

**Traditionally Speaking**  
Loco' E Essik'Kv (Painted Turtle)

**A TIME FOR HEALING AS WELL AS DEVELOPING CULTURAL PRIDE.**

Recently, I was watching television and saw a show that was dealing with "White Supremacy Groups" and found their comments humorous. These persons were teaching hate and stated that all the minorities should return to the land they came from because the great United States of America is a white country. Ordinarily, I would not validate a ludicrous point of view such as this by commenting on it, but in this article I want to discuss the necessity of developing cultural pride without demeaning the cultural pride of other groups.

We can learn valuable lessons from these mostly under-educated European Americans (white people) who comprise these groups and in the following paragraphs I will discuss some of these lessons. First, if a group of individuals can only gain self-esteem by advocating the hatred of another group or groups solely because they are different, then the self-esteem that is gained is really hollow. All the various groups that are a part of the United States citizenry have many reasons to be proud of their heritage and should focus on these positive aspects of their cultural heritage. This is the point our own NATIVE AMERICAN ELDERS are advising us to develop as we promote our cultural heritage. We as NATIVE AMERICANS have many reasons to be proud of our heritage and that does not include the destruction of another people's culture. So, I say to you be proud of your NATIVE AMERICAN cultural heritage but respect the

heritage of others as you would have them respect yours. In the words of the wise ones negativity begets negativity. Also, we should be positive toward all cultures because we are all children of the CREATOR. Additionally, when a group promotes hate toward another group, other groups tend to turn against these groups. Second, through the spirit of cooperation major accomplishments can be achieved that will benefit all of us. If we develop a positive attitude in our interactions with other people, we will be a part of the healing process that is needed to make this world a better place in which to live. We should advocate tolerance toward people of different cultures while at the same time retaining a pride in our own NATIVE AMERICAN culture. Some scholars are of the opinion that cultural pride of one group will always promote prejudice toward other groups. I disagree with this premise. Through a new spirit of cooperation we can begin to change some of the negative changes that society has brought on Mother Earth.

Some of our elders feel that we must teach other groups our way of living in balance with the natural environment if the planet earth is to survive. As NATIVE AMERICANS we should share our concepts that respect all living beings and things and at the same time learn from other cultures that also respect MOTHER EARTH.

Today is the day to begin sharing and caring for each other as NATIVE AMERICANS as well as people of different cultures.



**Elders and Traditionalist Corner**

*Wisdom from the Country*

by W. D. "Wiz" Locklear

Well, we got us two Indians, a Black, and a couple of Whites wanting to be Sheriff, Miss Connee. I'd sure like to see one of our people git the job. The way I figure it, Miss Connee, if we're half as good at keeping the law as breaking it, we ought to do a mighty fine job in the Sheriff's office.

Now, one of these White men running for the Sheriff's office is named Lum, Miss Connee. I wanted to bring that up cause the people might git the idea that he's one of us, but he ain't. He can't fool of Wiz, Miss Connee. I might not know a whole lot, but one thing I know is a White man when I sees him.

You know we got us an Indian woman running for the Clerk of the Court. Now, ol Wiz is mighty partial toward Miss Jo Ann Locklear and the women folk in general. When you look around, its the women amongst us that have kept things going, doing the work for our people, and so forth. We got us a woman running our Indian paper, a woman leading us in Washington on our recognition, and most of our delegates writing our constitution are womenfolk. Now, if I were them, and Miss Jo Ann, I'd watch out for some of us men. We Indian men have a bad name for coming in when the works being laid out and tearing up things that's good for the people. Its a shame to say it, but I ain't never knowed a woman to tear up something that the people put together. It's always a man. He's usually full of pride and self-importance. Now, not all men are like

that, Miss Connee. We have got us some mighty fine men in our community working our land, building all these houses going up, and just working to take care of their families.

But I tell my boys, Miss Connee, to stand behind their womenfolk cause the older I git, the more I hold to the notion they got more sense about certain things than a whole lot of the men I know. The only time we need to stand in front of them is when we have to protect them. Otherwise, we need to leave them alone so they can go on taking care of the rest of us.

Now, about the LRDA, Miss Connee. You know I told you that me and the boys at the store had figured where our delegates could put them in our constitution. It won't do, Miss Connee, to put them over the people cause you can't have a private corporation with no members running a tribe full of Indians. And, you know them corporations can go broke on you, like the FCX did some years back. And, cause they're private and all of that, they ain't going to be telling you what they're up to.

So, me and the boys figured that seeing how you can't put a private corporation over a tribe full of Indians, that maybe our delegates could put the tribe over them. I'm told, Miss Connee, that this is the way it works with all these other tribes, and I reckon its time that we start acting here like a tribe if we're to git our recognition. Course, you know, if the LRDA is standing for the people, it'll see that this here is what needs to be done.

**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

**Early Native Americans Utilized Medicinal Herbs**

by Ronald H. Lowry  
Virginia Beach, VA.  
Medicinal Herbs

Medicinal concoctions are derived from the roots, leaves, barks, flowers, and fruits of certain plants in nature we call herbs. In the early 17th century, when the European immigrants came to America, they brought along their herbs for culinary and flavoring purposes, and for medicinal use for a variety of diseases. The early settlers discovered that the Native people had a vast knowledge of the medicinal use of native plants. They passed along much of what they knew to some of the new arrivals to their land. In the late 17th century some early American physicians in the Philadelphia area became interested in Indian herbal cures. They brought official medical recognition to several Indian healing herbs by including them in official drug compendia of the United States.

The following is only a small sampling of Indian medicinal herbs:

Indian Tobacco, not to be confused with the type containing nicotine, was used as an expectorant, emetic, and a treatment for asthma.

Indian Pink, also known as wormweed, was used to expel intestinal worms. The Cherokees drank a tea made from Indian root for backaches, and the Shawnees used it to treat gas pains and coughs.

The fruit of the Mayapple, also known as Indian Apple, was eaten for its laxative effects. The rest of this plant is toxic, and was used as an insecticide. A tea made from the leaves and flowers of Indian Sage was used to treat fever from colds, influenza, and malaria. This herb was listed in The National Formulary of official drugs from 1926-1950. It is different from garden sage, an aromatic perennial grown in home gardens for culinary use as a flavoring agent.

Native Americans used Sassafras root bark to treat fevers, rheumatism, and as a diuretic. For a time sassafras was a major colonial export to Europe, second only to tobacco.

The inner bark of Indian Elm produced a gummy substance used to

treat skin problems. Surgeons used it during the Revolutionary War to treat gunshot wounds. Indian midwives used the sap as a lubricant to ease labor. Teas brewed from the inner bark and leaves of the white willow tree were used for its fever-reducing, anti-inflammatory, and pain killing properties in the 1830s researchers isolated the active ingredient, Salicin, the precursor of aspirin, which became the world's first wonder drug.

In December, 1799, if the physicians attending George Washington had utilized American Indian herbal medicine to treat his sore throat, chills, and fever, he may have survived a few more years. They drew out several pints of his blood, dosed him with mercury and antimony, gave him cathartic enemas, and applied blistering heat to his feet. The father of our country was dead within 24 hours after the commencement of his medical treatment. The people who coin medical terms have given us a name for this type medical treatment. They call it iatrogenesis, which is the creation of additional problems and complications resulting from the treatment of patients by physicians. Indian medicines and their immune systems were not effective against the infectious diseases the Europeans brought to their land. Many died from diphtheria, measles, tuberculosis, typhoid fever, and smallpox. On the other hand, Indian teas and herbal concoctions made from the abundant supply of native plants were quite effective against a disease which affected the white settlers. Scurvy, a disease of the connective tissues of the human body, was prevalent among the settlers but rarely affected the Native Americans. Later it was discovered that the Vitamin C in the Indian diet of fresh fruits, vegetables, and herbal teas prevented scurvy.

The white man came up with a scheme to make some money off Indian medicine by putting it in a bottle to sell as patent medicine. The frontiers of America were flooded

with quack remedies and bottled cure-alls. Original Indian medicinal formulas were altered and they added a new ingredient of 50 proof alcohol. Before laws were enforced to control the distribution of drugs, traveling medicine shows were common across the land claiming their medicines purified the blood, and was a cure for almost any type disease. Some herbs are still good medicine today. Valerian root and chamomile are two good sedatives to promote sleep. An extract from saw palmetto berries is currently being promoted to prevent enlarged prostate glands in males over 40. Serenoa Serrulata from the berries is said to counteract the decrease in body produced testosterone in males. Some health care people tell us that a decrease in testosterone in males will cause the prostate to increase in size producing undesired symptoms. Most of the studies confirming the use of Serenoa Serrulata for preventing enlarged prostates were done in Europe. American Indian medicine men in the southeastern United States were promoting the use of berries from the saw palmetto trees to their male population as an aphrodisiac long before the Europeans arrived. As the result of our knowledge today, the aphrodisiac effect was due to the fact that the active ingredient of the berries decreased the size of the prostates of these original Americans. I don't know if the medicinal use of the berries of the palmetto tree played a part in the decision of the state of South Carolina to choose it as the state tree.

Today the active ingredients of the common medicinal herbs have been extracted and formulated into the right dosage for human consumption. Some pharmacies, health food stores, and mail order companies have abundant supplies of these formulations for sale. Caution should be utilized before consuming herbal medicines, as related to allergies and interactions with ones normal drug usage. Today there seems to be a resurgence of interest in herbs, and most libraries have good reference sources.

**The Way I See It**

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



**MISS LULA WAS AN ANGEL**  
I have known very few people in my life whom I thought were close to the angels. Miss Lula Locke was one of them. She was one of the most positive, clean-living, good-hearted people I have ever met.

She and her husband Mister Archie were neighbors of my grandparents for many years. Their son married my aunt. And while they and my grandparents fell out with each other, I never lost my respect for Miss Lula.

She always tried to steer us children on the right course. She knew the difference between right and wrong, and tried to teach it to every child in the neighborhood, it seemed to me.

But she did not do it in an obnoxious way, as some people did, and as some people still do. She was genuinely interested in us as individuals. Many times I have set across from her at her kitchen table and discussed my life, my school work, my farm work, my home work, and even my girl friends. And she would actually listen to what I had to say.

Listening is a rare quality in people. I think I went through at least 40 years of life without knowing how to listen. I was not interested in listening. There weren't that many

people who had something to say, I thought.

I mark that kind of thinking now up to arrogance, to some innate hostility, to some great insensitivity to others. I had to try to train myself not to be obnoxious, to be an active listener. That is one hard transformation, as many of you gentle readers all agree.

Miss Lula never seemed to have this problem. She would remember what we children had to say, and not just for a few days. She would remember it for years. Once in a while she would remind us, at 15 years of age, of something we had said in her Sunday School class when we were 10.

We used to help them with farm work to make spending money. Mister Archie was always gone during the day, so we worked for her. We shucked corn, plowed, picked cotton, and pulled weeds. When we were kids, all her children were away in college, or long gone from home.

The only one I can remember being at home is her baby, Claudette. But we heard many stories about the two oldest sons, Archie Stanton and Erle, both of whom were war heroes and career military men. Arch was an Air Force pilot, and Erle was Navy. I believe both of them made Colonel (or Captain in the Navy) before they

retired. All three boys and all three girls were over-achievers. They still are. Joyce was always my favorite; I thought she was the most like her mother. All three girls, Georgia, Joyce, and Claudette, live in Fort Worth, Texas now.

Miss Lula was the one who convinced me that I had to be saved. This was at about the age of ten. She came to me crying, in church, and at first I thought I had done something wrong. But she was worried about my soul.

Later I learned that she had done the same thing with almost all the boys and girls of First Baptist Church. She took it upon herself to try to save the souls of all of us. The ones she couldn't get to, should have been gotten to. Some of us did not turn out very well. But the ones she got to and saved, without exception, turned out all right.

Most of all, Miss Lula was a personal witness. She tried, I am totally convinced, to live her life as purely as she could. As is the case with most of us, I am sure she had some bad thoughts along the way. But I am just as sure that she probably could suppress them better than anyone I have ever known. She was not a perfect angel, but she was very close.

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

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