

Traditionally Speaking

Loco' E Essah'Yo (Painted Turtle)

American Indian Science & Engineering Society Regional Conference

During the weekend of February 4-6, 1994, the Pembroke State University chapter of the American Indian Science & Engineering Society (AISES) sponsored the Regional Conference for Regions VI and VII on the campus of Pembroke State University. In the following paragraphs, I will provide some factual information on this organization and this conference.

AISES was founded in 1977 by American Indian Engineers to focus on students and college education. Mr. Andy Anderson, a Union Carbide Engineer, convened this meeting that was dedicated to American Indian scientists and engineers in Windrock, Arkansas. AISES goals included significantly increasing the number of American Indian scientists and engineers in the U.S. and developing technologically informed leaders in the Indian Community. Their hope was and is that Indian technological graduates will help Indian leaders manage and develop their lands and resources. Because of their decision to focus on students and college education, AISES works directly with students for the greatest long-term, large scale impact. An annual conference was started to bring together Indian students, corporations, foundations, government agencies, and graduate schools from around the country. College programs include student chapters, scholarships and leadership training. Pre-College programs include science fairs, mathematics-science camps, teacher training, and curriculum development. The organization started a magazine that provides science and engineering articles and recruiting ads.

The first decade was marked by the following significant progress. Eighty (80%) percent of AISES students stay to graduate. AISES is on firm footing with 850 members, \$750,000 in funding, 40 college chapters, and a professional staff. Additionally, AISES has support from friends, foundations, corporations and agencies.

In the coming years, AISES plans to expand their college chapters, scholarships, conferences, mathematics/science and teacher training programs. They hope to

continue the development of the Science of Alcohol Curriculum for American Indians (SACAI). Other future goals include the first international chapter, first professional chapter, AISES Environmental Institute, and an AISES Council of Elders.

Dr. Freda Porter-Locklear, PSU AISES Chapter Advisor, and her AISES students were hosts to the Regional Conference for Regions VI & VII and they did a superb job. The whole event was well organized and planned. All the activities were well received by all the participants of the conference including the students and the guest speakers. The weekend of activities began Friday night with a dinner at Chef's restaurant. After the meal, the participants gathered at the Chavis University Center on the PSU campus for the official welcome and greetings. After these activities, the students and guest speakers participated in a "Traditional Talking Circle." The facilitators had some questions relating to the environment that created some very good dialogue between those in attendance. Those present were extremely concerned about the negative impact that we as human beings are having on the environment. This activity was a good start to the Regional Conference. On Saturday, the students attended three separate sessions of their choice to hear the guest speakers who were participating in the conference. The topics of the sessions included the following: (1) Why Graduate School and How to Fund it; (2) The Autonomy of Indigenous Knowledge; (3) Strengthening Chapters and Forming New Ones; (4) Storytelling; (5) Achieving a Balance by Incorporating the Best of Two Worlds; (6) Motivation through the Eyes of a Native American Traditionalist and Other Thoughts; and (7) Science and Engineering, Environmental and Cultural Concerns. As can be seen the topics were interesting and varied. Saturday was concluded with an informal Pow Wow and a dance. Sunday morning was devoted to closing remarks by selected participants. I feel that the students of AISES and Dr. Porter-Locklear are to be commended for an extremely successful conference. Keep up the good work.

Elders and Traditionalist Corner

Wisdom from the Country

by W. D. "Wiz" Locklear

Dear Miss Connie:

The boys down at the store got to picking on me the other day, Miss Connie. They said I've got the LRDA a looking so bad that LRDA went and got them someone to write them a little column to put some sugar on them in our Indian paper. Course, them old boys can't git ahead of Ol' Wiz, Miss Connie. I just told them that it was a good thing the LRDA was doing this cause, Lord knows, nobody else was going to do it for them, less they were made to. They got themselves a chuckle out of that one, Miss Connie.

Now there ain't nothing wrong with the LRDA writing it a little piece in our Indian paper, Miss Connie. I believe in the people's right to know what's going on. Even Ol' Wiz gets an occasional taste for something sweet. But when Ol' Wiz gets hungry, he's wanting a piece of fatback meat on his plate and some collards to go along with it. I bet that Dr. Chavers would like some, too.

I figure life is pretty much the same, Miss Connie. We all want our sweets from time to time out of life, but when the hard times come, we git to wanting something of substance. Our people here a thirsting after some nourishment, Miss Connie. They've been fed enough sweets, and now they're a wanting something that will put some nourishment in their bodies and their souls. Our good Master can give them this, but they first got to humble themselves before he can feed them.

Now, that's where the problems come in, Miss Connie. You take a man or a woman who has it in their head that they are set above the people, they git mighty cold in heart and spirit. That's a mighty dangerous spot to be in cause they're prime for an evil spirit to set in on them. And, once those evil spirits takes over, Miss Connie, the fruits of their hand become corrupt and the Lord says He'll descend on them with swift and mighty justice.

Now I believe some of them boys at the LRDA are in a mighty dangerous spot, Miss Connie. Their hearts seem to have become cold and their minds seem to be set against our delegates and our people. The good that they

would do has become corrupt, in my way of looking at it, cause they have turned away from those ways which are pleasing before the Lord. I am told that our Bible tells us about the year 1994. If you turn there to the 19th Book of the Bible and the 94th Chapter of that Book, you can read all about what happens to people who git cold, disobedient, and rebellious.

Here's another thing that seems to be bothering some folks, not a whole lot, but a few. They keep wondering where the LRDA is going to fit into the people's tribal constitution. You see, Miss Connie, some of the people got the notion that they belong somewhere, but they just don't know where to put them. Once a man came by and talked my wife into buying a picture, Miss Connie. Well, she kept moving it from one place to another never could get satisfied about where it belonged. Oh, it was a mighty pretty picture, alright, but last time I seen it, it was out in the barn where it is now in my way.

Mr. Rick Barton said the LRDA needs to be the administration of the tribe. After looking up this here big word in my Webster, I figure it won't do, Miss Connie, cause the tribe can't be run by a private corporation. There ain't no point in having us a tribal constitution and tribal government, if we're going to turn it over to a private corporation.

The boys down at the store want to put LRDA out on that turkey farm they got, but that won't do either. They'd outnumber them poor turkeys two to one, less they got over 10,000 turkeys.

But the more me and the boys studied on this matter, Miss Connie, the more it came to us on what needed to be done in this here situation. Course, you know, people might not want to listen to a bunch of old men who are un-fittin to do a little fishing, raise some tobacco, and play with grandsons. But I believe we got us a good notion here on where we can put the LRDA, Miss Connie. I'll tell you about it in my letter next week. Right now the wife is calling me into supper. Got to keep up my nourishment, Miss Connie, less I git where I ain't got the strength to be a writing these here little letters to you.

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.

- * 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 7-9 Raleigh, NC Pow-Wow, (410) 788-0689, (919) 257-1720
- * April 29-5/1 Harrisburg, PA (410) 788-0689 or (919) 257-1720
- * May 7- Hoke County Schools Indian Education Pow Wow, South Hoke Elementary School Gym. Info: (910) 875-4106.
- * May 13-15 Lumbee Cheraw Spring Pow Wow, Robeson County Fairgrounds, Lumberton, NC. For info, (910) 521-8602
- * 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 (919) 273-8686
- * 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. Denn Chavers, President
Native American Scholarship Fund
Albuquerque, NM



Farming Was Hard Work

Most of what I remember about farming is how hard it was. When I was a boy, about all we knew was hard work. Plowing, hoeing, pulling tobacco (cropping), breaking land, cutting up stalks, suckering tobacco, chopping cotton, pulling corn, picking cotton, baling hay, and cleaning out stables were our jobs.

Being the oldest, I got many of the heavy jobs. The other kids got a little bit lighter work, although all of us worked. While I was out in the field, my sister Sallie would be cooking, washing clothes, washing dishes, ironing clothes, and gathering vegetables from the garden.

Mike, who is two years younger than Sallie, would feed the chickens and the hogs, run errands, feed the horse, and pull weeds out of the garden. When they were needed in the fields, they had to go to the fields after they had done their regular chores.

One of my hardest jobs was cutting fire wood in the summer. We would go into the swamp and woods and cut down trees, and cut them up into firewood size. Then we would load them into a tobacco crate and haul them up to the house.

If you have never swung an axe all

day, you don't know what I'm talking about. But if you have, imagine doing it all day, in a hot swamp with no breeze, in August. Believe me I stayed fit when I was farming. I weigh 40 pounds more now than I did then.

Every winter I would gain weight in high school and get up to 155. Then in the summer I would lose 10 pounds. This went on from the time I was 14 or so until I was 21, regular as clockwork. The extra 10 pounds was lost as sweat.

I made money on the side, too. Mostly this was by growing a truck patch and helping other people do farm work. Miles Jones, Stanley Cummings, Willie Bowen, Pidd Wheeler, Clemmie Lowery, Charlie Sampson, Tecumseh Brayboy, Jr., Buddy Jones, A.A. Locke, and Bracey Cummings were a few of the many people I helped pull tobacco.

There was a whole crew of us boys around Pembroke who made their money for school clothes by pulling tobacco. Among them were my cousin Stoney Godwin, Alex Warriax, Rat Godwin, Tecumseh Brayboy III, Tim Brayboy, Oscar Smith, my cousin Donald Godwin, and 150 others.

Many of the people I worked for literally helped to raise me, and I owe

them a lot, especially Miles and Zelma Jones, Charlie Sampson, Tecumseh and Eva Brayboy. None of them had much wealth, really, except Miles and Zelma, but they always shared what they had.

I always thought Miles, Tecumseh, and Charlie worked too hard. I often wonder if they hurt their health later on in life by the hard work they did as young men. Many times I spent the night with Charlie, so we could get up at 4:00 in the morning and take a barn of tobacco out in time to be in the field with the crew at 6:00 to pull another barn full.

One or two years Charlie worked our farm as well as his sister Mary's. That was double duty. But hard work has done well by me. Later, when I had to teach college full time while going to graduate school full time, I worked 80 to 100 hours a week. In fact, I worked like that for 13 years straight, 1968 to 1981. Then I took a breather for five years.

But it was the mental toughness I learned as a child that let me endure the many long hours for years. Thank you Charlie, Tee, and Miles. Thank you Zelma, Eva, and Helen. May God bless you.

RICK'S PLACE



The Times, Truly are a' Changing

I had the opportunity to have lunch with one of the members of the Lumberton Chamber of Commerce recently. I was explaining to him the many benefits of having his ads run in this publication. Like others in his position, he was unaware that the Indian population of the great state of Robeson is in excess of 40,000. We, as a people, are the majority. We, as a people, have the ability to be a major economic and political force. Can you imagine the impact of any business losing its Indian economic support?

There was a time when we spent our money on the inside and had to wait outside. No longer. We cannot and will not stand to be treated like second class citizens. As a people we are in a position to expect and demand to be treated with the same regard as anyone else. The times truly are a' changing.

In the early seventies, I started learning about Indian dances, pow wows and other Indian culture from the late Mr. Walter Pinchbeck. He took a few of us young boys and later a few young ladies and tried to instill a pride in us about our Indian culture long before it was popular. Some of the early pow wows we held attracted few spectators and even fewer dancers. Today most local as well as regional events will bring out crowds in the hundreds or thousands. A pow wow held in Lumberton last spring had over 5,000 folks attend. The times truly are a' changing.

We, the Lumbee-Cheraw Indians of Robeson County, are now in a position to help bring about changes unheard of in years past. We are in the process of developing our own tribal constitution. Federal recognition is just around the corner. We, as a Nation, can vote into or out of any office any person we see fit. We can build our own future, our own destiny. The times truly are a' changing.



FOR SNUFF
THAT'S SWEET
AS HONEY,
GIVE
HONEY BEE
A TRY.



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SUBSCRIBE TO
THE INDIAN
VOICE TODAY!!!

Native American POWWOW

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

Intertribal Dancing 2-5 pm, 7-11 pm. Feast for dancers and singers 5:30-6:30 Master of Ceremonies: Ray Littleturtle (Lumbee-Cheraw)
Head Lady Dancer: Pat Richardson (Coharie) Head Man Dancer: Waysheli Richardson (Saponi-Coharie)
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), 919-286-9401 (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

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 un 'l 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.

For more information, call Spotted Turtle (910) 521-4178, Painted Turtle (910) 521-0020 or Wild Turkey, % Carolan Indian Voice (910) 521-2826.