

A brief visit to the Wateree Indians by a single European in the summer of 1670:¹ A resident of Maryland who had emigrated there from his native Hamburg, Germany, set out travelling alone through what is now southern Virginia on the 5th of June 1670. Alone but for the company of "one Sasquesahanough Indian named Jackzetavon"²—a man of the Conestoga Indian nation, also called Susquehannock, based on the Susquehanna river in what is now Pennsylvania. The German, who had hired the Susquehannock man as a guide, kept a journal in Latin. Shortly the two had passed into what we now call the state of North Carolina.²

On the 16th of June 1670 the two men reached the village of the Haynoke or Oenock Indians³—a branch settlement at least sixteen years old, of the Shakori or Chicora Indian nation known to at least some Europeans ever since the earliest recorded visit of a Spanish ship to the North American mainland nigh unto a century and a half ago, in 1521.⁴ The branch settlement called Haynoke or Oenock (Oenock by 1670) lay along Flat river some 2.7 to 3.8 miles, by air, north-north-east of the point at which Flat river converges with Eno river to form Neuse river. Or in modern terms, the Haynoke, Oenock, Aeno, Enoe or Eno Indians lived on Flat river from Highway 1004's bridge over that river, upstream to an artificial lake, Lake Michie, one-third of the way up Durham county, N.C.;⁵ though the archeologists, who found the site, understandably do not like to publicize its location, for fear of the destructive "pot-hunter." (And may any pot-hunter who goes out there, contract herpes simplex II, and a raging cancer from eating nitrated sausage, corned beef hash, hot-dogs, ham and cheap tuna fish.)

As we read in an often-joltingly-incorrect translation of the original Latin⁶ into English, the German's travel journal tells us that " .. 14 miles west-south-

Probably actually in the present
Granville county, NC, south of
Oxford — between Oxford & Creedmoor
on Cottail & Coon creeks,
south of Oxford

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west of the Oenocks, dwell the Shakory Indians" — on Eno river fifteen miles west, by air, of its convergence with Flat river, if the distance (14 miles) and point of the compass (WSW) by any chance accord precisely with reality. Which they may indeed — one may walk to the point 14 miles west-southwest of the archeological site of Adshusheer (the Eno Indian town) and cross only one stream, to wit, Little river, a tributary of Eno river. One may take the same walk almost in a straight line and cross only two streams — Little river, and a small creek flowing into Eno river.¹ Back to the 17th of June 1670:

"Finding them" (the Shakori Indians) "to agree with the Oenocks in customs and manners, I made no stay here; But passing through their town, I travelled till the 19th of June. And then, after a two days' troublesome journey through thick ets and marshy" (or low-lying, swampy) "grounds,"²

"I arrived at WATARY above 40 miles distant and bearing west-southwest to Shakor." Or in modern terms, somewhere on the far-upper reaches of Deep river near the Randolph-Guilford county line, about midway between Greensboro, N.C. and Ashboro, N.C.; perhaps just within Randolph county and a little closer to the present-day Ashboro than to the other city. It would seem pointless and misleading to try for greater precision. The two men — the German immigrant and his guide, a Conestoga Indian — would have crossed first Eno river and then Haw river, besides their many creeks, in the present day Orange, Alamance and Guilford counties, N.C. Haw river and Deep river converge to form Cape Fear river.^{2,3}

"This Nation" (Watary) "differs in government from all the other Indians of these parts: For they are slaves, rather than subjects, to their King. Their present Monarch is a grave man, and courteous to strangers"² — or at least, courteous to the German immigrant and Conestoga Indian guide in his nation from

the 19th to the 21st of June 1670. Editing out now part of the German's ethnocentrism:

"Yet, I could not without horror behold his hiring three youths, and sending them forth to kill as many of their enemies" (of other Indian tribes) "as they could light on, to serve his son (then newly dead) in the other world — as he .. fancied. These youths, during my stay, returned with skins torn off the heads and faces of three young girls"¹ — or possibly, just their scalps: beware the translation from the original Latin (now lost) to English.² "Which they presented to his Majesty, and" which scalps, or whatever, "were by him gratefully received."¹

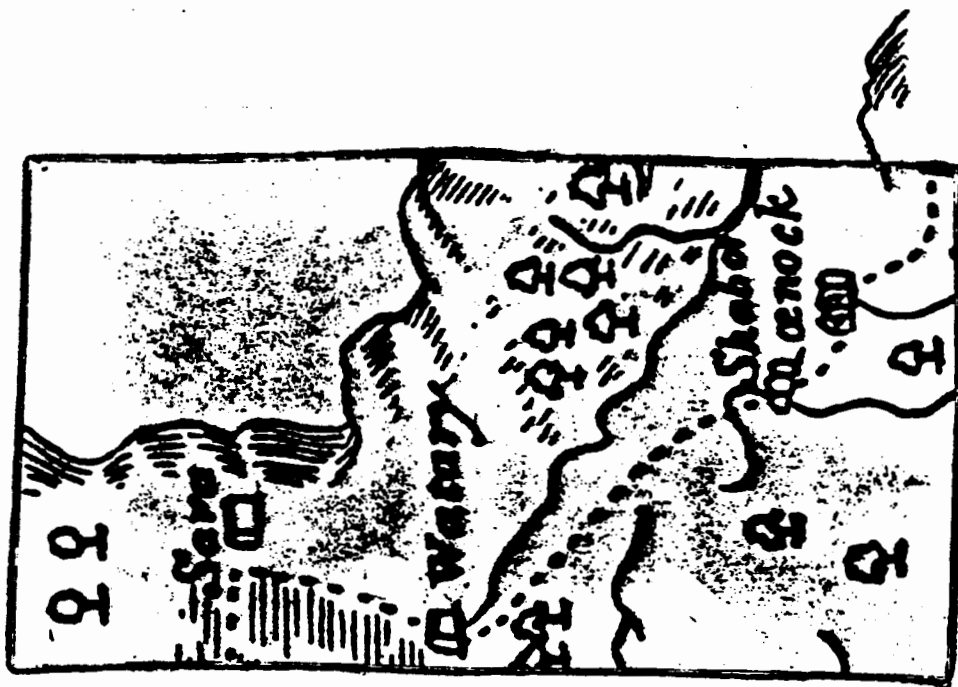
It seems possible that while on the road from the Shakori Indians to the WaterRA⁷ Indians, or while among them, the German immigrant may perhaps have heard from his guide (Jackzetavon, the Conestoga Indian) of another Indian nation off to the side-route but nevertheless roughly in-between the two nations ("Shakory" and "Watary") whom the two companions did decide to visit. This shadowy third group: the "Queyonk", possibly the same as the Indian nation later known (1701 to 1733) as the Keyauwee, Anglicized to Wawee.³

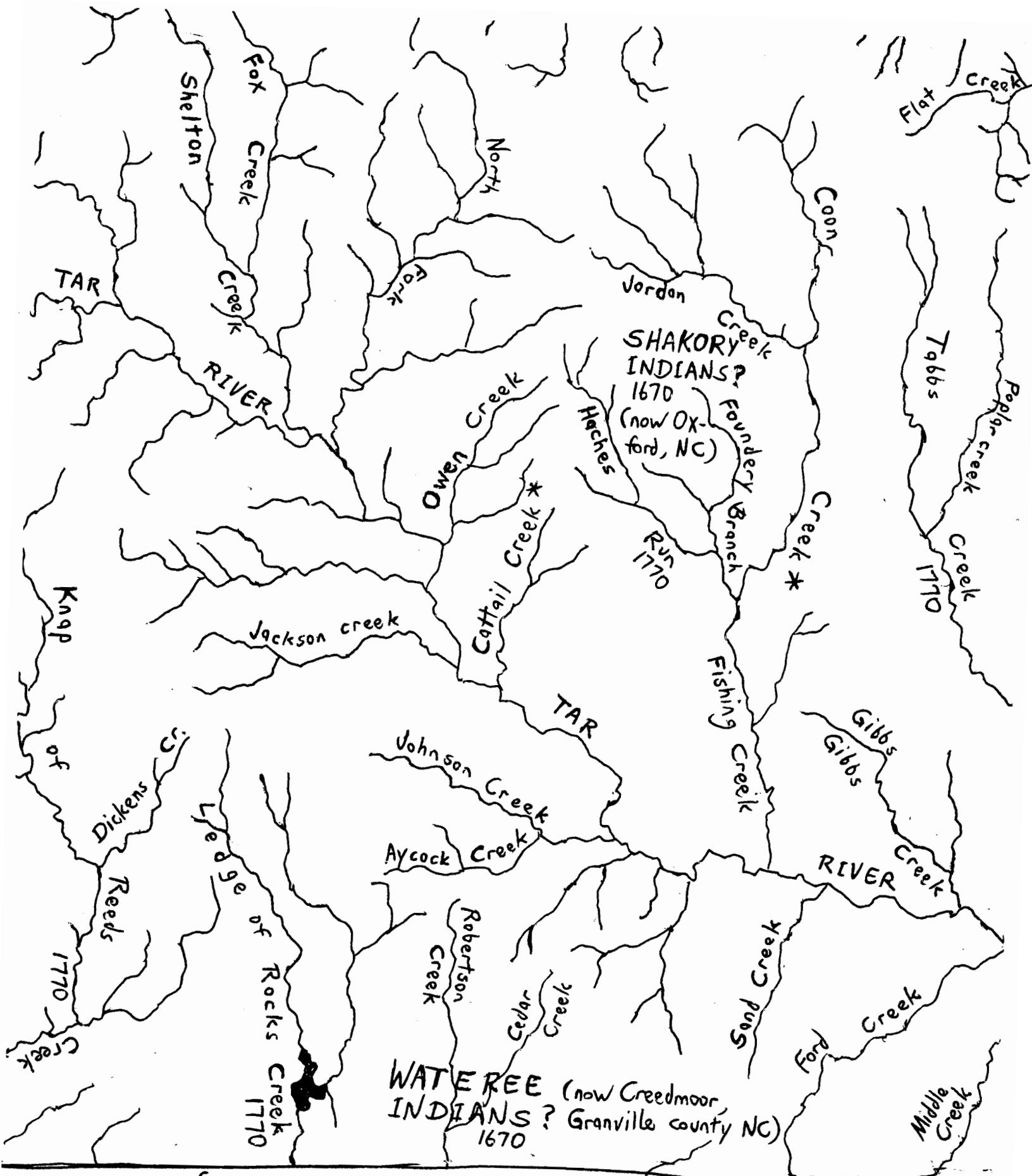
It also seems likely that the two companions saw not a few of "beaver and otter skins .. amongst the" WaterRA⁷ Indians, as they apparently had seen and would later see in, as a later record would imply, every Indian nation they visited.⁴

"I departed from Watary the one and twentieth of June. And keeping a west-course for near thirty miles, I came to Sara."¹ The Saraw Indians in June of 1670 may have lived in the fork of Yadkin river and its major tributary, South Yadkin river; or in modern terms, in North Carolina's Davie county.⁵ To get to the Saraw Indians from the WaterRA⁷ Indians, the German fellow and his Indian guide, then, had to cross Deep river immediately; and then the upper branches

of Uwharrie river; and finally, Yadkin river. An interpretation approximately on the right track but shaky if one expects precision out of it.¹

Other than for the hypothetical group of Indians supposedly known as the Queyonk, the oenock, Shabor, Watary and Sara Indians seem as if very likely the only humans living in June of 1670 on the 3½ thousand square miles or so represented by the following inset of a map published two years later to illustrate the German immigrant's explorations.² Blown up to double-size:





In 1670 (Briceland tells us) the low marshy lands Lederer crossed on his way to the Watary Indians may've been those on Coon creek & Cattail creek, now Granville county, NC.

On the 4th of March 1671 (New Style), the Governor of Maryland wrote of the German immigrant who had visited the Water^A? Indian nation 7 $\frac{1}{2}$ months earlier, as "having formerly discovered several Nations of Indians to the southwestward of this province. And requesting of me license to trade with them for beaver and otter skins, and also, all other sorts of furs whatsoever that are to be procured amongst the said Indians;¹

"These are therefore to license and authorize the said John Lederer to transport out of this province" (Maryland) "such truck as he shall think most convenient for the trade of the said Indians.¹

"And also, to bring back into the said province" (Maryland) "all such skins, furs or other commodities that he shall purchase of the Naasones, Askeneethes, Oenokes, Sharberies, (Queyonks), Waterrees, (Nuntaneicks, Mahokes), Saras, Rickahokons, Wissackies and Usherys, or of any other Nations of South West Indians¹.."

OUR FIRST HINT THAT THE WATEREE INDIAN NATION HAD MOVED TO
WHAT WE NOW CALL THE STATE OF SOUTH CAROLINA /

That the Wateree Indians would have moved from their former home near the source of the Deep or Aramanche river, or wherever — their home from at least 1567 to 1670 — hardly seems surprising: Since many such moves about that far southward, on the part of other Indian tribes of that same general region, resulted from their need to get further out of the reach of the chronically marauding warriors come out of the Iroquois Nations in what we now call the state of New York.¹

By 1682, England had possessed, for a dozen years past, a colony in North America called South Carolina and consisting mainly of the present city of Charleston, S.C.² In England the "Lords Proprietors" (financial sponsors) of that colony, published "A New Map of the Country of Carolina." This map shows the Eastern Seaboard from the city of St. Augustine, Florida, north up the Atlantic coastline to Cape Henry in Virginia; that much, and then some. A scholar's evaluation, twenty-eight decades later, of the 1682 map:³

"It is the most accurate representation of the Carolina region yet to appear .. the coastal detail from Cape Henry south to Port Royal show greatly increased knowledge .. evidence of excellent work done by the Surveyor General of (South Carolina), Maurice Matthews.³

" .. No more careful or accurate printed map of the province of Carolina as a whole was to appear until well into the eighteenth century than the (1682) map and its imitators. Perhaps its rather unimaginative accuracy militated against it .."³

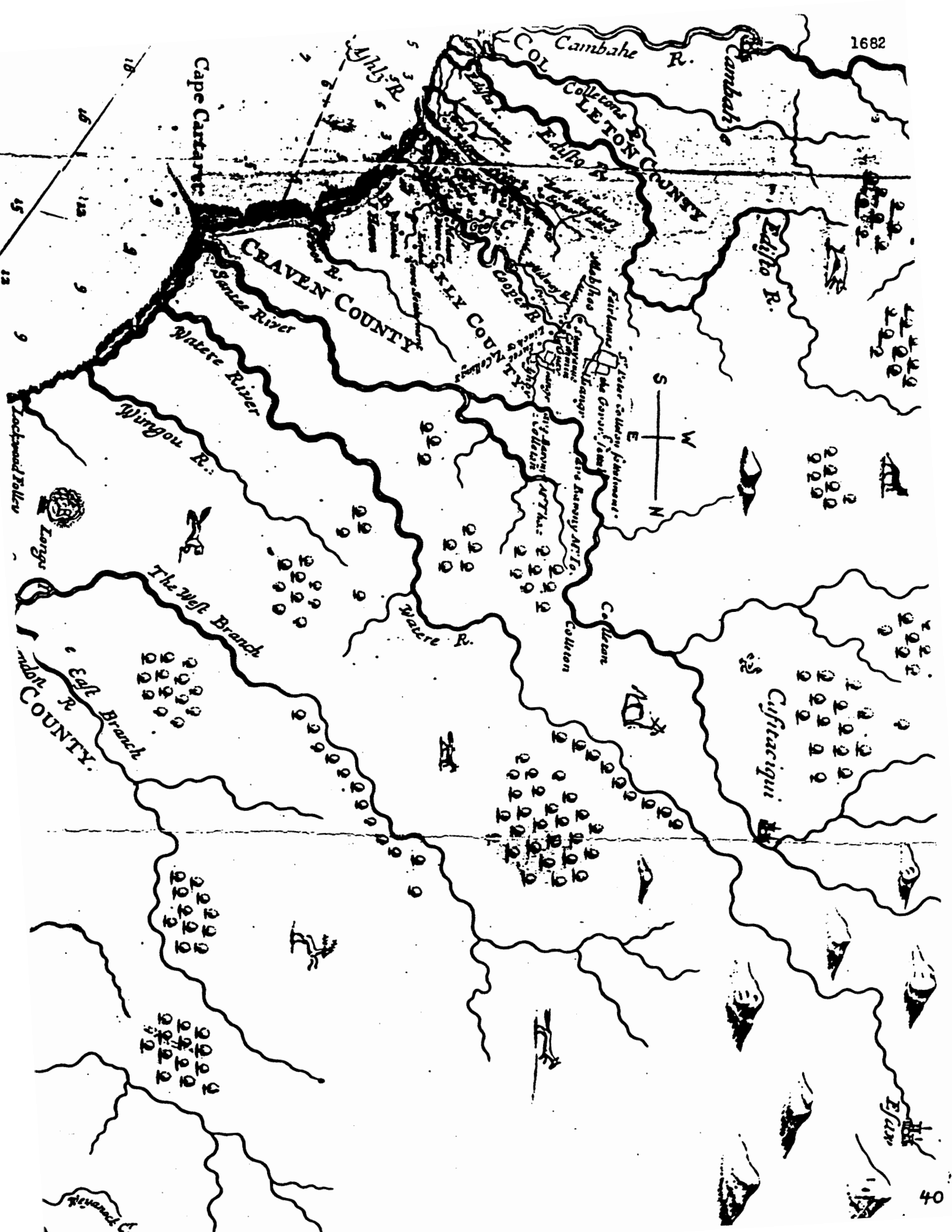
The 1682 map gives the name of Watere river to: a) Black river — Weenee river — from its entrance into Winyah Bay, upstream to the entrance into Black river of its tributary, Lynches river; and

b) the entire length of Lynches river. With an American Indian town called "Esaw" at the source of Lynches river (just south of the present Monroe, N.C. — in North Carolina just barely on the other side of the North Carolina/South Carolina state line). Or on Lynches river at the mouth of Polecat creek.¹

Now, that information has one Englishman, and one Indian town, written all over it: In 1682 South Carolina's Surveyor General, Maurice Matthews, had lived, for ten years past, farther north than any other resident member of the English colony called South Carolina. He lived on Cooper river about two miles from a branch village of Santee Indians, and immediately across Cooper river from the present-day city of Moncks Corner, S.C.² Without a doubt, the Santee Indians gave that name — Watere, "Wateree" — to him.

We have not definite record of the Wateree Indians until some nineteen years after the publication of the 1682 map; when we find their town standing ten miles west of a small branch flowing into Polecat creek, which in turn flows into Lynches river. Or in other words, 12½ miles west of Lynches river itself.³

The name of Esaw Indian Town (1682) sounds like the word for "river" in the Catawba Indian language as spoken in day-to-day conversation on Catawba river — eeswə? (1798-1952 and before; either vowel accented, or neither; the final vowel always nasalized and sometimes followed by a glottal stop). The word also means: "awe-inspiring, monstrous; tribal chief or head man; the Catawba Indian people."⁴



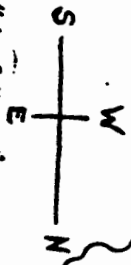
Cape Carter

CRAVEN COUNTY

COL. Cambahé R.

COLLETON COUNTY

Edisto R.



18
16
15
12
9
9

Lockwood Tavern

Largo

Wingou R.

The West Branch

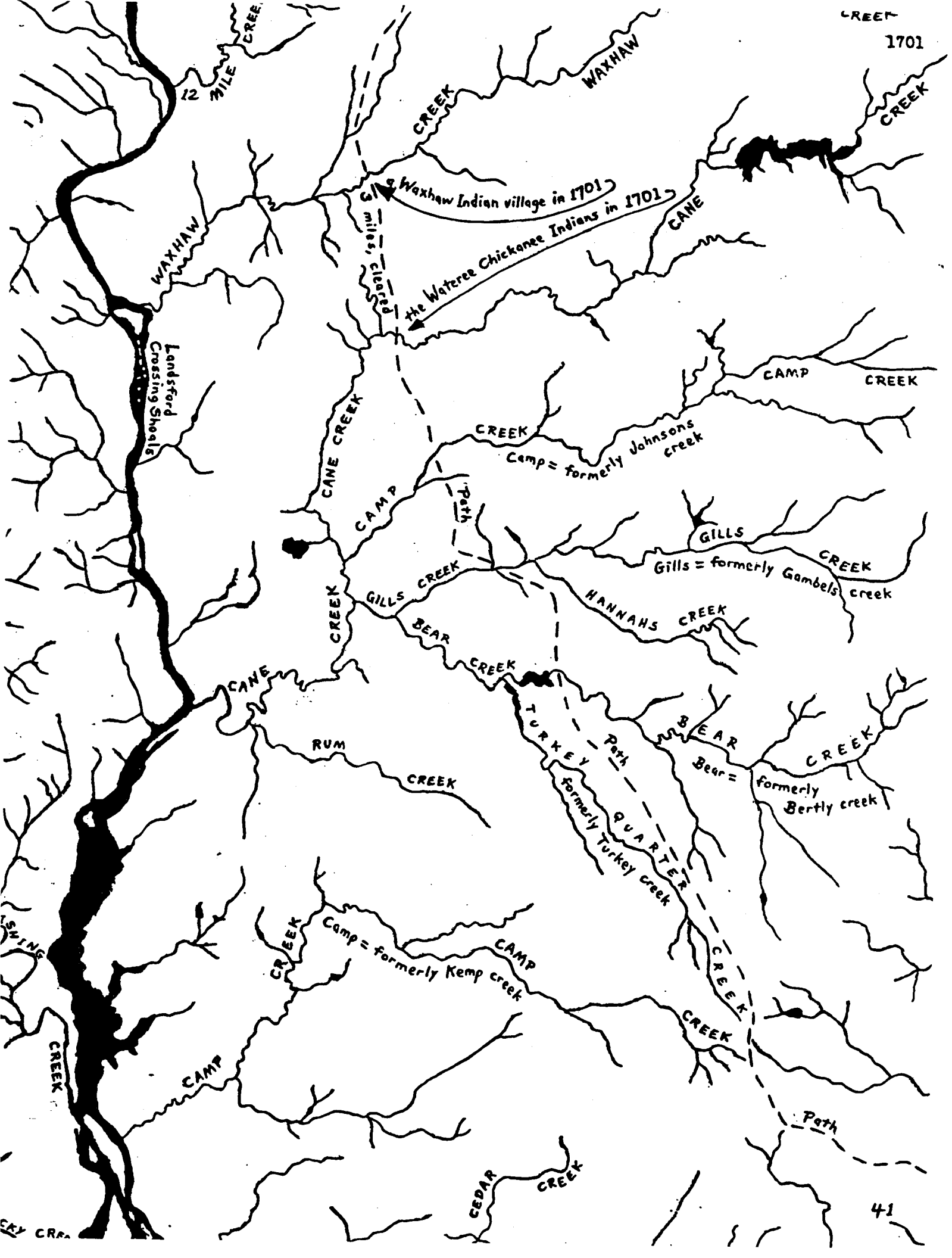
East Branch

JOHNSTON COUNTY

Watauga R.

Colliton

Catawqui



CREEK 1701

12 MILE CREEK

CREEK

WAXHAW

CREEK

Waxhaw Indian village in 1701

the Wateree Chickanee Indians in 1701

WAXHAW

Landford Crossing Shoals

CANE CREEK

CAMP CREEK

CREEK

Camp = formerly Johnsons creek

CAMP

path

GILLS

Gills = formerly Gambels creek

GILLS CREEK

HANNAHS CREEK

BEAR CREEK

CANE CREEK

RUM CREEK

CREEK

TURKEY CREEK

Path QUARTER formerly Turkey creek

BEAR CREEK

Bear = formerly Bertly creek

CREEK

CREEK

Camp = formerly Kemp creek

CAMP CREEK

CREEK

CAMP

Path

CEDAR CREEK

41

THE "Waterree Indians",¹ ALSO CALLED THE "Waterree Chickanee Indians"²
OR THE "Waterrees",³ ON CATAWBA RIVER'S CANE CREEK WHERE THE PATH TO
THE CATAWBA NATION (the present Highway 521) CROSSES THAT CREEK;^{*} as
of the 18th and 19th of January 1701⁵

* two-and-a-half miles just about due west of
the present Foster Crossroads, S.C.;
and 4.4 miles up Highway 521 from the pre-
sent-day city limits of the city of Lancoas-
ter, S.C.⁴

January 18th, 1701. "We" — the writer an Englishman fresh from London;
three other Englishmen, and their guide an American Indian hired two days earlier
and about 40 miles down the path, in one of the Congaree Indians' villages around
the present Camden, S.C. — " .. came to the Waterree Chickanee Indians."⁵

"The People of this Nation are likely tall persons. And great pilferers,
stealing from us anything they could lay their hands on; though very respectful
in giving us what victuals we wanted."⁵

That same day, the Waterrees stole the Englishmen's "knives, scissors, and to-
bacco tongs" —⁵

"We lay in their cabins all night; being dark smoaky holes, as ever I saw any
Indians dwell in." And remembered weeks later as "the Waterrees .. the Indian
Town, which was a parcel of nasty smoky holes .."⁵ The writer had complained
earlier of "millions of fleas, the Indian cabins being often fuller of such ver-
min than any dog-kennel" — this in reference to the Santee Indian village call-
ed Hickerau or Black House, where the writer had spent the night of January 9th.⁶

Sounds like he found the Wateree cabins that bad and worse. He continues on the topic of the Wateree Nation:¹

"This Nation is much more populous than the Congerees." Something that the writer, a lifelong resident of London in England until the past month, could not have known through direct observation; having visited only one of the Congaree tribe's villages, and then only once — from noon January 15th until the following morning. One of the Englishmen with him — probably the one described as having formerly served the Congaree Indians as a trader bringing in English goods from Charleston — told him that. He goes on to characterize the Wateree Nation as " .. their" (the Congaree Indians') "neighbors; yet understand not one another's speech."¹ Making the two languages — that of the Wateree Nation (whose name sounds like the Catawba word for washed-away riverbanks)² as contrasted with that of the Congaree Nation — mutually unintelligible.

"They" (the Wateree Chickanee) "are very poor in English effects, several of them having no guns — making use of bows and arrows. Being a lazy, idle People — a quality incident to most Indians" (in the Englishman's ethnocentric opinion). "But none to that degree as these, as ever I met with"¹ (words published in London in 1709, after eight years as a lone Englishman among the Tuscarora and Tuscarora-dominated tribes of the present state of North Carolina).³

He goes on to say of the Wateree Chickanee that "Their country is wholly free of swamps and quagmires. Being high dry land; and consequently heathful, producing large cornstalks, and fair grain."¹ Something of which he could not have known except by seeing the Wateree Chickanee Nation's cornfields and fields of grain (as for instance aboriginally-bred strains of beans)⁴ on the 18th and 19th

of January in the year of our Lord 1701. As another writer realized 273 years later,

"along Cane creek and .. its multiple tributary streams .. arable bottom land was more readily available than in this latitude along the the Catawba/Waterree River. The Waterree Chickanee Indians were probably occupying the best available agricultural ground within an otherwise poorly endowed terrain environment for agriculturists. The environment was marked by the restricted bottomlands of the Landsford Shoals and adjacent portions of the Upper Fall Zone." — The Waterree Chickanee Nation in 1701, on Cane creek at the path to the Catawba Nation, would have lain up to six miles east of the Catawba/Waterree river. The Englishman "Lawson was certainly travelling the Catawba Path well east and away from the river."¹ Having written, immediately upon his having come "to the Waterree Chickanee Indians", that "The land holds good, there being not a spot of bad land to be seen in several days going."²

January 19th, 1701. "Next morning we took off our beards with a razor, the Indians looking on with a great deal of admiration. They told us, ' .. (We have) never seen the like before .. (Your) knives cut far better than those that (come) amongst the Indians.' " (They surely didn't say that in English; probably the former trader of whom we have spoken, provided the translation.) "They would fain" (meaning gladly, joyfully) "haved borrowed our razors, as they had our knives, scissors, and tobacco tongs the day before. Being as ingenious at picking

of pockets as any, I believe, the world affords; for they will steal with their feet."¹ (Literally?)

A fifth Englishman, "one of our Company" until within the past couple of days, when he fell behind and got separated from the other four white men and their Indian guide, " .. overtook us, having a Waxsaw Indian for his guide .. As we were debating which way we should send to know what was become of him.¹

" .. He told us, ' (.. I) missed the Path and got to another Nation of Indians' " — travelling northward and upstream, the southernmost village of the Waxhaw, Wisacky, Weesocky or Flathead Nation of Indians, on Waxhaw creek an accurately estimated three miles up the Catawba path north from the Waterree Chickanee Indians. "We received the messenger with a great many ceremonies, acceptable to those sort of creatures" — a flowery way of saying that the man's four fellow expeditioners felt glad to see him and to hear of the Waxhaw village's invitation to come on up. He reported the feasting Waxhaws as "wondering that we would not take up our quarters with them, but make our abode with such a poor sort of Indians" — the Waterrees — "that were not capable of entertaining us according to our deserts" (according to what we deserved, in other words).¹

"Bidding our Waterree King" (or Chief) "adieu, we set forth towards the Waxsaws, going along cleared ground all the way."¹ As the later writer realized 273 years

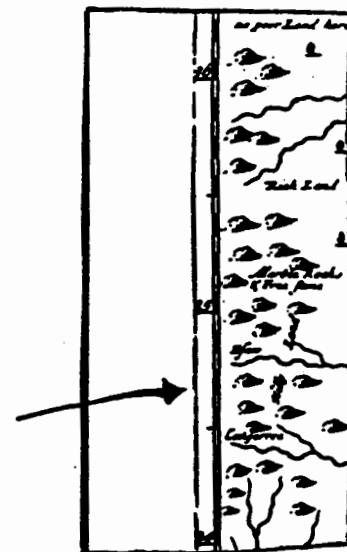
later, "Immediately north of the Waterree Chickanee Indians, separated from them by only a small stream divide, were the southerly elements of the large Waxhaw Nation. As compared to the area immediately south of them, the Waxhaws were situated in an area of extensive bottom land between Sugar

creek on the north and Waxhaw creek on the south."¹

As of January of 1701, the English colony called South Carolina had approached no closer to the Wateree Chickanee Nation than to a point about 130 miles, by air, to the southeast of those Indians. That point consisted of the inland extremity of "French Santee", an entirely French-speaking community some 15 years old and distributed along the south bank of Santee river from fifteen to thirty miles up that river from the Atlantic ocean.²

The English colony called North Carolina, in the opposite direction, had spread no closer to the Wateree Chickanee Nation of Indians than to the then and present small town of Bath, N.C., five years old in 1701, and about 245 miles (by air) east by northeast of them.³

Lawson's continual confusion in the wilderness concerning even the approximate length of any distance he had traversed of more than three or four miles, caused him to not even try to draw a decent map of the lands he had passed through: the Wateree Chickanee Indians lived inbetween the two nations called "Congerree" and "Esaw" on the inset at right — the former at the present Camden, S.C.* (the location, at least, of the Congaree village Lawson visited, on either Big or Little Pinetree creek)*. And "Esaw" on Sugar creek, in the Fort Mill, S.C.- Charlotte, N.C. area.⁴



*no, it was much to the south of there