THE INDIANS

OF

SOUTH CAROLINA

BY

EDWIN L. GREEN
University of South Carolina

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TO
THE BOYS
OF
SOUTH CAROLINA

PREFACE

Although not a few books have been written in recent years upon South Carolina and her history, there is very little that can be used in the schools. And so it is hoped that there is a place for a little book—the first of a number—which tells for the boys many things they would like to know about the Indians of their own State.

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The Indians of South Carolina

CHAPTER I.

Indian Tribes in South Carolina—General Characteristics.

When the English settlers first came to South Carolina, the country was in the possession of the Indians, of whom there were twenty-eight tribes. The most powerful tribes in the neighborhood of the first settlements were the Savannahs and the Westoes. On the lower Savannah River lived the Yemassees. The whole of upper South Carolina was occupied by the Cherokees, east of whom, on the North Carolina line, were the Catawbas. The Creeks were neighbors to the Cherokees on the west, in the present States of Georgia and Alabama, and still farther west dwelled the war-like Chickesaws. Both of these nations were closely connected by trade with South Carolina. Among the less important tribes were the Congarees, Santees, Stonos, Waterees,

Waxhaws, Edistos, Pedees, Saraws (Cheraws), Seewees, Wandos, Winyaws and Saludas.

The Indians of South Carolina were of a reddish brown or copper color. The men were tall and straight, with well shaped limbs and an almost perfect figure: the Cherokees were the tallest of all. They were never deformed or humpbacked, and were very dexterous in the use of their limbs. An old traveler, who has left us the story of his journey through South Carolina not many years after it was first settled, says that he never saw a left-handed Indian. They were hardy and possessed wonderful powers of endurance, but they could not perform the labor of the white man. The features of the Cherokees are described as regular: the cheekbone was high; the nose was inclined to be aquiline or hooked; the eyes were small, black and full of fire. No hair grew upon the face; if any did appear it was plucked out by the roots. The head, which was covered with long, coarse hair, black as a raven, never became bald.

The women were tall, slender and

straight, but smaller than the men. They were comely, and some of the young women of the Cherokees were almost as fair and blooming as the young women of Europe; but any beauty they may have possessed in youth was lost as they grew old. They were of cheerful and kindly natures. Many of them became wives of white men who had gone among the Indians to trade, and finding the women so pleasing had married, preferring to dwell in the Indian country to going back to the settlements. So much fascination was there in the life of the woods that a story arose that there was a certain spring in the Indian country known as Herbert's Spring, from which if any man should drink he could not possibly quit the nation, as the Indian country was called, for the space of seven years.

It is said of the natives that they were grave and slow in conversation, shrewd in a bargain and tenacious of what they conconsidered their rights. Their curiosity was great. When Dr. Henry Woodward came to the town of the Westoes, the house of the chief, he says, into which he was conducted, was too small to hold the crowd that came

to see him, so that "ye smaller fry got up and uncovered the top of ye house to satisfy their curiosity." At Port Royal the Indians cried "Bony Conraro Angles," when the English came to land and stroked them upon the shoulders with the palms of their hands, at the same time sucking in their breath. The kindness of the natives to the newly arrived settlers often prevented suffering. When a native was in want of food he went to the door of the first house he came to in the Indian village, saying, "I am come." The owner replied, "You are; it is well." At once the hungry man was supplied with food and drink. After he had satisfied his hunger and had smoked and talked with his host, he rose and departed with the words, "I go," to which the other answered, "You do."

When an Indian lost his house by fire, he made a feast for the men of his tribe, to which the invited guests brought presents, so that it was no uncommon thing for him to receive three times as much as he had lost. The men likewise came to the assistance of any one who wished to build a cabin or make a canoe.

Old age was held in the greatest reverence. Sometimes old people who had become helpless and decrepit through age were put to death, but only at their earnest entreaty. Indians frequently lived more than a hundred years.

The early settlers often complained that the Indians killed and stole their hogs, cattle and horses. They considered it no crime to steal from the English, although they rarely stole from one another.

The Cherokees were said to have had loud voices, "somewhat rough and very sonorous." When an Indian orator made a speech, he used his hands, his head, in fact, every member of his body, to aid his words. The young men did not always understand what the old men said, because in debate they spoke with the fewest words possible.

CHAPTER II.

Babyhood— Name— Sports — Initiation— Marriage—Women—Slaves.

When a child was born, the Cherokee Indian who wished to know whether the baby was a boy or a girl asked, "Is it a bow, or a sifter " or perhaps, "Is it ball sticks (referring to the sticks used in a favorite game of ball) or bread?" The little Indian had a cradle made for it by its father, a piece of flat board about two feet long and one foot broad, to which it was closely strapped. The strap around its forehead caused the head to be flattened and the eyes to be a great distance apart, which was thought to be an advantage to the hunter in sighting game. A string ran from one corner of the board to the other, so that the mother could sling the child on her back. When it rained she threw her cloak over her head, protecting both herself and the baby.

The following is a song that was sung to a Cherokee baby:

"Ha wiye-hyewe, Ha wiye-hyewe,
Yu we-yuwehe, Hi wiyehyu-uwe—
The bear is very bad, so they say;
Long time ago he was very bad, so they say;
The bear did so and so, they say."

The name given a child by its parents remained his name only till he had arrived at about the age of sixteen, when he took a name for himself. This name was often that of some animal, as Eagle, Hawk, Panther, Alligator. A famous chief of the Cherokees was Oconostota, or "Groundhog Sausage," commonly called "Old Hop;" another was Charity Hayge, "The Great Conjuror of Tugaloo;" a third was Attakulla-kulla, or "Leaning Wood," known to the whites as "Little Carpenter." Haegler was king of the Catawbas. There were Indians called by the English, "All Bones," "Long Hair," "Corn Tassel," "Acorn Whistler," "Shoe-boots." A young man could win a war title by taking a certain number of scalps from the enemy.

Before a boy was taught how to walk he learned how to swim. Winter and summer his mother took him to the river early every

morning. His chief sports were swimming, playing ball like the "grown up" Indians, and hunting with his little bow and arrows, or with a cane reed several feet long from which the joints had been carefully cleared, so that he could use it as a blow-gun to kill birds and squirrels. When an Indian boy was born, the birds, it was believed, sang in mournful chorus: "Alas! the whistle of the arrow! My shins will burn! The birds knew that the boy would shoot them with his arrows and roast them on a stick. One duty of the boys was to keep off crows and other mischievous birds from cornfields. For punishment boys were "dry scratched," that is, scratched with a comb made of a reed to which had been fastened teeth of gar-fish, or bits of glass, without being allowed to wash the wounds.

When the young Indian had reached the age of manhood, about sixteen, he was compelled to undergo a severe initiation, in order to harden him against the fatigues of every hardship of hunting or war. The young man was shut up with others in a strong cabin and given medicine, which made them all howl and cry in a most dis-

mal manner. This lasted five or six weeks, when the half-starved wretches were brought out, at least those who were alive, for some of the youths died, being fed on very little meat and that the most loathsome. Girls were treated in a similar manner. Sometimes a boy would run away to avoid this experience.

When a young man was ready to marry, he chose a young woman who was not so closely related to him as first cousin, and if she agreed and her relatives consented, he paid for her a sum which varied according to the beauty of the lady. If he could not pay all down at once, but was a good hunter, he was allowed to pay part down and the balance during the following hunting season. The marriage was to last as long as the man and woman agreed. Among some tribes there was a simple marriage ceremony: the young man went to the home of his beloved and in the presence of the wedding guests stuck a reed of cane in the ground. Soon the bride came out and set up another reed beside his, after which the reeds were exchanged as certificates of marriage. Then followed feasting and

dancing, and the relatives of the bride and groom made presents, while the men of the town came together and built a new home for the young people.

The young girls were very bashful, so that when they came into a strange cabin where they were not acquainted they never asked for anything, however hungry they might be; but they sat quiet, saying nothing until some one asked a question. An Indian mother was usually tender and kind to her children. A traveler who went through South Carolina at the beginning of the eighteenth century and knew the Indians well, relates that he never saw but one woman scold her children. Women did not have to plant corn and make the crops as among the Northern Indians. Their work was to cook the food for the entire family, to bring the daily supply of water from the spring, at which lovers often met, to make pottery of all kinds, to fashion baskets and mats, to spin and weave and to make lace and fringe for their dresses. Women went along with the hunting parties to carry provisions and get firewood, the men being occupied with hunting.

A woman did not have to pay any of her husband's debts in case of his death; but if she married again, the new husband had to pay all of them. The husband could trade off his wife and have as many wives as he desired. If he parted from his wife, the children remained with her, although he had to care for their support. The young men of the village were made to aid widows in the support of their children by planting and doing other work which could not be done by the women.

Slaves were the prisoners taken in war, who were kept for the purpose of working in the fields and attending to the wants of their masters. Sometimes a slave's feet were permanently injured in order to prevent his escaping; but a slave's life was on the whole not a life of cruelty. The Westo Indians were great slave catchers and were said to be man-eaters, and the very sound of a Westo's footsteps caused the other Indians to tremble.

CHAPTER III.

Indian Town—Houses—Furniture.

An Indian town was generally so situated as to be convenient for hunting and easily protected from sudden surprise by an enemy, with a large tract of fertile field close at hand, if possible, in a bend of a river. A town near the coast is described by one of the early writers as on the edge of a forest, the houses of the inhabitants straggling among fields of maize. On the south side was a spacious meadow; before the door of the Council House was a large and broad walk with a row of trees on each side. On the north a palisade of posts prevented the enemy from surprising the town in that direction.

Houses, or wigwams, were made of poles of pine, cedar, or hickory, the larger ends stuck into the ground, the others bent in and fastened together at the top. The whole was covered with bark of cypress or cedar, or even with moss. For summer use sheds open on all sides were sometimes used. The Cherokees built houses of posts, to which

canes were fastened inside and outside and plastered with white clay. These cabins were generally constructed with a width of twelve feet and a length of twenty, with one door, sometimes two, opposite each other, and no windows. At one end of the cabin was a fireplace with two bedsteads on each side made of canes and covered with bear skins.

Two or three families would unite to build a "hot house" about thirty feet in diameter and fifteen feet high, in the form of a cone, to which there was no opening except one small door large enough to crawl through. A fire was kept burning in the center of the building. Here the owners slept during the cold winter nights on couches round the walls.

The Town House, or Council House, was a large building circular in form, having opposite the entrance a high seat capable of holding about six persons. On this sat the chief, with his wife at his right hand. Benches ran round the walls on either side from the throne to the entrance. In the center of the building was a fire which was

kept constantly burning under the direction of the high priest.

The benches on which the people sat during the day were at night covered with bear skins and used for beds. Rugs or mats also served as couches to sleep on. The cabins were said to be as hot as ovens and filled with dirt and vermin. The kitchen utensils consisted of pots, bowls, or basins made of clay, which the Indian women were very expert in making. Spoons were shells; gourds made excellent cups. A sharp piece of flint served as a knife. Axes were wedge-shaped stones weighing two or three pounds, to which a handle was fastened made of two pieces of hickory twisted around the notched head of the ax. A mortar for beating corn was made by burning a hollow on the top side of a log. Beating corn was the work of the girls, four of whom usually worked together, keeping time as they beat.

After the coming of the white men the Indians became dependent on them for iron utensils and implements of work.

CHAPTER IV.

Dress of the Men—Dress of the Women.

In warm weather very little clothing was worn. In severe weather men wore a coat of hair, fur or feathers, which was known as a match-coat. When made of feathers, it was very pretty, having figures worked in it and shining like silk. Sometimes these coats were made of the green parts of the skins of mallards' heads sewn together with the sinews of deer divided very small, or with silk grass. After the natives became acquainted with the white man, some of them adopted a costume resembling the kilts of the Highlanders of Scotland. On their legs were cloth leggins, ornamented with beads, lace or tinsel; their feet were encased in shoes of dressed deer skin known as bucks or moccasins, soft and fitting the foot as a glove fits the hand. Around the neck, suspended by a ribbon on the breast were worn large silver crescents. The head was bound with a very curious diadem about four inches broad, decorated with stones, beads, porcupine quills or feathers of crane or heron. The young men as well

as the young women were fond of decorating themselves.

The men shaved their heads, leaving a narrow crest or comb about two inches broad and the same height on the top of the head widening towards the back, where it was ornamented with silver quills and plates. The middle plait of hair was wrapped in a silver quill, or run through a reed, and ended in a tail. To the ears were fastened huge rings, and eagle, heron or other birds' feathers were placed in the holes.

They rubbed themselves daily with bear's oil to keep their limbs supple. For ornament they painted their heads, necks and breasts with vermillion paint, which they always requested in asking for presents from the white man. They often tattooed their bodies with figures of animals, stars, flowers and pictures that formed a record of their deeds in war, which would strike terror in their enemies. Warriors who had performed some gallant exploit in war often had a tomahawk tattooed on the left shoulder. The figure to be tattooed was first pricked on the skin, after which powdered charcoal was rubbed in.

When the English first saw the Indians, the women of the coast wore garments of moss with beads of many colors about their necks. They bound their hair in a long roll like a horse's tail, wound with strings of beads made from shells or even with a leather string. Their shoes were similar to those worn by the men, and like them in severe weather they protected themselves by means of match-coats. Skins of the bear and of the deer carefully tanned, sometimes colored and checkered with red and black, also served to keep off the cold. When they were able to obtain the goods manufactured by the English, the women began to dress in skirts and waistcoats of calico, printed linen or fine cloth decorated with beads and lace, and to plait their hair and fasten it on top of the head in a knot, to which were tied many streamers of colored ribbon, reaching almost to the ground. All this finery was reserved for particular occasions. They never used paint on their faces.

CHAPTER V.

Agriculture—Hunting—Fishing—Cooking.

The whole town planted in one vast field, in which the share of each family was marked off by a strip of grass or some other natural boundary. It very rarely happened that anything was stolen from a family's portion. To clear a field, the grass and underbrush were burned, and the smaller trees cut down; the large trees were deadened by cutting the bark in a ring around the base, and as they rotted down they were removed from the field. The soil was dug by means of sharpened sticks or shells on the ends of sticks, until the hoe was introduced by the English. Although the natives cultivated only the poorest ground, because they could not clear the best on account of the timber, they raised good crops of corn—two crops in a year—beans, onions, pumpkins, watermelons and muskmelons. They also cultivated a species of peach. In the woods grew acorns, grapes, strawberries, mulberries, many kinds of

nuts, persimmons, and wild potatoes.

The maize, or corn crop was the most important. It was planted by the men, and the Cherokees put seven grains in each hill, and after the crop had been harvested, set aside seven ears for the purpose of attracting the corn to next year's crop. When the new corn had been worked for the last time the priest and his assistant went by night to the middle of the field and there built an enclosure, in which the priest sang songs for four successive nights calling on the spirit of the corn. A loud rustling was soon heard, caused, as they believed, by the "Old Woman" bringing the corn into the field. For seven days no one entered the field, when the priest went again among the corn and found the young ears. Care was always taken to keep a clean trail from the field to the house, in order that the corn might be encouraged to stay at home and not wander.

When the crops were ready for harvesting, the families of the village assembled, and each carried away to its own storehouse, or crib, the fruits of the portion of ground alloted to it. The women perhaps

did most of the harvesting. A certain amount was taken from each man's store and deposited in the chief's crib as a sort of public treasury to which each family could go when its own stock was used up; and from his crib provisions were taken for the aid of neighboring towns, for war, and for the entertainment of travelers.

The forests of South Carolina abounded in bears, deer, hares, squirrels, opossums, raccoons, turkeys, quails, and geese and ducks in the winter season. Buffalos were once very numerous, but disappeared before the white man. Panthers, wolves and other beasts of prey made night hideous with their cries.

Hunting was the occupation of the men. At the beginning of the winter they went out in great numbers, often to great distances, telling the direction by the growth of a certain moss upon the trees. Women went along to do the cooking and carry the provisions. Cooking went on all day and for a great part of the night, and during these trips the Indians lived with all the mirth and jollity of which they were capable. It was not unusual in the early

days of the colony for a settler to hire an Indian to supply his family with wild meat, fish and fowl.

Deer were hunted by means of a disguise, which enabled the hunter to come close to his game. He put on a coat of deer skin with the hair on and set on his head a buck's head to which enough skin had been left to cover the hunter's neck and fall over his shoulders. The eyes of the buck were in some way unknown preserved as if living. In this garb the hunter, on his hands and knees, was able to creep as close to a deer as he pleased. Sometimes it happened that two hunters, each taking the other for a deer, stalked each other, and one was killed; for which reason this method of hunting was not practiced in the more populous districts.

By firing the woods for many miles the hunters drove the deer and other game into a small neck of land, where they killed what they pleased.

Bows and arrows were the weapons used by the hunter until he obtained the gun from the English colonists. But even then turkeys, ducks, and other small game were

killed by means of the bow and arrow.

A young hunter never ate of the first deer, bear, or any kind of game that he might kill for fear that he would never afterwards be fortunate. When a deer was slain, a Cherokee hunter cut out the hamstring from the hindquarter and threw it away, because he imagined that if he ate of it he would easily tire in traveling. This same Indian would tell you that all animals were divided into tribes like human beings, and that the chief of the deer tribe was "Little Deer," who kept constant watch over his subjects and saw that no one was slain for mere sport. As soon as a deer was killed he was supposed to come and inquire of the blood spilled on the ground if the hunter had asked pardon for the life he had taken. If he had not said the proper prayer over the dead deer, Little Deer tracked the man to his home and put into his body the spirit of rheumatism. Once in a lifetime, Little Deer, who was a spirit, appeared as a small white deer, and the hunter who was so fortunate as to kill this deer and secure the antlers had in them a

charm that made him successful in every chase.

The hunter avoided the wolf, because he believed that if he should kill a wolf he would spoil his gun. This animal could be killed only by a professional wolf-killer, who knew the proper charms and ceremonies. Likewise the eagle, which was the sacred bird of the Cherokees, could be slain only by the eagle-killer. Once a hunter who did not know the ceremonies over the dead bird killed an eagle and was, in consequence, haunted by dreams of fierce eagles swooping down upon him so that he had to go to a priest and undergo a long treatment before the dreams left him.

The rivers and ponds abounded in fish. Oysters were plentiful in the waters of the coast. The natives displayed great skill in taking fish, which they did in most of the ways known to us. A favorite method was to shoot them with arrows, or to spear them with cane reeds sharpened and the points hardened in the fire. Fish were usually speared in the night by the light of a torch which was carried by a man or boy accompanying the fisherman. Hooks of

bone and lines of the sinews of deer were also used; but traps, wiers and nets were the usual means employed to catch fish. By means of horse-chestnuts pounded fine the fish in ponds were stupified, so that they floated apparently lifeless on the top of the water and were thus captured. The Indians living on the coast dried great quantities of fish for winter use.

But the natives were not good at providing against the necessities of the future, and it not unfrequently happened that their small stores failed. In this event they were compelled to live on roots, the tender shoots of plants, and whatever other edible things they could find in the woods.

Before the Indians learned the use of the flint and steel from the white man, they obtained fire by rubbing two sticks together. Over the fire thus made the woman prepared the food for the family. In a large earthen pot she boiled beans and venison together as a soup, of which all were very fond, though it was said by some tribes that soup caused shortness of wind, so that it was avoided by them. Corn was pounded in a mortar and, with the husks

removed, was boiled as hominy, or it was mixed with bear's oil or hickorynut milk, which was the oil obtained by boiling hickory nuts and walnuts and fried in cakes or baked as bread. Corn was also parched and pounded into meal, which was used especially by parties going on long journeys. To bake loaves, the coals were removed from a part of the hearth, which was swept clean, and the dough placed upon it was covered with an earthen dish, and over this coals were heaped. In this way a very fair tasting loaf was baked. Meat was also roasted as well as boiled. Whatever was boiled was cooked until it was well done.

There were no tables or regular hours for eating; but each took his portion from the pot with a spoon, which was generally made of a shell, and ate it with his bread or cake. The first bit taken at the meal was cast into the fire as an offering of thanks, as we ask a blessing before eating.

It was a common belief that a man was like the food that he ate. Whoever fed on venison was sure to be more swift than he who lived on the flesh of the clumsy bear,

the slow-footed ox, or the heavy, wallowing swine. Some of the most renowned chiefs entirely avoided the flesh of animals slow in their movements.

CHAPTER VI.

Trade—Money—Mr. Galphin and the Indian Chief.

The natives very early came into close relations with the English through their desire to possess many of the things which they saw used by the latter, and also the English found that they could make a great profit from the deer skins belonging to the Indians. Some of the earliest settlers exchanged beads and old clothes with the natives for deer skins, hens and earthen pots. In a very short time traders had visited the tribes several hundred miles from the coast. Goods were carried up the rivers in canoes known as periaugoes, or through the country on pack-horses. These horses were driven by men called pack-horse men, each of whom carried a tough cowhide whip. When the sun was already high in the heavens, the horses in Indian file, an old one in the lead, began the day's journey, and a trot was kept up till the poor creatures could go no farther. Each horse wore a bell, so that the con-

stant clatter of the bells, cracking of whips and shouting of drivers, who used words from the Indian language, caused a terrific din and confusion. A trader owned a house in some Indian town and often married a woman of that place, especially that he might have her influence in inducing the Indians to bring their skins to him. Deer skins took the place of money. The following is part of a list of goods sent to the Indian country in 1716, with the prices in buckskins:

Guns: value of each, 30 buckskins.

Pistols: value of each, 20 buckskins.

Bullets: value of 50, one buckskin.

Blankets: value of each, 14 buckskins.

Calico dresses: value of each, 12 buckskins.

Shirts: value of each, 4 buckskins.

Laced hats: value of each, 8 buckskins.

Hatchets: value of each, 2 buckskins.

Broad hoes: value of each, 4 buckskins.

Butcher knives: value of each, 1 buckskin.

Cizars (scissors): value of each, 1 buckskin.

Salt, kettles, looking glasses, gunpowder, "as you can."

The trader to whom these goods were sent was instructed to give no credit. For a long time it was against the law to sell firearms or ammunition to the Indians, and whiskey was also forbidden, of which they were extremely fond. According to an early history of the Indians of Carolina, whiskey was at one time measured by the mouthful, and the buyer made choice of his man, who was one with the largest mouth he could find. If he swallowed any of the liquor, the man for whom he was measuring was likely to give him a severe beating, so that the bystanders were greatly amused at the trading.

The current money among the Indians of Carolina was peak, roanok, or wampum made from conch-shells, which were broken into pieces, and then each of these was ground into a small cylinder. These cylinders were pierced and strung in strings, about eleven feet of which would purchase one buckskin. Peak was white or purple, the latter beng the more valuable. It was said that with this the Indians "buy off

murders; and whatsoever a man can do that is ill, this wampum will quit him of, and make him in their opinion, good and virtuous, though never so black before."

When a present was made to an Indian, he was desirous of securing another larger than the first. A story of the famous trader, George Galphin, illustrates this craving for presents, and also the superiority of the white man in outwitting the Indian. A great chief from beyond the Savannah River came to Mr. Galphin's trading store and the next morning after his arrival said to the trader, "Me dreamed last night." "Ah," said he, "what did my red brother dream?" "Me dream you give me that rifle, replied the chief, pointing to a fine rifle belonging to Mr. Galphin. "If you dreamed it," answered Mr. Galphin, "you must have it;" and he handed the rifle to the Indian. Next morning the white man said, "I dreamed last night," and the chief wishing to know what he had dreamed, he told him that he dreamed he had received as a present the Chickesaw stallion, a fine horse which the chief was riding. "If you dream um, you must have um," said the Indian,

presenting the horse to the trader. Now was the red man's turn to dream, and his dream was for the red coat which Mr. Galphin wore and for much calico. These he received, for he had dreamed for them, and he must have them. Then the trader dreamed, and on the following morning said, "I dreamed last night." "What you dream?" asked the chief. "I dreamed," was the reply, you gave me ten miles around the Ogeechee Old Town." "Wugh," exclaimed the chief, if you dream um, you must have um; but I dream with you no more."

CHAPTER VII.

Music—Dancing—Games—Knowledge of Writing—Reckoning of Time—Canoes—Pipes.

The chief musical instrument of the Carolina Indians were a drum made of an earthen pot covered with a piece of dressed deer skin, on which the performer beat with a single stick, and a rattle or gourd with a few beans in it. As one man drummed, the other beat with his rattle on his hand or against a post. A song accompanied the music, which was admirable for the exact time of the singers, but was described as an "unsavory jargon." Another instrument on which a hideous noise was made, was a flute of reed or of the bone of a deer's leg. This music was the especial pleasure of young men.

Every evening during the summer months the families of a village met to dance and amuse themselves. The most common step used by the dancers was a sort of slow shuffling, both feet being moved forward one after the other, the

right foot first. The young men moved in a circle from left to right, and the young women within this circle shuffled in the opposite direction. At the end of each stanza of the song that accompanied the dance the young women clapped their hands and raised their voices in answer to a shout of the men, who also struck their arms with their open palms. The Indians were said to have been able to dance many nights in succession without wearying. They danced, in fact, so violently for the purpose of accustoming themselves to great fatigue. It is related of a French dancing master who had settled near the coast that he taught the Indians "country dances," and got a good estate.

All occasions were celebrated by dances so that there were dances of a purely social character, dances at the time of sowing seed and of harvest, dances at the making of peace, dances in going to war and on the return, dances at religious festivals.

Every morning, summer and winter alike, the men swam as one of the first exercises of the day, in the river near the town.

Swimming was supposed to make them straight. They engaged also in wrestling, jumping, running, throwing and games of ball. Football was a favorite sport; but the game most loved and esteemed the noblest and manliest was that now played in Canada as lacrosse. One town having challenged another, the players met on the appointed day, and having exhorted to fair play and to bring the glory of the victory to their town, they gathered at the center of the field. Here the ball, which was made of deerskin and stuffed with deer's hair, was thrown high in the air. As it fell, the contestants on either side tried to catch it in the net at the end of the ball-stick and hurl it towards the opponent's goal. To score, the ball had to be thrown between the two poles. Young women played this game as well as young men.

Ball players did not eat the flesh of the hare, because it, so the Indians said, became easily confused in running.

Another game often played, and a favorite among all the Southern Indians, was Chunge, or Chunkey. This was played on the "yard" or alley near the Council House

prepared for the game, being about two hundred feet long, usually with a hard clay surface. It was a game of the warriors, two of whom played at a time. The two started at a run; after a few yards one of them cast with all his might a round stone, rolling it towards the center of the opposite end. As it rolled, both hurled the poles well greased with bear's oil, which they held in their hands, in the direction it was going, with the view to making them stop as near as possible to it when it came to rest. If a player's pole touched the stone, he was given two points on the game, otherwise the player whose pole was nearest scored one point. Chunkey was so fascinating to the Indians that the players would stake even the clothes they were wearing on the result.

The Indians were great gamblers and often, after losing everything else, risked their very persons. The loser became the servant of the winner until he could be redeemed. They are said not to have quarreled over their games. Dice were persimmon seeds, and the winning or losing de-

pended on which side fell uppermost, and how they happened to fall together.

The natives of Carolina had no system of writing. They painted signs and figures on skins and scratched rudely on wood, bone, or stone, and could indicate in this way the direction and strength of a war party. When a treaty of peace was made, belts of wampum were exchanged and kept as records of the event, a narrative of the transaction being in the figures worked on them. Distances were reckoned by sleeps, one of which was twenty-four hours. A man was as old as the number of winters he had lived. The year was divided into thirteen moons, which had names from the principal fruits gathered, or animals hunted, or they would say, "we will return when the dogwood blooms," or "when the turkey cocks gobble." Thus the first moon was the "Deer" moon; the eighth the "Turkey" moon, followed by the "Buffalo" and "Bear" moons; the year ended with the "Walnut" moon. There were three divisions of the day, "the sun's coming out," "midday," and "the sun fallen into the water." The time of day was de-

termined by the number of handbreadths the sun was above the horizon. The Cherokees could count as high as a hundred. A northwest wind was called "cold wind," while the south wind was known as the "warm wind."

To build a boat, a tree, if possible a cypress, was felled, and a part of it was burned off the length of the boat. This was hollowed out by means of fire and was scraped smooth inside and outside with the sharp edge of shells. Both ends were frequently sharpened and curved upward. Short paddles were used to paddle these canoes, which were sometimes large enough to carry forty men.

The red man was never without his pipe, originally a gift, it was said, from the Great Spirit, and a sign of peace and friendship. Women also smoked. Pipes were made of stone and of clay. The common clay pipe, which looked very much like the pipe of today, disappeared when the white man began to sell his pipes to the Indians. The choicest pipes were cut from stone, requiring months of labor in polishing and hollowing the bowl, as there were no iron tools,

only pieces of flint stone and perhaps a cane reed, with sand and water, for a drill. But Indians were never in a hurry over their work. The bowls were of various shapes—birds, animals, human heads. Stems were originally cane reeds.

CHAPTER VIII.

Weapons—War Titles—War—War-Women—Torture of Prisoners—Peace.

The chief weapon of the warrior was the bow and arrow. Even after the white man's gun was placed in the hands of the Indian he continued to carry his bow to war with him. His arrows he could discharge in rapid succession and with deadly aim, with such force that they could pierce through an inch or more of pine board. A frightened Spaniard at whom the Indians of Florida had shot declared that their arrows would go through a tree several inches in diameter. The arrows were of reed cane about three or four feet long and tipped with a fish bone or stone chipped to a point. The flight of the arrow was often made more accurate by means of a feather near the notch in the end of the shaft. Bows were usually of hickory, or locust, of which the choicest bows were made, the length being about four feet. A quiver of deer or panther skin hung over

the left shoulder held the arrows in easy reach of the warrior's hand. A deer's sinew formed the string for the bow. Other weapons of war were clubs and axes of stone, and after the whites came, knives and hatchets, or tomahawks. The Cherokees were so skilful in throwing the tomahawk as to kill with it at a considerable distance.

The young Cherokee warriors were known as gun-men and could be summoned by the chief to act as his servants on the march. After they had scalped a number of the enemy, they received the title of "slave-catcher," from which they could rise to that of "raven," and from that to the distinction of "man-killer". The highest title was "warrior". At every promotion their necks, cheeks and breasts were tattooed with figures indicating their rank. The "warriors," or "warrior chiefs," led the war parties.

When it had been determined to go on the warpath, the men rid themselves of all superfluous flesh under the direction of a medicine man, whose influence was almost supreme even in directing the movements

of the party. The men had their hair combed out by the women and greased with bear's oil and colored with a red powder. Eagle feathers decorated the head and were also placed in the ears to which strings of beads and rings of copper were fastened. The face was painted with vermillion, often all over, with a circle of black about one eye and of white about the other, or it was daubed with clay of different colors, or with soot or black lead. More hideous objects could scarcely be imagined.

Before the party left the town the warriors drank in the public square a drink known as the black drink and danced the war dance, in which they indicated by gestures what they were going to do to the enemy.

The old men, the women and the children were left at home. With a war party of the Cherokees went one woman for the purpose of cooking and looking after the camp. After a few campaigns she was given the title of "war-woman," or "pretty woman," and all prisoners whom she demanded became hers to do with as she

pleased. Her power was such that she could declare war. There were only a few "war-women" in the whole Cherokee nation. Traders, in order to rescue a prisoner, would bribe one of these women to claim him as her slave, and afterwards secure his release from her. In order to claim him, she must get near enough to lay her hands on him and say, "This is my man," so that she often had to resort to a disguise to prevent his being killed by his captor, who might otherwise slay him, if she was seen trying to approach.

A declaration of war was sometimes made by setting up arrows along the path to the principal town of the enemy, or a defiance was sent to them in the form of a verbal message or of a weapon painted red. At other times war was begun without previous warning.

When the leader was ready to start he uttered the war-whoop, or fired his gun as a signal to his followers, who came immediately after him, all whooping or firing their guns in token of defiance. The troop marched after the leader in single, or Indian, file, each man stepping in the tracks

of the warrior in front, the last man often removing all traces of the march by covering the tracks with grass or leaves. Very little food was eaten during the march. Each man carried a small bag of parched corn ground to a powder. A handful of this meal he mixed with a pint of water and swallowed, and in this way he was able to subsist for many days. To drink, he dipped up the water in the hollow of his hand and tossed it in to his mouth. It is said that when the party came to a fallen tree, instead of crossing it, they went around. At night they lay in a circle around the camp-fire feet inside, their weapons ready beside them. No one moved after a signal from the leader. As a rule, no watch was kept, inasmuch as every slight noise was sufficient to arouse them and put them at once on the alert.

War parties were always small, and a pitched battle was rare. The Indians always tried to take the enemy off guard, attacking suddenly with frightful yells, which were meant to strike terror into the hearts of the foe. If repulsed, they came on again; but a steady fight was unusual,

nor did the fighting last long. Every one was slain without regard to age or sex. Few prisoners were taken. The dead and wounded were scalped, which the victors accomplished by running a knife point around the edge of the hair and then jerking the skin off the head. This was carefully dried and preserved as a trophy, in some towns fastened on poles above the Council House. On the return of the party there was a dance known as the scalp dance, in which the wives and sweethearts of the warriors carried the scalps at the ends of poles. The men gave an account of what had been done on the exepedition.

Prisoners who were kept as slaves were treated with a great degree of kindness, so that even white prisoners sometimes preferred to remain among the Indians to going back to their own people. A captive Indian was adopted into the tribe of his captors; by his own people he was usually regarded as dead. When a prisoner of distinguished reputation was taken, in a spirit of revenge and exultation, horrible tortures were inflicted upon him, and his life was prolonged as long as possible be-

fore death released him from suffering. The chief tormenters of the tortured prisoner were the women, who did all they could to break his spirit and make him show signs of weakness. It was no uncommon torture to stick pine splinters into his body and set them on fire and make him in this condition dance around a fire until he expired.

To test the courage and endurance of a prisoner, his captors forced him to "run the gauntlet," that is, to run around the public square, or between two rows of Indians, and receive from his tormenters blows from sticks and clubs. If he succeeded in reaching a goal that was pointed out to him he was safe for the time.

In almost every tribe or nation there were several "peaceable" towns known as "old beloved, ancient, holy, or white towns," because they took a chief part in all things relating to peace. Echota, near the mouth of the Little Tennessee River, was the great "white town" of the Cherokees. If a man had killed another and could reach one of these towns he was safe so long as he remained there.

Two things were necessary in making a treaty of peace, the peace-pipe and belts of wampum, which were both white in color. The peace-pipe was decorated with eagle's wings and served as a flag of truce to the messengers carrying the peace proposals. If the pipe was received, and both parties took alternate whiffs from it, each knew that the peace would be acceptable. The terms of the treaty were then agreed upon. No treaty was considered binding without the delivery of a belt of wampum as a guaranty and memorial. Various designs were worked upon the belt to commemorate the event. In the language of the red man, the treaty was to remain in force so long as the sun shone and the rivers ran into the sea. Old Hop, the "great beloved man" of the Cherokees, sent to the governor of Carolina a pipe which he was to bring with him to Keowee (on the border of the Indian country) that they both might there smoke it, and "the people of Charleston and the Cherokees in the mountains might see the smoke ascend and know that there was peace."

CHAPTER IX.

The King—Great War Chief—Beloved Men—Punishment for Crime.

In every town or tribe there was a headman, chief, king, or cassique, as he was known among the tribes near the coast. This ruler was for the most part elected by the people, but sometimes the office was hereditary, in which instance the son of the chief's sister was the heir. He presided over the council of beloved men, composed of subordinate chiefs, warriors and others respectable for wisdom and valor, which was the supreme governing body. He was honored with every mark of love and respect, and in his absence no other could sit in his seat. Yet he associated with the common people as one of them, often not differing in dress from the average man, and his house not being superior to the others. In the council his voice was no more than that of any other member, and his advice was taken as coming from the wisest and best man of the tribe. The king of the Santee Indians had the power of life and death

over his subjects. A chief's office was for life, or during good behavior. Occasionally a tribe was governed by a woman.

Next to the king in power and dignity was the Great War Chief, or Warrior Chief, who led the forces of the tribe in time of war. His voice was most important in military matters; but when the king went out with a war party, he was in command. His seat in the council was on the left of the king.

The council of beloved men met in the council house in matters that required secrecy. Every day the king, the beloved men and the warriors met in the public square to smoke their pipes and discuss the news of the day. The most slow and deliberate debate was employed in all matters. When an aged man was speaking, he was listened to with the greatest attention and with perfect silence. In fact, no orator was interrupted in the midst of his speech. After every man had given his opinion, of all the opinions the one prevailed which had most voices, or was found to be most reasonable. There was no wrangling among the members of the council.

When a man was murdered, the nearest relative was required to slay the murderer; but he could be bought off, and the murderer go free. If an Indian killed a white man, his tribe refused to give him up until forced to do so for the general safety. In place of the murderer some relative could suffer the penalty. A Chickesaw Indian was demanded by the English that they might put him to death for the murder of a white man. His uncle offered himself in his place and did actually cut his own throat with a butcher knife. At the same time he sent his nephew a message to behave himself for the future, since he had no more uncles to die for him.

The natives rarely stole from one of their race. If an Indian was convicted of stealing from another's cornfield, he was compelled to work for the man whom he had robbed until he had repaid all.

A person guilty of poisoning was condemned to death with horrible tortures. He was seated on the ground in the midst of the assembled tribe, and the executioner, cutting the skin of his wrists, pulled off the skin of his hands like a glove. Then his

bones were broken, and he was beaten to death with violent blows. After death had put an end to his tortures his body was burned, and the ashes were cast into the river.

CHAPTER X.

Medicine Man—Medicine—Tooth Pulling.

A very important man in the village was the conjurer, or medicine man, who was also a priest. His knowledge of the healing properties of plants gave him a decided advantage over the others, besides his ability, as the natives believed, to communicate with spirits. With him were several junior priests or students, who always wore a white mantle and often carried on their arm a stuffed owl. As they strolled about town with solemn countenance and dignified step, they sang softly to themselves. These "jugglers," or conjurers, professed to be able to procure rain and seasons favorable for the fruits of the earth, bring droughts, expel evil spirits, direct thunder and lightning, and predict the result of an expedition.

Diseases were supposed to be caused by evil spirits, and the doctor's efforts were directed for the most part to driving these away. A Cherokee tradition said that animals and fishes had once decided to send

sickness and disease upon men, in order to be revenged for the way in which they were being slain. So men began to be sick. But all the trees, plants, and moss and grass took the side of man, and when a man was attacked by a disease, the spirit of the plant that could cure it made the plant known, and so medicine came. The Indian doctor had a wonderful knowledge of the healing power of plants. Every other day there was drunk by every one a draught of a tea made from the leaves of the yaupon, commonly called "black drink." This drink was also taken before any business of a public nature was begun.

When the doctor came into the cabin the patient was laid on his back upon a mat. After bleeding the sick man, the doctor began to mutter and "cut capers," till you would have thought that he was going crazy, stopping now and then to draw more blood. At last he made an end and told the patient's friends whether he was going to live or die.

There were no surgeons to cut off injured limbs, and the man who was wounded either recovered or died. Owing to the

hardiness of the red man, he often recovered from wounds that would have caused the death of a white man; and also the Indian medicine man had great skill in healing wounds. For rheumatism and stiffness of joints the patient was put in a tight cabin with a fire and sweated. Rubbing with bear's oil kept the limbs supple.

A tooth that had to come out was not pulled, but it was knocked out by means of a small reed with a bit of leather on the end. This method of getting rid of an aching tooth was said to be easier than pulling as practiced by the white dentists of that time.

CHAPTER XI.

Burial Ceremonies—Good and Evil Spirits. Heaven—Idols—Charms—Busk.

The funeral ceremonies varied according to the rank of the dead man. Women were buried without any of the ceremonies granted to men. When a great man died his body lay for a day and a night in a house built for the purpose, mourned over by the nearest relatives. The persons in charge of the burial then went into the village and from the first young men they met took such blankets and match-coats as they needed. In these the body was wrapped, and two or three mats rolled around them. Over all was a large mat, which was tied at both ends, for a coffin. The dead man was now taken to the peach orchard, where a medicine man delivered a long oration to the assembled relatives, in which he recounted the brave deeds of their deceased relation, how great he was, and what happiness would be his in the next world. From here the whole nation accompanied the corpse to the grave, which

was about eight feet long and six feet deep. Into this it was lowered upon a layer of bark and covered tightly with a sort of roof, upon which was heaped the earth that had come from the grave. After the flesh had fallen from the bones they were taken up, cleaned and jointed and, dressed in white deer skin, laid away in the cabin where the bones of the great men rested. If the tribe moved, the bones were carried to the new home.

Every night while the body lay in the grave, the relatives of the dead man came to it and wept and howled in a most dismal manner, their faces blacked with soot and bear's oil. Tears were shed by hired mourners, who were said to have been very expert.

As life in the next world was supposed to be like this, many tribes buried with the dead man his gun, his best bow, a quiver full of arrows, and everything that would be of use to him.

All Indians believed in the existence of a good and a bad spirit. The good spirit, whom the Cherokees called "Great Man," and the Catawbas "Overseer," was regard-

ed as the creator of all things, who taught men how to overcome the wild beasts of the forest and make animals to be servants of man. The bad spirit, they said, tormented people with sickness, disappointment, hunger and all ill fortune that came to them.

Heaven was supposed to be in this world at a great distance, to which went those men who had been good hunters, brave warriors, just and upright, and had done all the good they could. These lived in a warm and pleasant country, where were green and flowery meadows and great forests filled with deer and all kinds of game. They had everything that they could desire. On the other hand, Indians who had been lazy, had stolen from other Indians, or had been bad hunters and warriors and of no use to the nation, these went to the country where they were always hungry and cold, and snakes and ugly women were their companions.

The old traveler whom we have mentioned before says that in the cabin where the bones of the great men were deposited were also kept idols; but in reality the na-

tives of Carolina were not worshippers of idols: the great objects of their adoration were the sun and the moon. Every morning when the king rose, he went to the door of his cabin and, as the sun came up, he blew a puff of smoke from his pipe toward it in token of greeting. At the time of planting corn and beans there was set up in the field a sort of idol dressed up as an Indian, which the old men told the young was the spirit of a famous warrior come back to see how they did their work, and if they had done well, he would go back and tell the good spirit, who would send them plenty of corn and make them all skilful hunters and mighty warriors.

The Cherokees believed in a spirit people who would make themselves visible and could not be told from real men and women. There were spirits that dwelled in the wigwams, though no one ever saw them. Tsawasi was the name of a tiny fellow who lived in the grass on the hillside, and to him hunters prayed for skill to creep up on the deer through the long grass without being seen. A mischievous little spirit was Detsata, who was fond of

hiding the arrows of the hunter and frightening up flocks of birds.

Every one wore a charm of some kind to keep off evil spirits. The hunter who was fortunate enough to possess some of the powder from the madstone which was found in the stomach of a deer could, it was believed, put a little of it in his eye and see much more clearly. The warrior had his "war medicine" to prevent himself from being slain. Some noted warriors were supposed to be able to change shape as they pleased; others, that they could dive under the ground and come up among their friends. It was said that a few chiefs were able to put their lives up in a tree while the battle was raging, so that even if their bodies were struck they would not be killed.

Almost every month had its festival; but the great religious festival was the celebration of the ripening of the corn, known as the Busk, or "green-corn dance." Each town held its own celebration at the ripening of its corn. The old clothes, pots, pans and household furniture were destroyed and replaced by new; the old grain re-

maining from the preceding year was burned; the town was cleansed of all its filth. Criminals were pardoned, and their crimes were forgotton. Every fire was put out, and for three days the inhabitants drank black drink and fasted. On the morning of the fourth day the chief priest made a new fire in the public square by rubbing two sticks together, and every cabin was supplied with a new clean fire. Then the women went out into the fields and gathered fruits and corn, with which they prepared dishes for the men, that they might eat of them in the town square. What was left the women and children ate in their homes. The entire night following was devoted to dancing and singing. And four days were then spent rejoicing with their friends and in receiving and paying visits.

CHAPTER XII.

The White Man and the Red Man—Indian Wars.

A Spanish expedition landed in 1520 on the coast of South Carolina, or Chicora, as the natives called the country. Here, so the sailors were told, lived a race of giants and a people with tails. These giants were said to be made by being fed on a special kind of food and by having their limbs stretched when they were infants to make them large. When the Spaniards sailed away, they carried off some of the Indians to sell as slaves. This cruel treatment was afterwards the cause of much suffering to the Spaniards who returned to this part of America.

Half a century later a Spanish priest, Father Rogel, came from the Spanish settlements in Florida to the country north of the Savannah River in order to convert the natives to Christianity. In six months he was able to preach to them in their own language. His congregation was beginning to show signs of earnestness, and he was

dreaming of success when his whole flock suddenly disappeared in the forest. They had gone to gather acorns for the winter. He followed them and in eight months decided that they were ready for baptism and called a council of the chiefs, to whom he proposed that the tribe should accept the new faith. To his amazement they unanimously cried out that they preferred to keep the evil spirit, for they adored him because he made men valiant. Father Rogel then gave up trying to convert these Indians.

The famous explorer Hernando de Soto seems to have crossed the Savannah into what is now South Carolina near where Augusta stands. A powerful queen lived here, whom the explorer forced to follow him and to furnish him with carriers; but she escaped taking one of the Spaniards with her. Soto was in search of gold and silver and was perhaps looking for the mines in the upper part of the State. About the time that Father Rogel was trying to convert the Indians the Spaniards opened gold mines and worked them, as the old shafts have proved.

The English did not try to Christianize the natives, but entering into friendly relations with them began at once to exchange goods for such produce as they raised and for skins. As early as 1700 the Indian trade was so good that those who engaged in it were said to become rich sooner than in any other way. Not many years after the beginning of the eighteenth century the traders had reached more than a thousand miles inland. A commission was appointed to control and regulate this trade, which grew to large proportions and lasted until shortly before the Revolution, when the settling of the up-country by the whites drove out all game.

Indians were used as slaves by the planters, who bought them from neighboring tribes. They were mostly captives taken in war. Indian slaves were also sold for service in the West Indies and New England.

The Kussoes were the first of the Indian tribes to act in a hostile manner towards the English. They declared themselves friends of the Spaniards and said that with their help they intended to destroy the Eng-

lish settlements. Captains Gray and Godfrey, who were placed in command of the two companies that were quickly raised, within one week invaded the territory of the Kussoes and took many prisoners. This bold stroke put an end to the hostilities.

The dreaded Westoes, the most powerful tribe between Charles Town and the Savannah River, kept the colonists in a state of fear for several years. It finally became necessary to order that none of the friendly Indians should guide them to the settlement, and that if they came near it would be at their peril. The Westoes were slave-catchers, taking captive their more feeble neighbors and selling them as slaves, often to the planters. Finally the Savannahs or Yemassees who lived on the Savannah River, defeated the Westoes and drove them from the province.

In the autumn of 1711 the Tuscaroras from across the North Carolina border suddenly attacked the settlements in South Carolina and "flying like demons from house to house" massacred one hundred and thirty settlers of all ages. Colonel John Barnwell was despatched with a small

band of whites and numerous friendly Indians, Cherokees, Creeks, Catawbas, Yemassees and others to punish them. After a long march through the wilderness the expedition reached the stronghold of the Tuscaroras, having killed and captured many of them on the way. The stronghold was a town surrounded with a breastwork of wood. Here Colonel Barnwell, who had been wounded, made peace and returned to South Carolina. The South Carolinans had scarcely reached home when they were again called out to take the field: the Tuscaroras had begun a second massacre. From the Congarees Colonel Moore advanced to meet them in December, 1712, with forty whites and eight hundred Indians and after a trying march found a large force of the Tuscaroras well provided with arms and well fortified on the Taw River. After a siege of a few hours Colonel Moore took the fort, killing two hundred and capturing eight hundred of the enemy, whom he turned over to his savage allies. These sold the captives as slaves on their return to South Carolina.

Three years later the Yemassees, uniting

with other tribes from St. Augustine to Cape Fear and so completely surrounding the English broke out into a war that threatened to destroy the colony. Having knowledge of the approaching danger, Governor Craven sent Captain Nairn and Mr. John Cochran to find out the cause of the uneasiness among the Yemassees and to offer them immediate satisfaction. The Indians pretending to be friendly prepared a good supper for the visitors; but at daybreak they began a massacre of the whites. More than ninety persons, among them Captain Nairn and Mr. Cochran, were killed at Pocotaligo and the vicinity. The planters in the neighborhood of Port Royal, warned in time, to the number of three hundred, escaped by going on board a merchant vessel that happened to be in the harbor.

When Governor Craven heard of the massacre on his way to Pocotaligo, he gathered as many men as he could and marched at once on the enemy with orders to Colonel Mackay to meet him at the Yemassee Town. He encamped at night sixteen miles from the town and was attacked early next

morning by five hundred Yemassees; but in spite of the surprise he put his men in order and routed the enemy after a short fight. He then returned to Charles Town. Colonel Mackay on his part surprised the Indians and drove them from the town. Two hundred took refuge in another fort. "A young stripling named Palmer" scaled the walls of the fort. Driven back, he returned and drove out the Indians, who were shot down by Colonel Mackay's men.

A party of four hundred Indians came down towards Goose Creek, where they were met by Captain Barker, whose treacherous Indian guide led him into an ambush. Several of his men were killed, and the rest were compelled to retreat. On one plantation seventy white men and forty negroes who rashly listened to an offer of peace were butchered almost to a man. The Indians were met by Captain Chicken and the Goose Creek militia and after a long engagement were defeated and driven back.

It began to look very dark for the colony. Plantations and settlements beyond twenty miles of Charleston were deserted;

but help came from Virginia. Governor Craven established a line of garrisons for the protection of the capital while the rangers were ever on the alert for a skirmish. The Yemassees were finally driven out of the province and moved to Florida.

Three classes of pioneers pushed out into the wild "Back Country" opening the way for the permanent settlers. The first class was the hunters, who penetrated into the forests in search of skins, forming no lasting settlements, but making friends with the red man. After the hunter came the Indian trader, who often married a wife from one of the tribes with which he was trading. Cattle drivers, the third class, followed the trader and the hunter. They often owned immense herds of cattle, for which they built huge pens in clearings in the forest for the purpose of rounding up their cattle at certain times. Many of these pens grew into settlements.

In 1730 the English government sent Sir Alexander Cumming with an embassy to the Cherokee country. Six of the leading chiefs went back to England with Sir Alexander, where they were most hand-

somely entertained and were received at a special reception by the king, who put around the neck of the oldest chief a necklace taken from his own neck. Presents were exchanged, the Indian spokesman giving a bunch of feathers as a sign that the words of the Cherokees were true. The treaty that was made was to last "as long as the rivers shall run, as long as the mountains shall stand."

Every effort was put forth to keep the peace. The Indians became more and more dependent on the whites for clothes, household utensils and weapons, even the tomahawk, which was bought from the white man. They urged insistently that the English should build a fort near Keowee, a principal town of the lower Cherokees, as a protection to the Indian trade. Governor Glen at last in 1753 bought land and built the fort, to which he gave the name Fort Prince George. He is also said to have obtained from the Indians in this year the greater part of the "Up-country," so that it was made secure for the white settlers who began to pour in from the older colonies and even from Europe.

During the French and Indian War some of the Indians who had accompanied the South Carolina troops to Virginia deserted and committed a number of murders, while others stole horses from the white settlers in the back country of Virginia. Several Indians were killed. Thereupon the savages massacred the settlers on the border. Governor Lyttleton, the successor of Governor Glen, did not understand the Indian character and treated with indignity the Cherokee chiefs who came to Charles Town to hold a talk for the purpose of avoiding war. These the governor carried with him as prisoners on his march to the Congarees and from there to Fort Prince George, where they were imprisoned. Some of the murders were brought in. A treaty of peace was made with six of the chiefs by which the chiefs imprisoned at the fort should remain there until an equal number of the murderers were surrendered.

Governor Lyttleton had scarcely returned to Charles Town when white men were killed within a mile of Fort Prince George. The fort was itself besieged, the commander was slain, and a massacre of the pris-

oners in consequence took place. The furious savages fell on the unprotected whites and slew without regard to age or condition. To protect the "Back Country," as this part of the colony was called, seven companies of rangers were authorized by the General Assembly. North Carolina and Virginia were called on to furnish aid against the Indians. Colonel Montgomery, who arrived in Charles Town at this time with 1,200 troops, united with the provincials and moved against the Cherokee towns killing and burning all in the way. Paying no attention to Colonel Montgomery's demand for peace, the Indians ambushed his army, but met with defeat. At this juncture, however, Colonel Montgomery received orders to proceed to the northern colonies, which he did, leaving a force of men at the Congarees for the protection of the "Back Country."

Fort Loudon on the Tennessee River was taken by the Indians. The garrison, surrendering on promise of safe passage, had scarcely left the fort when they were set upon and massacred. Fort Prince George was threatened. The Carolinians

were fortunately reinforced by 1,200 regulars under Colonel Grant, who led the combined forces into the Cherokee country. The Indians attacked him in force on June 10, 1761, but were beaten off after a fierce battle. A number of towns were laid waste; corn fields and stores of grain were destroyed; the Indians were driven into the mountains, where many of them died from starvation. For thirty days the army marched unchecked through the country of the Cherokees. The Indians were completely humbled and begged for peace. The chiefs who came to Fort Prince George were given a safe conduct to Charles Town to talk with the governor. When they met him at Ashley Ferry, all smoked for a long time in silence. Then old Atakullakulla, who had tried his best to keep his people from the war path, spoke. "I am come," said he, "to see what can be done for my people. They are in great distress. As to what has happened, I believe it has been ordered by the Great Master. He is the father of the whites and of the Indians. As we live in one land, let us live as one people." Governor Bull granted the old

man's plea, and the war was at an end.

When the Revolutionary War began, the British through their agents stirred up the Cherokees to attack the border settlements. The Indians, who had agreed to an uprising at the same time that the fleet was to strike at the coast, took up the war club as soon as they learned that the British ships had arrived. They poured down upon the frontiers and killed without regard to age or sex. Among the families that suffered were the Hamptons, who had moved to the Tyger River from Virginia. The settlers fled in every direction.

Major Williamson marched against the Indians at the close of July, 1776, but had his force surprised and scattered. Later he advanced into the Indian country and destroyed several villages and all the corn on this side of the middle settlements, so that the Indians had to live on berries, roots and wild fruits. Virginia and North Carolina now sent troops to aid Major Williamson, who was also further strengthened by troops from home. In the campaign that followed all the lower towns, the middle settlements, and many settlements in the

mountain vallies were destroyed. The Cherokees, who lost about two thousand warriors, were forced to sue for peace. Part of their lands, the present counties of Anderson, Pickens, Oconee and Greenville, was ceded to South Carolina.

As the war was coming to a close the Cherokees again became troublesome; but a campaign by General Pickens reduced them to a state of peace.

The Catawbas were the only Indians left within the borders of South Carolina. Their descendants still live near Rock Hill.