A Word on the Footnotes

Lawyers don’t like my footnote form. Virgil Deloria, the Yankton Indian who wrote *Custer Died For Your Sins & We Talk, You Listen*, doesn’t like footnotes at all; says they’re “prissy.”

Oh, well... “A fool talks on and on.” Anyone who does not approve of the way I did this, can do as they please. As I have finally concluded, too much explanation eventually only confuses.
"Otro día me porté y estuve en un despoblado por no vber pueblo, y otro día llegué a Guatari, a donde hallé más de treyenta caciques y mucha cantidad de indios, a donde les hice el parlamento acostumbrado, y ellos quedaron debajo del dominio de Su Santidad y Su Magestad; qui estuve quince o diez y seis días, poco más o menos, a donde estos caciques me dieron que les dexase quien lo dierinte, y así yo les dixe el clérigo de mi compaía y quatro soldados, por que allí me vino carta de Esteven de los Alas y que diese la vuelta de Santa Helena, por que así cumplía el servicio de S.M., por que avía nueva de franceses. — Y otro día me porté y fui a un despoblado, do estuve aquella noche; y otro día fui a Guastariqui, a donde hize el parlamento acostumbrado, y quedaron debajo del dominio de Su Santidad y de Su Magestad. Y otro día me porté y estuve en compaía por no vber pueblo; toda esta tierra es muy buena. Otro día llegué a Recuchilli."

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"Otro día me porté y fui a un despoblado. Otro di me porté y fui a Quetariantiqui, a donde hallo cantidad de yndios y casicas, a donde les hize al parlamento acostumbrado, y dixeron que estavan prestos como la primera vez. De ay fui a un cazique que no me acuerdo de su nombre."

Año 1567

"y añiando estada diez días en Judá, como dicho tengo, me porté la vuelta de Guetari y estuve cuatro días en llegar, a donde hallo los yndios y caziques juntos y les hize el parlamento acostumbrado, y respondieron que estaban prestos de hacer lo que mandava Su Santidad y Su Majestad, y me dieron que les dixese cristinos; y así, hize un fuerte, a donde deje 17 soldados y un casco desvista con ellos, a donde en este tiempo me detuve en el dicho Guetari diez y seis o diez y siete días, poco mas o menos; y biendo que se concluyó el término que me dixo el Adelantado Pbro Manc devez de Añilés, me porté la vuelta de Santa Elena por mis jornadas. Este tierra, como dicho tengo, Guetari, es una de las buenas tierras que ay en el mundo, y por qué tengo hecha relaçión en la primera jornada desde Guetari hasta Santa Elena no lo hago en esto por la prudencia; JULIO PARDO
"Desde este Otari a otro lugar que se llama Guatarí hai como quinze o diez i seis leguas, a la mano derecha mas debajo del norte que este otro. En esta hai habiendo hai dos Caciques que son señoras i no poco en comparación de los demás Caciques, porque en su traje se sirven con pañel y do- mas.

"Es tierra rica. Hai en todos los lugares mui buenas casas i buhios terrenos redondos i mui grandes i mui buenos. Es tierra de sierra i campiña buena todo lo del mundo. Este lugar le vimos i estuvimos veinte días de bulto.

"Junto a este lugar pasa un rio mui caudaloso que viene a dar a Saupa y Usí, donde se hace dal junto con la mar sesenta leguas de Santa Elena. Desde Santa Elena a este Guatarí hai ochenta leguas."
1. "Testimonio del viaje que hizo el Capitán Francisco Fernández de Eclja a la visita de la costa de la Canada del Norte de este presidio/año 1605". Pages 14-20 (particularly pages 15-18) of the 23-page Library of Congress transcription. Original in: Archivos General de Indias. Sevilla. Ediciones. La Florida Descubiertas. Descripciones e1 poblaciones de la Florida. Años 1627-1609. Est. 1; Ca1. 1; Ley. 72. In South Carolina, the Fireproof Building in Charleston has this, and in Columbia, S.C. the State Archives and the South Caroliniana Library both have it. It covers from August 2nd, 1605 to September 27th, 1605.

See also: John Reed Swanton, "Some Information from Spanish Sources regarding the Siouan tribes of the East," Journal of the Washington Academy of Sciences; Volume 6 published in 1916, the long paragraph on pages 610-611, plus the first sentence beginning on page 612.


3. In the present report, see pages 32-33.


*Testimony of the trip made by Captain Francisco Fernandez de Eclla on his visit to the coast line north of this colony, A.D. 1605.*
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8. Gene Waddell, Indians Of The South Carolina LowCountry 1662-1781 (Southern Studies Program, University of South Carolina / Spartanburg Reprint Company), pages 3, 172, 186-187 in particular

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1. Moving downstream to the Atlantic, the Ettowan, Kussoo, Sampa and Chyawah Indians, respectively, held successive segments of Ashley river when the English colonists first knew them (Anno Domini 1670 and 1671). The Chyawah ("Kiawah") lived along lower Ashley river and on Charleston Harbor. The following place names along lower Ashley river appear to come from the language spoken by the Chyawah Indians: Weepoolaw Swamp. Panchahamsa creek. Ickerby (the banks of Ashley river along its major bend). Wespanee (a place on Old Town Creek). Waheawah. Yantes. Wappock creek connecting Ashley river to Stono river. And on Charleston Harbor, Hobeam Point and Shenbee creek. The name "Chyawah" would refer to the small nation, its members (40 warriors in 1682, plus women and children) and the country they had inhabited — the shores and vicinity of Ashley river and Charleston Harbor. ——— Interpreted from Gene Waddell, Indians Of The South Carolina LowCountry 1662-1781 (Southern Studies Program, University of South Carolina / Spartanburg Reprint Company, 1980).

2. Gonzalo Leon read the Spanish original (or longhand copy of the original, of Reija, pronounced Ree-ee-ha, named in footnote 1 to page 21) out loud in English, stopping often to discuss the text with Wes White, who wrote down what he read. And who later checked Spanish-English dictionaries for the meanings of a few terms. Such as columba; and girnejas, plums; and in particular, dispersa
A continuation of footnotes 2 on page 88

(the crab-apple-like fruit of the Old World’s medlar tree, which has never grown in the Americas). The quote in the original Spanish:

"...fueles preguntado si tienen relación de una gran sierra que está la tierra adentro que resplumba de noche y está muy clara dieron que tienen noticia que en la tierra adentro hay una gran sierra que los yndios de ella digen que tiene muchas cosas rivas mas que ellos no la han visto que solo uno dellos a llegado hasta Guateri que es un pueblo que está camino de la sierra y que tiene noticia que junta la gran sierra está un pueblo muy grande que se llama hoada que tiene muchos yndios y que es camino derecho para yr la sierra y los pueblos que ay en medio con Guateri y coquán = Guandu = Gucoguayn = hati = Guasa = hati = animache = lasi = guasar = Peunquecoti que por los dos pueblos se ba derecho camino a la sierra que será camino de treinta días hasta hoada según ben los yndios ben muy despacio por yra pueblo en pueblo detinido = fueles preguntado si es buen camino y si ay muchos comida dieron que es muy buen camino y que ay algunos ríos que unos se pasan a pie y otros en canoas y que en la tierra adentro ay mucha cantidad de co-
yda de maíz y frisol y calabazas y mucha carne de becedos y osos y conxos y mucha casa de boltería que la matan lo yndios con sus arcos y lacos para comer ay mucha cañaña y otras frutas de gírueles y nisperos y ubas y otras muchas cosas de comer que no falta xamas y que no ay pantanos la tierra adentro = fueles preguntado si alguno dellos a entrado la tierra adentro dieron que no que el dicho aломo a entrado como a dicho hasta Guateri"
a continuation of page 28

3. Without looking deeper into the complex and well-documented history of the Indian nation known to the Spaniards as the Xulla (pronounced Shoo-awlaw), I feel uncertain as to whether these Indians of "Hroads" (pronounced S-awdaw to S-awthaw, "th" pronounced as in that, not as in thing) really correspond to them. Their authentic written history seems to extend only from 1840 to 1768. The English spelled their name Chereau (today, at least, invariably pronounced "Shuwan", though never spelled that way), also the English spelled it Sara, and Sara. The Ani Yun'wiya or "Cherokee" Indians of the old Middle Towns (extreme western North Carolina) remembered them, in 1867 to 1890, as the Smali — a pronunciation in keeping with the eighty-six syllables that make up the Cherokee language. About 510 Saree (including 140 fighting men) made up the resident population of their nation sometime between January of 1712 and the beginning of the Yamasee War on Good Friday, April 18th, 1715. Some of them had settled as an autonomous people within the land held by the Catawba Nation as early as 1727 or even 1724, and it looks as if the rest of them followed suit in either 1735 or 1738. Their King, Chuppeaw or John Harris, led the autonomous Sara (Chereau) town within the Catawba Nation from 1735 to 1755. (His name does not sound Catawba, according to Memo Gei'Ha'ti'ire, for 22 years last past — from 1959 forward — the only person living we know of who has ever spoken Catawba in day-to-day conversation, having learned it from his paternal grandfather.)

On March 4th, 1760, the Catawba Nation included 204 fighting men in their six towns, all positioned within two or three miles of each other in a partially closed circle roundabout the present-day city of Fort Mill, S.C. — The most populous and northernmost of these six towns, and the only one to bear the name of a formerly entirely independent Indian nation: Chereau, on what we would
Now call the western or York county, S.C. bank of Sugar (or more aboriginally, Sookiree) creek. Charraw had 56 fighting men, including, presumably, most of the Sarew Indians in the world; virtually all of the Pee Dee Indians in the Catawba Nation; and perhaps still yet, the tiny Eno (surely the same as the earlier Saxapahaw) enclave which had maintained a separate government within the Sarew town as late as 1742. And maybe even the Kayauwee enclave. Three years later, in 1759, Chuppeaw led 45 Sarew warriors into battle in the French and Indian War, up to Pennsylvania, while their women and children stayed home. In December of that year, 1759, he and most of the other Indians in the Catawba Nation died of the terrible smallpox infection brought in to the Nation from the battlefield in Pennsylvania.

In 1768 the fifty or sixty surviving Sarew Indians lived with the one hundred surviving Catawba Indians (about one hundred in twenty or thirty households). Possibly the English traders used Sarew, variously spelled, as a name for any Indian not a Catawba but living in the Catawba Nation.

Unless perchance the Harris-es within the Catawba Nation continuously for the past 243 years, ever since 1736, descend in the direct male line from Chuppeaw ("John Harris") of Charraw Town and not from his contemporary, Pick Abasscokehe ("Sugar Jimmy" or Jimmy Harris) of Sookiree Town (died December 1749 or January 1750), we cannot distinguish the descendants of the Sarew among today's Catawbas.

A continuation of footnote 3 on page 28
of my unpublished notes and documentation on the Saraw Indians. I agree with Ernest Lewis that the Bishop Gregg in 1867 only imagined some unnamed old people he interviewed to have seen itinerant Indians decades earlier who were necessarily Saraw or Cheraw Indians: an extremely unlikely prospect, since the Saraws had moved out of that area by virtue of a treaty date of August the 4th, 1737, though they returned as late as 1739 to hunt. Why should individual Indians travelling through "The Old Cheraws" (the area of which Bishop Gregg wrote a very competent history) say, sixty, eighty or ninety years after 1737, necessarily have belonged to the Saraw Indian tribe and not some other "tribe"?

Leaving now my memory and returning to the library, who first said that the Saraw, Cheraw, Charraw or Sara Indians correspond to the "Hoade" named in 1605? On August 27th, 1606 (give or take much less than 25 days), the Chiefs of the Seewe Indians, speaking in their own country, had described the same town, unmistakably the same town, in precisely the same way, though the Spaniards got its name down from the Seewe as Xoade (see page 31’s footnote 3 for the full quote). The first person to make the connection is, despite his disclaimer, Dr. John Reid Swanton on page 612 of Volume 6 of the Journal of the Washington Academy of Sciences, published in 1916.

1. Aramancee river (now Aramancee creek flowing into Deep river) comes up on pages 65 and 66 of this present report on the history of the Waiteg? Indians.
a continuation of page 29

2. For the respective histories of the Kayauwee and Waxhaw Indians I refer
the researcher to my admittedly inaccessible notes and research and to anything
I may publish from them in the future. I have done less on the history of the
Kayauwee than on that of, it seems to me, any other Indian nation in what we
now call North and South Carolina and maybe even Virginia too.

However, for the similarity between (a) the Waxhaw Indians on Catawba river's
Washaw creek in the present Lancaster county, South Carolina, in 1701, and (b)
the Ani Yun'wiya or "Cherokee" Indian at their town called Cowee, see:

Charles HUDSON, The Catawba Nation (University of Georgia

Dr. Hudson lists the similarities as—

- preliminary oratory
- dancing girls
- costumed male dancers
- a fire burning only along the outer rim of a hollow circle
  (the fire continually replenished with small pieces of either
  wood or Arundinaria cane)

See: Mark Van Doren, editor, Travels of William Bartram (New York, 1926), pag-
es 298-300. This source describes the dance seen at Cowee, one of the Middle
Towns of the Ani Yun'wiya (Principle People) or "Cherokees", in the spring of
1776. Cowee stood on Tanase (Tennessee) river at the mouth of Cowee creek, in
the present Macon county, North Carolina.