

# Editorial and Opinion Page

## The North Carolina Indian Cultural Center is For All Native-Americans

Dear Ms. Connee,  
In the May 8th issue of the Carolina Indian Voice's front page concerning the article on Representative Ron Sutton's Report on House Bill 517, he stated that the Indian Cultural Center is not a Lumbee issue, but an all Native American issue in North Carolina. I agree with him 100%. You see, the Lumbee people have been grumbling and disagreeing as long as I can remember. I am a mere 63 year old Lumbee Elder and can remember way back as a young boy of the good times we had at the Long House. My mother and her cousins, and also others who wanted a gathering place did something about it. They spent many months cutting pine timbers, peeling bark from them and erected a place to meet and carry on our cultural tradition. As the "younguns" as we were called, it was our duties to Dob the spaces between the timbers with a mixture of clay and mud.

Of course, there were hecklers and doubters back then who said we were a bunch of crazies and fanatics, but that did not stop us from accomplishing a great task. Look around you at the big hundreds of thousands of dollars homes going up and mansions all over our county and we can't come up with monies to acquire the Cultural Center? I believe if the people who can swing a hammer in our native Robeson County (people who have pull and connections with our brothers and sisters and also some ones dedicated to the cause and not in it to fill their pockets and flee, leaving us to hold the back, the Cultural Center will be a big calling card to the Lumbee people. As I stated in a recent article I wrote, we have so many resources right here on the Lumber River and the Center itself could bring in a lot of revenue. The thing is, as Representative Sutton said, we have to get people to work diligently and come up with ways to

get the three million dollars we need before the time runs out again. You may say I am blowing smoke but I can tell you this, the years I spent away from Robeson County I saw many miraculous feats take place because people had a dream and acted to make it a reality. The white man and African Americans can accomplish goals, raise millions and millions of dollars when they want something, so why can't we as Native Americans call out to our brothers and sisters for help in making this dream come true? The Revels Homestead recently purchased can attract many opportunities to have functions, shows, etc. and it is an easy access to the Lumber River events.

I urge you if you want to see it come true, get behind the ones who will steer the wheel and be proud you are a Native American.

Ervin Jacobs  
Maxton

## According to Scripture

Sponsored by Pembroke Seventh Day Adventist Church

Q: Is there a positively sure command in the Bible that we should keep the Sabbath? A: Lev. 23:03 Six days shall work be done; but the seventh day is the sabbath of rest, an holy convocation; ye shall do no work therein: it is the sabbath of the Lord in all your dwellings. Deut. 05:12 Keep the sabbath day to sanctify it, as the Lord thy God hath commanded thee. Deut. 05:14 But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may rest as well as thou. Deut. 05:15 And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day. Neh. 10:31 And if the people of the land bring ware or any victuals on the sabbath day to sell, that we would not buy it of them on the sabbath, or on the holy day: and that we would leave the seventh year, and the exaction of every debt. Q: Will the Sabbath be finally done away with at the end of the world? A: Since it is the memorial of the creation of this world by Jesus, it will never be done away with, and in fact the keeping of the sabbath is prophesied for those who live in the Earth made new? Isa. 66:22,23 For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. Q: Didn't Jesus break the Sabbath? A: First of all Jesus didn't sin, by definition of sin found in 1 John 3:4, and since the Sabbath is part of the 10 commandments, we see therefore that Jesus could not have broken the Sabbath and still have been our sinless Savior on Calvary. The reason that the Pharisees accused Jesus of breaking the Sabbath was that He had no respect for their manmade additions to the law, these manmade additions were very self serving, for instance they allowed themselves to get their own ox out of the ditch, yet they claimed Jesus broke the Sabbath for healing on that day. It was not the real law that He was breaking, but their manmade traditions and perceptions of Sabbath keeping requirements. Q: What does the Bible teach about the proper way to keep the Sabbath? A: Of course we have the command itself in Ex. 20:8-11 and the following verses, but a lot of it's left to your conscience. Isa. 58:13 If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Mat 12:10-12 And, behold, there was a man which had his hand withered. And they asked him, saying Is it lawful to heal on the sabbath days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days. Q: What was Jesus' custom and His example

for us to follow on how to keep the Sabbath? A: John 05:09 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath. Mark 03:02 And they watched him, whether he would heal him, on the sabbath day, that they might accuse him. Mark 03:04 And he saith unto them,

Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace. Mark 06:02 And when the sabbath day was come, he began to teach in the synagogue; and many hearing him were astonished, saying From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? John 05:10 The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. John 05:16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day. Luke 04:16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. Luke 04:31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days. Luke 06:06 And it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered. Luke 13:10 And he was teaching in one of the synagogues on the sabbath. Luke 13:14,15 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work:

in them therefore come and be healed, and not on the sabbath day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? Luke 13:16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? Luke 14:03 And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day? John 07:23.... If a man on the sabbath day receive circumcision, that the law on Moses should not be broken: are ye angry at me, because I have made a man every whit whole on the sabbath day? See also Mark 1:21 We can see it was Jesus' example to heal, to teach, to preach, to give consolation, and to go to church! Even emergencies were allowed for Lk. 14:5. Shouldn't we follow Jesus' example?

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## ALONG the ROBESON TRAIL

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

Last week we began looking at Abenaki storyteller Joseph Bruchac's ideas about storytelling, expressed in his book *Tell Me A Tale: A Book About Storytelling*. We saw that the beginning of storytelling is in listening — training your ears and your mind to hear every sound in your environment. Listening to whatever goes on around you is vital preparation for becoming a good storyteller.

Where do stories originate? Bruchac says that all human beings have "storytelling roots." The deepest source of these roots is our ancestors, whether they are Native American, Irish, Yoruba or Chinese (or whatever). Almost all modern Americans have more than one kind of ancestry, and each kind has its own history, folklore and songs. Some of these sources of ancestral stories can be found in books or on the Internet. Some of them can be heard by asking the elders of your family.

This brings us to the second level of "storytelling roots:" your own family. Virtually everyone has some kind of family, whether it is biological, adopted or a step-family. Every family has some kind of stories:

"One kind of family story that is very common in America is the story of how your family came to where you now live. Then there are stories about what it was like when one of your older relatives was a child, stories about how people met each other and got married, stories about things that have happened in your family (p. 7)."

A third level of "storytelling roots" is from your home. Any place where human beings live has a story — how it got its name; what happened there long ago; what continues to happen there. Some of these story-sources are in books in local libraries, and some come from historical societies and local historians.

The fourth level of "storytelling roots" comes from your own life. Each person experiences things in his or her own way, just as each human being is different from the next. As is the case with the other levels of "storytelling roots," some of these stories from your own life may not always be entirely pleasant:

"Not all parts of life are easy. But something bad or unhappy can be less painful and easier to understand when it is made into a story. Young or old, we each have lots of stories about journeys we have taken, friends we have met, and things we have discovered (p. 9)."

Wherever the "storytelling roots" grow from, it is not too difficult to cultivate them into good stories. Maybe the story will be meant to teach an important lesson about something you have learned and want others to know. Maybe the story will be meant for entertainment — to bring a smile or pass the time. Maybe the story will be about the way things used to be, or how things came to be the way they are, or how they ought to be. Maybe the story will be true; maybe it won't. Maybe the most important thing about a good story is that it connects people to each other through shared images,

shared history or shared laughter.

Bruchac tells several stories about names: "I have an Adirondack storyteller friend named Bill Smith, whose ancestors came from Scotland. Generations ago his family's name was MacGregor, but because the MacGregors were outlawed by the king, they changed their family name. A Jewish American friend of mine named Greg told me about a relative of his whose family name is Ding. This is an unusual last name, but that name was created by accident when one of his ancestors arrived in the United States at Ellis Island, where immigration officials were asking names. The man ahead of Greg's relative had the same name that he did. Greg's relative spoke a little English and he was proud of that. So, when it was his turn, he thought he was ready. 'What is your name?' asked the official. 'Same ding as him,' said the man, pointing at the man in front of him. He was trying to say 'same thing,' but the immigration officer heard it differently. 'Sam Ding,' said the immigration official, writing it into his book. The man tried to protest, but once it was written down, that was that. And Ding is still the family name to this day (p. 11-12)."

Next week we will consider more of Bruchac's ideas about stories, and move on to the next step on the road to good storytelling. For more information, visit the Native American Resource Center in Historic Old Main Building, on the campus of The University of North Carolina at Pembroke.

To subscribe call 521-2826



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**PUBLIC NOTICE**  
**County of Robeson**  
The Fiscal Year 1997-98 Proposed Budget will be presented to the Robeson County Board of Commissioners on June 1, 1997 and will be available for public inspection in the Office of the Clerk of the Board, Administrative Building, 701 North Elm Street, Lumberton, North Carolina on Monday-Friday, 8:15 AM to 5:15 PM.  
A Public Hearing on the proposed budget will be held in the Commissioner's Room of the Robeson County Administration Building on June 16, 1997 at 6:00 PM. All interested citizens are encouraged to attend and express their views.