

Song Of Wananook

BY WILBORNE HARRELL

GLOSSARY OF INDIAN NAMES

Weapomeiock—Albemarle Sound
 Nomopans—Chowan River
 Machapungo—A tribe of Indians to the south
 Corstac—(Currituck) A tribe of Indians in the vicinity of Currituck County
 Raspatank or Pasquotank—A tribe of Indians to the north
 Rakiok—(Rockyhook) A locality near Edenton called by the Indians "The Land of the Cypress Trees"
 Locale: On the banks of the Chowan River, in North Carolina

FOREWORD

This is the story of Wananook, brave and warrior of the tribe of Chowanoke Indians who lived down in North Carolina, on the banks of the Chowan, in the early days of the white man's conquest of the American wilderness. Although this story is fiction, it may have happened. It has all the authentic historical ingredients necessary to make it a true story, and is based as accurately as possible on known historical events. The beautiful and picturesque Indian names for the Rivers and Sounds in this story are used throughout, and Indian terminology is used wherever possible. An early map of the story's locale, as published by Hakluyt, gives the spelling of Chowanoke as Chawanoke; still other early historians give it as Chowanook or Chawanook. But this is a minor point immaterial to the story; we shall use the modern and accepted version, Chowanoke.

According to Hakluyt (the contemporary authority for these early explorations), on April 27, 1584, Captains Philip Amadas and Arthur Barlowe, in a fleet of two vessels, set sail from England, and on the 4th of July first sighted the coast of North Carolina, approximately at a point just below Topsail Inlet. Continuing northward and exploring the coastline and inlets as they cruised, they came to anchor two days later off an island called Wocoken, located in what was then an inlet. The weary voyagers after the long trek across the sea were delighted with the panorama of lush vegetation, the balmy air and the general semitropic shores that spread before them.

At first they thought the land uninhabited, but contacting the natives or Indians they found them, in the main, friendly and hospitable, with a few notable exceptions, one of which was Wingina, an Indian Chieftain who developed an instant dislike for the white men.

The Indians were astounded when they beheld the big winged canoes of the white men, and were terrified of the fire-sticks that spat streaks of fire and killed from a distance. All of this was entirely beyond the Indians' comprehension and understanding. They thought the white men gods, but they mastered their fear to

the extent of trading with them and teaching them Indian ways of hunting and fishing. And to placate and appease these strange fair gods, the Indians showered them with gifts of food and fish and fruit of all descriptions.

Amadas and Barlowe penetrated further into Carolina waters, bringing their little fleet into the Albemarle Sound and into the broad mouth of the Chowan River.

Two years later, Sir Richard Greenville, reporting on his voyages to the new world, wrote:

"To the northwest and farthest place of our discovery was to Chawanook, distant from Roanoke about 130 miles. Our passage thither lies through a broad Sound, but all fresh water, and the channel of a great depth, navigable for good shipping . . ." Greenville evidently sailed up the Chowan River also, for he wrote: "Chawanook is the greatest province lying upon that River, and the very town (Mavaton) is able to put 700 fighting men into the field." It appears that Greenville found the Indians potentially war-like, if not actively so.

It is indeed very evident that these early explorers plied the waters of the Albemarle Sound and the Chowan River, and no doubt in their encounters with the Indians met with some unexpected and unchronicled adventures.

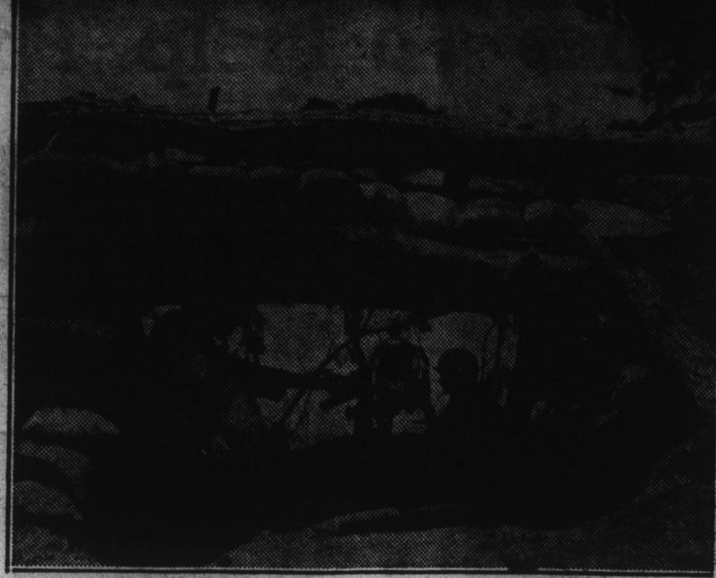
Even as Hiawatha loved the forests and streams, the solitude and majesty of the wilderness trails, so did Wananook bear a deep sympathy in his heart and feel a fellowship for the primeval vastness about him. So when the white gods sailed into his

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sylvan paradise and upon his broad waters in their great winged canoes, and attempted to hunt the denizens of his beloved, hitherto untrammelled forests with their fire-sticks, Wananook resented their unwonted intrusion with all the fierceness of his intense Indian nature. Wananook was an independent and original individualist; imbued with the soul of a free spirit, and it was maybe because of this he had a deeper insight into the significance of the voyages of the strange white men from distant lands. Wananook saw in them what his complacent people did not: the beginning of a tide of conquest, that once started, would sweep the Indian from his own homeland, deprive him of his forests, his streams, his hunting grounds. In short, Wananook envisioned, the white man's invasion would spell the doom of the red-man.

This, then, is a tale of Carolina's primal forests, the story of Wananook, Chowanoke brave, and his reaction to the advent of the white man—and when the white man obtruded into his own personal life, what Wananook did about it.

The great buck stood stock-still. He

lifted his head, crowned by majestic antlers, and sniffed the wind. Not a muscle in his sleek body quivered; he stood frozenly immobile, a statue poised on the edge of the forest, ready to lose himself swiftly in the primal (Continued on Page Five)

County Agent Warns Of Hazards In Barn

In the winter time most farm chores center around barns. This is why C. W. Overman, Chowan County farm agent for the State College Extension Service, suggests that you take time to weed out barn hazards before an accident occurs.

Go over the barn with a critical eye for hazards and inconveniences. Some of them may have remained unnoticed for years.

Check your barn for loose objects or things that may cause falls. High door sills, abrupt changes in floor levels, weak boards, protruding cleats or other tripping hazards should be removed. All floors should be solid, smooth and continuous. Do some house cleaning and set things in order if the alleyways or work areas

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are obstructed with feed, tools, harness, feed carts or other obstacles. Don't work in the dark, see that dangerous corners and work centers are well lighted. Avoid storing loose materials overhead and see that forks or other barn equipment are kept in safe places.

Hay mow doors, feed chutes and ladders need special attention. A well constructed stairway that is hand-railled and kept clean provides the safest and easiest passage to hay

mows. It is dangerous to use stairwells as feed chutes because loose hay or straw makes footing uncertain. Separate feed chutes with guards above the loft level are desirable. Where a ladder is used, see that it extends well above the loft floor. It should also have well spaced, stout rungs that are placed far enough from the well for secure footing. All elevated platforms should be equipped with a railing and accessible from a safe ladder.

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