

EXCITING LET THE CIRCLE REMAIN WHOLE AND
POW WOWS UNBROKEN

CULTURAL AMERICAN INDIAN

NATIVE MISS LUMBEE

Craft Workshop ECNAO
DANCING TO THE BEAT OF A DIFFERENT DRUM

AMERICANS HELPING

OTHERS

East Carolina University
NORTH CAROLINA INDIAN
NATIVE AMERICANS - INDIANS

East Carolina University
FRIENDS

Protect the future of Native America, help stop the use and abuse of alcohol and other drugs in your Indian community.
EARN YOUR FEATHER, SAY NO TO DRUGS!!!!

ECNAO

NATIVE AMERICAN

Friendship

NATIVE AMERICAN

WE'RE THE BEST

NATIVE AMERICAN

POW WOWS

ECU

STRIVING TO REGAIN OUR
NATIVE AMERICAN HERITAGE



CONSTITUTION
OF THE
EAST CAROLINA NATIVE AMERICAN ORGANIZATION

Article I: Name

The objectives of this organization are:

- A. To provide fellowship for Native American students enrolled at East Carolina University.
- B. To involve members of the organization in learning experiences about the culture and history of Native Americans.
- C. To provide the University community with programs and activities that will expose them to the riches of the Native American contribution to America's history and culture.
- D. To increase the University's awareness of the challenges faced by Native Americans in their everyday life.

Article III: Advisor

The East Carolina Native American Organization shall have at least one advisor, who shall be chosen from the faculty or staff of East Carolina University.

The advisor shall:

- A. Be nominated by members of the organization and confirmed by a simple majority vote of the membership.
- B. Be an ex officio, nonvoting member of the executive board and all committees, special or standing.

Article IV: Membership

Membership shall be open to students, alumni, faculty, and administrative personnel of East Carolina University. Discrimination by race, color, sex, age, or national origin will not be tolerated in membership practices..

Article V: Meetings

The East Carolina Native American Organization meeting policy shall be as provided in the by-laws of this document.

Article VI: Officers

Section I.

The administration of the Native American of East Carolina University shall be vested in five officers: President, vice-president, Secretary, Treasurer, and Historian/Assistant Secretary. These officers and the alumni shall collectively comprise the Executive Board which shall perform such duties and functions as the membership shall, from time to time, direct.

Section II: Duties

A. The President shall:

1. Preside over all meetings of the organization.
2. Appoint all committees not otherwise provided for.
3. Enforce all regulations of the organization.
4. Exercise general supervision over the work of the organization.

B. The Vice President shall:

1. Be the chief administrative aid to the President.
2. Pro tempore assume and perform the duties of the President in the event of absence or inability of the office to perform duties.

C. The Secretary shall:

1. Be responsible for keeping accurate recordings of each Executive and general meeting of the organization.
2. Conduct all official correspondence of the organization, including correspondence with any state or national organization with which Native Americans of East Carolina may choose to affiliate.

D. The Treasurer shall:

1. Keep all records of the financial affairs and collection of all fees levied by the organization.
2. Pay all drafts allowed by the organization and ordered by the president.
3. Render a monthly account, as directed by the membership or the president, of all receipts and expenditures of the organization.

E. The Historian/Assistant Secretary shall:

1. Prepare a narrative account of all official activities occurring during his/her office, which when approved by the membership shall become a permanent record of the organization.
2. Shall act as assistant to the Secretary.
3. Keep files and collect materials concerning Native American related topics, subject to the direction of the President.

Section III: Checks

Two signatures must appear on each East Carolina Native American Organization check. The checks must be endorsed by the President or vice-president and the Treasurer.

Section IV: Elections Amended January 18, 1995

Nominations for officers shall be made by any voting member at the last regular meeting in March. elections shall be held at the following meeting in April and new officers will assume their responsibilities by the end of April. a simple majority of the voting members present will elect. elections will be held by secret ballot. Nomination of absent persons shall not be accepted without his/her consent.

Section V: Removing officers

In the occasion that the organization becomes dissatisfied with the actions, policies, or progress of any officer, and/or the officer misses seventy-five percent of the meetings, that officer shall be removed from office by the following process:

The officer will plead his/her case to the Executive Board and the board will decide the fate of that officer by use of the secret ballot.

Section VI: Replacing Officers

In case of resignation, illness or other causes for having left office, new officers shall be appointed by the President. In replacing the President, the vice-president will assume this position.

Section VII: Executive Board

The Executive Board shall consist of five elected officers who all must be full time (12 semester hours) students attending East Carolina University, and the Advisory Executive Board which consist of the alumni and faculty members. It shall be the responsibility of the Executive Board to:

- A. Make policy decisions for the East Carolina Native American Organization.
- B. Seek necessary funding for organization.
- C. To initiate programs to facilitate the accomplishment of the organization's goals.

Article VII: Government

Section I

The East Carolina Native American Organization shall enact and adopt by-laws as are necessary for the proper conduct of the business of the organization.

Section II

A majority vote of the attending membership shall be necessary for the election of officers for the passage of any action except that of amending the constitution and by-laws.

Section III

The rules contained in the current addition of Robert's Rules of Order Newly Revised shall govern the organization in all cases to which they are applicable and in which they are not inconsistent with this constitution and the by-laws of the East Carolina Native American Organization, or with the constitution of the Student Government Association.

Section IV

This constitution may be amended by a three-fourths majority of voting members attending a regularly scheduled meeting, except Article VII, entitled by-laws, which may be amended by a two-thirds majority voting members attending a regularly scheduled meeting.

Article VIII: By-laws

Section I

Each member shall be assessed dues in the sum of ten dollars annually, or of five dollars each semester.

Section II

Amended January 18, 1995

Individuals shall become full voting members upon their paying of dues to the Treasurer. Members must attend at least fifty percent of meetings per semester, and participate in at least fifty percent of fund raisers/community services. Alumni and faculty members also have the right to vote.

Section III

Meetings are to be held two times per month.

Article IX: Amendments

Section I

These by-laws may be amended at the end of each year (April) upon affirmative vote of more than two-thirds of the members present.

Adopted Wednesday, January 18, 1995

**EAST CAROLINA NATIVE AMERICAN
ORGANIZATION
*POW WOW***



**East Carolina University Campus (College Hill Field)
Greenville, North Carolina
March 22, 1997**

***Intertribal Dancing 11:00- 1:00, 2:15-5:30
Lunch 1:00-2:15pm***

***Master of Ceremony: John Blackfeather
Head Drum: Eastern Bull
2nd Drum: Young Drum
Head Lady Dancer: Marianne Chavis
Head Man Dancer: Reggie Brewer
Demonstrations provided by Backwood Survival Skills***

**No contests, just plenty of great dancing and singing.
Traditional give-away for singers and dancers.
Indian arts and crafts traders by prior approval only.
Information call: Patrice Henderson @ 919-328-7649**

**Nikki Epps @ 919-754-8179
Mikie Hunt @ 919-328-3352**

Free to the Public

Native Americans: Striving To Regain Their Heritage

By Lowana Gardner 931-4231

In 1971, East Carolina University established it's first Native American Organization. Since that time the Native Americans at ECU have been increasing in numbers and involvement. Today the group is as strong as it has ever been and members feel that the future looks even brighter for the organization.

Presently the group is composed of about 18 active members. These members come from the Cherokee, Coharie, Haliwa-Saponi, Lumbee, Meherrin, and Sioux tribes. The group tries to conduct at least 3 meetings per month on every other Monday. The first half of these gatherings are for meetings, while the second half is used for teaching dance lessons and conducting bead or regalia (Native American dress) workshops.

Over the years the purpose and goals of ECNAO (East Carolina Native American Organization) have changed slightly. The purpose and goals of the group today are "To provide fellowship for Native Americans enrolled at East Carolina University; to involve members in learning about themselves as Native Americans; to provide peer support both academic and social when needed to ensure that we as Native American students succeed at ECU."

During the course of the two semesters the group has and plans to be very involved in upcoming activities here at ECU. Already the group has been involved in two community service projects. These projects included sponsoring a canned food drive where the cans that were collected were used to help two families that the group adopted.

In addition to that, the group also gave money to needy patients of heart and lung treatments. To commemorate Native American heritage week the group set up a 1-day display in Mendenhall as well as went around to public schools setting up presentations that told of some of the traditions behind Native American heritage. Many of these presentations included the East Carolina Native American dance team which serves to represent the organization at the different schools in which they perform.

The group is looking forward to fundraisers, work on their banner which will display the groups logo "Striving To Regain Our Native American Heritage", and several other events. The group plans to hold it's first ^{MISS} ECNAO pageant where contestants will be asked to submit an essay to be judged. The biggest event for the group is their Native American POWWOW to be held April 23, 1994 on the College Hill Field. A POWWOW is simply a gathering of Native Americans where people engage in traditional dancing, singing, and arts and crafts. Here Non-Native Americans are welcome to come out and learn about the Native American culture.

The group is very proud of it's membership in the North Carolina Native American Council on Higher Education (NCNACOHE). In this group all Native American college organizations meet, once a month at different locations, to discuss information about the different chapters in the state. Native Americans at East Carolina are equally proud of the fact that Katina Lynch, a Native American student here at ECU, holds the title of Princess and Miss NCNACOHE. Miss Lynch plans to compete as Miss Indian North Carolina where she will be very well supported. Good Luck Miss Lynch.

As you can see the Native Americans here at ECU are very busy. Currently the group is trying to get recorded documentation into the East Carolina archives, but they are also trying to get interested persons to join the group. The group has a lot to teach to people who are interested in the organization, but they also have a lot of valuable information for people to learn.

Goals of Members

1. To learn more about Indian Heritage (ancestry)
2. To meet other Indian students on campus
3. Fellowship
4. Bring Natives closer together
5. To have motivation
6. New plan for recognition of Native Americans (creating awareness)
7. To educate ourselves and others
8. To express feeling of the Native American
9. Focus on traditional values, language; expand appreciation on campus, history, symbolism

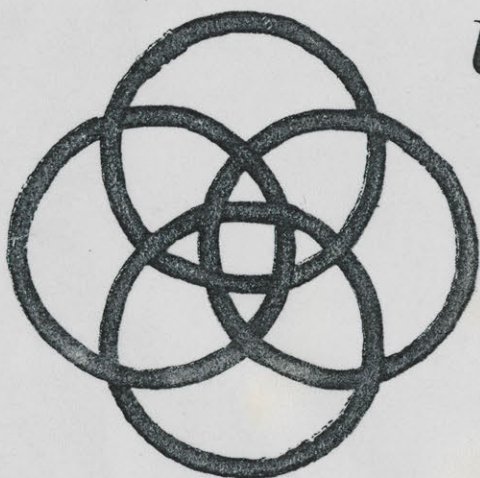
United National Indian Tribal Youth, Inc.

hereby recognizes

*East Carolina
Native American Organization*

as a

UNITY NETWORK Affiliate



**U N I T Y
N E T W O R K**

Affiliated Youth Councils represent a new generation of American Indian and Alaska Native youth united by a common commitment to build a stronger, healthier and more self-reliant Native America.

A handwritten signature in black ink, appearing to read "D. Cook", written over a horizontal line.

Executive Director

A handwritten signature in black ink, appearing to read "Daniel R. Meier", written over a horizontal line.

President, Council of Trustees



Monday, March 24, 1997

Greenville, NC 50¢



Jarrett wins TranSouth 400

▶ SPORTS, C1



Spreading the word

Native Americans fight stereotypes, myths

▶ LOCAL & STATE, B1



Cool

High 62°

Low 42°

▶ A2

Monday, March 24, 1997

Greenville, NC 50¢



Jarrett wins TranSouth 400

▶ SPORTS, C1



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▶ SPORTS, C1



Spreading the word

Native Americans fight stereotypes, myths

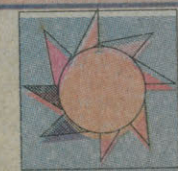
▶ LOCAL & STATE, B1

Coming Up!



Powwow

The East Carolina Native American Organization powwow will be 11 a.m. to 7 p.m. April 22-23 at College Hill Drive and 10th Street on the East Carolina University campus. Call 752-2319.



Coming Up!

Dance Demonstration

The East Carolina Native American Organization (ECNAO) club will have a fundraiser Saturday featuring a demonstration of tribal dances. It will be from noon to 2 p.m. in front of Kroger grocery store, 600 E. Greenville Boulevard.

Greenville Nov 5, 1995



MEMBERS of the East Carolina Native American Organization danced and played Saturday at Kroger, seeking aid for needy Native American families.

B1



Photos by Cliff Hollis/The Daily Reflector

The Eastern Bull Drum Group and the Four Winds Dance team, subgroups of the East Carolina Native American Organization, drummed, danced and played for the needy Saturday at the Kroger store on Greenville Boulevard.

The performers asked shoppers to donate canned goods that would be given to needy Native American families across the state during the



holiday season. The East Carolina Native American Organization is a club at ECU, which has about 25 members and represents several tribes from across the state.

In the top photo, Josh Crutchfield and his sister, Christina Crutchfield, perform a Native American dance. At far right, Belinda Jacobs helps Nikki Epps prepare to dance. Other dancers were Tina Lynch, Christa Outlaw, Candance Hammonds, and Kim Sampson. In photo above, drummers Ed Hunt, Matt Chavis and Steve Warden drum while singing traditional songs. All songs are traditional and passed from generation to generation. No songs are written down. Native Americans pray through dancing and singing with Saturday's dancing simply for exhibition. The dancers were fancy and traditional in dress. A powwow will be held on campus for religious purposes and for the public in April.





GRANDANCE





Jessica

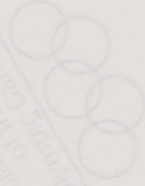
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Christa

JUNE 98

JUNE 98



CANDACE

Powwow power



Brant Sanderlin/The Daily Reflector

Joey Cruchfield, a dancer at the 2nd annual ECU Native American Organization's Powwow, performs Saturday afternoon. The Powwow ran Saturday and Sunday and featured over 50 dancers. Cruchfield, along with several other dancers travel the country attending powwows.

Daily Reflector

April 29, 1995

DANCE VOICE

Arts Council Dance Panel Announces Grants

Meeting in Durham at the end of June, the Dance Panel of the North Carolina Arts Council (NCAC) recommended nearly \$230,000 in grants for dance artists and organizations across the state. A generous portion (76%) of these funds was awarded to the three dance institutions that qualify for Major Operating Support grants—African-American Dance Ensemble, American Dance Festival, North Carolina Dance Theatre. Grants to smaller organizations like the NC Dance Alliance, Gamble/Van Dyke Dance Company, and Folkmoot, USA took an additional 10% of the NCAC dance budget. Almost all the remaining funds, about \$31,000, was allocated for grants to individual artists.

Two choreographic fellowships were awarded this year, one to Martha Connerton of Charlotte, the other to Durham resident Shoba Natarajan.

Martha is the director and principal teacher of DancePlace, the official

► **Changes ahead for NCAC grants programs. See page 6.**

school of the North Carolina Dance Theatre. She is also the Education/Outreach Coordinator for NCDT. Before coming to Charlotte, Martha danced with companies including Pacific Northwest Ballet, Louisville Ballet, and the Joyce Trisler Danscompany. An experienced arts education specialist and resident artist, she has conducted residency activities in New York, Minnesota, Kentucky, Indiana, and both Carolinas. Martha plans to use her Council fellowship to help produce new works, add samples to her promotional video, and generally develop her marketability as an independent choreographer.

A relative newcomer to North Carolina, Shoba Natarajan moved here in August, 1993 from Madras, India. She works in two of India's classical dance forms, Bharathanatyam and

Kuchipudi, and has been an active performer and choreographer for almost twenty years. One of her goals is to develop work that is harmonious with her cultural traditions, yet more accessible to American audiences. Shoba hopes the NCAC fellowship will enable her to develop new dance-dramas based on Tamil literature and Hindu mythology. Part of her grant award may support an extensive residency in South India to work with composers, dance masters and costume designers in preparation for a new work.

In addition to the two fellowships, the NCAC Dance Panel awarded Dance Artist Project Grants to five individuals. This was a bittersweet moment for many of the panel members, since this was the final year of project grants sponsored by the Council. (See "Deadlines/Programs Change," page 6.) Grant recipients and project summaries are: Vincent Brosseau (Charlotte)—to create and produce a new full-length work; *(continued on page 6)*



FALL 1995

Volume 14, Number 1

'95 Event to Highlight Multicultural Dance

The North Carolina Dance Alliance Annual Event will take place at East Carolina University in Greenville in just a few short weeks! We hope you have received the Event brochure by now and have sent in your pre-registration form. If you have not sent it in yet, do so soon, for we do not want you to miss any of the weekend's exciting activities! This year, as an alternative to featuring a guest dance company, NCDA is presenting a unique multicultural concert with African, Chinese, classical Indian, Middle Eastern and Native

American dance forms on Friday night. Event participants will have the opportunity to learn more about these dance forms by taking classes from the North Carolina-based cultural dance artists on Saturday. The following is a taste of what you will experience at the Event. Come to Greenville October 12-15 for the "whole meal!"

The East Carolina Native American Organization (ECNAO), based on the ECU campus, will be presenting traditional and fancy Native American dance styles. Men traditional dancers are the warriors who tell a story through their dance. They imitate the animal and often the hunt, giving thanks to the Great Spirit with their movements. Women traditional dancers are greatly respected. Their slow, graceful dance is actually a form of prayer offered to the Creator. The natural colors of traditional regalias show the dancers' ties to Mother Earth. Fancy dance is free-spirited and energetic. A variety of skips, jumps, kicks and other fancy footwork make up this individualistic dance style. The bright, flashy regalias of the dancers are purposeful eye-catchers. Fancy dance is the individual's own interpretation of the music. All dancers move to the rhythm of the drum, the heartbeat of the Earth.

ECNAO provides fellowship and support for Native American students at ECU and serves as their continuing link to the Native American community. Among their goals is to increase the awareness and provide education to the community about Native American culture. The ECNAO is excited about sharing their culture and being a part of the NCDA Annual Event. NCDA thanks ECNAO president Nikki Epps for organizing their *(continued on page 2)*



The East Carolina Native American Organization Dance Team.

1995 Annual Event

continued from page 1

contribution to the multicultural concert.

MIRAGE, the Middle Eastern Dance Troupe of Eastern North Carolina Women, will perform traditional women's dances. The Greenville-based MIRAGE dance troupe invites its audience to imagine women friends and family gathered for a favorite cousin's wedding. Traditionally, women danced for women at the bride's home, and men danced for men at the groom's home. No matter how young or old, each person was expected to dance for the joy of the occasion.

MIRAGE's artistic director Donna Whitley returned to her hometown in North Carolina to raise a family after living in a Moroccan fishing village for over a year, performing in a Casablanca night club and marrying a Moroccan. She chose to teach Middle Eastern "belly dance" as a fun exercise and a way to experience another culture. Having discovered that belly dance was rooted in family rituals, weddings and birthings, she began teaching the dance as a celebration of the feminine.

Raleigh-based dancer Hasita Oza will be performing a classical dance form of Northern India called Kathak (pronounced Kat-UK), which is distinguished by its intricate footwork, spins and richness of subtle expressions. Tracing its origins, Kathak evolved as a means of conveying a "kathak," a story illustrated with expressive gestures and choreographic pantomime. Kathak encompasses two main forms of expressions: pure dance, or Nritta, in which the dancer, wearing hundreds of ankle bells, executes intricate footwork and varying rhythms to create a graceful, dynamic and exuberant

spectacle; and narrative dance, or Nritya, in which a solo dancer interprets lyrical verse through highly sophisticated movements of the face, neck, and fingers, and switches roles to play the various characters in stories from Indian mythology and other sources.



**Kathak dancer
Hasita Oza.**

Hasita has trained rigorously for over 15 years and holds an MA in arts from Gandharva University in India. She was titled "Sringar Mani," Jewel in Dancing from a professional arts association in Bombay, India. She has received many honors since coming to the U.S., including Choreographers Fellowships from the North Carolina Arts Council and the National Endowment of the Arts.

In addition to performing and choreographing, Hasita has provided seminars on multicultural awareness and education for art teachers and students throughout North Carolina. At the NCDA Annual Event, Hasita will be performing two dances: *Trital*,

a pure dance, which begins with slow subtle movements of the neck, eyes, eyebrows and wrists and becomes more complex and demanding as the tempo increases, and *Thumari*, a lyrical interpretation of a traditional song using facial expressions and hand gestures.

Other performers include The Cultural Movement African Dance Company of Goldsboro and Chinese dancer Aizhu Jia of Greensboro.

For further information on this concert and other Event activities, call Patti Weeks or Dawn Clark in the ECU Department of Theatre Arts at 919-328-1198 or 6325. To receive an Event brochure, call Elizabeth Amend at 919-493-7739. ■

PRESIDENT'S MESSAGE

Celebrating Our Shared Experience

By Dawn Clark



My recent summer vacation in Ohio happily coincided with the monthly community folkdance. I grew up an avid folkdancer and international folkdancing remains my passion. As I struggled to remember dances not danced for decades and as I danced those currently in my Memory-of-the-body-Bank, I realized how special it is to dance with others and to try to reconstruct from a shared bodily experience almost lost and forgotten dances. This seemed especially precious and important since the community of folk dancers in my home town has dwindled in numbers over the past twenty years.

Dance historians speak of the importance of "transmitting our cultural heritage" through the shared experience of dance. It is a poignant issue that as a broad community of dancers we have so much to remember, so much still to learn, and so much to "transmit" to the next generation of dancers. I see the "next generation" being not so much a vertical-linear model, of passing our dance on to the "younger" generation, but rather a lateral-horizontal model where we share our knowledge with other people generally. The concept of sharing is critical. I believe that we learn and we teach simply by being a part of the shared culture of dance.

Our work with the North Carolina Dance Alliance is also a place to celebrate our shared experience. Each of us comes to the Alliance from different dance backgrounds with different personal and professional interests. It is part of the mission of the Alliance to support and nurture our diverse interests and experience.

As an all-volunteer membership, each of us can contribute our unique talents to the Alliance. In addition to serving on committees and the Board of Directors, we can assist in the planning of mini-events, offer to teach a session, participate in events, and so forth. We must always be aggressive in our advocacy pursuits so our dance culture doesn't become extinct. Another way to celebrate our shared experience is to participate in the Needs Assessment Forum in your district. Finally, whatever your particular interest in dance, our Annual Event, October 12-15 at East Carolina University, is the best place to celebrate our shared experience as dancers.

I look forward to meeting you and I hope to serve you well in the next two years as your president. See you in Greenville!

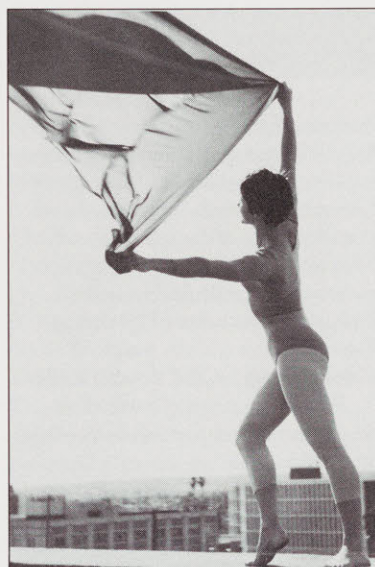
Gay Cheney: In Search of Authenticity

Gay Cheney, Professor in the Department of Dance at the University of North Carolina at Greensboro, is the recipient of the 1995 NCDA Award. This prestigious award honors an individual who has made a significant contribution to dance in North Carolina. A formal presentation of the award will be made at the 1995 Annual Event in Greenville, October 12-15. This article was written by Gay's long-time friend and associate, Dot Silver, who has been on the NCDA Board of Directors and was also a previous recipient of the NCDA Award.

Gay Cheney's curriculum vitae reads like a laudable record of a dance educator: a BS from Bouvé College of Tufts University, an MS from the University of Wisconsin at Madison and a PhD from the University of Southern California. Her professional experience began as an instructor in a Newton, Massachusetts high school, an assistant professor at George Washington University, continued as initiator and architect of dance programs at American University and California State University at Hayward and graduate faculty of the University of North Carolina at Greensboro, including four years as chair of the UNCG Dance Department. Publications include the authorized textbook for dance in NC public schools, "Basic Concepts in Modern Dance," now in its third edition. But behind the impeccable credentials lies the phenomenon of Gay Cheney, a nurturing intelligence which has served dance, dancers and teachers throughout her long career and for the last twenty years in the state of North Carolina.

Gay's preparation for a dance career started early, as it often does, with studio dance classes in ballet, tap, acrobatic and ballroom dance at Clara Kettenring's studio in Millburn, New Jersey. In college, Gay's first exposure to modern dance, the Limón technique taught by Pauline Chellis, made such an impact that she switched her major from physical therapy to physical education, which had dance in its curriculum. Swept along by career opportunities and fine teachers, Gay discovered the creative possibilities of modern dance through study with Alwin Nikolais and Lucas Hoving. Although Gay danced with, among others, Don Redlich and Ethel Butler, and was invited to join Gloria Newman's company, she states, "I was never really a real comfortable performer, although

when I was working on my dissertation I finally got to a place of comfort, where I could really enjoy performing. But I always thought of myself as a teacher, not a performer.... It was just always exciting to me to be exploring new things and working with young people." Gay credits Nikolais for her eventual



The young Gay Cheney, in an early moment of self-expression.

comfort with performance. "He had a wonderful sense of movement, and for me, it was a wonderful teaching technique related to this performance thing...you immersed yourself in the movement, and you really projected the movement rather than your own feelings about the movement, which got me out of my self-consciousness."

North Carolina students are the beneficiaries of Gay's long, extensive experience in dance. Not only has she guided them to the secrets of performance, but to the knowledge of other concepts as well, such as the important one of authentic movement through improvisation.

One of the most significant experiences in Cheney's career occurred during her doctoral study at USC when she encountered Mary Whitehouse and dance therapy. Initially through studying with Whitehouse, Gay wanted to find authentic movement for her choreography, but as she discovered this authentic movement through deep, personal improvisation, she realized how much the search was for who Gay Cheney was as a human being. "...I found out how

deeply meaningful movement was therapeutically as well as choreographically." Cheney's dissertation "From Authenticity to Art" was about finding the connection between these two movement/dance meanings.

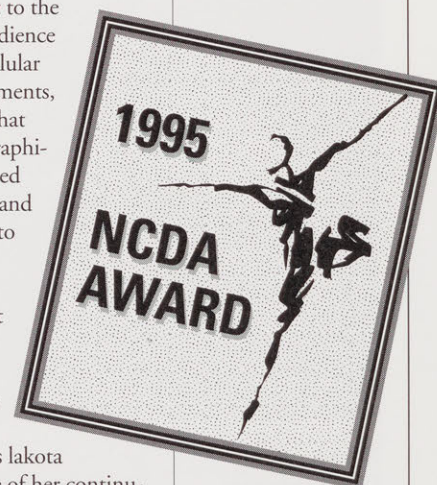
For Gay, the search for authentic movement is ongoing. Searching for her own movement vocabulary for choreography has influenced her teaching of choreography. She believes that at the deepest possible level, everybody is unique, everybody has their own sense of energy, their own movement style, their own movement vocabulary, if they could find a way to get in touch with their own uniqueness. If we were being totally honest with ourselves, then a little different movement vocabulary would come out of each one of us. Gay treasures the individual's movement. "That was my search and that's what I talk to my students about—about finding that particular vocabulary for their work."

Another concept of importance in Gay's teaching is "cellular consciousness," an artistic idea conceived by Deborah Hay with whom Gay has worked extensively. Cellular consciousness is consciousness that is in every cell in the body. The entire body is awakened to vibrancy which focuses on the movement at hand. It affects the other performers—who are turned on by it—and it reaches out to the audience, turning the audience on as well. Regarding cellular consciousness, Gay comments, "I don't know whether that has affected me choreographically. I think it has affected my teaching a whole lot and the kind of things I talk to students about."

And finally there is ceremony. Gay has spent numerous summers in the western U.S. studying with master teachers of Native American-derived practices, such as lakota and shamanism. Because of her continuing interest in Native American culture and cosmology, the doing of ceremony has become an important subject of study for Gay. Before ceremonials, often Native American leaders have called on Gay "to warm people up and get them into their bodies and get them dancing." Gay responds, "I love to do that and I still feel very able to do that." Then she pauses, "but I am (continued on page 6)

SPOTLIGHTS

By
Dot Silver



FALL '95

NEWS

around
the state

CHARLOTTE—The North Carolina Dance Theatre announces its 26th season, which includes a mix of classic, full-length story ballets, encore performances by Artistic Director Salvatore Aiello, innovative collaborations and two world premieres. The season opens October 13–15 at the Belk Theater of the North Carolina Blumenthal Performing Arts Center with Aiello's production of *Coppelia*. The Charlotte Observer extolled "the handsome sets and beautiful costumes, the inventive choreography and powerful dancing, the large and delighted audience, the standing ovation." *The Nutcracker*, including a cast of over 100, returns December 15–23 for its fourth Charlotte run. Aiello's choreography will be presented in a full evening's concert, *Encore & More!*, February 23 & 24. This program includes *Journey*, featuring all nine of NCDT's company men in Aiello's tribute to the strength and vitality of the male dancer and *Clowns and Others*, a whimsical tour de force filled with athletic comedy. For season subscriptions, call the NCDT office, 704-372-0101; for single tickets, call the Performing Arts Center box office, 704-372-1000.

In other NCDT news, the law firm of Smith Helms Mulliss & Moore, L.L.P.



Carol Childs and L.D. Burris of the Durham-based duet company, *Two Near the Edge*.

CHRISTINE LOZEUX

dedicated fund will not only support Dance Theatre performances in Charlotte, but performances in Raleigh and Greensboro as well, encompassing all three locations of the law firm's offices. "We are extremely grateful for the generosity of Smith Helms and the leadership demonstrated by their gift to Dance Theatre and the people of North Carolina," said NCDT director Aiello. "...The Endowment gift will allow us...to strengthen our role as a cultural ambassador."

DURHAM—Recipients of a Seasons Grant from the Durham Arts Council, *Two Near The Edge* represented themselves at the United Arts Council of Raleigh/Wake County's United Arts Festival at Ravenscroft School in Raleigh in late August. Funds from the 1994-95 NC Arts Council Choreographers Fellowship awarded to Carol Childs, artistic co-director of TNTE, made it possible for the duet company to hire CircumArts Foundation in New York as booking agents. CircumArts will represent TNTE at the APAP conference in New York in December as it did at the Southern Arts Federation booking conference in late September. For the second year, TNTE artistic co-director L.D. Burris served on Alternate Roots Alternate Visions grant panel this past July. In August Ms. Childs attended an Atlanta workshop, "Politicizing Theatre/Theatricalizing Politics," which explored the work of Brazilian theatre director, writer and theorist Augusto Boal.

Following their September home season performances at Duke University's Reynolds Theatre, *Two Near The Edge* will conduct a residency October 19–21 through the ArtsCenter in Carrboro, including lecture-demonstrations in Hillsborough and Pittsboro public schools and an evening adult performance on the 21st at the

ArtsCenter. TNTE will continue their tour November 30–December 2 in schools in Newton and the Charlotte area, concluding with a performance for the Afro-American Cultural Center's Family Arts Series. In January the company will perform at Asheville's Pack Place with the Mallarme Chamber Players. For further information on these and other TNTE activities, contact Carol Childs at 919-965-6501.

GREENSBORO—The University of North Carolina at Greensboro Department of Dance and the Gamble/Van Dyke Dance Company jointly presented the Fifth Annual North Carolina Dance Festival September 14–16. The concerts featured Alyson Colwell-Waber performing an evening of solo choreography by Jack Arnold, Liz Lerman, Mark Taylor and Jan Van Dyke; works by North Carolina choreographers Diane Eilber, Robin Harris Taylor and Vincent Brosseau; an all Greensboro evening of works by Veena Argade, Rick Darnell, Leigh Dillard, Christa Wellhausen and Kami Rowan and the Greensboro Ballet.

The Gamble/Van Dyke Dance Company will present its annual fall concert at UNCG October 4–7 at 8:00 pm. Jan Van Dyke will present two works: a new dance for four women performed in silence and *Five Short Forms*, a 1992 dance for eight to the music of Michael Nyman. John Gamble will be creating a major new work for ten dancers. The company will perform at NC State University in Raleigh on November 10 (call 919-515-1398) and Catawba College in Salisbury January 13 (call 704-637-4430.)

The UNCG Dance Department presents its Faculty Concert November 15–18 at 8:00 pm in the UNCG Dance Theatre. The guest artists for 1995-96, Kent DeSpain and Leslie Dworkin, will both present work, as will

CHRISTOPHER RECORD



North Carolina Dance Theatre in Salvatore Aiello's production of *Coppelia*.

announced that its \$250,000 gift to the Charlotte Arts and Science Council's Endowment for the Arts & Sciences has been designated for the exclusive support of the North Carolina Dance Theatre. The firm's contribution will be instrumental in establishing Dance Theatre's presence throughout the state, as well as strengthening its vital role in enhancing Charlotte's cultural diversity. Over the next eight years, interest from Smith Helms' contribution to the

Rick McCullough, Sherone Price, and Jan Van Dyke, among others. For further information on the Greensboro concerts, call 910-334-5570.

GREENVILLE—**Collectively Speaking**, a Greenville-based modern dance company of eight women, presents its premiere concert at ECU's Department of Theatre Arts Studio Theatre September 30 and October 1. The collective, although formed two years ago, is experiencing a surge of activity with its expansion from four to eight dancers, with its official naming and with this first entire concert of its own. The concert, entitled "Weeks' Works: A Retrospective," features five pieces choreographed over an eleven year span by Collectively Speaking's artistic director, Patti Weeks. Among the goals of the collective are to continue performing in various venues throughout the state and to conduct residencies in schools and communities in eastern North Carolina. For more information contact Weeks at 919-328-1198.

RALEIGH—Guest artist Ken Tosti, a veteran of White Oak Dance Project and of the Paul Taylor Dance Company, is artist-in-residence with the Meredith College dance program September 11–30, teaching classes, creating a new work on the Meredith Dance Theatre and teaching at the Meredith Fall Dance Gathering on September 30. The Gathering also includes classes in hip hop, body assessment and writing about dance, and an informal showing of choreography.

On November 9-10 Meredith Dance Theatre will present "Dance Works '95," a concert featuring premieres of new works by guest artist Ken

Tosti and by faculty members Alyson Colwell-Waber and Sherry Shapiro. Also on the program will be the highly charged *Jury* by Stephen Koester and the rollicking *Watermelon* by Robert Small.

The Meredith dance program is pleased to welcome its latest faculty member, David Beadle. Upon his return from teaching in Amsterdam this fall, David will begin at Meredith in the spring semester. David has an MFA from Ohio State University and is well known for his work in contact improvisation, choreography and Body/Mind Centering.

The program for Meredith's Dance and Dialogue concert, scheduled for January 26 and 27, has not been set yet, but Director of Dance Colwell-Waber is looking into the possibility of an evening of men's solos. Also that weekend is the first Meredith Dance Theatre Alumnae Gathering. For further information on any of Meredith's dance activities, call 919-829-8388.

SALISBURY—Choreographer Laura Dean is relocating her internationally acclaimed company, **Laura Dean Musicians and Dancers**, to Salisbury this fall. Dean is tired of the expense and the struggle of living as an artist in New York. After visiting New York friends that had moved to Salisbury, Dean was attracted by the town's charm and central location between Charlotte and Winston-Salem. She says she would love to choreograph on the NC Dance Theatre and the NC School of the Arts. The plans are for about half of her 15-member company to relocate to Salisbury, and the rest to fly in for rehearsal periods. In January they will be preparing for a world premiere scheduled for next summer's ADF in Durham.

Dean is refurbishing her newly-acquired house in Salisbury's historic district and is in the process of looking for a space suitable for a studio, which will serve as a school for dance, yoga and t'ai chi. In this transition period, she is focusing on the relocation of her \$700,000-a-year company and will soon begin making contacts in the Salisbury area, and seeking potential supporters.

WINSTON-SALEM—**Brenda Daniels** has joined the dance faculty of the NC School of the Arts School of Dance this fall. Ms. Daniels received her BFA in dance from SUNY Purchase and was recently on the faculty at the Merce Cunningham Studio in New York teaching all levels of technique including company class.

Sara Hook will be in residence at NCSA from October 24–November 13, teaching contemporary technique, composition and improvisation and creating a new work for NCSA's Fall Dance Concert, November 14–18. Ms. Hook received her BFA from NCSA before working with the Nikolais/Louis Dance Company from 1987-91. She is currently teaching on the faculties of the Alvin Ailey American Dance Center and Princeton University. ■

CALL FOR NOMINATIONS

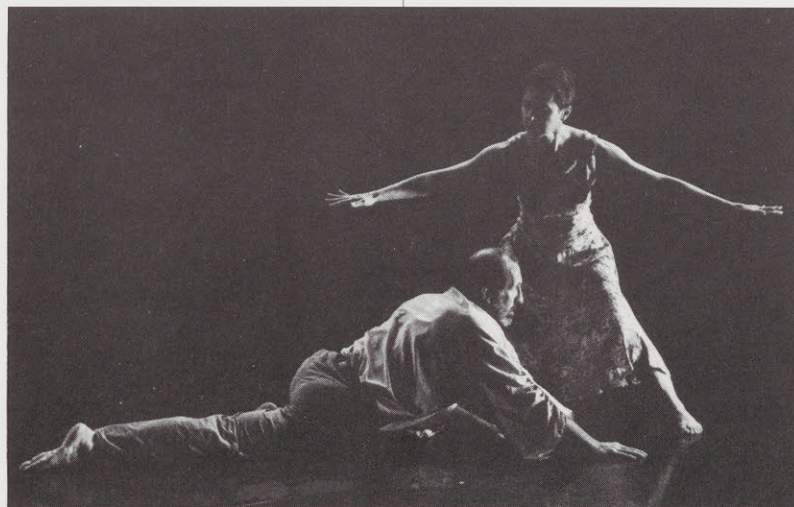
NCDA Board Nominations

NCDA seeks members for its Board of Directors that will provide the skills and insights necessary to advocate for and represent dance in the state. NCDA strives for cultural diversity on its board and seeks a broad representation of dance in the state in terms of dance-related professions, supporters of dance and geography. The NCDA is driven by an all-volunteer board that is made up of innovative, creative thinkers and doers who are making a difference for dance in NC. While serving on the board is a serious commitment and responsibility, it is a richly rewarding experience in governance and camaraderie.

If you want to be considered for the NCDA board or know someone else who would be a good choice, please send the appropriate information to Jennifer Mitchell, NCDA Board Development Chair, 828 N. Elm St., #A3, Greensboro, NC 27401. Deadline for nominations for the 1996-98 board is December 1, 1995.

NCDA Award Nominations

Nominations are now being accepted for the 1996 NCDA Award. The recipient may be a current or former resident of North Carolina. Send your nomination to Bess Park Peterson, NCDA Awards Chair, Cawtaba College, Shuford School of the Performing Arts, Salisbury, NC 28144 by November 15.



Jan Van Dyke and John Gamble in Van Dyke's *The Life and Times....*

Arts Council Grants

continued from page 1

Barbara Dickinson (Durham)—to work with a group of women who are incest survivors and explore their stories through movement; Delia Neil (Charlotte)—to rework and videotape a ballet set to Barber's "Knoxville: Summer of 1915"; Robin Harris Taylor (Raleigh)—to create a series of dances that explore psychological interiors; Paige Whitley-Bauguess (New Bern)—to complete three weeks of study and coaching with Wendy Hilton, a leading expert in the field of Baroque Dance.

Deadlines/Programs Change

The North Carolina Arts Council has announced several changes in its grants programs for next year. This action is a result both of the priorities established in the Council's new long range plan and the recent reduction of the size of the Council staff.

Fellowships and project grants have been combined. The new program will be called "artist fellowships" and will be offered every other year. Choreographers will apply in the first cycle, for fiscal year 96-97, but won't be able to compete again until 98-99. Because of the two-year wait between cycles, please make a special note of the new deadline—December 1, 1995.

The Council's current Touring Roster Fee Subsidy program will be discontinued after fiscal year 96-97. Though the Council will continue to make grants to presenters and other local arts agencies for performances and residencies activities, those awards will not be contingent on the inclusion of artists from a pre-selected list. Of course, the Council will continue its support of NC artists and touring ensembles, and one new activity in that area will be the publication of the North Carolina Touring and Residency Artist Directory. Artists in all disciplines will be screened and selected on the basis of artistic quality and ability to work in performance, arts in education, and other residency settings. The directory will be distributed as a resource tool for organizations that work with artists. Application deadline for inclusion in the directory is January 15, 1996.

Applications and guidelines for the programs noted above are included in the Artist/Individual Program Guide slated to be mailed in this fall. If you haven't received a copy by October 15, please call Peter MacBeth or Linda Gary at 919-733-2821. ■

Fellowships and project grants have been combined. The new program will be called "artist fellowships" and be offered every other year.

DANCE ADVOCACY UPDATE

It is no secret that we are in the midst of a period of frequent assaults upon the arts and our funding. During these turbulent times arts advocates must work diligently to convey the importance of continued public support for the arts and culture. The cover story in the August 7th issue of Time Magazine, written by Robert Hughes, was a brilliant defense of continued government support. He explained why this should not be an economic or political argument. However, according to the NEA, opponents from the extremist opposition have flooded Time with letters criticizing the article in hopes of curtailing its impact. Once again, we are being threatened by the loud voices of an organized group. Arts advocates must mobilize now.

Advocating is simple. It is standing up for what you believe in and talking about it with decision makers. Advocacy is "friend raising." Our biggest job as arts advocates is one of education—who, what, where, how. You know why the arts are important, but many elected officials don't know what you do or the impact of arts on their communities. It is your job to communicate this message.

What you can do:

1. Include your elected officials on your mailing list.
2. Invite them to your events and if they attend be sure to publicly acknowledge them.
3. Write a thank you note when you receive grant money.
4. Call or write when an arts issue is being discussed.

Arts Advocates of North Carolina (919-821-3712) is your contact for state arts issues. For local issues, contact your community arts council. Get involved today—or tomorrow you may be living in a radically different world.

Gay Cheney: In Search of Authenticity

continued from page 3

primarily a teacher—an educator." She is doubtful that ceremony and performance are compatible, but being part of ceremony—which is not for anyone else but oneself—is the excitement, and this she shares with her students.

These concepts facilitate Gay's teaching, search and mission: to teach students to find themselves by finding their own movement style and vocabulary. Defining herself, Gay says, "I think about myself very much as a dancer still, not as a performing dancer, but as a dancer."

A more tangible contribution and valuable tool for teachers and students alike is Cheney's book "Basic Concepts in Modern Dance: A Creative Approach," which is the state text for public school dance in North Carolina. It is not only well written—it's enjoyable reading. The book came to be written as one of a series about basic concepts of physical education, i.e., soccer, basketball, dance, etc. Originally written in a three-day marathon session with Jan Strader, a performer with Murray Louis' dance company, "Basic Concepts" was published in 1969. In 1989, Princeton Books published the third edition (soon to be accompanied by a videotape including NC teachers and student dancers) with as added chapter on the history of modern dance. The concept of this chapter? "History explains to us why we are here now and points the way toward the future."

As to the broader concept of dance, Gay states, "I really think that dance is so many things. It's a tremendous socialization process, a therapeutic process, an artistic process, a physical process. It is so much that it has never, ever lost its fascination or its potential for me." She believes that from an intellectual perspective, you can study it historically or philosophically, and that the wonder of dance is that there is no end, no limitation to its concept. It engages every part of you and keeps stimulating. Can we separate the dancer from the dance, or as in the case of Gay Cheney, the person from the teacher? The answer is—I don't think so.

Venezuela's Artists do 'Double Work'

Hercilia Lopez is a lifelong dancer and choreographer from Venezuela whom I met when she was an international performer at the American Dance Festival in 1989. While Hercilia was participating in my Body-Mind Centering classes at the ADF six-weeks school, she and I became acquainted. I accepted an invitation from Hercilia to participate as one of twenty-three artists at the Annual Encounter of International Creators, and to teach the following two weeks in Caracas. This experience led me to ask Hercilia the following questions.

BIGOS: How do you receive funding for cultural projects in Venezuela?

LOPEZ: Venezuela has been a leader in Latin America in the development of culture for twenty years and especially the last ten. Of course, everything comes from Caracas, where the central government is located. From Caracas everything goes out to the states of our country. Projects start in Caracas, and states take the money and projects from Caracas to their state or region in Venezuela. On one hand it is not good, everything depends on Caracas. On the other hand, it works because it makes for unity in the whole country of Venezuela—a feeling of sharing with all the country the programs that Caracas organizes.

This is something that at this time is politically and socially controversial. In Venezuela we are working to separate the regions so that they do not depend on Caracas and the central government, because they are independent states of our country. However, in my opinion, it is like starting from the beginning if we go to the regions and they have their own political, economic and social development. This can be good if the region has the resources, but otherwise, it is difficult.

BIGOS: In Venezuela, what is the relationship between government and the artists?

LOPEZ: Latin America is very political and every person and their voice is engaged in the political affairs of their country. Especially important is the voice of the artists, and the intellectuals. Artists are always involved in human and social rights, and the democracy. So, the voice of the artists has always been the voice of consciousness, the

voice of the visionaries. We are always responding to the government, especially when they harm or ignore the development of their people and our culture. Government has to listen and hear our voice, because often among us are some of the most famous and important persons in Latin America.

The artists take part in the political process from a place of power in the national government. The artists in the Ministry of Culture are doing double work—that of their own creative work and their work for the culture of the

"Artists are always involved in human and social rights, and the democracy. So, the voice of the artists has always been the voice of consciousness, the voice of the visionaries."

country. When the president is at the table with political groups, the artists are there representing the culture. Through the vote of the people, they have won their place in the government. I think the artists after twenty years have won an important battle in our democracy—that the government cannot decide for us the cultural policies to develop.

The government understands that it has to rely on the artists because our opinions matter and we are therefore included in the decisions. The money belongs to us and is rightfully ours from our work to support the culture and to put the culture inside of our people. It is the work of the artists, every moment. We work with education, art, expression, communication, evolution, tradition, creativity, and the imagination of our nation. Artists work for the health of our people—mental, physical, emotional and spiritual. We help them to understand better their lives, the strong force they have inside during different periods of their personal lives, and how to use, respect, understand and develop that force through our traditions and those of other cultures—how to be free to communicate to others what they have and receive from others what they do not have.

BIGOS: How do you fund the International Encounter?

LOPEZ: I started Contradanza in 1972. We were the first dance group of Venezuela with a proposal to research our culture through the creation of dance. Contradanza has been all over Venezuela working hard to understand and share with all the people—especially, to support the people, to understand that what we have right here in Venezuela is enough to develop our culture and what we want to look for abroad is something that can help us to transform what we have, but not to abandon our own culture.

In the last five years Contradanza began to start exchanging experiences, ideas and concepts with other arts and disciplines. We started the Encounter five years ago. That was when we understood that we were prepared to have an exchange with other artists from outside Venezuela and how within that exchange we could find how other artist can give to dance very important information about things that dance was not looking at. And we wanted to share our way through dance with other artists by creating a space to communicate and participate with each other, while respecting all the arts.

We now know how that exchange can nourish our work. With new keys, visions and concepts to help our expression of self through the creative process. We do that in a very personal way—we invite people from within Venezuela and around the world that are very clear in their own personal process and have something very important to give to others. Sometimes we invite people that do not know that they have something that is important to share. What is important is to share what we have—that fame is less important than to give.

Every year I apply for Contradanza's budget and the Encuentro is one of our projects. I go to the government, the Ministry of Culture and Congress of Venezuela. My projects are concerned with the traditions and future of my people. If I am helping my country, how could they say no to my projects? ■

Maryska Bigos is a current member of the NCDA Board of Directors and a Certified Teacher and Practitioner of Body-Mind Centering. She teaches and maintains a private practice in the Triangle area.

A look at the artist's role in Latin American politics.

Interview by Maryska Bigos

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Scholarship Auditions

Dancers wishing to be considered for an NCDA scholarship toward summer study in 1996 need to take the audition class at the NCDA Annual Event on Sunday, October 15 from 11:00 am-12:30 pm. The class will consist of warm-ups and combinations in ballet, modern and jazz. The ballet will be taught by Joe Carow, the modern by Alyson Colwell-Waber and the jazz by Alan Arnett. NCDA recognizes that North Carolina has a wealth of dancers who excel in each of these techniques, thus, this combination class will enable auditionees to show their area of strength.

You do not need to be equally strong in all three (or even two) areas, but all auditionees will be expected to take the entire class. The evaluation panel will be able to determine the strength of the auditionees and make their assessment accordingly. Check the audition class box on your registration form. There is no additional fee to audition, but classes are filled on a first come-first served basis. For an Event brochure, call Elizabeth Amend at 919-493-7739. For more information on the audition, call Bess Park Peterson at 704-637-8935. ■

NCDA BULLETIN BOARD

A workshop in the Feldenkrais Method, *Learning through Movement*, will be taught by Carl Ginsburg, Ph.D. January 20-21 in Atlanta. The method emphasizes internal awareness to produce ease. For many artists this means heightened performance and fewer injuries. Fee: \$150 if paid by January 1. Institute for Awareness in Motion, P.O. Box 50624, Columbia, SC 29250, 803-799-6258.

Dancers needed for spring performances in schools. Paid rehearsals and performances. Strong modern dance technique and improvisational skills required. Acting experience desirable. Passion for sharing your art is a must. Mostly Friday performances. Persons of color encouraged to apply. For interview and audition please call Susan Andrews at 910-274-3112.

Auditions for the NCSA 1996 Summer School and 1996-97 academic year will be held on campus February 2, March 29, May 3 (final audition for summer program), and July 19 (final audition for academic year). Contact Admissions Office, 910-770-3292 or Summer Session Office, 910-770-3204 for further details.

Please Note: Dance Voice, Calendar Deadlines

The deadline for submissions for the next issue of Dance Voice is December 1, 1995. Please send news items of interest, black and white photographs and Bulletin Board listings to: Patti Weeks, Dance Voice Editor, 1908 E. 4th. St., Greenville, NC 27858. All Calendar items—including performances and workshops for the period of December 1995 through February 1996—should be sent by November 1, 1995 to: Rebecca Amis, Calendar Editor, 402 Hillsborough St., Chapel Hill, NC 27514.

Fall '95

DANCE VOICE

NORTH CAROLINA DANCE ALLIANCE

6040 A Six Forks Rd., Suite 210
Raleigh, North Carolina 27609

INSIDE THIS ISSUE

Annual Event: NCDA's '95 Annual Event, October 12-15 in Greenville, will highlight multicultural dance. (Page 1)

Spotlights: For Gay Cheney, 1995 recipient of the NCDA Award, the search for authentic movement is ongoing. (Page 3)

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Dance Voice is published three times a year by the North Carolina Dance Alliance, a non-profit service organization dedicated to the growth and development of dance in the state. Projects are supported by our membership, contributions, foundation grants, and the North Carolina Arts Council, a state agency. Printed on recycled paper.



Photos by Greg Eans/The Daily Reflector

The group, "Young Drum," of Maxton, plays a warm-up song Saturday to start the Native American Powwow at ECU's College Hill Field.

SPREADING THE WORD

Native Americans say powwows help them educate others

By Greg Rickabaugh
The Daily Reflector

No, powwows aren't just for Native Americans. And yes, there are Indians who don't live in teepees.

People of Native American descent say they have endured the stereotypes that come with Hollywood's Westerns and ill-conceived history books that portray Indians in less than accurate terms.

That was the sentiment of several traders and organizers of Saturday's annual East Carolina Native American Organization's Powwow on College Hill Field. Many of them consider powwows a chance to educate the public and correct myths.

One vendor, who identified himself only as Silver Hawk, said many people look at him and question his connection to Indians even though he has Native American blood.

"The biggest thing (they say) is that I don't look like a Western Indian. People have seen so many movies about Western Indians that when they see an Eastern Indian, they're confused," he said.



During a native dance at Saturday's powwow, Diedra Blanks, left, and Nikki Epps of Lake Waccamaw make their way around a ring of blessed ground.

The supposed "look" of an Indian is the biggest stereotype, 21-year-old Antone Bernardo of Kingston said. Native Americans are often thought of as having black or brown eyes, bone-straight black hair, high and wide cheeks and a big crooked nose, he said.

"But it's not like that, especially with my tribe. We have white and black ancestry," he said.

Gerald Ward of Greenville has Native American ancestry he traces back to his great-great-grandfather, who was an Indian chief. Most people wouldn't know it by looking at him, he said.

"I have more black in me than anything else," said Ward, who sold jewelry at the powwow.

One perception is that blacks with Native American blood are not

involved in keeping the culture alive, he said.

"One notion is blacks who have Native American blood don't care to be involved too much in the cultural or the spiritual side. But the spiritual side comes out whether you want it to or not," he said.

Pow wow organizer Joey Crutchfield said the stereotypes are fed by a society that doesn't respect the culture. The powwows are an easy way for people to dispel the myths, he said.

"The main thing is to let people know that we're still here and that we're not just mascots or in movies," Crutchfield said.

The myths can sometimes reach the laughable stage, Lynette Jeffries of Hillsboro said.

"We have actually had people afraid to come to powwows because they thought we were going to kill them," she said.

Powwows are gatherings that help the Native American people share their culture, she said. The events are held weekly throughout the area.

The stereotypes run the gamut

See POWWOW, B2

POWWOW

Continued from B1

and include myths about Native American food.

Fry bread, for instance, is not a takeoff of the elephant ear, Raymond Grant of Cherokee said.

"People compare it to the white man's elephant ear. Fry bread is a

native dish made for centuries by our people," said Grant, who travels to powwows and sells food from his business, Lodge of the Wolf and Eagle.

Grant and his wife, Jeannie, are familiar with misconceptions.

"And don't you believe one thing about the white man giving us Thanksgiving," Mrs. Grant said.

Quite the contrary, the Grants said. The Pilgrims were starving,

having eaten all they had and were becoming ill.

"The Indians and tribes took it on themselves and decided they would help them and feed them. And two or three years later, they were pushed off their land by these people," Raymond Grant said.

Public schools are among the biggest hindrances to accurate portrayals of Native Americans, Bernardo said. He recalls learning

very little about Indians or local tribes.

"Anything I learned about a Native American tribe, I had to learn on my own," he said. "If people would start teaching American History instead of white American history, we might start learning something."

"And no, Native Americans did not smoke marijuana."

Another myth, he said.

improvements. As of last month, Lynch says, 233 projects were on hold for lack of money — a backlog of \$7.8 million.

For more than a decade, legislators have had access to discretionary money under what's described as a "gentleman's agreement" with the Transportation Department, which oversees all road money. Jack Murdock, a retired assistant transportation secretary and 30-year department veteran, says "the good outweighs the bad."

"There are a lot of projects that the money's used for that ... would have to go by the wayside otherwise," he says.

Sen. David Hoyle, D-Gaston, agrees. In fact, this year he'll try to increase the \$9 million fund.

"This allows you to do worthwhile projects that would fall through the cracks in the system,"

says the former highway board member. "The system is so large and so cumbersome, to go through the whole process ... can take a year or two."

The discretionary fund has its political overtones.

Of the 22 senators who got money from Senate Democratic leaders since January 1995, 15 were Democrats. Of 52 House members

awarded money by that body's GOP leaders, 35 were Republican.

Basnight, the Senate leader, says Senate Democrats may just be more interested in building roads. "They don't mind asking for it," he says.

House Speaker Brubaker, in a statement, says he's granted requests from members of both parties.

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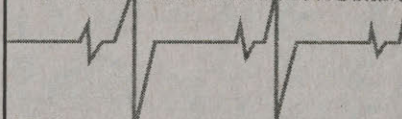
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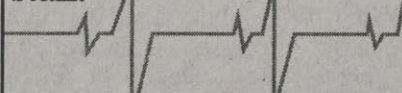
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DANCE OF THE FOUR WINDS



Brant Sanderlin/The Daily Reflector

Josh Crutchfield of the Eastern Bull Drum Four Wind Dancers performs Saturday morning during a food drive sponsored by the East Carolina Native American Organization at Kroger in Greenville. Proceeds from the drive will go to help local and regional Native American communities.

POWWOW

Singer trying to preserve Native American culture

By Marion Blackburn
THE DAILY REFLECTOR

She sings in their native language, but the Navajo children rarely understand.

Their lack of understanding shows Sharon Burch why Native Americans must cherish their culture.

"The language is very beautiful," said Ms. Burch, a Navajo singer. "It's a special and sacred thing for us. If you have something as precious as this and it's going away fast, we need to do something about it so people will know how precious this culture once was, the language once was. If I can motivate people to preserve it, I think it would survive for a long time."

Ms. Burch is one of many Native Americans participating in a powwow in Greenville today and

Sunday. The event, sponsored by the East Carolina Native American Organization, will focus on native cultures old and new.

The powwow features Native American crafts like beadwork, foods like Navajo tacos and fried bread. Dancers wearing handmade regalia also will perform.

Regalia, often mistakenly called costume, is worn for ceremonies. It is handmade by the wearer and contains symbolic items. Eagle feathers, always a gift, are considered good luck and are worn in the hair.

Kim Sampson, organization president, said the gatherings show Native Americans' diversity. About 70 Native Americans attend ECU, she said.

"We have straight, curly brown, black and blond hair. Our eyes are brown and blue," she said. "We don't live in teepees. A



Sharon Burch, Navajo singer and songwriter, will perform in Greenville this weekend at the Native American Powwow.

lot of people still think that we do. We have Native Americans that are doctors and well educated. We have a lot that are farmers."

Ms. Sampson treasures her

heritage. She is a Lumbee, one of six tribes recognized by state officials in North Carolina.

"It's your identity," she said. "If you let go, you lose who and what you are. Being Native

American, I feel like I'm special. I have a different culture. I believe in different things. If I lose it, who am I?"

Ms. Burch agreed that traditions are important. She lived a traditional Navajo life until age 10. She and her family herded sheep on the New Mexico reservation. Her grandfather was a medicine man and her grandmother and mother helped lead the matriarchal culture.

She looks forward to visiting Greenville from her home in Northern California. Her songs, with titles like "The Rain Song," "Sacred Mountains" and "Yazzie Girl," dedicated to her mother, are performed in Navajo. The ancient language is still spoken by many in the 200,000-member Navajo reservation.

The songs, familiar to Navajos, have attracted a larger audience in the Southwest. She hopes it appeals to local listeners.

"If they want to hear something different yet familiar,

(See POWWOW, D-2)

NATIVE AMERICAN POWWOW

College Hill Drive
and Tenth Street.

Traders, crafts, food,
dance, music.

Saturday
Noon to 7 p.m.
2 p.m. Sharon
Burch, Navajo singer
Sunday
Noon to 4 p.m.

Free. Call 752-2319.

Don't Miss The



Greenville International Festival

Saturday, April 19, 1997

11:00 a.m. - 8:00 p.m.

Greenville Town Commons

1st Street

Greenville, NC



Entertainment



Green Grass Cloggers

Greek Dancers

Lebanese Dancers

Native American Dance

Scottish Bagpipes & Drummer

Barbershop Quartette

Little German Band

Jake Zawal Dutch Harmonics

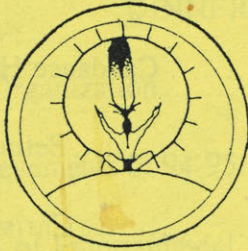


Storytelling
by Jane Maier

Magic Shows
& Jugglers

Crafts

East Carolina University



(The Tradition Continues)

Native American Organization

*2nd Annual
Awards Banquet*

1994 - 95

*April 21, 1995
7:00 p.m.*

*Great Room
East Carolina University
Greenville, NC*

East Carolina Native American Organization
1994-1995 Officers

President..... Kimberly Sampson
Vice President Nikki Epps
Miss ECNAO
Treasurer Candance Hammonds
Secretary Belinda Jacobs
Historian..... Christa Outlaw
Advisor Dr Brian Haynes

Miss East Carolina Native American Organization
Nikki Epps

Major Achievements

- adopted families; provided clothing
- Native American heritage month window display
- adopted family for Thanksgiving
- brought in tow Native American actors to speak
- dance team visited local schools
- fundraisers
- NCNACOHE Conference
- donated Native American crafts to an elementary school for an auction
- craft workshop
- Unity Conference
- 2nd annual POW-WOW/Banquet
- organized a Drum Team

PROGRAM

Welcome Kimberly Sampson

Invocation Steve Warden

DINNER

History of Organization..... Christa Outlaw

Major Achievements in 94-95 ... Belinda Jacobs

Introduction of Entertainment Nikki Epps

Carolina Indian Circle Unheard Voices
Chapel Hill, NC

Lorna McNeill Miss Lumbee

Special Awards Dr Brian Haynes

Introduction of New Officers Nikki Epps

Special Presentation Nikki Epps

Closing Remarks..... Kimberly Sampson

Closing Song Drum

What occurs around you and within you
reflects your own mind
and shows you the dream you are weaving.

Newly Elected Officers

President

Nikki Epps

Vice President

Belinda Jacobs

Secretary

Billy Smith

Treasurer

Candance Hammonds

Historian

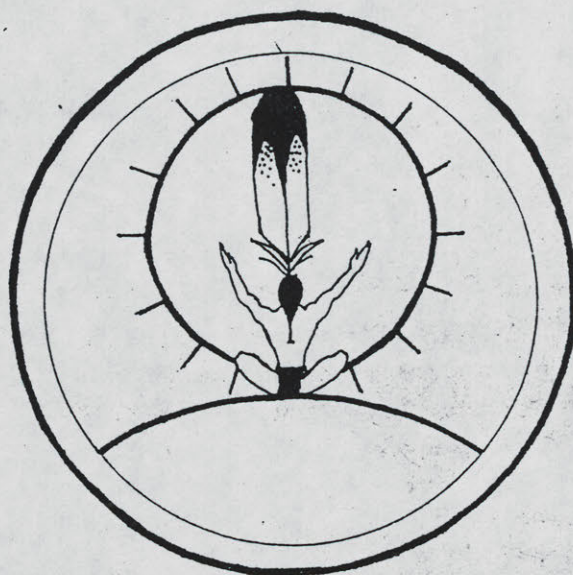
Jessica Pittard

*We would like to extend a sincere
thank you to those who made this
weekend possible and especially to the
Office of Minority Student Affairs and
the Student Government Association.*

EAST CAROLINA NATIVE AMERICAN ORGANIZATION

PRESENTS A NATIVE AMERICAN

POW WOW



**East Carolina University Campus (College Hill Field)
Greenville, North Carolina**

April 23, 1994

11 am - 6 pm

**Intertribal dancing 11am-2 pm, 3:15-6 pm. Lunch 2-3 pm.
Masters of Ceremonies: Jim Chavis Head Drum: Falling Water**

Head Lady Dancer: LaDonna Evans

Head Man Dancer: Troy Adkins

No contests, just great dancing & singing.

Traditional give-aways for singers and dancers.

Donations will gladly be accepted,

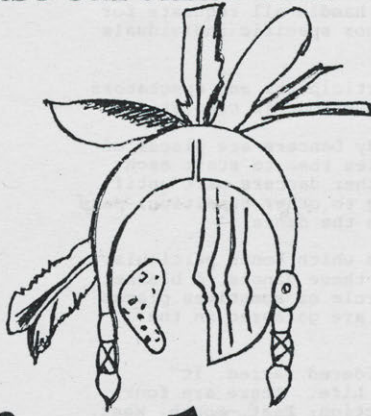
all proceeds will go towards pow wow expenses.

Indian arts and craft traders by prior approval only.

Information: Kim Sampson (919) 752-5294 or

Tina Lynch (919) 758-1711

East Carolina University



Native American Organization

POW WOW

1995-1996

Master of Ceremony

Jim Chavis/John Jeffries

Head Drum

Eastern Bull

2nd Drum

Young Drum

Head Lady Dancer

Tina Lynch

Head Man Dancer

Onyas Locklear

POWWOW ETIQUETTE

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2. The Master of Ceremonies is in charge of ordering the program and keeping a certain momentum to the Powwow. He (or she) may give instructions to the dancers, drum, or educational comments to the spectators. The MC will handle all requests for special songs used to honor specific individuals or groups.
3. Special songs require participants and spectators to stand in honor until the song is completed.
4. The Head Man and Head Lady Dancers are places of honor. Their role entitles them to start each song or set of songs. Other dancers wait until they begin (or, according to other tradition, pass them) before they join in the dance.
5. Blanket dances are dances which honor particular people or groups. During these dances, a blanket is carried around the circle or sometimes placed in the circle. Donations are gathered in the blanket.
6. The Dance Circle is considered sacred. It represents the Circle of Life. There are four gates, one for each direction; East, South, West, and North. Native Americans hold the Four Directions as sacred, and most nations have a particular color which is associated with each direction. In most tribes, East is considered the most sacred of the Four Directions, because it is from the East that life comes. Person's entering the circle should always enter from the East gate, and proceed clockwise around the circle.

Only dancers should enter the circle,
(unless invited by the MC or a dancer.)

7. GRAND ENTRY ORDER OF ENTRY

During the Grand Entry the dancers enter in a particular order, determined by the style of regalia and dancer that they are.

The Flags enter the circle first, carried by the Color Guard and followed by Veterans. Next come the Head Dancers, the visiting Chiefs and Dignitaries, Men's Traditional Dancers, Straight Dancers, Grass Dancers, Men's Fancy Dancers, Women's Traditional Dancers, and Women's Shawl Dancers. These adult groups are followed by divisions of the younger dancers in the same order. Last in the Grand Entry will come the "Tiny Tots" or the very youngest dancers.

8. The attire which the dancers wear is called "regalia." There are several different styles of regalia which will be seen in the Circle. Listed below are brief description of each style, and the type of dance those wearing that style perform.
9. Many times members of the public ask questions regarding proper the procedure to be used when taking pictures. In general, no permission is necessary for photographs taken outside the dance area of groups of dancers. Individual dancers should be asked if they would permit a photograph if they are to be featured in a photo. Unless cleared with the M.C., no photographs should be taken from inside the dance arena. There may be times when it will be requested that no pictures be taken. These might include the blessing of the arena before the Powwow starts and during a feather pick-up, which is done to retrieve a feather that has fallen to the floor or ground.



STRAIGHT DANCE

This style is a part of Men's Traditional and comes from the Ponca tribes of Oklahoma. These dancers typically do not wear bustles, but, instead, wear long backdrops made from otter or silver conchos. Many say that the name Straight Dance comes from the erect posture of the dancers. This is not entirely accurate for these dancers execute elaborate moves as well.



MEN'S TRADITIONAL

Men's Traditional may refer to Northern or Southern old style regalia. These are replicas of the style of dress worn back in the 1800's or before. Usually, the dancers wear Eagle feather bustles. These bustles are not decorated very elaborately, but, instead, rely on the natural beauty of the feather. The manner of dance is quite a sight to see, since each dancer dances in his own special style. He may imitate tracking an animal, display a war exploit or just be dancing for the fun of it.



MEN'S FANCY DANCE

Fancy dancing originated in the Oklahoma during the early 1920's. These dancers are easily detected by their double "U-shaped" bustles, matching beadwork and striking colors. The style of dancing is unlimited. That is to say that the steps that are used vary with each dancer. Spins, turns, hops, and even splits are traits of these dancers.

WOMEN'S TRADITIONAL

The regalia worn by women, whether Northern or Southern is something to behold. Among the different varieties are buckskin dresses and cloth dresses.



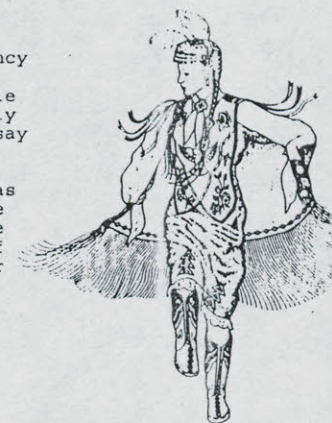
JINGLE DRESS

Jingle Dress Dancers make up a sub-set of Women's Traditional Dancers. This dance has its origins with a society of women dancers who dance for the health of the Anishinabe people. These people were also referred to as the Ojibway or Chippewa.



SHAWL DANCE

Shawl Dancing is the women's version of fancy dancing. It is a comparatively new style having been around only a few decades. Some say that Shawl dancing originated among the Northern tribes and was quickly adopted by the Southern dancers. The most evident aspect of these dancers is their shawls and their spinning movements.



Pow Wow Co-Sponsors:

Student Government Association
and
Minority Affairs Office

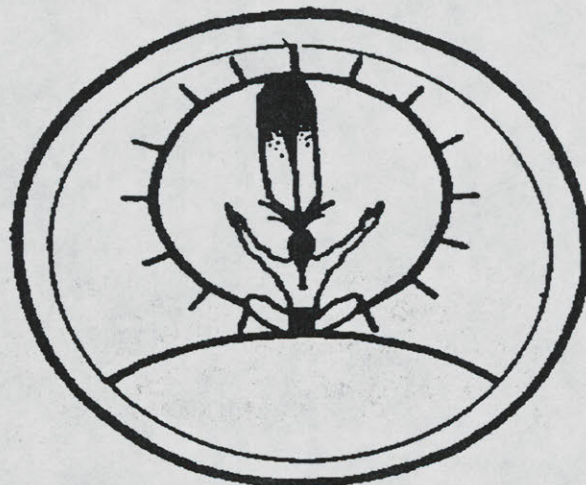
Traditional Give Away Donations:

East Carolina Native
American Organization
ECU Student Stores
Heron Bay Trading Company
Onyx Smoke Shop
Central Book and News
Quiksilver
Book Warehouse
Piggly Wiggly
Winn Dixie
Heel Sew Quik

EAST CAROLINA NATIVE AMERICAN ORGANIZATION

PRESENTS A NATIVE AMERICAN

POW WOW

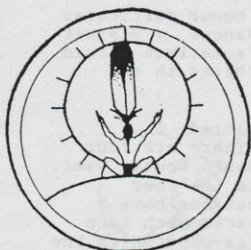


East Carolina University Campus (College Hill Field)
Greenville, North Carolina
April 22-23, 1995

SAT. 12pm - 7 pm, SUN. 12 pm-4pm
Intertribal dancing 12pm-2pm, 3:30-7pm
Lunch 2-3:15 pm

Master of Ceremony: Elk Richardson
Head Drum: Red Wolf Singers
2nd Drum: Falling Water
Head Lady Dance: Senora Lynch
Head Man Dancer: Micker Richardson
No contests, just great dancing & singing.
Traditional give-aways for singers and dancers.
Indian arts and craft traders by prior approval only.
Information: Kim Sampson 919-752-2319 or
Nikki Epps 919-328-7778

East Carolina University



The Tradition Continues

Native American Organization

**Second Annual
Pow Wow
1994 - 95**

College Hill Field

POWWOW ETIQUETTE

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Pow Wow Co-Sponsors:

*Student Government Association
and
Minority Affairs Office*

Traditional Give Away Donations:

*East Carolina Native
American Organization
Kroger
ECU Student Store
Waldenbooks
Hungates
Heron Bay Trading Company*

Thursday, March 21, 1996

Pow-Wow set for weekend

Debra Byrne
Staff Writer

The East Carolina Native American Organization (ECNAO) has already and will participate in a number of activities this week.

A Pow-Wow will be held at the bottom of College Hill on Saturday from 12-6 p.m. This is a gathering of Native American tribes from all over the U.S, primarily from the east coast. The Pow-Wow is open to the public in order to open the group and their culture to the community.

There will be Native American dancing, drumming, singing and traders will be there selling Native American crafts.

Nikki Epps, president of ECNAO said a Pow-Wow is a way to carry on traditions and renew friendships as well as meet others.

"A Pow-Wow is a celebration of Native American culture in order to honor our culture and carry on traditions," Epps said. "It is spiritual, reli-

gious and social. There is a lot of meaning behind a Pow-Wow and you should be there to experience it."

Also, because ECNAO is the only Native American organization at ECU, the student union visual arts committee asked the organization to host the reception for the Lumbee Heritage Art Exhibit that is currently being shown in Mendendall Student Center.

This traveling exhibit is of the Lumbee heritage and was sent to ECU by the Mint Museum in Charlotte.

Information concerning this exhibit came to the student union. Since there had not been an exhibit in awhile, the visual arts committee decided to have the exhibit at ECU as a co-program with other groups.

This 40 piece photo exhibit displays Native American family and daily life. The majority of photographs were taken by David Oxendine.

Tyler Dokery, the chairperson of the visual arts committee which is run through the student union, said this

See CAMPUS page 3

CAMPUS from page 2

Exhibit is a good opportunity for others who are uninformed about the Native American culture here in North Carolina.

"This gives us a chance to see their heritage and how their life has been," Dokery said. "This photo exhibit is not a substitute for actually talking to Native Americans and learning about

their life and heritage first hand."

A reception was given Monday to introduce this exhibit by the East Carolina Native American Organization (ECNAO), an organization here on campus. There was food, drumming by the ECNAO drum team, Eastern Bull and dancing by members of ECNAO's Four Winds dance team.

Lumbee heritage put on display

The East Carolinian March 27, 1996

Dale Williamson
Senior Writer

In an effort to revive forgotten histories of America, the Mint Museum of Art has gathered a collection that celebrates Native American history. Entitled "Recollections: Lumbee Heritage," this exhibit features photographs depicting the lives and traditions of the Lumbee people of North Carolina, and ECU is fortunate enough to be able to showcase this exhibit for the next few weeks on the second floor of Mendenhall Student Center.

Even though the Lumbee Indians have had to adapt themselves to the white culture, they have not allowed this to destroy their sense of history and proud heritage. They remain as a tight community, centrally located in Pembroke, N.C., and their 42,000-member tribe keeps many traditional social activities alive. Such social functions include hog killings, quilting parties, annual Lumbee Homecomings and annual Pow-Wows.

Acknowledging that there is a significant Native American population here at ECU, Tyler Dockery, the visual arts chairperson for Mendenhall, feels that an exhibit such as this is appropriate. "We hadn't had a photo exhibit in some time," Dockery says, "and there is a local interest in [Native American history]."

The photographs, which feature works from Lumbee photographer David Oxendine, Robert West and many anonymous photographers, illustrate a pre-1945 history of the Lumbee people.

"It is a photo exhibit of how [the Lumbee Indians] lived their lives ... It's an overview of their family and community life," notes Dockery.

Notable photographs include personal portrait shots of individuals and families, photos depicting Lumbee



Photo by PATRICK IRELAN

This photo, showing a Lumbee farmer walking through head-high tobacco, is on display on the second floor of Mendenhall as part of the Lumbee Heritage Photo Exhibit.

tribal traditions, examples of Lumbee food and pictures that illustrate the role the Lumbee people have played within American history.

Each photograph features text indicating something about the history of the photo. Many of the photographs incorporate prose by Lumbee author and storyteller Barbara Braveboy-Locklear. Ms. Braveboy-Locklear's expressive prose proves to be an essential element to the photographs as it clarifies the significance

of each picture.

"Recollections: Lumbee Heritage" is co-sponsored by the ECU Student Union Visual Arts Committee and the East Carolina Native American Organization and will be on display through April 19. So, the next time you're in Mendenhall buying a Coke or checking to see what movie is playing, take a few minutes to go upstairs and witness the history and tradition of a proud people who should not be forgotten.

November celebrates Native American history

The East Carolinian Nov. 21, 1996

Display to appear in Mendenhall on Sunday

Jennifer Barnes

Staff Writer

As the ECU Native American Association recognizes November as Native American Heritage month, they hope to use this month to educate the students more about Native Americans and their culture.

North Carolina has the largest Native American population east of the Mississippi, and this month is designated to recognize these Native American peoples and their tribes.

Joey Crutchfield, an alumni elder adviser for the EC Native American Association said that they are really involved with Native American Heritage month.

"We sponsor a food drive where can goods and food are collected and distributed to Native American

families and Native American communities," Crutchfield said.

Crutchfield also said that they do a lot of educational things in the local school system in Pitt County.

"We are involved in promoting Native American culture through public exhibitions," Crutchfield said.

Some other things that are being done to encourage interest in the Native American culture are powwows and displays.

There will be a special function held at Wolf Creek Trader's, on Sun., Nov. 24 from 1-3 p.m. Crutchfield said that he hopes the dancing, crafts, and other things will offer a way for ECU Native American students to try to help educate non-native people about Native American culture.

Along with this, a display will go up on Nov. 24 in

See NATIVE page 4

NATIVE from page 1

Mendenhall. This will add to the display already being shown in the medical school.

Steve Warden, another alumni elder adviser for the EC Native American Association, wants these things to help people get over their preconceived ideas about Native Americans.

"I hope that we can get rid of some the stereotypes about Native people," Warden said.

Crutchfield agrees with this hope and thinks people might realize that the Native Americans have not gone anywhere.

"We, as native people, are still

here," Crutchfield said. "We may not all look like the buffalo nickel, but we're still here."

Crutchfield said that the Native Americans don't always look the same, but they do feel the same.

"Regardless of how we look sometimes, it is what is inside of us that identifies us as Native peoples," Crutchfield said. "The strong family ties and a sense of giving to Native and non-Native people."

Crutchfield thinks that this could help everyone as a whole.

"Hopefully by non-Native people seeing how Native people continue to give can benefit soci-

ety," Crutchfield said. "This can benefit society by maybe others picking up on that aspect, and helping each other out."

Crutchfield feels overall this month could prove to be very essential in helping not just the Native Americans, but everyone.

"The whole purpose, I think, behind specifying a specific month is so that we can learn from each other, because we all have something to offer each other," Crutchfield said. "The more that we learn from each other, the better it will be for all of us, and the more respect that we will have for each other."

Indian tradition comes alive:
The East Carolina Native American Organization recently presented "Native American Traditions" to the students at Rama Road Elementary School through songs, dance and storytelling. The group is from Greenville, N.C. The dance team and its drum team, The Eastern Bull, travel and perform throughout the state.



Special

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Carpet Dry Cleaning

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\$69⁹⁵ 3 Rms & Hall*
Furniture moved in den
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Rms over 250 sq. ft. = 2 Rooms

FREE Soil-Guard APPLIED IN DEN (\$10 value)

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Township Grille

The Buffet Is Back! Sundays

For 1PM & 4PM Games

BILLS GAME OF THE WEEK
Sunday, Nov. 26th Kickoff 1 PM
Bills vs. New England Patriots

847-2480

10400 E. Independence Matthews Festival

A10 **STATE**
Saturday, December 9, 1995

The Daily Reflector

Small Indian tribe denied recognition by state panel

The Associated Press

RALEIGH — The state Commission on Indian Affairs refused Friday to recognize a small, Alamance County Indian tribe that has worked five years for state recognition.

Members of the 380-member Band of the Saponi Nation said racism may have played a part in the defeat.

The case can be appealed to an administrative law judge, and tribal attorney John Loftin of

Hillsborough said it would be.

Tribe members said they wanted official recognition as Indians because many, including other Indians, think they are blacks.

"Over the years, you've been labeled or identified as something that you're not," said Linda Jeffries after the meeting. "We want our true heritage acknowledged."

Mrs. Jeffries said her birth certificate classified her as black. She said she felt that racism played a part in the commission vote.

During the commission

meeting, Loftin said he was concerned that comments by commissioners during earlier meetings showed subtle racism.

"It's been brought to our attention that because some Occaneechies have intermarried with members of the white and African-American race over the last 100 years that some members of the committee based their decision on that fact," Loftin said. "It raises serious questions about discrimination."

Loftin said tribal history shows

the Indians accepted the designation as black because they were powerless to challenge what the white-dominated government did.

"The elders have always known they were Indian people," the lawyer said. "...I really despise these pedigree arguments."

Commissioner Lonnie Revels said any comments were not motivated by racism.

Members of the commission are from the six tribes recognized by the state: Eastern Band of the Cherokee, Lumbee,

Haliwa-Saponi, Coharie, Meherrin and Waccamaw-Siouan.

The commission's recognition committee already had denied the Occaneechie petition and the full commission heard it on appeal.

Loftin argued that standards a tribe must meet to be recognized are stricter than those the currently-recognized tribes met.

"It is the position of the Occaneechie people that they are being asked to prove what other Indian people in this state — other than the Cherokee — cannot

prove," Loftin said.

Requirements for recognition include a written history, which tribes other than the Cherokee lack, Loftin said.

But he gave the commission a box of documents referring to members of the tribe as Indians, and displayed an 8-foot wide chart of family histories showing the same. He also submitted a 1938 newspaper article about the Indian tribe's school.

The Occaneechie also are pursuing federal recognition.

East Carolina University Native American Organization Pow-Wow March 22



The East Carolina University Native American Organization (ECNAO) will hold its forth Annual Pow Wow at East Carolina (College Hill Field) on March 22 from 11:00 AM to 5:30 PM. The event is free to the public. There will be great dancing, singing, and native crafts and food available.

Patrice Henderson, a Lumbee Indian from Raeford, serves as president of ECNAO, "One of the goals this year has been to bridge unity among the minority populations at ECU. We, as a minority group on campus, have to support one another and create situations in which we can share our cultures with each other."

Joey Crutchfield, Alumni Advisor and a Monacan Indian says, "Dr. Haines and the Minority Affairs staff at ECU provide excellent support for ECNAO and the POW WOW. Many African-American people, up to two-fifths have some Native American blood in their family. A Pow Wow like the one at ECU may provide an opportunity for people to learn more about that side of their family. The ECU POW WOW is fun for the whole family. We invite all African American people in Pitt County to attend."

For more information, call the Minority Student Affairs Office at 328-6495.

Protestors demand bones be returned

■ About 30 members from the Tri-State Native American Coalition marched to ECU on Saturday to say they want archaeologists to return their ancestors' remains.

By Jim Haug
The Daily Reflector

Beating drums, waving signs and burning herbs to cleanse the air, Indian protesters demanded that East Carolina University archaeologists return the bones of their ancestors Saturday.

But an ECU archaeology professor, Dr. David Phelps, said the point was moot because recognized tribes already make such decisions regarding excavation and reburial.

"It is their call," said Phelps. "We don't have any control over it. I can't dispense burials to anyone who asks for it."

The North Carolina Commission of Indian Affairs has had this authority since Phelps helped draft the legislation in 1981, Phelps said. Recognized tribes based outside North Carolina are protected by federal law.

"Regardless of who we are, or where we are from, we have to obey the laws," Phelps said.

About 30 members from a group called the Tri-State Native American Coalition marched to ECU as if in a funeral procession. They laid a child-size coffin on the Fifth Street sidewalk next to the campus.

Some picket signs read "Archaeologist, federally funded grave robber," and "Can we dig up your grandma?"

"I think it is sad we can't visit our ancestors in a cemetery," said



The Daily Reflector Sunday, February 11, 1996 Photos by Brant Sanderlin/The Daily Reflector

Protesters wave signs as they line Fifth Street on Saturday morning to demand that East Carolina University archaeologists return the bones of their Native American ancestors. About 30 members of the Tri-State Native American Coalition marched to the university as if in a funeral procession and then laid a child-size coffin on the Fifth Street sidewalk next to the campus to symbolize their ancestors.

Chris White Owl, a Nahua Cherokee from Richmond, Va. "We have to make an appointment with the university."

The coalition has members from several tribes in the Carolinas and Virginia, Ed Livingston, a member of the Meherrin Tribe from Hertford County, said.

Livingston said he has visited the ECU archaeology laboratory. "I heard the ancestors crying out," Livingston said. "There is pain inside."

Of the laboratory's holdings, only a couple of shelves are used to store human remains, Phelps said. They include the remains of European settlers and blacks.

The recognized Tuscaroras and the Meherrin tribes have actually been working closely with ECU, Phelps said. Both tribes have blessed the laboratory space where their ancestors' remains are stored, he said.

The Tuscaroras came from New York for the ceremony, Phelps said. He said the tribe was native to

eastern North Carolina before settlers' land-grabbing forced them to reservations in upstate New York in the late 1700s.

Phelps is helping the Meherrins to get recognition from the U.S. government by using archaeology to verify their settlements in the North Carolina. The state has already recognized the tribe.

"Archaeology is useful," Phelps said. "It is not destructive. This whole business about archaeology being alien to Indians is amazing to us."

Many protestors questioned why Native Americans have to be "recognized" by the government.

"We are the only people in America who have to prove who we are," Livingston said.

White Owl compared the government's race identification to the Nazis' documentation of Jews before the Holocaust.

Jane Tollison drove six hours from Ashe County to protest. She said she is a Cherokee but is not tribally enrolled. She does not have



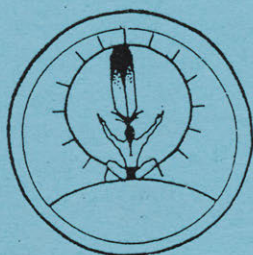
Leon Locklaer, Chief of the Tuscarora Nation, holds up his protest sign Saturday morning in front of ECU on Fifth Street.

"blood quorum" to be federally recognized, she said.

Many protestors said they were descended from the Tuscaroras who stayed in North Carolina.

The group in New York state has control over their ancestors' remains, Phelps said.

East Carolina University



"Striving to regain our Native American Heritage"

Native American Organization

Awards Banquet 1993 - 94

*April 22, 1994
6:00 P.M.*

*Multipurpose Room
East Carolina University
Greenville, NC*

East Carolina Native American Organization
1993-1994 Officers

President Kimberly Sampson

Vice President..... Katina Lynch
Miss NCNACOHE

Recording Secretary April Jackson

Communication Secretary Belinda Jacobs

Advisor Herbert Oxendine
Brian Haynes

Miss East Carolina Native American Organization
Shawna "Nikki" Epps

Major Achievements

Restructuring of the Organization

1st Miss North Carolina Native American
Council on Higher Education

1st Miss East Carolina Native American
Organization Princess Pageant

Cultural Awareness Week

Intratribal Pow-Wow

Community Service to 15 area schools

Adopt-a-family

Environmental Projects

Ronald McDonald House

Coverage via area newspapers and newscast membership in
North Carolina Native American Council on Higher Education

PROGRAM

Welcome Kimberly Sampson

Invocation Brian Jacobs

DINNER

Recognition of Special Guest April Jackson

History of Organization Katina Lynch

Major Achievements in 93-94 Belinda Jacobs

Introduction of Entertainment Shawna Epps

Carolina Indian Circle Unheard Voices
Chapel Hill, NC

Awards Herbert Oxendine

Induction of New Officers Brian Haynes

Closing Remarks Kimberly Sampson

"Lords Prayer" Ladies of ECNAO

*OH great spirit, whose voice I hear
in the wind and whose breath
gives life to all the world,
hear, me*

*Let me walk in beauty through all my days.
May my eyes ever behold sunrise freshness and
sunset glory.*

*Make my hands respect the things
you have made
And my ears sharp to hear your many voices.
I am small and weak.*

I need your strength and wisdom.

*Make me wise,
that I may learn the lessons
you teach my people.*

*The lessons you have hidden
in every leaf and rock.*

*I seek strength-
not to be superior to my brothers,
But able to fight my greatest enemy-myself.*

*OH great spirit, hear me,
make me ready*

*So when life fade to a lost sunset,
My spirit will love to you without shame.*

Preserving a culture



Left to right, Katina Lynch, Miss N.C. Native American Council on Higher Education; Steve Warden, and Belinda Jacobs dance at Green Springs Park on Wednesday

Photos by Cliff Hollis/The Daily Reflector

Dispelling myths, stereotypes

Native American group working to increase awareness of culture

By Susan E. White
THE DAILY REFLECTOR

Kim Sampras is a senior at East Carolina University, and while she's recognized as a student and a woman, she said her heritage as a Native American is often overlooked. This is something she and other students are hoping to change.

"TV still portrays us as having long black hair and painted faces, and we've grown into society," Ms. Sampras said.

Today's Native American doesn't fit the stereotypical version of someone with dark skin, hair and eyes, Ms. Sampras, who is president of the university's chapter of the East Carolina Native American Organization, said.

"But, you still have stereotypes you go by and if you don't follow that certain stereotype, then you don't fit in," she said. "We have blond hair and blue eyes. You just don't see full-blooded Indians any-

"Being a Native American is a lot more than just Pilgrims and Indians."

— Kim Sampras,
chapter president

more."

Ms. Sampras, who is Lumbee, and other ECNAO members are striving, through fund-raisers, seminars and displays, to bring awareness to the campus and community.

"Not everybody knows we're here," she said. "We're trying to spread awareness of what this group is about."

ECNAO also gives students a place of fellowship and support.

"We need support here because we are a minority," she said.

There are 80 Native American students at ECU. ECNAO has 30 members, not all of whom are Native American. Six tribes rep-

(See HERITAGE, B-3)



April Maynor, left, and Belinda Jacobs enjoy a moment during a gathering Wednesday at Green Springs Park.



Katina Lynch, left, and Belinda Jacobs perform a Native American dance.

Cliff Hollis/The Daily Reflector

Heritage

(Continued from B-1)

resented in the group are the Lumbee, Cherokee, Coharie, Haliwa-Saponi, Waccamaw, Siouan, Aromuskeet and Algonquin.

"We want to support the students who are coming from a long way from home," Belinda Jacobs, a sophomore and ECNAO member, said. "I came from an Indian community where I saw people just like me every day. But here, it's a lot different. A lot of us didn't even encounter prejudice until we left home."

This prejudice stems from the misconceptions people have about Native Americans, Ms. Sampras noted.

"I've had some people come up to me and ask if I live in a teepee," she said. "We're just as

modernized as anybody else. Being a Native American is a lot more than just Pilgrims and Indians."

As part of a service project and as a means of dispelling the old myths, ECNAO members periodically visit some of the local elementary schools, sharing their culture with the children.

Enlightening non-Native Americans is ECNAO's primary goal, but Ms. Sampras said the group also hopes to educate its own.

"We meet three times a month and during the first half of the meeting, we get the business out of the way, but the second half we have dance classes, a regalia (Native dress) workshop and a bead work class," she said.

"There are some Native American people within the group that don't know a lot about our culture, and we want them to take pride in our heritage so they can help educate others," Ms. Jacobs

added.

The ECU and Greenville communities can experience Native American culture in the spring when the group conducts a powwow, a traditional ceremony.

"The powwow shows our religious beliefs," Ms. Sampras explained. "There will be drums and dancing, both traditional and fancy. The dances used to be a type of prayer. It'll be an all day event."

Native American foods and crafts will also be on display, she said.

ECU is doing its part as well in educating students and others by offering an anthropology course next semester focusing on Native North Americans.

By making Native Americans and others aware of their heritage, Ms. Sampras said ECNAO hopes to accomplish one other goal.

"We want to see our people preserved," she said.

NATIVE AMERICAN HERITAGE MONTH BEGINS



The East Carolinian Nov. 4, 1999
ECNAO encourages cultural awareness

SUSAN WRIGHT
FEATURES EDITOR

November is Native American Heritage month. For a number of ECU students, this is an opportunity for Native Americans to celebrate their cultural heritage as well as to learn more about their roots. East Carolina Native American Organization (ECNAO) is dedicated to promoting the culture as well as the unity of Native American students at ECU.

Promoting Native American culture is complex since there are a number of different tribes that exist, each with their own unique subculture consisting of beliefs that differ from most or all of the tribes.

"Each tribe has its own beliefs," said Raymond Provost, vice-president of Epsilon Chi Nu who is of Cherokee descent. "They try to keep the culture alive and they are willing to defend it."

Although there are many divisions within the Native American culture, ECNAO encourages fellowship among the members of all tribes and beliefs.

"At N.C. State, they have three different organizations, but here there is only one organization," said Randy Gilland, graduate student and vice-president of the graduate chapter of Epsilon Chi Nu. "It works well here because we are trying to promote the entire culture. Some people don't realize that we are still here and that we don't act like Indians in the movies. We try to dispel any false stereotypes."

"We're here to promote Native American awareness and fellowship among Native Americans,"

said Melissa Chavis, one of the co-presidents of ECNAO. There are 40 students involved this year, and at least 7 different tribes are represented. The organization sends out letters to all students who classify themselves as Native Americans, and also meets twice a year to help increase student awareness about the organization.

ECNAO sponsors several other events that encourage students to take pride in their cultural identity. "Get A Clue" is an event that promotes cultural equality as well as education spanning a variety of cultures other than one's own. The event also features the Native American culture. A can drive for needy families is one community service project that ECNAO supports.

Another organization that encourages Native American students to take pride in their culture is Epsilon Chi Nu. Provost said he believes it neces-



A male "Fancy" dancer participates in a special male dance ritual. (file photo)

sary to make everyone aware of Native American culture.

"Our organization does things to keep our culture alive," Provost said. "We are making a new drum, and we also do traditional crafts."

According to Provost, only one percent of the population is Native American.

"Our organization is trying to make sure people know that Native Americans haven't faded into history," Provost said.

There is also an annual powwow for ECU students as well as community members who choose to participate. This school year, the seventh annual powwow is being held on March 25, 2000.

"It is a gathering of Native Americans, and it is an expression of our culture," Gilland said. "We try to represent the ECU students also because all of the universities around have at least one powwow."

"A powwow begins with a prayer," Chavis said.



"Then, there are traditional dances with a lead male and a lead female who lead the dances. There is also a lead drum and two or three other drummers."

A powwow is a traditional part of the Native American culture. The annual powwows held at ECU are meant to celebrate Native American traditions and honor the elders, according to Chavis.

ECNAO and other Native American organizations are important social groups as well as support groups for students away from home.

"Everyone wants to know where they come from," Provost said. "We have a lot of pride in what we are and who we are."

"For me, it is a social support because I do not have the luxury of being with my family all of the time," said Gilland. It is good to have someone that you can be around who can offer support."

Non-Native American students also believe that promoting this unique culture is important.

"People should know about the different cultures," said Courtney Carter, sophomore. "A lot of times, minorities get overlooked."

"Accomplishments of people from different cultures should be recognized that contribute to the nation," said Jennifer Johnson, senior.

Native Americans were predecessors to Americans of European descent and do not honor the time when Spanish explorer Christopher Columbus reached the New World.

"We of course do not celebrate Columbus Day at all, because it was when the plagues and sicknesses came to our land and decimated our culture and our people," Provost said. "It is important to show the other side of it. Native American Heritage month gives us a chance to shine."

This writer can be contacted at
feature@studentmedia.ecu.edu.



SPOTLIGHT

Pow-wowing

The East Carolina Native American Organization will present the fourth annual Pow Wow from 11 a.m. to 5:30 p.m. Saturday at College Field at East Carolina University.

The free event, which features no competition, includes singing, dancing, native crafts and foods. Call 328-7649 or 328-3352.

ANNUAL POW WOW: The East Carolina Native American Organization will have the annual event 11 a.m. - 5:30 p.m. March 22 at East Carolina University. Call 328-7649.



POW WOW: The East Carolina Native American Organization (ECNAO) announces the Fourth Annual Pow Wow to be held at East Carolina University on March 22, 1997 (College Hill Field) from 11 a.m. to 5:30 p.m. No competition. Great dancing and singing. Native crafts and foods available. Call 919-328-7649 or 919-328-3352 for more information. Free to the public.

THIS WEEK MAGAZINE

FESTIVALS

GREENVILLE: The East Carolina Native American Organization will hold their 4th annual Pow Wow from 11 a.m. to 5:30 p.m. March 22 at College Hill Field, on the campus of East

Carolina University. Dancing and singing. Native crafts and food. Free. (919) 328-7649 or (919) 328-3352.

East Carolina University Native American Organization Pow-Wow March 22



The East Carolina University Native American Organization (ECNAO) will hold its forth Annual Pow Wow at East Carolina (College Hill Field) on March 22 from 11:00 AM to 5:30 PM. The event is free to the public. There will be great dancing, singing, and native crafts and food available.

Patrice Henderson, a Lumbee Indian from Raeford, serves as president of ECNAO, "One of the goals this year has been to bridge unity among the minority populations at ECU. We, as a minority group on campus, have to support one another and create situations in which we can share our cultures with each other."

Joey Crutchfield, Alumni Advisor and a Monacan Indian says, "Dr. Haines and the Minority Affairs staff at ECU provide excellent support for ECNAO and the POW WOW. Many African-American people, up to two-fifths have some Native American blood in their family. A Pow Wow like the one at ECU may provide an opportunity for people to learn more about that side of their family. The ECU POW WOW is fun for the whole family. We invite all African American people in Pitt County to attend."

For more information, call the Minority Student Affairs Office at 328-6495.

GREENVILLE

Fortnightly

May 2 - 15, 2001

Priceless

IN THIS ISSUE

- The International Festival
- Allocation For Assets
- Wine Trivia & Field Trip
- Extensive Co

Celebrate International While Staying Right Here!

Story On Page 4



perspective



Three dancers help each other make last-minute adjustments to their regalia as they prepare for opening ceremonies of the 2nd Annual East Carolina Native American Pow Wow, held in April on College Hill Field. Left to right are Ladonna Evans, a Haliwa-Saponi from Hollister; ECNAO member Belinda Jacobs, and Kim Sampson '95, outgoing ECNAO president.

Pow wow celebrates Native American heritage month

Singers, dancers, drummers bring entertainment to audience

ANGELA HARNE
NEWS EDITOR

The East-Carolinian
11-6-01

Students and community members celebrated Native American heritage month with a first annual Pow wow in Christenbury gym on Saturday.

According to Patrick Suarez, a member of the Native American organization, the point of a Pow wow is to promote the Native American culture.

Jason Evans, former president of Epsilon Chi Nu fraternity, said he cannot complain about the 30 participate turn out.

"You always start small and grow larger," he said. "We will continue to hope and pray and work hard, like always."

Evans said he received a lot of support from his brothers, sisters and family.

"[The turn out is a] showing of family," he said.

Deidra Blanks, a member of ANAMS, agreed.

"It went well," Blanks said. "I'd love to have more public involvement."

Audience members watched as dancers in Native American regalia (costumes) danced in a circle to the beat of the drums performing the two-step and roller coaster dances.

According to Eddie Harif, founding brother of Epsilon Chi Nu fraternity, in a two-step dance women ask the men to dance.

"If the male turns down the offer, he must give the woman a gift," he said.

Harif said the roller coaster dance is like follow-the-leader. He said the dancers must follow the leader's movement. Suarez and Consuela Richardson, led the dancers as the head female and male dancers.

According to Evans, there are several regalia dances, including traditional, feather and healing.

Evans said traditional dances tell a story about a hunt or war.

"During the dance, I would hide my face from a warrior or look for tracks in the ground," Evans said.

During a healing dance, women wear a jingle dress, which has noise making materials on it. Another regalia is the grass wear, which is an outfit of grass stalks and only worn by men.

Evans said dancers wear fancy regalia during a feather dance.

"The shawl worn signifies a butterfly," he said. "The



Members of the Epsilon Chi Nu fraternity beat drums and sing chants, while dancers perform Native American tribal dances. November is Native American heritage month.

dance shows the butterfly coming out of a cocoon."

Harif said eagle feathers are the highest honor Native Americans can receive.

"If the feather is dropped, a 'pick-up' song is played by the drummers," he said. "The feather must be blessed. Tobacco is offered to the feather and drummer, and then the feather is stored away for a year, left untouched and unseen."

According to Harif, the red-tail hawk feather is the second honor received. If the hawk feather is dropped, the same ceremony is held.

"A chief can take away a feather at any time if it is disrespected," he said. "And only Native Americans can be given a feather."

At the Pow wow, sophomore Sherese Brooks, a member of the Native American organization, received the Cabrina Cummings' scholarship of \$400.

According to Suarez, every semester a Native American student is chosen for the scholarship. Suarez said the scholarship is in memory of a student that died several years ago.

Brooks is from Pembroke, NC and a member of the Lumbee tribe.

The Pow wow was sponsored by the Association of Native American Medical Students (ANAMS) and the Epsilon Chi Nu fraternity. Epsilon Chi Nu fraternity was founded on Jan. 1, 1996. It is the first Native American fraternity in the nation.

The annual Pow wow, sponsored by the Native American organization, is scheduled for March 23, 2002.

In addition to the Pow wow, according to Lee Hinson,

Oct. 31

Miscellaneous call-A non-student was banned from campus after it was discovered he had been living with a student in Jones Hall.

Domestic dispute-Officers responded to Clement Hall for a disturbance involving a non-student and student. The non-stu-

Nov. 1

Harassing phone calls-A student Tyler Hall reported receiving several phone calls in which there was a clicking noise.

Intoxicated individual-A student was discovered on the ground near Greene Hall. He was is-

OPINION

Editor-in-chief
MAURA E. BUCK

editor@theeastcarolinian.com
252.328.6366

SGA Notes

Present executive board members:

Sadie Cox, Chris Owens, Christy Lynch, Fred Moreno, Mike Sandlin, Ernest Daily, Justin Mullarkey, Teresia Paul, J.R. Pelletier, Michael Orr, Mike Reilly, Candace Drake and Tyler Nilson

Executive meeting

Cox said the student transit committee is asking for a \$5 increase to be prepared for the population increase. According to Cox, the university is planning to purchase 14 buses from airports from staff and faculty funds.

Owens said is working on the SGA suggestion boxes.

Lynch said she is still working on the SGA's website. She said she is planning the Holiday party at Christine's.

Orr said he is presenting the student fees for the health department on Wednesday. Additions and deletions will be made at this time in preparation for the December student fees meeting.

Sandlin said the ASG meeting

was very productive. He said the board plans to increase student fees a dollar. The dollar will help support ASG.

Sandlin said students will be available to check a box, yes or no, if they want to support. Those that check no will be refunded.

Daily said he is planning the annual campus safety walk.

Mullarkey said he is working on the SGA discount card. He said many local businesses, which he has talked to, are interested in supporting the card.

According to Lynch, there are currently 60 members on the legislative board. She said 18 seats are open.

Pelletier said he has installed a money check system to verify graduate organizations are using all the money allotted to them.

Orr said he is working on the senior class gift, a "Welcome to Greenville, Home of the Pirates - donated by the Class of 2002." He said the gift will be at least \$5 thousand.

Reilly said is working on getting the library to be open 24 hours a day.

Nilson said he is working on the ECU webpage to eliminate password changes. He said he is also working on eliminating dorm keys and moving to a One Card electronic entry system.

"I think it'll be safer and cheaper," he said.

Meeting adjourned.

Legislative meeting

John Wigger, speaker of the house, called the meeting to order.

Representatives received nameplates.

Cox said she still needs student suggestions for the chancellor's installation.

The installation is scheduled for March, the Friday before spring break. Cox also briefed the legislation on the ASG meeting.

The board passed \$305 transferable funds for the Native American organization.

The board also passed the approval of the constitution for the Environmental Conservation organization.

Shea Sohooli, a legislative member, reintroduced the amend-

ment to have a parking and transportation committee to SGA. The amendment passed.

Attorney General Adam Mitchell screened Ben Wyche, York Schwab, Charles Kresho and Sovan Hyll in.

The appropriations committee introduced funding requests from SALSA for \$210 for a conference in Richmond, MAPS for \$210 for a conference at Duke University, Gamma Beta Phi for \$300 for printing and postage and Model UN for \$210 for travel for a past conference.

The board will pass or deny the money request at the next meeting.

The Pi Sigma Alpha honors society constitution was introduced.

Orr introduced an attorney general impeachment process.

Further information will be available at the next meeting.

Moreno said there is a \$1.50 student increase to support student organizations.

Meeting adjourned.

SGA from page A1

Orr said the academic affairs committee also discussed a book rental system for the universities.

According to Orr, Appalachian and Western Carolina universities have book rentals included in their student fees.

"The students pay about \$60 in

need-base financial aid.

According to Sandlin, currently need-base monies, which come from the government, is set at 67 percent. Sandlin said ASG members are trying to increase the percent for all 16 UNC-system universities.

"The increase is

cation may be improved with the use of video conferences.

Sandlin also said members are working to improve public safety, dining, housing and community involvement within the universities.

Orr said student affairs

The legislation went to the BOG and Broad for consent.

The ASG is a collaboration of all SGAs within the UNC-system. Their motto is "16 schools - one goal." ASG contains three committees, including student affairs, legislative affairs and student affairs. Each

POWWOW *from page A1*

vice president of Epsilon Chi Nu fraternity, an elders' council will be held Thursday evening in the Great room of Mendenhall Student Center. Hinson said the council allows elder Native Americans to talk about their life and discuss how the culture has changed. The council is another event to teach other students about Native American heritage.

ANAMS is also sponsoring several events next week. According

to Blanks, Joseph Bell, a Native American physician from Robertson County, is speaking on Wednesday, Nov. 14. Dancing and food will be available on Thursday, Nov. 15 and a storyteller from Lumberton will speak on Friday, Nov. 16. All events are scheduled for 12:30 p.m. at the Brody School of Medicine.

*This writer can be contacted at
news@theeastcarolinian.com.*

INDIAN HERITAGE MONTH IN NORTH CAROLINA

November 1993

Governor James B. Hunt Jr. has proclaimed November 1993 as Indian Heritage Month in North Carolina. Activities have been planned to call attention to the more than 10,000-year history of North Carolina Indians, who today comprise the largest Native American population of any state east of the Mississippi. The N.C. Commission of Indian Affairs is the only state government agency whose specific responsibility is to address the needs of the state's Indian citizens. The commission is pleased to present the following list of Indian Heritage Month activities in North Carolina.

Major Activities

October 1-3

Indian Trail Powwow (Indian Trail)
U.S. Highway 74
Indian Trail Powwow Association

October 1-3

Lumbee Old Style Dance Festival & Powwow (Pembroke)
North Carolina Indian Cultural Center
U.S. Highway 74
Lumbee Regional Development Association

October 1-31

Native American Art Show (Cherokee)
Museum of the Cherokee
Eastern Band of the Cherokee

October 5-9

Cherokee Fall Festival (Cherokee)
Parade, traditional Indian sports, food, dancers, beauty pageant, carnival
Eastern Band of the Cherokee

October 8-9

American Indian Cultural Festival (Fayetteville)
Indian dance competition, Indian traders
Cumberland County Memorial Auditorium
Cumberland County Association for Indian People

October 9

Junior Miss Lumbee Pageant (Pembroke)
Performing Arts Center
Pembroke State University
7:30 p.m.

October 15-16

23rd Annual Powwow (Bolton)
Waccamaw-Siouan Tribal Grounds
Waccamaw-Siouan Development Association

October 22-23

Fifth Annual Meherrin Powwow (Winton)
Elks National Shrine Campground
Meherrin Indian Tribe

October 29

N.C. National Guard Powwow (Raleigh)
National Guard Armory

November 5-6

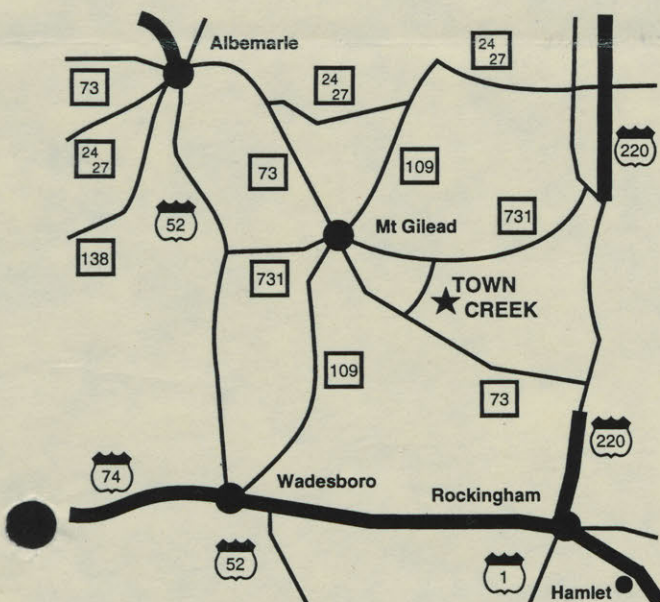
N.C. Indian Senior Citizens Conference (Fayetteville)
Howard Johnson Plaza Hotel, I-95/Exit 49
N.C. Indian Senior Citizens Coalition

November 6-7

N.C. Statewide Indian Heritage Festival (Mt. Gilead)
Indian dancers, arts and crafts demonstrations, Indian traders, speakers
Town Creek Indian Mound
1 p.m. - 5 p.m.

November 19-20

Wild Game Festival (Pembroke)
Hide tanning, trapping, toolmaking demonstrations
U.S. Highway 74
N.C. Indian Cultural Center



Town Creek Indian Mound

Site of the N.C. Statewide Indian Heritage Festival

Saturday, November 6

Sunday, November 7



North Carolina Indian Organizations and Tribes

For more detailed information on these events and other Indian community activities, contact the following N.C. Indian organizations/tribes:

Coharie Intra-Tribal Council

Route 3, Box 340-E
Clinton, N.C. 28328
(919) 564-6909

Cumberland County Association for Indian People

102 Indian Drive
Fayetteville, N.C. 28301
(919) 483-8442

Eastern Band of the Cherokee

P.O. Box 455
Cherokee, N.C. 28719
(704) 497-2771

Guilford Native American Association

P.O. Box 5623
Greensboro, N.C. 27403
(919) 273-8686

Haliwa-Saponi Tribe Inc.

P.O. Box 99
Hollister, N.C. 27844
(919) 586-4017

Lumbee Regional Development Association

P.O. Box 68
Pembroke, N.C. 28372
(919) 521-8602

Meherrin Indian Tribe

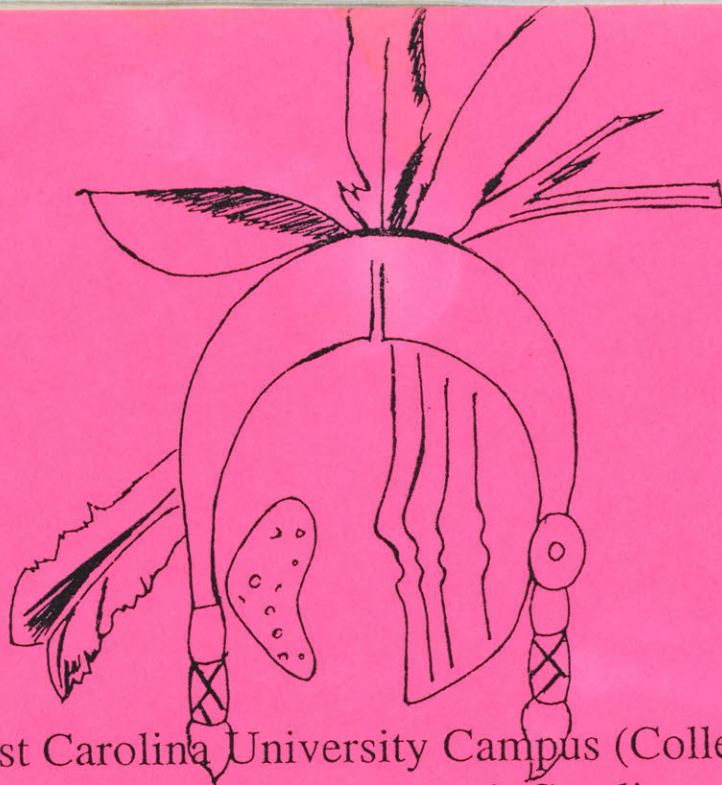
P.O. Box 508
Winton, N.C. 27986
(919) 358-4375

Metrolina Native American Association

2601-A East 7th Street
Charlotte, N.C. 28204
(704) 331-4818

Waccamaw-Siouan Development Association

P.O. Box 221
Bolton, N.C. 28423
(919) 655-8778



East Carolina University Campus (College Field)
Greenville, North Carolina
March 23, 1996

Intertribal Dancing 12pm-6pm
Lunch 2pm-3pm

Master of Ceremony: Jim Chavis
Head Drum: Eastern Bull
2nd Drum: Young Drum
Head Lady Dancer: Tina Lynch
Head Man Dancer: Joel Moore
Featuring Exhibition by John Blackfeather

No contests, just great dancing and singing.
Traditional give-aways for singers and dancers.
Indian arts and crafts traders by prior approval only.

Information: Nikki Epps (919) 752-9042
Belinda Jacobs (919) 756-7013

POW-WOW

**EAST CAROLINA NATIVE AMERICAN
ORGANIZATION
POW WOW**



**East Carolina University Campus (College Hill Field)
Greenville, North Carolina
March 22, 1997**

***Intertribal Dancing 11:00- 1:00, 2:15-5:30
Lunch 1:00-2:15pm***

***Master of Ceremony: John Blackfeather
Head Drum: Eastern Bull
2nd Drum: Young Drum
Head Lady Dancer: Marianne Chavis
Head Man Dancer: Reggie Brewer
Demonstrations provided by Backwood Survival Skills***

***No contests, just plenty of great dancing and singing.
Traditional give-away for singers and dancers.
Indian arts and crafts traders by prior approval only.
Information call: Patrice Henderson @ 919-328-7649
Nikki Epps @ 919-754-8179
Mikie Hunt @ 919-328-3352***

Free to the Public

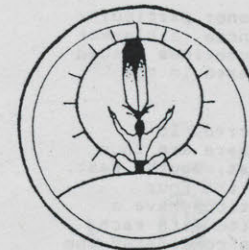
Pow Wow Co-Sponsors:

*Student Government Association
and
Minority Affairs Office*

Traditional Give Away Donations:

*East Carolina Native
American Organization
Kroger
ECU Student Store
Waldenbooks
Hungates
Heron Bay Trading Company*

East Carolina University



The Tradition Continues

**Native American
Organization**

**Second Annual
Pow Wow
1994 - 95**

College Hill Field

POWWOW ETIQUETTE

1. Arena benches are reserved for dancers in dance clothes.
2. The Master of Ceremonies is in charge of ordering the program and keeping a certain momentum to the Powwow. He (or she) may give instructions to the dancers, drum, or educational comments to the spectators. The MC will handle all requests for special songs used to honor specific individuals or groups.
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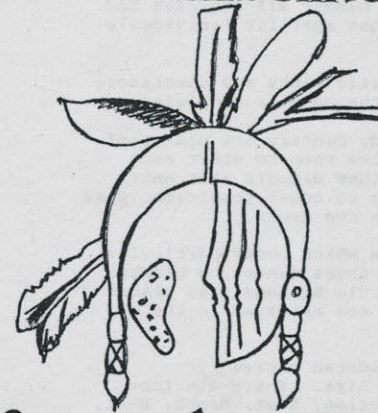
Pow Wow Co-Sponsors:

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East Carolina University



**Native American
Organization**

POW WOW

1995-1996

Master of Ceremony

Jim Chavis/John Jeffries

Head Drum

Eastern Bull

2nd Drum

Young Drum

Head Lady Dancer

Tina Lynch

Head Man Dancer

Onyas Locklear

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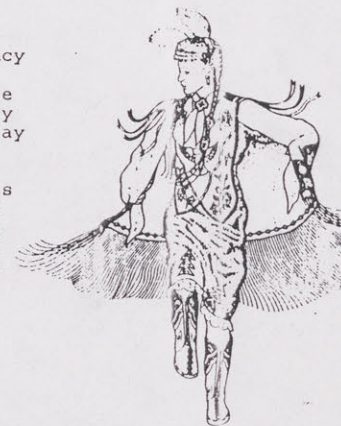
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Student Government Association
and
Minority Affairs Office

Traditional Give Away Donations:

All Traders at Pow Wow
Hungates Arts and Crafts- Plaza Mall
ECU Student Stores
ECNAO
Belk-Plaza Mall
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Vital Signs and Graphics, Greenville
Nature Goodness Foods, Greenville
ECU Athletic Department
Wendy's, Greenville
Glaxo-Wellcome, Greenville
Abracadabra Signage & Graphics, Greenville
McDonalds, Greenville
Mr. And Mrs. Chavis and Terri Chavis

**A Big Thank You to
Everyone Who
Helped to Make
This
Pow Wow
Possible
Members of ECNAO**

East Carolina University



Native American Organization
POW WOW
March 22, 1997
East Carolina University

Master of Ceremony

John Blackfeather

Head Drum

Eastern Bull, Greenville, NC

2nd Drum

Young Drum, Roberson County, NC

Head Lady Dancer

Marianne Chavis

Head Man Dancer

Reggie Brewer

Demonstrations Provided by:

Backwood Survival Skills

Intertribal Dancing 11-1:00

2:15-5:30

Lunch 1:00- 2:00p.m.

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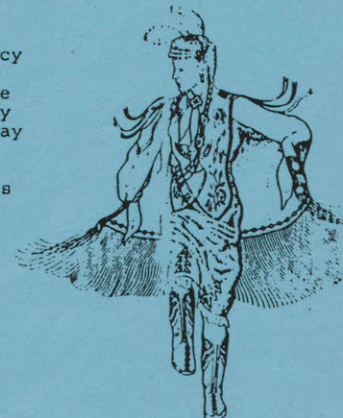
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EAST CAROLINA UNIVERSITY NATIVE
AMERICAN ORGANIZATION
POW WOW



East Carolina University Campus (College Hill Field)
Greenville, North Carolina
March 27, 1999

Intertribal Dancing 12-6 PM

Master of Ceremony: Earl Evans
Head Drum: Kau-Ta-Noh Jrs., Pembroke, N.C.

No contest, just plenty of great dancing and singing.
Traditional give-away for singers and dancers.
Indian arts and crafts traders by prior approval only.

Information call (252) 328-8658

Free to the Public

Native Americans: Striving To Regain Their Heritage

By Lowana Gardner 931-9231

In 1971, East Carolina University established it's first Native American Organization. Since that time the Native Americans at ECU have been increasing in numbers and involvement. Today the group is as strong as it has ever been and members feel that the future looks even brighter for the organization.

Presently the group is composed of about 18 active members. These members come from the Cherokee, Coharie, Haliwa-Saponi, Lumbee, Meherrin, and Sioux tribes. The group tries to conduct at least 3 meetings per month on every other Monday. The first half of these gatherings are for meetings, while the second half is used for teaching dance lessons and conducting bead or regalia (Native American dress) workshops.

Over the years the purpose and goals of ECNAO (East Carolina Native American Organization) have changed slightly. The purpose and goals of the group today are "To provide fellowship for Native Americans enrolled at East Carolina University; to involve members in learning about themselves as Native Americans; to provide peer support both academic and social when needed to ensure that we as Native American students succeed at ECU."

During the course of the two semesters the group has and plans to be very involved in upcoming activities here at ECU. Already the group has been involved in two community service projects. These projects included sponsoring a canned food drive where the cans that were collected were used to help two families that the group adopted.

In addition to that, the group also gave money to needy patients of heart and lung treatments. To commemorate Native American heritage week the group set up a 1-day display in Mendenhall as well as went around to public schools setting up presentations that told of some of the traditions behind Native American heritage. Many of these presentations included the East Carolina Native American dance team which serves to represent the organization at the different schools in which they perform.

The group is looking forward to fundraisers, work on their banner which will display the groups logo "Striving To Regain Our Native American Heritage", and several other events. The group plans to hold it's first ^{MISS} ECNAO pageant where contestants will be asked to submit an essay to be judged. The biggest event for the group is their Native American POWWOW to be held April 23, 1994 on the College Hill Field. A POWWOW is simply a gathering of Native Americans where people engage in traditional dancing, singing, and arts and crafts. Here Non-Native Americans are welcome to come out and learn about the Native American culture.

The group is very proud of it's membership in the North Carolina Native American Council on Higher Education (NCNACOHE). In this group all Native American college organizations meet, once a month at different locations, to discuss information about the different chapters in the state. Native Americans at East Carolina are equally proud of the fact that Katina Lynch, a Native American student here at ECU, holds the title of Princess and Miss NCNACOHE. Miss Lynch plans to compete as Miss Indian North Carolina where she will be very well supported. Good Luck Miss Lynch.

As you can see the Native Americans here at ECU are very busy. Currently the group is trying to get recorded documentation into the East Carolina archives, but they are also trying to get interested persons to join the group. The group has a lot to teach to people who are interested in the organization, but they also have a lot of valuable information for people to learn.

Goals of Members

1. To learn more about Indian Heritage (ancestry)
2. To meet other Indian students on campus
3. Fellowship
4. Bring Natives closer together
5. To have motivation
6. New plan for recognition of Native Americans (creating awareness)
7. To educate ourselves and others
8. To express feeling of the Native American
9. Focus on traditional values, language; expand appreciation on campus, history, symbolism

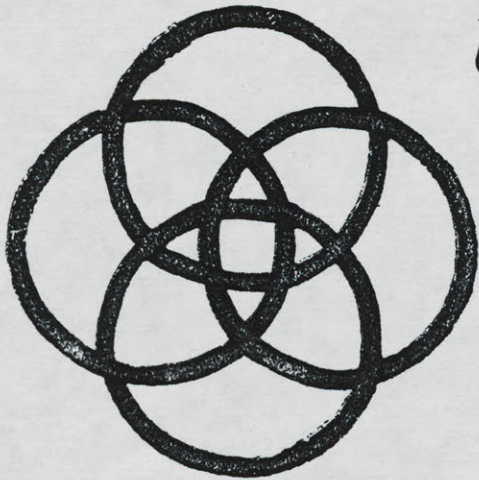
United National Indian Tribal Youth, Inc.

hereby recognizes

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Native American Organization*

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**UNITY
NETWORK**

Affiliated Youth Councils represent a new generation of American Indian and Alaska Native youth united by a common commitment to build a stronger, healthier and more self-reliant Native America.

A handwritten signature in black ink, appearing to read "D. Cook", written over a horizontal line.

Executive Director

A handwritten signature in black ink, appearing to read "Daniel R. Meier", written over a horizontal line.

President, Council of Trustees

NAECU chooses new Ms. Ncnacohe

The East Carolinian May 19, 1993

By Shannon Cooper

Staff Writer

The Native Americans of ECU have kept a low profile for the past few years, but they are finally getting the wheels turning again for their organization.

Katina Lynch, vice president of the Native Americans of ECU, has recently been chosen to represent all Native American campus organizations as Ms. Ncnacohe. Lynch is the first person to be nominated.

"I feel excited and honored by the mere fact that someone thought enough of my past accomplishments to nominate me for an achievement like this," Lynch said.

Lynch became actively involved in the preservation of the Native American culture at a very young age.

"I've participated in pow-wows since I was four years old, and I've seen pow-wows up and down the eastern coast," Lynch said.

In the area of community service, she has gone to different schools in Pitt County and neighboring areas to talk to students about the Indian culture.

Lynch has been fancy-shawl dancing, a traditional Indian dance, since the age of four, and was a member of the Haliwa-Saponi dance group.

Lynch and her mother per-

sonally make all of her regalia.

She is a 1990 graduate of Northwest Halifax High School. Currently, she is a senior history education major, and also a North Carolina Teaching Fellow.

The idea of nomination is not new to Lynch. She has been involved in other pageants over the years. She participated in the Ms. North Carolina Native American Youth Organization pageant in 1989, and she was first runner-up for Haliwa-Saponi Princess.

Lynch is a tribal member of the Haliwa-Saponi tribe, where she has shown her leadership skills as president of the Haliwa-Saponi Cultural Group.

"The Haliwa-Saponi tribe resides in Halifax and Warren County areas," Lynch said. "This is where the tribal name Haliwa is derived."

The Saponi Indian tribe ancestors can be traced in North Carolina as far back as the 1850s. The tribe received state recognition in the 1960s, and is currently seeking federal recognition.

Candidates for Ms. Ncnacohe were chosen through a nomination process.

All North Carolina Native American campus organi-

See NAECU page 4



Photo by Cedric Van Buren

Katina Lynch, Ms. Ncnacohe, of Native Americans of ECU, dances a traditional fancy shawl dance she has known since the age of 4.

NAECU

Continued from page 1

zations nominate the person of their choice to run for Ms. Ncnacohe. The nominee then fills out an application and is interviewed by the Commission of Indian Affairs in Raleigh. The final decision is made by the commission.

The Native Americans of ECU was organized in the 1960s to provide fellowship for Native Americans.

"Recently, interest had slacked off, until Kim Sampson, our president, transferred here, and more or less got the wheels turning again," Lynch said.

The campus organization is

a member of a larger organization, the North Carolina Native American Council on Higher Education.

The organization is relatively small. Anyone interested in experiencing the Indian culture is invited to join.

As Ms. Ncnacohe, Lynch will be representing all Native Americans who are in college.

"One of my goals," Lynch said, "is that by going to powwows, the younger kids will see and hear what my title is and, hopefully, it will help them to aspire to go to college after they graduate."

said the change has been positive.
The East Carolinian Nov 15, 1994

Native American TV stars to visit

Nan Patterson

Staff Writer

It is time to learn a little history that might just captivate your attention in a way quite different from how the average history book might try. This lesson involves a soap opera star.

November is Native American Heritage Month. Kimberly Sampson, president of the Native American group on campus, is working with Minority Affairs and Student Government to bring two speakers to campus.

"I met them both at a Native American conference in Florida, and I felt that by bringing in younger speakers they could relate to college students better than someone older," Sampson said.

One speaker, Kimberly Norris, is an up-and-coming young actress from Oklahoma. She currently resides and works in Los Angeles, California. As a graduate of UCLA,

she has appeared in "Geronimo," "As the World Turns," "Seinfeld," "Northern Exposure," "Son of the Morning Star" and "Knight Rider 2010".

Norris sees first hand the difficulties that face young Native Americans across the country. She feels the need to help other Native Americans win the battle over drug and alcohol abuse, racism and teen pregnancy.

Brian Frejo, also speaking, has the same feelings. As a graduate of The University of Oklahoma, Frejo has appeared in "The Last of the Mohicans," "Under Siege" and "Murder She Wrote".

Their goal is to "let Native American youth realize their full potential, that each and every one of them is created for greatness."

The event will be held on Nov. 16 in Mendenhall Student Center Great Room. Speakers begin at 7 p.m. with a reception following. Contact Kimberly Sampson at 752-2319 for more information.

ECNAO seeks to educate all

Laura Wright

Assistant Lifestyle Editor

Did you know that North Carolina has the largest Native American population east of the Mississippi River and the seventh largest Native American population in the country? There are over 100,000 Native Americans living in North Carolina and according to the 1990 census, they make up 1.2 percent of the state's population. The East Carolina Native American Organization, or ECNAO, is a special support group at ECU that provides fellowship for Native American students and other students interested in Native American culture. According to Kimberly Sampson, president of ECNAO, there are 80 Native Americans on campus of ECU and currently 25 are actively involved in the organization.

Sampson says that on ECU's campus, there are members of the Cherokee, Haliwa-Saponi, Cherokee, Waccamaw-Siouan, Lumbee and Aromusteet tribes. North Carolina, the Lumbee with around 35,000 members is the largest and the Cherokee, with fewer than 500 members, is the smallest.

Native American students attended ECU in 1971 and there have been several attempts to form an organization that meets the needs of these students. Because of the number of Native American students has been rela-

tively small, it has been difficult to maintain an organization. Before Sampson revived ECNAO in the Spring of 1992, the group had been inactive for several years.

Sampson feels that with the continued support of students, faculty and administration, the new organization will continue to thrive. She hopes to reach out to Native Americans at Pitt Community College as well.

The group meets on Mondays night from 7:00 until 9:00 and meeting locations vary from week to week. Old and new business is covered during the first half of the meeting and the second half is reserved for Native American cultural activities like bead work, dance classes and regalia workshops.

Regalia is the traditional Native American dress that will be worn by members during ECNAO's Spring powwow. The powwow is scheduled for April 23, 1994. "Hopefully," said Sampson, "everyone will be able to participate."

Other club expectations include the formation of a Native American dance team at ECU, participation in community service activities, tutorials among members, orientation for high school students and campus drives to promote awareness of Native American students at ECU.

See ECNAO page 7

ECNAO

Continued from page 6

ECNAO is a member of the North Carolina Native American Council on Higher Education. This college student association is made up of a group of college students that discuss the needs and concerns of Native Americans on college campuses. The council consists of North Carolina State University, East Carolina University, Mt. Olive, the University of North Carolina at Wilmington, Campbell, Catawba, Meredith, Elizabeth City State, the

University of North Carolina at Chapel Hill and Pembroke State.

November is Native American Heritage Month and ECNAO will have a display window set up in Mendenhall in order to help promote awareness on campus. For more information about the East Carolina Native American Organization, contact either ECNAO president, Kimberly Sampson at 752-5294, or vice president, Tina Lynch at 758-1711.

Native American Organization re-establishes on campus

By Pam Revels
Staff Writer

The Native American Organization of ECU was created to boost awareness of the heritage and culture of the American Indian.

The organization, as defined in the Student Handbook, was established "to provide fellowship for Native Americans enrolled at ECU; to involve members in learning experiences about the culture and history of Native Americans; and to provide peer counseling and tutorial services when needed."

When the organization disbanded last year, these goals were abandoned. Lack of participation and general apathy had made the group weak and unstable. Members had stopped attending meetings and events, eventually causing the organization to dissolve.

Enter Kim Sampson, a junior transfer student from Louisburg College, who also happens to be a Native American. She is currently working to reorganize the Native American Organization and make it more active club. The main thing she is looking for this year is the stability that the organization lacked in the past.

Sampson addressed this issue in the organization's first meeting, which was held Jan. 14 in Mendenhall Student Center. "There are 85-87 Native Americans on campus. We need to be more active and do more

together as a group," she said.

Sampson suggested several changes in the organization's constitution to help alleviate the stability problem. Currently, the constitution states that members must attend only three meetings per semester. Sampson suggested encouraging members to participate more often by raising this requirement to five or six meetings per semester.

The question of the frequency of meetings was also raised. The constitution says there should be two meetings a month. Sampson feels this number should be increased to bring group members together more frequently.

The members must vote on these two suggestions. If the changes are passed, hopefully they will aid in producing a stable and healthy organization.

The group also needs to raise consciousness of its existence. The Native American Organization wants to make itself well known on campus. Plans are underway for a T-shirt design and a publicity committee for advertising, to develop fundraising programs and to get involved in campus events. "When the school has activities where minorities come together, we'll be in the group," Sampson assured.

There are several major events already listed on the organization's agenda. One is the Adult Unity

See Organization page 8

Conference, which is held every year in March. The conference focuses on bringing Native Americans together, and involves presentations and seminars designed to explain heritage and culture. Booths selling pottery and jewelry will also be set up. The group also plans to attend the Haliwasaponi Pow-wow in April.

The two events stress the emphasis that the organization places on learning the heritage along with creating fellowship.

There are members of several different tribes here on campus, including Lumbees, Haliwasaponis and Cherokees. With this diversity comes the opportunity to learn from

each other about different tribal customs and cultures.

"I think we need to grow together and learn about our Indian heritage," Sampson said with concern.

Membership in the organization is not strictly limited to Native Americans. Anyone interested in the Native American heritage is welcome — the club does not discriminate.

The next meeting will be Tuesday, Jan. 26 from 6:30 - 7:30 p.m. in Room 14 of Mendenhall Student Center. If you are interested yet cannot attend or need more information, contact Kim Sampson at 931-7616.

East Carolina University Native American Organization Pow-Wow March 22



The East Carolina University Native American Organization (ECNAO) will hold its forth Annual Pow Wow at East Carolina (College Hill Field) on March 22 from 11:00 AM to 5:30 PM. The event is free to the public. There will be great dancing, singing, and native crafts and food available.

Patrice Henderson, a Lumbee Indian from Raeford, serves as president of ECNAO, "One of the goals this year has been to bridge unity among the minority populations at ECU. We, as a minority group on campus, have to support one another and create situations in which we can share our cultures with each other."

Joey Crutchfield, Alumni Advisor and a Monacan Indian says, "Dr. Haines and the Minority Affairs staff at ECU provide excellent support for ECNAO and the POW WOW. Many African-American people, up to two-fifths have some Native American blood in their family. A Pow Wow like the one at ECU may provide an opportunity for people to learn more about that side of their family. The ECU POW WOW is fun for the whole family. We invite all African American people in Pitt County to attend."

For more information, call the Minority Student Affairs Office at 328-6495.

Thursday Friday

November 22, 1994

The East Carolinian / 3

Native Americans inform, motivate students

Tambra Zion

Assistant News Editor

Two down-to-earth Native American television and movie stars spoke in Mendenhall last Wednesday night.

Kimberly Norris and Brian Frejo spoke about Hollywood life, Native American stereotypes and how students should be motivated in reaching for goals to a crowd of 40 who came out despite the rain. Originally from Oklahoma, Norris and Frejo have traveled across America acting and speaking. Frejo worked in western North

Carolina while working on *Last of the Mohicans*, and Norris has appeared in soap operas and a *Seinfeld* episode dealing with political correctness concerning Native Americans.

The presentation began with television and movie clips showing the Frejo and Norris at work. The *Seinfeld* clips had the audience giggling at *Seinfeld*'s common slips of the tongue concerning Native American slang.

"We're making tremendous inroads in purveying a more truthful representation of our people," Norris said during an interview

with The East Carolinian.

During his speech, Frejo said he has noticed a positive change in the way Native Americans are being portrayed. He said some stereotypes are not the way Native Americans speak or live at all and he makes efforts to point that out when reading scripts or when asked to wear or do something he disagrees with.

"This is a way for us to give a little bit of ourselves and show the experiences we've had, the struggles and successes we've had," Frejo said in an interview. "Especially for young people to

know, to go out and achieve the goals or the dreams they have so they believe in themselves and learn about their culture and who they are."

Norris said it is important for cultural and racial barriers to be broken through. East Carolina Native American Organization (ECNAO) President Kimberly Sampson agreed.

"People don't recognize you as Native American. They usually think you're Mexican or Spanish," Sampson said.

She said ECNAO offers support to its 10-15 members because col-

lege can be a difficult transition for many to face. College can be frustrating and confusing, especially in today's high-paced society.

"I think it's important to make changes instead of standing around waiting for it and talking about it [society's negative influence on younger Americans]. When everyone starts to believe that they can be a part of that, then they can help make a change," Frejo said.

Frejo and Norris spoke for almost two hours, urging the audience to make goals and dreams a reality. They also shared their

screen successes and setbacks as well as some ethnic music.

ECNAO sponsored the event along with Minority Affairs and the Student Government Association. Sampson met Norris and Frejo while at a United National Indian Tribal Youth (UNITY) conference over the summer. ECNAO is planning to adopt a family for Thanksgiving and to hold a craft show in front of The Student Stores. The group's annual Pow-Wow is their next big event expected to be held next April.



Three dancers help each other make last-minute adjustments to their regalia as they prepare for opening ceremonies of the 2nd Annual East Carolina Native American Pow Wow, held in April on College Hill Field. Left to right are Ladonna Evans, a Haliwa-Saponi from Hollister; ECNAO member Belinda Jacobs, and Kim Sampson '95, outgoing ECNAO president.

The ECU Report

June 1995

Celebrating Native American culture at ECU

Dressed in regalia of feathers, buckskin and face paint, Joey Crutchfield '80 takes his place in the procession that will officially open ECU's second annual pow wow.

Over a loudspeaker, the master of ceremonies announces the order of the Grand Entry, pre-determined by pow wow protocol.

A color guard leads the way, carrying both the American flag and a P.O.W. flag (today's pow wow is dedicated to American veterans).

Next, the Head Man and Head Lady dancers take their traditional place of honor, then the Coharie chief and his wife from Clinton, the men's traditional dancers (Crutchfield is among them), straight dancers, men's fancy dancers, women's traditional dancers, and women's shawl dancers. The same divisions of youngsters bring up the rear.

The group enters the arena from the East, because East is held by most tribes as the most sacred—the direction from which life comes. They proceed clockwise, moving slowly to the beat of a drum circle that is outside the arena.

For the Native American, the pow wow is a celebration of life, with the arena symbolizing the circle of life; the beat of the drum representing the heartbeat of Mother Earth. For the non-Native, it is an opportunity to gain a better understanding of the Native American culture.

For Crutchfield, from the Monacan Tribe in Virginia's Blue Ridge Mountains, the pow wow is that and more.

"I think of a pow wow as a big family reunion," he said. "No drugs, no alcohol. That's not what it's about. It's a family thing—great for the kids. Through pow wows, they begin to understand the spirituality behind the event, as well as the good times."

Crutchfield's half-Cherokee, half-West Indian wife, Debbie Girdharry, dances in the women's traditional style. Their children, 9-year-old Christina and 8-year-old Josh, are "fancy" dancers. The children's cousins, 12-year-old Adria and 8-year-old Aaron, also participate in pow wow dancing. Their father, Tony Crutchfield, was a flag bearer in the opening ceremony. The family's regalia are homemade—a family effort.

Crutchfield's job as a USAir flight attendant affords him more weekday freedom for volunteer work in his children's classrooms. It also affords him time to participate in the East Carolina Native American

Organization (ECNAO), ECU's student Native American group which co-sponsors the pow wow with the Office of Minority Student Affairs and the Student Government Association.

ECNAO provides fellowship for Native Americans on campus, involves members in learning more about each other's culture and heritage, and provide members with peer support in academic and social pursuits.

Among ECNAO members, the Cherokee, Coharie, Haliwa-Saponi, Lumbee, and Waccamaw-Siouan tribes are represented.

According to Kim Sampson '95, ECNAO outgoing president, growing up Native American isn't difficult, since most Native American children live among fellow tribesmen. The tough part comes when it's time to leave home. Sampson said campus support groups go a long way toward encouraging Native American youth to enroll and stay in college.

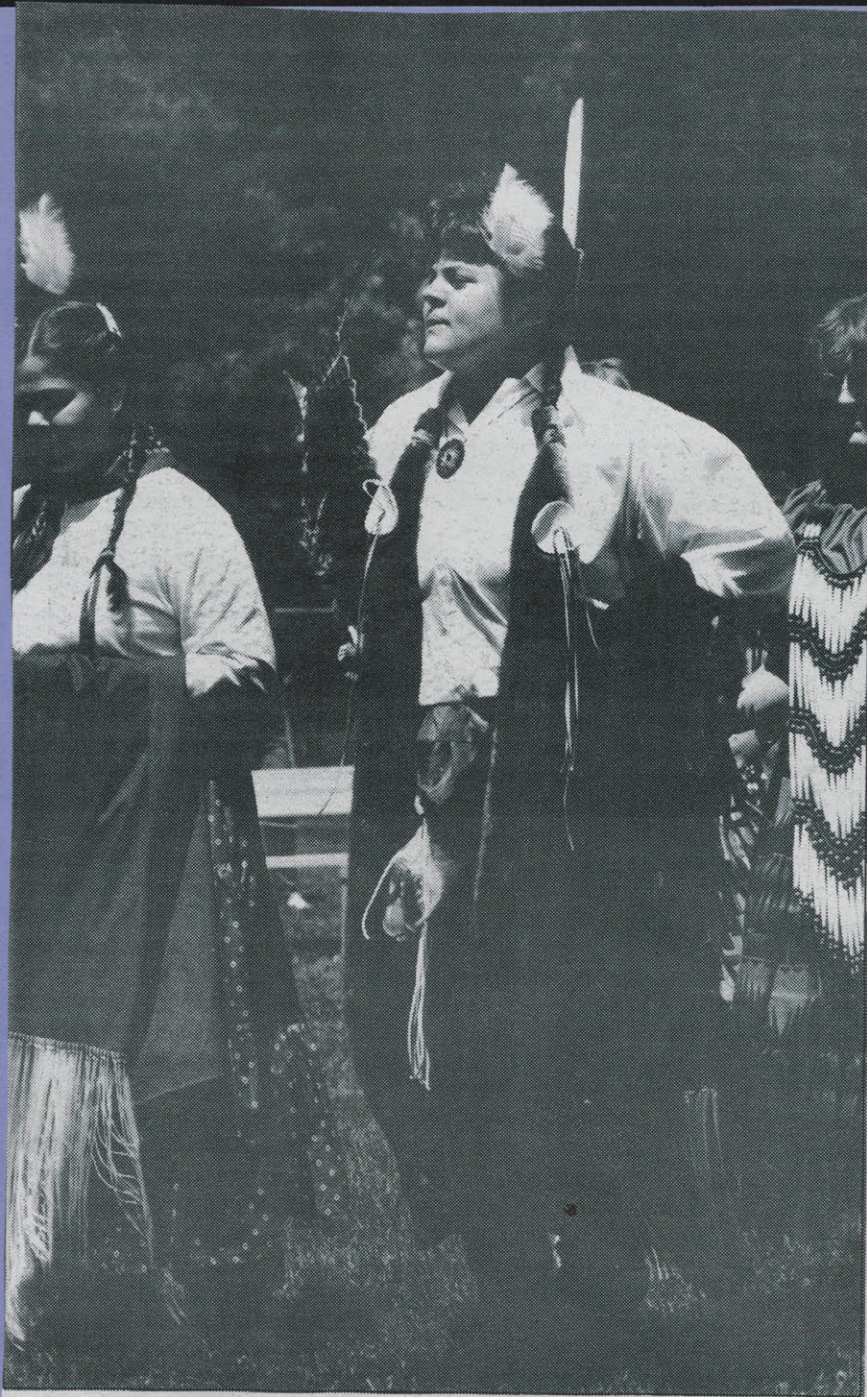
"A lot of kids don't want to leave home and all their friends," she said. "And when they get on a big campus like ECU, they may never see another Native American student. That's why support groups like ours are so important."

Although growing up in a tribal community is the norm, Sampson's childhood was under different circumstances. Born into the Lumbee Tribe in Robeson County, Sampson and her mother moved to Raleigh before she entered first grade. Except for weekend visits to their old community and attending pow wows, she grew up among non-Native people.

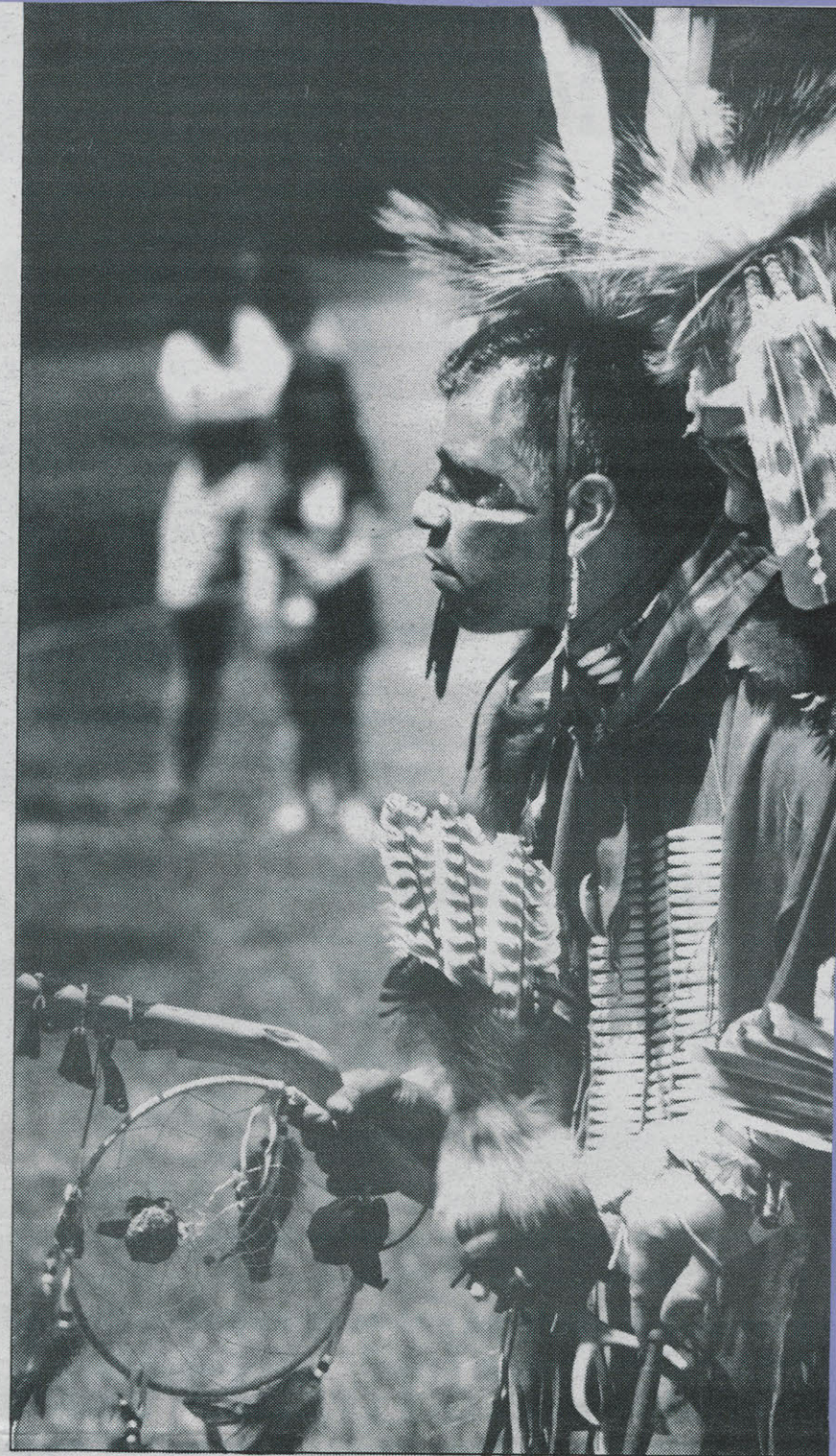
White classmates wanted to accept her as white, her black classmates as black. To Sampson, it was important that her friends know she was Native American. "I'm proud of who I am and I would always tell them," she said.

But, it wasn't until she entered college that she took a more active interest in her heritage. At Louisburg, the junior college from which she transferred, Sampson was the only Native American student until she was joined by another in her last semester.

When she entered ECU in 1992, she sought out a Native American student organization, only to learn that it had been inactive for



Kim Sampson '95 (center) is flanked by the Head Lady Dancer on the left and the wife of the visiting Coharie Chief on the right.



Like his Monacan ancestors before him, Joey Crutchfield '80 dances to the slow beat of the drum in the sacred Dance Circle.

a couple of years. Immediately, she set out to reorganize ECNAO.

Sampson recruited members, set a meeting schedule, and got involved in the North Carolina Native American Council on Higher Education (NCNACOHE). Comprised mostly of sister schools in the UNC system and sponsored by the Bureau on Indian Affairs, NCNACOHE serves to unite groups from individual schools. At its monthly meetings, students share their problems and solutions, and speakers address the problems that exist in modern Native American society.

Sampson sees spreading cultural awareness as an important role of Native American groups. As president of ECNAO from 1992 until she graduated last month, she has organized displays and speakers during Native American Heritage Month, set up informational booths at Barefoot on the Mall and at other campus activities, and put the ECU pow wow on the annual circuit schedule.

Sampson also organized the Spring service project on the Cherokee reservation. In the week after graduation, she and other ECNAO members helped collect litter, restore nature trails and do touch-up painting in reservation facilities.

During her tenure as ECNAO president, she also served as vice president of NCNACOHE and sat on the board of the N.C. Commission on Indian Affairs.

At ECNAO's final meeting in April, Nikki Epps, a Waccamaw-Souian from Hallsboro, was elected to fill Sampson's shoes. Epps is a junior majoring in sports medicine.

Armed with a hospitality management degree, Sampson currently is doing what many others in the Class of 1995 are doing—trying to land a great job.

She plans to remain active in Native American groups, and to join Joey Crutchfield in lending alumni support to ECNAO.

Story by Susan Askew '88

Photos by Tony M. Rumple

Native American dances and regalia

Native American dance attire is called "regalia." Different styles of regalia reflect different dance styles.

Men's Traditional may refer to Northern or Southern old style regalia. These are replicas of the style of dress worn in the 1800s or before. Usually, the dancers wear Eagle feather bustles. These bustles are not decorated elaborately, but, instead, rely on the natural beauty of the feather. The manner of dance is quite a sight, since each dancer dances in his own special style. He may imitate tracking an animal, display a war exploit or simply dance for the fun of it.

Straight Dance is a part of Men's Traditional and comes from the Ponca tribes of Oklahoma. These dancers typically do not wear bustles; rather, they wear long back-drops made from otter or silver conchos. Many say that the name Straight Dance comes from the erect posture of the dancers. This is not entirely accurate, for these dancers execute elaborate moves as well.

Men's Fancy Dance originated in Oklahoma in the early 1920s. These dancers are easily detected by their double U-shaped bustles, matching beadwork and striking colors. The style of dancing is unlimited in that the steps vary with each dancer. Spins, turns, hops and splits are traits of these dancers.

Shawl Dance is the women's version of fancy dancing. It is a comparatively new style having been around only a few decades. Some say that Shawl Dancing originated among the Northern tribes and was quickly adopted by the Southern dancers. The most evident aspect of these dancers is their shawls and their spinning movements.

Women's Traditional regalia, whether Northern or Southern, is something to behold. Among the different varieties are buckskin dresses and brightly colored cloth dresses.

Jingle Dress Dance is a subset of Women's Traditional. This dance has its origins with a society of women dancers who dance for the health of the Anishinabe people. These people were also referred to as the Ojibway or Chippewa.

The East Carolinian
March 31, 1998

POW WOW

sees drop in turnout

*Festival celebrates
Native Americans*

MICCAH SMITH
SENIOR WRITER

Students who remember last year's intertribal powwow at the bottom of College Hill were a bit disappointed at the lack of school enthusiasm and participation at this year's powwow, which began at noon on Saturday.

A large chunk of ECU's Native American population, as well as others from around the state, gathered to celebrate their heritage with dance, drum and chants, but not many others showed up.

"They should have advertised more," commented Amy Paradise, a non-Native American student who also attended last year's powwow.

"What happened to the food?" sophomore Becky Charney wanted to know.

The Stony Creek drummers, who chanted and sang as well, accompanied traditional dancing in which all Native American students were invited to participate.

Silverhawk, who is of the Cherokee bloodline, was one of two vendors at Saturday's powwow. He attends several of these each year, selling leather hides, vests and pipes.

Bill Freeman, who is affiliated with the Blackfoot tribe, makes and sells beaded jewelry, some of which is amazingly intricate. "I do it for enjoyment more than anything else," he said.

Although few people witnessed the spectacle, dancers arrayed themselves in ceremonial garments whose colors ranged from

hot pink to safety orange, and the chilling cries of the drummers charged the warm air with their wild beauty.

New Bern Lumbee John Ipock, 17, heard about the event from a cousin. He enjoyed the Stony Creek drummers, of whom he is a fan, choosing to watch and enjoy instead of dance.

At the end of Saturday's festivities, Native American student organizers were honored with a special song.

Daily Reflector March 26, 1998

POW WOW: The East Carolina Native American Organization is sponsoring its annual pow wow at noon at the bottom of college hill on the ECU campus. The day-long event will feature crafts, food and traditional Native American dancing.



ECNAO sponsors
event on College Hill

BROOKE POTTS
STAFF WRITER

How did you learn about Native Americans? Were they discussed in your American history lecture or did you find an arrowhead in your backyard one day? Perhaps you remember seeing them in an old western movie.

Some of these images may appear to be factual, but they do not accurately portray the experiences of Native Americans today. Here at ECU, several groups of students exist to make the campus more aware of stereotypes and to educate ECU students. Two Greek organizations, the sorority Sigma Omicron Epsilon and the fraternity Epsilon Chi Nu, are social organizations for all students. Both of these organizations work closely with the East Carolina Native American Organization or ECNAO. This organization, which is a part of the minority affairs office, offers support to Native American students and seeks to educate the campus.

"We work to break down stereotypes and to encourage respect," said Eddie Harris, a member of ECNAO.

One of the best ways to do this is to sponsor events which allows the

POW WOW, FESTIVAL OF CULTURAL PRIDE



Members of ECNAO will sponsor a pow wow on March 27 at the College Hill Field. Admission is free for students and the community.

COURTESY OF ECNAO

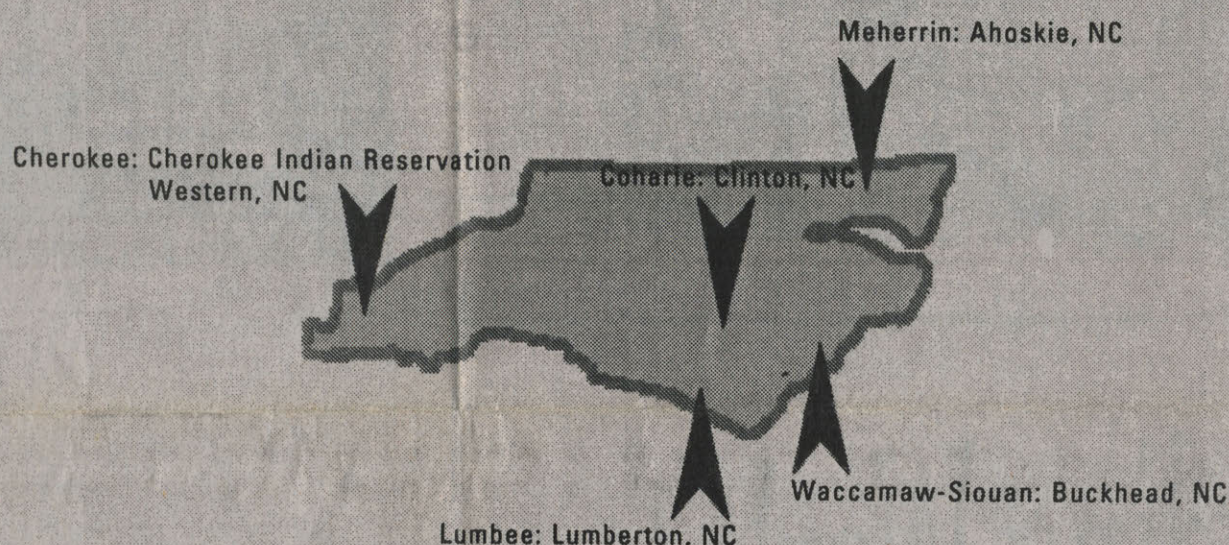
community to see what Native American culture today is really about. ECNAO is sponsoring their sixth annual pow wow and encourages the whole community to attend so that they can interact with one another. Some of the area schools have also been invited to attend to make future generations more educated.

"The more you know about other cultures, the more you understand and respect one another," Harris said.

It has taken nearly a year to put the event together, and a lot of hard work has gone into planning and fund raising. SGA provided some of the money to hire dancers and drummers and to advertise, but the rest had to be raised by the members of ECNAO.

The activities incorporate traditional ceremonies with contemporary Native American culture. There will be intertribal dancing, with participants wearing the traditional regalia. Singing, as well as drumming and traditional give-

Recognized Indian Tribes and Their Location in North Carolina



aways, will also take place. Indian arts and crafts traders will also be present, and traditional foods such as tacos and fry bread will be served.

The history of the pow wow goes back to a traditional spring event to celebrate the seasonal renewal of life. Often times the events had a religious significance, such as naming and honoring ceremonies.

The circle is the most important feature of a pow wow and a traditional symbol for Native Americans. The dancers and the drums are both in the circle, and the audience forms another circle around them, with the vendors and concessions behind them. Through the circle, family and friends are brought closer together to share in the culture.

Though pow wows have been going on for centuries, the modern intertribal form developed in the 1920's and the practice of "contesting" began. Contests are for the best dancers can last all weekend and prizes, sometimes ranging into the thousands of dollars, are handed out.

After World War II there was a revival of traditional pow wows, and ever since then the form has been changing and evolving into the modern form, which

involves brighter colors and more complicated dancing.

Just as important as dancing is the drum. The drum consists of the instrument and its singers, and is placed at the center of the arena. They have songs for all occasions, and set the tone for the dances.

Good drums are always in demand, and are essential for a good pow wow.

It is also important to know some of the etiquette appropriate for attending a pow wow.

If you have a question or don't know what to do in a certain situation, be respectful and ask before you embarrass yourself or someone else.

Pow wows are typically held yearly at ECU, and are a great way for Native American students and the community to get involved. They also are a way for people to be in contact with one another that they may not see very often.

"It's like a big family reunion," said Dierdra Blanks, junior and member of ECNAO. "You meet new friends and remember the old."

Blanks is also a dancer at the pow wow and does what is known as fancy dancing, which has brighter regalia and faster, more flashy dance steps.

"This is the best way to be togeth-

er and to learn about people from other cultures," Blanks said.

One of the most important things that the pow wow tries to teach is respect. At the pow wow, younger children will have a chance to talk to elders and learn about traditional ways, which is an important part

of Native American cultures.

The activities will also encourage respect for the creator and for each other. Randy Gilland works as a liaison between the office of minority affairs and ECNAO.

He feels that it is important for Native American students to become involved on campus.

"At a school so big, it's easy to get lost in the crowd," Gilland said. "These events are a great way to let people know who you are, and to promote awareness on the rest of the campus."

The pow wow is also a great learning experience. Not only does the younger generation get to learn traditional ways from the elders, but it also educates the community about Native American culture and helps to put an end to old stereotypes.

Those who have never attended a pow wow before should leave with a better perspective about other cultures, and about themselves.

"The pow wow is such an important event," Gilland said. "I'd like to come back in twenty years and see it still going on at ECU."

The pow wow will be held at College Hill Field on campus on March 27, and admission is free for students and the community.



Pow wows are typically held yearly at ECU, and are a great way for Native American students and the community to get involved.

PHOTO COURTESY OF ECNAO



Dancing and drums are an important part of all pow wows.

PHOTO COURTESY OF ECNAO

POW WOW: The East Carolina Native American Organization (ECNAO) announces the Fourth Annual Pow Wow to be held at East Carolina University on March 22, 1997 (College Hill Field) from 11 a.m. to 5:30 p.m. No competition. Great dancing and singing. Native crafts and foods available. Call 919-328-7649 or 919-328-3352 for more information. Free to the public.

EAST CAROLINA NATIVE AMERICAN ORGANIZATION

The first meeting of ECNAO for the Fall semester will be held on Wednesday, Sept. 13 at 7pm in Mendenhall Room 212. All old members & prospective new members are encouraged to attend. If you have any questions, please call Nikki Epps at 752-9042, Belinda Jacobs at 756-7013, or come by our table at "Get a Clue on Life". We're planning a great year, so come & join us!

EAST CAROLINA NATIVE AMERICAN ORGANIZATION

The East Carolina Native American Organization will be having its second meeting of the Fall semester on Wednesday September 27 in MSC room 14 at 7pm. We will be planning programs for November & the rest of this year, so all old & new members please plan to attend. We're off to a great start this year! Please join us!

EAST CAROLINA NATIVE AMERICAN ORGANIZATION

ECNAO will be having a meeting Wednesday, October 18 in MSC room 14 at 7pm. All members are encouraged to attend. We will be finalizing plans for the fall semester. For more information call Nikki Epps at 752-9042. See you there!

ECNAO

The East Carolina Native American Organization will meet on Wednesday, November 15 at 7pm in MSC room 14. We will be discussing the rest of this year's programs & our guest speaker. All members are encouraged to attend. If you have any questions, please call Nikki Epps at 752-9042.

ECNAO

WILL BE holding a meeting on Tuesday Feb. 13 at 7 p.m. in MSC room 248. We will be discussing ways to develop awareness of Native Americans on campus, fund raisers, school visits and organizing our Native American festival for next month. Any interested students are encouraged to attend this proactive group, and old members need to attend. For more information please call Christa Outlaw at 328-3782. See you there!

EAST CAROLINA NATIVE AMERICAN ORGANIZATION, ECNAO

will be having a mandatory meeting for all members on Tuesday Feb. 27th at 7pm in MSC room 248. We will be nominating officers for next school year & obtaining T-shirt orders. The final decisions will be made regarding the rest of Spring Semester's activities, particularly the Festival. Please attend. If interested or need more information about ECNAO, please contact Nikki Epps at 752-9042

THE EAST CAROLINA NATIVE AMERICAN ORGANIZATION

will be holding a reception for the Lumbee Indian Heritage Art Exhibit on March 18, 1996 at 7pm on the second floor of the Mendenhall Student Center. There will be food, drumming by the ECNAO drum team, Eastern Bull, and also dancing by members of ECNAO's Four Winds Dance Team. The Lumbee Indian Heritage Art Exhibit will be in the Mendenhall Student Center Gallery on the campus of ECU from March 18-April 14, 1996.

ECNAO: THE EAST CAROLINA NATIVE AMERICAN ORGANIZATION

will be holding a meeting March 21 in Room 248 of MSC at 7pm. It is imperative that all members attend as this week is the last one before our Festival. For more info call Nikki Epps at 752-9042

POW-WOW: The East Carolina Native American Organization will be holding its third annual POW-WOW on Saturday, March 23, 1996. It will be held at the bottom of College Hill from 12-6pm. There will be Native American dancing, drumming, singing, demonstrations and crafts. No admission fee. The public is invited to attend. For more info call Nikki Epps at 752-9042 or Belinda Jacobs at 756-7013.

2-29-96

ECNAO

109 Mendenhall Center

E.C.U

Greenville, N.C. 27858

Please place this donation
in Honor of Joey Crutchfield
and Steve Warden from
Susanna Cantanch Evans
Chapter DAR.

Thank you,
Sally Thompson Treasurer
200 Brimbley Rd.
Greenville, N.C. 27838

expressions

East Carolina University's Minority Student Magazine



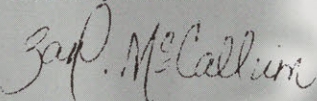
We're Back!

Expressions magazine is East Carolina University's minority publication and has striven to provide an alternative voice: a voice to address the special concerns and problems of minority groups. The definition of a "minority" is any group of students that feels outside the norm of 'mainstream.' The sense of neglect in the student may be a result of belonging to a specific ethnic or religious group (for example, African American, Native American, Asian American, Hispanic, or Jewish) or may be due to his or her special concerns that are not adequately addressed by other campus publications (for example, international students, nontraditional students, differently-abled students, veterans, or women). The responsibility of Expressions is to present the options and attitudes of these various minority voices as best we can so to inform, entertain, and effect social change. Expressions is by no means a publication solely for minorities. We hope to cover issues not only of concern to students belonging to a minority, but also those that are of importance to any student unfulfilled by other campus forums.

I, as well as the entire staff and contributors of Expressions magazine, would like to welcome you back to a new semester at East Carolina University. We thank you for your interest and support of YOUR campus' minority publication. As a, but certainly not the, minority voice on campus, we try to publish things that are in the best interest of the reader. We are all at some point in our lives a minority, so we encourage you to share this publication with other family and friends who may not think this publication applies to them. It is our goal to inform and educate you about minorities, their struggles, their successes and their defeats. We focus on the overlooked and/or misunderstood individual(s) by discussing the issues that surround and afflict them. We also look into more up beat subjects and interests. So as you read this issue, we hope you enjoy the collection we have put together for you. Our goal isn't just to entertain, it is also to make you think and hopefully understand the misunderstood. If you have any issues you feel we overlooked or should take more time to focus on, write us at the following address: Expressions, 2nd Floor Publications Building, ECU, Greenville, NC 27858. Your input is vital and appreciated.

Once again, thank you and enjoy your publication.

Sincerely Yours,

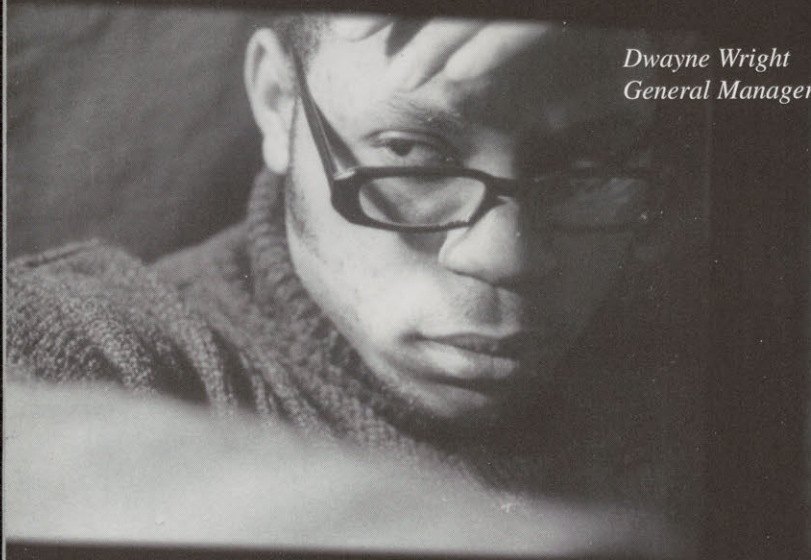


Za D. McCallum
Managing Editor



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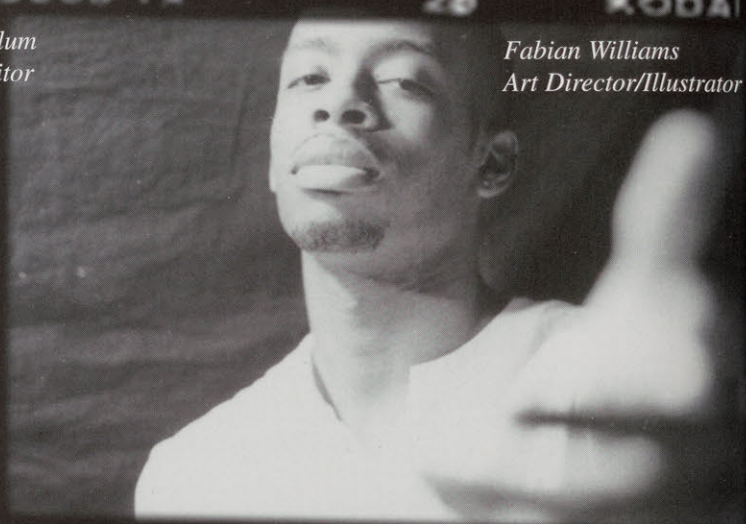
*Dwayne Wright
General Manager*



*Heather N. Brown
Senior Writer*



*Za McCallum
Senior Editor*



*Fabian Williams
Art Director/Illustrator*



*Brian Jacobs
Ad Director/Photographer*



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“WHY ARE BLACK PEOPLE USUALLY THE ONLY ONES WHO READ OUR MAGAZINE?”

HEATHER N. BROWN REPORTS FROM
EAST CAROLINA UNIVERSITY.

What do you think of when you hear the term “minority?” If you’re like the majority of students around East Carolina, you probably don’t think anything about it. But for those of you who take time out to ponder the question, I bet a Benjamin you automatically think of black people. Why is that? When did minority only mean the black or African-American race? As the minority magazine on campus, *Expressions*’ job is to voice the opinions and concerns of the minorities present here at ECU. We strive to achieve total communication between “us” (the minority) and “you” (the reader). Many of us fall into both categories, but are not fully recognized as such. For our purpose, minority means “anyone who feels out of the norm.” That includes women, veterans, people of different ethnic and social backgrounds, and people of different sexual preferences. However, the biggest dilemma we face here at the office is “why are black people usually the only ones who read our magazine?” A friend of mine of the Caucasian background stated, “Y’all are the minority paper, so only blacks can read it right?” The innocence of her question shocked me so much, I decided to research the subject some more. And who else knows more about minority happenings on campus than the Assistant Vice Chancellor for Student Life and Director of Minority Student Affairs himself: Dr. Brian Haynes?

This proved to be an interesting and informative way of getting to the source of my question. Dr. Haynes explained that he believes the reason the term “minority” pertains to blacks around here is because of demographics and history. He brought out the point that Eastern NC, the Mid West, and Southern states of America see African-Americans as the main minority. Yet across the nation, say around California, minority would refer to mostly Hispanic and Asian races. Our Department of Minority Affairs deals with their term “minority” on an ethnic level only. On predominately black colleges, their Minority Affairs Offices serve the attending white stu-

ALL THOSE WHO APPLY,

dents on campus who are definitely the minority against the other thousands of black students who are there. Here at ECU, Dr. Haynes informed me of the 4 major types of minorities our office serves: African-Americans, Native Americans, Hispanic Americans, and Asian Americans. This year there are over 2000 blacks, 116 Native Americans, 238 Hispanics, and ~200 Asian Americans attending East Carolina (anyone who says they feel there isn’t enough of their “kind” here, should look at these numbers). Well, well. The term minority seemed to be expanding the more Dr. Haynes and I spoke, so I decided to further my research more with questions “Would you use the term African-American instead?” Interesting. I found out that last year East Carolina, yes good ‘ole purple and gold themselves, ranked 3rd in the minority state system behind UNC Charlotte and UNC Greensboro. It is really possible to count all the minorities on campus, especially if one feels they are a minority for reasons other than race? (Perhaps this is something to research later.) It was also brought to my attention by Dr. Haynes that on other college campuses across the nation, the term “minority” is diminishing and being replaced with the words “students of color” (i.e. University of California). Minority Affairs Offices are being changed to Ethnic Student Services and although ECU has not done this action, Dr. Haynes feels this will be an issue the institution will have to address in time, once again because of changing demographics.

So, what does all this mean? Basically that “minority” can refer to anyone. I’m a minority, not because I’m black and I’m a woman. But because I’m probably one of the few people who likes anchovies! I’m out of the norm, right? So am I not a minority? My brothers and sisters (of all backgrounds, genders, and preferences) it’s time to stop taking what other people say as the Gospel and start finding out for yourselves. We are all minorities. Though *Expressions* magazine is the “minority” voice of campus, please do not think this only applies to black people. Take time to read our creed located in the front of every issue to understand just what our purpose is for this university. Dr. Haynes shed some light on the situation for me, now it’s time to find your own light. The next time you hear someone use the term “minority” in the wrong way, correct them. The minority they misrepresented that day, could refer to you on another one.



PLEASE STEP FORWARD

Illustration by Dwayne Wright

the fight

By: Heather N. Brown

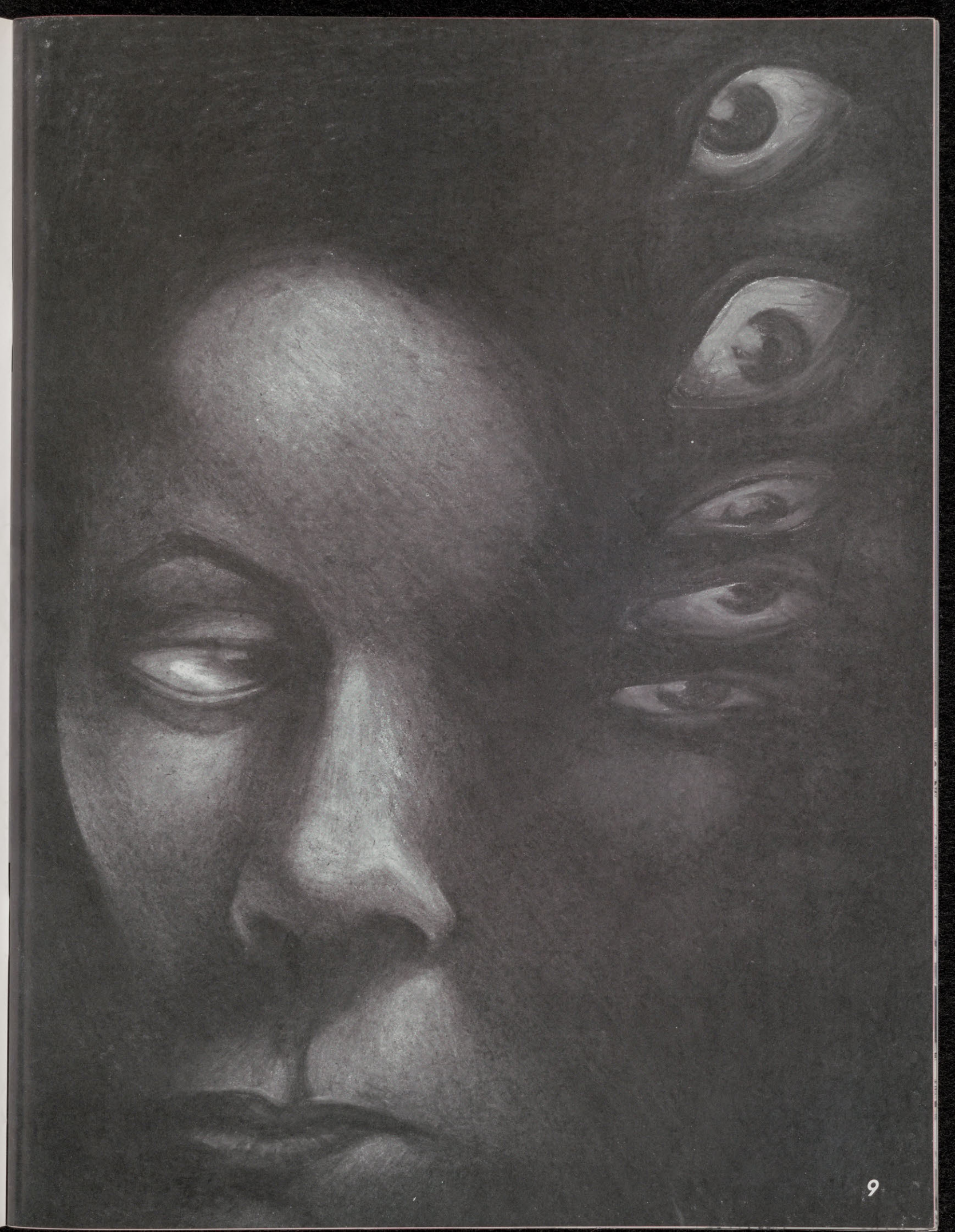
It's hard feeling like you don't belong. That's the way I felt a lot of times at my elementary, middle, and high schools growing up. There were usually only 1 or 2

other black students wherever I attended. It was rough but I fit in so well academically and socially that I never quite noticed the indifference. . . till one day in 8th grade when it was brought to my attention. See my schools were used to seeing me float in and out of the grades there as their token black. I had a lot of friends and most people excepted me as just one of the gang. However, not every one welcomed my presence. There was one day in particular where a certain fellow track team member didn't appreciate me at all. It was at track practice, and Pam called me (quote:) "a fat, nigger, bitch" just because I qualified for the next meet and she didn't. Now far be it for me to lie about anything. I'm far from having the body of Tyra Banks or Naomi Campbell then or now, and I certainly can "snap" into the role of a stereotypical "bitch" when provoked, but she crossed every line known to man with the N-word. So I had to get her and teach Ms. Thang a lesson she'd never forget.

Since my response was a high-pitched "What!" that day in the locker room when I was informed of the accusation, everyone pretty much knew what was going down later on at practice. At the time of this event, my older sister Traci was the assistant coach. One of my friends ran upstairs before I could tell Traci what was going on

so she could intervene in the situation. See back then if you got into a fight on school grounds you got expelled, no questions asked--no matter the reason. Well here I came barreling up the stairs, fumes and flames flaring from out my nose and ears while my eyes radar the room for Pam (who by the way had ran out of the gym onto the field as soon as she saw the locker room doors open). My sister Traci isn't taller or bigger than me, but she is older and I had to respect her as such when she yanked me up by the arm and said through clenched teeth, "Sit your black ass down before they kick you out of here!" I did as I was told but I was hurt and confused as well as still angry. Why was Traci letting Pam get away with this? Hello, your only baby sister just got racially disrespected, and you don't seem to care! Aren't sisters supposed to stick up for each other? Fine, I thought, if I can't get her now, I'll get her later. As I think back now, I realize I had a lot to learn about self-discipline.

After the warm-up meeting everyone left the gym to go and practice their individual events. I was "told" (commanded? ordered?) to run laps around the track to "condition" for my event. This made absolutely no sense saying I was a shot and disc athlete, so I figured that was only a cover-up for me to cool off and forget about Pam. It didn't work. I decided to run the laps, and my friends joined me. They were their usual bed of comfort with remarks like, "Girl she ain't nothing!" "Don't worry about it," and "Ooh, she gonna get it!" About this time I heard a very distinct voice say, "Heather, can I talk to you?" I instantly knew it was her and you know how in movies the main character turns around in really slow motion to face the enemy? That was me. All my friends crowded around me like I was the Queen Bee and they were the drones. "I didn't say that about you Heather, really," is how she started out her explanation, rather her side of the story. While this is going on, simultaneously I was imagining her head exploding and darts splitting her skull as she screamed out in agony and hit the ground. Did she really think I wanted to hear anything she had to say? Well why not? I could use a good laugh so I stopped my daydreaming and snapped back to what she's saying. Now the source of my finding out about what Pam said was a friend of mine,



and she had no reason to lie to me because she wouldn't gain anything out of it, which only made me resent Pam more for wasting my time with this crap which seemed to be flowing rather freely from her mouth. The more she spoke the madder I got.

Everything around me was still in slow motion. My friends were saying stuff, but it was like in a comic strip, all the words were in bubbles. I felt my right hand tightening up into a fist and nobody but me seemed to notice that I changed my stance so my left foot was in front while the right was further back--ready to give me extra force when I swung. I was ready. This is it. I'm already imagining how she'll look falling backwards onto the ground after I hit her. I could see blood running from her nose and lip or her grabbing her eye depending on how high or low I decided to strike. I felt my shoulders arching back and my eyes narrowing as I zeroed in on her face. I took a quick glance at my friends and across the field to where my sister was training someone else and then back to Pam. Just as the adrenaline was at its peak, just when all surrounding persons seemed to fade away except for me and Pam--I froze. The muscles relaxed and my eyes went back to their normal size. For some reason I saw my mother's face. It was sad and disappointed, like she had just received bad news. Perhaps it was the news of her youngest daughter getting expelled from school and having to carry that on her academic record for the remainder of her school career? In those split seconds I saw the whole thing and I knew it wasn't worth it. Was Pam really worth the sacrifice of my good standings? Should I give up everything I had achieved

“The more she spoke the madder I got...”

so far for a piece of trash like Pam? I don't think so. So instead I just looked at her for a while. I realized she wasn't worth it and that she was just a racist witch who had nothing better to do than to get a rise out of me. I moved in real close to her face and said as calmly as I could, “All right. I'm not going to kill you today, but if I find out later from someone else that you did say it, I'm coming back for you. Trust me.” With that said I turned around and continued to finish my laps. That'll teach her, I thought with a smile.

OK. A lot of you are probably wondering why I entitled this essay “The Fight” if there wasn't one but I never said it was a physical fight. This fight was just the first in many of my fights with racial discrimination, and I handle each and every one of them the same way I handled this one--with words. What good are fists if you only use them in a violent manner? An intelligent person knows when to use his/her actual fists, and when to use his/her tongue instead. For this fight I chose the most deadliest weapon I owned: my mouth. My “fists” are my words, rather my mouth, and they bruise far more than any hand could. In a way I guess I should be grateful to Pam. She prepared me at a young age for what was waiting for me in the world. And my sister was looking out for me the whole time. She knew I could physically beat Pam to death if I wanted to, but she wanted me to prove that I could beat her in other ways as well. And I did. Needless to say I had other incidents like the one described throughout my school career, but I still came out a winner every time. If there's anything I learned as I grew up at these schools, it's when to pick my fights and when to let the stupid stuff pass me by. I still do that to this day.

TOGETHER WE STAND

by Nikia Jones

"All men are created equal" according to the Constitution of the United States. It is also stated in the Constitution that every person is entitled to life, liberty, and the pursuit of happiness. When God created the human race, He made everyone the same, yet different. People come in all sizes, shapes, and colors. However, we all have certain qualities that are the same in all of us. One such quality is the desire to be loved and accepted. No one wants to be left out. This need to be loved and accepted draws certain people together, and at the same time, isolates others.

Everyday the media is filled with stories about violent confrontations between people of different backgrounds, each believing they are superior to the other. Each group considers itself a separate family from the "others" because of their skin color or culture. When one group feels that a wrong has been done to one of them, the actions of the rest of that group often conclude with deadly results.

When asked why do confrontations have to be this way, the silence is heavy. More often than not, they can't offer an explanation. If a comment is made to justify the killing of another human being, the rationality pales when it is pointed out that no solution arose from the killing. In simplest terms, each group is minus a member. The death of one can't restore the life of another.

Various people consider only members of their own race friends. Anyone else

**"Everyday the media is filled with stories
about violent confrontations between
people of different backgrounds,
each believing they are superior..."**

is seen as an enemy. This therefore ends any hope of us uniting as one. The definition of what a friend is versus what an enemy is appears to be cut and dry. Why then is racial violence such a huge problem? One has only to look at the endless number of lives lost in the past and the hundreds of confrontations each year to see that action must be taken to stop this nonsense. How are we going to survive this way?

First off, knowledge must be obtained. We must deal with the issue of color once and for all to truthfully move forward. All should recognize the need for acceptance and love can build on this foundation. Communication is an important part of any working relationship. Likewise, engaging in activities together makes communication easier as more common interests become evident.

It's important to remember every human being has a brain and a heart. When you start to jump down someone's throat because you see their skin color or any other aspect of their anatomy a threat, take a step back and remember they're as human as you are. We need to use our brains to reason and rationalize, and our hearts to love and understand one another and our differences. We need to remember that Earth is our home, and we have no other place to live. We must remember that if we can't right wrongs for the past, we can't change the future.




Illustration by Fabian Williams

The "Sophisticated?" Art

A writer's view of the porn

The fireplace is lit. Slow jam music is playing softly on the stereo. You and your mate are snuggled together on the couch. The two of you decide to spend quality time with each other reading literature by the light of the flames. You reach to grab the current issue of *Emerge*. He produces the latest issue of *Black Tail* from under the sofa cushion--

OK. Hold up. What doesn't fit in this picture? The fireplace? Choice of music? Or perhaps your date's "leisure" reading material? DING DING. We have a winner! Though a sick fact to many, porn magazines have made a rise in the past decade alone. The predominantly white field lead by *Playboy*, *Hustler*, and *Penthouse* has now

spread to minorities. (Guess they felt left out.) Now porn magazines *Black Tail*, *Big Butt*, and *Player's Classic* have emerged from the murky depths of "sophisticated" printed media. Since most men say they only buy these mags for the "reading," any breathing human-being knows the real reason that a man really looks at this trash, uh,

of Black Pornography:

industry by: Heather N Brown

shrine to the female form. It's all about the pictures, who you trying to fool?

As a journalist I decided to take a closer look into what all the talk was about. After all, as much as I hate to admit it, the people who are in the porn magazine business are journalists too. So after I acquired the help from a friend of mine, I sat down

at my desk to review the latest issues of *Black Tail*, and *Player's Classic* magazines.

I chose to look at *Player's Classic* first because the magazine has pictures only stating that it is "A Portfolio Of Sensuous Photography." Based out of Los Angeles, CA (where else could this stuff come from?), PC is published four times a year by

PLAYERS INTERNATIONAL PUBLICATIONS. It's creed states, which I had the unfortunate pleasure of trying to read while a naked black woman on her stomach protruded her privates into the camera above the statement, says they are not responsible if a minor gets ahold of the magazine. They also stated that every woman in the mag-

azine is over 18, yet not all of them are professional models. This is painfully obvious in some of the photos.

However, another obvious fact about *PC* is they (the photographers) do take responsibility for the way the backgrounds look to the readers. Settings such as the beach, the park, and a garden are a change of pace from the traditional homes of porn girls: the bathtub, the shower, and of course the bed. Now even though I'm not a professional photographer, I would think that if a model had a "blemish" it would be the job of the photographer to airbrush the final negative so as not to make the model look too "ghetto," or "imperfect" to the audience. However, in *PC* they must feel a woman in her most "natural" form is more sexy because these women's stretch marks, pimples, and burn marks, (along with other things), are in plain sight to the reader as much as their privates. Other than that oversight, *Player's Classic* is not a complete and utter disgrace to the field of printed media. The women in the pictures obviously don't seem to mind distorting their bodies into "erotic" positions to pleasure the millions of readers that view them every-



day. In terms of being sophisticated, well they didn't make me completely lose my lunch.

After viewing *Player's Classic*, I figured that even though the title suggests otherwise, *Black Tail* magazine would try to portray their porn in a semi-tasteful manner like *PC*. I was wrong. As soon as I opened up the first page I was overwhelmed by a supposedly attractive, young black woman posing with

an enormous black penis by her face and in her hand. OK. This page also contained the creed and a foreword by the editors that included such "tasteful" lines as:

"...invite you to sample the juicy pink wares nestled between their mocha thighs." Sophisticated, huh? Yes, I was already ready to use this to light a bonfire, but being a journalist, I had to explore the reading material for my research. Onward I marched.

Based out of New York (Broadway), *Black Tail* is published by Mavety Media Group, Ltd. The sections in this issue were mostly interviews with porn models/dancers, letters from readers, reviews of the latest porn videos, a story of a woman who sleeps with and performs oral sex on politicians, and an advice column from *BT's* own sexologist. Even trying to read the articles, I found myself taking deep breaths and gagging many times to keep my lunch down. These people have absolutely no tact. That is what distinguishes them from *Player's Classic*, their words. The vulgar terms used to name a man and woman's privates are constantly used throughout *BT* not to mention the tasteless use of every single detail in giving and receiv-

"Now even though I'm not a professional photographer, I would think that if a model had a "blemish" it would be the job of..."

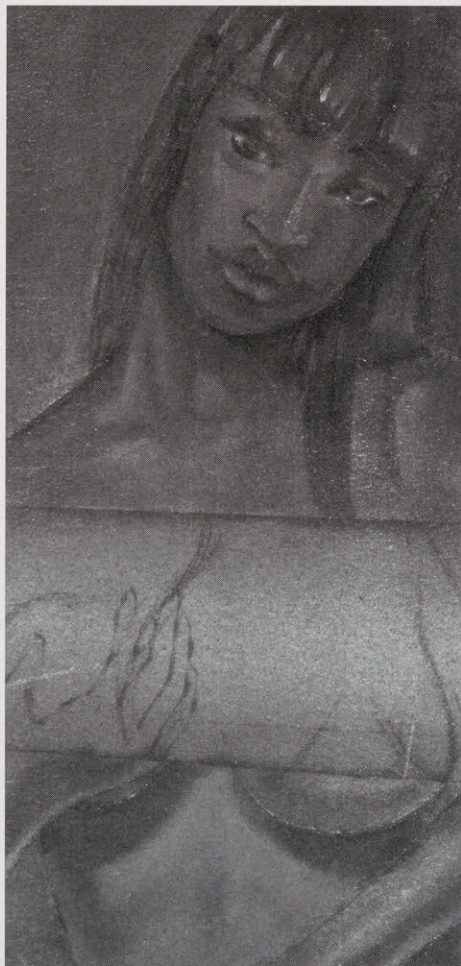
"...the photographer to airbrush the final negative so as not to make the model look too 'ghetto,' or 'imperfect' to the audience."

ing oral sex. Oral sex is as natural as any other kind of sex, but when described as putting the "man's d*ck in the woman's mouth until he shoots his hot j*sm down her throat," well that is just plain filthy and unattractive to most readers with any morals.

Yet *Black Tail* didn't stop there. In their reviews of such porn videos as *Black Playhouse*, *Made in the Hood*, and *Shaved Babes*, the reader gets a brief summary of the "hottest" scenes in the movie. For example in *Ebony Dancer*, porn model/actress Jordan McKnight gets tremendous raves for being the type of woman you want to marry, only because she demands her on-screen boyfriend to "f*ck her good on the spot and throw in some of his hard d*ck in her b*tt for good measure!" What is going on? Is that *Black Tail's* criteria for a good black woman? Sickening enough, I'm sure some readers ran out and rented this exact video for their own viewing pleasures. It is this type of magazine that stays with the stereotypical portrayal of dehumanizing and demoralizing women. After reading this section I decided my research was over.

Black pornography has definitely made a name for itself.

This is evident in the millions of magazines that are sold every year. Not only having a loud voice in printed material, but videos as well, black porn is just another angle some ambitious individuals decided to pursue. *Player's Classic* and *Black Tail* are just two of the many types of porn mags that are out there today. Though I was entirely disgusted by *Black Tail's* material



more than I was by *Player's Classic*, both magazines are for acquired tastes only and deserve their props for being successful. The women in these magazines obviously are confident about their bodies, but what about their consciences? Are they truly happy with their professions? Do they consider these pictures sophisticated? Sad to say, most of these women are taking care of their families and children by doing this. What seems vulgar to some of us, is tasteful and a way to make a living to others.

In conclusion, I found researching *Black Tail* and *Player's Classic* to be, if nothing else, interesting. Though not a field I would ever like to enter, the porn industry has made a successful business for itself. African-Americans have emerged through the crevices and are here to stay in this business also. It is not for me to say if this industry is sophisticated or not, that is left up to its readers and fans. But one has to give credit where it is due for a successful "artistry."

Must One "Sell" Out To Buy The American Dream?

Marguerite Benjamin

"I don't know the key to success, but the key to fa

The American Dream. The phrase has become so noncommittal and commonplace that in casual conversation it sounds hollow and abstract. Many people confuse the concept of The Dream with the 1950's Portrait of American Success -- you know the one -- two-story house, white picket fence, Mom, Dad, Suzy, Bobby and Spot. To confuse this with The American Dream is to assume that everyone has this picture in mind when they envision "life, liberty, and the pursuit of happiness."

In actuality, The American Dream (as many who have left their homelands in search of a better life have seen it) revolves around the notion that hard work guarantees success. Chances are if you are reading this article, you believe this. This principle and this one alone accounts for 90 percent of the general college population and an even greater percent of the minority population on university campuses.

The injustice of the system is that for those who are not the typical American, (and in case you pretend to need a concrete definition, here's a hint: I, being an American of African and Hispanic descent, am excluded from that category; furthermore, if *Expressions* is

among your list of regular reading, you should probably save yourself the time of looking for your name on that list, too) the quest for higher education is but one step in the process of achieving The Dream.

For those minorities who are yet degree-hopefuls, getting that resume in tip-top shape and making yourself ready for the world, enjoy this pre-graduation romp through the land of optimism. Your diploma is about to ensure you one (or all) of three things: (1) you've just broken even with your typical American counterparts who stopped at high school graduation (2) several encounters with that wagon-load of people who feel the need to constantly inform you that you have Affirmative Action to thank for your bread and butter (3) a corporate boss who informs you that in order to play the game, you need to step into the team uniform, i.e. out of your proud, colorful ethnic attire and all of the gestures and "at home" speech patterns that go with it.

The reality of The Dream is that for many people hard work guarantees nothing but fatigue. What does guarantee (or offer a fighting chance at) success is complete and total assimilation. You have to learn

Failure is trying to please everybody." --- Bill Cosby



to walk the walk and talk the talk. Accentuate the positive. Eliminate the negative. Grasp hold to the affirmative, and don't mess with mista in between. It's up to you whether or not you think this is the equivalent of "selling out."

Call it what you like: being a sell-out, acting white, denying your roots, or whatever -- if it is your intention to make it in corporate America, you will do it. By "it" I mean invest in some suits identical to the one you wore to that interview, cut your hair (lose the braids), abandon those words and phrases you use that aren't found in the Concise English Handbook, and most of all, realize that being a team player means scoring no matter what the cost to you personally or collectively.

In an interview with journalist Studs Turkel, Stephen Cruz, a Mexican-American on his way up in the corporate world, spoke of coming to realize that his own upward mobility was seen by his employers as tokenistic. Being considered a "model minority," he acquired his position because of his ethnicity, and not because of his brilliance as a worker. The situation isn't so unheard of since even today many businesses are conscious of filling a minority quota. What was more unnerving to Cruz was that his supervisors wanted him to participate in the process of keeping other minorities out of the company or at least in the lower-paying ranks. Unlike many Americans, Cruz decided he could no longer let his desire for personal success outweigh his "responsibility" to other minorities.

Noble gesture, but Cruz just might be the last of his kind. Sure nobody would be able to

ignore outright racist comments on a daily basis, but how many people would actually give up an exceptional salary because they feel their bosses are politically incorrect. In the eyes of the majority, Cruz was



not a team player. He gave up his job, and went to work at a university for much less money but a greater peace of mind. Cruz found it easier to live with himself if he could not be viewed as another

strike against perspective minority workers and was not in a position to prosper at the expense of others.

Cruz's situation and professional decision raises some relevant questions. Can one achieve The American Dream without being a sell-out? And if that person does decide to assimilate in order to get a piece of the pie, would that necessarily make him/her a bad person? I tend to wonder exactly who Bill Cosby meant by "everybody" in the aforementioned phrase -- those with the actual power to further or hamper his career, or those who would be inclined to say he sold out?

Luckily, my line of work (as a writer) revolves around my being just who I want to be, in fact, the more controversial, the better. I will be self-employed, and the only team I have to play for will be my family. Still, I have to consider the outcome if things were the other way around. If I consented to being "whitewashed" (as much as that is possible) by corporate America, how would I explain to my son/daughter that in order to "be somebody" one has to become someone else for the sake of survival. What kind of lesson would that be, and as long as I provide for my family would it even matter?

While I do understand that in today's more culturally diverse existence, the "typical" American is no longer seen as the Caucasian male. But for the sake of argument in this article and keeping in mind our current census, I will continue to acknowledge white Americans as the "majority" and therefore representative of the "typical" American.

Movie Stereotypes

by Keisha Abbott

You've seen it a million times before. A horror flick where a white woman is running from a hideous creature. All of a sudden she inadvertently trips over a cigarette butt and screams her head off while she is about to be eaten by the creature. Or how about the white female who tries to reason with the creature? She wants to make friends with him and try to see why he is so angry and upset.

What about the black woman whose name is some outrageous ethnic thing that no one can spell or pronounce but her mother, and half of the time the name is so complicated her mom just calls her by a nickname, "Pooky?" The black woman more times than not is always stereotyped as the "Ghetto Queen." Loud acrylic fingernails, long unmatching weave (that should have been re-done long ago), popping chewing gun, rolling her eyes, snapping her neck, and giving her all famous ghetto attitude.

These examples are just a taste of the many stereotypes that are portrayed everyday in the media. These examples give us our opinions about other cultures as well as other races. Has anyone ever thought about the impact that these visual images have on our society?

Take the image of the Native Americans. Although the Native Americans are just as western as the rest of our culture, whenever we see them portrayed in the media, most of the time they are Indian chiefs who chase away spirits and pray to their ancestors. When people see a Native American, they automatically assume that this is the way that they are because there is really no other way that they are portrayed. Don't you feel that this example of them is kind of unfair? Why are they never shown as hard working-class people like everyone else? Kind of makes you wonder.

Have you ever given any thought to the issue of black and white stereotypes in our modern society? The media plays a big

role in the way that race relations exist in this country. In just about every movie, there is a scenario of a group of African-American males walking toward a white male. The scene is exactly the same. The white male crouches in fear and heads for the other side of the street because he fears the African-American males are a group of thugs out to get him.

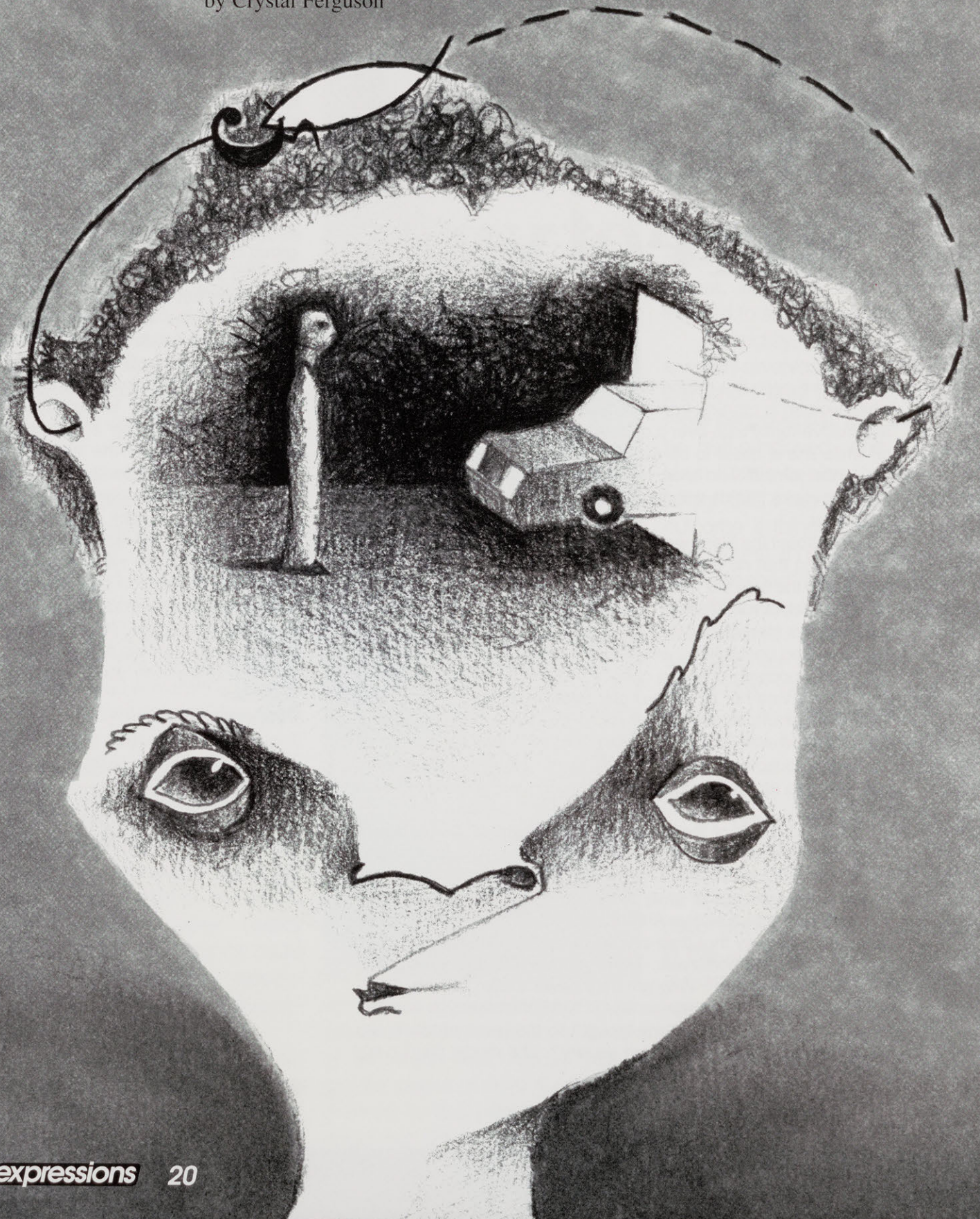
This scenario and others like it do nothing but put a strain on the relations these individuals may have. Since we live in a society that views the media as the "all knowing" of information, whenever something negative is portrayed about a certain group of people, that is automatically the way the rest of society will view them.

Don't these stereotypes sicken you? Sometimes they may seem funny, but the next time you are watching television, sit down and think about what you are seeing, and see if it relates to any situations that you or your friends have been in. It's not so funny when you can relate it to your class or your race. That's all folks.



Eleven O'clock

by Crystal Ferguson



Service

"Sure James, we can settle this deal right now over the phone." Rich thinks, Come on make your decision please. . . "Yes, that's just fine with me! I'll just mention it to my wife, Deborah and the kids. . . Un huh. . . Yeah! And I'll see you Sunday. Wait a minute James. It's over there by the old Piggly Wigg. . . That's what I thought. . . over there where the old store used to be. I think me and my family can find it. . . What's the name of the church, now? Just spell it for me, so I'll know what we're looking for. A. . . me. . . z.i.o.n. . . church. O.k., will do. . . Have a good' in." Rich Allen has spent his whole life in the town of Keyton. He's never heard of any French religious groups or churches for that matter there. But nevertheless, glancing down at the post-it note beside the phone, he and his family are going to visit the A me Zion church.

"Where are we going this morning, Rich? This ain't the way we go to the Goodluck Unified Church."

"I know. We're going to worship with the French this morning. There's a man named James who wants to take one more look at the car before he decides on buying."

"What's the name of it, Rich?"

"The name of what? Now you know I don't speak French, but you spell it A. . . me. . . z.i.o.n."

"I think the French put an accent over the 'e' though, Rich."

"Alright then, it's Ame'." He looks in the rear view mirror. "Say it kids. Ain't no need in going in there if we don't know how to say the church's name."

"Ame'."

"Good enough."

"Take it easy on the car then, Love. No need for it to overheat in the churchyard when you're trying to convince him it's a good car."

"I'm not speeding. I just want to get everybody in there on time to make a good impression. Look we found it. There's Zion, way up on a hill." The little white church is perched on the very top of the hill and centered. All seemed well. It is a little before eleven o'clock. The bell can be heard as they walk up to the church's entrance.

Focused on the red carpet aisle with Rich leading the way, the family takes their seats on a cushioned bench quietly in the back left corner of the small church.

"The choir should be entering soon with their hymnals singing with their

piano accompanied voices." Before the words completely leave Deborah's mouth, the choir comes through the doors from the back of the church. Swaying from side to side as they march down the aisle to the beat clapping their hands.

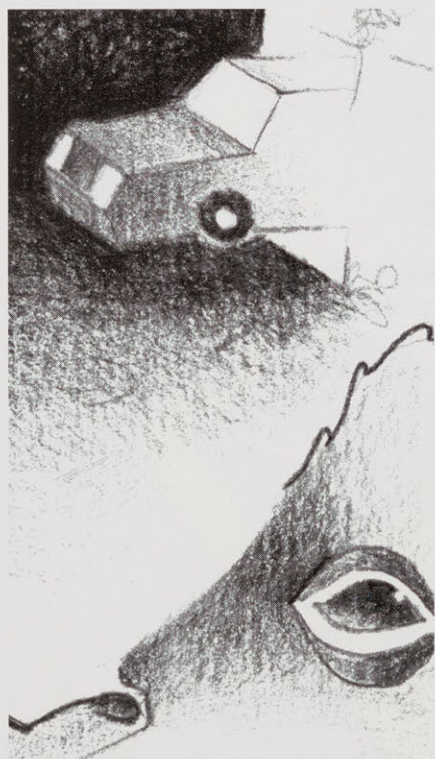
"Are those bass guitars I hear?"

"Lord have mercy, a drum set." The (Rich) Allen family sat back and listened in awe. Never in their lives have they seen or heard anything like this. Rich sat up straight on the bench pulling his feet under thinking that the man beside him needed to exit from the bench. After sitting this way for a couple of seconds, he realizes the man doesn't want out. He is dressed in a suit and tie and standing and singing along with the choir.

"Daddy, he's wearing a suit, and he doesn't have a robe on like the other choir members."

"Shhh."

Deborah notices that Rich is fidgeting as much as the kids. He whispers, "Deb, what time is it? I don't think I've ever



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*Never in
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been to a church that didn't have a clock."

"Oh my God. Nascar race starts in ten minutes. The minister hasn't even read the scripture yet."

"Let's just wait a little longer, Rich. It'll be rude to just get up and leave."

After the time elapses, Rich makes a tough decision. He knows he promised to meet James there, but this church wasn't Goodluck Unified. Rich thinks, the choir is still going strong, and here comes the collection plate again. This church actually wants us to participate, sing along, and look like we're enjoying ourselves.

"Deb, what do you think? Do you want to take the kids out to the range? We all have on our slacks and short sleeved shirts. Besides, we might need some gas before we get home."

"What about the car?"

"I've thought twice about buying that new Renault we were looking at. There's still a lot about the French that we don't understand."

The Allen family left the Ame' Zion church the same way they found it. Believing that they had broken new ground in some way enlightened. They had worship with the French, kind of, but Goodluck was more their speed.

As a Muslim, I often see my religion mentioned in the news. Most of the time the headlines say "Islamic Terrorists Strike Again" or something to that nature. But if only the world saw the truth. First of all, the word Islam is derived from an Arabic word meaning peace. So, if Islam means peace, then how would that headline read? "Peaceful Terrorists Strike Again!" This statement is clearly a contradiction because Islam and terrorism are in no way related. If terrorism occurs it is clearly the fault of the demented souls who commit it, not his whole culture, religion, or race. But there is a thing called self defense that Islam teaches. It is morally acceptable for an innocent people to defend themselves against wrong, but that doesn't mean that they look for trouble. Even during war, Islam forbids the killing of innocent people, women, children, and the elderly. The willful malicious killing of another person is one of the greatest sins in Islam.

Islam is not only a religion, but also a way of life. As in any other religion you must follow the fundamentals of Islam to be called a Muslim. Generally speaking there is only one type of Muslim although many other people call themselves Muslims. A Muslim is a person who bears witness that there is one Allah (Arabic for God) and that Muhammad is the prophet of Allah (God). Muslims do not pray to Prophet Muhammad, (Peace Be Upon Him) but rather give him respect and reverence because he was the last prophet of Islam and the prophet that God revealed the Quran (the Muslim holy book) to. But Muslims believe in the other prophets of God. These prophets include Jesus, Moses, Adam, and many more (peace be upon them). To be a Muslim, one must also believe in the after life. The concept of Heaven and Hell is of paramount proportions in Islam. Simply put, what are we working for in this world? To a pious Muslim, the

answer is to please Allah and to reach heaven.

Also, a Muslim must follow five basic pillars. They are: 1) declaring that there is only no God but God and that Muhammad is the Prophet of God, 2) praying five times a day, 3) fasting during the month of Rammadan (Sawm), 4) paying alms to the poor (Zakat), 5) and going on a pilgrimage to Mecca (Hajj). The last pillar is optional for those who can afford to go on the pilgrimage. Although Islam seems complicated and demanding, it isn't because you learn as you live.

Islam is a holistic religion that teaches many lessons of life through the Quran, Islam's Book of God. If one were to read the Quran in Arabic, it would seem like a flowing verse. But who wrote it? One of the most important reasons that prophet Muhammad is so revered in Islam is because he was the prophet who was given the Quran. But the amazing thing was that he was fairly illiterate. In fact the people who physically wrote the Quran were the Prophet's immediate friends. So, how could an illiterate man come up with a book of such quality and knowledge that can't be matched to this day. It must have come from God. Since the day that the Quran was laid on paper, it has not been changed. Not a single part of the Quran contradicts itself. The Quran has been translated into many different languages and is available at any library and book store.

In conclusion, be consciously skeptical of what you hear in this information world of today. The next time a race of people is generalized, ask yourself why and whether what you hear is the truth. You might be surprised by what you find.

Islam Understood

by Mohamed A. Hussein

The
Cyp
Poet

her

try Section

Do You Want

Do you want a BMW?
Oh, maybe you didn't understand me
Do you want a black man working?

Do you get up in the morning and see your boo
Come home from work and he's still there too

Do you let him stay there 24/7
Just because every night he keeps taking you to heaven

I am a man of a different breed, have been different since the slaves were
Freed

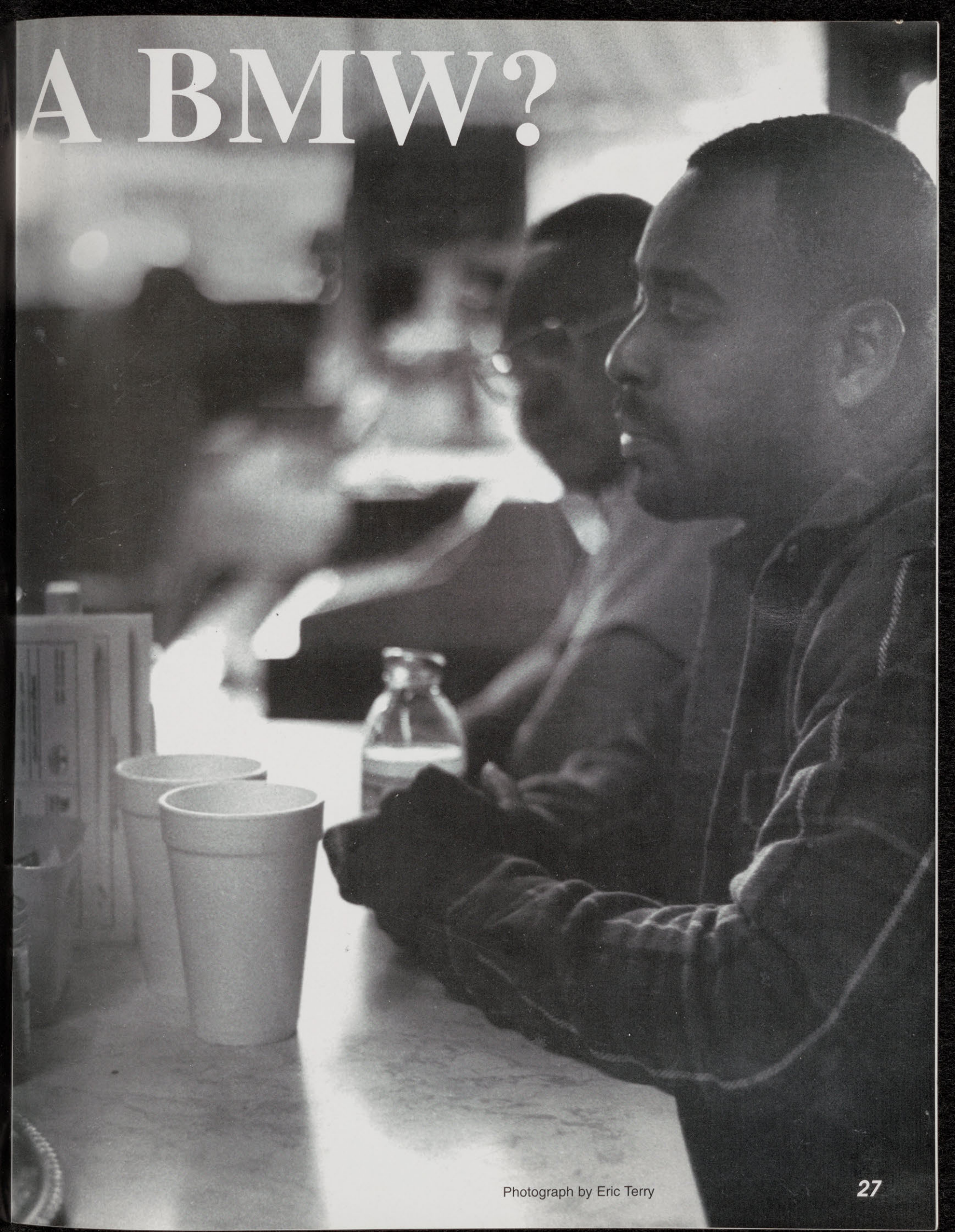
I'm not scared to work, will work no doubt
I'll break my back just to work it out

I'll work on my job, my family, my love, my life
so this BMW may have you for a wife

Respect the way I roll, the way I handle, the way I drive
Can you make it with me at a top speed of 95

I am a BMW, A BLACK MAN WORKING!

by: Torrence Williams



A BMW?



Broken

I stand before your face Lord,
As broken as a Lamb.
I have no one else to turn to
No one else to hold my hand.

There are problems in my life,
That only you can see.
Bitterness, pain, loneliness,
And feelings of inadequacy.

I've tried so hard to fit the mold.
A mold I was not built to fill.
Trying to live up to someone else,
Only you know that it wasn't real.

I cannot go back.
I cannot go forward. I don't know
what to do.
I need a special healing.
I need some intervention from you.

I leave my pride at the door.
I bring only myself.
I'm desperate for a healing,
That will restore me to spiritual
health.

To you I bow my head.
I'm not worthy to even ask, after all.
I should have come earlier,
Before the handwriting was on the wall.

But now I come, Father.
With a heart that aches for You.
Not just for healing or giftings,
But for the salvation of Your spirit,
through and through.

And the Father lifted up His child.
"Finally you've come, my child! It is
a new day!"
And He took the child and molded
her,
Like a potter with clay.

Melissa Lyons

TRAPPED IN MY SKIN

by Nikia Jones

Horns blaring outside my window distract me from my reverie, thrusting my lonesome and painful reality into my face.

My problems come flooding back to me as easily as they escaped my mind 5 minutes ago.

My heart begins to race as I realize all the insecurities and problems I have to let go...

I am my own person...I am one of God's creatures.

It doesn't matter that they make fun of me when I walk down the halls.

It doesn't matter that they snicker about me behind my back.

My skin color separates me from the uneducated, foolish people who don't realize this is only my outer shell.

I am a person, too. What more need I say?

What can I say?

They won't understand. They don't know how it feels to be an outcast in a world where blackness is looked down upon because we aren't the majority...

because we aren't the color of a white wedding gown that stands for purity and innocence.

What do I have to fear other than loneliness in a world where whites don't understand me because of the blackness of my skin...where my black people shun me because they think me "too white?"

In reality, I'm not.

I am only an educated black woman who knows where I want to go in life, and I won't stop till I get there.

No prejudice...no loneliness ...is going to get me down.

I am me...and that's all I can be

Butterfly

by Brian Jacobs

I tried so many times to pretend they don't exist
but yet, in my heart they still persist.

Yeah... these feelings for you girl.

You're like a butterfly floating in my mind.

I tried to look away.
Butterfly how long will you stay?
Butterfly, sweet butterfly, will you ever go away?

A tenderness like a gentle breeze that caresses my face.
A smile like precious water that is sweet to the taste.
Your energy is a sunray that warms my soul.
The depths of my heart are enlightened by your glow.
Your eyes are the moonlight that sparkles off an ocean full of ripples.
Your skin is as soft and smooth as a silk encased, satin stuffed pillow.
Your sweet smell tantalizes the deepest part of me.
When I shut my eyes butterfly, your beauty is all I see.
The curves that hug your small frame run so freely through my mind.
And the passion for life inside your heart is truly sublime.
Your sheer kindness is enough to make my spirit long to know you.
Beauty is your essence,... and girl, your essence truly shines through.

In my mind, girl, you circumnavigate.
While in my heart these feelings for you do penetrate.

Butterfly don't get me wrong I'm not trying to put you on the spot
But butterfly be real with me girl, are you interested or not?

Wait before you answer this.
I want you to know that these feelings for you are hard to resist.
No, there is nothing wrong with these feelings, they're not bad at all.
Pure and simple girl, catch me before I fall.

You see like the rose that blossoms in the spring,
These feelings grow with every moment and everything.
Sweet moments of divine interlude,
my soul becomes one with you,
longing to go through you,
to explore what's in you.

Butterfly understand
like candlelight at twilight
my soul takes flight into the night
of your burning passion.
And all I'm asking.
...Will you feel it too?
Butterfly floating in my mind.

JEROME RAMEY, P.A.

ATTORNEY AT LAW



AUTO ACCIDENTS

TRAFFIC TICKETS

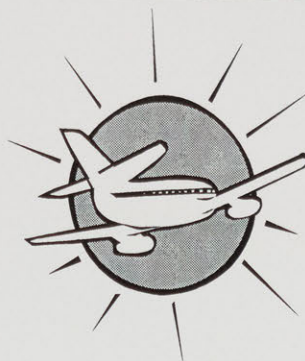
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109 Mendenhall Student Center
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HEADLINES II

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Headlines II

410 EVANS STREET (Mall)
758-4516

Publications Building
East Carolina University
Greenville, NC 27858-4353

252.328.6927

Carolina Indian Voice



Brooks Chosen as First Native American Homecoming Queen at East Carolina University

The 2001 Homecoming at East Carolina University was filled with excitement of the Native American community because it presented a number of firsts! Miss Sherese Brooks, a Lumbee Indian, was the first from her tribe to be chosen as Homecoming Queen; her boyfriend, Patrick Suarez, was the first from the Meherrin tribe from Ahoskie, N.C. to be chosen as Homecoming King; this was the first time that a couple had been chosen; the first time that Native Americans had been chosen, and the first time that both recipients were from the same organization, which was the East Carolina Native American Organization.

Upon receiving the honor, Miss Brooks said, "I want to thank the Lord. I truly appreciate all that voted for me, especially Tyler Hall." She further stated that "I will gladly represent my Native American heritage and ECU with integrity, grace, and honor. I thank god first from whom all blessings flow." Patrick stated that, "I am very excited and overwhelmed. It's unbelievable. I'm happy that my girlfriend and I won."

Brooks is a 19-year-old sophomore musing major from Pembroke. She is of the Lumbee Tribe and is treasurer of Sigma Omicron Epsilon, the Native American sorority. She is the daughter of Dr. David and

Wanda Brooks. She has a twin sister, Chamaine, who is attending UNC-Chapel Hill. Sherese also has two brothers, David E. (Skegee), and Byron, and a sister, Sierra, who live at home. Sherese is a 2000 graduate of Purnell Swett High, where she excelled in academics and leadership. She is a member of Bear Swamp Baptist Church, where she

is actively involved in the Youth Choir. Her e-mail address most appropriately defines her personality- Smiley-Twin@Yahoo.com! She not only smiles a lot, but there is substance behind her smile. She has been a great role model for her peers and younger siblings. She loves helping people- especially her immediate family, as well as her extended family (which includes aunts, uncles, and cousins). Her desire to help her fellowman led her to pursue a degree as a Nurse Practitioner.

The Homecoming King, Patrick Suarez, is the son of Mrs. Patricia Brown of Ahoskie, N.C., and he is a Junior majoring in recreational Therapy-Occupational Therapy.

The Native American Heritage Month activities at ECU will finish with an Elders Council. The council will feature several speakers representing different tribes.

East Carolina University
8th Annual Pow Wow
Hosted by the
East Carolina Native American Organization



Host Drum
Special Invited Guest
Head Female Dancer
Head Male Dancer

Eastern Bull
Secret Hill
Kristey Riddick
Jason Evans

March 31, 2001
11:00am- 6:00pm
College Hill Field
(Christenbury Gymnasium is the designated rain sight.)

All drums and dancers are invited!

This is not a competition Pow Wow for drums or dancers. Spectators of all ages are welcome. However, seating will not be provided. There will be drumming and singing, dancing, flute music, story telling, vendors and more. This is a great item to learn some things history books omit.

For additional information and vendor registration, please contact:

Resa Bizarro
LaTeisha Rogers

(252) 328-6003
(252) 353-6228

Alcohol, drugs, and profanity and or intoxication will not be tolerated. Please come as you are, but be very respectful and polite.

Modeling Troupe.

East Carolinian
Powwow 3/29/01

The ECU Native American Organization will host their 8th Annual Powwow from 11 a.m.-6 p.m. on Saturday, March 31 on the field at the bottom of College Hill. In the event of rain, the Powwow will take place inside of the Christenbury Gym. Admission is free and everyone is invited. For more information, contact Resa Bizarro at 328-6003 or LaTeisha Rogers at 353-6228.

The cost is \$10 per person
Daily Reflector

3-30-01

Native group holds annual Powwow

The East Carolina Native American Organization will host its eighth annual Powwow at the bottom of College Hill between 11 a.m. and 6 p.m. on Saturday.

The event features drummers, singers, dancers, food, arts and crafts. It is open to the public.

East Carolina University
8th Annual Pow Wow
Hosted by the
East Carolina Native American Organization



Host Drum
Special Invited Guest
Head Female Dancer
Head Male Dancer

Eastern Bull
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LaTeisha Rogers

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Free Admission

East Carolinian Oct. 23, 2001
2001 Homecoming winners of "ECU Goes Hollywood"



photograph by Kenny Smith

KING

Patrick Suarez

Native American Organization
Junior
Ahoskie, NC

Member of the Meherrin Indian tribe
Recreational therapy-occupational therapy
major

"I am very excited and overwhelmed.
It's unbelievable. I'm happy that me and my
girlfriend won."

QUEEN

Sherese Brooks

Native American Organization
Sophomore
Pembroke, NC

Member of the Lumbee tribe
Nursing major

"I want to thank the lord. I truly appreciate
all who voted for me, especially Tyler hall."



photograph by Maura Buck



photograph by Casey Meyer



photograph by Maura Buck

Banner winner	Student Union, \$150
Skit winner	Student Union, \$250
Floater winner	Epsilon Sigma Alpha, \$400
Spirit winner	Student Union, \$1,000

* 6,000 non-perishable foods collected

**Information compiled by Stephen Gray,
homecoming committee adviser

(top-bottom) Junior Patrick Suarez and sophomore Sherese Brooks smile in their king and queen attire. The Marching Pirates entertain the crowd on Fifth street in this year's Homecoming parade. The Baptist Student Union show their ECU pride with a banner for the "ECU Goes Hollywood" theme. Actress Emily Procter from the "West Wing," an ECU 1991 graduate, and an ECU theatre student wave to the crowd.

A crowning achievement

Homecoming puts Native Americans in the spotlight at ECU

By Susanne Milenkevich

The Daily Reflector

November marks the beginning of Native American Heritage Month, and East Carolina University student organizations are celebrating for many reasons and in many ways.

The Native American population at ECU makes up only 1 percent of the student body but dominates three

campus organizations: the East Carolina Native American Organization (ECNAO); Epsilon Chi Nu, a Native American fraternity; and Sigma Omicron Epsilon, a Native American sorority.

"We're a minority in a minority that is underrepresented," said Patrick Suarez, Epsilon Chi Nu parliamentarian. "Even though we're small in numbers, we're big in heart."

Despite their small numbers, Native Americans recently gained prominence on campus when two ECNAO members, Suarez and Sherese Brooks, were crowned homecoming king and queen.

Brooks is a 19-year-old sophomore nursing major from Pembroke. She is of the

See *CAMPUS*, E6



Greg Eans/The Daily Reflector

WHEN SHERESE BROOKS and Patrick Suarez were crowned homecoming queen and king at ECU, it shined the spotlight on Native American organizations on campus.

court first, and although he was excited, he was scared.

"There were a lot of things going on in my head because they announced me first," Suarez said. "I wanted to be with her on the field."

Then good news came when Brooks was named to the court as well. But both in the parade and on the field, they had to go it alone. The Homecoming committee wanted to separate representatives from the same organization.

"The whole reason I wanted to do it was so I could walk on the field with her and ride in the car with her," Suarez said. "I told Sharese before it started, if I win and you don't, I'm not going to walk on the field."

Suarez was announced as Homecoming King first. When Brooks took her place as Queen, Suarez leaned over and kissed her.

"I wanted to let them all know we were going together," he said.

The exposure, Suarez said, before a crowd of nearly 40,000,

organizations on all levels have Traditional Drum Group and Dancers, Honor Guard, guest speakers, powwows, displays and more.

ECU's organizations have planned events for the community to attend and learn about the Native American culture.

Epsilon Chi Nu Native American fraternity celebrates its fraternity week in connection with Heritage Month.

The group began last week with a mini-powwow that was co-sponsored by the Association of Native American Medical Students.

On Wednesday, Epsilon Chi Nu is supporting the Writer's Reading Series which will feature author Marijo Moore. A "Meet the Writer" workshop will be at 7 p.m. in room 1026 of the Bate Building on the ECU campus. Moore will present a formal reading and will sign books. The event is free and open to the public. Call 758-1946.

To close out the week, the fraternity will have an Elders Council from 7-8 p.m. Thursday

Store in the Wright Place beginning this week.

The Ledonia Wright Cultural Center will have a display of Native American artifacts for Heritage Month. The exhibit will feature Native American artwork, books and artifacts including a hand-painted drum and a bracelet. Hours are 8 a.m.- 8 p.m. weekdays. Call 328-1680.

The Special Collections Department in Joyner Library is showing the John Lawson Symposium Exhibit through Nov. 16. This exhibit celebrates the tercentenary of Lawson's 700-mile trek through eastern North Carolina in 1701.

The exhibit has two cases of Tuscarora Indian artifacts, including arrowheads, pipe stems and various tools.

The department is located on the fourth floor of the library. Hours are 8 a.m.- 5 p.m. on weekdays and 10 a.m.-2 p.m. Saturdays. For more information, visit www.lib.ecu.edu/exhibits/lawson or call 328-2661.

Oct. 22

Vandalism-A student reported letters were scratched into the hood of her vehicle while it was parked in Reade Street Lot 2.



CAMPUS

Continued from E1

Lumbee tribe and is treasurer of Sigma Omicron Epsilon. Suarez is a 20-year-old junior recreational/occupational therapy major from Ahoskie. He is of the Meherrin tribe.

A couple's story

Brooks and Suarez have been dating for a little over a year. They met through their involvement in ECNAO, which chose the couple to represent it during homecoming.

Suarez was announced to the court first, and although he was excited, he was scared.

"There were a lot of things going on in my head because they announced me first," Suarez said. "I wanted to be with her on the field."

Then good news came when Brooks was named to the court as well. But both in the parade and on the field, they had to go it alone. The Homecoming committee wanted to separate representatives from the same organization.

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Suarez was announced as Homecoming King first. When Brooks took her place as Queen, Suarez leaned over and kissed her.

"I wanted to let them all know we were going together," he said.

The exposure, Suarez said, before a crowd of nearly 40,000,

was good for the Native American organization.

"It lets people know that there are other minorities on campus," he said. "It puts our name out now and lets people know we're here. It's a door opening for other people coming in after us."

For Brooks, being named homecoming king and queen is a little more sentimental.

"I'm glad me and Suarez got to go through this together," she said. "I think it has brought us closer together."

Heritage month

In celebration of Heritage Month, the Bureau of Indian Affairs and Native American organizations on all levels have Traditional Drum Group and Dancers, Honor Guard, guest speakers, powwows, displays and more.

ECU's organizations have planned events for the community to attend and learn about the Native American culture.

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To close out the week, the fraternity will have an Elders Council from 7-8 p.m. Thursday

in the Mendenhall Student Center Great Room. The council will feature several speakers representing different tribes.

"They will speak about how their life was growing up in this area, if there was any racial tension for them growing up and how things have changed for them in growing and for their people," said Lee Hinson, vice president of Epsilon Chi Nu.

The meeting is open to the public.

Throughout the month, there will be several exhibits on ECU's campus on Native American Heritage.

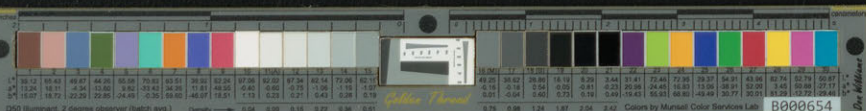
A display of Native American arts will be in a window outside the Dowdy Student Store in the Wright Place beginning this week.

The Ledonia Wright Cultural Center will have a display of Native American artifacts for Heritage Month. The exhibit will feature Native American artwork, books and artifacts including a hand-painted drum and a bracelet. Hours are 8 a.m.- 8 p.m. weekdays. Call 328-1680.

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February 3, 1994

Dean of Students
Division of Student Life
209 Whichard

919-757-6824
919-757-4828 Fax

Kim Sampson
President
East Carolina Native American Organization
C/O Student Leadership Development Programs
109 Mendenhall Student Center
Greenville, North Carolina 27858

Dear Kim:

I have reviewed your request to permit up to ten (10) vendors to participate in the pow wow sponsored by the East Carolina Native American Organization on Saturday, April 23, 1994. After reviewing the merit of your request with Dr. Alfred Matthews, Vice Chancellor for Student Life we have decided to grant an exception to the campus solicitation so that ten vendors will be permitted to sell items which will support the authenticity of the pow wow. Additionally, it is possible for the vendors to park on campus overnight; however, I must have at least forty-eight (48) hours prior notice in order to make appropriate arrangements with Public Safety.

Please let me know if I can be of any additional assistance to you in making this activity a success.

Sincerely,

Ron Speier
Dean of Students

cc: Dr. Al Matthews
Dr. Brian Haynes



April 5, 1994

College of
Arts and Sciences
Department of
Anthropology
A-441 Brewster

919-757-6766
919-757-6759 Fax

East Carolina Native American Organization
C/O Student Leadership Development Programs
109 Mendenhall Student Center
Greenville, North Carolina 27858

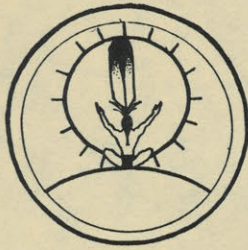
Dear Ms. Outlaw:

The enclosed funds are for the April 23, 1994, Native American Pow Wow. On behalf of the Department of Anthropology, I wish your organization a very successful gathering.

Sincerely,

A handwritten signature in cursive script that reads 'Linda D. Wolfe'.

Linda D. Wolfe
Professor and Chair



ECNAO

EAST CAROLINA NATIVE AMERICAN ORGANIZATION
C/O STUDENT LEADERSHIP DEVELOPMENT PROGRAMS
109 MENDENHALL STUDENT CENTER
GREENVILLE, NORTH CAROLINA 27858

February 27, 1996

Dear Organization,

My name is Nikki Epps and I am the president of the East Carolina Native American Organizaiton.

We are currently planning a Native American festival to be held on March 23, 1996. The site is on ECU's campus and the time is from 12-6 pm. I have enclosed a few flyers for your organization to pass around or post, if you don't mind.

We could really use your help in spreading the work about our festival. There is another pow-wow going on the same day and we're trying to get a large crowd at our festival.

There is no competition, but there will be small giveaways to all dancers and a drawing for prizes for dancers as well.

We are offering the following to groups:

1-5 dancers = \$15

5 or more dancers = \$25

This will help with your gas. You should receive the money a week or two after the festival (due to the legislation involved with our student gov.). Also, all dancers will be fed for free.

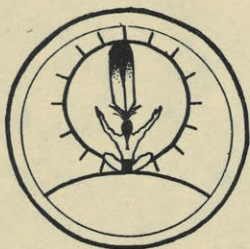
We hope you can join us at our festival. There will be lots of fellowship, dancing and singing.

If you have any questions, please contact me at (919)752-9042 or Belinda Jacobs at (919)756-7013.

Sincerely,

Nikki Epps
ECNAO President

"STRIVING TO REGAIN OUR NATIVE AMERICAN HERITAGE"



ECNAO

EAST CAROLINA NATIVE AMERICAN ORGANIZATION
C/O STUDENT LEADERSHIP DEVELOPMENT PROGRAMS
109 MENDENHALL STUDENT CENTER
GREENVILLE, NORTH CAROLINA 27858

February 27, 1996

Dear Trader,

Thank you for your interest in attending our Native American festival. I have enclosed a flyer containing all the times concerning that day.

We are not requiring a set-up fee this year. However, we are asking if you could donate a small item for giveaways.

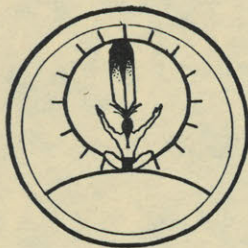
Grand Entry is scheduled for 12 pm. If you need to camp out the night before, please call me and I will find out if that is possible. As of yet I have not been able to contact the necessary person to find out guidelines for field use. I apologize for not being able to tell you in this letter.

I have also enclosed maps containing directions for campus.

We hope you can join us this year and we thank you for your interest. If you have any questions, please call me at (919)752-9042 or Belinda Jacobs at (919)756-7013.

Sincerely,

Nikki Epps
ECNAO President



ECNAO

EAST CAROLINA NATIVE AMERICAN ORGANIZATION
C/O STUDENT LEADERSHIP DEVELOPMENT PROGRAMS
109 MENDENHALL STUDENT CENTER
GREENVILLE, NORTH CAROLINA 27858

January 27, 1997

Dear Traders,

Greetings, I hope that all is well. I am Patrice Henderson, President of the East Carolina Native American Organization. We are planning our Fourth Annual Pow Wow which will be held on March 22, 1997 at the ECU College Hill Field. We are not requiring a set-up fee this year. However, we are asking that you donate three or four items for giveaways and raffles.

Please return the registration form before February 28, 1997. If you wish, you may register by phone at (919) 328-7649. Douglass Sampson, grounds director, will assist you on March 22, 1997.

*East Carolina Public Safety requires that no cars or trucks can be parked on the College Hill Field. It will be necessary for you to remove your car from the field after dropping off all equipment. Parking will be available. Thank you.

8:00 Field Opens
11:00-1:00 Grand Entry Dancing
1:00-2:00 Lunch
5:30 Closing

We sincerely hope that you can join us this year and we thank you for your interest. If you have any questions, please call Patrice Henderson, President, (919) 328-7649 or Mikie Hunt, Vice-President, (919) 328-3352.

Thank you,

Patrice Henderson
Patrice Henderson
ECNAO President

Trader Name _____
Address _____
Phone _____
Any Special Requests _____

Mail to: East Carolina Native American Organization
 C/O Student Leadership Development Programs
 109 Mendenhall Student Center
 Greenville, NC 27858

Please remember to return by February 28, 1997. Thank you for your cooperation and support.

"STRIVING TO REGAIN OUR NATIVE AMERICAN HERITAGE"

The East Carolina Native American Organization (ECNAO) is a non-profit campus organization for alumni, Native American and other interested students. ECNAO provides fellowship for students within the organization and involves them in learning experiences about the culture and history of Native Americans. The organization also provides the public with programs and activities that will expose them to the riches of Native American contributions, and to increase the public's awareness of the challenges facing Native Americans in their everyday lives.

ECNAO has many activities planned for this school year.

ECU TO HOST NATIVE AMERICAN POW WOW

For Immediate Release

East Carolina Native American Organization Pow Wow

The East Carolina Native American Organization (ECNAO) announces the upcoming Native American pow wow. The pow wow will feature Native American drummers and dancers, both fancy and traditional, from North Carolina and eastern United States. Authentic Native American crafts and food will be on display and for sale. The pow wow will be held April 22-23, 11 a.m. to 7 p.m., at the base of College Hill Drive on the ECU campus. Admission is free and open to the public. For more information, call: Kim Sampson, 752-2319; Belinda Jacobs, 756-7013.

*******NO ALCOHOL OR DRUGS PERMITTED*******



April 30, 1997

Office of Admissions
106 Whichard

919-328-6640
919-328-6945 Fax

*East Carolina Native American Organization
Attn: Ms. Patrice Henderson
915 Clement Hall
East Carolina University
Greenville, NC 27858*

Dear Patrice and Members:

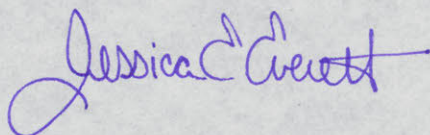
I would like to extend my sincerest thanks for your participation in the recent visits of young Native Americans to our campus. Your attention and sensitivity to their questions was appreciated and well received.

You and your organization are a credit to our student body and I look forward to working with you in the future. If you and your group have interest in getting involved with Admissions Office Programs, please let me know.

Page 2

Again I appreciate your enthusiasm and willingness to help. Best of luck in your endeavors.

Sincerely,

A handwritten signature in blue ink that reads "Jessica E. Everett". The signature is written in a cursive style with a large, looping initial "J" and a horizontal line extending from the end of the name.

Jessica E. Everett
Admissions Counselor

Native American Organization re-establishes on campus

By Pam Revels
Staff Writer

The Native American Organization of ECU was created to boost awareness of the heritage and culture of the American Indian.

The organization, as defined in the Student Handbook, was established "to provide fellowship for Native Americans enrolled at ECU; to involve members in learning experiences about the culture and history of Native Americans; and to provide peer counseling and tutorial services when needed."

When the organization disbanded last year, these goals were abandoned. Lack of participation and general apathy had made the group weak and unstable. Members had stopped attending meetings and events, eventually causing the organization to dissolve.

Enter Kim Sampson, a junior transfer student from Louisburg College, who also happens to be a Native American. She is currently working to reorganize the Native American Organization and make it more active club. The main thing she is looking for this year is the stability that the organization lacked in the past.

Sampson addressed this issue in the organization's first meeting, which was held Jan. 14 in Mendenhall Student Center. "There are 85-87 Native Americans on campus. We need to be more active and do more

together as a group," she said.

Sampson suggested several changes in the organization's constitution to help alleviate the stability problem. Currently, the constitution states that members must attend only three meetings per semester. Sampson suggested encouraging members to participate more often by raising this requirement to five or six meetings per semester.

The question of the frequency of meetings was also raised. The constitution says there should be two meetings a month. Sampson feels this number should be increased to bring group members together more frequently.

The members must vote on these two suggestions. If the changes are passed, hopefully they will aid in producing a stable and healthy organization.

The group also needs to raise consciousness of its existence. The Native American Organization wants to make itself well known on campus. Plans are underway for a T-shirt design and a publicity committee for advertising, to develop fundraising programs and to get involved in campus events. "When the school has activities where minorities come together, we'll be in the group," Sampson assured.

There are several major events already listed on the organization's agenda. One is the Adult Unity

See Organization page 8

Conference, which is held every year in March. The conference focuses on bringing Native Americans together, and involves presentations and seminars designed to explain heritage and culture. Booths selling pottery and jewelry will also be set up. The group also plans to attend the Haliwasaponi Pow-wow in April.

The two events stress the emphasis that the organization places on learning the heritage along with creating fellowship.

There are members of several different tribes here on campus, including Lumbees, Haliwasaponis and Cherokees. With this diversity comes the opportunity to learn from

each other about different tribal customs and cultures.

"I think we need to grow together and learn about our Indian heritage," Sampson said with concern.

Membership in the organization is not strictly limited to Native Americans. Anyone interested in the Native American heritage is welcome — the club does not discriminate.

The next meeting will be Tuesday, Jan. 26 from 6:30 - 7:30 p.m. in Room 14 of Mendenhall Student Center. If you are interested yet cannot attend or need more information, contact Kim Sampson at 931-7616.

The East Carolinian Jan. 19, 1993

NAECU chooses new Ms. Ncnacohe

The East Carolinian May 19, 1993



Photo by Cedric Van Buren

Katina Lynch, Ms. Ncnacohe, of Native Americans of ECU, dances a traditional fancy shawl dance she has known since the age of 4.

By Shannon Cooper

Staff Writer

The Native Americans of ECU have kept a low profile for the past few years, but they are finally getting the wheels turning again for their organization.

Katina Lynch, vice president of the Native Americans of ECU, has recently been chosen to represent all Native American campus organizations as Ms. Ncnacohe. Lynch is the first person to be nominated.

"I feel excited and honored by the mere fact that someone thought enough of my past accomplishments to nominate me for an achievement like this," Lynch said.

Lynch became actively involved in the preservation of the Native American culture at a very young age.

"I've participated in pow-wows since I was four years old, and I've seen pow-wows up and down the eastern coast," Lynch said.

In the area of community service, she has gone to different schools in Pitt County and neighboring areas to talk to students about the Indian culture.

Lynch has been fancy-shawl dancing, a traditional Indian dance, since the age of four, and was a member of the Haliwa-Saponi dance group.

Lynch and her mother per-

sonally make all of her regalia.

She is a 1990 graduate of Northwest Halifax High School. Currently, she is a senior history education major, and also a North Carolina Teaching Fellow.

The idea of nomination is not new to Lynch. She has been involved in other pageants over the years. She participated in the Ms. North Carolina Native American Youth Organization pageant in 1989, and she was first runner-up for Haliwa-Saponi Princess.

Lynch is a tribal member of the Haliwa-Saponi tribe, where she has shown her leadership skills as president of the Haliwa-Saponi Cultural Group.

"The Haliwa-Saponi tribe resides in Halifax and Warren County areas," Lynch said. "This is where the tribal name Haliwa is derived."

The Saponi Indian tribe ancestors can be traced in North Carolina as far back as the 1850s. The tribe received state recognition in the 1960s, and is currently seeking federal recognition.

Candidates for Ms. Ncnacohe were chosen through a nomination process.

All North Carolina Native American campus organi-

See NAECU page 4

NAECU

Continued from page 1

zations nominate the person of their choice to run for Ms. Ncnacohe. The nominee then fills out an application and is interviewed by the Commission of Indian Affairs in Raleigh. The final decision is made by the commission.

The Native Americans of ECU was organized in the 1960s to provide fellowship for Native Americans.

"Recently, interest had slacked off, until Kim Sampson, our president, transferred here, and more or less got the wheels turning again," Lynch said.

The campus organization is

a member of a larger organization, the North Carolina Native American Council on Higher Education.

The organization is relatively small. Anyone interested in experiencing the Indian culture is invited to join.

As Ms. Ncnacohe, Lynch will be representing all Native Americans who are in college.

"One of my goals," Lynch said, "is that by going to powwows, the younger kids will see and hear what my title is and, hopefully, it will help them to aspire to go to college after they graduate."

said the change has been positive.
The East Carolinian Nov 15, 1994

Native American TV stars to visit

Nan Patterson

Staff Writer

It is time to learn a little history that might just captivate your attention in a way quite different from how the average history book might try. This lesson involves a soap opera star.

November is Native American Heritage Month. Kimberly Sampson, president of the Native American group on campus, is working with Minority Affairs and Student Government to bring two speakers to campus.

"I met them both at a Native American conference in Florida, and I felt that by bringing in younger speakers they could relate to college students better than someone older," Sampson said.

One speaker, Kimberly Norris, is an up-and-coming young actress from Oklahoma. She currently resides and works in Los Angeles, California. As a graduate of UCLA,

she has appeared in "Geronimo," "As the World Turns," "Seinfeld," "Northern Exposure," "Son of the Morning Star" and "Knight Rider 2010".

Norris sees first hand the difficulties that face young Native Americans across the country. She feels the need to help other Native Americans win the battle over drug and alcohol abuse, racism and teen pregnancy.

Brian Frejo, also speaking, has the same feelings. As a graduate of The University of Oklahoma, Frejo has appeared in "The Last of the Mohicans," "Under Siege" and "Murder She Wrote".

Their goal is to "let Native American youth realize their full potential, that each and every one of them is created for greatness."

The event will be held on Nov. 16 in Mendenhall Student Center Great Room. Speakers begin at 7 p.m. with a reception following. Contact Kimberly Sampson at 752-2319 for more information.

ECNAO seeks to educate all

By Laura Wright

Assistant Lifestyle Editor

Did you know that North Carolina has the largest Native American population east of the Mississippi River and the seventh largest Native American population in the country? There are over 80,000 Native Americans living in North Carolina and according to the 1990 census, they make up 1.2 percent of the state's population. The East Carolina Native American Organization, or ECNAO, is a special support group at ECU that provides fellowship for Native American students and other students interested in Native American culture.

According to Kimberly Sampson, president of ECNAO, there are 80 Native Americans on the campus of ECU and currently 30 are actively involved in the organization.

Sampson says that on ECU's campus, there are members of the Lumbee, Haliwa-Saponi, Cherokee, Coharie, Waccamaw-Siouan, Algonquin and Aromustee tribes. In North Carolina, the Lumbee tribe, with around 35,000 members, is the largest and the Meherrin, with fewer than 500 members, is the smallest.

Native American students first attended ECU in 1971 and there have been several attempts to form an organization that meets the needs of these students. Because the number of Native American students has been rela-

tively small, it has been difficult to maintain an organization. Before Sampson revived ECNAO in the Spring of 1992, the group had been inactive for several years.

Sampson feels that with the continued support of students, faculty and administration, the new organization will continue to thrive. She hopes to reach out to Native Americans at Pitt Community College as well.

The group meets on Mondays night from 7:00 until 9:00 and meeting locations vary from week to week. Old and new business is covered during the first half of the meeting and the second half is reserved for Native American cultural activities like bead work, dance classes and regalia workshops.

Regalia is the traditional Native American dress that will be worn by members during ECNAO's Spring powwow. The powwow is scheduled for April 23, 1994. "Hopefully," said Sampson, "everyone will be able to participate."

Other club expectations include the formation of a Native American dance team at ECU, participation in community service activities, tutorials among members, orientation for high school students and campus drives to promote awareness of Native American students at ECU.

See ECNAO page 7

ECNAO

Continued from page 6

ECNAO is a member of the North Carolina Native American Council on Higher Education. This college student association is made up of a group of college students that discuss the needs and concerns of Native Americans on college campuses. The council consists of North Carolina State University, East Carolina University, Mt. Olive, the University of North Carolina at Wilmington, Campbell, Catawba, Meredith, Elizabeth City State, the

University of North Carolina at Chapel Hill and Pembroke State.

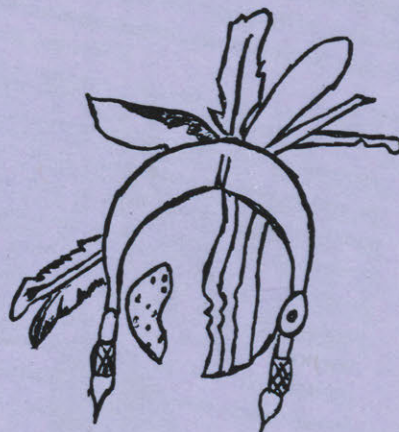
November is Native American Heritage Month and ECNAO will have a display window set up in Mendenhall in order to help promote awareness on campus. For more information about the East Carolina Native American Organization, contact either ECNAO president, Kimberly Sampson at 752-5294, or vice president, Tina Lynch at 758-1711.

You can make a difference

The East
Carolina



The East
Carolina



N
A
O

Native
American
Organization

...the tradition continues

East Carolina University,
Greenville, NC

ECNAO: The Tradition Continues

Native American students from various tribes across the United States have joined together to form a united whole at East Carolina University. Through the student run East Carolina Native American Organization (ECNAO),



As a group, members of ECNAO organize opportunities with other college organizations in the area to promote and enhance their cultural, traditional, and spiritual lives, as well as being involved in the political issues involving Native Americans. ECNAO does this by being actively involved in both the North Carolina Native American Council On Higher Education (NCCNAOHE) and in United National Indian Tribal Youth, Inc. (UNITY), a division of the United Tribes, an organization for Native Americans and Alaska natives.



Members of ECNAO are proactive in educating the campus and community by visiting classes and area schools to discuss Native American culture. They hold craft and dance workshops, participate and organize fundraisers for needy Indian families, and attend area pow-wows. In addition, each year the group hosts a Native American pow-wow of its own to celebrate their Native heritage and increase awareness of the culture on the campus of ECU. ECNAO boasts both a dance team, *The Four Winds*, and a drum group, *Eastern Bull*, which are made up of students and alumni and have been host to several pow-wows.

The East Carolina Native American Organization is very committed to providing an enriching and helpful environment for incoming Native students and helping



these individuals find much needed support in the transition from high school into college life and work together to proudly maintain their cultural heritage.

The primary purpose of ECNAO has always been to provide a "home-away-from-home" and a support group for our diverse students. In particular, ECNAO offers a helping hand to those Native students who may have never been out of their communities or may feel a little lost at ECU.

Native American students can work hard to provide a voice on campus and in the community for Native Americans. Each year our group is enriched by our new members and we look forward to the new and fresh ideas that they bring to our organization. If you are interested in joining, please contact our advisor, Dr. Brian Haynes at Minority Student Affairs at (919) 328-6495.



DANCE VOICE

Arts Council Dance Panel Announces Grants

Meeting in Durham at the end of June, the Dance Panel of the North Carolina Arts Council (NCAC) recommended nearly \$230,000 in grants for dance artists and organizations across the state. A generous portion (76%) of these funds was awarded to the three dance institutions that qualify for Major Operating Support grants—African-American Dance Ensemble, American Dance Festival, North Carolina Dance Theatre. Grants to smaller organizations like the NC Dance Alliance, Gamble/Van Dyke Dance Company, and Folkmoor, USA took an additional 10% of the NCAC dance budget. Almost all the remaining funds, about \$31,000, was allocated for grants to individual artists.

Two choreographic fellowships were awarded this year, one to Martha Connerton of Charlotte, the other to Durham resident Shoba Natarajan.

Martha is the director and principal teacher of DancePlace, the official

► **Changes ahead for NCAC grants programs. See page 6.**

school of the North Carolina Dance Theatre. She is also the Education/Outreach Coordinator for NCDT. Before coming to Charlotte, Martha danced with companies including Pacific Northwest Ballet, Louisville Ballet, and the Joyce Trisler Danscompany. An experienced arts education specialist and resident artist, she has conducted residency activities in New York, Minnesota, Kentucky, Indiana, and both Carolinas. Martha plans to use her Council fellowship to help produce new works, add samples to her promotional video, and generally develop her marketability as an independent choreographer.

A relative newcomer to North Carolina, Shoba Natarajan moved here in August, 1993 from Madras, India. She works in two of India's classical dance forms, Bharathanatyam and

Kuchipudi, and has been an active performer and choreographer for almost twenty years. One of her goals is to develop work that is harmonious with her cultural traditions, yet more accessible to American audiences. Shoba hopes the NCAC fellowship will enable her to develop new dance-dramas based on Tamil literature and Hindu mythology. Part of her grant award may support an extensive residency in South India to work with composers, dance masters and costume designers in preparation for a new work.

In addition to the two fellowships, the NCAC Dance Panel awarded Dance Artist Project Grants to five individuals. This was a bittersweet moment for many of the panel members, since this was the final year of project grants sponsored by the Council. (See "Deadlines/Programs Change," page 6.) Grant recipients and project summaries are: Vincent Brosseau (Charlotte)—to create and produce a new full-length work; (continued on page 6)



FALL 1995
Volume 14, Number 1

'95 Event to Highlight Multicultural Dance

The North Carolina Dance Alliance Annual Event will take place at East Carolina University in Greenville in just a few short weeks! We hope you have received the Event brochure by now and have sent in your pre-registration form. If you have not sent it in yet, do so soon, for we do not want you to miss any of the weekend's exciting activities! This year, as an alternative to featuring a guest dance company, NCDA is presenting a unique multicultural concert with African, Chinese, classical Indian, Middle Eastern and Native

American dance forms on Friday night. Event participants will have the opportunity to learn more about these dance forms by taking classes from the North Carolina-based cultural dance artists on Saturday. The following is a taste of what you will experience at the Event. Come to Greenville October 12-15 for the "whole meal!"



The East Carolina Native American Organization Dance Team.

The East Carolina Native American Organization (ECNAO), based on the ECU campus, will be presenting traditional and fancy Native American dance styles. Men traditional dancers are the warriors who tell a story through their dance. They imitate the animal and often the hunt, giving thanks to the Great Spirit with their movements. Women traditional dancers are greatly respected. Their slow, graceful dance is actually a form of prayer offered to the Creator. The natural colors of traditional regalia show the dancers' ties to Mother Earth. Fancy dance is free-spirited and energetic. A variety of skips, jumps, kicks and other fancy footwork make up this individualistic dance style. The bright, flashy regalia of the dancers are purposeful eye-catchers. Fancy dance is the individual's own interpretation of the music. All dancers move to the rhythm of the drum, the heartbeat of the Earth.

ECNAO provides fellowship and support for Native American students at ECU and serves as their continuing link to the Native American community. Among their goals is to increase the awareness and provide education to the community about Native American culture. The ECNAO is excited about sharing their culture and being a part of the NCDA Annual Event. NCDA thanks ECNAO president Nikki Epps for organizing their (continued on page 2)

1995 Annual Event

continued from page 1

contribution to the multicultural concert.

MIRAGE, the Middle Eastern Dance Troupe of Eastern North Carolina Women, will perform traditional women's dances. The Greenville-based MIRAGE dance troupe invites its audience to imagine women friends and family gathered for a favorite cousin's wedding. Traditionally, women danced for women at the bride's home, and men danced for men at the groom's home. No matter how young or old, each person was expected to dance for the joy of the occasion.

MIRAGE's artistic director Donna Whitley returned to her hometown in North Carolina to raise a family after living in a Moroccan fishing village for over a year, performing in a Casablanca night club and marrying a Moroccan. She chose to teach Middle Eastern "belly dance" as a fun exercise and a way to experience another culture. Having discovered that belly dance was rooted in family rituals, weddings and birthings, she began teaching the dance as a celebration of the feminine.

Raleigh-based dancer Hasita Oza will be performing a classical dance form of Northern India called Kathak (pronounced Kat-UK), which is distinguished by its intricate footwork, spins

and richness of subtle expressions. Tracing its origins, Kathak evolved as a means of conveying a "kathak," a story illustrated with expressive gestures and choreographic pantomime. Kathak encompasses two main forms of expressions: pure dance, or Nritta, in which the dancer, wearing hundreds of ankle bells, executes intricate footwork and varying rhythms to create a graceful, dynamic and exuberant

spectacle; and narrative dance, or Nritya, in which a solo dancer interprets lyrical verse through highly sophisticated movements of the face, neck, and fingers, and switches roles to play the various characters in stories from Indian mythology and other sources.



**Kathak dancer
Hasita Oza.**

Hasita has trained rigorously for over 15 years and holds an MA in arts from Gandharva University in India. She was titled "Sringar Mani," Jewel in Dancing from a professional arts association in Bombay, India. She has received many honors since coming to the U.S., including Choreographers Fellowships from the North Carolina Arts Council and the National Endowment of the Arts.

In addition to performing and choreographing, Hasita has provided seminars on multicultural awareness and education for art teachers and students throughout North Carolina. At the NCDA Annual Event, Hasita will be performing two dances: *Trital*,

a pure dance, which begins with slow subtle movements of the neck, eyes, eyebrows and wrists and becomes more complex and demanding as the tempo increases, and *Thumari*, a lyrical interpretation of a traditional song using facial expressions and hand gestures.

Other performers include The Cultural Movement African Dance Company of Goldsboro and Chinese dancer Aizhu Jia of Greensboro.

For further information on this concert and other Event activities, call Patti Weeks or Dawn Clark in the ECU Department of Theatre Arts at 919-328-1198 or 6325. To receive an Event brochure, call Elizabeth Amend at 919-493-7739. ■

PRESIDENT'S MESSAGE

Celebrating Our Shared Experience

By Dawn Clark



My recent summer vacation in Ohio happily coincided with the monthly community folkdance. I grew up an avid folkdancer and international folkdancing remains my passion. As I struggled to remember dances not danced for decades and as I danced those currently in my Memory-of-the-body-Bank, I realized how special it is to dance with others and to try to reconstruct from a

shared bodily experience almost lost and forgotten dances. This seemed especially precious and important since the community of folk dancers in my home town has dwindled in numbers over the past twenty years.

Dance historians speak of the importance of "transmitting our cultural heritage" through the shared experience of dance. It is a poignant issue that as a broad community of dancers we have so much to remember, so much still to learn, and so much to "transmit" to the next generation of dancers. I see the "next generation" being not so much a vertical-linear model, of passing our dance on to the "younger" generation, but rather a lateral-horizontal model where we share our knowledge with other people generally. The concept of sharing is critical. I believe that we learn and we teach simply by being a part of the shared culture of dance.

Our work with the North Carolina Dance Alliance is also a place to celebrate our shared experience. Each of us comes to the Alliance from different dance backgrounds with different personal and professional interests. It is part of the mission of the Alliance to support and nurture our diverse interests and experience.

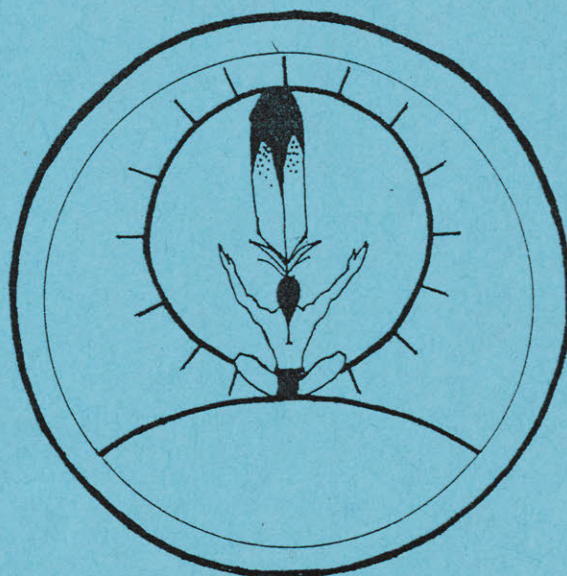
As an all-volunteer membership, each of us can contribute our unique talents to the Alliance. In addition to serving on committees and the Board of Directors, we can assist in the planning of mini-events, offer to teach a session, participate in events, and so forth. We must always be aggressive in our advocacy pursuits so our dance culture doesn't become extinct. Another way to celebrate our shared experience is to participate in the Needs Assessment Forum in your district. Finally, whatever your particular interest in dance, our Annual Event, October 12-15 at East Carolina University, is the best place to celebrate our shared experience as dancers.

I look forward to meeting you and I hope to serve you well in the next two years as your president. See you in Greenville!

**EAST CAROLINA NATIVE AMERICAN
ORGANIZATION**

PRESENTS A NATIVE AMERICAN

POW WOW



**East Carolina University Campus (College Hill Field)
Greenville, North Carolina**

April 23, 1994

11 am - 6 pm

**Intertribal dancing 11am-2 pm, 3:15-6 pm. Lunch 2-3 pm.
Masters of Ceremonies: Jim Chavis Head Drum: Falling Water**

Head Lady Dancer: LaDonna Evans

Head Man Dancer: Troy Adkins

No contests, just great dancing & singing.

Traditional give-aways for singers and dancers.

**Donations will gladly be accepted,
all proceeds will go towards pow wow expenses.**

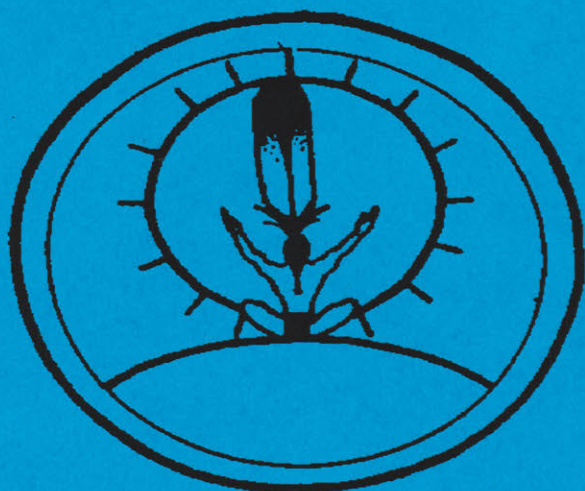
Indian arts and craft traders by prior approval only.

**Information: Kim Sampson (919) 752-5294 or
Tina Lynch (919) 758-1711**

EAST CAROLINA NATIVE AMERICAN ORGANIZATION

PRESENTS A NATIVE AMERICAN

POW WOW



East Carolina University Campus (College Hill Field)
Greenville, North Carolina
April 22-23, 1995

SAT. 12pm - 7 pm, SUN. 12 pm-4pm
Intertribal dancing 12pm-2pm, 3:30-7pm
Lunch 2-3:15 pm

Master of Ceremony: Elk Richardson

Head Drum: Red Wolf Singers

2nd Drum: Falling Water

Head Lady Dance: Senora Lynch

Head Man Dancer: Micker Richardson

No contests, just great dancing & singing.

Traditional give-aways for singers and dancers.

Indian arts and craft traders by prior approval only.

Information: Kim Sampson 919-752-2319 or
Nikki Epps 919-328-7778

*OH great spirit, whose voice I hear
in the wind and whose breath
gives life to all the world,
hear, me*

*Let me walk in beauty through all my days.
May my eyes ever behold sunrise freshness and
sunset glory.*

*Make my hands respect the things
you have made*

*And my ears sharp to hear your many voices.
I am small and weak.*

I need your strength and wisdom.

*Make me wise,
that I may learn the lessons
you teach my people.*

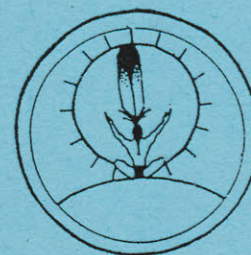
*The lessons you have hidden
in every leaf and rock.*

*I seek strength-
not to be superior to my brothers,
But able to fight my greatest enemy-myself.*

*OH great spirit, hear me,
make me ready*

*So when life fade to a lost sunset,
My spirit will love to you without shame.*

East Carolina University



"Striving to regain our Native American Heritage"

Native American Organization

Awards Banquet 1993 - 94

*April 22, 1994
6:00 P.M.*

*Multipurpose Room
East Carolina University
Greenville, NC*

East Carolina Native American Organization
1993-1994 Officers

President Kimberly Sampson

Vice President.....Katina Lynch
Miss NCNACOHE

Recording Secretary April Jackson

Communication Secretary Belinda Jacobs

Advisor Herbert Oxendine
Brian Haynes

Miss East Carolina Native American Organization
Shawna "Nikki" Epps

Major Achievements

Restructuring of the Organization

1st Miss North Carolina Native American
Council on Higher Education

1st Miss East Carolina Native American
Organization Princess Pageant

Cultural Awareness Week

Intratribal Pow-Wow

Community Service to 15 area schools

Adopt-a-family

Environmental Projects

Ronald McDonald House

Coverage via area newspapers and newscast membership in
North Carolina Native American Council on Higher Education

PROGRAM

Welcome Kimberly Sampson

Invocation Brian Jacobs

DINNER

Recognition of Special Guest..... April Jackson

History of Organization Katina Lynch

Major Achievements in 93-94 Belinda Jacobs

Introduction of Entertainment Shawna Epps

Carolina Indian Circle..... Unheard Voices
Chapel Hill, NC

Awards Herbert Oxendine

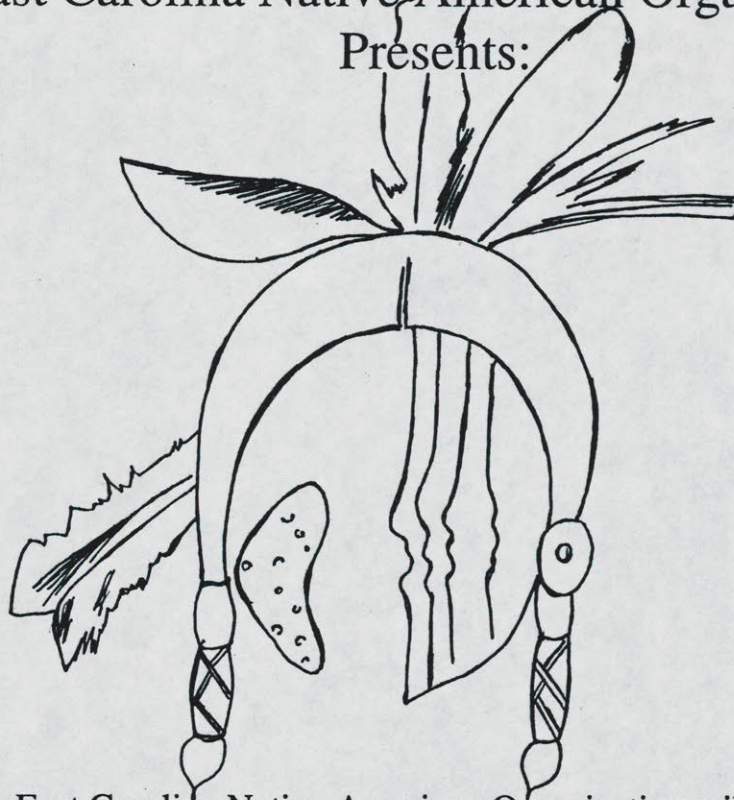
Induction of New Officers Brian Haynes

Closing Remarks Kimberly Sampson

"Lords Prayer" Ladies of ECNAO

E.C.N.A.O.

East Carolina Native American Organization
Presents:



The East Carolina Native American Organization will be holding a reception for the Lumbee Indian Heritage Art Exhibit on March 18, 1996, at 7pm on the second floor of the Mendenhall Student Center. There will be food, drumming by the ECNAO drum team, Eastern Bull, and also dancing by members of ECNAO's Four Winds dance team. The Lumbee Indian Heritage Art Exhibit will be in the Mendenhall Student Center Gallery on the campus of ECU from March 18 - April 14, 1996.

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THE EAST CAROLINA NATIVE AMERICAN
ORGANIZATION

PRESENTS

THE EASTERN BULL DRUM GROUP

AND

THE FOUR WINDS DANCE TEAM

'DRUMMING AND DANCING FOR THOSE IN NEED'
AS A COMMUNITY SERVICE PROJECT FOR OUR
ORGANIZATION, WE REQUEST DONATIONS OF NON-
PERISHABLE FOOD ITEMS THAT WILL BE DISTRIBUTED
TO LESS FORTUNATE NATIVE AMERICAN FAMILIES AT
THANKSGIVING AND CHRISTMAS.

WHERE: KROGER GROCERY STORE

WHEN: SATURDAY, NOVEMBER 4 1995

TIME: 12PM THROUGH 2PM

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THE EAST CAROLINA NATIVE AMERICAN
ORGANIZATION

PRESENTS

THE EASTERN BULL DRUM GROUP

AND

THE FOUR WINDS DANCE TEAM

'DRUMMING AND DANCING FOR THOSE IN NEED'
AS A COMMUNITY SERVICE PROJECT FOR OUR
ORGANIZATION, WE REQUEST DONATIONS OF NON-
PERISHABLE FOOD ITEMS THAT WILL BE DISTRIBUTED
TO LESS FORTUNATE NATIVE AMERICAN FAMILIES AT
THANKSGIVING AND CHRISTMAS.

WHERE: KROGER GROCERY STORE

WHEN: SATURDAY, NOVEMBER 4 1995

TIME: 12PM THROUGH 2PM



- 1994 Choker Workshop -



- Four Winds Dance Team
Rama Road School-Charlotte, NC Nov 1994 -







Students get visit from Native Americans

The East Carolina Native American Organization were guests at Wahl-Coates Elementary on April 11.

Dressed in full Native American regalia, they performed dances, songs and music from their recent ECU Spring Pow Wow.





ECU Pow Wow 1994



































ECNAO 1995







ECNAO Guest Speakers

Brian Frejo 1995
- Kimberly Norris







4 Winds Dance Team
Rama Road School 1995









The East Carolina Native American Organization

would like to thank everyone who donated canned goods or non-perishable items to our "Dancing And Drumming For Those In Need" community service project on November 11, 1995 in front of Kroger. This food will enable many needy families to have a wonderful Thanksgiving dinner.

**May the Great Spirit bless you for
your kindness.**





"Dancing AND Drumming
For Those In Need " 1996





Pow Wow 1997













International Festival
1997





Cabrina Cummings
Scholarship
Nov. 1999



The Cabrina Cummings
Memorial Scholarship





Cabrina Cummings
Scholarship
Nov. 2000 - Pat Suarez













Dancing And Drumming For Those In Need



**East Carolina Native American
Organization**



Will Hold A Food Drive

Saturday, November 2 • 8 a.m.-10 a.m.

In Front Of Kroger - Greenville

Featuring Eastern Bull Drum and Four Winds Dance Team

**All donated items will be distributed to needy families for
Thanksgiving.**

For more information: Nikki Epps 754-8179

Mon, Nov 4, 1996

**THE EAST CAROLINA NATIVE
AMERICAN ORGANIZATION**

would like to thank everyone who donated to the
FOOD DRIVE this past Saturday.

*ECNAO would also like to thank Kroger for their
cooperation in this project.*

**All donated food items will go to help needy
families have a wonderful Thanksgiving.**



ECU PIRATE FOOTBALL

GAME: The annual game at 2 p.m. will be vs. Arkansas State in Dowdy-Ficklen Stadium. Other scheduled games are 7 p.m. Nov. 9 at Virginia Tech; 2 p.m. Nov. 16, Ohio (home); 2 p.m. Nov. 23 at Memphis; and 3:30 p.m. Nov. 30, N.C. State University in Charlotte. To order tickets call 800-DIAL ECU or (919) 328-4500.

FOOD DRIVE: The East Carolina Native American Organization (ECNAO) will have a food drive 8-10:30 a.m. in front of Kroger's Grocery Store, 600 E. Greenville Blvd. Activities will include tribal dancing, singing and arts and crafts. Call 754-8179.



The East Carolina Native American Organization presents **FOOD DRIVE 1996** ECNAO is a non-profit organization that is collecting food items for needy families to be given at **Thanksgiving**. Please help support a worthy cause!!! Any **Donated** items will be greatly appreciated. **Thanks for your support!!!**







- Wolf Creek 1995 -









DANCING

The East Carolina Native American Organization (ECNAO) club will have a fund-raiser Saturday featuring a demonstration of tribal dances, as well as arts and crafts. It will be from noon to 2 p.m. in front of Kroger grocery store, 600 E. Greenville Boulevard.

November 2, 1995



Fall 1999







Fall 2000









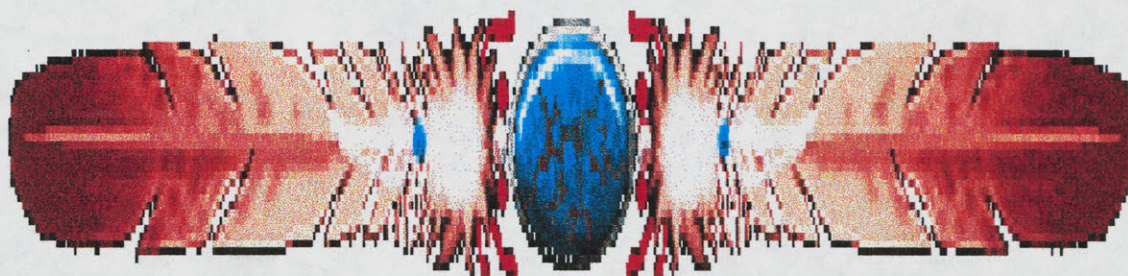


32 The Daily Reflector, Friday, March 22, 2002

COMMUNITY

Daily Reflector 2-22-02 ECU group holds powwow

The East Carolina Native American Organization will host its eighth annual Spring Powwow from noon-5 p.m. Saturday at the bottom of College Hill. There will be drummers, singers, dancers, food, art and crafts. Admission is free.



ECU POWWOW

WHEN: Sat. March 23, 2002

TIME: 12-5pm

WHERE: Bottom of the College Hill

HOSTED BY: East Carolina Native

American Organization

All are welcome. Admission is **FREE**. Drummers, Dancers, Singers, **FOOD**, and Crafts will be present!





Photos by Rhett Butler/The Daily Reflector

Powwow celebrates community, heritage

By Jenna Hunt

The Daily Reflector

3-24-02

Vibrant Eagle feathers, beads and colorful fabrics adorned Native American dancers on Saturday at the eighth annual East Carolina Native American Organization's powwow on College Hill.

Drums and vocals echoed across the lower half of the campus from noon until 5 p.m., while dancers swirled and pounded their feet during the numerous grass and traditional dances held throughout the day.

More than 200 people converged on the lawn to enjoy the dancing, music and booths selling hand-made silver and multicolored bead necklaces, dream catchers, clothes and native fly bread and buffalo burgers.

A powwow is the Native Americans' way of expressing cultural heritage and showcasing their community, said Patrick Suarez, this year's ECU homecoming king and a Meherrin Indian from Ahoskie. Suarez is a member of the Epsilon Chi Nu fraternity, which honors the Native American traditions at ECU.

There also is a Native American sorority called Sigma Omicron Epsilon on campus. The small groups with 20 members each welcome students of all ethnic backgrounds.



WAYA DIMALANTA, top photo, performs Saturday at the eighth annual East Carolina Native American Organization powwow that was held at the bottom of College Hill on the campus of East Carolina University. Above, Consuela Richardson, co-president of the organization, helps Becky Adkins with her attire. Adkins performed in the traditional women dances.

"We don't discriminate at all," said Matthew Chavis, one of the fraternity's five founding members. "We just want to share our culture with everyone."

The powwow attracts Indians from all backgrounds, including the local tribes of Lumbee, Tuscarora and Haliwa-Saponi, Chavis said.

A powwow also is a celebration of the community's traditions and a chance for all Indians and non-Indians to join together and celebrate family and friends. The powwow tradition, although entertaining, serves as a sacred way to give thanks to the creator

See POWWOW, B3

POWWOW

*About 200 people
attended event*

Continued from B1

for life through dance, songs and crafts.

The word powwow comes from the Algonquin word "pauwau," which was used to describe medicine men and spiritual leaders.

Robert Roach, a Sioux Indian with long black braids, traveled from Winston-Salem to visit ECU's powwow for the first time and participate in traditional dancing.

"I travel to about 15 powwows every year," he said. "It's like a rodeo circuit."

Roach said he plans to return again and said he thinks ECU's celebrations will continue to grow in support and numbers in the future.

Jenna Hunt can be contacted at jhunt@coxnews.com

3-15-03
**Students to hold
annual powwow**

The East Carolina Native American Organization will hold its 10th annual Powwow from noon to 6 p.m. on March 22 at the bottom of College Hill off 10th Street.

The event gathers Native American students to celebrate their culture and share it with the rest of the college, organizers said. In the event of rain, the event will be moved across

See ECU, B3

ECU

Concert is set for Wednesday

Continued from B1

10th Street to the Christenbury gymnasium.

Native Americans from the region also have been invited to sing, dance, socialize and have a good time. The event is open to the general public.

"It's a great way for us to share our culture with the rest of the campus," Aleshia Hunt of the Lumbee Tribe from Fairmont said.

There will be intertribal dancing, as well as exhibition dancing. Several drum groups are scheduled to provide music and sing. Flute players also will be on hand to play a couple of songs, and vendors will set up selling authentic crafts.

ECNAO has planned special recognition for Native American alumni expected to return for the 10th event, organizers said.

"For the Native American students, the event is kind of like a homecoming and a family reunion rolled into one event," Patrick Suarez of the Meherrin Tribe in Ahoskie said.

The student organization ECNAO also tries to coordinate this event with visits from regional high schools. Members will be giving tours of the campus to students from throughout the region.

"It's a great way for them to see that there is a place for them here at ECU," Maria Richardson of the Haliwa-Saponi tribe in Hollister said.

ECNAO is one of three Native American organizations on campus. There also is the Sigma Omicron Epsilon sorority and the Epsilon Chi Nu fraternity. Both Greek organizations were started at ECU.











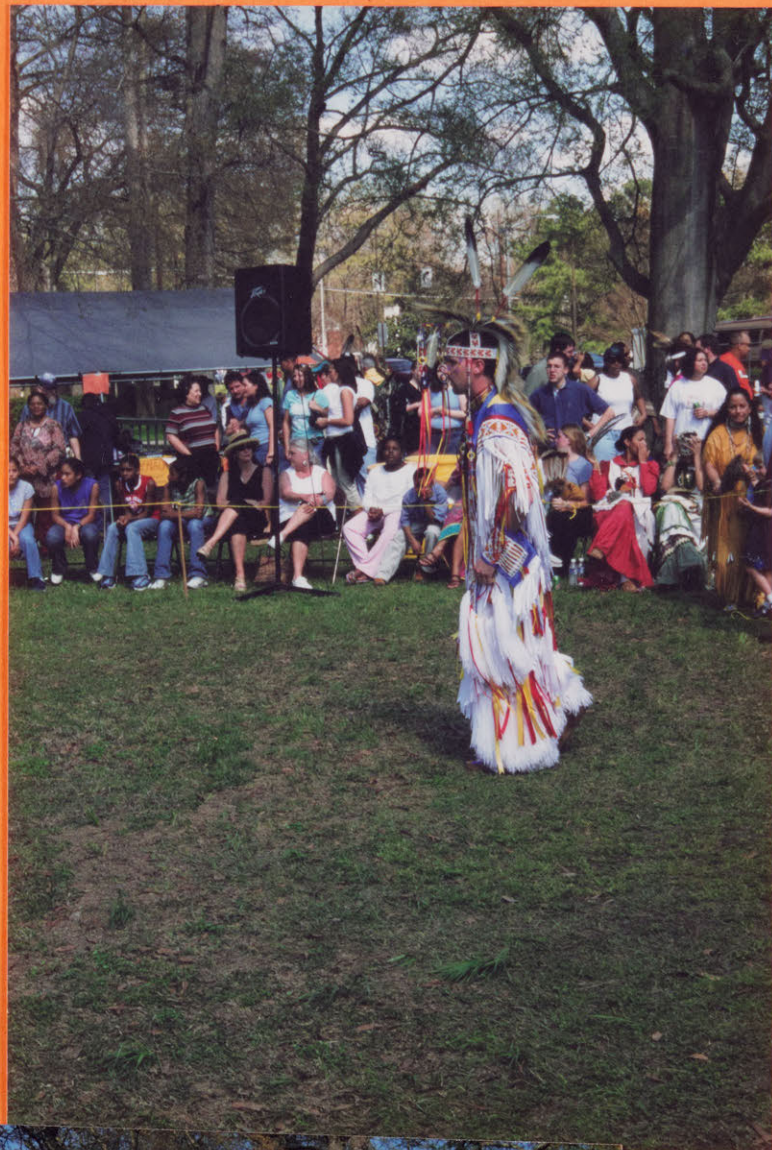


Native dance

Powwow brings community
together for colorful event

Local & State B1

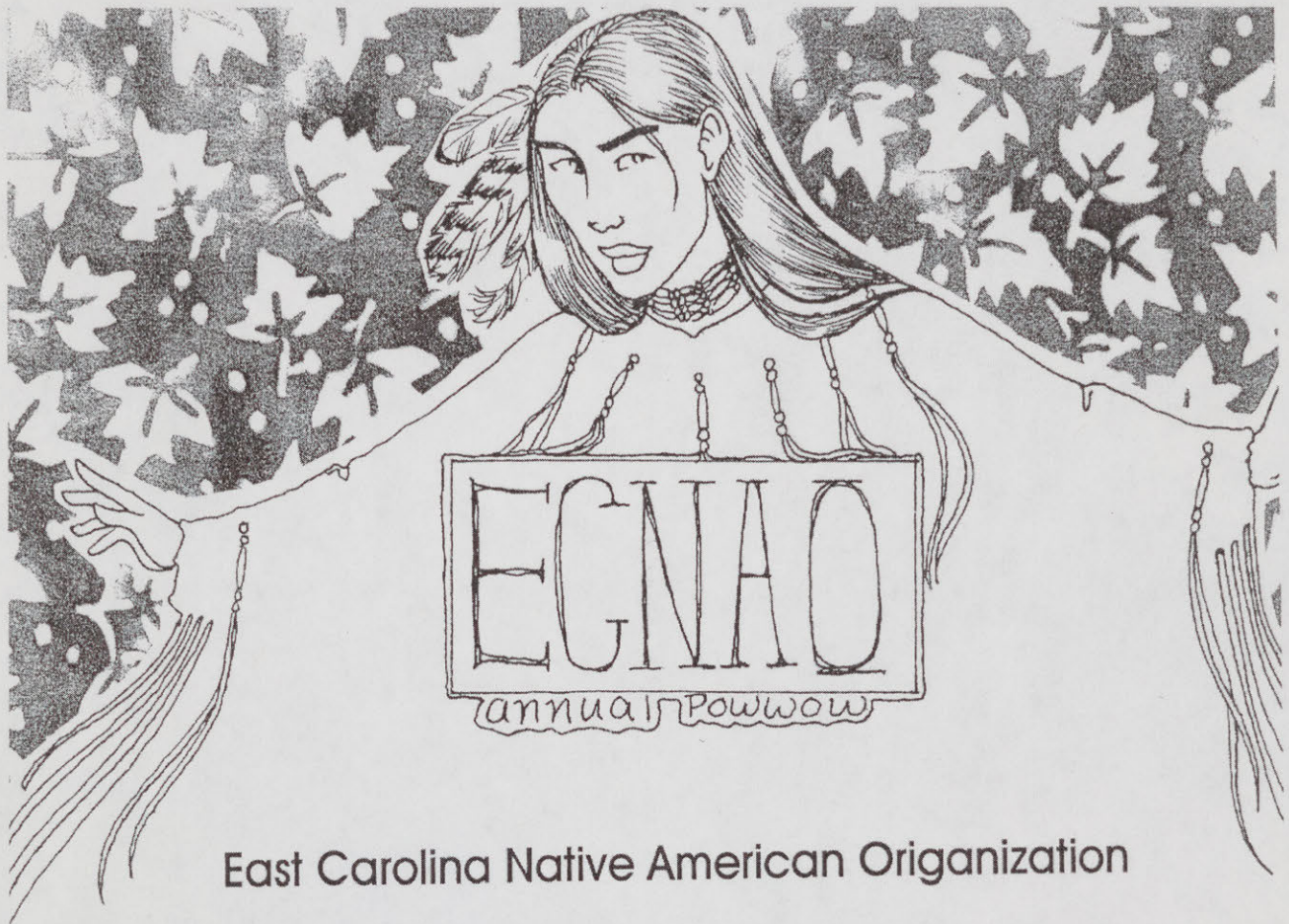




2003







East Carolina Native American Organization

10th Annual
Native American Powwow

March 22, 2003

Saturday
At the bottom of college hill off
off of
10th street

!!!!!!FREE TO PUBLIC!!!!!!

Giveaway!Drawing!Food!Crafts!Dancing!Singing!

Sponsors: Provost, ECNAO, Office of Vice Chancellor for student life, Intercultural Student Affairs, Anthropology Dept., EXN fraternity, SOE sorority, Pepsi, Cultural awareness committee student union, mojo, ECU housing, SGA, ISS

Individuals with disabilities, requesting accommodations under the Americans with Disabilities Act (ADA), should contact the Department for Disability Support Services at (252) 328-6799 (V) or (252) 328-0899 (TTY).

MARCH

Tar Heel rap

A remix of "Raise Up" by Greenville native Petey Pablo was included on "Now That's What I Call Music, Vol. 9," the latest release of the biggest selling compilation series in American history that dropped

March 19. The 29-year-old, who wrote the bouncy hip-hop song as a tribute to his home state, had folks on the dance floor twirling their shirts over their heads "like a helicopter."

Powwow

WOW

With dancing and drumming, the East Carolina Native American Organization celebrated their heritage with the eighth annual powwow on College Hill **March 23.**



THE EAST CAROLINA

Native American Organization celebrates their heritage with an annual powwow on College Hill.

The Daily Reflector 12-29-02



Pow-wow Honeys





MEN'S TRADITIONAL

Men's Traditional may refer to Northern or Southern old style regalia. These are replicas of the style of dress worn back in the 1800's or before. Usually, the dancers wear Eagle feather bustles. These bustles are not decorated very elaborately, but, instead, rely on the natural beauty of the feather. The manner of dance is quite a sight to see, since each dancer dances in his own special style. He may imitate tracking an animal, display a war exploit or just be dancing for the fun of it.



MEN'S FANCY DANCE

Fancy dancing originated in the Oklahoma during the early 1920's. These dancers are easily detected by their double "U-shaped" bustles, matching beadwork and striking colors. The style of dancing is unlimited. That is to say that the steps that are used vary with each dancer. Spins, turns, hops, and even splits are traits of these dancers.





Too Cool



JINGLE DRESS
Jingle Dress Dancers make up a sub-set of Women's Traditional Dancers. This dance has its origins with a society of women dancers who dance for the health of the Anishinabe people. These people were also referred to as the Ojibway or Chippewa.

INTERTRIBAL





WOMEN'S TRADITIONAL
The regalia worn by
women, whether Northern
or Southern is something
to behold. Among the
different varieties are
buckskin dresses and
cloth dresses.



**GET
LOUD!**

**DARE
YAL**
Definitely **HOT**



SHAWL DANCE

Shawl Dancing is the women's version of fancy dancing. It is a comparatively new style having been around only a few decades. Some say that Shawl dancing originated among the Northern tribes and was quickly adopted by the Southern dancers. The most evident aspect of these dancers is their shawls and their spinning movements.





STRAIGHT DANCE

This style is a part of Men's Traditional and comes from the Ponca tribes of Oklahoma. These dancers typically do not wear bustles, but, instead, wear long backdrops made from otter or silver conchos. Many say that the name Straight Dance comes from the erect posture of the dancers. This is not entirely accurate for these dancers execute elaborate moves as well.





Native American POWWOW

The North Carolina School of Science & Mathematics
Charles R. Eilber Physical Education Center
Durham, North Carolina

February 22, 1997

Intertribal Dancing 1-5 pm, 7-11 pm

Feast for dancers and singers 5:30-6:30

Host Drum: Red Wolf Invited Drums: Stoney Creek and Southern Sun

Master of Ceremonies: Leonard Fiddler (Lakota from the Cheyenne River Reservation, South Dakota)

Head Man Dancer: Jonathan Locklear (Lumbee-Cheraw) Head Lady Dancer: Consuela Richardson (Haliwa-Saponi)

Head Boy Dancer: Mario Hernandez (Aztec) Head Girl Dancer: Melissa Wilkins (Lumbee)

Arena Director: Steve Red Horse Indian Arts and Crafts Traders by prior approval only.

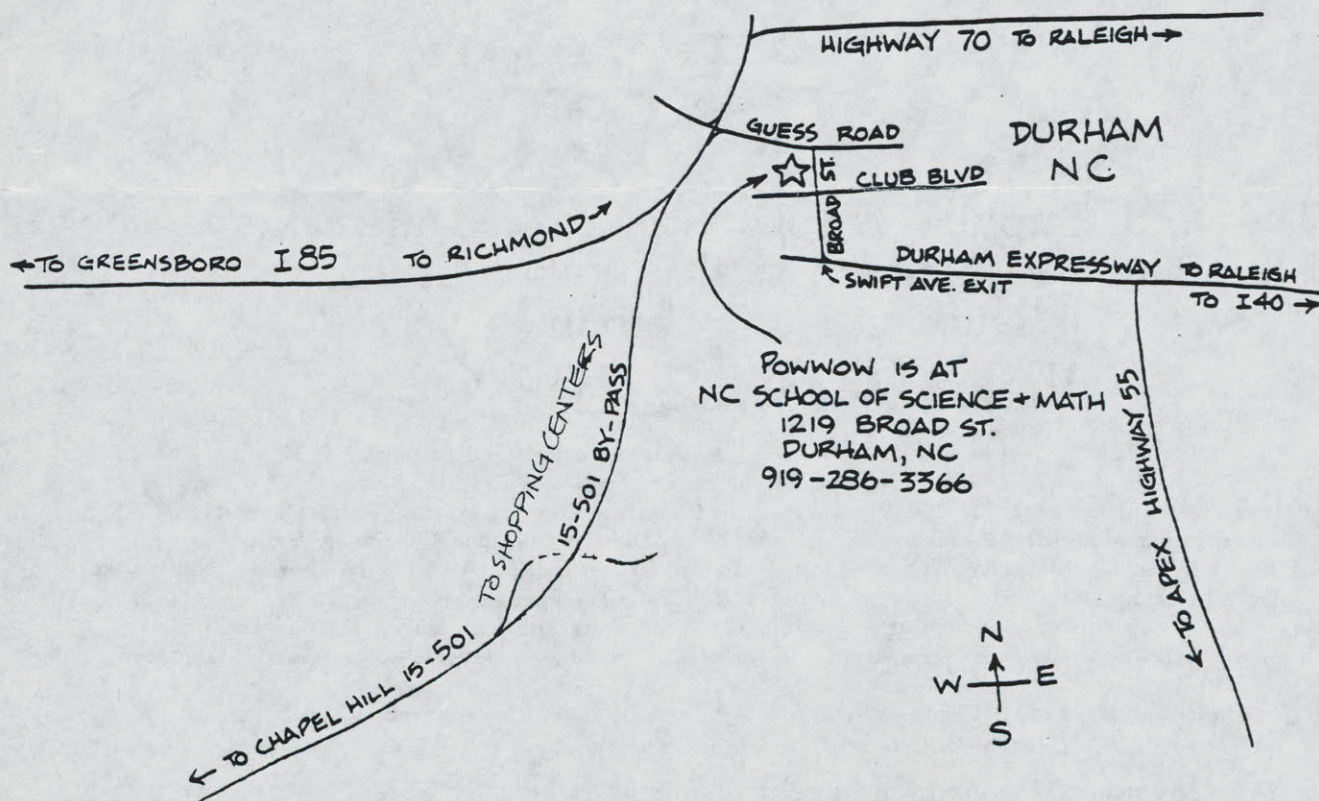
No contests, just plenty of good singing & dancing. Traditional give-away for singers and dancers.

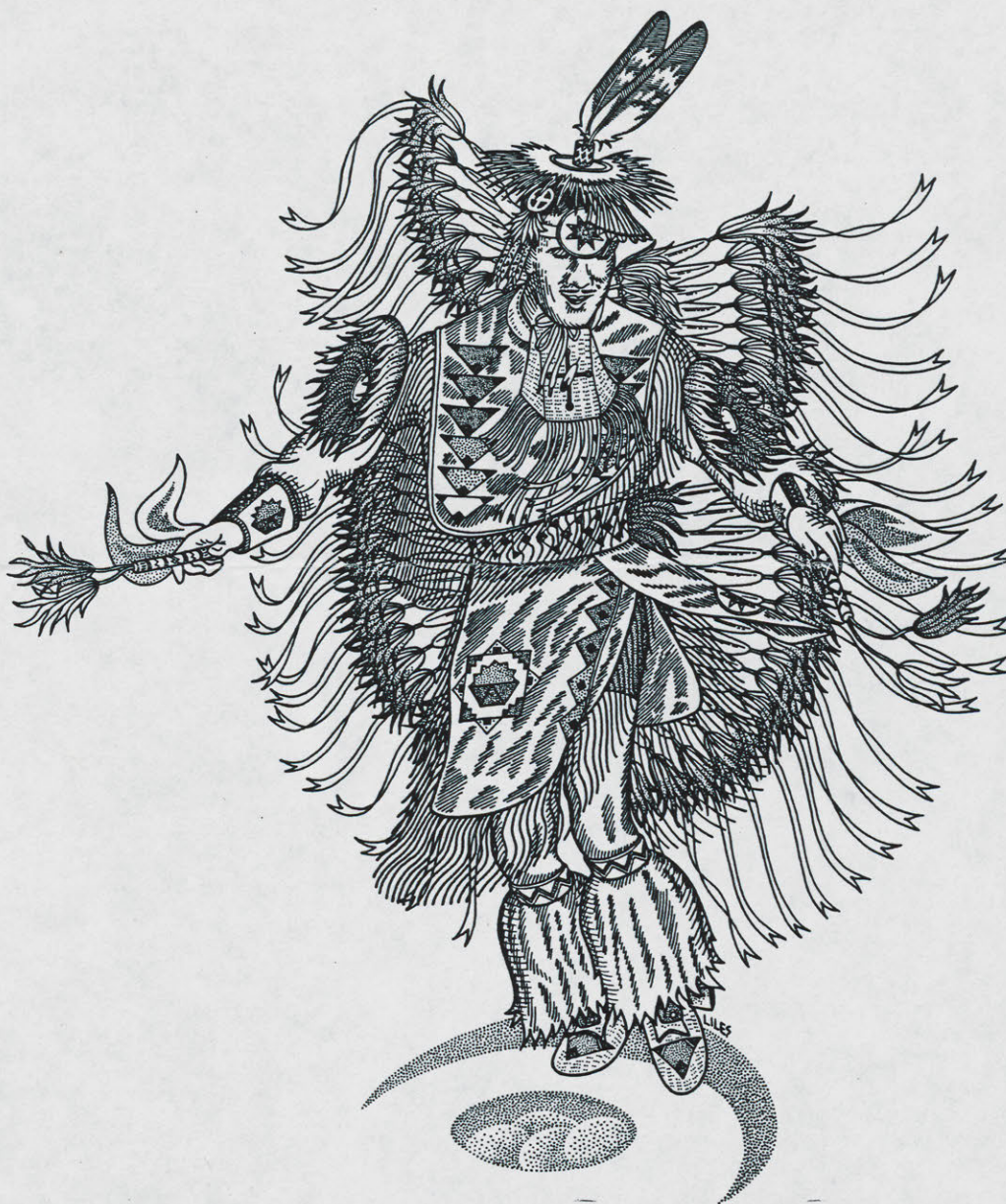
Information: On Weekdays – Joe Liles or Dana Long at 919-286-3366. Nights and Weekends – Joe at 919-286-9401 or Dana at 919-732-8776.

Admission: \$2; 6 to 12-\$1; 5 and younger free (All proceeds go to support the powwow).

This will be a traditional Indian gathering.

Sponsored by Akwe:kon, the Native American Club at NCSSM





Native American POWWOW

The North Carolina School of Science & Mathematics
Charles R. Eilber Physical Education Center
Durham, North Carolina

February 20, 1999

Intertribal Dancing 1-5 pm, 7-11 pm

Feast for dancers and singers 5:30-6:30

Host Drum: Southern Sun

Master of Ceremonies: Eddie Benton Banai, Lac Courte Oreilles Ojibwe Reservation, Wisconsin

Head Man Dancer: Brock Jacobs (Lumbee) Head Lady Dancer: Shelly Strickland (Lumbee)

Head Little Boy Dancer: Patrick Aaron Green (Lumbee) Head Little Girl Dancer: Audrey Denise Jacobs (Coharie)

Arena Director: Steve Red Horse Indian Arts and Crafts Traders by prior approval only.

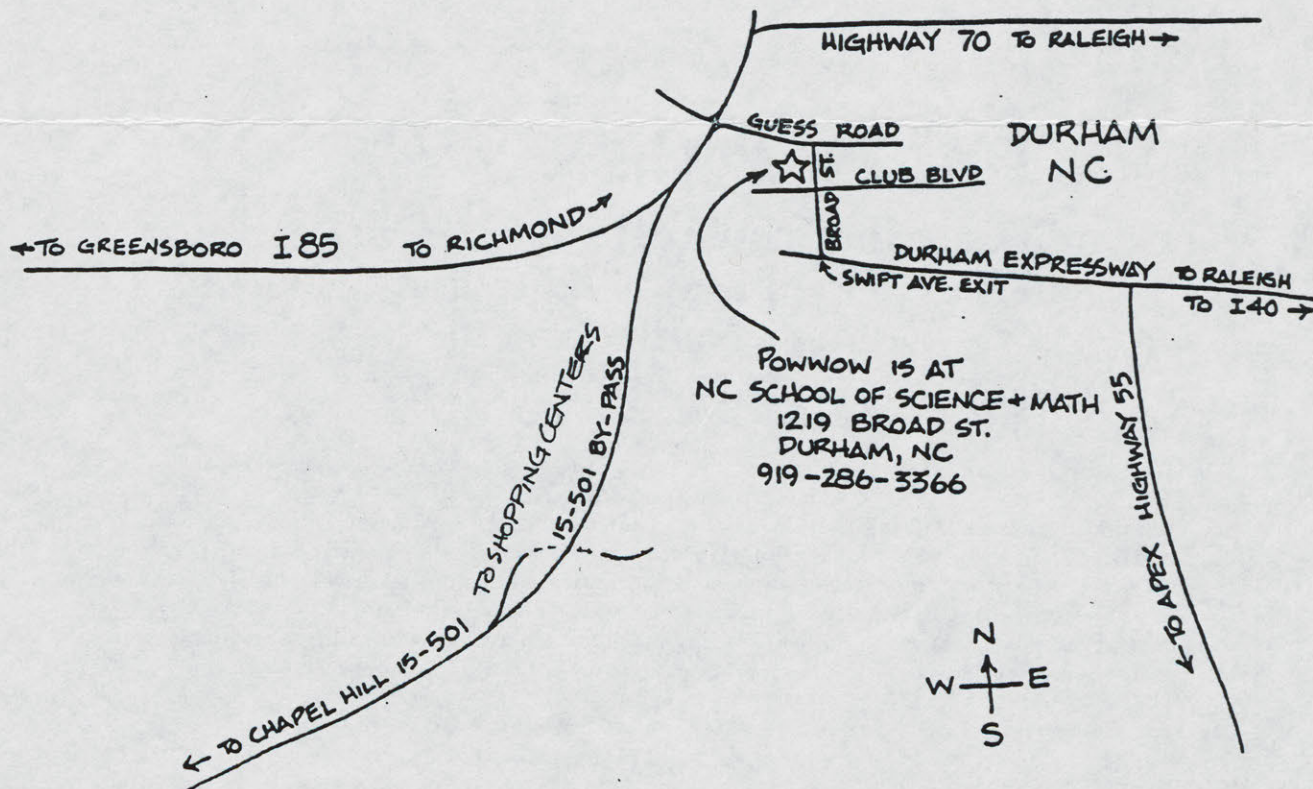
No contests, just plenty of good singing & dancing. Traditional give-away for singers and dancers.

Information: On Weekdays - Joe Liles at 919-286-3366. Nights and Weekends - Joe at 919-286-9401.

Admission: \$3, 5 and younger free (All proceeds go to support the powwow).

This will be a traditional Indian gathering.

Sponsored by Akwe:kon, the Native American Club at NCSSM



Portrait of a powwow

3-20-00 *The East Carolinian*



Last Saturday, the Minority Coalition sponsored their annual powwow. The event, which took place at the bottom of College Hill, featured vendors and performances by Native-American dancers. (photo by Na'im Akbar)

