A History of the Wateree or WatəRA\textsuperscript{c} Indians 1566-1770

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Note: By 1999 BriceLand\'s scholarship had made the location given for 1670 out-of-date, and other scholarship had added much to the data for 1566-1567.
PREFACE

My purpose in writing this history of the Watauga Indians is to set forth and explain the entire written record that we have on that small nation. Someone else can synthesize, summarize, and say in a few words what it all means.

[Signature]
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(notably, the action of May 17th described on pages 80-84 [the Indians win, with 27 soldiers slain]; that of June 8th on pages 87-91 [the Indians win again, with 19, or 22, soldiers slain and five
soldiers captured, only about three to five of the soldiers escaping]; and the action of June 15th on pages 91-96 (the English win, the Indians losing 40 to 60 or more Catawba, Sarry and Wate- ree warriors, women and children, with two Indians captured and the other 350 so retreating and losing many of their supplies)

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(pages 132-137, the Wateree Indians quarrelling bitterly with the white settlers at, one might as well say, Camden, over compensation for lost Indian lands—— a controversy already blowing full blast on the 23rd of February 1739, and pretty well negotiated, it seems, when last heard from on February 12th, 1741; three years — both dates New Style)

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A.D. 1682, "Nama" Indian Town on Wateree river (today's Lynches river) very near its source, perchance in its fork with Buffalo creek, and thus in what we now call the far northwestern corner of South Carolina's Chesterfield county

A.D. 1701, the Wateree Chickassee Indian Town 4 and two-fifths miles up the present Highway 521 north from the present-day city of Lancaster, S.C. —— where S21 crosses Cane creek

A.D. 1712, the Wateree Indian town in the present Fairfield county, S.C., on Wateree river's west bank roughly between, say, Big Wateree creek and Rocky creek; probably closer to Big Wateree creek

A.D. 1715, the Wateree Indian Town (40 warriors) in the present Kershaw county, S.C., on the north side of Wateree river in between, roughly, Beaver creek and White Oak creek

A.D. 1730 to 1736, the Wateree Indian Town on the trading path a little southwest of their cleared fields on Friends Neck (formed by a meander of Wateree river, and facing the mouth of Pinetree creek directly opposite); which cultivation extended even to the north side of the mouth of Wights Branch; all still in the present Kershaw county, S.C.

A.D. 1736, the two occupied Wateree Indian towns 7 miles apart, one back in Lancaster county again (mouth of Twelve Mile creek) and the other on the York county side of Sugar creek at its mouth —- Catawba river in both cases
"And the next day I left" (left Quinahanagui, with less than 125 soldiers) "and was in a depopulated area, for there was no town.

"And the next day I reached Guasteri, where I found more than 30 chiefs, & a large quantity of Indians, & where I gave them the parliament that is accustomed. And they were left under the dominion of His Sanctity & His Majesty. Here I was 15 or 16 days, more or less. Where this chief demanded that I leave someone who would indoctrinate them. And in that manner I left them the cleric of my company, 4 soldiers. Because there there came to me a letter from Esteben de las Allas, telling me to return to Santa Elena, because in that way I comply with the service of his Majesty; because there was news about Frenchmen.

"And the next day I left & reached an unpopulated area where I spent the night.

"And the next day I went to Guasteriagui. Where I made a parliament as is accustomed, and there left under the dominion of His Sanctity & His Majesty.

"And the next day I left & made camp, for there was no population. All this land is very good.

"The next day I reached Racuhilli."

The above, together with the passages on the following page, comes from the "Relation of the entrance & the conquest that I was ordered by Pedro de Mendez de Aviles made in 1565" (actually, in 1566 & 1567) "in the interior of Florida by the Captain Juan Pardo, Written by himself."
"Another day I left" (left Racuchi) "and went to an unpopulated area. And the next day I left & went to Guatarizatqui, where I found a large quantity of Indians and chiefs, and where I gave them the parliament as is accustomed. And they said they were ready, as the first time. From there I went to a chief whose name I do not remember."

Late 1567
Pardo

"And having been, as I have said, ten days in doubt, I left to return to Guateri. And I was 4 days getting there, where I found the Indians & the chiefs together. And I made them parliament as it is accustomed. And they answered that they were ready to do what was ordered by His Sanctity & His Majesty. And they demanded that I leave them Christians; and in that fashion I made a fort, where I left 17 soldiers & a corporal to stay with them, where during this time I stayed in said Guateri 16 or 17 days, more or less.

"And seeing -- the conclusion of the time period given to me by Adelanta Perez Mendez de Aviles, I left to return to Santa Helena, for my journey. This land, as I have said -- Guateri -- is one of the exceedingly good. And because I have made a relation of the first days' travel from Guateri towards Santa Helena, I do not do it (again this time). JUAN PARDO"
"From this Otari to another country called Guetari is some fifteen or sixteen leagues"— 89 to 63 miles, "to the right & lower down from the north than this other. In this there were & are two cacicas who are ladies & of no small authority compared to the other caciques: for in their reineve, they have pages & ladies.

*It is a rich land. There are, in all the towns, very good houses & round huts of earth, very large & very good. It is a land of mountain & good plain as ever was in the world. This place we saw, spending twenty days there, on coming back.

"By this place passes a very large river, which comes to Souxpa and Usi, where salt is made near the sea, sixty leagues"— 237 miles — from Santa Elena. From Santa Elena to this Guetari is eighty leagues" (316 miles).

*From the Taino & Arrowsick words for "Indian chief"
As account of "the interior", made in 1605 to the Españo1es at St. Augustine, Florida, by two Chywhau ("Kiawah") Indian men from the immediate vicinity of Charleston Harbor in South Carolina:

One of the Indian men had travelled as far inland as to the Watkyhee Indians (pronounced, in English, the same as the Spanish spelling of Guateri). Judging from what he said, he apparently had penetrated to a point some 230 miles north of Charleston Harbor. Seeing that nothing in his story makes it impossible to assume that the Wateree Indians lived, in the years up to 1605, exactly where we find them the next time after 1605—that we hear of them—roughly, somewhere around the present-day Randolph-Guilford county line north of the city of Ashboro in the former county and south of the city of Greensboro in the latter county. That's right around the geographic center of the present state of North Carolina, halfway between Ashboro, N.C. and Greensboro, N.C.

The cast of characters in St. Augustine on September the 24th, 1605:

Pedro de Ybarra, the Governor at St. Augustine; a Spaniard

María de Miranda of St. Augustine, where she had a Spanish soldier (a Juan d'Espinoza) as her husband. She herself was an American Indian; spoke Spanish and several Indian languages well enough to interpret; and apparently came from the Escamou nation of Indians. Or in other words, from the two islands (Parris Island and Saint Helena Island, on either side of Beaufort river in far southern South Carolina) to which the Escamou Indians seem to have fled at the very start of the Escamou War (1576-1579).

Panto and his daughter's husband, Alonso, Kiawah men

[or 1605 - 1609] 27
Alonso García de las Vegas of St. Augustine, a Spaniard and a notary public

Ybarra, speaking in Spanish, would ask a question. María de Miranda would translate the question to some Indian language, shall we say into Chyawah (a language or dialect, probably a language; from which, arguably, we have all of ten words; untranslated place names). Alonso and Panto would reply in Chyawah, most likely; or if not that, then in some other American Indian tongue. María de Miranda would translate their answers into Spanish for Ybarra; and Alonso García would write down what she said. Translated now into English:

"They were asked if they had any knowledge of a big mountain range that is inland, that it shies in the night and is very (luminous, distinct, unclouded).

"And they said that they had news that inland there is a great mountain range" — the Blue Ridge of the Appalachian Mountains, obviously. "And that the Indians there" — the Wateree Indians, as it would seem — "said that these have many riches. And they" — the two Chyawah men, Panto and Alonso; "have not seen these. And they have only heard about these from one of their number" (meaning Alonso). "who had gone to Guateri, which is a town on the road to the mountains. And that they have news that immediately adjacent to the mountain range there is a very big town by the name of Hoada that has many Indians" — the Saraw nation of Indians, as nearly as we can figure out. "And that it is on a direct road to the mountain range. And that the towns" (or rather, places) "that are in between are Guatari and Coguan = Guanu — Guacoguan = hati — Guaca = hati — animache = lasi — guasar — Pasqueeti. That through the said towns it was a straight road to the mountains. And that it was thirty days
to Roade according to how the Indians; that the Indians go very slow, because they go stopping in every town.

"They" (Panto and Alonso) "were asked if it was a good road, and if there was a lot of food.

"And they said that the road is good, and that they cross also some rivers on foot — and others in canoes. And that inland there is a great quantity of food: of corn, and beans, and pumpkins. And much meat: of deer venison, and bear venison, and rabbit. And a lot of hunting of flying birds, which the Indians killed with their bows and arrows, for eating. And that there are many nuts and other 'fruits': of plums, and crab apples, and grapes; and many other things to eat. That there is never any scarcity; and that there are no swamps inland.

"And they were asked if any of them had gone inland."

"And they said no." (Or Panto said no.) "That the said Alonso had gone as far as Guateri."

This "animeh-e..." may or may not refer to Aramache river (a creek of Deep river; it converges with Haw river to form Cape Fear river). And as many as four or five of the other names put one to thinking about two other American Indian nations — the bearded Keynee, Kawnee or Weewe, and the Flatheads with And Yum'wilya ("Cherokee") and thus mountain cultural connections, called Wakhaw, Naccou, Weesocky and so on.
Twenty-five or twenty-six Spaniards from Saint Augustine, Florida
(in company with their interpreter, an Escanecu Indian woman) take
their small sailship far enough up Santee river to meet with a chief
of the Watersee Indians

According to "the Relation of this voyage" on "Friday the 21st" of August
1606, "... the Chief of the Jordan" (the Chief of the Sewee Indian nation on the
lower reaches of the Jordan river, today's Santee river) "... guided us and took
us through some narrows into the river Jordan. And we to the town of the said
Chief, and there came some Indians to see the Captain .... And this day we went
up something like four leagues" (16.76 miles) "to take water and to clean our
clothes." It sounds as if the Sewee town lay downstream from that point, and
thus about where we find it a century later — on the Santee river delta, with-
in fifteen miles of the Atlantic ocean. The Spaniards do not make it clear,
but it looks as if they returned to the Sewee Indian town to stay as guests for
the next few days:

"And Tuesday that was counted the 25th of said month, there came to see the
said Captain four chiefs and many principle Indians, and many women and children.
"To whom the said Captains made presents, giving them (to three of whom were
Chiefes of the Satli; the one of Guanul, the one of Gumteri, and the one of
Satli), to all axes. And to the other important Indians, knives and 'counts.'
"And after having given them to eat and drink, being very happy, spoke the
said Captain with them through the said Maria de Miranda" (the interpreter),
"with the Chief some things; being informed of all that he could. And in that
fashion they left, very happy."
"And Thursday the 27th of this month, we went out of this river to the sea, on route to the harbor of Cayuga" (Charleston Harbor). 1

Interpretation: On Santee river in 1609 and long thereafter, one nation of Indians (the Suva or Joyce of the Spaniards, same as the Indians called Sowee much later by the English) held the Santee river delta—North Santee river, South Santee river, Wadacacoon island and as forth. (Proonounce Suva and Joyce as Söö-jöy and Bö-jöy.) 2

Upstream, the Sowee had another nation of Indians, Indian people, as their neighbors, called Sati or (once in the records) Satil by the Spaniards. (Proonounce that Saw-täs and Saw-tël.) Much later, the English would refer to that same nation of Indians as the Santee or (again, one time only in our records) Serettee. 2

After the twenty-six Spaniards had lodged in the Sowee town for four days, the Santee nation, naturally, sent a delegation down to the Sowee town to see these Españoles. Besides the Santee Chief, this delegation included Chiefs from two other Indian nations—a visiting Chief from the far away Watahe 1, and one other. This makes the first time that we hear of an individual Watahe 1 Indian in what we now call the state of South Carolina. He had apparently travelled all the way down the Catawba-Wateree river to its junction with Comaree river to form Santee river, and then all the way down Santee river to its mouth. 2 As the Sowee Indians had explained four years earlier about that river system, "... the river (comes) from far inland ... the Indians (come) down by way of it in canoes," to, as the Sowee and Chyawah Indians had both explained, buy fish, salt and shellfish, and to sell silver nose-rings, copper nose-rings, clothing made of dressed bussakin or of other hides, and so forth. 3,4

1