

Jeremy

only 1702; war. 27 Oct. 1701 [q. v.], deed 5 May 1704).
The warrant date proves this is the same land which
formerly belonged to King Jeremy.

1705 (26 Feb.; Salley & Olsberg 1973: 627) "John Boone Junr.
had a wart. for five hundred acres of Land Att a place
Comonly Called Jeremys points or Plantation...." This
was probably on the S. Santee R., but it may have been at
McClellanville, which has a "Jeremy's Point" on its
waterfront (cf. 1960).

1822 (Wilson) "Jeremy I." as 1974.

1825 (Mills: B) "Jeremy Island" as 1974.

1960 (Donald M. Mackintosh, personal communication) In the
McClellanville area, a tradition survives that Jeremy
Island was named for a king of the Sewee Indians. Also,
a shell midden on the waterfront is called "Jeremy's
Point."

1974 (C&GS) "Jeremy Island" about 1 m. E of McClellanville
at 33 04-33 05N 79 25-79 27W.

Jimicau, var. Timicau

Johassa, var. Jehossee

Johasse, var. Jehossee

Johoowa, var. Jehossee

Joye, var. Sewee

Kaawah, var. Kiawah

Kaaway, var. Kiawah

Kagwa, var. Kiawah

Kaiawah, var. Kiawah

Kayawah, var. Kiawah

Kaywa, var. Kiawah

Kaywah, var. Kiawah

Keeyawan, var. Kiawah

Kiawah

Kenha, var. Cainhoy

Keyawa, var. Kiawah

Keyawah, var. Kiawah

Keywa, var. Kiawah

Keywaha, var. Kiawah

Kiawa, var. Kiawah

Kiawah (Cayagua, 1586, 1588, 1609; Cayaque, 1598; Cayawah, 1715; Cayawash, c. 1685, 1730; Cayba, 1672; Cayegua, 1605; Caywa, 1687; Chyanhaw [?], 1670; Chyawhaw, 1670*; Kaawah, 1670; Kaaway, 1670; Kagwa, 1712; Kaiawah, 1670, 1681; Kayawa, cf. 1586; Kayawah, 1670, c. 1695, 1715; Kaywa, c. 1700; Kaywah, 1672; Keeyawan, 1715; Keyawa, 1704; Keyawah, 1670 [3], 1671; Keywa, 1720; Keywaha, 1666; Keywahah, 1670; Keywas, 1721; Keywaw, 1711, 1743; Keywaws, 1731, 1733, 1739, 1743; Keywo, 1724; Kiawa, 1706, 1716, 1721, c. 1722; Kiawah, 1717, 1734, 1825, 1962; Kiawahs, 1682; Kiawaugh, 1696; Kiawaw, 1695, 1699; Kiawaws, 1707; Kiaway, 1696; Kiwah, 1699; Kiywah, 1694; Kyawah, 1670, 1682; Kyawaw, 1670; Kyewaw, 1675; Kywaha, 1666; Kywaws, 1727; La yagua [X], 1605; Rayawah [X], 1706)
Harbor (1586, 1588, 1609, 1670 [2]) renamed Charleston Harbor (opening to the Atlantic Ocean at 32 45N 79 51W)
Tribe (1598, 1605, 1609, 1666, 1670 [2], 1671, 1682, 1687, 1696, 1707, 1712, 1715 [3], 1716, 1717, 1721 [2], 1727, 1731, 1733, 1739, 1743 [2]) which lived originally along Ashley (Kiawah) R. (cf. 1671 & 1682), on or near Kiawah Island (1682, c. 1685, 1687, c. 1695, & cf. 1699 & 1730), on the Cooper R. (cf. 1716), and probably south of the Combahee River (1743).
Territory (1666, 1670 [2]) in the vicinity of the Harbor River (1670 [2], 1682) which enters Charleston Harbor at 32 45N 79 55W; renamed Ashley River in 1670 (q. v.).
Town (1670 [4], 1672 [2], 1681, 1720) established by the English on land of the Kiawah at 32 48N 79 59W; renamed Albemarle Point, Charles Town, and Old Town.
Island (1682, c. 1685, c. 1695, 1699, c. 1700, 1704, 1715, c. 1722, 1825, 1962) along the Atlantic at 32 35-32 38N 79 59-80 09W.
Creek or river (1687, 1695, c. 1695, 1696, 1699, c. 1700, 1706, 1825, 1962) entirely separate from the river given here as definition four; actually two other rivers, one entering

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the Stono R. at 32 38N 80 01W and the other entering the Atlantic at 32 35N 80 09W (at either end of the Island). Plantation (1711, 1724, 1734) near the Creek.

1586 (20 Aug.; Menéndez Márques trans. by Childs 1936) "In the harbour of Cayagua, which is sixteen leagues from Santa Elena, a ship entered at that time [probably the corsair mentioned at Orista on 10 July; cf. Edisto] & lay there three days trading maiz and food, I suppose, & delighted the Indians greatly with barter, telling them they would very quickly return to settle there.... In times past there were ordinarily French ships there, being careened because it is a very fair harbor ["es muy lindo puerto"] & the Indians have much food...."

Sixteen leagues or about 64 m. is close to the distance between Port Royal Sound and Charleston Harbor, and "Cayagua" transliterates (with "k" for "c" and "w" for "gu") into "Kayawa" and thus obviously is a variant of Kiawah, the name the English also applied to the Harbor (1666 & 1670).
1588 (Oré 1617-1620: 44) The Vincent Gonzales expedition left St. Augustine in late May.

After they made the journey along the coast, the party came to Santa Elena and found the Indians at peace; the same was true at the port of Cayagua, which they judged to be a good port. Then they followed the coast, having passed the cape of San Román. They spoke with the Indians but the interpreters whom they had brought along did not understand their language. They continued their journey....

The implication is that the Indians north of Cape Romain spoke an entirely different language from those of Santa Elena and Cayagua.

1598 (Geiger 1937: 109) At the instigation of the Spanish, the Cacique of Escamacu (q. v.) led an expedition against the Guale. He was accompanied by "the cacique of Cayaque," who brought back three scalps in addition to the four taken by the Cacique Escamacu. The friendly relations of the chiefs is again noted in 1609.

1605 (Ecija) Well documented expeditions which included the South Carolina coast were led for the Spanish by Ecija in 1605 and in 1609. He put in at Santa Elena (Port Royal

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Sound, which he records as 32 00N or about four minutes north of the entrance of its south channel), Orista (St. Helena Sound, which he notes is six leagues or about twenty-four miles north of Santa Elena and is two leagues or about eight miles across), Cayegua (Kiawah or Charleston Harbor, which he puts at 32 52N or about seven minutes north and twelve leagues from Orista, making it eighteen from Santa Elena or approximately seventy-two miles), Xordan River (Jordan) or the Santee, which he places at 33 11N or about four minutes north; he also implies that it is fourteen leagues north of Charleston Harbor--twelve north to a "big cove" and two more from the Bay of San Cristoval--or approximately fifty-six miles. These latitudes and distances leave little doubt about his positions and little if any about the identity of the tribes he mentions: Eescamaqu, Eescamacu, or Camaqu (Escamacu or St. Helena), Oriesta or Orista (Edisto), Cayegua or (miscopied) La yagua (Kiawah), Joye or Xoye (Sewee), Sati or Hati (Santee), Ypaguano (Etiwan), and Ostono (Stono).

The following translation of excerpts from the Spanish is by Day Wardlaw. St. Julian Ravenel Childs has given valuable assistance in the interpretation of several archaic words and some almost legal phraseology in the original:

The seventh of the month of August [1605] it crossed the bar of Santa Elena, which is at a latitude of thirty-two degrees. They entered on the southern side and found two and a half braças [one braças is about $5 \frac{1}{2}$ feet (1.6718 m.); it is roughly equivalent to a league] of water on the bar. The landmark for the entrance to the bar of the southwest side is a high wooded area that forms a bluff; the landmark for the north-eastern side is a barren islet. The principal bar is along the eastern side. One enters from the east to the west, and one must go to examine carefully the southwest point. It has the principal channel, where there are less than four braças.

After he entered Santa Elena, he fired his canon, and the Cassique of Eescamaqu, a Christian and the principal person of that land, came. He asked him if there were any enemy vessels around those bars, and how his Indians were, and if they had wars one with each other. The Cassique of Eescamacu told him that he had no news of any enemy vessel, nor did they have wars with each other;

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only the Cassique of Cayagua had killed an Indian, his mandador. This speaker said to him that he was going to Cayegua and that he would reprehend him for it and tell him to be friendly with him because he was a Christian. And if he made him angry it would grieve the Spaniards. He asked him for an Indian to take as an interpreter and he left Santa Elena.

The ninth of the month he crossed the bar of Orista, which is at a latitude of thirty-two and a fourth degrees. It is a big bay and one enters from the northwest to the southeast. The channel has three braças of water and one enters close to the edge of the northeast point that is of sand. At the entrance a wooded area forms a thick point, and within there is an island, round towards the west, with a small grove of trees. It is a river of sweet water and the bay, from point to point, is two leagues wide. The river farther inland has three or four braças of water. This bay is six leagues from Santa Elena. From it to the Jordan River the coast runs eastnortheast to westsouthwest.

Having entered Orista he fired two canon to call the cassiques. Seeing that at the end of two days they did not come, he went away from there and crossed the bar of Cayegua the eleventh of August.

Cayegua is at a latitude of thirty three degrees less eight minutes, twelve leagues from the bar of Oriesta. One enters the bar from the northwest to the southsoutheast. It has at its lowest point three braças at low tide. The channel ran close to the northeast point. Once inside, there are in the southwest two round wooded areas of pines and in the northeast there is a big pine grove. The river within is ten or twelve braças deep. A swampy river surrounds the northeast point, making it an island.

After he entered Cayegua, the Cassique of Cayegua and many other Indians and cassiques of the land came on board. He entertained them and asked them if they had seen some vessels that had entered their ports. They said to him that six days ago a big vessel had passed by there. On the bar of Joye a boat had come to land with five men. The Indians had killed two of them and

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taken three captive.

He told the Cassique of Cayegua that he had done wrong in killing the mandador of the Camacu since he was his friend because the Cassique of the Camacu was a Christian and a friend of the Spaniards and whoever might have war with him would have it with the Spaniards. The Cassique of Cayegua promising to be the friend of the Camacu, he asked for an Indian to take beyond as a translator, and he gave it to him.

He left the bar of Cayegua and went running along the coast from the eastnortheast to the westsouthwest for twelve leagues. At the end of the twelve leagues it forms one point like a sandy islet and another one, close to it, of woods. Then it forms a big cove. From the point to the Xordan River the coast runs southsouthwest to northnortheast; from the Xordan River to the Cape of St. Romain northeast to southwest. From the Jordan River to the Cape there are twenty leagues, more or less.

Having arrived at the Cape of St. Romain and seeing that there was no bar, except for that which he was leaving behind, he returned... [something seems to be left out of the MS]. The twenty third of August he entered the Jordan River. One crosses the bar north-south. It is a low bar of little water that at low tide has up to six hands [c. 48"] depth. It forms from the northeast side a wooded area of low shrubs and underbrush, flat like a table. Within it is soundable; its mouth has four or five braças of water. The Xordan River is at a latitude of thirty three degrees and eleven minutes.

After having entered he sought out the cassiques. The Cassique of Joye came on board; he is the man who commands all the land. Knowing that the French were there, he tried to ransom him. They brought him two, one a mute, and they gave them to him for some ransom. They told him that they could not give him the other because he was far inland. Asking the Frenchmen how they had come there, the one who could not speak said that [?] they were from abede-gracia and were on their way in a vessel to barter furs farther ahead. Coming towards land in their boat, the Indians had killed two of theirs and taken three captive. Asking the chief and other Indians

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if they had any news of other boats, they said no. Asking them if they knew or had heard that there might be some people living on the coast, they said that many months before they had heard that there was a group of people, but they did not know who the people were--if they were Spaniards or French.

And seeing that the Xordan River was a sweet and very big river that flows in great quantity into the sea, he asked the Indians if that river went far inland and if they knew if there was in the inland gold or silver or other metals. They said that the river came from far inland and that the Indians came down it in canoes to trade fish and salt. They brought to them from the inland huapientes [skins ?] and many other things. The Indians from inland brought a lot of copper and other metals, made into very yellow nose rings, which they took out from the rivers that were in the inland in a town that was called Xoda, which is next to a very tall mountain range. In the inland there was a lot of food: corn and beans and other fruits of chestnuts and grapes and a lot of hunting of deer and bear and rabbits and other hawking birds.

This speaker tried to go up the river and they could not, due to the great current of the river. In other places there was so little water that one cannot go up it except with a longboat with oars. Seeing that they could not, due to the current, he left there and came to this garrison of St. Augustine, where he arrived the 21st of this month of September, bringing to the Lord General a little copper that the Indians had given him, the two Frenchmen, an Indian who was the principal mandador of all the land, another Indian of la yagua [Cayagua or Kiawah], and an account of all the trip as here he has declared it.

It is the truth of what happened to him on the trip and a true account under the oath that he took. His declaration having been read, he said that he had heard it and that he affirmed it and ratified it for being the truth as has been said. And he signed his name and said he was more than sixty years old. [Attested by] Pedro de Ybarra Franco Fernandes, before me Alonso Garcia de la Vera, Senior.

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In order to inquire further into the above and to get a complete account of that which is in the inland, the Lord Governor and Captain General [Ybarra] had the two Indians that the Captain Francisco Fernandes de Eçija had brought come before them. And after having treated them lovingly and flattered them through the interpreter Maria de Miranda, who understood them, he spoke to them and asked them what their names were. One of them said that he was called Alonso, that he was Christian, that he had become a Christian in Santa Elena when there were people there, and that he was a native of Cayegua. The other one said that he was called Panto and that he was a native of Cayagua and the principal mandador of the town of Hati. Alonso said that he was married to a daughter of the mandador Panto and that, through his intervention, he came to see Captain Eçixa at the boat when they were in his land. They informed them that they had three French prisoners there and that they had killed another two. Of those they gave him two for some ransom. They did not give him the other who was too far inland. They were from a ship that had come to their land to take on water. With a storm the vessel went away and left the little boat there helpless. [For additional material on the interior, cf. White, n. d.]

1609 (Eçija; cf. 1605)

And Friday the third of the month [of July] we arrived at the bar of Santa Elena. We crossed it at nine o'clock that day and cast anchor close to the channel of San Felipe. Here the Captain ordered two muskets fired so that some Indians might come to talk about some things.

Saturday, the fourth of that month, the Cassique of Camaqu came and talked with the Captain. After having entertained him, he related that in days past some vessels had passed in sight of land going north. He said that he knew nothing more. Saying goodbye at night that same Saturday, he went back to his land.

Sunday the fifth of the month of July, we left this bay of Santa Elena, plying to the windward.

Monday, the sixth of that month, we reached the bay

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of Cayagua. We entered it, having always a man at the mast head so that he might reconnoiter the bay and rivers to see if there might be some vessel within. Proceeding always well guarded and with care and having cast anchor, the Captain ordered that two muskets be fired so that the Indians might come to talk about some necessary things for that trip. It being already late and there not being any Indians because the towns had scattered, the Captain ordered the Corporal, Diego de Cardenas, to set out in the little boat with another soldier, armed, and four sailors. He ordered them to go near to the land and sail close to the shore, shouting and calling to the Indians to assure them. And the Corporal went and carried out the order that had been given to him and he did not see nor hear any Indian. And with this he returned to the boat giving account to the Captain of what had happened.

It being night, the Captain ordered another two muskets fired. At the end of two hours, more or less, the night sentrys saw a fire on the northwest side, on a wooded point divided by two rivers. They reported it to the Captain, and he immediately ordered another two muskets fired. Hearing them, the Indians, who had made the fire, replied with shouts. It not being the hour to go to get them, the Captain ordered that the people be disregarded.

It being day, Tuesday the seventh of that month, the Captain ordered the Corporal to go to land in the little boat with three other soldiers and four sailors to talk with the Indians. If they wanted to come they were to bring some. The latter went and brought an Indian who had been called Alonso from the time that there had been a fort in Santa Elena. Alonso was a translator of the Jordan River and talking with him, Maria de Miranda, who was of his language.

And he had Alonso and the principal mandador of the Xordan River in his house when in the year of '65 [sic; 1605], Captain Ezixa brought them when he went to reconnoiter the Cape of San Roman. The Captain inquired into some of the things that Alonso had known. Informed, the Captain entertained him and six Indians who had come with him, giving them food and drink and beads and other

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things. He urged him to go on the boat, and he very liberally offered to go. Immediately the Captain sent forth the Indians in a canoe, and he ordered them to weigh anchor and hoist the sails. The mast-breaking sea breeze arriving, we left plying to the windward around noon.

Arriving at the Jordan, we crossed the bar Wednesday, the eighth of the month of July. Always having the scout in the mast top who might know the river and inlet in case there might be some enemy. From the two points upstream it becomes a great river, along which we went until we drew near to some little houses and fields planted with corn. There an Indian lived who was the one we called the mandador of the Jordan, the one who in days past brought the Captain to St. Augustine.

Having cast anchor, the Captain ordered Ensign Juan Rodrigues, his companion, to go to land in the little boat and to take with him the Indian Alonso in order to talk with the Indians and to try to bring some, particularly the mandador. Having taken this order, the Ensign set out with two soldiers and four sailors with their arms, and they landed with the caution that one should have. The mandador arrived at the shore and the Ensign treated him tenderly and brought him aboard. Following after him was a canoe with two of his sons and another Indian. The Captain entertained him and gave them food and drink. He gave the mandador a hoe and a few beads. To the rest he also gave beads.

And after having dealt in public with public things, he placed him in the cabin at the stern. He asked the Indian Alonso, who was the interpreter for Maria de Miranda, if he knew anything about our trip. He said that eighteen days ago there had been a boat on the bay of San Cristoval, which is two leagues farther to the southeast of this Jordan River. It had been anchored and it was trailing a longboat from the stern. He said that a brother of his understood that it had been in the town or fort of the English [Jamestown, Virginia].

When the Captain sought him, the mandador said that he was not there, but rather in a town near to his own, upstream, which is called Xoye. And thus, with promises

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and gentle treatment, the Captain tried to get them to bring him. In a like fashion he tried to get the Frenchman which the mandador said was inland in his cassique's town which is called Sati. In order to do this, the Captain offered him for the ransom of the Frenchman two axes and two hoes and a set of knives and twenty strings of beads.

Having talked to him about all the above, an Indian who was to go as a messenger to where the Frenchman was came from his two sons. The Captain showed him the ransom that he had promised for the Frenchman that he held captive and to tell him that the Captain was his friend and that everything he had showed him was to be given to him as a ransom and gift for the Frenchman. So that he might not think that they were mere words, he let him receive beads. The Captain did this to put him under more obligation. In the same fashion another messenger was sent forth to go for the brother of the mandador offering him many gifts. Thus the Indians said goodby. The mandador went to land with them because it was already late, charging the messengers to be quick.

Saturday, the eleventh of that month, in the morning, the brother of the mandador came and the Captain entertained him. Alone with Maria de Miranda and the Indian Alonso, the Captain began to question the Indian if he knew the location of the settlement of the English....

Monday morning, the thirteenth of that month, a large group of Indians and the heir of Sati, who was bringing the Frenchman, and other cassiques and principal people came. The Captain received them with much love and happiness. He gave the promised ransom, and they turned over to him the Frenchman, who said he was Juan Corbe, native of Laura de Gracia. Then he gave to all of the cassiques and principal people many tools of axes and hoes and knives and beads and food and drink. Everybody was very happy. He talked to them individually through the interpreter Maria de Miranda, through whom the Indian mandador understood the language of Camaqu, and found out what he could. The cassiques and Indians said goodby and went to land very happy.

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We were here until Tuesday afternoon with rain showers and bad weather. This day in the afternoon we went down to the bar. Wednesday morning, which was said to be the fifteenth of the said month of July, we went out to the sea....

Friday, the morning of the 28th of that month [August], we entered the bay of Cayagua and we cast anchor at the mouth of two big rivers, one of which enters from the north and the other from the northwest. This day eight or nine canoes came here. Among them one came from the northern river with eight Indians, and arriving at the boat, an Indian with a hat-like headdress [sombrero tocado] entered within. As soon as he entered, the Frenchman recognized him and explained to the Captain that that Indian was one of the Indians that he had said had gone to the settlement of the English.

Being informed of this, the Captain called the Ensign, his companion, and ordered him to bring him to talk with the Captain. And thus it was done. Putting him and the Frenchman, Juan Rodrigo (master gunner and French interpreter) into the cabin, he began to ask him through the Frenchman if he had been in the settlement of the English. He said yes. Then he asked him what people and forts there were. He answered that many people and one fort.

Understanding as she did the language of Santa Elena, the Captain ordered Maria de Miranda to speak with him. When she asked him the questions stated above that the Frenchman had asked him in the language of Sati, he said he did not know anything, nor did he understand the Frenchman. The Indian showed himself repentant for having said it, since before he had told the Frenchman yes. Maria de Miranda repeated to him what the Frenchman had said, and he replied that the Frenchman was lying and that he had not said any such thing. He pressed him, continually trying to draw it out from him. He refused. Seeing this, the Captain ordered him thrown in shackles and to guard him carefully until they saw what they could find out.

And thus we were with him until Saturday, the 29th of that month, when a canoe came with the Cassique of Camaqu, who had been in a meeting in Cayagua; the Cassique

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of Ostano; the same of Cayagua; two principal men; and the Indian Alonso, whom we had taken as an interpreter to the Jordan. The Captain talked to them and conferred with them about the captive Indian and whether they knew if that Indian knew about the settlement of the English. They all denied it. That done, he entertained them, and he gave them an axe and other things. They said goodby and they went away. The Indian Alonso stayed with us. The Captain asked him what he knew about the Indian prisoner. He said that in that instance he did not know anything. Thus, they could not extract anything more from the Cassique nor from any other Indian than what Alonso had said: that he was from the inland, from a town that was called Ypaguano [Etiwan], and that if the said prisoner knew anything, it had not come to his attention....

Sunday, the sixth of that month [September], we entered the bay of Santa Elena, no Indian or chief coming to speak with us.

1666 (Sandford: 68-80) Sandford was in the South Edisto River when several Edisto Indians (q. v.) came aboard his vessel.

Amongst these Indians was one who used to come with the Southern Indians to trade with us at Charles Towne in Clarendon and is known by the name of Cassique, hee belongeth to the Country of Kiwaha and was very earnest with mee to goe wth. my Vessell thither assuring mee a broad deepe entrance and promising a large welcome and plentiful entertainmt: and trade, I told him I must first goe to Port Royall and that in my retorne I would see his Country, but for his better security hee would needs accompany mee to Port Royall and soe bee my pilate (as hee made mee understand) for their River. And presently hee sent away his Companion to give notice to the cheife Cassique of the place of my intention that hee might prepare for my comeing and himselfe went on board with mee. [68]

Later, at St. Helena (cf. Escamacu), Sandford calls the "keywaha" one of the "three principall Indians of this Country," the other two being the "Eddistowe" and "Port Royall" (Escamacu). The jealousy of all three for the

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friendship of the English indicates that each group put its own interest first, "though all be allied."

Sandford promised the Cacique that after he visited Port Royal, he would stop at his village on the way back to Charles Town (North Carolina).

The 10th of July in the morning I was fayre before ye River that leadeth into the country of Kywaha, but the Indian of the place, who undertooke to bee my Guide, and stayed all this while with mee for that onely purpose would not knowe it to be the same, but confidently and constantly affirmed to mee that it was more Easterly, and att length when I was almost neere enough to goe in with greate assurance and Joy, hee shewed mee a head land not farre off which he affirmed the Entrance to bee. This confidence of his made mee stand away, but by that time I had sayled some two Leagues hee sawe his Error when it was too late, for nowe the winde was soe that I could not fetch the River againe[80]

Sandford did not try to enter the harbor again because he had only three days left on his boat rental, "...the Consideration of the Charge of the Vessell hired att five and twenty pounds sterling per month made us earnest not to detain her a minute of time unnecessarily...." Presumably, the Cassique had to pay another visit to Charles Towne and to walk home, which possibly contributed to his desire for a Charles Town nearer his home four years later.

1670 (Apr.; Carteret, A: 166-168) The Sewee (q. v.) told the arriving Colonists that the Westo had recently "ruinated" St. Helena and

had come as far as Kayawah doeing the like there, ye Casseeka of which place was within one sleep of us (which is 24 hours for they reckon after that rate) with most of his people whome in two days after came aboard of us.

The Westo probably destroyed the great round houses of St. Helena and Edisto. Both Hilton in 1663 and Sandford in 1666 considered these structures especially noteworthy, yet there is no further mention of them. Since the Escamacu, Edisto, and Sewee had great houses, the Kiawah probably did also.

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Leauing that place which is called Sowe, carrying ye Casseka of Kayawah wth. us a uery Ingenious Indian & a great Linguist in this maine...we droue to the southward of Port royall....

Sandford (1666: 68) notes that this celebrated Cacique had visited the English settlement at Cape Fear and refers to him as "One who used to come," implying more than a single visit. When Carteret says the Cacique was a great linguist, he may mean that he spoke English. The Cacique also spoke other Indian languages because Woodward used him as an interpreter (cf. 11 Sept. 1670).

[From St. Helena], ye sloupe wch. wee haue with us bought at Barmuda was dispatcht to Kayawah to viewe that Land soe much comended by the Casseeka [blank] brings back a report yt. yt. Lande was more fit to Plant in then St. Hellena....

On the basis of this report, the Governor preferred Kiawah to St. Helena, and the majority were agreeable "so thus wee came to Kayawah." The English settled on the south side of Ashley (Kiawah) River at 32 48N 79 59W.

1670 (May; Mathews: 170-171) At Odistash (Edisto)

...this Sheedou told us that ye English with two Shipps had been at Port royall & were now at Keyawah he further promised us on ye morrow to carry us thither...ye next morning we came to saile for Keyawah where we found ye Barmudian sloupe going out a fishing who pilated us into Keyawah river.

1670 (31 May; Dalton 1671-1672: 9) "...I John Collins of Kaawah in the Province of Carolina in America doo nominate ...Mr. Thomas Norris of Kaawah as my true and lawful Attorney...."

1670 (27 Jun.; West: 173-174) "...our settlement at Kyawaw" (173) and "Albemarle poynt at Kyawaw" (174). Cheves (1897: 173 n.) notes that "beyond [the palisade of the settlement] near the spring and oak grove was the Indian village." Since he is describing the site as it was in the 19th Century, since he later mentions trade "beads were found in an Indian grave near Old Town," since he

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- gives no reference, and since none is known, presumably his statement about the location of the Indian town is based on a personal acquaintance with the place instead of on early sources. The location of the Kiawah's village(s) at this period is uncertain, but was probably more than half a mile away because at least that much land was almost immediately set aside for the settlement (Culpeper 1671B).
- 1670 (30 Jul.; Brayne, A: 177) "Keyawah" referred to as a place (cf. the ref. to Brayne's letter of 20 Nov. 1670 which follows).
- 1670 (10 Sept.; Woodward: 186) headed "Albymarle Pointe in Chyauhaw...." Also he refers to "our Port of Chyauhaw"; Saunders (1886: 208-209) reads "Chyanhaw" for both. For a discussion of Cofitachequi, mentioned in this letter, cf. 11 Sept. 1670.
- 1670 (10 Sept.; O'Sullivan: 188-189) "...we are settled at Kaaway...we built our towne upon a point of land called Albemarle point upon the River that leads in from the sea called by us Ashley river...."
- 1670 (11 Sept.; Dalton, B: 191) The Council reported that Henry Woodward

...hath lately beene fourteene days journey westward up into the Maine, as far as the fruitful Country of Chufytachyque the Emperour, unto whom by the Casseca of Kaiawah he made knowne the settlement of the English in these parts, with their desires of a true league and friendship....

Who the Cofitachequi were is debatable (cf. Swanton 1922: 216 f. and 1946: 143 & 126-127; cf. Kussoe, 1672 and footnote 405 herein for a discussion of some of the basic possibilities).

Where the Cofitachequi were at this time is even more debatable. The best evidence is probably the earliest detailed map to show their location or possibly former location. On Mathew's c. 1685 map, he shows "Cotuchike" on the northeast side of the Wateree River about ten miles above where it and the Congaree form the Santee. Mathews had personally travelled two hundred miles up the Santee before 1680 (p. 155), so his knowledge was first hand. All other evidence seems to fit this most definite of given locations better than any of the others which have been suggested by dozens of writers.

The Cofitachequi chief is called an "Emperor," but his

Kiawah

influence seems not to have extended to the coast. Woodward "contracted a league wth. ye Empr. & all those Petty Cassekas betwixt us & them" (1670: 186-187), implying that the Emperor had the authority to make an agreement for all the tribes between the English settlement and Cofitachequi. Against this uncertain inference is a great quantity of direct evidence which indicates that the tribes of the Lower Coast were independent "nations" (cf. Intertribal Relations and footnote 319 herein).

A related problem is the identity of Honest and Just, two Indian princes (cf. Childs 1963: 27). A series of coincidences suggests that these two princes who visited London in the first years of the Province were sons of the Emperor of Cofitachequi rather than the Cassique of Kiawah. Shortly before 11 Sept. 1670, the Emperor "sent persons with the Dr. [Woodward] in his returne to assure us of his good affections and ready assistance upon all occasions..." (Dalton 1670B: 191). These persons possibly were or included Honest and Just because only four days later they were on their way to Barbados (Childs, n. 1; Cheves 1897: 251). The Emperor himself visited the settlement shortly afterwards; he intended to arrive before the 15th, but was delayed by the Spanish attack on the town (Owen 1670: 201). In what seem to be abstracts from a single missing letter, Thomas Colleton mentions the Emperor and also Honest and Just (Cheves 1897: 249 & cf. 258 where the names confounded even Locke). The two princes were with him in Barbados before they went on to London. Childs found that they were royally received in England (n. 3) and that they returned from there by way of Bermuda in 1672. They arrived back in Carolina on or about 19 April (Cheves 1897: 476 & 390, n. 1). About this time, the Emperor was again in Charles Town (Cheves 1897: 388 & cf. 386, n. 2) and had seen Woodward shortly before. The only known visits of the Emperor thus coincide closely with the departure and arrival of the Princes, further increasing the possibility that the representatives he sent were his own sons.

1670 (Sept.; West, B: 204) Letter from "Albemarle poynt at Kyawah" to Lord Ashley.

1670 (4 Nov.; Seale: 211) "The Indians that boarder on them being soe friendly for a inconsiderable vallue they supplye them with deer fish and fowle in a great abundance as likewise in assisting them to cleare and plant their land". Other tribes may have cooperated also, but the Kiawah

Kiawah

- probably provided the most help since they seem to have been the most numerous and closest of the tribes in Charleston Harbor (cf. 1671).
- 1670 (20 Nov.; Brayne, B: 226) "...Ashley River; before called Keywahah; where we are now settled...." (cf. the reference to Brayne's earlier letter of 30 July 1670)
- 1670 (22 Nov.; Carteret, B: 238) "Keyawah" used twice to refer to the Albemarle Point settlement.
- 1671 (Mathews: 334) The "Keyawah" Indians are said to reside "where we now live," are called "our friends," and are said to have peaceful relations with the sixteen other Carolina tribes listed (cf. Kussoe, 1671). "Where we now live" for the Kiawah's location probably means along the Ashley River (cf. 27 June 1670 & 1682).
- 1672 (20 Feb.; Dalton 1671-1672: 25) "I Thomas Wadland of Kaywah in the province of Carolina in America doo nominate... Thomas Norris of Kaywah aforesaid my true and lawful Attorney...."
- 1672 (May; Camuñas; trans. by Childs 1936) While visiting Charles Town, Camuñas asked the Governor what the English were then calling "San Jorge" and "...he answered that the town ["Pueblo"] was called Cayba, that being the original name which the Indians of that place had given it in their language."
- 1675 (10 Mar.; Anon. 1675-1705: 1) The Kussoe cession of this date (q. v.) refers to "the River of Kyewaw" instead of the Ashley River.
- 1681 (25 Apr.; Salley & Olsberg 1973: 252) Warrant for Christopher Swaine's lot at "Kaiawah formerlie called Charles towne." Charles Town had been moved to Oyster Point and its former site was briefly again called Kiawah.
- 1682 (Ferguson: 13) "Next to them [the Etiwan] are the Kiawahs, that dwell upon the skirts of Ashley River; they rekon themselves but forty Bowman. More southward to them are the Stonoes, upon the River Stonoh, adjoining to Edisto" Estimating three non-combatants for every combatant, their population would have been approximately one hundred sixty.
- "Skirts" probably means the "...edge, or side of a river..." rather than "outlying parts" (or territory; OED).
- By 1682 or shortly afterwards, the Kiawah had removed to the vicinity of Kiawah Island (cf. the next entry & cf. Escamacu).
- 1682 (Gascoyne 1682B) "Kyawah" written beside a small circle to indicate a residence about two miles south of the Stono

Kiawah

River on the NW side of an island. This would place the Kiawah on Folly or Long Island, but the geography is too crudely represented to be certain of the exact location. This map is important, though, in indicating that a move had taken place from the Ashley River to the vicinity of Kiawah Island. It also shows the Ashley River largely taken up by Colonists, presumably the reason for the move.

- c. 1685 (Mathews) "Cayawash" is written across Kiawah Island. The Kiawah were not included in the great 1684 cessions which gave title to all of the coast between the English settlements and the Savannah River to the Lords Proprietors (cf. Kussah, 1684). They at least temporarily lived on or near the island named for them (cf. 1682, 1687, & c. 1695), but not for long because it was soon being granted to Colonists (cf. 1699).

Prior to 1684, the island seems to have been claimed by the Stono; it is part of their cession of that year. After 1674, the Stono (q. v.) probably could not support their claim. In 1682 they had only sixteen bowmen to the Kiawah's forty.

- 1687 (Dunlop: -128) Leaving Charles Town and going down Stono R., Capt. Wm. Dunlop spent his second night, 13 Apr., at the "Caywa Cassigua's house on Caywa Creek." The following day, after spending the night at the Chief's house, "I went to the mouth of Caywa Creek, but the weather being rough I could not get over the breakers & stayed there that night. This day 8 miles." The house would thus have been on Kiawah Island near where Kiawah Creek flows into the Stono (cf. c. 1685 & c. 1695).
- 1694 (12 Oct.; Anon. 1675-1709: 347) Grant to Joane Gryse for 200 (?) a. "here the [?] hallover [haul over?; cf. 1695] Creeke by Kiywah in Coleton County...." On 10 May 1682, the Proprietors set the NE boundary of Colleton Co. as the Stono River (Salley 1928: 130).
- 1695 (18 Nov.; Salley & Olsberg 1973: 524) Warrant to lay out land for Landgrave Joseph Blake to be "bounded by Kiawaw Creek Eastward, & North Edisto Wt= & by a Little Cutt or Creeke Commonly Known by ye name of Hale over Northwards..." (cf. 1694).
- c. 1695 (Thornton-Morden) "Kayawah" is written across Kiawah Island in Roman capital letters, and "Indian settlemts." is written beneath it in smaller Italic letters. This seems to indicate that the Indian settlements were Kiawah (cf. "Edestow Settlemts" marked on Edisto I.), but "Kayawah" may refer only to the name of the island (cf. "Boones I.,"

Kiawah

which is designated similiarly just to the NE and cf. "Indian Settlements" marked entirely separately on Wadmelow I. and Seabrook I.). Since the Kiawah are known to have lived at least near if not on the island a few years earlier (cf. 1687), it seems safe to accept this as evidence that they lived on the island itself.

"Kayawagh Creek" is marked just north of the Island.

While this map is based on Mathews' c. 1685 MS, it goes beyond it in marking Indian settlements on the Island, indicating an additional source.

- 1696 (16 Mar. 1695/6; Cooper 1837: 108) Act 127 mentions "Kiawaugh...river" (cf. Wadmelow). This refers to the waters adjacent to Kiawah Island (and not to the Ashley).
- 1696 (16 Mar. 1695/6; Cooper 1837: 108-110) Act 128 provided magistrates to settle Indian controversies and required each hunter of "the nations of...Kiaway" 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.
- 1699 (22 Feb. 1698/9; Salley & Olsberg 1973: 585-586) "Capt. George Rayner had a Warrt. out of ye Secretry's. Office for that Island lying between ye. Mouth of Stonoe River and North Edistoe, comonly Known by ye. Name of Kiawaw Island." By this time, the Kiawah had presumably left the Island and moved elsewhere. For the grant, cf. the next entry.
- 1699 (5 Aug.; Anon. 1694-1740: 244-245) Note by Edmund Bellinger, Surveyor Gen., for a plat of Capt. George Rayner's 2700 a. "in Colleton County Lying & Being on ye West side of Stonoe River Butting & Bounding To ye Eastward on ye Marsh of ye sd. River To ye Southward on ye Maine Ocean To ye Westward on a Creek out of ye Ocean Comonly Called Stonoe Creeke & T ye Northward on Kiawah Creek...." (A note indicates that the warrant was dated 22 Feb. 1698/9, q. v.)
- The Kiawah must have given up all claim to the island (judging from the size and boundaries of this grant). Crisp's 1711 map must have been inadequately revised.
- c. 1700 (Anon.) "Kaywa I." for Kiawah Is. and "Kaywa Crik" for Kiawah R.
- 1704 (24 Apr.; Salley & Olsberg 1973: 616) "Robert Cole had a wart. for five hundred acres of land betwen Tho: Jones and Capt Godfry...on Keyawa." This probably refers to the area of Old Town on the Ashley River; "Col. Codfrey" had land there c. 1695 (Thornton-Morden).
- 1706 (Thornton) "Rayawah" is written north of Kiawah Crk. and