

ALONG the ROBESON TRAIL

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

A Native American friend recently asked about traditional marriages among the Cheraw. I told him about the most common sources of information on the Cheraw: Arnett's *The Saura and the Keyawee* (Saura being another of the many spellings of Cheraw seen in historical accounts), and Gregg's *History of the Old Cheraws*.

There are of course numerous other references to the Cheraw or their homelands in one form or another (Sara, Sauru, Charraws, Chawraw, Saraw, etc...), including: the Lumbee Federal Recognition Petition; the *South Carolina Gazette*; the *Colonial Record of South Carolina*; the writings of John Lederer (as found in *Hawks' History of North Carolina*); McPherson's *Indians of North Carolina*; and Byrd's *History of the Dividing Line*. But there's not much about Cheraw marriages.

The one Colonial period writer who apparently spent the most time among the kinsmen of the Cheraw (other Eastern Siouan-speaking nations such as the Keyawee, Occaneechi, Santee, Wateree, Congaree and Saponi) was John Lawson. Lawson traveled among these and other Native Americans of North and South Carolina from 1700 until 1711.

This was a time when most of the epidemic damage had already been done to the Indians of eastern North Carolina, resulting in at least an 80 percent decrease in population. It was a time when Native American cultures were changing rapidly in the face of population loss, mergers with other Indian cultures, and increasing contact with European culture. But it was also a time at which it was possible for Lawson to record some of the remaining aspects of traditional

Indian culture.

Lawson does not mention the Cheraw by name. However, his repeated contact with other Eastern Siouans who are known to have had close relations with the Cheraw provides one of the few windows we have into Cheraw culture. Thus when we read Lawson's description of marriage practices among Carolina's Eastern Siouans in 1705 we are coming about as close as we may ever get to original Cheraw marriage practices.

Lawson tells us little about the specific ceremonies involved in weddings. In fact he says that although he had been told by other whites about "a great deal of Form and Ceremony" being essential to Indian marriages, in his time among the Indians he never saw any real evidence of it. He implies that there was not a complex ceremony at the actual wedding. What he did see in several tribes was a pattern of the social and economic steps which had to be taken when a couple got married. These steps he describes in detail:

"When any young Indian has a mind for such a Girl to his Wife, he, or some one for him, goes to the young Woman's Parents, if living; if not, to her nearest Relations; where they make Offers of the Match betwixt the Couple. The Relations reply they will consider of it, which serves for a sufficient Answer, till there be a second Meeting about the Marriage, which is generally brought into Debate before all the Relations (that are old people) on both Sides; and sometimes the King, with all his great Men, give their opinions therein. If it be agreed on, and the young Woman approve thereof... the Man pays so much for his Wife; and the handsomer she is the greater Price

she bears. Now, it often happens, that the Man has not so much of their Money ready, as he is to pay for his Wife; but if they know him to be a good hunter, and that he can raise the sum agreed for in some few Moons, or any little time they agree, she shall go with him, as betroth'd, but he is not to have any Knowledge of her till the utmost Payment is discharged; all which is punctually observ'd.

"The Marriages of these Indians are no farther binding than the Man and Woman agree together. Either of them has Liberty to leave the other...; yet whosoever takes the Woman that was another Man's before... must certainly pay to her former Husband whatsoever he gave for her. Nay, if she be a Widow, and her Husband died in Debt, whosoever takes her to Wife pays all her Husband's Obligations, though never so many. Yet the Woman is not required to pay anything (unless she is willing) that was owing from her Husband, so long as she keep Single."

Thus from reading Lawson it seems that once a couple decided they wanted to get married, the traditional way of doing it among the Eastern Siouan nations was as much a social and economic exchange as anything. If you wanted to get married, and you could afford it, and all the elders and relatives approved, then you got married. If you wanted to separate, all you had to do was move out. Children always went with the mother, being members of their mother's clan. But marrying a woman who had been married before, especially one who had been married to a man with debts, could be an expensive proposition.

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

The Coach's Corner

by Dr. Ken Johnson

The Bills are Back?

My guess is they are not back! The emotional high they reached against Kansas City in Sunday's win over the Chiefs is not again reachable. They "peaked" in one game too many. The 49'ers "peaked" last week against the Giants and they could not perform against Dallas in Sunday's loss. Joe Montana could not perform at the same peak he displayed in the three Super Bowls he played in with the 49'ers and won. He probably should quit while he is still healthy after suffering a concussion in Sunday's game against Buffalo. His "back-up" Roger Craig looked better. Old football players never die they just fumble away. He was great as long as he was young, probably one of the greatest. This principle- retire when you are ahead has been hard for so many champions. Just to give up that talent is almost to hard to do for most of them.

If the Bills manage to win Sunday's Super Bowl against a superior Dallas team and quarterback Troy Aikman, it will be the upset of the Century. The odds makers give Dallas a 20 point advantage, to win. As much as I would like Buffalo to win, I believe their peak was spent against Kansas City. The phenomenon of regression is just too much to overcome.

I said last week the 49'ers spent their wad against the Giants and that Bills would gun sling the Chiefs. It happened. What's up, comes down and what goes down comes up. That's the way the Dixie Doodle goes. Ah-hem.



Pediatric Pointers

By JOSEPH T. BELL, MD

So many times during the winter months I see kids coming into clinic with sore throats. Most of these kids have viral illness, and of course, sometimes it turns out to be Strep throat. One of these viral illnesses that can cause sore throat and tonsillitis is infectious mononucleosis, commonly known as "mono."

Mono is a contagious illness caused by the Epstein-Barr virus. This disease is seen in all parts of the world. The virus is passed from person to person through the saliva (It is sometimes called the "kissing disease") and it can be detected in saliva up to six months after the illness. The time of contact with the virus until a person becomes sick can be from 30 to 50 days.

The most common symptoms of infectious mono include fatigue, fever, sore throat with pus on the tonsils and enlarged neck glands. Occasionally a patient will also have spots on the roof

of the mouth or swollen, puffy eyelids. While the symptoms of mono can be mild, the recovery period may be long. Fatigue, which seems to be especially common in the teenage patients, may last from weeks to months.

Like for most viral illnesses, the treatment for most cases of mono is simply rest fluids and Tylenol for pain of fever. Some of the more severe cases may require a steroid prescribed by a doctor. We have mentioned in an earlier article these patients may have an enlarged spleen during the illness, so avoiding contact sports, such as football, is a good idea. I should mention also that I do occasionally see an unfortunate patient who has mono patient with a Strep throat infection on the tonsils as well. These patients will of course need an antibiotic.

Well, that's all on mono. We'll see you next week.

Your Bible And You

By Daniel Davis



Christ's sacrifice was in no sense intended to appease an angry deity. Rather it was God offering himself. "God so loved... that he gave"; and the sharing in this sublime transaction of all three Persons of the blessed Trinity is revealed in the beautiful words: "Christ... through the eternal Spirit offered himself without spot to God" (Hebrews 9:14).

Moreover, Christ's sacrifice was altogether voluntary. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20:28). "No man taketh it from," He said concerning His life, "but I lay it down of myself" (John 10:18).

"Our Savior Jesus Christ," said Paul, "gave himself for us, that he might redeem us from all iniquity" (Titus 2:13, 14). "He offered up himself" (Hebrews 7:27). He, "gave himself a ransom for all" (1 Timothy 2:6). "He gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Galatians 1:4).

Here indeed was perfect love, made manifest by an act of utter self-surrender and submission, the willing

yielding up of life that others might live.

What the Incarnation cost God the Father we shall never know. How much it meant for God the Son to die for the human race must also remain a mystery. Even the angels do not understand it; and it will be the theme of endless discussion and wonderment through all eternity (1 Peter 1:11, 12).

Nevertheless the results are clear. God "hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (2 Corinthians 5:21).

"Christ redeemed us from the curse of the law, having become a curse for us" (Galatians 3:13 RSV). Have you ever wondered what the curse of the law is? What was it that God paid this tremendous price for?

The curse of the law is not the keeping of it, but rather the result of it. The curse from which Christ redeemed us is the curse of death. This is the second death eternal separation from our loving God. What a wonder that God would go to such lengths to keep us from suffering eternal separation from Him. Oh wondrous, glorious love! Thank You God!

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ATTENTION
An entry in the 1993 Robeson County Yellow Page Directory listed Dr. Mary B. Cummings, as a Prosthodontist. Dr. Mary B. Cummings would like to inform the general public that she is a General Dentist - Dr. Mary B. Cummings, DDS, 521-0991, 102 S. Main St., Pembroke, NC.

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Cameron's Comment

By Paul Cameron

Tell Michael Jordan he can't and he will.

Jordan knows it sounds "off the wall", but he's dead serious about a second career in pro baseball. And who's to doubt him? Even if he can't hit like Bo Jackson, his speed and agility like a Deion Sanders has to help some club even if it's on the minor league level. Word is Jordan would have put on the uniform of the Hickory Crawdads last summer had his father not been murdered. Should Michael get selected by the White Sox to attend spring training, he may very well wind up back in Chicago's Class-A team in Hickory for the summer of '94.

I'd buy a ticket for that. January hasn't been a happy new year for the Tar Heels. Road losses in Atlanta and Charlottesville have the Carolina

faithfuls wondering if Dean might not have too much talent at one time. I don't see UNC's losses due to anything except one the health of Donald Williams.

Last year's MVP of the Final Four missed 14 straight shots over the course of two games. His sore foot is to blame. Williams can't get his legs in the shooting motion and frequently has the ball on line, but short. The foot will eventually heal and Dead eye Donald will return to his previous form. Until then, Carolina needs to find another three point threat to take the pressure off Montross and Salvador. As Dizzy Dean once said, "Them scientists say there's no such thing as a curve ball. Let 'em stand behind a tree and I'll beat 'em to death with an optical illusion from 60 feet away."

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