

Dalho

Dalho, cf. Dataw

Data, var. Dataw & Datha

Datah, var. Dataw

Dataw (Dalho [X], 1897; Data, 1694 [2]; Dataw, 1675*; Datah, 1925; Datha, 1702, 1925; Dattach, 1925; Dattah, 1682; Dauhe, 1697; Dautau, 1694; Dawtaw, 1681, 1749)

Creek (1675, 1681, 1694, 1897, 1925) which flows into Horlbeck (Wampacheroone) Crk. from the W at 32 52N 79 49W.

Place (1682, 1694 [2], 1697) S of the Creek.

Island (1702) in the vicinity of the Creek.

1675 (10 Apr.; Anon. 1675-1709: 398) Grant to Robert Fenwick for 30 a. of marsh "being formerly named [blank in MS] and Scituate to the South upon Dataw Creek, to the Westward to said Creek, north to Wando river and east to land unlaid out...." Since this land is bounded to the S & W on Dataw (and N of the Wando R.), the creek must have flowed westerly and then northerly; it is thus the W branch of Wampacheroone (q. v.; now Horlbeck Crk. Cf. 1694).

1681 (5 Oct.; Anon. 1675-1709: 145) Grant to Theophilus Patey for 500 a. "now in the possession of said..." "upon the South side of Dawtaw creeke...." Cf. Thornton-Morden c. 1695 for the location of Patey's house; it is shown SE of the E branch of a creek now called Horlbeck in the vicinity of the present Boone Hall Plantation (approx. 32 52N 79 49W).

1682 (Gascoyne) "Dattah" marked S of Wando R.; possibly as an Indian residence.

1694 (9 Jul.; Anon. 1675-1709: 304) Grant to Robert Fenwick of 500 a. which "lys wast, and is Scituate on Wando river, Knowne by ye name Data, ajoyning a Creek, Seperating it and Majr. Boons land at the one side, and to a place named Weehoy on the other side in Berk.ly County." John Boone's land (Boone Hall Plantation) was just S of the W Br. of Horlbeck Crk. (cf. 1749 & the following entry).

1694 (13 Jul.; Salley & Olsberg 1973: 466) Warrant for Robert Fenwick's 500 a. on Wandoe River knowne by the name of Data adjoyneing to a Creek Separating it, and major: Boones Land at the one Side and to a place named wehoy one the other Side in Berkley County...." (Cf. the

Datha

- previous entry.
- 1694 (14 Jul; Anon 1694-1740: 28) Note for a plat of land surveyed by James Witter; 500 a. for Robert Fenwick " being on the east side of wando River att the head of a Creek Called Dautau Creek & Butting and bounding Westerly on marsh at the head of the Said Creeke, Easterly on Lands not Layd out, Southerly--on the Land of Major: John Boone, and partly on Dautau Creeke...." Cf. the previous two entries.
- 1697 (12 Mar. 1696/7; Salley & Olsberg 1973: 571) "Nathaniel Snow had a Warrt.: for all that Land Lying between Dauhe and Weeho plantacons...." Cf. 1694.
- 1702 (13 Nov.; Salley & Olsberg 1973: 606) Memorandum by Edward Moseley, Clerk of Council, that Charles Odingsells "had assigned over his right & Title mentioned in a Certain Warrt. bearing date March ye 21st. 1698/9 to Admeasure unto him ye Said Odingsels a Certain. Island called Westbrook or Datha Island, to Mr. Joseph Boone." The original warrant (ibid.: 586) has only "Westbrook's Island." The only previous warrant to a Westbrook was to Caleb Westbrook, 24 Oct. 1682 (ibid.: 285), and no specific location is mentioned. This is probably confused with Datha Island in Granville County (which had been granted the year before to John Norton), but since Boone already had considerable holdings on Dataw Crk., this island was probably nearby.
- 1749 (1 Nov.; Chas. Co. Will Bk. 6: 286) Thomas Boone left Boone Hall to his son John and mentions that it was "on one branch of Dawtaw Creek." Cf. Wampanhecoone, 1749.
- 1897 (Cheves: 229, n.) Captain Godfrie had "'Mandee' & 'Tuera' plant'ons on Dalho branch of Wapachecoone creek...." Source uncertain; cf. 1925.
- 1925 (Gregorie: 14) "Datah, also Dattach and Datha, miscopied Dalho. ["Shaftesbury Papers. 229"; cf. 1897] A creek." Gregorie's frontispiece map shows "Datah" S of the Wando R. and refers to "LEA 1685" (cf. Cumming 1962: 163 for notes on the Thornton-Morden-Lea ca. 1685 map, based primarily on Gascoyne's 1682 map).

Datha (Datha, 1963; Dathaw, 1825; Data, 1701[1897]; Deathea, 1711*)

Island (1701, 1825, 1963), 32 25-32 27N 80 33-80 36W, on the N side of St. Helena I. Often confused locally with Datha, Chief of Duhare (cf. Swanton 1922: 42-47), but no evidence connects the two.

Creek (1711) on St. Helena I.; presumably one of the ones which separates Datha I. from St. Helena I.

Datha

1701 (Cheves 1897: 341, n. 2) Reference to John Norton's 1701 grant for "960 acres, Washua and Data islands, in Granville Co...." This grant is not listed in Green's Index, and Cheves gives no source.

1711 (7 Sept.; Anon. 1711-1715: 215) Note by Thos. Broughton for a plat of Thos. Nairne's 36 a. "on St. Helena Island in Granville County Bounding to the North on the head of Wambee [Wimbee, q. v.] Creek to the west on Jno. Stewarts Land head of deathe Creek...." One of the small creeks on St. Helena Island, presumably separating Datha Island from it.

1825 (Mills 1825A) "Dathaw Isld." as 1963.

1963 (C&GS) "Datha I.," 32 25-32 27N 80 33-80 36W, on the N side of St. Helena I.

Datha, var. Dataw

Dathaw, var. Datha

Dattach, var. Dataw

Dattah, var. Dataw

Dauhe, var. Dataw

Dautau, var. Dataw

Dawho (Dahee, 1700; Daho, 1704; Dahoe, 1700; Dawho, 1962, Dawhoe, 1775; Dawhoo, 1960; Dawhow, 1825; Dehoo, 1692*; Dohoe, 1710; Dohoo, 1696)

Place (1692, 1710, 1775) near the River.

Island (1696), possibly Little Edisto I. (32 36-32 38N 80 19-80 23W).

Creek or River (1700, 1704, 1825, 1960, 1962) entering the N Edisto R. at 32 37N 80 17W. (Entirely separate from Daho Lake near the Santee R.; cf. Salley 1946: 144 for a 1726 Assembly bill mentioning it.)

1692 (24 Nov.; Salley 1907-1910: 197-198) Court inventory and appraisal of Bernard Schenkingh's "plantation on which Thomas Williams then lived, 'commonly Called Dehoo in Colleton County.'" The northern boundary of Colleton County was set as the N Edisto in 1682 (Rivers 1856: 134-135), so "Dehoo" was south of there.

1696 (17 Mar. 1695/6; Salley & Olsberg 1973: 535) Warrant

Didiwah

- by Gov. John Archdale to the Sur. Gen.: "You are forthwith to measure or Cause to be admeasured & Laid out unto Daniel Curtis all ye Land which is not allready run out on ye Island which is Commonly called Dohoo being abt= Two hundred acres more or less part of which Island Doth belong to Danll= Curtis bounded on the S: Wt. by South Edistow River on ye No. Wt= on North Edisto river & on ye East on a Creeke not yett named...." This is the only explicit use known of Dawho as an island. Which island is uncertain since none is bounded on the SW by the S Edisto and on the NW by the N Edisto, but Little Edisto I. seems most likely.
- 1700 (10 May; Anon. 1692-1715: 444-445) Grant to William Whippy for 300 a. on Edisto I. "bounding to the East, South and West on the said Whippy and to the north on Dahoe Creek." In a second grant to Whippy on the same day for 212 a. on Edisto Island, the boundaries are given as "East and South on lands belonging to the said Whippy and to the north and West on Dahee Creek and its branches."
- 1704 (10 Jan.; Salley & Olsberg 1973: 626) Warrant for John Ash's 400 a. "Joyning to his line on Daho...."
- 1710 (Dec.; Salley & Olsberg 1973: 660) "Mr. James Cochran Enters a Caveat agst. Mr. John Ash, takeing a Grant for any Land at Dohoe South Side of Mr. Edghills Land---West on Sd. Ash." Cf. the previous entry
- 1775 (19 Oct.; Moore 1969: 272) Will of Jonathan Fabian, St. Paul's Parish, instructs his executors to sell his "Plantation at Dawhoe where I now live...."
- 1825 (Mills 1825B) "Dawhow River"
- 1960 (SCSHD) "Dawhoo River"
- 1962 (C&GS) "Dawho River" entering the N Edisto R at 32 37N 80 17W. Its source is the S Edisto R. at 32 39N 80 13W.

Dawhoe, var. Dawho

Dawhoo, var. Dawho

Dawhow, var. Dawho

Dawtaw, var. Dataw

Deathea, var. Datha

Dehoo, var. Dawho

Didiwah (1703) Creek, now Lucy Point Crk.

Didiwah

1703 (14 July; Anon. 1694-1740: 262-263) Grant to Joseph Morton for "Coosah Island" (cf. Kussah). Its boundaries are noted on an accompanying plat by Job Hows, Sur. Gen.: "to the northward on Cusah River to the westward on a Creek which parts it from Cambee Islands belonging to the Lady Elizabeth Blake called Didiwah Creek, to the Eastward on Deep marshes between it and Coosah Creek and to the southward on Saint Hellina River...." The creek between Coosaw I. and Ladies I. is now called Lucy Point Crk. (C&GS 1963), and it flows into Morgan R. at 32 27N 80 36W.

Dockon (1778, 1842, 1969) Place S of Wappaoola Crk. at 33 07N 80 00W.

1778 (6 Aug., M. C. O. S-6: 253-256) In the division of the estates of Joseph and Judith Wragg, their son John received a 1,250 a. tract marked as Lot 1 on the plat opp. p. 253 and "called Old Dockon" in the text. It was adjacent and NW of "Lady Colleton's Mepshew Land," which places it just south of Wappaoola Crk. Cf. 1842.

1842 (Irving in Stoney 1932: 109) "It was owned in 1742, by Samuel and JOSEPH WRAGG, and then known as Dockon plantation, containing 2,300 acres."

1903 (Salley: 244-249) Benjamin Smith was the eldest son of Thomas Smith (4th son of Wm.) and of Sabina Smith, dau. of the 2nd Landgrave Smith. His will of 15 Feb. 1768 (proved 24 Aug. 1770, Bk. 1761-1777, p. 489) includes his "son Benjamin Wragg Smith, too whom he gave one third of Dockon plantation (2960 acres), St. John's Berkeley...." Smith in 1760 had married Mary Wragg, dau. of Joseph Wragg "deceased" so it seems that this branch of the Smith's got Dockon through the Wraggs although it is possible that they got it through marriage with the other branch of the Smiths. The intermarriage is so convoluted and the land records are so sparce that who had it first is uncertain.

It is possible that Dockon is identical to Westockon (q. v.). Although H. A. M. Smith concluded Westockon was the marsh before Yeaman's Hall, it may well have been the marsh N of Medway, between it and Dockon. The two houses are about six miles apart, but the first Landgrave Smith had a barony there of 12,000 a. (Salley & Olsberg 1973: 434; McCrady 1897: 266; Cheves 1897: 177n.) which must have included most of Back River because lands to the E &

Echaw

W were already taken up (Thornton & Morden c. 1695).
1969 (Stoney: opp. p. 4) "Dockon" is shown on the S side of
Wappaola Crk. at 33 07N 80 00W.

Dohoe, var. Dawho

Dohoo, var. Dawho

Echau, var. Echaw

Echaw (Echau, 1757, 1825; Echaw, 1825, 1963; Ectchew, 1680*;
Itchaw, 1744; Itshaw, 1714, 1750)
Place (1680, 1714, 1744) probably on or near the crk.
Creek (1714, 1750, 1757, 1825, 1963) entering Santee R. at
33 15N 79 37W.

- 1680 (14 June; Anon. 1675-1709: 153) Robt. Daniell sells
Jacob Guerard "all that plantation comonly called Ectchew
scittuate or being upon the North side of the Eastern
branch of the T. in Copper River; to the Westward upon the
lands of Denis Hayes and to the North and Eastward upon
Lands not yett taken up...." The E Br. of the Cooper R.
is fed by Hellhole Swamp, which also feeds Echaw Crk.
- 1714 (Cooper 1837: 618-619) "No. 342. AN ACT to erect a
Parochial Chappel of Ease, separate from the Church of St.
James Santee, in Craven County, in the Parish of St. James."
A chapel is to be erected "in one quarter of said Parish,
commonly called Itshaw...." Mentioned a second time as a
quarter; also "Itshaw Creek" is referred to.
- 1744 (30 Nov.; Moore 1964: 51-52) Will of "Noah Serré, Parish
of St. James' Santee, Craven County" leaves his dau.
"Catherine, 5 tracts containing Itchaw plantation on south
side Santee River...." Cf. Wadbaccan.
- 1750 (Anon. 1752: 172) Plat of 213 a. adjacent to "Itshaw
Creek," surveyed at the request of Mr. John DeLesslinne &
Mr. Philip Norman. Parish of St. James Santee, Craven Co.
- 1757 (DeBrahm) "Echau Creek" enters the Santee R. about 30 m.
above its entrance. Echaw Chapel is shown on the S side
of the crk.
- 1825 (Mills: B) "Echau Bridge"; "Echau Church"; "Echaw Creek"
flowing into the S. side of Santee R. at French Jamestown
about 20 m. up.
- 1963 (SCSHD) "Echaw Creek" flowing into the Santee R. from the
S at 33 15N 79 37W.

Eckabee

Eckabee, var. Accabee

Ectchew, var. Echaw

Eddistowe, var. Edisto

Edestoh, var. Edisto

Edestow, var. Edisto

Edisloh, cf. Edisto

Edista, var. Edisto

Edistack, var. Edisto

Edistah, var. Edisto

Edistare, var. Edisto

Edisto (Adusta, 1565 [2]; Aedistawe, 1674; Audusta, 1562, 1565; Eddistowe, 1666; Edestoh, 1686; Edestow, 1695, 1706; Edisloh [X], 1686; Edista, 1671; Edistack, 1680; Edistah, 1670; Edistare, 1670; Edisto, 1666, 1672, 1674, 1682 [2], 1683, c. 1685, c. 1700, c. 1715, c. 1722, 1757, 1769, 1825, 1962; Edistoe, 1696, 1707, 1721; Edistoes, 1707, 1731, 1733, 1739, 1743; Edistoh, 1666, 1683, 1684*; Edistos, 1721; Edistow, 1663, 1666, 1684, 1711, 1715, 1729; Edistowe, 1666, 1670; Odistash, 1670; Oriesta, 1605; Orista, 1566, 1570, 1604 [?], 1605; Oristan, 1576 [2], 1579; Orizta, c. 1575; Usta, 1564)
Cassique (1562, 1565, 1566, 1570, 1604 [?]) of and named for the principal tribe of the Port Royal/Santa Elena Region from 1562-c. 1579.
Village or tribe (1562, 1564, 1565 [2], 1566, 1575, 1663, 1666, 1670 [2], 1671, 1674, 1684, 1686, 1695, 1696, 1706, 1707 [2], 1721 [2], 1731, 1733, 1739, 1743) which lived first on the S side of the Broad R. (1562-c. 1579) and later moved N to Edisto Island.
Province (1576, 1579); applied by the Spanish to the territory under their influence N of the Savannah R., principally in the Port Royal/Santa Elena area; later called the Province of Escamacu or of Santa Elena.
Bay (1586) now St. Helena Sound (32 25-32 28N 80 21- 80 28W).
Bar (1605), probably Bay Point on Edisto Is. (32 29N 80 20W).

Edisto

River

North Edisto River (1663, 1683, c. 1700, 1757, 1769, 1825, 1962) entering the Atlantic Ocean at approx. 32 32N 80 09W.

South Edisto River (1666, 1683, c. 1700, 1757, 1825, 1962) entering the Atlantic at 32 29N 80 21W.

Edisto River (1674, 1682, 1683, 1685, 1757, 1962), turning into the N Edisto and feeding the S. Edisto (via Dawho) at 32 37N 80 23W.

Place

Edisto Island (1670, 1682, 1707, 1711, 1715, 1757, 1769, 1825, 1962), 32 29-32 37N 80 11-80 25W.

Fort (c. 1715, c. 1722, 1729) on the N side of the Edisto R. at about 33 00N (cf. c. 1722)

Community (1962) on Edisto Island at 32 34N 80 17W.

Little Edisto Island (1962), 32 36-32 38N 80 19-80 23W; originally considered part of Edisto Island.

1562 (Ribaut: 91-93) On 17 May Ribaut's expedition entered Port Royal Sound and "founde no Indians inhabyting there about the porte and river side nerer then x or xij leagues [c. 10 or 12 m.] upward unto the cuntryes..." (91). Le Moyne (1591) shows this situation on his map of the area as it was in c. 1565; the first village shown is Adusta, which by the accompanying scale is approx. 12 m. inland.

After a brief description of what the land afforded, Ribaut discusses the Indians without saying more about their location:

We found the Indians there more dowbtfull and fearefull then thothers bytore; yet after we hade byn att there howses, and congratulated [the printed version has "congregated"] with them, and shewed curtysie to those that we founde to have abondoned their trough-botes [dugout canoes], meale, vyctualles, and smale howshold stuf, as bothe in not taking awaye or touching any part therof, and in leaving in the place where the[y] dressed there meate, knyves, loking glasses and littell beades of glasse, which they love and esteme above gould and pearles for to hang them at there eares and necke, and give them to there wives and children, they were somewhate emboldened; for some of them came to our boate, of the which we carriede two goodly and strong abourd our shippes, clothing and using them as gentely and lovingly as yt was possible; but they never ceassed day nor nyght to lament and at lengh they scaped awaye.

Edisto

1562 (Laudonnière: 310-318) On the evening of Ribaut's first day at Port Royal, after he had anchored three leagues up the river (c. 3 m., near Parris Island Spit), he took a group of his men farther up the western arm (Broad R.):

Hauing sayled twelve leagues at the least [c. 12 m. would put them nearly opposite the mouth of Euhaw Crk.], we perceiued a troope of Indians, which ass oone as euer they espied the Pinnesses, were so afrayd that they fled into the woods leauing behind them a yong Lucerne [lynx] which they were a turning on a spit: for which cause the place was called Cape Lucerne [on Port Royal Island]: proceeding foorth on our way, we found another arme of the Riuer, which ranne toward the East [Whale Branch], by which the Captaine determined to sayle and to leave the great current. A little while after they began to espie diuers other Indians both men and women halfe hidden within the woods: who knowing that wee were such as desired their friendship, were dismayed at the first, but soone after were emboldened, for the Captaine caused store of marchandise to bee shewed them openly whereby they knew that we meant nothing but well unto them: and then they made a signe that we should come on lande, which wee would not refuse. At our comming on shoare diuers of them came to salute our Generall according to their barbarous fashion. Some of them gaue him skins of Chamois, others little baskets made of Palme leaues, some presented him with Pearles, but no great number. Afterwards they went about to make an arbour to defend us in that place from the parching heate of the Sunne. But wee would not stay as then. Wherefore the Captaine thanked them much for their good will, and gaue presents to each of them: wherewith hee pleased them so well before we thence, that his suddaine departure was nothing pleasant unto them. For knowing him to bee so liberall, they would have wished him to haue stayed a little longer, seeking by all meanes to giue him occasion to stay, shewing him by signes that he should stay but that day onely, and they desired to aduertise a great Indian Lorde which had Pearles in great abundance, and siluer also, all which things should be giuen unto him at the Kings arriuall: saying further that in the meane time whils that this great Lord came thither, they

Edisto

would lead him to their houses, and shewe him there a thousand pleasures in shooting, and seeing the stagge killed, therefore they prayed him not to denie them their request. Notwithstanding wee returned to our ships....

A few days afterward Iohn Ribault determined to returne once againe toward the Indians which inhabited that arm of the Riuer which runneth toward the west [Broad R.], and to carrie with him goodstore of souldiers. For his meaning was to take two Indians of this place to bring them into France, as the Queen had commaunded him. With this deliberation againe we took our former course so farre foorth, that at the last wee came to the selfe same place [up Whale Branch] where at the first we [end 310] found the Indians, from thence we tooke two Indians by the permission of the king [Stalame, q. v.], which thinking that they were more fauoured thē the rest, thought themselues very happy to stay with us. But these two Indians seeing that we made no shew at all that we would goe on land, but rather that wee followed the middest of the current, began to be somewhat offended, and would by force haue lept into the water, for they are so good swimmers that immediately they would haue gotten into the forrestes. Neuerthelesse being acquainted with their humour, wee watched them narrowly and sought by all meanes to appease them: which we could not by any meanes do for that time, though we offered them things which they much esteemed, which things they disdained to take, and gaue back againe whatsoever was giuen them, thinking that such giftes should haue altogether bound them, and that in restoring them they should be restored unto their libertie. In fine, perceiuing that all that they did auayled them nothing, they prayed us to giue them those things which they had restored, which we did incontinent: then they approached one toward the other and began to sing, agreeing so sweetly together, that in bearing their song it seemed that they lamented the absence of their friendes. They continued their songs all night without ceasing: all which time we were constrained to ly at anker by reason of the tyde that was against us, but we hoysed sayle the next day very earely in the morning, and returned to our ships. Assoone as we were come to our ships, every one sought to gratify these 2 Indians, & to shew them the best countenance that was possible:

Edisto

to the intent that by such courtesies they might perceiue the good desire and affection which we had to remaine their friends in time to come. Then we offered them meate to eate, but they refused it, and made us understand that they were accustomed to wash their face and to stay untill the Sunne were set before they did eate, which is a ceremonie common to all the Indians of Newe France. Neuerthalesse in the end they were constrained to forget their superstitions, and to apply themselves to our nature, which was somewhat strange unto them at the first. They became therefore more jocunde, every houre made us a 1000 discourses, being merueilous sory that we could not understand them. A few daies after they began to beare so good wil towards mee, that, as I thinke, they would rather have perished with hunger & thirst, then haue taken their refection at any mans hand but mine. Seeing this good wil, I sought to learne some Indian words, & began to ask them questions, shewing thẽ the thing wherof I desired to know the name, how they called it. They were very glad to tell it me, and knowing the desire that I had to learne their language, they encouraged me afterward to aske them everything. So that putting downe in writting the words and phrases of the Indian speech, I was able to understand the greatest part of their discourses. Euery day [building Charlesfort] they did nothing but speak unto me of the desire that they had to use me wel, if we returned unto their houses, and cause me to receive all the pleasures that they could deuise, aswell in hunting as in seeing their very strange and superstitious ceremonies at a certain feaste which they call Toya which feast they obserue as straigtly as we obserue the Sunday. They gaue me to understand, that they would bring me to see the greatest Lord of this country which they called Chiquola [Cf. Swanton 1922: 31-48 & 219; he concludes that Chicora, Chyfytychique, and Kasihta are the same.], which exceeded them in height (as they told me) a good foote and a half. They said unto me that he dwelt within the land in a very large place and inclosed exceeding high, but I could not learne wherewith. As farre as I can indge, this place whereof they spake unto me, was a very faire city. For they said unto me that within the inclosure there was great store of houses which were built very high, wherein there was an infinite number of men like unto

Edisto

themselves, which made none account of gold, of silver, nor of pearles, seeing they had thereof in abundance, I began then to shew thē at the parts of heauē, to the intent to learne in which quarter they dwelt. And straightway one of them stretching out his hand shewed me [that ?] they dwelt toward the North, which makes me think that it was the riuer of Iordan. And now I remember, that in the raigne of the Emperour Charles, the fift, certaine Spaniards inhabitants of S. Domingo (which made a voyage to get certain slaues to work in their mines) stole away by subtilty the inhabitants of this river, to the number of 40, thinking to cary thē into their new Spaine. But they lost their labour: for in despite they died at for hunger, sauing one that was brought to the Emperor, which a little while after he caused to be baptised, and gave his own name & called him Charles of Chiquola, because he spake so much of this Lorde of Chiquola whose subiect hee was. Also, he reported continually, that Chiquola made his a bode within a very great inclosed citie. Besides this proof, those which were in the first voyage have certified me, that the Indians shewed thē by evudent figures, that farther within the land toward the North, there was a great inclosure or city, where Chiquola dwelt. After they had staid a while in our ships, they began to be sorry, and stil demanded of me whē they should returne. I made them understand that the captaines will was to send them home againe, but that first he would bestow apparell of them, which fewe dayes after was deliuered unto them. But seeing he would not giue them licence to depart, they resolved with [311] themselves to steale away by night, and to get a little boat which we had, and by the help of the tyde to saile home toward their dwellings, and by this meanes to save themselves. Which thing they failed not to do, and put their enterprize in execution, yet leauing behind them the apparel which the Captaine had giver them, and carrying away nothing but that which was their owne, shewing well hereby that they were not usid of reason....

The state and condition of those which were left behind in Charles-fort.

Our men after our departure never rested, but night and day did fortifie themselves, being in good hope that after their fort was finished, they would begin to discouer farther up within the riuer. It happened one

day, as certaine of them were in cutting of rootes in the groues, that they espied on the sudden an Indian that hunted the Deere, which finding himsele so neere upon them, was much dismayed, but our men began to draw neere unto him and to use him so courteously, that he became assured and followed them to Charles-fort, where every man sought to doe him pleasure. Captaine Albert was very joyfull of his comming, which after he had given him a shirt and some other trifles, he asked him of his dwelling: the Indian answered him that it was farther up within the riuer, and that he was vassal of king Audusta: he also shewed him with his hand the limits of his habitation. After much other talke the Indian desired leaue to depart, because it drew toward night, which Captaine Albert granted him very willingly. Certaine dayes after the Captaine determined to saile toward Audusta, where being arriued, by reason of the honest entertaynment which he had giuen to the Indian, he was so courteously receiued, that the king talked with him of nothing else but of the desire which he had to become his friend: giuing him besides to understand, that he being his friend and allie, he should haue the amitie of foure other kings, which in might & authoritie were able to do much for his sake: Besides all this, in his necessitie they might be able to succour him with victuals. One of these kings was called Mayon, another Hoya, the third Touppa, and the fourth Stalame. He told him moreouer, that they would be very glad, when they should understand the newes of his comming, and therefore he prayed him to vouchsafe to visit them. The Captaine willingly consented unto him, for the desire that he had to purchase friends in that place. Therefore they departed the next morning very earely, and first arriued at the house of king Touppa, and afterward went into the other kings houses, except the house of king Stalame. He receiued of each of them all the amiable courtesies that might be: they shewed themselues to be as affectioned friends unto him as was possible, and offered unto him a thousand small presents. After that he had remained by the space of certaine daies with these strange kings, he determined to take his leaue: and being come backe to the house of Audusta, he commanded al his men to goe aboard their Pinnesse: for he was minded to goe towardes the countrey of king Stalame.... [q. v.]

Edisto

By this time [after a brief visit to Stalame] the friendship was growne so great betweene our men and king Audusta, that in a manner all things were common betweene him and them: in such sort that this good Indian king did nothing of importance, but he called our men thereunto. For when the time drew neere of the celebrating their feasts of Toya, which are ceremonies most strange to recite, he sent Ambassadours to our men to [end 314] request them on his behalfe to be there present. Whereunto they agreed most willingly for the desire that they had to understand what this might be. They imbarked themselues therefore and sailed towards the kings house, which was already come forth on the way towards thẽ, to receiue them courteously, to bid them welcome & bring them to his house, where he sought to intreat them the best he might. In the meane while the Indians prepared themselues to celebrate the feast the morrow after, and the king brought them to see the place, wherein the feast should be kept: where they saw many women round about, which laboured by al meanes to make the place cleane & neat. This place was a great circuit of ground with open prospect and round in figure. On the morrow therefore early in the morning, all they which were chosen to celebrate the feast, being painted and trimmed with rich feathers of diuers colours, put themselues on the way to go frõ the kings house toward the place of Toya: whereunto when they were come they set themselues in order, & followed three Indians, which in painting and in gesture were differing from the rest: each of them bare a Tabret in their hand, dancing & singing in a lamentable tune, when they began to enter into the midst of the round circuit, being followed of others which answered them again. After that they had sung, danced, and turned 3 times, they fel on running like unbridled horses, through the midst of the thickest woods. And then the Indian women continued all the rest of the day in teares as sad & woful as was possible: & in such rage they cut the armes of the yong girles, which they lanced so cruelly with sharpe shels of Muskles that the blood followed which they flang into the ayre, crying out three times, He Toya. The king Audusta had gathered all our men into his house, while the feast was celebrated, and was exceedingly offended when he saw them laugh. This he did, because the Indians are very angry when they are seene

Edisto

in their ceremonies. Notwithstanding one of our men made such shift that by subtle meanes he gatte out of the house of Audusta, and secretly went and hid himselfe behind a very thicke bush, where at his pleasure, he might easily discry the ceremonies of the feast. They three that began the feast are named Iawas: and they are as it were three Priestes of the Indian law: to whom they giue credite and beliefe partly because that by kinred they are ordained to be ouer their Sacrifices, and partly also because they be so subtile magicians that any thing that is lost is straightway recouered by their meanes. Againe they are not onely revered for these things, but also because they heale diseases by I wotte not what kinde of knowledge and skill they haue. Those that ran so through the woodes returned two dayes after: after their returne they began to dance with a cherefull courage in the midst of the faire place, and to cheere up their good olde Indian fathers, which either by reason of their too great age, or by reason of their naturall indisposition and feeblenesse were not called to the feast. When all these dances were ended, they fell on eating with such a greedinesse, that they seemed rather to deuoure their meate then to eate it, for they had neither eaten nor drunke the day of the feast, nor the two dayes following. Our men were not forgotten at this good cheere, for the Indians sent for them all thither, shewing themselves very glad of their presence. While they remained certaine time with the Indians, a man of ours got a yong boy for certaine trifles, and inquired of him, what the Indians did in the wood during their absence: which boy made him understand by signes, that the Iawas had made inuocations to Toya, and that by Magicall Characters they had made him come that they might speake with him and demand diuers strange things of him, which for feare of the Iawas he durst not utter. They haue also many other ceremonies, which I will not here rehearse for feare of molesting the reader with a matter of so small importance.

When the feast therefore was finished our men returned unto Charles-fort: where hauing remained but a while their victualles beganne to ware short, which forced them to haue recourse unto their neighbours, and to pray them to succour them in their necessitie: which gaue them part of all the victualles

Edisto

which they had, and kept no more unto themselues then would serue to sow their fieldes. They tolde them farther that for this cause it was needefull for them to retire themselues into the woods, to liue of Mast and rootes untill the time of haruest, being as sory as might be that they were not able any farther to ayde them. They gaue them also counsell to goe toward the countreys of King Couexis a man of might and renowme in this prouince, which maketh his aboad toward the South abounding at all seasons and replenished with such quantitie of mill, corne, and beanes that by his onely succour they might be able to liue a very long time. But before they should come into his territories, they were to repayre unto a king called Ouade the brother of Couexis [both of Guale, south of the Savannah; cf. Swanton 1922: 49-50], which in mill, beanes, and corne was no lesse wealthy, and withall is very liberall and which would be very ioyful if he might but once see them. Our men perceiuing the good relation which the Indians made them of those two kings resolved to go thither; for they felt already the necessity which oppressed them. Therefore they made request unto king Maccou, that it would please him to giue them one of his subjects to guide thẽ the right way thither; wherupon he [end 315] condescended very willingly, knowing that without his fauour they should haue much ado to bring their interprize to passe. Wherefore after they had giuen order for all things necessary for the voyage, they put themselues to Sea, and sailed so farre that in the end they came into the countrey of Ouade, which they found to be in the riuier Belle....

[Leaving Ouade, l..they imbarcked themselves and sayled towards Charles-fort, which from this place might be some fiue and twenty leagues distant. But as soone as our men thought themselues at their ease, & free from the dangers whereinto they had exposed themselues night and day in gathering together of victuals here and there: Lo, euen as they were asleepe, the fire caught in their lodgings with such furie, being increased by the winde, that the roome that was built for them before our mens departure, was consumed in an instant, without being able to saue any thing, sauing a little of their victualles. Whereupon our men being farre from all succours, found themselues in such extremitie, that without the ayd of Almighty God, the onely searcher of the hearts

Edisto

and thoughts of men, which neuer forsaketh those that seeke him in their afflictions, they had bene quite and cleane out of all hope. For the next day betimes in the morning the King Audusta and King Maccou came thither, accompanied with a very good companie of Indians, which knowing the misfortune, were very sory for it. And then they uttered unto their subiects the speedy diligence which they were to use in building another house, shewing unto them that the Frenchmen were their louing friends, & that they had made it euident unto them by the gifts and presents which they had receiued: protesting that whosoever put not his helping hand unto the worke with all his might, should be esteemed as unprofitable, and as one that had no good part in him, which the Sauages feare aboue all things. This was the occasion that euery man began to endeouour himselfe in such sort, that in lesse then 12 houres, they had begun and finished a house which was very neere as great as the former. Which being ended, they returned home fully contented with a few cutting hookes, and hatchets, which they receiued of our men....[end 316]

Running out of food again, the French went south and were resupplied. Tyranny provoked mutiny, and the general dissatisfaction at not being resupplied from France caused the men to build a boat to sail home.

As they were in these perplexities, king Audusta and Maccou came to them, accompanied [end 317] with two hundred Indians at the least, whom our Frenchmen went forth to meete withall, and shewed the king in what neede of cordage they stood: who promised them to returne within two dayes, and to bring so much as should suffice to furnish the Pinnesse with tackling. Our men being pleased with these good newes & promises, bestowed upon them certaine cutting hookes and shirts.... Within few dayes after the Indian kings returned to Charles fort with so good store of cordage, that there was found sufficient for tackling of the small Pinnesse. Our men as glad as might be, used great liberalitie towards them, and at their leauing of the countrey, left them all the marchandise that remained, leauing them thereby so fully satisfied, that they departed from them with all the contentation of the worlde. [end 318]

Edisto

Laudonnière first mentions the allied villages of five local chiefs: Audusta, Mayon, Hoya, Touppa, and Stalame. The first four lived near one another and were all visited in one trip, but Stalame "dwelt toward the North the distance of 15 great leagues from Charles-fort."

Laudonnière later mentions a sixth king, Maccou, who provided a guide to show the French twenty-five leagues south to King Ouade's village (Guale). Audusta and Maccou were on good terms, if not allies, because they both helped to rebuild the house at Charlesfort after it had burned accidentally, and both helped to provide cordage for the Frenchmen's ship.

All of this information corresponds well with LeMoyne's map (cf. c. 1565), which is an indispensable supplement to the account of Laudonnière. Most importantly, it shows Mayon, Toupa, and Adusta all along the south side of the present Broad River, west and northwest of Charlesfort. Although Laudonnière does not mention where they were, he implies they were near Charlesfort and far from Stalame. Stalame is shown north of Charlesfort as Laudonnière states, and Mactcou or Maccou is shown southwest (making it the logical village to apply to for a guide to travel southward).

Only Hoya is not shown. Although it is shown on White's 1585 MS map (cf. 1565), that map is unreliable. Cumming states that "in all probability" LeMoyne and White were both working for Walter Raleigh at the time. Regardless, White's map (reproduced as Pl. 11 in Cumming) shows "Hoia" south of "Stalame," and both are northwest of "Toupa," which is written across an island at the mouth of "Port Royal" (instead of between Audusta and Mayon, south of the Broad R.). "Advsta Maion" are shown south of the Broad, but in reversed locations. "Maceov" (Mactcou or Maccou) is shown at the headwaters of the R. Bell instead of north of the R. Grande (Magnum). The geography is completely incorrect, an important difference being that White shows no inland waterways between the Savannah and Port Royal; LeMoyne shows an inland waterway route to Ouade and Laudonnière refers to one (p. 316; not quoted herein). Since the geography and toponomy are completely different, White cannot have gotten the information from LeMoyne. White could have conjectured from the account of Laudonnière. It first appeared in a French edition published by Basanier in 1586 (Lorant 1946: 280). White may, though, have gotten his information somewhat earlier through Hakluyt, who suggested that DeBry publish White's work (Carter and Muir

Edisto

1967: 63-64), who encouraged Basanier to publish Laudonnière's account, and who published English translations of Laudonnière in 1587 and 1600. Despite the fact that White must have known LeMoyne, at least the central portion of his map owes nothing to him. Cf. 1565 for additional, more specific information on the locations of the villages of the Port Royal Region.

In later accounts the names Audusta, Mayon, Touppa, Stalame, Hoya, and Maccou are generally given as villages rather than as chiefs. This is probably because these tribes and others on the Lower Coast followed the custom of the Creeks. Hawkins (quoted in Squier 1853: 62) says "The Mic-co [chief] of a town generally bears the name of the town, as Cussetuh Mic-co. He is what is called by the traders the Cussetuh King." Cf. Swanton 1946: 643. 1564 (June; Rojas: 116-123) Rojas found two Indians on the south side of St. Helena sound:

As they sailed along, those in the frigate saw a canoe anchored at the point, and immediately two Indians came out of the forest and got into a canoe to go away. The captain ordered Mateo Díaz, master of the frigate, to go to speak with them and to bring them to the frigate if they would come without being made captives or harmed. They came aboard willingly with Mateo Díaz and showed by signs where their village was, on the northwest side of the harbor. The captain took the frigate to that place, and at once other Indians came on board. The captain landed and went to the Indian village. There he found in the possession of the Indians two iron axes, a mirror, some pieces of cloth, small bells, knives and many other things made by the hands of Christians. The Indians explained by signs and some intelligible words that there had been at their village thirty-four men with a ship; that thirty-three of them had gone away and one had remained with them in that land and was now in a village they said was called Usta [Audusta]. They said that they would send for him and he would come the next day when the sun should be high. The captain, having understood, sent two of the Indians to the other village to summon this Christian and gave them a piece of wood with a cross made upon it which they were to give the Christian as proof that there were Christians in the land. The Indian messengers departed at once, and at noon on the

Edisto

twelfth of June there appeared before the captain, in the presence of me, the scrivener, and of witnesses, the said Christian, clothed like the Indians of that country, who declared himself to be a Frenchman ["Guillaume Rouffi," p. 123].

Immediately the captain ordered Mateo Díaz, master of the frigate, to calculate the latitude in order to know the location of the harbor. Mateo Díaz calculated it by the sun, the captain being present and found it to be thirty-two and a third. [p. 116]

There can be no doubt that this is St. Helena Sound because the latitude is exactly correct, and Rouffi says that the French fort was built three or four leagues to the south (c. 10-13 m.) and could be reached by inland waterways (p. 119); through the inland waterways, the fort was only two leagues (6-7 m.) away (p. 122). The first village (that of the two Indians first encountered) was thus on the NW side of St. Helena Sound, probably on or near the W side of St. Helena Island (to be only 6-7 m. from Charlesfort).

Unquestionably, Usta, Audusta, and Orista are the same. "Usta" is obviously a shortened form of "Audusta," whose "au" in French becomes the Spanish "o" and whose "d" is represented by the Spanish "r." Menéndez de Avilés later treated with Orista as the principal chief of the Port Royal or Santa Elena Region as the French had done with Audusta. Also, the Indians of St. Helena Sound told Rojas that Guillaume Rouffi resided in a village called "Usta," and Menéndez de Avilés refers to him as "Guillermo, the interpreter, to whom Orista had given a daughter of his for a wife" (Merás 1567: 174).

Rouffi related that the Frenchmen left at Charlesfort

built a twenty-ton boat near the fort; that when it was finished the Indians of the country gave them a number of ropes made of the strong bark of trees and they rigged the boat with these....

Asked whether the French took away from this land any silver or pearls or other things, he replied that Captain Jean Ribaut took two or three small pieces of silver that a sailor had gotten in barter among the Indians of the province south of Guale, that he also took some pearls, deerskin, blankets and other native things; that the twenty-two soldiers who went away in the boat took a hatful of pearls which their captain