

By "Santee" or "Santee river" the English colonists mean the river they had already grown used to calling Waterree river¹ ——— though it does converge with Congaree river to form Santee river. The colonists probably did not want to call the river by the name of the nation of Indians with whom they (the colonists) quarrelled. By "Craven county" they don't mean much of anything; on the 2nd of March 1738 the Commons House of Assembly decided that "as that county extends, as we apprehend, to the North Bounds of this Province, it includes the Catawbas .."²

In Charleston on the 6th of June 1739, the Secretary of the Province of South Carolina spent the money necessary to make an encribed parchment to give to the Catawba Nation. This parchment would show, according to the custom of the day, that the English recognized the separate authority wielded by four Indian chiefs. The record kept by the Secretary of the Province gives only the date and this:

"To a Commission under the Great Seal for King Ozato, John Harris" (otherwise called Chuppepaw), "Eno Jemmy Warrior, Captian Tom £ 56"³

The four men led, respectively, the Catawba, Saraw, Eno, and Waterree nations; Captain Tom, a "Waterree Indian ..", led the Waterree Indians. His real name: Megehe.

In Charleston on the 20th of November 1740, "The following message was sent to the Commons House of Assembly by the Honorable the Lieutenant Governor:

Mr. Speaker & Gentlemen

"I herewith send a letter just now received from Colonel Fox" (Henry Fox), "acquainting me with the uneasiness of the Waterree Indians ——— who claim the land in and about Waterree Township, and insist upon satisfaction; as appears by the said letter.

"Considering the present posture of affairs, I think those Indians should be made easy. And for that end, the most effectual way will be to direct the said Indians to send down some of their Chief Men to treat (and finally to agree) with me ——— and receive satisfaction, or a consideration, for the right which they claim to the said lands.

"I have now an opportunity to send up to them; and shall be glad to know your opinion thereon.

"This affair will be attended with some expense to the Public. But, as it appears necessary to be done, I doubt not but you'll provide for the same.

William Bull

The 20th day of November 1740" ¹

The Commons House, in immediate response, "resolved that some of the Chiefs of the Waterree Indians be sent for to come down to Charleston, in order to make them satisfaction with respect to their claim of the land in and about the Waterree Township. And that this House will make provision for defraying the expense thereof." ²

Into a meeting of the Council in Charleston on November 20th, 1740,
 "Thomas Cordes and David Hext, Esquires, from the Commons House, brought the following message; that is,

"May it please your Honor,

"On considering your message just now brought down in regard to the Wateree Indians, we are of opinion, that the most speedy measures, should be taken to make those people easy.

"And to that intent, we desire, that your Honor will be pleased, to send for some of their Chief men, to come down to Charleston. And" (to) "make them such presents as your Honor shall think necessary on this occasion.

"And what expense shall attend the same, this House will take care to make provision for.

The 20th day of November 1740

By Order of the House

William Bull, junior. Speaker"¹

In Charleston on the fifth day of the year of our Lord 1741, South Carolina's "Secretary of the Province" — the man responsible for issuing public documents — wrote in his record of public documents drawn up:

"January 5th, 1741

Indian Commissions for Captain Tom
 Donpaint
 Jack

} Wateree Indians"²

South Carolina had been giving such parchments to Indian Chiefs for over 25 years.³

The "expense to the Public" of which Lieutenant Governor Bull had spoken, added up to no crushing amount:

" .. Mr. John Barton" provided "pasturage of the Wateree Indians' horses the 7th day of January 1740/41" (1741 New Style).¹

" .. Mr. Edward Keating" put himself to the trouble of "sundry expenses for the Wateree Indians, on the 29th day of December and the 8th and 9th days of January 1740."²
(New Style = December 29th, 1740; January 8th-9th, 1741)

" .. Victuals and liquor supplied the Wateree Indians on their coming to Charleston, the 13th day of January, 1740/41" (1741 New Style), by "Mrs. Mary Ann Jones."³

"Provisions supplied the Wateree Indians on their coming to Charleston on the 12th day of February 1740/41" (1741 New Style), by "Mr. William Scott, planter."⁴

A little word about the Wateree Indians from an Englishman who lived among the Catawba Indians and later wrote a book

In his book, the Englishman (one James Adair, a trader) calls himself "one who hath been chiefly engaged in an Indian life ever since the year 1735";¹ before which time, he was in England. In his book he says that " .. There was an incident, somewhat similar, which happened in the year 1736, in Kanootare, the most northern town of the Cheerake"² — Connutre on a 1730 map of the Cherokee Nation,³ one of the Middle Towns of the Cherokee Nation, in what we now call extreme western North Carolina.⁴ "When all the liquor was expended, the Indians went home; leading with them (at my request) those who were drunk. One, however, soon came back, and earnestly importuned me for more .."² And so on.

Adair does not say where he was on any specific date until we come to the following passage, under headline of "AN ACCOUNT OF THE KATAHBA NATION":⁵

"I begin with the Katahba .. their country .. is bounded on the north and north-east, by North Carolina — on the east and south, by South Carolina — and about west-south-west by the Cheerake nation. Their" (the Catawbas') "chief settlement" (their largest village, called Nauvasa) "is at the distance of 145 miles from the Cheerake, as near as I can compute it by frequent journies; and about 200 miles from Charleston" (South Carolina's capitol city).

"The soil is extremely good; the climate open and healthy; the water very clear. The chief part of the Katahba country, I observed during my residence with them, was settled close to the east side of a broad purling river ..

" .. the Katahba .. Indians .. scarcely plant anything .. The six united nor-

thern nations have from time immemorial engaged in a bitter war with .. the Katakba .. About the year 1743, their nation consisted of almost 400 warriors, of above twenty different dialects. I shall mention a few of the national names of these, who make up this mixed language; — the Katakba, is the standard, or court-dialect — the Wateree, who make up a large town; Eeno', Chewah, now Chowan, Cangaree, Nachee, Yamasee, Coosah, and so forth." ¹ That's the Catawba, Wateree, Eno, Cheraw or Saraw, Congaree, Natchez, Yamasee and Kussoo — essentially all of the surviving members of the first five named, besides a few itinerant Natchez and misplaced Yamasee and Kussoo: a tiny fraction only of the surviving members of those last three groups. Adair might also have brought up, had he remembered the names of those tribes, that the Waxhaw and seemingly the Santee and Keyauwee, lived in the Catawba Nation, as did part of the Peedee and part of the Saponi. And a few Chickasaw men married to Catawba wives. •

The Catawbas themselves had lived there since before 1567. The Saponis had moved in in 1729,

though by 1732 they began to go north again. The Waterrees, or most of them, had moved into the Catawba Nation in 1736, the others following suit possibly in 1741. Maybe they lived in a large, empty town of their own in the Nation. The Waxhaws and associated Yamasees had come in no earlier than 1736. The Saraws came in between 1737 and 1739, bringing with them, even if not immediately, the friends the Keyauwee; the Eno; and the Peedee; the Peedee bringing their friends, the few Natchez exiles. (Eno equivelant by this time both to a sister town, the Saxapahaw or Sissipahaw; and to the parent group of both — the ancient Shakori, Shoccorie or Chioora. All one tongue.) ²

• & surely some Waccamaws

As for the Congarees, we can only say that in 1717 they drop out of sight for fifteen years, and then we don't hear from them again until 1743. Any Santees still alive on the face of the earth would have moved into the Catawba Nation in company with the Congaree Indians.¹

Adair left off his "residence with" the Katahba, Catawba, in 1743 or '44, and visited or lived in the "large town" there made up of Wateree Indians, no more after that. For he says, in the preface to his book, that "most of the pages were written among our old friendly Chikkasah, with whom I first traded in the year 1744."² He means the Chickasaw nation of Indians in what we now call the state of Mississippi.

In Charleston on April 20th, 1744, in the Commons House of Assembly, "The Committee on the Petition of Thomas Brown of The Congrees, Indian Trader," reported (among much else) that

" .. upon the best information which your Committee could receive, during the Indian War" (1715 and '16 to 1718) "the Wateree Indians, who were then settled between Santee and Wateree rivers, did remove from their old Settlements; and went further up, and were incorporated with the Catawba Nation.

"And the Wateree Town is now reckoned the most numerous tribe in the Catawba Nation, which is many miles distant from the lands called the Wateree Neck."³

South Carolina's Governor James Glen held that office longer than any other—

13 years, beginning in December of 1743;¹ and may well have accomplished more of lasting importance in the politics of Indian Affairs, far more, than any Governor of South Carolina before or since.² But thus far we have found record of him speaking of a distinct people called the "Waterrees", a nation of Indians, only once—— in a letter to London in England, date of the 22nd of September 1744.³ And even then, he only did so in calling the Peedee Indians recently fled to the English colonists' plantations at Goose Creek, "Waterrees" by mistake.⁴ At least, that proves he'd heard of them.

Glen's governorship began on the date of his arrival in Charleston from England —— December 17th, 1743.¹ Another man already lived in South Carolina when Glen came —— a trader with the Catawba Indians named George Haig. Four years and three months later, to the day, George Haig departed from South Carolina forever, the "Nottowaga" Indians having kidnapped both Haig and his assistant (the 18 year-old half-Catawba son of the recently deceased Thomas Brown) on that day.⁵

In a later letter, to England, Governor Glen says of certain requested "Maps of the Indian Country" that "these drafts were made at my private expense, and are my property as much as my books .. The Map of the Catawbaws is not worth sending, there being only 7 towns, lying all within two or three miles of one another."

Glen speaks in his letter of "the Gentleman who made the surveys", and identifies them as "The Map of the Catawbaws .. The Map of the Creeks" and "the Map of the Cherokees" —— three maps in all.⁶

He says furthermore that "the Map of the Cherokees is the only tolerable one extant. The copy which I send to your Lordships is certified by the Surveyor

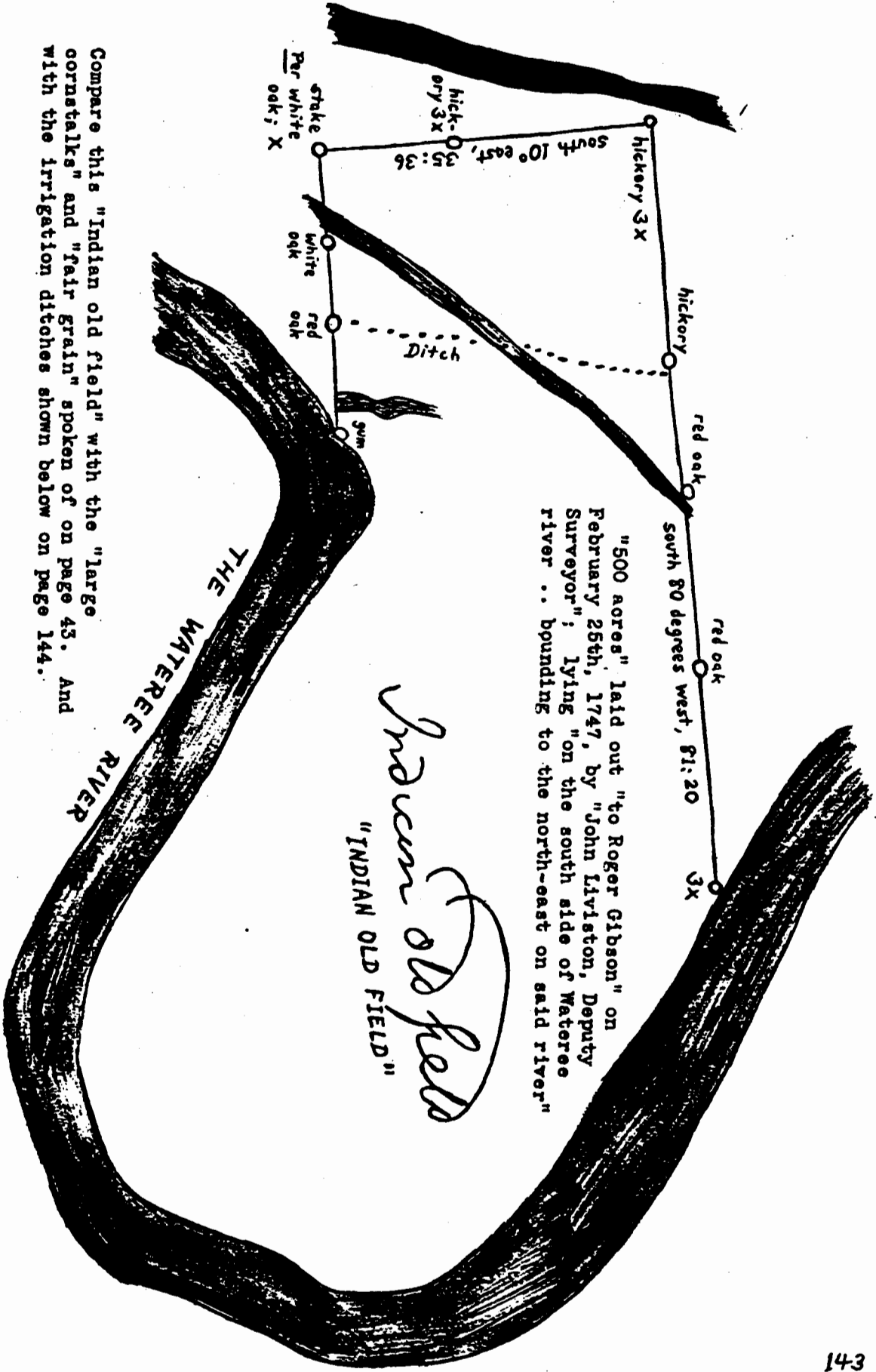
General"¹ (George Hunter). This map, still in England — it measures 29 inches by 21 inches — both shows and separately lists the 44 Cherokee towns together with the number of Indian "gunmen" in each town — a total of either 2,3 or 2,3 gunmen. Most importantly, the map's label identifies it as "done by Captain George Haig, for his Excellency Governor Glen .."²

In an "Answer from James Glen, Esquire, Governor of South Carolina, to the Queries from the Right Honorable the Lords Commissioners for Trade and Plantations" (sent to London along with a letter from Glen date of July the 19th, 1749), he says: "But the Nations (as they are called) that surround this Government are", first, "the Catawbas, consisting of about 300 fighting men: brave fellows as any on the continent of America, and our firm friends .."³

Catawba Indian towns known both before and after the four years and three months that Glen and Haig both lived in South Carolina, include the following: Nauvasa or Nasaw,⁴ Sugaree^o (same as Suger, or Sucah); Nustie (possibly the same as the White Dirt Town mentioned in 1742), Wiapie (same as "The Villidge?"), and Charraw.⁴ The last named, known both before, during and after the four years and three months, made up a separate nation, language and government — the Saraw Indians — though many Peedee Indians also lived in Charraw Town, as did (as late as 1742) a distinct enclave called the Eno.

George Haig's "Map of the Catawbaws" (dated within about two years of the first of February 1746), must have shown the seven Catawba towns (Nasaw, Suger, Nustie, Wiapie, Charraw and two others), together with their 300 Indian gunmen, as "all within two or three miles of one another" roundabout the present Fort Mill, S.C., on the north bank of Catawba river and the western or York county bank of its Sugar creek. Probably the other two towns included one named Wateree.

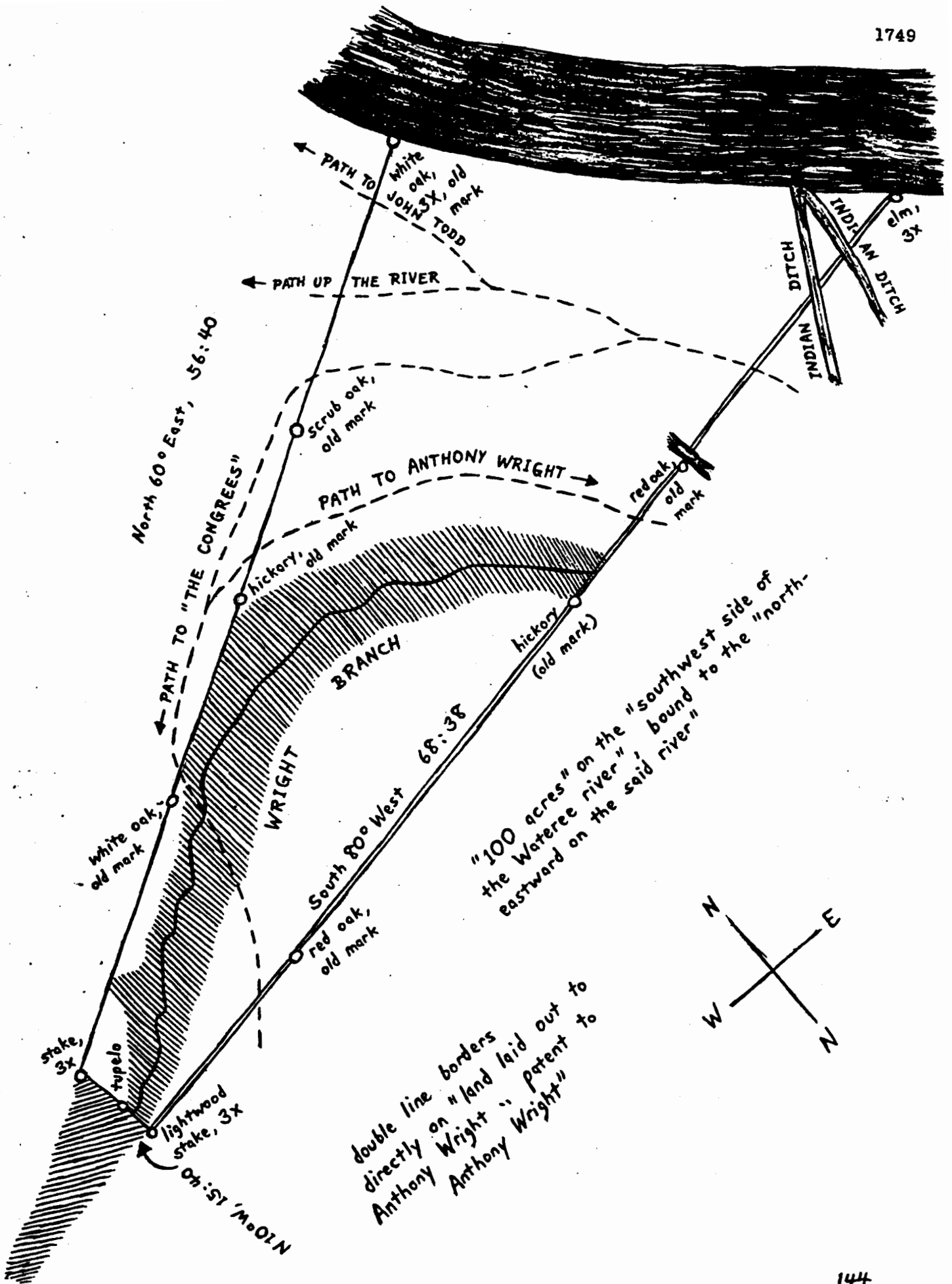
^ nee SWA?
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"500 acres" laid out "to Roger Gibson" on February 25th, 1747, by "John Liviston, Deputy Surveyor"; lying "on the south side of Waterree river .. bounding to the north-east on said river"

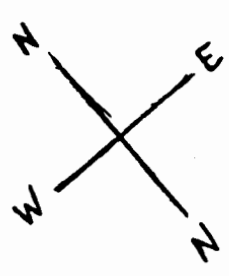
Indian old field
 "INDIAN OLD FIELD"

Compare this "Indian old field" with the "large cornstalks" and "fair grain" spoken of on page 43. And with the irrigation ditches shown below on page 144.



double line borders
 directly on "land laid out to
 Anthony Wright", patent to
 Anthony Wright"

"100 acres" on the "southwest side of
 the Wateree river", bound to the "north-
 eastward on the said river"



On the first of September 1749, "His Excellency" (South Carolina's Governor James Glen) "acquainted the Board" (the Charleston Council) "that the Cherokee and Catawba Indians were come down" (to the city of Charleston, the seat of government for the English colony called South Carolina) "agreeable to the letters sent" to "them for that purpose. And that the Creeks were on their way, and might be expected likewise to be down this evening."

Talking about the Indians coming down took up the entire business of the day; which quoted in its entirety would run to seven times the length of the quote here offered, without really telling us anything new.¹ The Ani Yun'wiya (or "Cherokees") who came down amounted to 70 men and 3 women; the Catawbas, to 47 people, among them the headman of the Saraws and the headman of the Waterees (two nations consisting of a single village each on the land area called the Catawba Nation). The Muskogi, or "Creeks", encamped at some guy's cow pasture, had come down as of the 4th of the month to the number of three dozen, all men identified in detail except for two who were either female or children or both.

The list of Catawbas taken down on paper by the Council on the 6th of the month, starts off with the Catawba King at that time; followed by his interpreter (a Catawba who had learned to speak English); and then by first the Saraw headmen, then the Wateree headman (Captain Tom, or Megehe); and finally a lot of other names of men whom we either know or suppose to have spoken Catawba as a first language, rather than Saraw or Wateree or anything like that:

"The names of the Headmen of the Catawbas 1749.

The King Erretaswa" (Yanabe Ya-engway, The Young Warrior)

"Captain Taylor Atteke" (the King's interpreter)²

- "Captain Tom Megehe" (the Wateree headman)
- "Captain Harris Chuppepaw" (the Saraw headman)
- "Captain Money Pede Hog Consaw
- Captain Peter Thus Saw Wontsee" (of Wiapie Town)
- "Captain Weator Top Consa haggrew
- The Otter
- Suger Jemey Pick Ahassokehee" (yes, of Su gar Town)
- "Jemey Bullin Spanau" (the Catawba son of a white man)
- "New Comer ,..... Chucke Chuckehe
- Clubfoot
- Hopkins Gentleman
- Red Button
- 21 young men and 10 women and 2 small children"¹

The Ani Yun'wiya, Muskogi, Catawba, Wateree and Saraw Indians — 156 delegates altogether, including at least one Wateree and one Saraw — stayed in town for quite a spell. Seeing that a saddler (a maker, repairer and seller of saddles and other equipment used in riding horses) named Benjamin Addison later petitioned the colony of South Carolina for £130, the value of "saddlery ware supplied the Commissary General for presents to the Catawba, Creek and Cherokee Indians from the 2nd day of September 1749, to the 20th day of December following."²

We hear a good bit, considering, from them while they were going back home. Mary Russell supplied "provisions and liquor for 37 Catawba Indians at Santee on their .. coming from Charleston", and lavished "victuals and attendance upon a Catawba Indian that was left sick at her house."³ William Martin said, in reference to "45 Catawba Indians and their interpreter", that the colony of South Ca-

rolina owed 19 pounds, 2 shillings and 6 pence to him "for one day's entertainment of the said Catawba Indians on their return home."¹ Finally, "Harman Geiger .. supplied .. provisions and liquor" to "the Catawba Indians at the Congress on their way .. from Charleston."² (The figures of 37 and 45 seem as if failures or imprecision of memory for the correct tally, 47; it's hard to say.)

It seems a shame, and disheartening, to have to write about what happened next. For Governor Glen had to write a long letter "To The Right Honorable the Lords Commissioners for Trade & Plantations" in England, date of January 1750,³ saying that

"The Catabaws (who were also present at this meeting) suffered more than the rest" — more than the Ani Yun'wiya and Muskogi delegates. "They were waylaid in their way home by their enemies, who attacked them even in our settlements, and killed nine of them.

"But the sickness which they carried off with them from hence" — from feverish Charleston — "proved their great enemy, and carried off their King."³ The man's name: Yanabe Ya-engway or The Young Warrior, 'King' or Erretaswa of the Catawba Nation from 1741 to 1749.⁴ "Whom every person that knew him must acknowledge to be the finest Indian that ever was seen; and as he was a very good warrior and a remarkable friend to the English, his loss so irreparable."³ (Glen spoke from the heart; he and Yanabe Ya-engway together had created the special relationship between the Catawbas and the English colony that made other Indian nations jealous.)⁴

• another copy
dated December 23rd, 1749

"Besides him, the whole head men died. To wit, Captain Taylor, Captain Harris, Captain Jemmy, Captain Peter and so forth, to the number of fifteen and upwards."¹ In his grief, Glen exaggerated; for only fourteen Catawba, Saraw and Wateree headmen had come to Charleston for the meeting; and of them, Captain Harris (called Chuppepaw or John Harris, King of the Saraw nation for ten or twelve years past) lived,² as did Spanau, Chucke-Chuckhe and Tucksekey.² Captains Taylor, Jemmy and Peter, who did get killed, are, respectively, Thom Taylor or Atteke, the interpreter; Pick Ahassokehee of Sugar Town; and Thus Saw Wontsee of Weaupee Town; all three of whom had served as recognized headmen in the Catawba Nation, along with Yanabe Yangway, ever since 1741—for eight years past.³

"And I am afraid it must end in the total destruction of that poor Nation, they having few or none left to be leaders. I have some thoughts of proposing to them to go and live amongst the Cherokees or Creeks for their protection; but then this country will be quite open and exposed on that quarter where these people have hitherto provided a good barrier to us."¹

It looks very strongly as if Captain Tom or Megehe, Headman of the Wateree Indians since at least June of 1739, died in December of 1749 or January of 1750 on his way home from Charleston, either from some city-bourne infection or from getting killed by Iroquois, Shaawanwa or other Indian warriors from enemy nations.

² Confusion may have arisen from the fact that both Captain Jemmy & Chuppepaw used the surname Harris.