

Old Wiz

Wisdom from the Country

Dear Miss Connee
Now, voting is always a good thing. Anyone that tells our people differently, like the LRDA, just ain't out for the right thing. Now, the other day this man said we shouldn't vote on our constitution cause we'd have to turn around and vote on it again some years down the road. He picked this up from one of them LRDA ads, Miss Connee. But, Old Wiz told him that there are some things in life worth doing twice. If we all had the attitude of the LRDA people on voting, we wouldn't have returned to the polls to vote again in the Sheriff's race last month. A lot of us voted twice in one month on that race, Miss Connee, and if Old Wiz lives, he'll be voting again in the fall. I reckon that if we can vote twice in one month, turn around and vote again in the fall on the Sheriff, we can stand voting twice in our lifetimes on a constitution.

Now, some of the LRDA people are out begging people to sign a paper that gives away their right to tribal government to the LRDA. Old Wiz heard the most of them don't approve of what LRDA has asked them to do, but they've been told by their LRDA bosses that if they don't stop our constitution from going through, they are going to be out of a job. Now, a job is a good thing to have, Miss Connee, but it ain't worth losing your soul over, or getting up in the morning and not liking the face staring you in the mirror. It ain't worth selling out the future of your children to a bunch of men who are seem to be greedy for Money, Power, and Control, or the MPC's as Mr. Moore calls it.

It reminds me of what Brother Dalton Brooks preached at the Baptist Union meeting the other week. He said this man wanted to know what he needed God for. He had a fine job, good health and mind, a fine family, and money in the bank. Brother Brooks told him he needed God for the very breath he gave him. The way Old Wiz looks at it, our people need this constitution cause it stands for equality, justice, dignity, and respect. Now, that something our people need, Miss Connee, and we ain't just needing it from the White man. We need it from each other.

We stood behind Mr. Glenn Maynor, cause it was the right thing to do. We fought double voting, Miss Connee, cause it was evil. We went

up against the Klan cause it was evil. When our people were denied education, we built our own schools. Now, the reason we did all of these things, Miss Connee, was because there were men and women of conscience, great compassion, who knew the Lord and took a stand. They didn't do it cause of a job, money, or position.

When we all come together the end of this month to vote on our constitution, we are taking a stand for EQUALITY, JUSTICE, DIGNITY, and RESPECT. It ain't just those poor people at LRDA pushing those papers that are needing it, Miss Connee. Its those little children in the headstart centers and our schools who will come behind us. Its the old people who are struggling to pay doctor bills, buy medicine, pay their light bills, taxes, and have something left over to give to the children. Its the women working in the plants, doing their best to help provide for their families. Its the construction workers who built this country, and don't ask for anything cause they don't expect anything. Its our farmers with dirt under their nails, who grow the food sold in those grocery stores. Its the people who have been turned away for jobs, who didn't get the help to go to college, who only wanted a helping hand, not a hand out. Its our children that have turned to drugs, stealing, fighting, cutting, shooting, and cussing cause they are lost. Its all of us, Miss Connee. We are all needing this constitution cause it stands for equality, justice, dignity, and respect, and that's something we are all needing.

Brother Jimmy Strickland preached the other week on a new wind, and Miss (Wendy) Ledwell wrote a little poem on that message. Old Wiz is getting into the short rows of life, Miss Connee, but he's felt this new wind stirring amongst the people, and its a good thing. You can count on Wiz voting on our constitution, Miss Connee, cause its the right thing to do.

As for the MPC's, Miss Connee, Old Wiz ain't never heard tell of anyone dying from it. So, I reckon these LRDA boys will get over it. In the meantime, Old Wiz ain't giving up any of his rights or the future of his children cause of a few amongst us with the MPC's. Y'all want to do that, you go right ahead, but Old Wiz will be doing the right thing.

Say you read it in
The Carolina Indian
Voice
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The Way I See It

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



PICKING COTTON

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Of all the things I had to do as a farm boy, the thing I hated worst was picking cotton. My back hurt, my knees hurt, my arms hurt, my feet hurt, and I would tear my cuticles up on the spurs on cotton balls.

The most I ever picked in a day was 206 pounds. Just to see how much I could do, I got up early, about 5:00 o'clock, and headed for Tecumseh Braybo's cotton field out in front of our house.

I took a jug of water with me, and worked hard all day. I came home for a short lunch, and went right back to the field. I think it was 7:00 or 8:00 o'clock that night before I quit. And I mean I picked hard all day.

The 206 pounds was still disappointing. Basically, I ended my cotton picking career that day. At 53 a hundred pound, I made \$6.18 that day.

We had a Mexican man in town, the only one there then, who could pick 600 to 800 pounds of cotton a day. When cotton picking season came in, he would lay off his carpenter's job at Fort Bragg and pick cotton.

With his wife and son, I guess they

would pick close to 1,000 pounds a day. I don't remember his name, but I picked in the same field with him a couple of days. He was fast.

Before I ended my career picking cotton, the machines were already being used. The year before I left Pembroke, Mr. Tecumseh had hired an outfit with a cotton picker machine to pick his cotton. I remember a black man was driving it.

It was about 10 to 20 times faster than I was. Maybe a hundred times. It could really fly up and down the rows.

My wife is the daughter of a Mexican-American couple who were tenant cotton farmers in south Texas. Her mother had 14 children, and 10 of them lived to be adults. They were all cotton pickers.

Down there, they raised a garden and some corn, but the rest was cotton. Where we in Robeson County might have five or ten acres of cotton, as a second cash crop, people in Texas had hundreds of acres.

Some of that Texas cotton grows so big you have to chop the stalks down with an axe before you can pick it. So Toni and her brothers and sisters all had to pick cotton as children.

Where we might be grading

tobacco in the Fall, they would be picking cotton. How tenant farmers made enough to live, I don't know. They made it on the volume, I would guess.

Mostly, they lived through hard times. Many times, before he died, Toni's father Gregorio and I exchanged "war stories" about farming. That's all he did, from the time he sneaked across the border at 12 years of age, until he retired in the late 1960's. Then he moved to town, and got a job as custodian at an elementary school.

I picked cotton all around Pembroke, for many people, including our own. Most days, I didn't pick much more than 100 pounds. I would have been better off doing something else.

Children these days don't want to hear about what we had to do back in the 1950's. Hard labor has almost gone out of fashion. I wonder what would happen if we had to go back to it.

They say we're supposed to learn from work. I guess I learned something from picking cotton, but I don't remember what it was. Maybe I learned to work hard to have some other line of work when I grew up.

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PUBLIC NOTICE

RULES FOR ABSENTEE VOTING ON LUMBEE CONSTITUTION

All Lumbee People, 18 years and older, may vote in the election of the Lumbee Tribal Constitution. If you are Lumbee, and 18 years of age on the day of voting, but will not be present in the tribal area, you may vote by absentee ballot. To receive an application for absentee voting, you must WRITE the below address to request an absentee ballot. In order that we may respond to your request in a timely manner, your letter requesting an application should arrive at the below address no later than June 15. In this letter, you should clearly print your full name, home address, home telephone number, and social security number. Although it is not required, we would appreciate you providing a self-addressed stamp envelope when you write to apply for an application to vote by absentee ballot.

Constitution Assembly of the Lumbee Tribe
P.O. Box 3058
Pembroke, NC 28372

Elders and Traditionalist Corner

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
- * May 21-22 Richmond Community College (919) 582-7071
 - * May 21-23 Tuscarora Nation Pow Wow, Tribal Grounds, Maxton, NC Info.: 910-844-3352
 - * 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 2, 1994 - 11:00 a.m. - 2 p.m. & 6 p.m. - Until: AISES Chapter invites the public to our Third Annual Powwow at Pembroke State University.
 - * July 15, 16, 17- Charlotte Native American Festival, First Union Atrium and Plaza 301 South Tryon St. Charlotte, NC. Info. 704-588-5870.
 - * July 15-17 Howard County, MD (410) 788-0689, (919) 257-1720
 - * July 24, Cherokee of Hoke County and Maxton, NC Tuscaroras, Intertribal Festival, at Rockfish near Davis Bridge, NC. Contact Chief or Mrs. Edgar Bryant. (910) 875-0222.
 - * September 13-24, Native American Festival, Durham Technical Community College, 1637 Lawson Street, Durham, NC. Call (919) 598-9188 or (919) 479-8000.
 - * Sept. 30-Oct. 1, Indian Trail Pow Wow, Indian Trail, NC. Call Metrolina Association: 704-331-4818, Kingston Sanderson, 704-821-6361.
 - * October 7-8, Cumberland County Native American 13th Annual Pow Wow, Memorial Indoor Arena, Fayetteville, NC 910-483-8442.
 - * October 14-15-Wacamaw-Siouan Pow Wow, Bolton, NC. For info: (919) 655-8778.
 - * October 14,15,16, 13th Annual NAIAPow-Wow & Fall Festival Nashville, Tennessee for more info, call 615-726-0806. American Indian Vendors/Traders & Dancers Welcomed. 211 Union St. Stahlman Bldg. Suite 912 Nashville, TN 37201-1505.
 - * October 21-22-Meherrin Indian Tribe Pow Wow, Winton, NC.
 - * November 7-13 Great American Indian Expo (410) 788-0689
 - * November 21-27 Native American Pow-Wow, Baltimore, MD (410) 675-3535

What: Rebirth of the Traditional Spiritual Gatherings
Where: North Carolina Indian Cultural Center, Pembroke, NC
When: Father's Day Weekend June 16, 17, 18, 19th
Why: To Promote and Educate the Principals of Native American Traditional Life...

Rebirth of the Traditional Spiritual GATHERINGS

A Tribute to the Great Spirit, Father of all Indian Nations
(All day and all night Thursday; Friday, Saturday, Sunday until evening)

June 16, 17, 18, 19, 1994
North Carolina Indian Cultural Center

There will be dancing, drumming, singing, storytelling and demonstrations occurring day and night. No schedule of events. All time is "Indian time."

- *NO VENDORS (SELLERS) Traders (Bartering Only)
- *No Admission
- *No Prizes
- *No Competition

Anyone can barter for any item displayed. Anyone wishing to trade Native made crafts etc. bring Blanket and set up FREE.

CAMPING IS FREE.
Lodges of any style have preference at the site. Primitive camping preferred. NO HOOK UPS
Separate area for trailers, motorhomes

One item of non-perishable food will entitle one meal ticket.
ALL food and clothes gathered will be donated to The Robeson County Church and Community Center.

Spponsored in part by: C&S V, B&A Programs, Inheritance - a union of Elders and The Carolina Indian Voice, Lumbee Regional Environmental Administration, No. 100001 - 100002

CHOOSE TRADITION NOT ADDICTION
Know the consequences of alcohol and drug abuse
A message from UNCT and the National Institute on Drug Abuse

represented with regards to tradition, crafts, art, education, etc. Each family in the group will have space for a blanket or table to display their trade items.

Camping will be free and primitive camping is preferred. Lodges of any style will be given first preference in the inner circle of lodges. Tribal members camping behind the tribal elder or chief's lodge will locate their site in a pie shape that will be marked off. There will be a area designated for modern campers, trailers, motorhomes, etc., however no hook-ups will be provided.

It is the vision of the organizers of this gathering to form an INTER-TRIBAL COUNCIL OF ELDERS to promote at least four of these gatherings in the four sacred directions of North Carolina. The four proposed sites are: NORTH - DURING THE WINTER MONTHS IN THE HALIWA-SAPONI HOMETLAND; EAST - DURING THE SPRING MONTHS IN THE WACAMAW-SIOUAN HOMETLAND; SOUTH - DURING THE SUMMER MONTHS IN THE LUMBEE-CHERAW HOMETLAND; WEST - DURING THE FALL MONTHS IN THE CHEROKEE HOMETLAND. We need at least 20 (20) elders from each tribe who believe that the traditional ways of our people must survive. To accomplish this we must educate the young, the middle-aged, and elderly people in the traditional ways of the NATIVE PEOPLE. It is not the intent of the INTER-TRIBAL COUNCIL OF ELDERS to change anyone's religious beliefs but to reinforce the respect for the Spirit beliefs, respect for the environment, respect for all animals, and harmony in all that you do. Any elder or qualified Indian educator (Traditional) wishing to be a part of this group is needed and all help will be surely appreciated. The group will have no dues, and no costs, however, we will have the satisfaction of knowing that we have done our best to bring the knowledge of the traditional ways to someone who truly wanted to learn. We envision an elder sitting under an arbor talking of the old ways to people of all ages and those people getting inspired and wanting to learn more. We are hoping that the wisdom of the elders will be spread to all NATIVE PEOPLES in this manner, so that we can eliminate the pollution of the environment, crime in our neighborhoods, and the needless slaughter of man and animal.

Speaking of bartering, it is the Indian way - you have what I need, I have what you want, we swap. Cost should not be a factor because the primary reason for the barter is want or need. There will be nothing for sale. If you have a need, we are sure that you will be satisfied with any barter that you agree on. There will be food available day and night for the people at the Cultural Center. Participants will trade help in the promotion, care, and education of the "Gathering" for their needs. Visitor should bring a Non-perishable food item in exchange for a meal ticket for each item. We hope to have a clothing exchange organized. Bring in your outgrown school and winter clothes and warm jackets (all sizes) in good condition and exchange for items that will fit next year. There will be demonstrated areas for tribal elders, chiefs, artists, craftspeople, etc. at the gathering site. The separation is only intended only to show the differences and similarities of the various tribes.

If your child or you wish to learn dancing, drumming, singing, arts, crafts of any kind there will be demonstrations throughout the day and night during the gatherings. These demonstrations will be unscheduled and will probably be conducted upon request. It is acceptable to trade for a lesson although it is not required. By qualified elder or educator (mentioned earlier), we mean the following: (1) a person that has the support of their tribe in planning one of these gatherings; (2) a person who will make a commitment to help other members in their endeavors; and (3) a person who understands that it is the education of others not material gain that is important. The INTER-TRIBAL COUNCIL OF ELDERS will be committed to helping each community represented in sponsoring a program. Aid and support for all NATIVE AMERICAN PEOPLE regardless of band, group, tribe or nation that comes in peace with a strong sense of direction for our future as a people is the goal we strive to achieve.

We will not tolerate the vices that destroy the inalienable right of every person to enjoy their life in spiritual friendship and peace. ALCOHOL, DRUGS, OR ATTITUDES will not be allowed anywhere on the grounds and this includes campers. This GATHERING is a tribute to the GREAT SPIRIT, therefore we will and encourage all who attend to always be on their best behavior while the spirit is near. We know that the spirit will be present and will give many blessings. Let us pledge to be ready to accept all of the blessings that will be delivered with a clear heart.

We really want the INTER-TRIBAL COUNCIL OF ELDERS to work and it will with the help, support and representation of all of the NATIVE AMERICAN TRIBES IN NORTH CAROLINA. A peaceful and loving attitude will be a key to success. Each member of the INTER-TRIBAL COUNCIL OF ELDERS will have an equal voice around the circle and all decisions must have the support of all members. In this manner we will speak as one voice or group. This may sound idealistic but it is not, it will not be easy but with a commitment to our young and all our people it will work.

For further information:
Call Ray Spotted Turtle or Painted Turtle at (910) 521-4178
Wild Turkey at (910) 521-3002
or you may contact the Carolina Indian Voice - % Wild Turkey, P.O. Box 1075, Pembroke, NC 28372 (910) 521-2826

