



Editorial and Opinion Page

Along the Robeson Trail

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

(Author's Note: This is the ninth in a series of articles about contact between English colonists and early Algonkian Indians in coastal North Carolina, based on the writings of Barlowe in 1584, Lane in 1585-86 and Harriot in 1587. This particular segment is reprinted from four years ago, because it fits here in the chronological sequence of events covered in this series of articles.)

One of the best written sources in English about North Carolina's Native Americans is the work of Thomas Harriot. Harriot was a member of the Grenville and Lane expedition (1585-86), and worked closely with John White in the study of the Indians of the northern Coastal Plain. From Harriot's writings we get a glimpse into the traditional world of the Coastal Algonkians.

After some introductory comments, Harriot moves to a description of what he calls "commodities" which would be profitable to English traders. Among them, he mentions flax for making linen, hemp for making rope, and pine trees for making tar and turpentine. He also describes two types of local grapes, which he says would be good for making wine.

One of the only herbal remedies he mentions, coincidentally, is sassafras, which he reports was called *winauk* by the local Algonkian-speakers. Of sassafras Harriot says: "...a kind of wood of most pleasant and sweet smell, and of most rare virtues...for the cure of many diseases."

He also mentions animal and mineral products to be traded. These include the fur of sea otters, deer, bear and skunk (which he calls "civet cat"). The two minerals he concentrates upon are iron, which he says occurs naturally along stream beds 80 to 100 miles inland; and copper, which he says could be obtained from Indians living in the mountains.

Harriot then proceeds to describe what the Indians ate. The menu included corn (called *pagatowr* by the

Indians), available in white, yellow, red, and blue; beans (called *okindgier*) which from his description were flat like butter beans or lima beans; a kind of field pea; several varieties of squash (called *macoqwer*); and what must have been sunflower, the seeds of which were made into bread and soup.

The traditional menu also included several roots used to make bread and soup, and a variety of nuts and berries including chestnuts, walnuts, and acorns (the latter of which had to be leached to remove poisonous qualities); and strawberries and mulberries. Meat items on the menu included deer, squirrel, bear, rabbit, turkey, dove, crane, goose, crab, oyster, scallops, turtle and several varieties of fish.

But perhaps the most interesting part of Harriot's writings concerns the people themselves, and how they lived. They wore loose deer skins, cut into what Harriot calls "aprons" around the waist and "mantles" around the shoulders. Most of their villages were, in Harriot's view, small (having between 10 and 30 houses in each). Some villages were walled with tree bark tied to stakes, and some with upright poles (like the palisade now visible at Town Creek Mound, near Mt. Gilead, N.C.). The houses were made from bent poles, covered with bark or woven mats; the houses ranged from 12 to 24 yards long, being about half as wide as they were long.

According to Harriot, some chiefs (called *wiroans*) presided over a single village, while others governed as many as 18 villages. Each "government," whether consisting of a single village or 18, spoke a different language from other "governments." This bit of information suggests that there were a very great many distinct Indian languages, possibly hundreds, being spoken in the Carolinas at the time of European contact.

Harriot also provides a view into the religious life of these traditional Native Americans, although we must be careful to translate Harriot's words

properly into modern English in order to see their religion clearly. These Algonkians believed that there were many spirits, called *mantooac*.

Virtually everything in nature was believed to have a spirit. These Native people also believed in one principal deity, whom Harriot describes as a "chief and great God, which hath been from all eternity," and who created the world. But it seems from Harriot's writings that he did not realize that the "chief and great God" of the Indians was the same as his Christian Creator.

In the next segment, find out more about Harriot's view of Carolina's Native Americans. For more information, visit the Native American Resource Center in Old Main Building, on the campus of Pembroke State University.

Church reaches milestone

Salt Lake City--A faith long known as an "American Church" has reached global milestone for the first time in this century more than half of its approximately 9.4 million members reside outside the United States.

Now some 9.4 million strong, the Church of Jesus Christ of Latter-day Saints enjoyed an international presence for more than a century. In fact, during the mid-19th Century, missionary efforts in England led to more members there than in the United States. But that changed by the turn of the century and the United States became dominant.

Recent membership reports from around the globe now show that there are more Latter-day Saints residing outside of the United States, underscoring the dramatic global expansion of recent years.

In the local Fayetteville Stake, membership has increased from nine members to over four thousand in the last forty-five years.

Worldwide growth can also be seen in recent announcements to build 10 new temples, 10 of them in foreign lands. Temples are significant buildings in both size and design and serve as landmarks to people all over the world. They are constructed where ever there are substantial members of the Church and are visual reminders of the Church's presence in that area.

The Church is growing in an marvelous and wonderful way. President Gordon B. Hinckley, world leader of the faith, said, "It is spreading over the earth in a miraculous manner and a million new members are added to the rolls every three years."

Since 1980, the non-U.S. percentage of membership has grown from 28 percent to 50 percent today.

Formally organized with just six members on April 6, 1830, in the Finger Lakes region of upstate New York, the church has been based in Salt Lake City since 1857.

Since its start, the Latter-day Saints have been driven by extensive missionary efforts, which continually contribute to the Church's growth and vitality. Today nearly 50,000 missionaries span the globe, seeking converts by sharing their unique message of what they believe to be the restored gospel of Jesus Christ.

From these original six members, the church has exploded into more than 22,000 congregations

in 156 nations and territories.

The most dramatic growth has been in Latin America, Mexico and Brazil with 720,000 and 548,000 members respectively, follow the United States in membership, and Chile and Peru are fifth and sixth. The country with the fourth highest Latter-day Saint membership is the Philippines, with 353,000.

Some of the more dramatic recent growth has been in Africa, where in 1976 there were fewer than 7,000 Latter-day Saints. Today there are 98,000 members in 24 African nations.

After English, Spanish and Portuguese, some of the most commonly spoken languages of Latter-day Saints indicate the remote parts of the world where the church is flourishing. These languages include Tahitian, Tongan, Samoan, Korean, mandarin, Cantonese, Laotian and many languages and dialects from the Philippines such as Tagalog, Cebuano, Ilokano, Hiligaynon, Pangasinan and Bikolano.

After the United States and Latin America, the greatest concentrations of Latter-day Saints are found in order in Asia, the South Pacific, Europe, Canada, Africa and the Caribbean.

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