

ETHNOLOGY.—*Some information from Spanish sources regarding the Siouan tribes of the East.* JOHN R. SWANTON, Bureau of American Ethnology.

The discovery of a group of tribes of the Siouan linguistic stock in the southeastern part of our country was in its day one of the great surprises in American Ethnology. The number and names of these, together with the relationships existing between them and the ethnological information regarding them furnished by early writers, were made the subject of a special study by Mr. James Mooney and the results appear in Bulletin 22, of the Bureau of American Ethnology, entitled *Siouan Tribes of the East*. Not much additional information bearing upon these peoples has since come to light and but very few alterations would be required in a new edition, so far as the Siouan tribes themselves are concerned. Nevertheless, as information regarding them is scanty it becomes proportionately more valuable, and for this reason I desire to call attention to one or two additional sources of information among Spanish writings.

The first of these, in a work long well known to students of American history but unfortunately overlooked by the ethnologist, is Peter Martyr's account of the province of Chicora, and the customs of its inhabitants, in his *De Orbe Novo*. The reason for this neglect is, no doubt, due in part to the dependence of investigators on Gomara's transcription of Peter Martyr's narrative, particularly because they were acquainted only with faulty translations of the latter, which contain grotesque and exaggerated statements tending to throw discredit upon the entire account, a discredit moreover which has ancient support from the historian Oviedo. The greater part of the information was derived by Peter Martyr from an Indian of Chicora, named by the Spaniards Francisco, who was carried to Spain and taught the Spanish language, but taken back as interpreter for Ayllon's colony which came to such an inglorious end in 1526. The original narrative is contained in the Seventh Decade of Peter Martyr's work, where it occupies all of the third book and parts of the second and fourth; and if one goes back to this, instead of trying to depend on later transcriptions and translations, he

will find little in it that can not be accounted for without impugning the honest intentions of the writer or his Indian informant. A close examination of the Ayllon narratives leads to the belief that Francisco of Chicora came from that part of the Atlantic coast of the Carolinas occupied by Siouan tribes, and in all probability from the neighborhood of the present Winyaw bay. Among several reasons for this belief may be cited the characteristic *r* sounds in the words, as in the name Chicora itself, which is so conspicuous among the Siouan dialects of this region. The material recorded by Peter Martyr contains some information regarding the economic lives of the people and their customs, some notes touching upon their myths, medical practice, etc., and particularly accounts of three of their ceremonies. Some trees also are mentioned and the native names borne by them. It should be noticed that most of this information concerns, not Chicora, but a neighboring province called Duhare or Duache.

A little further light is let in upon these people by documents in the Lowery collection, preserved in the Manuscripts Division of the Library of Congress, particularly by the narratives of two expeditions from St. Augustine under the command of Francisco Fernandes de Ecija, sent in search of an English colony reported to have been established somewhere to the north. The first of these was in the year 1605. The explorers passed along the coasts of Georgia and South Carolina until they came to the "barra de Cayegua," now Charleston harbor. Not far beyond was the bar of Joye, and twelve leagues beyond that a sandy point near which was the river Jordan. This latter (placed by the explorers in N. Lat. 33°11') was, as we know well, the Santee, and the sandy point near by was evidently Cape Romain. It must be observed that the Cape San Roman of the Spaniards is not the Cape Romain of today, but probably Cape Fear, and we must not be surprised, therefore, to read immediately afterward that it was about 20 leagues from the River Jordan to Cape San Roman. We are informed that the chief of Joye ruled over all the land at the mouth of this river. The Indians told Ecija that it was large and that the interior people came down it in canoes

with cloaks (*huapiles*) and many other things, including copper and silver, to exchange for fish and salt. They stated also that pearls were found near the mountains in a place called Xoadá, described as very populous. The explorers met a Christian Indian in this region named Alonso, who acted as interpreter; his father-in-law, whose name was Panto, was head chief of the town of Sati (sometimes spelled Hati). One of these Indians had been as far on the trail to Xoadá as a town called Guatari. On the direct road thither they said the following places were encountered: Guatari, Coguan-Guandu, Guacoguayn-Hati, Guaca-Hati-Animache, Lasi, Guasar, Pasque, Cotique. From the mouth of the Santee to Xoadá was thirty days, "as Indians travel."

Ecijá entered the Jordan on his second expedition July 8, 1609, and found some small houses and fields sowed with corn. He heard of a Frenchman living in the town of Sati and sent the Indians to fetch him. The Frenchman then told Ecija that he had heard from one of the natives that there was a town called Daxe four days' travel beyond Sati, and one and a half days' travel beyond that another, called Guandape, on an island near which the English had established themselves. One of the Indians from whom the Frenchman had derived this information was from a town called Guamuyhurto, the other two from a town called Quixis, and one had acted as interpreter for the English. It would seem that the settlement referred to must have been the Roanoke colony and not that at Jamestown, then only two years old. Four leagues up the Jordan Ecija met three chiefs, Sati, Gaandul, and Guatari. Another town in the interior was known as Ypaguano, and still another, five days' journey from Alonso's village, was called Guaño. A river ten leagues from Cape San Roman [Cape Fear] was called by the natives the river Barachoare. Somewhere east of the Jordan and Santee was a province known as Amy.

With the exception of the interesting note regarding trade there is little direct ethnological information in all this. It does, however, yield some important facts regarding the tribes of the section. In the first place there can be little doubt that the Sati of Ecija are identical with the Santee of the English. In

native speech the *n* was probably nasalized, and the English chose to make a full *n* out of it while the Spaniards preferred to ignore it. It is equally evident that Guatari is the later Wateree, *gua* being a common Spanish equivalent of English *wa*. Joye is spelled in another place *Suye* and in still another *Xoye* or *Xoya*. As *x* was often employed by Spanish writers of this period to designate the *sh* sound, it is evident that the initial sound was either *sh* or *s*; and when we add to this the fact that the chief of Joye is represented as ruling over all of the land at the mouth of the Santee, the identity of Joye, Xuye, or Suye with the later Sewee becomes almost certain. If the name of one of the tribes mentioned by Ayllon and his chroniclers should be spelled Duache, as it appears in some places, instead of Duhare, it may be identical with Daxe, but no such tribe appears in later times. Xoadá, the town near the mountains, is, as Mooney has shown, the tribe known to the English as Saraw, then living at the head of Broad river. If there has been a mistake in copying, Lasi may be intended for Issi, the old name of the Catawba. At any rate Guasar is undoubtedly Waxaw, while Pasque, although not found as a tribal name in the English period, is the Pasqui of Francisco of Chicora. On the authority of Lederer and some others Gregg and Mooney have expressed an opinion that in the latter part of the seventeenth century the Wateree were not on the river which now bears their name, but upon the Pedee or Yadkin.<sup>1</sup> Unless we suppose there were two divisions to the tribe, however, the statements just quoted indicate that this is a mistake, and that at least part of the Wateree were in their later well known historic seats almost at the beginning of the seventeenth century. In fact Ecija's testimony throughout is to the comparative permanence in location of the tribes in the area in question. The Sewee, Santee, Waxaw, and possibly Catawba are where the South Carolina settlers found them more than sixty years later. If there be an exception it is in the case of the Chicora, who may have been the Sugeree or the Shoccoree, found later by the Carolina colonists a considerable distance inland.

<sup>1</sup> GREGG, A., Hist. of the Old Cheraws, p. 7; MOONEY, JAMES, Bull. 22, Bur. Amer. Ethn., p. 81.