



Editorial and Opinion Page

Along the Robeson Trail

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

(Author's Note: This is the eighth in a series of articles about contact between English colonists and early Algonkian Indians in coastal North Carolina, based on the writings of Arthur Barlowe in 1584, Ralph Lane in 1585-86 and Thomas Harriot in 1587.)

Two weeks ago I mentioned that one benefit of the journey of *Wanchese* and *Manteo* to England (with Barlowe in 1584) was that it allowed time for the young scientist Thomas Harriot to learn more of their Algonkian language. This opportunity for increased linguistic experience had two main effects.

First, it made it easier for Harriot to comprehend and describe in more detail than was previously possible exactly what the Native people were saying. Harriot learned the Algonkian words for many plants and animals, and for many activities of the people as well. Second, through a more full grasp of the language Harriot gained greater insight into the culture — the ways of looking at things — of these early Algonkians. This made it possible for him to *understand* Indian life in a deeper sense than had any of his fellow colonists.

Harriot's descriptions of what he saw and learned on the 1587 voyage are useful in our search for information about traditional life in Native America. For example, he illustrates that Native people had made considerable advances in agriculture. From a wild grass they had developed corn: "*Pagatowr*, a kind of grain...the same in the West Indies is called maize.... The grain is about the bigness of our ordinary English peas, and not much different in form and shape, but of divers colors — some white, some red, some yellow, and some blue. All of them yield a very...sweet flour. Being used

according to [its] kind, it makes a very good bread....

"It is a grain of marvelous great increase — of a thousand...and some two thousand fold. There are three sorts, of which two are ripe in eleven and twelve weeks at the most, sometimes in ten, after the time they are set, and are then of height in stalk about six or seven feet. The other sort is ripe in fourteen, and is about ten feet high, of the stalks some bear four heads, some three.... every head containing five, six or seven hundred grains.... Of these grains, besides bread, the inhabitants make victuals, either by parching [roasting] them, or seething [boiling] them whole until they be broken, or boiling the flour with water into a pap [mush]."

Grains of these *Pagatowr* plants, taken back to England and from there distributed all over Europe, would become the food that, as much as any other, feeds the world. Harriot also tells us how these Native people traditionally prepared their fields for planting:

"The ground they never fatten with muck, dung, or any other thing, neither plow nor dig it as we in England.... A few days before they sow or set, the men with wooden instrument made almost in form of mattocks or hoes with long handles, the women with short...parers...of a foot long and about five inches in breadth, do only break the upper part of the ground to raise up the weeds, grass and old stubs of corn stalks with their roots. The which after a day or two days drying in the sun, being scraped up into many small heaps...they burn into ashes. And whereas some may think they use the ashes...to better the ground, I say that then they would either disperse the ashes abroad, which we observed they do not... or else would take special care to set their corn where the ashes

lie, which also we find they are careless of. And this is all the husbanding of their ground that they use.

"Then their setting or sowing is after this manner. First for their corn, beginning in one corner of the plot...they make a hole, wherein they put four grains, with care that they touch not one another (about an inch asunder) and cover them...again — and so throughout the whole plot...but with this regard, that they be made in ranks, every rank differing...half a fathom or a yard, and the holes also in every rank as much. By this manner there is a yard spare ground between every hole, where...they set as many beans and peas, and in divers places also...the seeds of *macocquer* [squash], *melden* [melon] and *planta solis* [sunflower].

"The ground being thus set... an English acre...doth there yield in crop...of corn, beans and peas at the least two hundred London bushels, besides the *macocquer*, *melden* and *planta solis*; when as in England forty bushels of our wheat yielded out of such an acre is thought to be much."

This tells us that these Native American farmers knew what they were doing. Their inter-cropping technique (sowing various plant types together) was apparently five times more productive than the method used by the English. When an acre produces more than two hundred bushels of corn, beans and peas (plus the other crops), without fertilizer or chemicals, sophisticated agriculture must be in use. Harriot was certainly impressed.

In the next segment, find out more from Thomas Harriot's descriptions of traditional life in coastal North Carolina. For more information, visit the Native American Resource Center in Old Main Building, on the campus of Pembroke State University.



Easter Egg Hunt Saturday, April 6

An Easter Egg Hunt will be held Saturday, April 6 beginning at 11 a.m. at the North Carolina Indian Cultural Center. There is no admission charge. The egg hunt will be for children age 12 and under. Prizes will be given out for decorated baskets and eggs found. For more information call 910-858-3801. The event is being sponsored by the North Carolina Native American Council on Higher Education.

University Theatre to present 'Godspell'

The University Theatre at Pembroke State University will present the musical *Godspell*, a jubilant celebration of the Gospel according to St. Matthew on Thursday, April 18 at 8 p.m.; Friday, April 19, at 11 a.m.; and Saturday, April 20 at 2 p.m. in the Givens Performing Arts Center. Admission is \$2. For tickets or information call GPAC box office at (910) 521-6361 or 1-800-367-0778.

Meet the Candidates
Mitchell "Bosco" Locklear,
Candidate for Board of Education
Jeffrey Moore,
Candidate for District Court Judge
Prospect Community
Saturday, April 20-4:00 P.M.
Home of Henry Locklear, Jr.
(W.L. Moore Road, off Highway 710)
Free Food

Reader says O.H. Lewis, Robert Anderson trying to trick Indians

To the Editor
I am writing you to alert all Indian people about the trickery of O.H. Lewis and Robert Anderson. These two men are trying to trick Indian people just like the white men did when they bought the Island of Manhattan from Native Americans for a few trinkets. You know all those articles O.H. Lewis has been writing about LRDA in the Robesonian? They are setting up Robert Anderson to come out and endorse federal recognition for Lumbee people.
Robert Anderson wants to go to Congress so bad that he will promise (LIE) to Indian people to get there. Back in 1994 and 1995, with this silly vote fraud investigation, Anderson and O.H. Lewis were calling all Indian people thieves and liars because they voted Democrat.
I used to support Robert Anderson but I do not now. I know that he is sneaky, and will say anything and promise anything. He will pretend to be the friend of Indian

people now, but wait until he gets to Congress. He will forget where Pembroke is located then. I don't think that he really likes Lumbee people. I have heard from a man in Fayetteville who said that Anderson calls Indians "mud people" after he drinks a few beers.
I know that he said in 1994 that he doesn't need Robeson County to win. If that is the case, Robeson County voters should not vote for him.
Maybe O.H. Lewis' friends at the Tribal Council will let Robert Anderson get elected into their little club.
Lumbee voters should look real hard at the candidate in both parties to see who is being sincere to the Lumbee people, and who is just using them for votes.
I know that Robert Anderson is just using Lumbee people to help himself.
Stop him. He must be stopped.
Sincerely,
Charles Bullard
Lumberton



PEOPLE ARE SWEET ON THE FRESH TASTE OF HONEYBEE.



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Alcohol Kills! Choose a Better Path



CHOOSE TRADITION NOT ADDICTION

Know the consequences of alcohol and drug abuse
A message from United National Indian Tribal Youth



Easter Musical to be presented at Prospect UMC March 30

The Musical Ministries of Prospect United Methodist Church, Route 3, Maxton, will present the Musical "Hallelujah What a Savior" on Saturday night, March 30, 1996 at 7:00 p.m. and on Sunday morning, March 31, at 10:40 a.m.
You are invited to come and celebrate with the Chancel Choir, Youth Choir and Children's Choir as they lead in the remembrance of the life, death and the Resurrection of the Lord Jesus Christ. There will be solos, special lighting and other effects to enhance the Musical production. The event will be directed by Harold D. Jacobs and the part of Jesus will be played by Morris Dial.

You are invited
to attend
a reception
in honor of

Dr. Freda Porter-Locklear

who is featured in the television series

Breakthrough:

The Changing Face of Science in America

Monday, 1 April 1996

2:30 PM

**Native American Resource Center
Old Main Building
Pembroke State University**

This event is sponsored by the Native American Resource Center, the Departments of American Indian Studies and Mathematics and Computer Science, and the University of North Carolina Center for Public Television.

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