In order from the earliest forward to the end of the affair, our record of the irritation and discontent felt by the people of the Catawba Indian nation in February of 1737/8 comes to us like this:

A) Council Journal Upper House, #7, page 69 (concerning February 23rd, 1738 New Style), South Carolina Archives

B) J.H. Masterby, editor, The Colonial Records of South Carolina / The Journal of the Commons House of Assembly November 10, 1736-June 7, 1739 (Columbia, The Historical Commission of South Carolina, 1903), page 477. Which concerns the events of the morning of "Friday the 24 day of February, 1737/8".

C) Council Journal Upper House, #7, pages 69-70 (concerning February 24th, 1738 New Style), South Carolina Archives. Begins as follows —

"Samuel Morrisam and John Postell, Esquires, from the Commons House of Assembly, brought the following message, that is ..." And the rest reads the same as the page 477 mentioned in B), above.

D) Masterby, Journal of the Commons House of Assembly 1736-1739 (published 1961), pages 461-463. Concerns the most urgent business (since the Commons House members got to it first, before getting off on anything else) of the afternoon of "Saturday the 25th day of February, 1737/8".

E) Council Journal Upper House, #7, pages 73-76 (concerning February 26th, 1738 New Style), South Carolina Archives. ———— Begins with
word that the members of the Commons House "are of opinion that Colonel Fox is a proper person to put in execution the several matters proposed in the said report"; the lengthy text of which report, here given, reads word-for-word the same as in D, above. "Read in the Upper House and agreed to."

F) Easterby, Journal of the Commons House of Assembly 1736-1739 (published 1951), pages 487-488. --- Decisions and plans made over the afternoon of "Monday the 27th day of February, 1737/8".

I gave the foregoing in such detail to show that fright and foreboding over what the Watahö and Sarew Indians might do — specifically, how many settlers the Indians might drive away or kill — caused the colonial legislature, the colony called South Carolina, to get a move on and put some time and thought into the matter. But the full text of A) through F) would annoy with repetition and go into too much only very peripherally pertinent to the way in which the Watahö Indians must have seen the matter. Or the way we guess they saw it.

2. Sans as part F of footnote 2, above. Specifically, page 487: ten "Instructions to Colonel Henry Fox who is to go to the Cataseas ...... Thirdly, you are also to inform them of the late insults committed by the Waterees at Santee", and so forth. Suddenly the English colonists, newly angered by and afraid of the Watahö Indian nation, did not want to call that part of the Santee river system Waterees river any more. Especially seeing that the Watahö nation still "claimed(ed) the land in and about Wateree Township, and insisted(ed) upon satisfaction", as the colony of South Carolina would finally admit to two years and nine months after all the excitement began. (See footnote 1 on page 115.)
A continuation of footnote 3 on page 155


On his map he labelled today's Wateree river as just that, "Wateree River", as one can see for oneself on page 66 of the present report. He labelled the Indian town there as that of the "Waterees" who lived at one stop on a route he identified as "the way Colonel John Barnwell marched from Charleston in the year 1711 ..., the way Colonel James Moore marched in the year 1712 ..., the way Colonel Maurice Moore marched in the year 1713 ..." (Though actually, Colonel Barnwell had led his mostly-Indian army past the Wateree Indian town only shortly prior to the 18th of January 1711/2 — 1712 New Style. He marched out of the Pee Dee Indian Town at the present Pee Dee, northwestern Marion county, S.C. surely some days — definitely at least some amount of time — earlier than January 18th, and had arrived there from the Wateree Indian nation via a roundabout trip through the Waxhaw and Santee Indian nations, respectively. —— Colonel James Moore had marched with his mostly Indian army from near Charleston on, if at all had gone as pre-planned, the 16th of September 1712. We know that he did arrive in upper North Carolina what seemed to the North Carolina settlers like a ruinously long time prior to the 23rd of December 1712; seeing as they did that his multitudinal Indian army ate up all the food, in a figure or speech. James Moore's brother Maurice apparently marched along with him through the Wateree Indian Town and twenty miles past it to the Waxhaw Indian Town, only then splitting off from his brother and the main body of the advancing army to march off
in a different direction.) See pages 49-57 of this present report.

**Conclusion**

Exact dates or no, it looks as if the mapmaker named the river, or the lower reaches of it, "Wateree River" on his map in 1716, naming it that after the American Indians called "Waterees", whom he knew South Carolina's top military men to have found there in 1711, 1712 and 1713. Or in the late autumn of 1711 and again in the autumn of 1712. Whenever. They (the "Waterees") had maintained their nation in the fork of the present Wateree river and Wateree creek, Fairfield county, S.C., when the armies marched through.

"WATEREE RIVER" IN THE YEAR 1736. Eight years after the fact, we have official notice of an allegedly authentic "Instrument of Writing ... signed and sealed the 13th day of March 1735" (1735 New Style) "by seven of the Wateree Indians. Setting forth that for the consideration of several goods and money therein mentioned" (gunpowder, ammunition, beef, corn, 86 yards of two kinds of cloth, fifteen white blankets, three guns, a hundred pounds of bullets distinct from the other ammunition, and a bushel of salt), "the said seven Wateree Indians did ... sell ... unto Thomas Brown" (a trader and English frontier-settler having in his home near the head of Congaree river a six-year-old-son by a Catawba Indian woman) "all that .. neck of land .. between the Wateree and Santee" (present-day Congaree) "rivers, from the Point of the .. Neck at the confluence of the two rivers, up to the Catawba Fording Place." See page 121 (bottom four lines) and pages 122-125 of this present report; as also, incidentally, "Congaree River" on the map drawn in 1716 and reproduced a little better than half-size on page 66 of this present report.
This is the lower portion of a map; page 125, above, shows the upper portion.
4. Same as part D of footnote 2, above
5. Same as part B of footnote 2, above
6. Same as part D of footnote 2, above

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1. Or at least, Richard Berestford called it "Watersea River" on his map in 1716, & Thomas Brown supposedly wrote of the "land situate between the Watersea & Santee rivers" on March 13th, 1736 New Style, & got some of the Watersea Indians to sign what he wrote. As I have explained to exhaustion in footnote 3 on page 132.


3. Hammerton, page 29. (To find out what Hammerton is, see footnote 4 on page 147.)


1. The same as footnotes 1 & 2 on page 135.

2. Hammerton, page 42. (To find out what Hammerton is, see footnote 4 on page 147.)

3. Council Journal, Green Copy, page 122 (September 12th, 1717), South Carolina Archives:

"Mr. Hughes" (Meredith Hughes) "came with about 15 Indians of several nations (as Pelecus, Wecacomwas, Wywaway, Cape Scars, Waywede). And Mr. Hughes told the Governor that they were come to renew their old friendship" (interrupted by the Yameese War, which had begun on April 15th, 1715, though several of the Indian nations named did not get caught up in it till much later). "And the Indians layed down their old Commissions, & desired to have new for them, & to have new articles signed between them; & desired that Captain Pigots should be made a War Captain of the Wecacomwa."

2. Same book, page 486, account #49, presented on February 17th, 1741 New Style.


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1. James Adair, The History Of The American Indians, Particularly Those Nations Adjoining To The Mississippi, East And West Florida, Georgia, South and North Carolina, And Mississippi (London, 1775). The first sentence of his preface, on page xxxv of the 1966 edition, which was published for University Microfilms, Incorporated, of Ann Arbor, Michigan, by Argonaut Press Limited of New York.


*A partial transcription is in Thomas J. Kirkland & Robert M. Kennedy, Historic Candor, Volume 1 (Columbia, S.C., 1905), page 45.*
3. A map, "... the Cherokee Nation by Colonel Herbert's Map &
my own Observations, with the path to Charlot Town, its Course &
distance measured by my watch, the names of the branches, rivers &
creeks as given them by the trekkers along that Nation; May 21st,
1730. Certified by me George Hunter." A copy in the S.C. Ar-
chive. Shows the Cherokee towns of Tanaroche, Heumini, Kittewa,
Stesca, Contrenet, Carnawisca & Turcogeye all along a single river.

4. The same as Footnote 2 on page 142. On this map
(made by George Heaj between 1744 & his abdication on March 17th,
1748), there are 383 Indian men, more or less, in the 12 towns of
the Lower Cherokees; 760 gunmen, Indians, in the 17 towns of the
Middle Settlements; 382 gunmen in the 7 Valley Towns; & 4,555
gunmen in the 7 towns of the Overhills; total, 2,340 Indian
gunmen in the 47 Cherokee Towns. In the Middle Settlements,
Stesca has 70 gunmen; Contrenet (or Contarey) has 30 gun-
men; Kittown has 20 gunmen; & Tuskareche (Tuskechee) has 70 gun-
men. 
See also Footnote 2 on
page 153.

5. Adair (London, 1775), pages 222-226. The same as
Historic Catawba Peoples (University of South Carolina, History Dep-
artment, 1974), page 77.
1. The same as footnote 2 on page 139; since after all, I do not wish to be like the editor of the *Thomas Jefferson Papers*, and have a footnote on Aaron Burr dwell to an entire book.

2. The same as footnotes 1 & 5 on page 138.


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3. Records in the British Public Records Office. Relating to South Carolina, Volume 21, pages 399-406 (September 22nd, 1744), specifically pages 401-402, South Carolina Archives:

   "An affair happened lately in this province, which had a very disagreeable aspect in the beginning. But, I am hopeful it may be attended with good consequences. Some of the Natchees & Waterees (two Nations as they are called, or tribes of Indians, who live in our settlements & are in a manner incorporated with us) sent a solemn invitation to the Catawbas (a much more powerful nation)"
A continuation of footnote 3 on page 141

then both the others went) to send some of their people
to a merrymaking, and to cement the friendship that sub-
sisted between them."

The rest of the quote concerns the action of the Natchez Indians who
lived among the PeeDees (here miscalled "Waterses"—Glen made a mis-
take; remember that he used the word "home," he meant "England").

Steve Baker takes the above quote to mean that the Waterses Indians
left the Catawba Nation in 1743 or 1744 to live in the English settlements.
See: Steve Baker, The Historic Catawba Peoples (University of South
Carolina, History Department, 1974), page 63, 81.

4. Compare the quote mentioned in footnote 3, above, with:
Council Journal #11, pages 423-425 (July 25th, 1744, 1744, including a letter
date of July 23rd, 1744, S.C., Archives. In 1744 Glen received word of
the identity of Indians in question as PeeDees; seven years later his
memory had it that they were Waterses.

See the discussion on: pages 48-50 of "The PeeDee Indians of
South Carolina, 1701-1755 and Following," Papers of Wesley D. White, Jr.
(1745-1877), microfiche cards 53 & 54, South Carolina Historical Society,
Charleston, S.C.

5. Robert L. Meriwether, The Expansion Of South Carolina
1729-1763 (published 1940), pages 58-59; see the index to this book
for other references to George Heyg.

Gueline Melton Kaminer, "A Dictionary of South Carolina Biography
During The Period Of The Royal Government 1719-1776," Master's
thesis (History Department, University of South Carolina, 1926), page
36. South Carolina Gazette, March 25th, 1744.

Chapman J. Milling, Red Carolinians (University of North Carolina,
1940), pages 90-91.

Heyg had been involved in the Indian trade since sometime between
1737 & 1742; he was living in Charleston by 1733.
6. Records in the British Public Record Office Relating to South Carolina, Volume 24, pages 359-423 (December 1751, with the quote on pages 406-407), South Carolina Archives.

page 142


3. Records in the British Public Record Office Relating to South Carolina, Volume 23, page 373, South Carolina Archives. Published in James Glen, A Description of South Carolina (London, 1761), page 60.

Glen's statement of the 19th of July 1749 compares with that of Edmond Atkin in England in 1754 (at which time, Atkin had not been in South Carolina since 1750): "The Catawbas (are) but little more than three hundred (men), perhaps twenty ... 320". See: Wilbur R. Jacobs, Indians of the Southern Colonial Frontier, The
A continuation of footnote 3 on page 143.

Using Steve Bokar's Historic Catawba Peoples (History Department, University of South Carolina, 1974) as an aid to my familiarity with the sources, I see that we have record of the following Catawba Indian towns in the following years:

Yes, Isaac, Esua, etc. (1701 & before); Nassaw (1721 to '25), Neufsea (1728), Nassaw (1736, 1739), Neusaw (1733), & Nassaw (1756).

Wipie (1721 to '25), Waipee (1741), The Villidge (1755), or Waipepe (1756).

Nustie (1721 to '25), Newstee (1755), or Naostee (1756).

Sugaree (1701), Sugaree (1712), Suco (1721 to 1725), Sugar (1727), Sugar (1736, 1739, 1741, 1755), or Suach (1754).

Charaw' Notox, variously spelled (1744, 1727, 1739, 1742, 1746, 1748, 1755, 1756, 1759, 1768; Peter Harris [1733-1823] was probably a Charaw.

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Colonial Plots, Volume 4, page 400, South Carolina Archives

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Colonial Plots, Volume 5, page 27, South Carolina Archives.
1. Council Journal #17, Part 2, page 580 (date of September 1st, 1749), South Carolina State Archives.

2. Council Journal #17, Part 2, pages 618-620 (the close of the business of the day for September 6th, 1749, which takes up pages 597 through 620), South Carolina State Archives.
1. The same as footnote 2 on page 145. See also Douglas Summers Brown, *The Catawba Indians: The People of the River* (University of South Carolina Press, 1966), pages 226-227 in particular, with the further information on the individual backgrounds of Thos. Sew/Yontsee, Pick Ahassokehee & Spanou coming from page 220 in the case of Thos Sew/Yontsee & Pick Ahassokehee, and from page 208 (footnote 93) in the case of the renowned Spanou. From pages 208 & 240 we see that Tuckasekey or Taokasey was later (specifically, in 1756 & 1760) called Red Tick.


3. In the same book on page 402, petition #104; petition #103. Presented on February 9th, 1750, New Style.


2. Petition #93 at the foot of page 401 in the same book.
A continuation of page 147

3. Papers Relating To America in the Dalhousie Manuscripts, Reel 1, pages 7-17 (January 1749/50), specifically page 13, S.C. Archives.

4. The colony of South Carolina, on April 29th, 1741, formally recognized the Young Warrior, or Yonah Yo-ewaygway, as the King of the Catawbas Indians. See: the untitled record, by John Hammerton (Secretary of the Province of South Carolina for thirty years, 1732-1762), of public documents he had issued. Numbered up to page 55 (including a dozen pages blank), and covering from 1732 to 1742. Inexplicably bound into: Inventories, Book LL (covering the years 1744 to 1746), South Carolina State Archives. In Hammerton, see page 4-5.


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1. Same as footnote 3 to page 147

2. Captain Newcomer signed a 1753 letter with King Hayler. Spanor (Jemmy Bullen) died in May or August of 1751; in battle. Toussecay ("Red Tick") spoke at Pine Tree Hill near Camden to Governor Bull on the 5th & 6th of May, 1760. See Mrs. Douglas Summers Brown, The Catawbas Indians: *Chucke-Chuckhe*
A continuation of footnote 2 on page 148

The People of the River (University of South Carolina Press, 1966), pages 228-208, 239-240, respectively.

John Harris, or Chippewa, King of the Chewew Indians in the past twenty years, showed up in the city of Charleston in 1739 with 45 Chewew men whom he had led on the battlefield against the French & their Indian allies in Pennsylvania. (South Carolina Gazette, June 2nd, 1739)

Thus, in December of 1749 & in January of 1750, New York Governor Glens was mistaken in thinking that Chiche-Chiche, Spanav, Tohacsey & Chippewa had gotten themselves killed.

3. The same as footnote 4 on page 147; since the colonial government of South Carolina formally recognized all four of these men as the King & Heel Warrior & Captains of the Catawba Nation on the same day, the 26th of April 1741. That's the first we hear of any of them, by my interpretation. Chippewa (John Harris), on the other hand, had been recognized by the English colony as the "King of the Chewews" ever since the 6th of June in 1739. See Hammeron, page 29, the entry for June 6th, 1739 and the entry for October 23rd, 1739.

Pages 149-150

1. See pages 138-139, above.
2. See page 140, above.
3. See pages 141-142, above.
4. See pages 143-146, above.

Governor Glen's letter to John Evans, undated but written after the 2nd of February 1756; & Evans' reply, consisting of a journal running from the 24th of February to the 5th of March 1756. Glen told Evans to go to the Catawba Nation (where Evans, incidentally, had a grown son by a Cherew Indian woman, considered a Cherew himself & named John Evans after his English father). "While you are there," Glen said, "make it your business to learn the exact number of warriors or men able to go to war upon any occasion. Do it in the most distinct manner you can; distinguishing how many Catawbas, Cheraws & Pedees. At least be exact how many Warriors are in each Town. Let me know also the distance between each town, but do not take it by instrument. The Public will defray your expenses, but no time is to be lost."

Apparently, John Evans Sr. could not distinguish the more numerous Cherew-speakers from the Pedee & other Indians in Cherew Town and, perhaps, the other towns, at least not without going to a great deal of trouble. He did take care to avoid the use (which would inflame the Indians) of surveying instruments.
I have based this drawing on a map in a collection of papers dating from 1746 to 1739 that a Lord Dalhousie put in the Scottish Record Office. Listed as the "Dalhousie Muniments, Scottish Record Office, General Register House, Edinburgh," they are on microfilm at the South Carolina Archives. (Muniments refers to papers used in defense of a claim.) The map is the next-to-last item on the second of two microfilm reels; said map consisting of the 18th-from-last frame on the reel. — The last item on the frame: a thirty-three page notebook, taking up 17 frames.

Reference located by Steve Baker.

Without going into too much confusing detail, let me say that I made this map in the following way: I went to the Highway Department in Columbia, South Carolina, & bought their maps of York, Chester and Lancaster counties. Then, I went to the Highway Department in Raleigh, North Carolina and bought their maps of Mecklenburg & Union counties. Then I traced the waterways at the junction of those four counties (or five, counting Chester). Then I superimposed the names of the Catawba Indian towns on the 1756 map, together with the other information on that map about the number of Indian men in each town, and the number of miles from one Catawba town to the next. In conversation with Jim Merrell of the History Department at Johns Hopkins University, it came up that he, I & Dr. Frank Siebert, the linguist, had independently, without talking to each other, come to the idea that the word "many thousand(s)" of Iowa Indians mentioned as a notion by John Lawson in 1701, correspond to the later main town of the Catawbas called Kusow, and to the word in the Catawba language that I would spell nee-SWâ' or...
A continuation of the sources for page 103

ee'eeWA' (the nasalized final syllable ending in a glottal stop). It means river, and Catawba; also awesome, terror-inspiring and even monstrous.

A letter date of January 26th, 1982, from Dr. Frank T. Siebert of Old Town, Maine, to Wes White of Columbia, South Carolina, says that

"Sugarree is Catawba ohtiri: 'strong house, fort', as you dir from ask 'house'."

"This is different from ohtiri, another Catawba village name."

"Both forms are all one word (with suffix) — out means 'downhill, downstream, south'; since all streams flowed south or southeast in Carolina from the mountains."

Hence the spellings of SOOHIREE and seeSWA', rather than "Sueah Town" & "Nassaw", on the map on page 153. "Wayalee"; another pronunciation of Wayneze, cannot be other than an Anglicization, since the Catawba language has no "L". The first time that we hear of the Catawba towns called Waynee & Nooitee on the 1756 map, is sometime between 1721 & 1724, when they are called Winpie & Nustr. see above, pages 109-110.

One should compare this map of the towns in the Catawba Nation in 1756 with a certain "Memorandum of Powder & Bullets & Flint delivered to the Catawbow Indians by Mr. Nightingale, January 21st, 1755." Involved are "500 gum flints"; a dozen kegs of bullets weighing a total of 698 pounds; & a dozen kegs of bullets weighing, altogether, 380½ pounds. "Ammunition divided; to Newstee Town, 2 kegs of powder, 2 of bullets; to Newstow, 2 kegs of powder, 2 of bullets; to the Wili, 2 kegs of powder, 2 of bullets; to the Sugar Town, 2 kegs of powder, 2 of bullets; to the Carrow Town and Peteck, 2 kegs of powder, 2 of bullets; Flints;

A year later, on the map on page 153 of the present report, Neeceee Town is Nooette Town; Neeceee is Nooette; the Villaga is Weypee; the Sugar Town is Guceh Town; the Corrow Town and Passea is Cherraw Town; and New Town is Wayanne, also called the King's Town. I suspect that the town of the Wetsee Indians (shown on the map in 1736 & still important in 1743) is, by 1755, merged with the Peedees in Cherraw Town.

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1. Same as footnote 5 on page 151