

Editorial and Opinion Page

Lumbee Royalty Attends 9th Annual National Miss Indian USA Crowning Ceremony

Little Miss Lumbee Angelica Chavis, Junior Miss Lumbee Morgan Brittany Hunt and Miss Lumbee Rebekah Revels attended the crowning ceremony of the Miss Indian USA in the U.S. Capitol Building. Miss Natasha Wagner, the 8th Miss Indian USA, relinquished her title to Miss Heena Ives on Friday evening, May 30. Becky Goins, also of the Lumbee Tribe and a former Miss Lumbee was a contestant in the pageant and was second runner-up.



Miss Lumbee Rebekah Revels and Junior Miss Lumbee Morgan Brittany Hunt are shown with Princess Pale Moon, founder of the Miss Indian USA Program.



Junior Miss Lumbee Morgan Brittany Hunt, Miss Indian USA Natasha Wagner and Miss Lumbee Rebekah Revels are shown with contestants of the Miss Indian USA program before leaving for the crowning ceremony.



Lumbee Queens arrived in Washington D.C. and met with Apesanahkwat from North Exposure.



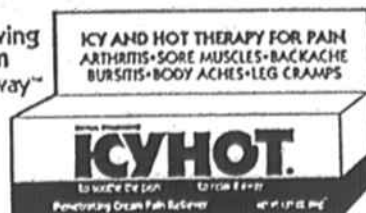
Junior Miss Lumbee Morgan Brittany Hunt, Miss Indian USA Natasha Wagner and Becky Goins, contestant in the Miss Indian USA Pageant and a former Miss Lumbee.

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Reflections

by Alta Nye Oxendine

Flag Day and Family Birthday
This year, as in 1980, Flag Day was on Saturday with Father's Day coming the very next day. Whenever this happens, I remember our family spending the weekend at North Myrtle Beach for Donny's 20th birthday and Father's Day.

Some people might say I had a premonition that Sunday evening, Donny (who had driven down in his Mustang) had taken a small float to the ocean earlier that afternoon. He had not come back to the trailer where we were staying by the time we were ready to leave.

I imagined him drowning, or at least struggling in the water. So before we started home, I insisted that we drive to several places on the beach to look for him.

There was NO sign of Donny! I made the others miserable by worrying about him all the way back to Pembroke.

I was REALLY relieved when he got home later that night!

37 Years Old
Now I find it hard to believe that Donny would have turned 37 on Saturday, if he had not been killed (along with his father, brother, and our friend Junior) in the collision three years later.

Being with Byron during his first 19 months has brought back many precious memories of my two little boys and their sister, Wanda Kay, Byron's mother.

(To be continued)
Happy Birthday!

On June 3 Daddy's sister, Grace Nye Butts, turned 95. Even in her nineties, her health has been good. A hard worker all her life, she takes almost no medication. But she has trouble hearing and is nearly blind. After living alone for 16 years, last year she went to stay with her daughter, Kaye.

Aunt Grace is the only living grandchild of (Wallace) Robert Page. I mentioned him, my great grandfather, in my Memorial Day column.

Robeson County

I also mentioned Mr. Herman Maynor, who was the regular driver of the Lumerton senior citizens van when we both worked at the Robeson County Church and Community Center in the '70s.

VFW Post # 2843 News

On Monday evening, June 9, 1997 the VFW Post 2843 held its monthly meeting at Post Headquarters, Union Chapel Road in Pembroke. The blessing of the food was at 7:05 p.m., was given by Rev. Smith Locklear.

The food was of a good variety as three men from the Post prepared it: Mr. Danny Jones, Mr. John Harelson, and Mr. Larry Locklear were the cooks. I might add, since we lost our regular cook several months ago (he resigned), there has been no let up in the quantity and taste of the meals. Our men have done a really good job. I help out as much as I can. The menu Monday night consisted of smoked sausage, hot fried chicken wings, whole kernel corn, new tasty green cabbage, boiled whole potatoes, fried strip meat, hush puppies, rolls, iced cake, iced tea and coffee. The meal was enjoyed by everyone. So, fellow members, come and enjoy a good meal and fellowship at our next meeting to be held July 14th. Dinner is at 7 p.m.

At 7:40 p.m. Commander Rev. Hilton Deese asked the ladies to retire to their meeting room as there would be no joint meeting. At 7:45 he called the closed meeting to order. Prayer and opening of the Holy Bible was given by Chaplain Archie Oxendine. Prayer was offered for our national children's home, our missing and deceased comrades and a moment of silence was offered for them. Following this was a rendering to the U.S. Flag by Pledge of Allegiance and Salute. Post Adjutant Mr. James B. Locklear read the minutes of May's meetings followed by a report by Post

Quartermaster Mr. Ardell Jacobs of monies and expenditures of the Post. Hospital chaplain Mr. George Locklear, telephone 910-628-9214, reported the next gospel sing at the V.A. Hospital in Fayetteville will be held August 3rd at 3 p.m. This is held to provide and uplift to the many veterans in the hospital who are unable to leave the hospital. If you can attend these singings and are gifted in music, please get in touch with Mr. Locklear. I'm sure he would appreciate your effort.

This is Commander Deese's last times as the Post Commander. He wanted to thank all of the members for their support as his term comes to an end. I want to say I have the privilege of serving my third term coming 1997-98 as your Post Surgeon. I thank you for your faith and confidence in my work and services since I joined the post. I will try to continue or do better as your liaison reporting the news and as your Post Surgeon I can be reached at 910-844-9697 if you wish to call me about any matters. I am a member of service to you. Post Chaplain Mr. Archie Oxendine

ALONG the ROBESON TRAIL

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

In past segments we have been looking into Abenaki storyteller Joseph Bruchac's pathway to good storytelling. We have covered three of the four steps: listening, observing and remembering. These are integral elements in every good story that has ever been told in every culture around the world. But none of these first three would get the story told. It takes the fourth: sharing. According to Bruchac, "this is the part that brings it all together."

Bruchac argues that in order to get on to this final part of the storytelling circle, you have to decide whether you actually like telling stories. Virtually everyone has some story they might tell about their own experience or their family history. But not everybody is comfortable sharing their stories with others. It takes someone who enjoys doing it to make the storytelling effective and entertaining.

For those who decide they want to share with others through storytelling, Bruchac offers some suggestions on how to do it well: "When you chose a story to tell, make sure the story is right for you. Ask yourself a few simple questions: Why do I want to tell this story? What do I like about it? If someone asked me what the story is about, could I explain it? Can I really see this story when I tell it? If you can answer those questions, that story may be right for you."

"You can also ask yourself about the right time to tell the story. A good storyteller knows more than one story and will choose a story that is right for the moment. That moment might be a public performance or a time when

you need to communicate something to someone else.... Again, ask yourself some questions: Is this a story my audience will understand? ...How do I hope my audience will respond to this story?"

A story is like a walk on a familiar path. You know all the landmarks. You know where it begins, and you know where to turn at the right times. But you don't remember every single step you take. People sometimes make the mistake of thinking they have to memorize every word to tell a story. Memorizing a story word-for-word is not the way that professional storytellers do it. Instead, they know the heart of the story and then tell it in their own words. Try to see the story as you tell it."

Thus storytelling seems to be, in Bruchac's model, not so much what you do as it is how you do it. It requires listening, observing, remembering and sharing, but the process is just as important in effective storytelling as is the story itself. The story should flow from the storyteller's heart and vision into the listener's heart and vision.

Bruchac also points out that a common mistake of beginning storytellers is hurrying through the story. It is though they were afraid they might not remember all of it, so they have to rush through to the end. It is better to take your time and let the story unfold, pausing occasionally for effect — maybe to let people laugh; maybe to build suspense; maybe just to let your audience absorb what you have already said. This doesn't mean that you should intentionally tell the story slowly, only that adjusting the

pace of the story can make it more entertaining.

All of these things, and Bruchac's many other hints, can produce better sharing of the story and thus a better storytelling experience for everyone involved. The book *Tell Me A Tale: A Book About Storytelling* is full of ideas and stories which make it a very worthwhile addition to any family's library. Here is one more of Bruchac's stories:

"In the early 1700s, a Quaker missionary met with a group of Native Americans on Long Island. He wanted to teach them about God. They listened carefully to what he said to them. Then he asked them a question. 'Brothers,' he said, 'do you also believe in God?'"

"Yes," they said. Then one of the Indians smoothed the earth with his left hand, took a stick, a drew a circle. 'This is Menitto,' he said. 'This is the Great Spirit.'

"I do not understand," said the Quaker missionary. 'Explain this to me.'

"Menitto," the Indian man said, 'is all eye. Menitto sees everything, even into our hearts. We cannot see Menitto, but we are always in the sight of the Great Spirit. His circle is all around us. All of us are within the circle of the eye of the Great Spirit.'

"The Quaker missionary nodded his head. 'I see that circle,' he said. 'I understand.'"

For more information about storytelling, visit the Native American Resource Center in historic Old Main Building, on the campus of The University of North Carolina at Pembroke.



A Look at Catawba Nation Foods Revealed by Study of the Language

In no particular order, let us look at the foods and meals that the people of the Catawba Nation ate, as revealed by the study of their language. (The last speakers of that language spoke two dialects, Catawba and Cheraw. This is according to the unpublished research of Dr. Frank T. Siebert. He has explained his argument to me, and I accept it.) One has to eat the food.

In May 1918 Dr. Swanton heard, on the reservation, of utensils carved from dogwood and cedar. These utensils were spoons (nooksay), long trays and other dishes. He heard of all kind of corn (koos)-red corn, white corn, yellow corn, blue corn and popcorn, as well as corn with red stripes, called strawberry corn. He heard of native beans (noonchay) that were black with white spots, the size of lima beans; and of native tobacco (oompa) four feet tall with broad leaves. It is not clear that any of this was still around when Dr. Swanton made his visit.

As for specific dishes, the Catawbans told him of cakes squeezed from hominy and cooked beans, to be dipped in a dish of gravy (people would sit in a circle around the dish of gravy) and called koosta nochaypaycho. Also they told him of cornmeal dough cooked on a short smooth board in front of the housefire

and sometimes enriched by adding de-seeded d persimmons, and called koosta i-pitce kiysa iktá. There was talk also of cornmeal dough and beans in cornhusks cooked in a pot (TOOSU PASay) over the fire. The people spoke of roasted dough, of persimmon seed coffee, and of dried beef and boiled meat; also of shelled corn boiled over a fire. Cornbread sometimes had cream corn in it.

Three dozen years before that, in December of 1881, Dr. Gatschet visited the Catawba Reservation. At that time the people told him of meat boiled on the coals and of dried pumpkin and Catawba bread. Flour was called koos seRAG hoc or "maize-grass dust" - wheat dust, they said.

Finally, Dr. Speck visited the reservation many times from 1921 to 1944. He heard also about the dried pumpkin (WaTAB yiRAY), of broiling meat on the coals, of cooked eel, cooked rabbit, and fried crayfish. He was told that one should not mix deer meat and turkey meat in one pot. Besides the cornmeal (koos c Mimi), bean-meal (nooCHAY mi-mi) and, of course, cornbread and of pemmican (weeYatitihuray).

This article was written on Sharvot, which celebrates the harvesting of the wheat.

Wes Taukchiray
Maxton, NC

Pembroke Kiwanis Report

The weekly meeting was held Tuesday evening at the Town and Country Restaurant with Mr. Mitchell Lowry, Classification Coordinator of Sexual Abuse Cases with the Department of Corrections of the Sheriff's Department.

"Young Children Priority One," is the stance International Kiwanis takes. Mr. Lowry showed a picture of three happy children, all smiles. The picture was taken from the Kiwanis Magazine. Kiwanis are concerned as

Speaker Mitch Lowry discussed with statistics showing the horrifying situation.

Social Services of Robeson County shows the county ranks 7th in the neglect and abuse in the state. Social Services averages 200 cases a month. Daily newspapers have articles each day on child abuse. A child has difficulty with valid facts. The legal pro-

cess in incest-sexual abuse bases involves the initial investigation by a uniformed officer, a detective follow up investigation, more information, an arrest, case file with the county attorney, charges filed, hearings for probable cause, either grand jury of justice court, trial for conviction or dismissal. A long process with long jail terms jail terms, probation.

In North Carolina this past year there were 91,000 cases. Mr. Lowry has the responsibility of coordination of the processing of these cases in the Department of Corrections of Robeson County.

Again, children need the protection of all responsible citizens as Kiwanis placed children as the number one priority of all of us.

Invocation-Albert Hunt, Song leader-Ray Lowry, Reporter-Ken Johnson



**Kick-Off Rally For
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at Pembroke Middle School
Friday, July 18, 1997**

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