

A Word on the footnotes

Lawyers don't like my footnote form. Vine 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.

approximately December 1566-
January 1567; Pardo

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"Otro dia me partí y estuve en un despoblado por no aver pueblo, y otro dia llegué a Gvatari, á donde halle mas de treynta caciques y mucha cantidad de yndias, á donde les hice el parlamento acostumbrado, y ellos quedaron debajo del dominio de Su Santidad y Su Magestad; aqui estuve quinze ó diez y seis dias, poco mas ó menos, á donde estos caciques me demandaron que les dexase quien lo dotrinase, y asi yo les dexé el clérigo de mi compañía y quatro soldados, por que allí me vino carta de Estevan de las Alas que diese la buelta de Santa Helena, por que así cunplia al servicio de S.M., por que avia nueva de franceses. — Y otro dia me partí y fui a un despoblado, do estube aquella noche; y otro dia fui a Gvatariatiqui, á donde hize el parlamento acostumbrado, y quedaron debaxo del dominio de Su Santidad y de Su Magestad. Y otro dia me partí y estube en campaña por no aver poblado; toda esta tierra es muy buena. Otro dia llegué a Racuchilli."

September 1567
Pardo

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"Otro dia me parti y fui a un despoblado. Otro di me parti y fui a Quatariaatiqui, a donde halle cantidad de yndios y cazicas; a donde les hize el parlamento acostumbrado, y dixeron que estaban prestos como la primera vez. De ay fui a un cazique que no me acuerdo de su nombre."

late 1567
Pardo

"y aviendo estado diez dias en Juada, como dicho tengo, me parti la buelta de Guatari y estuve quatro dias en llegar, a donde halle los yndios y caziques juntos y les hize el parlamento acostumbrado, y respondieron que estaban prestos de hazer lo que mandava Su Santidad y Su Magestad, y me demandaron que les dexase cristianos; y asi, hize un fuerte, a donde dexe 17 soldados y un cavo desquadra con ellos, a donde en este tiempo me detube en el dicho Guatari diez y seis o diez y siete dias, poco mas o menos; y biendo que se concluia el termino que me dio el Adelantado Pero Menendez de Avilés, me parti la buelta de Santa Elena por mis jornadas. Este tierra, como dicho tengo, Guatari, es una de las buenas tierras que ay en el mundo, y por que tengo hecha relacion en la primera jornada desde Guatari hasta Santa Elena no lo hago en esta por la prolegidad.
JUAN PARDO"

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"Desde este Otari a otro lugar que se llama Guatari hai como quinze o diez i seis lenguas, a la mano derecha mas debaxo del norte que este otro. En esta ha havido i hai dos Caciquas que son señoras i no poco en comparacion de los demas Caciques, porque en su traje se sirven con pajes y damas.

"Es tierra rica. Hai en todos los lugares mui buenas casas i buhios terreros redondos i mui grandes i mui buenos. Es tierra de sierra i campiña buena todo lo del mundo. Este lugar le vimos i estovimos veinte dias de buelta.

"Junto a este lugar pasa un rio mui caudaloso que viene a dar a Sauxpa y Usi, donde se hace sal junto con la mar sesenta lenguas de Sancta Elena. Desde Sancta Elena a este Guatari hai ochenta lenguas.."

1. "Testimonio del viaje que hiro el Capitan Francisco Fernandez de Ecija a la visita de la costa de la Canada del Norte de este pressidio/ año 1605",^x pages 14-20 (particularly pages 16-18) of the 23-page Library of Congress transcription. Original in: Archivos General de Indias. Sevilla. Simancas. La Florida Descubrimientos, descripciones ej poblaciones de la Florida. Años 1527-1609. Est. 1; Caj. 1; Ley. $\frac{1}{19}$: 7°29. 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 Siouian tribes of the East," Journal of the Washington Academy of Science; Volume 6 published in 1916, the long paragraph on pages 610-611, plus the first sentence beginning on page 612.

2. Gene Waddell, Indians Of The South Carolina LowCountry 1562-1751 (Southern Studies Program, University of South Carolina, Columbia, S.C., 1980), pages 4, 221-227

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

4. Irene A. Wright, "Spanish Policy toward Virginia, 1606-1612; Jamestown, Ecija, and John Clark of the Mayflower", American Historical Review, Volume 25 published in 1920, pages 451-452, 463 and footnote 53 on page 463

5. John Reed Swanton, Early History Of The Creek Indians And Their Neighbors (Washington, Government Printing Office, 1922: Smithsonian Institution Bureau of American Ethnology Bulletin 73), page 17

^x"Testimony of the trip made by Captain Francisco Fernandez de Ecija on his visit to the coast line north of this celony, A.D. 1605."

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8. Gene Waddell, Indians Of The South Carolina LowCountry 1562-1751 (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 Chyawhaw Indians, respectively, held successive segments of Ashley river when the English colonists first knew them (Anno Domini 1670 and 1671). The Chyawhaw ("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 Chyawhaw Indians: Weepoolaw Swamp. Panchehone creek. Ickerby (the banks of Ashley river along its major bend). Wespanee (a place on Old Town Creek). Waheawah. Yantee. Wappock creek connecting Ashley river to Stono river. And on Charleston Harbor, Hobcaw Point and Shembe creek. The name "Chyawhaw" 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 1562-1751 (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 Ecija, pronounced ẽ-sẽe-hau, named in footnote 1 to page 27) 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 relumbra; and qiruelas, plums; and in particular, nisperos

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(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 rrelaçion de una gran sierra que esta la tierra adentro que rrelumbra de noche y esta muy clara dixeron que tienen notiçia que en la tierra adentro ay una gran sierra que los yndios della diçen que tiene muchas cosas rricas mas que ellos no la an bistro que solo uno dellos a llegado hasta Guateri que es un pueblo que esta camino de la sierra y que tiene notiçia que junta la gran sierra esta 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 son Guatari y coguan = Guandu - Guacoguayn = hati - Guaca = hati = animache - lasiguasar - Pasquecoti - que por los dyos pueblos se ba derecho camino a la sierra que sera camino de treinta dias hasta hoada segun ban los yndios ban muy despacio por yrre pueblo en pueblo detinico = fueles preguntado si es buen camino y si ay muchos comida dixeron que es muy buen camino y que ay algunos rrios que unos se pasan a pie y otros en canoas y que en la tierra adentro ay mucha cantidad de comyda de mais y frisol y calabaças y mucha carne de benados y osos y conexas y mucha casa de bolateria que la matan los yndios con sus arcos y lasos para comer y ay mucha castaña y otras frutas de ciruelas 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 dixeron que no que el dicho alonso a entrado como a dho hasta Guateri"

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3. Without looking deeper into the complex and well-documented history of the Indian nation known to the Spaniards as the Xualla (pronounced Shōo-awlaw), I feel uncertain as to whether these Indians of "Hoda" (pronounced Ō-awdaw to Ō-awthaw, "th" pronounced as in that, not as in thing) really correspond to them. Their authentic written history seems to extend only from 1540 to 1768. The English spelled their name Cheraw (today, at least, invariably pronounced "Shuraw", though never spelled that way), also the English spelled it Sara, and Saraw. The Ani Yun'wiya or "Cherokee" Indians of the old Middle Towns (extreme western North Carolina) remembered them, in 1887 to 1890, as the Suali — a pronunciation in keeping with the eighty-six syllables that make up the Cherokee language. About 510 Saraws (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 15th, 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 1737 or 1738. Their King, Chuppepaw or John Harris, led the autonomous Saraw (Cheraw) town within the Catawba Nation from 1738 to 1759. (His name does not sound Catawba, according to Nemo Sekp'Ha'ti'rire, 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, 1756, 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: Charraw, on what we would

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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 Saraw Indians in the world; virtually all of the Peedee 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 Saraw town as late as 1742. And maybe even the Keyauwee enclave. Three years later, in 1759, Chuppepaw led 45 Saraw 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 Saraw Indians lived with the one hundred surviving Catawba Indians (about one hundred in twenty or thirty households). Possibly the English traders used Saraw, 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 1738, descend in the direct male line from Chuppepaw ("John Harris") of Charraw Town and not from his contemporary, Pick Ahassochehe ("Sugar Jemmy" or Jimmy Harris) of SOOkiree Town (died December 1749 or January 1750), we cannot distinguish the descendants of the Saraw among today's Catawbas.

See: Ernest Lewis, "The Sara Indians, 1540-1768: An Ethno-Archeological Study" (M.A. thesis, Department of Anthropology, University of North Carolina at Chapel Hill, 1951). The foregoing sketch contains much not found in this Master's Thesis, having come instead from my probably entirely accurate memory

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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 "Hoads" named in 1605? On August 27th, 1605 (give or take much less than 25 days), the Chiefs of the Seawee 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 Sewees as Xoada (see page 31's footnote 3 for the full quote). *The first person to make the connection is, despite his disclaimer, Dr. John Reed Swanton on page 612 of Volume 6 of the Journal of the Washington Academy of Sciences, published in 1916.*

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1. Aramanchee river (now Aramanchee creek flowing into Deep river) comes up on pages 65 and 66 of this present report on the history of the WaterA? Indians.

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2. For the respective histories of the Keyauwee 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 Keyauwee 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 Waxhaw 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 Press, Athens, 1970), page 27.

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, 1928), pages 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.