had tenants before, from 1946 until 1952. But our farm was so small, 26 acres including swampland, that it could not really support one family, much less two.

Daddy could not work because he had been mustard-gassed in WWI. That, and a lifetime of drinking and smoking, had left him with lungs so weak he had trouble breathing. Later, the VA hospital found he had encysted TB.

I had been pulling tobacco for three years by then; I started that when I was eight years old. I had also hauled stable manure, hauled 200-pound bags of fertilizer, and cut tons of firewood. So I had already been doing man's work.

We had not had a horse or mule for years until then. When I got home from school that day, this brown Belgian horse was in the stable. We decided to call him Dan, after the famous race horse Dan Patch.

Dan was not a race horse, however. He was a draft horse, and was young when we got him, probably five years old. He was so full of energy he could and did pull a two-horse disk and a two-horse turning plow by himself.

Most of the time, we would borrow my great-aunt Margarette's mule and team them together.

It was not a good team. Dan wanted to run in the traces, and the mule, being twice as smart, wouldn't run if you beat her. Somehow, I disked and broke land for most of the next five years with that pair.

Dan had to be broken every spring. We had no pasture, and had to keep him in a stable and lot all winter. When it came time to take him out to start plowing in February, he was full of vim and vinegar.

Every year I had to let him run off for a few days before he wore himself down enough to walk in front of a plow. I tried to ride him bareback to let him run it off, and he threw me off time after time. I hooked him to a tobacco crate or a drag and let him go, and he would try to run away.

Once he tore my left ear half off in Uncle Bill Thompson's front yard. He had a bad habit of turning in at people's lanes. I would be on his back, and let him run, especially back toward home. But he would not stay on the road.

The day he tore my ear, he turned suddenly into Uncle Bill's drive way. He made a 90 degree turn to the right, and I made a 45 degree turn. I landed on a pile of lumber, on the side of my head. Somehow, I held onto the lines, got back up, and led him home.

Momma taped the ear up, and it grew back together. We didn't have any money for a doctor.

Dan had big feet, not the little feet of a mule. And he did not watch where he put them. I would be hitching him up, and he would be trying to keep the flies off with his tail and his legs. The next thing I knew, his big foot would be on top of my little bare foot. It hurt like the dickens.

He could also step on more corn, cotton, and tobacco plants than any four mules I ever worked. He hated to turn around at the end of the row, and it was usually a fight between him and me to get him into the right row without tearing up half the crop.

But Dan taught me a lot. He taught me responsibility. He had to be fed and watered twice a day, every day, year round. I had to do it. Once, when I did not, celebrating a sale of tobacco, he got hungry and tore his eyelid half off, trying to reach outside the fence to eat some grass. That vet cost me half the \$40 I had gotten from my old brown and green tobacco. I always fed him on time after that. Ole Dane was a heck of a horse.

Native American POWWOW
The North Carolina School of Science & Mathematics
Charles R. Elber Physical Education Center
Durham, North Carolina
February 12, 1994

Intertribal Dancing 2-8 pm, 7-11 pm. Feast for dancers and singers 5:30-6:30 Master of Ceremonies: Ray Littleturtle (Lumbee-Cherokee)
Head Lady Dancer: Pat Richardson (Cohasset) Head Man Dancer: Wayshett Richardson (Saponi-Cohasset)
No contests, just plenty of good singing & dancing. Traditional give-away for singers and dancers.
Indian Arts and Crafts Traders by prior approval only.
Information: Joe Liles 919-286-3366 (weekdays), 919-286-9481 (nights & weekends)
Dana Long 919-286-3366 (weekdays), 919-732-8776 (weekends)

Admission: \$1, Children 6 and younger free. (All proceeds go to support the powwow.)

This will be a traditional Indian gathering.
All participants who can contribute to a community feeling of brotherhood and sisterhood are welcome.
Sponsored by Akwekon, the Native American Club at NCSSM

Dear Miss Connee:
Well, our delegates on our tribal constitution are meeting this Saturday. My niece says they are moving along with our constitution and that if everything goes well, they'll have it ready soon for us to vote on.

I got to studying about my Pa and Ma, Miss Connee. They were hard working people all their life and they were good people. Pa was the kind of man that when he gave you his word, it stood for something 'cause he stood behind it. There's too many of our people now whose word just ain't no good. One day they're this way, and the next day they're another way. Now, you take a man like that and give him a little education, and you got a whole new breed. He can talk all day and when he's done, you still don't know what he's said or where he stands. Oh, it's likely to sound good, but like the man who built his house on sand, this word crumbles when a good wind stirs up.

Now, there's a new wind stirring amongst the people, and it's a mighty good wind, Miss Connee. Some of our people, but not all of them, have grown soft in their ways. They tolerate the evil amongst us cause they're a-scared somebody will burn down their barn, take their job, or something worse. Some see no point in trying, 'cause they figure it ain't much use. Now, these are the weak amongst us and we strong ones have to shoulder them. Maybe, we have to be little bit stronger cause of our brothers and sisters that are too weak to stand on their own. Now, all this could aggravate the day lights out of you, but we're still bound to help our brothers and sisters when they are weak.

You take a man or woman who is weak in these things, and give him a reason to stand that means something to them and you can't shake him. I've been thinking that that is what our delegates are doing for our people. They're giving our brothers and sisters who can't stand for themselves a reason for doing what they already know in their hearts is the right thing to do. They just need a reason. Miss Connee, to do the right thing.

Now, there'll always be those that even when you give them a reason for doing what they already know is the right thing to do, they'll still be the weak person they are. They'll have more excuses than Carter's got liver pills. All we can do for them Miss Connee, is love them and turn them over to the Lord. And be mighty grateful that they ain't the majority.

Now, I figure that our constitution will be our word as people. Since I'm part of the people, I'm wanting our people's word to stand for something. Miss Connee, I don't want people to come and say well we agreed to this, but our leaders are doing something else. A man and a woman needs to know that their people's word stands for something. If it don't, they can't take much pride in themselves as a people. And no pride causes a heap of trouble for all of us.

Course, I've been told that our delegates have taken this into account and have provided us a way to deal with such leaders. And I'm mighty glad about that. Ol Wiz wants to be sure he's got a vote and be sure it stands for something. And we give people a chance to represent us on our tribal government. But if they mess us, and you know some of 'em will, sure 's you're born. Then, Ol Wiz don't want to have to put up with it til he dies. Ol Wiz just wants a way to remove bad apples and our delegates I hear, have provided us with that. Some of these old ideas by our delegates seems to have some of leaders a little nervous, but it's seems a mighty simple thing to me. Just be as good as your word and you won't have to worry 'bout nothing. You know, Pa used to say "it's a bad wind that don't never change." Oh yes, Miss Connee, a new wind is a stirring amongst the people and the house that is being built by the people, for the people, and of the people shall stand.

Guess I'll be talking to you again real soon. Every time Ol Wiz thinks he can quit talking about the constitution and politics amongst our people, people just keep insisting that he keeps on talking. So, I'll try to oblige them that likes what I say. And to them that don't like it, I'm bound to keep talking 'cause I want to stand for something. Otherwise, I might fall for anything.

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Rebirth of the Traditional Spiritual GATHERINGS
A Tribute to the Great Spirit, Father of all Indian Nations
June 16, 17, 18, 19, 1994
(All day and all night Thursday; Friday, Saturday, Sunday until evening)
North Carolina Indian Cultural Center

*No Admission
*No Prizes
*No Competition

Sponsored in part by Title V, IEA Program, Intertribal Council of Elders and the Carolina Indian voice.
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