

ALONG THE ROBESON TRAIL

by Dr. Stan Knick, Director,
PSU Native American Resource Center

When most Americans think of a structure in which Indians live, a tipi comes to mind (the word may also be spelled "teepee" or "tepee"). Tipi is actually a Siouan word which refers to a tent usually covered with animal skins. The Lakota language dictionary reveals that the word is related to the verb *ti* ("to live, dwell, abide"), the noun form *ti* ("house") and the adjective *pi* ("good").

Many people look for tipis whenever they think there are Indians around — if there are Indians, there must be tipis; no tipis, no Indians. Numerous visitors to the Native American Resource Center ask: "Where are the tipis?" I sometimes want to answer: "Out on the Plains, where they belong."

Although some Indian people occasionally built and used cone-shaped tents before European contact, it is only with the introduction of horses, and the development of Plains Indian culture as we now recognize it, that tipis became very widely used. The Indian people who came to be the horse-mounted, buffalo-hunting, nations of the Plains had formerly

been sedentary farmers of the Woodlands, river valleys and prairie-edge. They hunted buffalo only on a part-time basis, and then on foot. They lived in a variety of houses, ranging from the conical "beehive" thatched houses of the southern Caddoan people and the rectangular pole-brushwood-and-packed-earth houses of the northern Caddoans, to the earth-lodge houses of the people living farther to the north.

But once the culture of these groups of people evolved to being regularly on the move in mounted pursuit of buffalo herds, they needed highly mobile homes. The tipi fit the need exactly; it was "a good house in which to live." Two women could take down a large tipi in half an hour and have it ready to move; setting it back up didn't take much longer. Very quickly the people of Plains Indian cultures from central Texas to southern Canada, from Missouri to Wyoming, could be seen living in these conical skin tents (although only the Siouan-speakers originally used the word *tipi*).

Outside the Plains, tipis were rarely seen. Indian people of the

Plateau (that area northwest of the Plains which includes eastern Oregon and Washington, northern Idaho and western Montana, and on up to central British Columbia) had occasional use for mobile housing. These mainly Salishan- and Sahaptin-Klamath-speaking people (i.e., Shuswap, Kalispel, Cayuse and Nez Percé) ordinarily lived in large semi-subterranean lodges. However, during summer gathering trips they made conical tents covered with reed mats which resemble the Plains tipi. Some researchers believe that this shows the influence of Plains culture on the people of the Plateau (for example, see Geoffrey Turner's *Indians of North America*, 1982), but it is just as likely that the reed-covered conical tent pre-dates the Plains skin-covered tipi.

What structures were the millions of other Native Americans living in before modern times? In the next segment, we will look at various alternatives.

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

Cameron's Comment

By Paul Cameron

Can the "Chief" really help Charlotte? At nearly 1 year old, Robert Parish seems like a relic. Surely, the pro game was a far different animal when Chief came out of Centenary College. That was 1976, when Gerald Ford was in the White House. But in 14 years, all Parish did was win three NBA championships with the Boston Celtics and go to the All-Star game nine times. Does he still have some Boston magic left in those long, deep pockets? I've got two words for the answer — diet and exercise.

The oldest man in the NBA doesn't mean the least conditioning. Parish has taken meticulous care of his 7-foot, 230 pound frame and plays ten years younger than his driver's license advertises.

Charlotte gave Parish two years of guaranteed money at \$5.5 million with an option for a third year of an extra \$2 million. Even if the Hornets get no more than a year from Chief, I'd say it's worth having his knowledge of the game and playoff experience there for the young guns to swallow.

Especially for Alonzo Mourning. Zo may know the drop step and baby hook, but he stands to learn a whole new game when Chief talks the head game — like, how not to foul out and stay calm in the process. It's the acquisition that had to happen because Horace Grant and Danny Manning just weren't in Charlotte's free agents cards this time.

Carolina Indian Voice
Pembroke, NC

Carolina Indian Voice is published every Thursday by First American Publications 304 Normal St. - College Plaza Post Office Box 1075 Pembroke, North Carolina 28372 Phone (919) 521-2826 Fax (919) 521-1975 Connee Brayboy, Editor Helen Locklear, Office Manager

Subscriptions
One year in NC, \$20.00
Out of state, \$25.00
Second Class Postage Paid at Pembroke, NC

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A Message To The Lumbee Tribe From Ray Littleturtle

I am a candidate for Tribal Chairman of the Lumbee Tribe of Cheraw Indians. I am eminently qualified for the position which I seek, primarily because I do not have to be taught the ways of the Native American. For 36 years I have studied Indian history and have practiced art and culture with instruction from my grandfather and father and from contemporary Indian elders, historians, authors, artists, craftsmen and performers.

For the past 25 years I've involved myself in Indian affairs at local, state and national levels. I've been dauntless in fighting for Indian Rights throughout the United States and Canada. My grandfather and father taught me that being Native American and defending our way of life is a just cause. Over the years I've endured ridicule, even from my fellow tribal members, because I felt what I was doing was right and, because I knew the time would come when Lumbee People would have a viable tribal government...that our people would once again adhere to Indian principles.

My extensive employment experience affords me good judgment of sound fiscal principles. For years I was employed in the construction industry where I learned the importance of a strong work ethic and responsible fiscal management. Over the past three decades I've served as a traditional educator and advocate who has worked at the grassroots level to promote Indian art, history and culture. Most noted is my leadership in the development of traditional Indian cultural festivals in the state and region since 1965. My involvement in the development and coordination of cultural events is international in scope.

I understand the importance of education, having been an enrolled student at Pembroke State University, University of South Carolina (Columbia Campus), Francis Marion College, and the Officer Academy (Fort Bragg, NC).

I love my country and represented it in military service for 13 years. Having served in the U.S. Army Special Forces, I understand the importance of duty, loyalty and self-discipline. I served the United States with honor and am a decorated Vietnam War veteran.

I am a family man and am happily married. I am a spiritual person. I believe very strongly in a Supreme Being. I adhere to strong Christian principles as they are expounded by our people. I am reflective of my training by spiritual parents. I am not one to go out through the streets and announce what my spirituality is, nevertheless, I possess a stark spirituality. Believing as I do in strong Christian principles, I will access the church community for its input, because a government without spirituality will fail.

It will be my honor to serve you as Tribal Chairman. I have the maturity, knowledge, temperament, and expertise required to serve. I hope as voters, you understand that for decades I have stood and fought, and will continue to stand, for stand and fight for you, your children... and their children.

Now, I am asking for your support as I seek election as Tribal Chairman. I sincerely appreciate your vote of confidence.

Ray Littleturtle

Seven Point Platform

1. **CULTURE** — The first thing one has to understand is that our culture has never been completely dead. In the past few decades its awareness has been weakened by a lack of acknowledgement. As Tribal Chairman I will continue to do what I've been doing for the past 25 years / involve tribal members, the young people in particular, in the retention of self-identity in our youth, and this revitalization will take care of a lot of social problems among our young people. A culture base is essential to any government of people. This is true whether the government is sovereign or not.

2. **EDUCATION** — Indian people walk in two worlds - The Native American world, and the dominant society world. Our Indian children can ill / afford not to be educated. It seems today that everything in education is based on High Tech. As it stands now, our children have a difficult time of accessing scholarships, ways and means of going to school, because of our economic condition. As Tribal Chairman, I will search for funding resources which will ensure financial assistance for Indian students who wish to pursue a post secondary education. I will be at the frontline in seeking tribal scholarships for our youth. It's important to understand that the Lumbee Tribe does not have to be federally recognized to pursue educational funding for its youth. The state of North Carolina has appropriated educational monies for Indian students. We must lobby for additional funds, however.

Along with education, we still have to teach our children about "who they are". Learning about their culture is a vital part of the education process. I see a need for the reclamation of our original language. As Tribal Chairman, I will seek counsel for educators in Indian communities to give me guidance in developing cultural education initiatives.

3. **SELF-SUFFICIENCY** — The Lumbee Tribe of Cheraw Indians has a degree of self-sufficiency in that they are eastern Native Americans and have been in contact for over 500 years. We will retain our self-sufficiency and continue to build upon it. However, we must access entities outside the government so as to do a better job. As our youth enter the 21st Century they must explore ways to support themselves. The federal government is getting out of the "Indian Business". Indian people must find their own ways and means of supporting themselves. We must become innovative while continuing to do what we've been doing such as holding ownership to our land.

4. **AGRICULTURAL DEVELOPMENT** — The federal government is trying to regulate tobacco out of existence. Because we are a farming based tribe, we must develop marketing strategies for alternate crops while seeking markets for tobacco in countries outside the United States. Both are possible with a strong tribal leader who is willing to find these markets. We must utilize the Campbell Soup Company cannery located in Robeson County with an emphasis toward developing produce-farming. We must capitalize on aqua farming by raising catfish and crawfish which are in great demand in foreign markets. As Tribal Chairman, I will be profound and direct in identifying a mass of money-making agricultural ventures for the Lumbee people.

5. **NETWORKING** — Vital to the success of any government is networking. Governments operate on contacts between individuals and entities in other countries. For more than two decades I've accessed most Indian communities in the United States and Canada. I've learned that their problems are not unique, for the Lumbee share the same problems. In personally knowing tribal leaders throughout the United States, I can network. My longtime advocacy for Indian People is exemplary. Undeterred, I have fought for Indian issues at state and national levels for the majority of my adult life. One has to understand that the Lumbee People are going for appropriation. Anytime one goes and lobbies any government, one has to be able to network and articulate. I don't have to develop a network. I will simply access the network I've developed over the past 25 years.

6. **ECONOMIC DEVELOPMENT** — Along with self-sufficiency has to come a sound economic plan. There are certain things Indian people can access by virtue of being Native Americans. One has to know how to go about accessing markets set aside for Indians. I possess the know-how and will vigorously pursue economic markets for the Lumbee people. However, the endeavor cannot be a "one-person" show. As Tribal Chairman, I will utilize the knowledge and counsel of small business people in the community and outlying areas where we have Indian businesses. I will pursue market outlets for Native-made arts and crafts produced by Lumbee people. With the collected knowledge, a sound economic development plan of action can be formulated and presented in a State-Of-The-Tribe report.

7. **FUTURE ENDEAVORS** — A strong tribal government is of the utmost importance to the Lumbee people. I see a future where our Indian youth will have a high self-esteem fostered by increased cultural identity. For all the members of the tribe, particularly the elders, I envision greater access to medical facilities. Healthcare is an essential component to the welfare of tribal members. The Lumbee people are fortunate in that they have tribal medical professionals. As Tribal Chairman, I will lead the charge in having the tribe contract with our Indian physicians; using area medical centers so as not to have to build a health facility. We must understand that we are going to garnish for a line item appropriation. We must be very fiscally sound and prudent. I will seek counsel from medical professionals for ideas in this endeavor.



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Irritation or infection?
Symptoms like bladder pain and having to urinate frequently and urgently don't necessarily signal a bacterial infection. Besides caffeine in coffee and tea, common culprits that can cause bladder irritation include carbonated beverages, spicy food, citrus fruits, strawberries, tomatoes and vinegar. Only a doctor can determine the presence of a bacterial infection which should be treated by antibiotics.
Even bubble baths can cause irritation. And some women even get bladder irritations premenstrually; they seem to be associated with hormone changes.
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