

Etiwan

- 1672 (c. 20 Jan. 1671/2; Locke's abstract of a missing letter from Stephen Bull: 386 & n. 2) "S. Bull chosen cassica of Ettowan." Shaftesbury (1673: 427) wrote Bull "Should be very glad that all the tribes of Indians round about had each an Englishman for their Cassique."
- 1672 (18 Jun.; Anon. 1767: opp. p. 462) Copy of a plat by John Yeamans of John Coming's 133 a. which extended from "Ettawen River" to "Ashley River." Recorded by Fenwicke Bull, Reg., 7 July 1767, with a note that the original was so deteriorated that his copy may be somewhat inaccurate. Smith (1918: 5) read this as "Ettewan."
Cf. the accompanying grant dated 17 April 1675, where the land is described as "upon the Oyster point...."
- c. 1672 (Ogilby-Moxon) "Ittivan C" and "Ittivan R" as on Culpeper's 1671 map (q. v.).
- 1675 (15 Jan.; Council in Cheves 1897: 475) "Capt. Mau: Mathews having set forth that some of the neighbor Indians have requested him to direct them to settle a Town & c for & c as in time the same may be of great use to this settlmt. Resolved that he (being willing to undergoe the trouble) doe instruct the sd. Indians & settle them in a towne in some convenient place not injuring the English settlmts. & wn. done make report thereof to the Gd. Councill." Probably the Etiwan (cf. 1680) and Wando were involved; possibly the Sampa and Sewee also.
- 1675 (9 Feb. 1674/5; Anon. 1675-1709: 11; cf. Anon. 1675-1705: 2) Grant to "Margaret Lady Yeamans, Widdow" for 1070 a. already in her possession "Apon Yeamans his Creeke in Ittawan River, to ye Eastward of Mr. Jno. Comeing...to ye westward of Mr. Witt Murrills..." (entered by Andrew Percival). This grant was on Goose Crk. (cf. Gascoyne 1682, numbers 11 & 12 in the table, and cf. also Wando 28 Sept. 1672).
- 1675 (17 Apr.; Anon. 1767: 462) Copy of a grant to John Coming for 133 a. "upon the Oyster point, and Bounding upon Ashley River to the West thereof, and Cooper River als. Ittaan river towards the East." Approved by Joseph West, Stephen Bull, John Godfrey, Maurice Mathews, Richard Conant, and William Owen.
Smith (1918: 5) read "Ittwan." Cheves (1897: 463, n. 2) read "Ittuan."
Cf. the plat dated 18 June 1672.
Stephen Bull was Cacique of the Etiwan (cf. c. 20 Jan. 1672) so he should certainly have been familiar with their usage. Undoubtedly they called the Cooper R. between the

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- Wando R. and Charleston Harbor the Etiwan R.
- 1676 (20 Jan.; Anon. 1675-1709: 31) Grant to William Jones for 210 a. "scittuate upon an Island comonly called Ittiwan Island...." Cf. 1695.
- 1676 (27 Jan.; Anon. 1675-1705: 5) Mention of "a Plantation containing Two hundred and ten acres of la English measure now in the possession of the said William Jones sit upon an Island Commonly called Ittwan Island."
- 1676 (1 May; Anon. 1675-1709: 216) Thomas Hart sells to Edmund Gibbon 375 a. "upon Ittewan river" (S of Christopher Edwards).
- 1680 (18 Feb.; Anon. 1675-1709: 137) Grant to Thomas Williams for 170 a. "upon Ittiwan Island." Cf. 1694.
- 1680 (21 Feb.; Anon. 1675-1709: 135-136) Thomas Williams sells Patrick Stewart 160 a. "lying and being between the land of Timothy Bushell to the North east and bounding upon Ittiwan River to the Westward...." On the Thornton-Morden map (c. 1695) "Stuard" is shown north of Daniel's Island. Since Timothy Bushell had his land adjacent to Richard Codner on Daniel's Island (Salley & Olsberg 1971: 240), "Stuard" must be identical with Patrick Stewart and thus this reference is to the Cooper River.
- 1680 (Mathews: 154)

...Couper River runs up norwardly and you see within three or four miles disperseth a branch to the eastward which runs up near 20 miles And the head of it within three or four miles of Sea may harbour the English Navy. This is settled upon three miles up this branch of the [Wando] river wee call Ostach. The rest of it on both sides is allowed our Nighbour Indians, For wee thought it not Justice though with our owne consent and with a valuable consideration payed them too, to remove them from their old habitations without providing for and securing to them a place where they might plant and live comfortablie, or that any of their former conveniencies of life should be taken from them.

Note that the Indians on both sides had recently moved there from "their old habitations," presumably within three miles of the Wando's mouth. Mathews' c. 1685 map shows the Sampa north of the river and the Sewee, Wando, and Etiwan south of it. All four of these tribes probably lived on or near Charleston Harbor: the Wando were probably closer to the mouth of the Wando; the Etiwan had been on

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the Cooper near its junction with the Wando; the Sewee were probably on the back beaches, where most other references place them; the Sampa (q. v. 1704) were possibly on the Ashley.

Only Mathews calls the Wando R. the Oostack (Thornton 1706, which also has it, is largely based on Mathews c. 1685). Mooney (1894: 82) identifies Lederer's "Oustack" as the Westo, who are known to have harassed the Sewee in 1672 and 1677. Since Mathews uses "Westo" for the Savannah R., if the Westo were also the Oostack, that must have been their name in yet another language.

1682 (Ferguson: 13) "...the Itawans upon Cooper River, formerly known by the Name of Wando; they consist but of twenty Bowmen. Next to them are the Kiawahs, that dwell upon the skirts of Ashley River...." Estimating three non-combatants for every combatant, their population would have been approximately eighty. Cf. Escamacu.

1682 (Gascoyne) On the inset, "Ittuwan Creeke" is given incorrectly for the Wando River. On the main map "I Hawan" is marked on the coast about midway between Charleston Harbor and Bull's Bay. Gregorie (1925: 14) refers to "Hawan Island, probably Capers: Lea's map, 1685. 'Suspiciously like Itawan,' Mr. Cheves comments." (Cf. Cumming 1962: 163-164 for a discussion of the Lea map which was first issued by Thornton, Morden, and Lea; he notes that it "is based chiefly on Gascoyne's map 1682 or the original from which that was made.") "I Hawan" is even more suspiciously like Ittawan, so this seems either to be a misprint or a variant spelling (cf. Mathews c. 1685 next). Presumably, Gascoyne was confused by Culpeper's 1671 precedent.

Gascoyne notes in his table "6 Thomass I: all taken up." Its Indians had been displaced by 1680 (q. v.).
c. 1685 (Mathews) On the southeast side of Wando River (inset) is a small circle with short lines radiating from its perimeter and "95" marked beside it. The accompanying "Table of Names" is not clear, but seems to read "Ihawan Indian." If this is a correct reading, it is probably a variant of Etiwan (cf. Gascoyne 1682 in the preceding entry, recalling that this version of Mathews' MS was drawn by Gascoyne). Curiously the Etiwan are not mentioned on the derivative Thornton-Morden c. 1695 map; this area on the northwest side of Horlbeck Creek about a mile and a half from its mouth (32 53N 79 49W) is left blank.

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1690 (27 Apr.; Stewart A: 29-33) Expecting "everyday to be atackt by the French corsairs" (32) and completely out of powder (29), the Colonists made special preparations for defence. Mistaking their intentions,

...the Indians trubl'd me to think on for they were made belive that we training evry 3 weekes selling them no powdr was a desyne to cut of all the nighboring nations, and all around us remov'd from our outsettlements; but I advis'd the Gov. to Let words drop in towne that a designe of war from them we had notice of by Tom da, an Indian that spok good English that I was well acquent with and that he had told me what whyt man wes the Instigator and that if I pleas'd I could declare what rash Expressions 2 years ago I had heard on speak consentaneous to Tom dae's reports: this quel'd all and then I told Sir Nath[aniel Johnson] when I pleas'd I could cause the prince [Maurice Mathews (p. 3, n. 10)] be arrayned and for evr ruin'd: so we overcom all opposition and laid flat all their desynes and now we enjoy tranquillity.... [29]

Stewart was living at Wadboo (q. v.) on Cooper River so presumably the settlement Indians he is talking about were largely Etiwan, but he says "nations" so others were involved, perhaps including the Santee.

1694 (12 Sept.; Anon. 1694-1740: 22) Grant to Phobe Codner for 350 a. "on Ittiwan Island, Lying & being in Berkly County, butting & bounding to the Northward one Mr. Berisford's Creek, to ye Northeast & Southeast on monhom Creeke, to the Southward on wandoe River, to the southwest on the Lands of John Morgan, & to the Northwest one the Lands of Mr. Christopher Smith..." (Job Howes, Sur.).

This grant establishes positively that Ittiwan Island is the present Daniel Island. "Mr. Codner" was living on the NW corner of this island by c. 1685 (Mathews No. 114). "Codner" is shown in the same place on the Thornton-Morden c. 1695 map and the Crisp 1711 map. This point (32 52N 79 55W) still bounds "to the Northward" on Beresford Creek. From the size of the grant and from the locations shown of the Codner and Morgan houses, it must have included all lands on the south side of Beresford Creek except the islands west of Ralston (and therefore Monhom) Creek. Morgan's grant of 17 May 1675 had its southern boundary as the Wando and gives "Thomas" as the name for the Island.

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For Smith's land, cf. 9 July 1706, which gives the location as "Mawan, since Thomas' or Col. Daniell's Island...."

Daniel Island is surrounded by the Cooper R., Wando R., and Beresford Crk. at 32 49-32 54N 79 53-79 56W (C&GS 1962). It is called "Thomas's I." on the table of Gascoyne's 1682 map and a note says it was already "all taken up." However a warrant was issued to Major Robt. Daniell on 12 May 1699 (Salley & Olsberg 1973: 588) "for all ye. Escheated Land & Land not allready Laid out for any other Person Lying on Thomas Island." Daniel had land there at least as early as c. 1685 (Mathews' No. 121) and is shown there on the Thornton-Morden c. 1695 map, which calls the island "St. Thomas Isle." By 1706 (q. v.), Daniel's name was gaining use, although on Crisp's 1711 map (largely copying Thornton-Morden), the island is unnamed.

"Monhom" is spelled the same in the warrant (Salley & Olsberg 1973: 465-466) and is probably not an Indian name or a French name either (since it is written in both places as one word). It is probably a misspelling of "Mahone." Dennis O. Mahone was a planter by 1678 (Baldwin 1969), and "Mahone" marked just north of Ittiwan Island on Gascoyne's 1682 map probably refers to him. This places him close enough to Ralston Crk. (flowing into the Wando at 32 52N 79 54W) to suspect that it was named for him.

1695 (14 Mar. 1694/5; Anon. 1675-1705: 282) Grant to Capt. Edmond Bellinger for 20 a. "on the southwest side of Ittawan Island."

1696 (Cooper 1837: 108-110) Act 128, ratified 16 March 1695/6, provided magistrates to settle Indian controversies and required each hunter of "the nations of...Itwan" and ten others (cf. Kussah, 1696) to remit one predator's skin annually by 25 November or be flogged. Indians bringing in additional predator's skins received one pound of powder and thirty bullets.

1696 (Smith 1918: 5) "...in the grant to Thomas Hurt dated 15 April 1696 of a tract of land as high up Cooper river as the U. S. navy yard, it is described as situate on 'Ittewan' river" ("Off: Hist: Comn., Bk. G, p. 215").

1706 (9 July; Moore & Simmons 1960: 24) Will of Christopher Smyth leaves to Mary Beresford "land in said [Berkeley] county on an island commonly called Mawan, since Thomas' or Col. Daniell's Island...." "Mawan" should read "Ittiwan" (cf. 1694). Perhaps the confusion arose oven Monhom Crk.

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- on the east end of Ittiwan Island. Cf. 12 Sept. 1694 for a mention of Smith's land on "Ittiwan Island."
- 1707 (Cooper 1837: 309) Act 269, ratified 19 July 1707, permitted trade with the "Ittavans" and other tribes "commonly called Cusabes" (cf. Kussoe, 1707) without a license.
- 1708 (3 Feb.; Stevens to Chamberlayne, SPG-MS A4 # 19, referred to in Klingberg 1939: 484) Several chiefs told Stevens that 20 Indian families had been enslaved by two Indian traders. Since the letter is from Goose Creek, presumably one of the chiefs was Etiwan.
- 1708 (18 Sept.; Le Jau: 45) "I take notice of several Old Legal Ceremonies still kept among our Neighbours chiefly their feast, and a kind of Offering of first fruits when their Corn is ripe." Le Jau lived on Goose Creek and since he later refers frequently to the Etiwan (cf. 1710 & 1712), he almost certainly is writing about them here.
- 1709 (22 Mar., Le Jau 1709A: 54) The Indians are "...a good sort of people & that wou'd be better if they were not Spoiled by our badd examples."
- 1709 (20 Oct.; Le Jau: 61)

...I admire the sense they [the Indians] have of Justice, and their patience; they have no Ambition; as for their sense of God, their Notions are obscure indeed, but when we take pains to Converse with them, in a jargon they are able to understand: We perceive their Souls are fit materials which may be easily polish't....The Late Colonel Moore and our present Governor have in a great measure put a Stop to their perpetual murdering one another which some of them cannot to this day cannot conceive to be evil. Some of them to whom the Devil has formerly appeared, as they coldly declared to myself, say that evil spirit never incites them to any thing more than hatred, revenge, and murder of those that offend them.

1710 (1 Feb.; Le Jau 1710A & B: 67-73)

I see Our free Indians, and several come to see me, when they fix their Abode near me, for they are perpetually changing places to get food, having no provisions laid up. [67]

Our Indian Neighbours call their Nation Ittiwan: when any of them dies they anoint him all over with Oyl, either

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of Bear of Ikkerry nuts for they have no other, thats' a constant practice and the women's employment.... Three weeks ago my Indian Neighbours that live upon and near our Glebe Land had a dance which they keep Yearly from time immemorial for three days together, in the day time the Men dance by themselves, the Women for that time are absent and never come near till the three days are over; but those Women keep their dance among themselves by Night. As I asked one of the Men the reason of that Separation, he told me 'twas to remember a time where in Man was made alone and there was no Woman; but after, God took somewhat out of Man and made the Woman; asking what it was God took; the man put his hand upon his breast and somewhat there, and then called it a Bone: My wife presently named a Rib, the Indian smiled and said Yes. [68; on p. 73, he notes that the women eat nothing all day during the feast.]

The Glebe Land of St. James Goose Creek was about $\frac{1}{4}$ m. NW of the Chapel (Samuel Gaillard Stoney, personal communication. Cf. also Waring 1897: 7-8 for Capt. Benj. Schenckings's gift on 18 Oct. 1706 of 100 a., one for a church and "the rest for ye use of the Rector or Minister of said Parish, for ye time being." Waring refers to a plat still in the Vestry's possession at that time.)

I take notice that the Young Indians born since we inhabited these parts and that converse with us are pretty tractable and speak good English, tho' their old parents bring them up in their Wild fashion; I believe they in time will like better things. [68-69]

1710 (13 June; Le Jau 1710C: 78-80)

...they have forgot most of their traditions since the Establishment of this Colony, they keep their Festivals and can tell but little of the reasons: their old Men are dead.... [78]

...their eatables are in Common; their Head Man whom ignorantly we call a King has the power over the rest of them as that of a Father in his family, but he labours and fares with the rest. [80]

1711 (3 Sept.; Dennis: 7-9) This account is almost certainly

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about the Etiwan Le Jau visited in October of 1711 (described in his 10 Jan. 1711-12 letter, one month later than Dennis; they were both at Goose Crk.)

The 27d. [July] went to see a Nation of ["Neighboring," cf. the 1715 letter following] Indians with one Capt. Davis (at whose house I am to teach) who informed their king that I was sent hither as a Schoolmaster, he seem'd well pleased. which opportunity I made use of and told him that in case he would send his Sons to me, I would teach 'em to read and write for nothing & would be very kind to en: which proposal he seem'd to like & told me he would consider of it wch: God grant, & then am in hopes I shall be able to give a good Acct. of my proceedings, & that my labor won't be in vain.

I obser'd at a small distance from their houses 3 small things much in the form of small Chests, very finely painted after their manner, and they were thatched over head, & supported from the ground wth. 4 small sticks one at each end or corner: I ask'd Capt. Davis the meaning of em who inform'd me that it was their manner of preserving Bones of their Deceas'd friends, for that after they had burried 'em & that they believ'd they had lain long enough to be rotten they then took 'em up, scraping off also the skin and flesh from the bones & so preserving 'em in that method, and when they went any where they carried em along with 'em till forc'd by their Enemies to bury them: and from the time they put em up they always put some of the best Food they have (as water millions pumkins & c) for em but I could not Rightly understand the full meaning of that:

They are a people that takes little care of anything; but while what little they have lasts makes it common so yt; one shall not have plenty and the rest want:

Another thing I took particular notice of wch. was a Child lying in a small thing made of small canes, much in the form of a Cradle with his-leggs and hands stretcht straight down, and his body bound fast in that thing, with his head bending rather downward & a small bagg of sand fillited hard to his forehead: I askt the reason of it, of ye Babes Mother but could not understand her, it sems they continue there till they almost able to walk alone: certainly it cannot be any other than an invention of the Devil, to make them torment the poor Infants at that rate.

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1712 (4 Jan.; Le Jau: 105-106)

In Octobr. last I went to see how our Ittiwan Indians kept one of their Solemn Festivalls, I saw abt. 40 of them trimd painted and dress'd in their fineryes . Coming from the Woods near a little hut Supported upon Pillars all painted and adorned, there after a paus and a speech 3 young men holding one another under his Arms begun a Dance followed by the rest in a long train, & serpenting abt. sevl. times with pritty motion, Steps and figures, they had rattlers for their Musick, and sung after a Pause onely four Notes saying the same again--they wanted an old Indian who used to make long Speeches upon the Occasion, but he happned to be Sick, the most sensible I spoke to, one Capt. George an elderly Indian, told me the 3 young men yt held one another front and were followed by the rest one by one in a long tail were 3 Sons of one man from whome all the rest came, and the little square hutt painted where they stopt was a ship--This made me suspect they had some Tradition abt. Noahs Ark and his 3 sons. I asked another Indian at my house abt the Ceremony who told me of a ship yt. had white men which were brought to his Country, and as he wanted words to express his meaning I told him the best I could of the Ark of Noah and his sons he answer'd, they said so in his country; as I discover any new thing I take notice of it and will not miss any opportunity of Informing my-selfe better. I will insert the whole in my Journal which shall be Communicated to you God willing....

1715 (Johnson: 238-9) A census taken early in this year lists the Itwans as having one village "Mixed with the English settlements" with a total population of 240 (80 men and 160 women and children).
1715 (21 Mar. 1714/15; Dennis: 37)

I have lately committed to my Care a Mustee or half Indian a Chereekee by Nation.

I cannot as yet prevail on our Neighboring Indians to send their Children, notwithstanding, all the Encouragent. I offer 'em, and their continual promising me yt. they will.

I find they are very desirous their Children Should learn, but they generally leave them to their own wills,

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so that I fear it will be a long time before it will be brought to pass.

- 1715 (10 May; Le Jau: 152) In a letter regarding the Yemassee War, Le Jau notes that "we have not one Nation for us; the poor Ittiwans Settled amongst us are few in Numbr & bad Souldiers." The implication seems to be that the Etiwan had remained loyal, at least in the beginning, but that they could be little relied upon because of their small number and prowess; cf. 9 Aug. and 1 Dec. 1715.
- 1715 (9 Aug.; Anon. 1712-1715: 430-431 [marked "page 320 in the origl."]) The House "ordered: That an Address be presented to the Govr. desiring him to procure...coats to be made for King Robin & Crowley, two Ittuan Indians for their serving the Province so faithfully in the present war." Earlier the same day goods had been given to "John King of Winyaw" and another Winyaw named Will for similiar services. The letter to the Governor by William Rhett, Speaker, (pp. 430-431) has "Clouter" for "Crowley." Clouter is a European sirname and probably a slip.
- 1715 (1 Dec.; Hasell) "We have now two Regiments under ye pay of ye Country 600. of ye men are Inhabitants of this Province and 400. Negroe Slaves, with about 100. free Indians. of ye small Nations among us that never revolted and about 300 white men were sent us from Virginia and North Carolina with about 70 Tuscorore Indians...." The Etiwan were loyal throughout the war. The Sewee were loyal in the beginning, but revolted and seem to have been completely enslaved. Other tribes which may have been part of the two regiments seem most likely by their past assistance to have been the St. Helena, Edisto, Kiawah, Wando, and Kussoe. All of these tribes survived the war with their tribal identity, while the Sewee, Santee, and several others nearby did not. (Hewatt 1779: 218 was incorrect that "every Indian tribe, from Florida to Cape Fear river, had joined in this confederacy for the destruction of the settlement.")
- 1716 (Trade Comm. in McDowell 1955: 112-113) On or about 26 September, "The Storekeeper received in our Behalf, for Account of the Publick; the following Parcels of Skins, from the Indians (by the Hands of Col. Thomas Broughton) as Presents, viz; from the Coosoe Indians, six drest Deer Skins, from the Itawan's, twelve Ditto, and eight raw, from the Catapaw's, eleven drest Deer Skins...." The Indians were afterwards paid 5 shillings per pound for the heavy dressed skins (fourteen skins weighed 18 pounds), 2 shillings 6 pence

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- per light dressed skin or raw skin.
- 1717 (29 June; Trade Comm. in McDowell 1955: 193) The "Ittawan" presented two slaves: a woman and a boy. On 12 July the form given is "Itawans."
- 1719 (1 Aug.; Hasell: III, 347) "Of the Unciviliz'd Indians we have few, if any inhabit this [St. Thomas] Parish: Those yt. I meet with are Itteawns."
- 1720 (16 Feb.; Hasell: 495) Hasell occasionally met with a few Ittiwans in St. Thomas Parish in 1720. These "had an imperfect notion of two states after death, a good and a bad."
- 1721 (Council in Salley 1930: 21) "Robin, The King of the Itawans waited on His Excellency with several of his people, and his Excellency was desired to give the said Robin a new Commission for King of that Nation which was accordingly read, approved, signed and delivered to him."
- 1721 (19 Sept.; Cooper 1838: 141) Act No. 447 established regulations for trade among all Indians "except the following nations of Indians, who are deemed to be resident within the Settlement, viz: Eteawns, Cussoes, Winyaws, Cape Fears, Keywas, St. Helenas, Edistos, and the Tuskeroroes living at Port Royal...."
- 1722 (20 Mar.; Hasell: 495) Only one family of free Indians was in St. Thomas Parish in 1722; cf. 1719-1720.
- 1724 (16 Apr.; Ludham: 439) "...about an hundred Slave Indians & as Near as can be guess'd fifty free Indian Families" resided in St. James Goose Creek Parish.
- 1724 (25 May; Hunt: 496) Hunt

recorded about ten or twelve families of the Ittiwan Indians [in St. John's Parish] who were straying about from place to place, and were living a wild life. These were a headstrong, idle, stupid people, who seemed incapable of understanding the Christian religion, and few could talk English intelligently; therefore, they continued heathens as all were throughout the province.

This harsh judgement should be interpreted in the light of Humphrey's (1730) remark that Hunt was disliked by everyone. The kindly Le Jau thought exactly the opposite (1709).

1724 (15 Apr.; Hasell: IV, 450-451) Census, Parish of St. Thomas: "62 Indian Slaves...besides a few Families of ye. Native Free Indians, who are often removing from one place to another as their Conveniencyes for Hunting, and Fishing

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- & c. require, of whose Number I can give no Certain Account."
"The native free Indians, and ye. Major part of ye. ...Indian Slaves may be accounted infidels...."
- 1725 (5 Jan.; Hasell A: 68) "There are a few families of the native free Indians of the Ittawah Nation scattered up and down the [St. Thomas] parish. These aborigines have a notion of two states after death, a good and a bad."
- 1725 (26 Aug.; Hasell B: IV, 493-494) "A Few Families of the Native Free Indians in ye. [St. Thomas] parish of the Ittavah Nation--These Aborigines have a Blind Notion of two States after Death a good & bad."
- 1726 (8 Feb.; Commons House in Salley 1946: 100-101) Fifteen muskets and fifteen pistols had been lent to the "Itteawns" for the defense of the colony. "Order'd that Capt: Dry do Collect from the Itteawan Indians all the Publick Arms in their Custody in order to be deliver'd into the Armoury."
- 1726 (30 Apr.; Commons House in Salley 1945B: 105) "Itteawan or other Indians at Santee" to be encouraged to fight the Tuscaroras who were raiding Wando and Waccamaw Neck.
- 1726 (12 Sept.; Hasell: 729) "A few families of the native free Indians in this [St. Thomas] parish called Ittawah's. These Indians have a notion of two states after death a good & bad."
- 1731 (Cooper 1838: 327) Act No. 542 exempted the "Ittowans" from trade restrictions (cf. Kussoe).
- 1733 (22 Sept.; Cooper 1838: 371-372) Act No. 565 again exempted "the Indians commonly called and known by the name and names of Itteawns, Cussoes, Winyaws, Cape Fairs, Keywaws, St. Helenas, Pedees and Edistos..." from trade regulations (cf. 1721). A similiar act of 1752 simply mentions "neighbouring Indians, living in the settlements" (Cooper 1838: 763.)
- 1739 (Cooper 1838: 517) Act No. 658 exempted the "Itteawns" and other Settlement Indians "or any other Indians incorporated with them..." from trade restrictions (cf. Kussoe).
- 1743 (19 Dec., Bull) Proclamation that the Assembly prohibited trade with all tribes "except the Itteawns" and a few others (cf. Kussoe).
- 1750 (6 July; Council) A raiding party was in the Settlements and the Council resolved to provide ammunition and a reward as an inducement to "our settlement Indians to join in a body and pursue those invading Indians...." William Bull, Jr., was instructed to distribute the ammunition "to such of the Itewans, Cape Fears and other Indians who are now in St. Andrews Parish."

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MS in SCDAH. Supplied by Wes White.

1751 (Glen: 166) Gov. Glen lists the "Etavans" as a tribe in alliance with the English government and asks the Six Nations to make peace with them and all other tribes so allied.

1753 (Glen A: 373) Gov. Glen asked the Catawba chief for his help in apprehending Northern Indians who were raiding South Carolina "sometimes killing or carrying off the Settlement Indians who live under our Protection, a quiet and peaceable People who are never at War with any Indians" The Etiwan are the only coastal tribe he specifically mentions during these negotiations (cf. 1751) so they may by this time have been the only coastal group surviving as a tribal entity. See footnote 403 herein.

1825 (Mills 1825 B) "Cooper or Etiwan River."

1894 (Mooney: 84) Mooney confused the Etiwan Tribe with the place named Eutaw, and many others have followed his lead. No evidence is known to support this conclusion. Not a single one of the nearly two dozen forms known from contemporary documents starts with "Eu-" (always "Et-" or "It-"); none ends with "taw."

"The tribal name is derived from the Catawba word itawa, 'pine tree' (Gatschet)." Perhaps this is correct, but again there is no direct evidence. "Gatschet" seems to refer to his 1881 Catawba Manuscript in Mooney's bibliography. It does little good to compare coastal words to Catawba because it became a mixed language and was perhaps a hybrid one as well (Swanton 1936: 380). No vocabulary survives prior to 1743 and about that time according to Adair twenty dialects were represented among the Catawba, so if it were not partly Siouan and partly Muskogean to begin with or if it had not absorbed neighboring Muskogean influences through long association, it could hardly have been unaffected by Muskogean dialects in its midst. The earliest surviving samples are, therefore, hopelessly contaminated. Comparisons will have to be made with languages which are presumably less corrupted.

Without knowing what meaning the Etiwan assigned to their name, a meaningful comparison cannot be made. It could just as well be (or not be) the same as "Etawa, one polling (a boat)," a Seminole or Muskogean word (Smith 1877: 125).

Ettawen, var. Etiwan

Ettewan, var. Etiwan

Hobcaw

Ettowan, var. Etiwan

Gabbo

1925 (Gregorie: 14) "Gabbo Corner on Laurel Hill Plantation, a small section of swampy woods." Gregorie included this word in a list of possible Indian words from Christ Church Parish. No precedent for it has been found, but since Gregorie felt it was worth including, that is reason enough to include it here. Laurel Hill is on the Wando R. about 2 m. SE of Cainhoy.

Gt. Pa, cf. Sampa

Habcaw, var. Hobcaw

Hagan, var. Ahagan

Hagin, var. Ahagan

Hawan, cf. Etiwan

Helena's, cf. Escamacu

Hobcaw (Habcaw, c. 1685, c. 1695, 1711; Hobcaw, 1690*, c. 1695, 1728, 1825, 1913, 1925, 1962)
Place (c. 1685, 1690, c. 1695 [2], 1711, 1728, 1825, 1913, 1925);
point of land in Charleston Harbor at 32 49N 79 54W.
Creek (1925, 1962), formerly Wacandaw Crk., flowing into the
Wando R. at 32 50N 79 54W.

c. 1685 (Mathews) "Habcaw" listed in the table for number 108,
which is marked on the tip of Hobcaw Point in Charleston
Harbor.

1690 (12 Mar. 1698/90; Moore & Simmons 1960: 14) Will of
John Godfrey, Sr., leaves his daughter Mary Browne "half
of Hobcaw Point and the tract adjoining...."

c. 1695 (Archdale: A) "Hobcaw" is written across the point now
so designated.

c. 1695 (Thornton-Morden) "Habcaw" marked beside the symbol
for a house on Hobcaw Point. This map copies the Mathews
c. 1685 map.

1711 (Crisp) "Habcaw" marked as Thornton-Morden c. 1695.

1728 (26 Aug.; Moore & Simmons 1960: 129) Will of William
Johnson leaves his brother Malachi "land in Bermudas Town
near Hobcaw, South Carolina."

Hobcaw

1825 (Mills 1825B) "Hobcaw Point"

1913 (Smith B: 61-62) Smith gives the history of Hobcaw Barony, which was just north of the Santee on the peninsula between Waccamaw River and the Atlantic (pp. 61-80). He says "Hobcaw Barony took its name from the Indian name applied to the point of land opposite the town of Georgetown...." He notes that the "Indian name" seems to have applied to the entire peninsula, and he compares its use to the point in Charleston Harbor.

The name seems to have been applied to the Barony first on 5 Dec. 1718, when it came into the possession of John Lord Carteret ("Off: Hist: Commn. Bk. 'Grants 1694-1739,' p. 457."). This barony was laid out by Col. Broughton and Mr. English in 1711 simply as "12,000 in Craven County, near Winyaw Sound" ("Trans: Hist: Soc: of S. C., vol 1, p. 191"). Twelve years after receiving it, Carteret conveyed the land "'commonly called Hobcaw point'" ("Office Secy of State, Grant Bk. B. B. 1734-1737, p. 571") to John Roberts.

How the name came to be applied to the peninsula is unknown, but no evidence seems to exist that it was applied before 1718, so it may have been taken from the Hobcaw of Charleston Harbor. The Indians of each place may have found the term separately applicable, as Smith suggests, but with no evidence this must be taken as a conjecture.

1925 (Gregorie: 14) "Hobcaw. A creek of the Wando." The frontispiece map has "Hobcaw Point" and "Hobcaw or Wacandaw Cr." Hobcaw as a creek is a late 19th or 20th Cen. application. From the 17th-19th Cen., this creek was called Wacandaw (q. v.), even as late as 1846. For a time part or all of it was also called Coinbow or Cornbow (cf. Wacandaw, 1703), but this is probably colonial in origin.

1962 (C&GS) "Hobcaw Cr." flowing into the Wando R. at 32 50N 79 54W.

Hoia, var. Hoya

Hoya (Ahoya, 1566, c. 1595; Hoia, c. 1565; Hoya, 1562*, 1570; Oya, 1604)

Chief (1562, 1570, 1604) of the village.

Village (1566, 1585, c. 1595) south of Charles Fort.

1562 (Laudonnière: 314) When Captain Albert visited the

Hoya

- village of Orista (Edisto), the king talked him into an alliance by making him understand that it would include four other kings, one called "Hoya." During the next few days, Albert and Orista visited Mayon, Hoya, and Touppa and then returned to the house of Orista before going about fifteen miles north of Charlesfort to Stalame. The implication is that the first three were closer together; cf. Edisto for a discussion of the location.
- c. 1565 (White 1585) "Hoya" is shown on the mainland NW of Port Royal and S of "Stalame." This map is based on conjecture so a more southerly location is probable (cf. Edisto, 1562).
- 1566 (Vandera 1569: 230) "From Uscamacu he [Pardo] proceeded right to another place called Ahoya, where he halted and slept [the second night out from San Felipe]. This Ahoya is on an island. Some spots are surrounded by rivers, the rest is like Terra Firma, a reasonable land for maize, having also many stocks of vine with much bramble.
"From Ahoya he proceeded straight to another town called Ahoyabe, a small place subject to Ahoya...." (Spelling of Indian names as in Ruidiaz 1894: 481.)
The more correct form was probably Hoya (and Hoyabe) because Rogel (1570) is the best source, and the Spanish frequently prefixed an "a" to Indian words "after the Arabian manner" (Coxe 1741: 22). The sound was more "Oya" (cf. 1604).
- 1570 (Rogel: 328-329) Cf. Edisto; Rogel mentions a festival at "Escamacu" which was attended by "three or four caciques, among them Escamacu, Orista, and Hoya."
- c. 1595 (Anon.) An early Spanish MS map shows "ahoya" just south of "S elena." Lowery's discussion of this occurrence is misleading (1905: 444-445). He says Vandera (cf. 1566) "describes it as an island"; Vandera says it was a place on an island, not that the entire island was called Ahoya. Lowery says "Ahoya is probably only another form of 'Hoya' The prefix 'a' in names of persons and places was frequently dropped by the Spaniards...." Actually the prefix had been added by the Spanish, as Lowery notes an awareness of elsewhere (n. d.: I, 8 reverse).
Ahoya here may refer to the Savannah River, which was called the Yonhoyaran (q. v.; emphasis added). The geographical features on this map are too small and the names too numerous, though, to be certain what this name designates.
Lowery notes further that "Albert S. Gatschet in his

Hoya

Migration Legend of the Creek Indians (vol. i, p. 62) derives the name from a Creek word signifying 'two going,' and says it was a Creek village along the Savannah River. This is incorrect, as Pardo had not yet reached the Savannah." Actually Vandera's account of the Pardo expedition is so vague that they could have been near the Savannah, although nothing in the account indicates that they were. The significance of the word may be equally speculative (cf. Etiwan, 1894), as is the surmise that it was a Creek village. However, the original name of the Savannah River lends support to Gatschet's conclusion about the location.

This map may show the Hoya's location a decade or two earlier. Since nothing more is known of their location, they may have incorporated with the Edisto or Escamacu after the Escamacu War.

1604 (Garcia de la Vera; cf. Geiger 1937: 175) Gov. Ibarra ordered "the micos of Oya and Aluste, as well as the neighboring chiefs" to attend him at Guale (St. Catherines Island) on 26 November. This seems to be a reference to Hoya because Orista (cf. Edisto) also seems to have attended and because the Spanish (and French) "h" is not pronounced.

Although Hoya is said to be a mico, that word is used somewhat loosely by Garcia de la Vera (he calls Aluste or Aluete both a mico and a cacique), and since he was at Guale, the Guale or Muskhogean word was on his mind and he must have thought it adequate. The Hoya's standing alliance with the Escamacu in 1562 makes it probable that they were of the same linguistic stock, but their language may have been more closely related to Guale, since they were the Lower Coastal Tribe living closest to Guale.

Hoyabe, cf. Ahoyabe

Husabo, cf. Kussah

Huzza, cf. Woosah

Iahteonwash, var. Leadenwah

Ickabee, var. Accabee

Ickaby, var. Accabee

Ittewan

Ickerbee, var. Accabee

Ickerby, var. Accabee

Icoujas, var. Kussah

Ihawan, var. Etiwan

I Hawan, var. Etiwan

I. K. B., var. Accabee

Ishepoo, var. Ashepoo

Ishpow, var. Ashepoo

Ittchicaw

1680 (18 Feb.; Anon. 1675-1709: 164) Grant to Richard Codner for 76 a. "upon a Marsh in Ittchicaw Creeke...." On the Mathews c. 1685 map "Mr. Codner" is listed as No. 114 and his residence is shown at the NW corner of Daniel I. (32 52N 79 56W), just S of where the W end of Beresford Crk. enters the Cooper R. Beresford Crk. is called "Watrou Cr." on the Gascoyne 1682 map and "Watrou Cr." is written at its eastern end on the Thornton-Morden c. 1695 map. Possibly the main, eastern portion of the creek was called Watrou, but the smaller western branch was called Ittchicaw. This name may have been applied to Clouter Crk., though, since the two enter the Cooper at almost the same point.

Itawans, var. Etiwan

Itchaw, var. Echaw

Itshaw, var. Echaw

Ittaan, var. Etiwan

Ittavah, var. Etiwan

Ittavans, var. Etiwan

Ittawan, var. Etiwan

Ittewan, var. Etiwan

Ittewans

Ittewans, var. Etiwan

Ittivan, var. Etiwan

Ittiwan, var. Etiwan

Ittiwans, var. Etiwan

Ittuan, var. Etiwan

Ittuwan, var. Etiwan

Ittwan, var. Etiwan

Ittywan, var. Etiwan

Ituan, var. Etiwan

Itwan, var. Etiwan

Itwans, var. Etiwan

Jataa

1706 (Thornton) "Jataa I" at the head of the East Branch of Cooper R.; possibly Indian from its form. Thornton got his geographical information largely from the Mathews c. 1685 map, but many of his names, including this one, are from another source. He may also have miscopied it (Ye Tee?).

Jatonnask, cf. Leadenwah

Jehossa, var. Jehossee

Jehossee (Chebasah, c. 1695*; Chebash [X], 1711; Jehossa, 1752; Jehossee, 1962; Johassa, 1825; Johasse, 1715; Johoowa, 1706). Island bounded by the Edisto R., Dawho R., and North Creek (32 36-32 39N 80 21-80 26W).

c. 1695 (Thornton-Morden) "Chebasah" beside a house marked on Jehossee Island (here not distinguished as separate from Edisto Island). Although the primary source for this map is Mathews c. 1685 map, the name does not occur on that map. This establishes that Jehossee was earlier called Chebasah, and the forms are sufficiently similiar for one to be a corruption of the other. Possibly still earlier,

Jeremy

- it was called Chatuache (q. v.).
- 1706 (Thornton) "Johoowa" marked on the west side of Edisto R. just NW of Jehossee Island. Thornton probably miscopied Mathews c. 1685 map (cf. Leadenwah, 1706).
- 1711 (Crisp, B) "Chebash" is marked where Chebasah was on the Thornton-Morden c. 1695 map; miscopied.
- 1715 (5 Aug.; Anon. 1712-1715: 425) A conference committee recommended to the House that one hundred men be placed "on Edisto and Johasse" during the Yemassee War.
- 1752 (16 Mar.; Moore 1964: 149) Will of "Paul Jenys, Berkeley County" leaves his brother George "all my Lands to the Southwest called Jehossa...."
- 1825 (Mills, B) "Johassa Island" in the same location for it as in 1962.
- 1962 (C&GS) "Jehossee Island" (32 36-32 39N 80 21-80 26W).

Jeremy (1701 [2], 1705, 1822, 1974)

- Chief (1701 [2], 1705), probably of the Sewee, whose plantation was just S of the Santee R. between Washo (q. v.; Collins) and Washasha (q. v.) Crks.
- Island (1822, 1974) probably named for the chief (33 04- 33 05N 79 25-79 27W).

- 1701 (27 Oct.; Salley & Olsberg 1973: 602) "Daniel Macgregar had a warrt. out of ye Secretarys office for 500 acres of land at Waha on ye Southside of Santee river which was formerly ye Plantation of King Jeremy...." "Waha" was on Washo (q. v.; sometimes Washaw) Crk., now Collins Crk. (Cf. 1704 for Macgregor's grant; cf. Washasha, 1723, for his will & 1763 for the sale of part of this tract; cf. Washo, 1764 for the sale of much of the remainder & 1784 for the location-- the present Harrietta and Wedge Plantations.)
- 1701 (28 Oct.; Salley & Olsberg 1973: 602) "Patrick Stewart had a Warrt. out of ye Secretarys Office for 500 acres of land at Waha on ye Southside of Santee river & was formerly ye Plantation of King Jeremy & Adjoyning upon land laid out or to be laid out unto Daniell Macgregar...."
- 1704 (5 May; Anon. 1707-1711: 76) Grant to Daniell mack Gregory for 500 a. "in Craven County Lying & Being on the South side of Santee River Buting and Bounding To ye northward on ye Said River to the east [west?] ward part on ye Lands of Patrick Steward and part on Lands not yet laidout To ye Southward on Lands not yet laid out and to ye northward part on lands not yet Laid out and part on the Lands of Richard Codner...." (Quoting from an unsigned plat dated