

The Coach's Corner

By Ken Johnson

THE OILERS' LOSS TO THE REDSKINS

Coach Jack Pardee cut Ian Howfield for missing a fieldgoal that would have won the game for the Oilers on Monday night's game of the week, televised by ABC. The Oilers lost 16-13 in overtime. Apparently Pardee, along with many kickers don't use the Lou Groza example of the straight "hinge-kicking" method that was so consistent over so many years for Cleveland. It only stands to reason when the kicker stands off to one side, he risks over swinging thus causing the ball to pull off-line and missing as did Ian Howfield and losing his job. I cringe every time I see a kicker standing off to one side. It is an invitation to a "pull or pushed off kick." A mistake that can be avoided by the "straight on hinging knee kick" used by Lou Groza so successfully for years. The last bit of tension will cause the kicker to "block out" and turn his right hip back thus causing the pull and the "old fashioned" hinge kick is much more reliable, just because a guy played soccer is no guarantee his swinging from the side is the best method because it isn't and Pardee should know this. What they should do is have Howfield kick 100 hinge kicks and 100 swing kicks and just see that the "hinge kick" is more reliable and consistent than the "hip-swing kick." Pardee and Howfield in my mind wake up with 20-20 hind vision. They should use the Lou Groza example. Experience is a "hard-teacher," but firing Howfield is not the answer as they could get another swing kicker. He too could tighten up with the pressure fail to turn his right hip back, "block out"

and lose his job, instead of using the "right mechanics" of the straight on hinge kick and keeping his head down. You can do the same thing in golf when your head comes up, you pull your shot.

Along The Robeson Trail

By Dr. Stan Kish, Director PSU Native American Resource Center

One of the most important people in the history of this region is a man whose name is not familiar. School children are not taught about him. There is no "Day" to mark his name. And perhaps that's just as well.

He is important because he founded a colony not too far from here (slightly more than 100 miles) sixty years before the fabled "Lost Colony" of John White. He is unfamiliar because he happened to be Spanish. If the Spaniards had outlasted the English in their attempt to hold onto what is now the Carolinas, his name would be more familiar to us now than are the names of John White and Walter Raleigh.

That man was Lucas Vasquez de Ayllon (pronounced eye-yonn). Ayllon was an official in the government of Hispaniola, the Caribbean island governed by Diego Columbus, son of Christopher. In 1520 Ayllon sent one Captain Gordillo out of the Caribbean in search of a suitable place for the establishment of a Spanish colony in North America. Gordillo didn't accomplish his mission, but he did return to Hispaniola with seventy Native American slaves. Only one name would be recorded from among these Native Americans, that of "Chicorana" (which in Spanish means "one from Chicora," and which suggests that he was a member of the Chicora Nation, Eastern Siouan allies of the Cheraw, Catawba, and Occaneechi).

Ayllon took Chicorana back to Spain with him. After meeting with the king, Ayllon was commissioned to return to North America and build a colony. He set off with six ships, 500 Spanish men and women, 100 Africans (slaves), about 80 horses, and 3 Dominican missionaries (plus sailors and a few other Indian "interpreters"). But by the time they got to their destination they had lost one of the ships, and Chicorana (and the other "interpreters") had slipped into the forest of the Carolina lowcountry.

The colony was established in June of 1526, at the mouth of a "great river" now accepted by scholars to be either the Pee Dee or the Santee. This places the Ayllon colony in present Georgetown County, South Carolina. It is worth pointing out that this location is much closer to the land along the Robeson Trail than Roanoke Island's "Lost Colony."

Ayllon named his colony "San Miguel de Guadape." But the colony did not last long. Native Americans of the region had figured out what the Spanish had in mind, following their experience with the slave trader Captain Gordillo.

They stayed away from "San Miguel" as much as possible. They were apparently unwilling to feed and care for the Spaniards.

As winter approached, Spaniards began to die from starvation. Deadly fighting amongst the colonists erupted. Some kind of epidemic, possibly malaria or cholera, also struck the colonists. Before October was over, Ayllon was dead of the fever. In November, the Africans revolted, reportedly assisted by Native American warriors. The 150 Spaniards who remained alive gave up "San Miguel," and sailed for the Caribbean.

We may never know just how much impact Ayllon had on the Native Americans of the region. But it is clear that he had a very early, and thus very important, impact. For with him he doubtless carried the micro-organisms which would cause epidemics among the Indians, and which would decimate whole Nations long before the English and Scots began writing down which Indians lived where along the Robeson Trail.

For more information, visit the Native American Resource Center in Old Main Building, on the campus of Pembroke State University.

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