

The Carolina Indian Voice
Editorial & Opinion Page
 Send letters to the editor to:
 P.O. Box 1075, Pembroke, NC 28372
The editor reserves the right to edit libelous and/or lengthy letters

Adventures of George Thunderfoot

by Screaming Eagle

I runned inta' a fellar last week said he aint heard nuthin' at all from Ole Thunderfoot in quite a spell, and was ginnin' ta' wonder if the ole fella' had hung up his "political moccasins" and might even a' went soft on us. Now if that don't beat all I ever heard!! I wanted ta' tell that fella' ta' git from under me and quit cutting a fool about ole George a goin soft. Anyway, I just seent George and here what he had ta' say...

He wanted ta' tell us a dang funny thing happened to him a few moons ago. Now he ain't wanting no 'un' ta' take this the wrong way, so just remember ole Thunderfoot like his cutting a fool, besides, if ya' ain't likin' what he saying... he says he never asked ya' anyway! Anyway, he was at the stompgrounds and like ever' git together, he gits too, there's some big, yellar haired, blue eyes wasichu askin' ole George what tribe he's from. Now, usually Ole Thunderfoot just gibs 'em a dirty look, but this fellar dun roused ole George outta' a dang good snooze. (He says he was at Hatcher Jack's splittin' wood and chasin' after younguns.) Well, anyway, Ole George says he looked ole yellar hair straight in the eyes and told him his tribe was "nun-ya biz-nez wasi-ehu." Now, Ole Thunderfoot figured yellar haired be wantin' ta' knock him on the head, but sure 'n it's gonna rain if ya' hang a snake in a tree. Yellar hair cracked the biggest grin ya' never did see. Just then, he

looked at George and said "Oh yea, my daddy was from that tribe!" George said he dun his dangest ta' keep from dying right on the spot! Yellar says, "Yep, and Full-Blooded too!" Then he says, "most people

wouldn't know it by lookin' at me." George says, "Boy, ya' sure said a 'mouf full, but maybe I kin hep ya' out some." Ole Yellars a lookin real surspicice' like and 'ventually give in and said "why sure, I mean if I ain't puttin' you to a mess a trouble." Ole George peeked a roun' right quick ta' see no 'un was the wiser and told him ta' hurry to the back of his stand. You know the vendor shacks your seein' now at a lot of the git together. Well, he gits Yellar hair back there and Yellar says, "You a Medicine Man or something?" Course, George says "no, but Split Hawk Toe taught me plenty. See this rabbit's foot on my key chain? Well, ole Split gib it to me and it's got plenty Big Medicine. Then George told him ta' shut his eyes so he could say some words. When he shut his eyes, George reched inta' his pocket an' stuck his thumb in the tar pitch he dun always kept in a snuff tin in his britches. (In case your worryin' he kept it ta' help git the far goin' at the sweat lode ceremonies he gits to.) Well sir, he laid his hand on Yellar's head and put his thumb wid the tar on it tween his eyes and said some' quick mumbo-jumbo and run him out right quick sayin' ta' have faith, it a' work.

Wadn't long, maybe an hour, yere come ole Yellar back ta' George's braggin' bout how ever' one he seen't knowed he was indin' now, yep, most ever' one that he runned inta' said "Hey, yous one a' them Indians aint cha'."

Well, now all you critics of Ole George now know he ain't a bad fella' after all, besides, Yella was the one sayin' hes indin'. George was just helpin' lum ta' git a little recognition.

Ranting & Raving

Cleaning out their closets

The U.S. Constitution is the supreme law of the land. It has had 27 amendments, the first 10 called "The Bill of Rights."

The first Bill of Right guarantees "freedom of speech."

The Constitution also guarantees me life, liberty and the pursuit of happiness. But the exercising of some rap artists' First Amendment Right to free speech seems to trample my rights; I'm not happy being exposed to the mostly-violent, profane and vulgar lyrics they spout to a frantic beat? Yet, considering the violent subject matter, I guess I ought to be happy it's just my rights being trampled upon.



Garry Lewis Barton

A popular rap artist is a young white boy who calls himself Eminem. When he first began, according to his mother, he and his music were ignored. Then, he started writing songs about killing and raping his mother, and other violent outrages, and he became an overnight sensation. Isn't that a sad commentary on the sad state of our society in general?

In fact, speaking of "overnight," an Eminem song I heard, which was accompanied by a video, is called "Tonight I'm Cleaning Out My Closet." The song is apparently about him killing his mother. And the video actually depicts him shoveling dirt into his mother's grave while singing the song in a drenching downpour in the middle of the night. The outrageous scene is stamped indelibly on my mind, so I can imagine the harmful impact it has had on the highly-susceptible minds of young listeners.

I wish his mother had cleaned out his closet when he was younger instead. And threw away every CD or casset she found containing violently profane and vulgar lyrics. If she had, perhaps he wouldn't be rapping about killing her today. He ought to be ashamed, you might say. He probably is; all the way to the bank!

Someone should clean out his mouth, too! With soap! And the mouths of all the other rap artists too, who sing -- oops, I mean talk -- about violently profane and outrageous acts.

I don't believe the framers of the Constitution meant for the rights of these rappers to supercede my rights. Or yours! The safety of the masses should be more important than the rights of a handful, especially when the exercise of their rights puts the public at risk or in danger.

The minds of young'uns are especially susceptible to folk like Eminem who bombard them with images and thoughts about violence, sex and filth. It's small wonder so many respond violently when provoked or agitated the least bit by figures in authority.

Perhaps we need a 28th amendment that guarantees God-fearing, law-abiding folk like you and me "freedom from irresponsible folk screaming 'fire!' in a crowded room." And that's basically what's happening when we allow folk to make music which pollutes the minds of our young'uns by promoting and glamorizing violence.

It's like lighting a fuse in the highly volatile and flammable minds of our young'uns.

And we see it blowing up in our faces every day throughout the country by far too many acts of violence committed by young folk. Cases in point are the many students who have taken their guns to school and gone on killing sprees. Many times, the culprit admitted getting the idea from the lyrics of a song.

Violence begets violence. No one can stop you from allowing your young'un to lock himself in his room and listen to songs about killing folk, or committing other outrageous acts of violence. But if you do, don't be surprised if one day you wake up looking down the barrel of his gun. Or don't wake up at all!

Unfortunately, rap music is a billion-dollar business, partly because so many parents contribute to the delinquency of their own minors by buying it for them. Rappers talk. And money talks too. So, sadly, nothing will probably be done about the epidemic problem.

Our rights apparently are not as important as their right to free speech. Or their right to make money, even if it's at the expense of warping the minds of our young'uns.

It's tragically sad when a student can take a CD chock-full of vulgarity and profanity to many schools in his knapsack, but not a Bible! Something's wrong with that picture, folk. About as wrong as a young'un being allowed to watch another young'un burying his murdered mother on a video. The first picture's the cause, the second's the effect!

Our only alternative is not buying the profane and vulgar music, and prohibiting our young'uns from buying it too.

It saddens me to have to mention this, but if you do, you might want to hide the weapons in the house and lock your bedroom doors. You never know when they too might decide to clean out their closets.

On second thought, don't y'all tell Eminem I said any of this. I don't want him making any videos about me! We'll talk again, folk.

Tuscarora Nation discusses Lumbee Act of 1956 and federal recognition

Cwe' Greetings:
 As chief of the Skaru.re Tuscarora Nation of North Carolina, I am writing regarding the Lumbee Act of 1956.

This Act affects all the Indian people residing in Robeson County and surrounding counties in North Carolina.

My nation is Iroquois and not Lumbee. In the past we have been informed regarding federal recognition that if we are released from the Lumbee Act of 1956, my nation would be able to complete the process for federal recognition.

Until that time, my nation is ineligible for federal recognition. The United States federal government has informed us that we need to be released from the Act by the state of North Carolina. The state of North Carolina informed us to be released we need to have the United States federal government release us from the under the Lumbee Act of 1956.

So my nation is stuck between two separate governmental bureaucracies with neither taking the responsibility to release us from under the Lumbee Act 1956.

Our understanding regarding the present situation of the Lumbee seeking federal recognition is that following the Department of Interiors Bureau of Indian Affairs criteria for federal recognition, one must prove that there was an established nation or government prior to the arrival of Columbus in 1492 and to prove one's nation has a culture and history pre contact.

Now the Lumbee Act of 1956, and I may be incorrect regarding this point, was not enacted until 1956, 464 years after the arrival of Colum-

bus. The Iroquois People of which the Tuscarora Nation belong, also known as the Six Nations, had a government, history, language and culture prior to the arrival of Columbus.

We continue to maintain our government to government relationship with the United States government as sovereign nations.

United States hearings of the One Hundredth Congress S. Con. Res 76 Chaired by Honorable Daniel K. Inouye, U.S. Senator from Hawaii December 2, 1987 confirmed this government to government relationship between our People. Being in Robeson County, North Carolina, My nation is placed under the Lumbee Act of 1956 and we need to rectify this situation. Now the Lumbee are fighting for federal recognition.

How will it ever be possible for the Lumbee to achieve federal recognition, if under the rules of the B.I.A. They never existed as a group until the Lumbee Act was enacted in 1956.

Following the criteria, they have no historical record as a nation or government, no language, no culture, no ceremonies unless taken from other nations prior to contact.

There had never been an Indian called Lumbee until the 1956 Lumbee Act.

The final point I wish to address is the Lumbee Act is only an act and not a law. Have the United States congress ever ratified the Lumbee Act?

Chief Leon Locklear
 Maston, NC



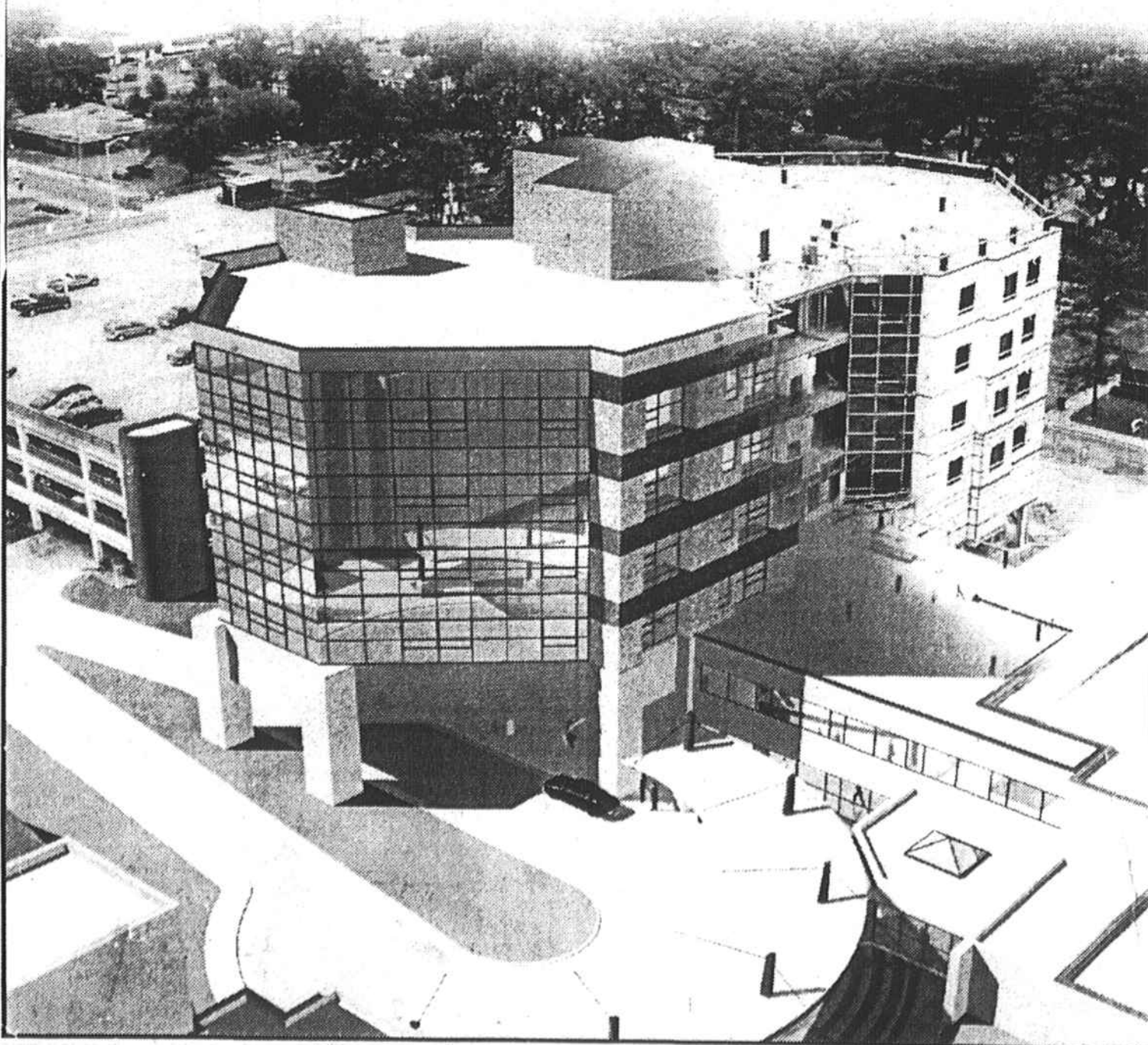
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