

Possible Connections Between The Catawba Nation  
and Indian Families (Creel, Clark) in the South Carolina  
Low Country, In the Light of Catawba Business Trips To  
the City of Charleston After The Revolutionary War

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Several disparate and scattered sources inform us of the travel once undertaken by Catawba Indians each year from the Catawba Reservation to the city of Charleston and back. About the most contemporary of these is in a letter written in 1804 by “Robert Mills, architect of the Washington Monument”, to “a young Quaker girl named Sarah Mather.”<sup>1</sup> He states that “The only tribe of Indians are the Catawba. These are about 400 in number and reside on the banks of a river of the same name near the confines of North Carolina. A company of them come yearly into Charleston to procure blankets. They were once a very powerful people.”

We need not greatly concern ourselves with the unlikelihood that the Catawba Nation had four hundred members in 1804, given that Drayton gives them a population of two hundred in 1802<sup>2</sup> and that Mills Atlas gives them 110 members in 1826<sup>3</sup>. Our only hint as to how long this may have been going on lies within a pair of affidavits of American Indian descent filed in 1807 by one John Gough. The second affidavit appears to be a correction of the first one (both are dated March 23, 1807), and relates that at “Charleston, South Carolina John Gough appeared before me, and made oath that William Clark\*, Thomas Ellis and Charlotte Gill are descendants immediately from a native Indian woman of the Catawba Nation, born in this state in the parish of St. Phillips Charleston, [signed:] John Gough. Sworn to this 23<sup>rd</sup> March 1807 before Henry Gray, Justice of Peace.”<sup>4</sup> The only detail in the first affidavit that is not contradicted in the second one is “... that the said three persons (Viz. Clark, Ellis & Gill) were ... born in the said parish and state,” identified earlier in the brief text of the first affidavit as “... the parish of Saint James Goose Creek.”<sup>5</sup> (John Gough also made oath before Henry Gray on July 28, 1807 that one George Logan, described as a free man of color, was born in Charleston in the year 1777 of a free Indian woman of the Catawba Nation.<sup>6</sup>

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<sup>1</sup> Evans, Richard Xavier, “Letters From Robert Mills”, The South Carolina Historical and Genealogical Magazine, Volume 39 (July 1938 issue), subheading “Robert Mills’ Letter on South Carolina, 1804”, pages 110-113

<sup>2</sup> Drayton, John, A View of South Carolina (Charleston, 1802), pages 93-94

<sup>3</sup> Mills, Robert, Statistics of South Carolina (Charleston, 1826), pages 114-115

\*See appendix II for a biography of William Clark

<sup>4</sup> Miscellaneous Records, Book YYY, page 125, S.C. Archives

<sup>5</sup> Miscellaneous Records, Book YYY, page 118, South Carolina Archives

<sup>6</sup> Miscellaneous Records, Book ZZZ, page 101, South Carolina Archives

The map shows the parish of St. James Goose Creek as based on the Act of 1708<sup>7</sup> and on the De Brahm map of South Carolina (1757) in the Kendahl Collection of maps at the South Carolinian Library. The main alteration after 1708 and by 1757 is that Goose Creek (the stream) divides St. James Goose Creek from St. Andrews parish, and not from St. Phillips. Also, De Brahm in 1757 gives Four Holes Swamp ( the Everglades-like, sixty-five mile long sheet of water flowing into Edisto River) as the northwest boundary of the parish of St. James Goose Creek. We have departed from De Brahm by not including a strip of land two miles wide on the southern border of the parish, so as to agree with the parish historian that” ... The parallel boundary lines remain nearly eight miles apart.”<sup>8</sup> Running the St. George Dorchester –St. James Goose Creek parish line northwest from the head or source of the stream called Goose Creek, instead of from the plantation of Christopher Smith, causes that boundary to agree with the present-day Berkeley-Dorchester line.

We are indebted to the painstaking historical research of Gene Waddell for analysis of several American Indian place names in the parish: Goose Creek itself is called Adthan Creek by the Charleston Council on December 28, 1678.<sup>9</sup> Foster’s Creek is called Appeboe Creek in a “land warrant” (an initial expression of interest in having a survey done of a vacant parcel of land) on October 20, 1699.<sup>10</sup> Adthan Creek flows into Cooper River, and Appeboe Creek into Cooper River’s tributary, Black River. A will dated March 1, 1760, speaks of “2 tracts of pine land called Soboy” [emphasis added], apparently the same as “two tracts of pine land on the [east] side of Black Tom Bay” in a deed in 1790. As Gene Waddell points out, this “Soboy” may be an Indian name.<sup>11</sup>

The upper reaches of the Ashley River are called Great Cypress Swamp in the parish of St. Georges Dorchester; Cypress Swamp in much of St. James Goose Creek parish; and Wassamasaw Swamp near the border of

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<sup>7</sup> Quoted in Hicks, Theresa M., South Carolina: A Guide For Genealogists (Columbia, S.C., Peppercorn Publications, 1985) Page 74: “ Northeast by St. Johns [ the parish of St. Johns Berkeley] and Black [or rather Back] River, to the east by Cooper River, to the south by St. Phillips and southwest by a northwest line from the north corner of the plantation of Christopher Smith, dec’d, to the [ indefinite] northwest bounds of Berkeley County..”

<sup>8</sup> Heitzler, Michael J., “Historic Goose Creek, South Carolina, 1670-2003,” typescript, South Carolina Historical Society, page 11; pages 11-12 having a table showing the designation of St. James Goose Creek in every federal census 1790-1950.

<sup>9</sup> Waddell, Gene, Indians Of The South Carolina Low Country 1562-1751 (Southern Studies Program, University of South Carolina, Columbia, S.C., 1980), page 83

<sup>10</sup> Ibid., page 85

<sup>11</sup> Ibid., page 299

that parish and in the parish of St. Johns Berkeley. Gene Waddell finds the latter mentioned as Wassum Saw, Wassansaw, Wassamassaw, Wassanissa, and finally Wassum Saw in successive records in 1705, 1706, and 1707, which clearly shows when European, in this case English, settlement had reached that far. But he turns to a land warrant dated October 21, 1709 for the spelling, Wassum-issau, that he deems the nearest to the aboriginal pronunciation.<sup>12</sup>

In the appendix one will find discussion of the four Indian place-names just mentioned, showing evidence that they come not from Catawba or any related Siouan language, but instead from languages now long dead and related to the Carib and Taino once spoken on the islands in the Caribbean.

Taken from the May 2005 update of the South Carolina Department of Transportation map of Berkeley County are two other Indian Names, that is, Tupelo Bay (but this is a Creek loan-word incorporated into the English language, referring to the swamp ash tree) and Santee Branch; which seems out of place. Also added from the May 2005 map, to orient the modern mapreader, are Highways 176, 17, and 52, the town of Hanahan, and the Naval Weapons Station, as it is colloquially called; shown as “Naval Res[ervation]” on the map. American Indians have a distinct settlement today, known generally as Varnertown, along a complex of unpaved roads on Highway 17 north from the junction with Highway 176. Much of the lower portion of the parish has been incorporated since 1961 as the City of Goose Creek.

There may be a connection between the Clarks among the Indians at Varnertown, and the William Clark in the year 1807 who was born in the parish of St. James Goose Creek and whose mother or grandmother had been “a Native Indian woman of the Catawba Nation, born in this state in the parish of St. Phillips Charleston.” There was a man living in St. James Goose Creek, Charleston County, South Carolina, on September 14, 1850, named Joseph Clark, age 51. This is according to the federal census. He and his thirty year-old wife Caroline, and three young children William Clark, Mary and Ervin, ages seven years, three years and ( in the case of Ervin Clark) six months, were all listed as white.

This Joseph Clark is still in the parish of St. James Goose Creek on July 6, 1860, still listed as white with the same white wife and with white

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<sup>12</sup> Ibid., pages 341-342

children, one of whom is a boy named Mally Clark, age ten, who is probably Irvin Manson Clark. He in turn is listed in the 1880 and 1900 censuses of St. James Goose Creek as Irvin Clark, white, with a white wife, Bella or Isabell (remembered as Isabella Givarella) and white children. Irvin Manson Clark was born in March 1850, as we have it from the 1850 census.

Irvin Manson Clark's son Joseph or Joe Clark, born in 1875 or 1876, married Hannah Driggers by 1902. This union produced several children, all born in the parish of St. James Goose Creek. One of these children, Hamp or Hampton Clark (1905- July 30, 1968) married Geneva Varner (1905-1975). And she and four of her young sons, in December 1938, are the only South Carolina Low Country Indians identified as such in the Library of Congress photograph collection.<sup>13</sup>

In 1841 in the apparently factual introduction to a wholly fictional tale, "The Loves Of The Driver," William Gilmore Simms tells us<sup>14</sup> that " ... When I was a boy, it was the custom of the Catawba Indians ... to come down, from their far homes in the interior, to the seaboard, bringing to Charleston a little stock of earthen pots and pans, skins, and other small matters, which they bartered in the city ... They did not, however, bring their pots and pans from the Nation [the Catawba Nation], but descending to the Low Country empty handed, in groups or families, they squatted on the lick clay lands along the Edisto, raised their poles, erected their sylvan tents [to which we will return], and there established themselves in a temporary abiding place, until their ... potteries had yielded them a sufficient supply of wares ... To arrive at this important period we have only to go back, twenty years .... ", or to about the year 1821.

In 1854 Charles Fraser reminisces<sup>15</sup> that " We seldom see an Indian now, in our streets, but I remember when their visits to Charleston were very frequent, and in large groups ... They supported themselves in their journeys down by bartering clay pottery, and exhibiting their skill with the bow and arrow, but seldom carried anything back in return, spending all the received in liquor. On these journeys they were always accompanied by their squaws [a perfectly innocuous Algonkian loan word into English dating from 1622

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<sup>13</sup> Crediford Gene. Those Who Remain, Chapter Five, forthcoming

<sup>14</sup> The Magnolia, volume 3 ( May 1841 issue), page 222, page number misprinted as 122.

<sup>15</sup> Frazier, Charles, Reminiscences of Charleston, Lately Published In The Charleston Courier, And Now Revised And Enlarged By The Author (Garnier & Company, Charleston 1854), page 15. Reprinted in 1969.

and meaning “women”<sup>16</sup>] and children, each bearing some little portion of their prog [food obtained by foraging]. Their visits were so regular, that some of them formed acquaintances with inhabitants. There was one who never came to town without a visit to my father, always inquiring after his family, and addressing my mother as sister. But with every kindness shown him, a glass of rum was always expected as the crowning act of hospitality”. In the federal census of 1850 Charles Fraser is shown living alone at age 67, listed as white, as an artist, and as the owner of \$10,000 in real estate.<sup>17</sup> Thus the Indians (some or most of whom would have been from the Catawba Nation) whom he saw in Charleston may have been coming there as early as about 1788. And there we would have to leave it, but for the circumstance that Fraser wrote a manuscript in September 1840 in which he says that he was born on August 20<sup>th</sup>, 1782, the youngest of fourteen children. That his father, Alexander Fraser, died on May 6<sup>th</sup>, 1791, and Charles’ mother, Mary (Grimké) Fraser, died on January 3, 1807. Alexander S. Salley Jr., who annotated and published this manuscript, noted that The Times newspaper in Charleston for Tuesday, January 6, 1807 confirms that Mary Fraser died the previous Saturday at the age of 68. From these accounts the reader may draw

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<sup>16</sup> On television on The Oprah Winfrey Show in 1992, Susan Harjo attempted to connect the word “squaw” with a Mohawk Indian Word, otsiskwa, “which does indeed mean ‘private female parts.’” However, this is an error; the word “squaw” is very well documented as having entered the English language at Plymouth, Massachusetts, in 1622; it simply means “woman.” Other Algonkian languages which are still spoken still have the word. Compare the Fox, Sauk, and Kickapoo term iskeéwa, meaning “woman”; and the Maliseet and Passamoquoddy piiskwe’hsis, meaning “young woman.” Newsletter of the Society for The Study of the Indigenous Languages of the Americas, XX:1 (April 2000), page 17; XX: 4 (January 2002), page 13; XXII: I (April 2003), page 9; and XXII: 2 (July 2003), page 4.

See also the following words, all meaning “woman”, from the Natick (squaas), Narranganset (squaws), Shinnecock and St. Francis Abnaki (both skwa); Delaware, evidently Munsee Delaware (ochqueu); and Sauk (i•kwāwa). Harrington, M.R., “An Ancient Village Site Of The Shinnecock Indians,” Anthropological Papers Of The American Museum Of Natural History. Volume 22 (American Museum Press, New York, 1924), pages 227-283; see the table on page 282.

In Shawnee, or Shaawanwa, with it’s long, drawn-out vowels, we have for “woman” kwee-wa or kwee-waa and for “women”, kwee-ki. The double e pronounced e-e-e-eh. Pearson, Bruce, consulting editor, Shawnee Language Dictionary (Absentee Shawnee Tribe of Oklahoma, Shawnee, Oklahoma, and Yorkshire Press, Bloomington, Indiana, 1995 edition), pages 27 and 31.

From some other source the present writer has the following notes on Algonkian words for “woman” from the following languages: Ojibwa (ikwe), Cree (iskwe:w), Fox (ihkwe:w), Unami Delaware (xkwe’) and Munsee Delaware (óxkwe:w). From the same notes, we have the ancestral Algonkian word for “woman” from perhaps two or three thousand years ago, \*eOkwe:wa ie. \*ethkwe:wa, from which descend each of the foregoing variants on down to the Algonkian loan-word into English, squaw. The reconstruction is by Ives Goddard, the Chief Linguist at the Smithsonian. The letter Θ is the “th” in “than”; the letter Ð is the “th” in “this, that, these, them” and “those”.

<sup>17</sup> U.S. Federal Census of the Parishes of St. Phillips and St. Michaels (=the city of Charleston), Charleston County, SC, August 21, 1850, household 69, family 71 on stamped page 123A.

his or her own conclusions as to the dates of the events recalled so many years later by Charles Fraser.<sup>18</sup>

Finally, Anne King Gregorie published in 1925 the statement that “Mr. Phillip E. Porcher, formerly of St. Stephen’s Parish, who lived to be more than ninety years old and died in Christ Church Parish in 1917, told me that he remembered frequently seeing the Catawba Indians in the days when they traveled down from the up-country to Charleston, making clay ware for the Negroes along the way. They would camp until a section was supplied, then move on, till finally Charleston was reached. He said their ware was decorated with colored sealing wax and was in great demand, for this was before the days of cheap tin and enamel ware. This may account for the smooth, fresh fragments I have found on what are evidently old sites of Negro quarters”.<sup>19</sup>

William Gilmore Simms in 1841 had also mentioned the sealing wax: “Among [an Indian’s] first purchases when he goes to the great city [Charleston], are vermilion, umber, and other ochres, together with sealing wax of all colors, green, red, blue, and yellow. With these he stains his pots and pans until the eye becomes sated with a liberal distribution of flowers, leaves, vines, and stars, which skirt their edges, traverse their sides, and completely illuminate their externals ... The price of the article is necessarily enhanced to the citizen, by the employment of materials which the latter would much rather not have at all on his purchases. This truth, however [or so it seemed to Simms], an Indian will never learn, and so long as I can remember, he has still continued to paint his vessels, though he cannot but see that the least decorated are those which are always the first disposed of. Still, as his stock is usually much smaller than that demand for it, and as he soon gets rid of it, there is no good reason which he can perceive why he should change the tastes which preside above his potteries”.<sup>20</sup>

Returning now to the tents. The Catawba word for “tent”, collected in 1856 by the genealogist Oscar Lieber, is hābnēh tāēh.<sup>21</sup> We hear again about Catawba nomadism in tents from one David Hutchinson, who had “had

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<sup>18</sup> “Fraser Family Memoranda. Prepared by the late Charles Fraser, Esq., in September, 1840. Annotated by A.S. Salley Jr.,” South Carolina Historical & Genealogical Magazine, Volume V (January 1904 Issue), pages 56-58

<sup>19</sup> Gregorie, Anne King, Notes On Sewee Indians And Indian Remains Of Christ Church Parish, Charleston, South Carolina (The Charleston Museum, 1925), page 21.

<sup>20</sup> Simms 1841: 222.

<sup>21</sup> Liber, Oscar M., “Vocabulary of the Catawba Language With Some Remarks on Its Grammer, Construction and Pronunciation,” Collections of the Historical Society of South Carolina, Volume 2 (published 1858), pages 237-242.

acquaintance with the Catawbas for nearly seventy years, and resided in their boundary [i.e. on the 225 square-mile Catawba reservation extant from 1763 to 1840] for upwards of half a century". Hutchinson wrote a long letter to South Carolina's Governor Hammond, dated July 11, 1843. It got printed in more than one newspaper, among them the Columbia, S.C. South Carolinian for Tuesday, August 1, 1844; front page, "Catawba Indians." Among much else, Hutchinson writes that "Near the close of the Revolutionary war, OLD PROW, their last king, died and the Indians having become so attached to Republican principles, refused to live any longer under a monarchial Government. They therefore proceeded to elect a chief, under the title of General. Their first General was NEW RIVER [in office from 1780 or 1782 to 1800 or 1802], and he by the AYERS [the brothers Jacob Ayers, Jesse Ayres and John Ayres, all of whom, the historian James H. Merrell writes, were dead by 1838]. At the time I am speaking of, these men were old, and would not consent to remove. The others [the other Catawbas], having removal still in view, and only awaiting the death of their aged leaders, were going about in small parties, living a month or two at one place, and then at another, in their own kind of tents [emphasis added], collecting their rents, drinking the proceeds, and subsisting upon the bounty and charity of their own tenants" [white leaseholders on the Catawba reservation]<sup>22</sup> Hutchinson also speaks of three consecutive winters after the Revolutionary War during which the Catawbas hunted runaway slaves or maroons, "in the Swamps and Islands near Charleston," but it is not clear that this is employment involved visits to the city itself.

In November of 1969 the writer first traveled to Creeltown, a small American Indian settlement at the junction of Highways 61 and 651, some nine miles north of Cottageville, South Carolina. That month or in December of 1969 he met E.W. Creel (Elick Whitsell Creel Jr.), age 41, of Creeltown, otherwise known as Little Rock, Indian Rock, or The Pocket. E.W. Creel told the writer that "The Indians from whom those at Creeltown descend lived in tents, and kept a fire inside with a pot hanging over it," and that this information came from Ben Hughes, a white man living near Creeltown in earlier years who had the reputation that he "knew a lot" about the Indians there. E.W. Creel, though a student of the history of Creeltown since he was about twelve, can not have gotten this information from the literature, since

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<sup>22</sup> Columbia, S.C., South Carolinian, Tuesday, August 1, 1844, taking up most of the front page. See also: Merrell, James H., The Indians' New World. Catawbas and Their Neighbors from European Contact through the Era of Removal (University of North Carolina Press, Chapel Hill and London, 1989), pages 221; 238; 248-249; and footnotes: 96 on page 354; 46 and 52 on page 360; 83 on page 363; and 86 on page 364.

he had little formal education: he learned to read at church in Sunday School, and his wife Flossie Creel, also an Indian of Creeltown, taught him to write.

It was not until thirty-five years later, in 2004, that the writer attempted to locate Ben Hughes in any record. Creeltown is in Sheridan Township, Colleton County, S.C. In the federal census of that township, on April 14, 1930, in the 74<sup>th</sup> household visited by the census-taker in that township, we find a Ben J. Hughes, age 55, white, living with a young wife (Lenna Hughes, age 25, white) in the home of her brother (Weston Robinson, 27, white) and his wife.

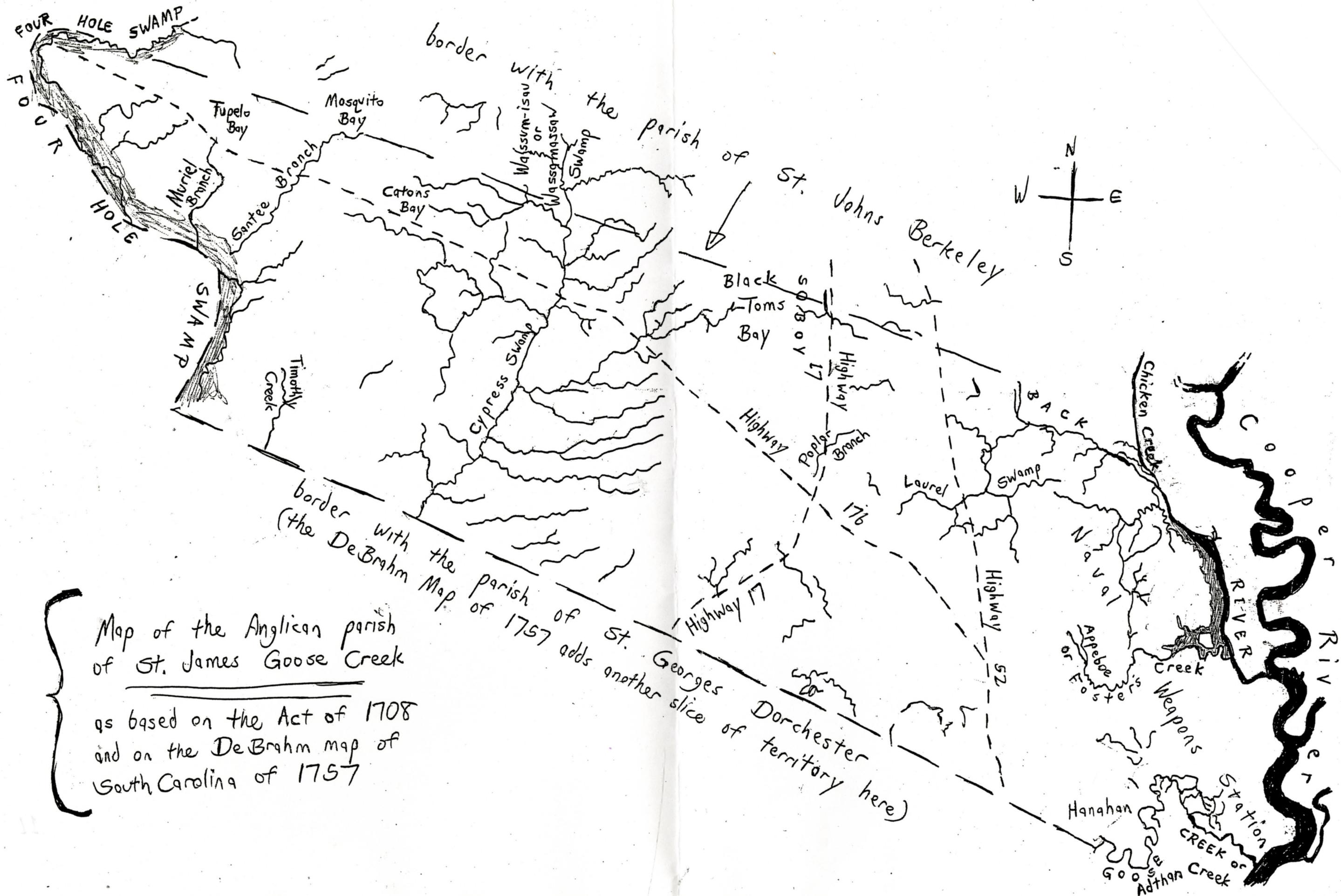
The 79<sup>th</sup> household visited by the census-taker is that of Melvin Creel and his wife and seven children, the youngest of whom is the above-mentioned Flossie Creel, age one. These were all American Indians, though not identified as such in the 1930 census. However, in the Colleton County Court House, Walterboro, South Carolina, the October 11, 1957 marriage license of this same Melvin Creel gives the "race" of both himself and the new wife of his old age as "Indian." She was also a Creel, maiden name Nealie Creel.

In fact, Melvin Creel himself (1881-1958); his first wife Febbie Creel (born 1889); his second wife Nealie Creel (1893-1975 or '76), and Nealie's first husband Bennie Creel (1887- November 4, 1941), were all first cousins; or rather, Nealie and Febbie [Phoebe] were sisters, and first cousins to the two men, who were also first cousins to each other.

Ben Hughes and his wife show up in the federal census in Sheridan Township of Colleton County in 1900, 1910, 1920, and 1930, of census years available to the public at this writing (see Appendix III). The metal grave marker, labeled simply " Benjamin Hughes 1874-1956", is at Gruber Cemetery, on the right hand side of Highway 61 just west of Gruber Crossroads, where there is a little dirt road to the right. This cemetery lies about a mile west down 61 from Creeltown.

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Ben Hughes' death certificate shows that he died on July 7<sup>th</sup>, 1956, at the Colleton County Hospital in Walterboro; age 81, born in Colleton County, the son of John Hughes and his wife Mary Seigler Hughes. The name of the late wife of the deceased is given as Lenna Rhode Hughes, his



Map of the Anglican parish of St. James Goose Creek as based on the Act of 1708 and on the DeBrahm map of South Carolina of 1757

border with the parish of St. Georges Dorchester (the DeBrahm Map of 1757 adds another slice of territory here)

residence as Route 1, Cottageville and his occupation as retired farmer. It would appear then that any statement he gave E.W. Creel about Indians, would have come from local, indeed intensely local knowledge.

## APPENDIX I

Three of the Indian place names in the parish of St. James Goose Creek admit of linguistic analysis, that is to say, Adthan Creek, Appeboe Creek, and Wassum-isau Swamp (today's Goose Creek, Foster's Creek, and Wassamasaw Swamp). Those three and one more, the two tracts of piney woods called Soboy on the east side of Black Tom Bay, can be argued to have come from the language of the Ettowan Indians, the majority of whom lived, it seems, by 1708 and until at least 1724, no later than 1750, in the parish of St. James Goose Creek, after which they removed to the parish of St. Andrews.

1. ADTHAN CREEK (Goose Creek). In a letter to the writer from the linguist, Blair Rudes, it appears than Adthan Creek, so-called in the Journal of the Council, Charleston, SC, on December 28, 1678, has a consonant in the middle of the word which is intermediate between the English and Spanish consonants L, R and D. Probably the English scribe in 1678 was trying to reproduce this consonant as "dth", as in "mad that" (mad  $\text{ð}$ at). There are two different sounds in English represented by "th"; the other one is in "mad than" (mad  $\text{θ}$ an). Thus the "dth" in Adthan represents a sound not found in the English language.

The Woccon Indian word for "goose", published by John Lawson in 1709 in his New Voyage To Carolina, was auhan. The Woccon seem, at least, to be the same people as those called the Wacomassus, Wachemau, Vocama, or Wackamaw/ Wacoma/ Wacumaw Indians from 1715 to 1755.

In 1835 one John L. Miller recorded the Catawba word for "goose" as ahhah. In December of 1881 the Smithsonian ethnologist Albert S. Gatschet recorded the Catawba for "goose" as ahá surií'. That second word is well and repeatedly documented from 1881 forward as the Catawba for "wild"; the Catawba(s) from whom Gatschet got ahá surií' were thinking of the Canada goose.

Dr. Frank G. Speck of the University of Pennsylvania visited the Catawbas from 1913 to 1944 and got ahá and yahá for "goose" and ehásúre (ehawsoóray) for "wild goose." The naturalist Pickens visited the sole surviving speaker of Catawba

on the reservation, the last person living ( Sam Blue, 1870's-1959) whose first language was Catawba, from 1954 to 1957 and got yaha and aha for “ domestic goose ” and eha suri-e for “ wild goose. ”

However, in letters to this writer the eminent linguists Frank T. Siebert (died 1998) and Blair Rudes both agree that the name of Adthan or Goose Creek has no connection with the Catawba and Woccon word for “ goose. ”

2. APPEBOE CREEK. Blair Rudes would identify the final syllable of the name of Foster's Creek, recorded as Appeboe in 1699, as the Carib locative suffix bu, pronounced bōō, meaning “ to, at,” or “ in ”. This from page 58 of the Douglas Taylor volume, published in 1977 in Baltimore at Johns Hopkins University, on Languages of the West Indies. Of some 118 Indian words on record between Savannah and Santee Rivers in the South Carolina Low Country that were found by Gene Waddell, the following appear to contain this suffix: Appeboe, Avendaugh- bough, or Atwin=da=boo; Correboo, Gabbo, Tipseboo, Watbu, Wedboo, Whiskinboo, Wiskbo; also Cusabo and Westo-bou. ( The “Westo” in this last would be the Westo Indians, a displaced group of Mohawks in the 1680's and 90's, back to 1670, famous in South Carolina history; and the second name on the list, a Sewee Indian town, looks like the Taino word for “ at town ”, audobu. ) Rudes, Blair, “ Pre-Columbian Links to the Caribbean; Evidence Linking Cusabo to Taino, ” printed February 25, 2006 from <http://www.as.ua.edu/lavis/abstractsOPQRS.html>. In this single-page abstract Rudes covers several resemblances between the aboriginal languages of the two regions. In a manuscript sent to the writer, Rudes writes that the abstract mentioned above is of a paper he presented in 2004 at the Third Conference on Language and Variation in the South.\* He mentioned two of the eleven words given above; for the rest, see Gene Waddell, Indians of the Low Country 1562-1751 ( Southern Studies Program, University of South Carolina, Columbia, S.C., 1980 ), pages 29-30.

\*April 26<sup>th</sup>, 2004, Tuscaloosa, Alabama

Another resemblance noted by Rudes is the Taino pluralizing suffix-no. Rudes gives an example, Ypaguano. We hear of this Ypaguano only on the 28<sup>th</sup> and 29<sup>th</sup> of August 1609, and only from the narrative of the Spanish explorer, Francisco Fernandez de Ecija, at the bay of Cayagua, now Charleston Harbor. On the 28<sup>th</sup> eight or nine canoes came; “ Among them one came from the northern river [ Cooper River ] with eight Indians, ” among them “ an Indian with a hat-like headdress ( sombrero tocado ). As soon as he entered, the Frenchman recognized him .. ” The Spanish explorers give a detailed account of their interrogation of this man, whom the Spanish kept prisoner on those two days, but could not find anything out other than “ that he was from the inland, from a town that was called Ypaguano ” ( Waddell 1980 pages 231 and 232 ).

Blair Rudes finds, and plausibly so, a translation for this name in Taino, that is, “ sea people ”, from that Taino bagua, “ sea ”, and the Taino pluralizing suffix, no; he having found this on pages 19 and 58 of Douglas Taylor’s Languages of the West Indies (1977 ).

Ypaguano would be pronounced Eepawano. Rudes identifies this town not only with the Wando Indians on Wando River at its entrance into Cooper River from 1670 to as late as 1680, and on that river opposite Cainhoy (formerly Kenha, ten miles upstream ), but also with a town called Guando to whom the explorer Juan Pardo sent three of his soldiers, on February 25, 1568, to get sacks of corn. Gene Waddell’s book (1980 ) gives a history of the Wando from 1670 to 1685 ( pages 325-330 ). The reference to Guando, or rather Guando Orata, in 1568 is on page 293 of Charles Hudson’s 1990 volume, published by the Smithsonian, Exploration of the Carolinas and Tennessee, 1566-1568 With Documents Relating to the Pardo Expeditions Transcribed, Translated and Annotated by Paul E. Hoffman.

3. WASSUM-ISSAU Swamp, which, as Blair Rudes has pointed out in a letter to this writer, most likely has no connection to the Catawba word recorded many times since 1798, for “ river ” ( though the same word also means “ awe-inspiring ”, and

“ headman ”, and “ Catawba Nation ”); which word does sound very similar to issau. If it did mean that, the word would begin with issau and the wassum would follow, as an adjective.

## APPENDIX II:

A partial biography of William Clark

We find an updated Petition to the General Assembly, filed as Number 1877, in the South Carolina State Archives, and signed by twenty-three men, two of whom ( William Clark and George Logan ) we recognized as of Catawba Indian ancestry. Some of the others are free blacks; none identified as “ white. ” The petition, addressed “ To the honorable the President & Members of the Senate ”, states that “ by a Law of this State we are compelled to pay a Tax of two dollars per head in addition to the Tax we pay on our property. ” This refers to the capitation tax, levied on free people of color in South Carolina, “ free people of people ” including people of any ethnic background not perceived as “ white. ”

The text continues that “ We beg leave Respectfully to State to your honorable house the Equity [ that is, the justice ] of making a discrimination between [ A ] Free people of colour, & free Negroes possessing Taxable property & [ B ] free people of colour, & free Negroes not possessing Taxable property. Your petitioners who have property , & others who are in the same situation, [ are ] made by this Law to pay a greater Tax than any other class of the community-Your petitioners therefore pray that the capitation tax may be repealed, so far as the [ tax ] Relates to them & to those who possess property & pay Tax Thereon .. ”

Of course, the question arises, as to the date of this petition. It appears that in 1788 a capitation tax, or poll tax, was extended to all free people of color ( most, but not all, of whom would be free blacks ) in South Carolina between the age of twenty-one and fifty “ who pay no other part of the taxes ” ( Brimelow, Judith M. and Stevens, Michael E., State Free Negro Capitation Tax Books Charleston, South Carolina ca. 1811-1860 [ Columbia, S.C., South Carolina Department of Archives and History, 1983] page 2). Apparently, indeed obviously, the Catawba descendants William Clark and George Logan and the other twenty-one petitioners were being assessed even though they owned property on which they paid taxes. “ The amount of the tax .. frequently varied until 1795 when it was set at two dollars per person, ” remaining stable at \$2 per annum after that “ until 1857, with the exception of 1814 when the tax was set at three dollars. ” ( Ibid. ).

The petition must then date to sometime after 1795. One might spend years on the biographies, so far as the record will allow, of the twenty-three men to narrow it down to a precise date. If the George Logan on the petition is the man born in Charleston in 1777 “ of a free Indian woman of the Catawba Nation ” ( Miscellaneous Records, Book ZZZ, page 101, S.C.

Archives), it's hard to see how the petition can date much before, say 1798. George H. Bedon, who signed the petition, was the head of a household of four free people of color in Charleston in the 1790 census. James Mitchell, " who was said to be Portuguese ", flourished 1798-1808; in fact he seems to have been a carpenter in Charleston in 1825. ( Hicks, Theresa, South Carolina Indians, Indian Traders, and other Ethnic Connections Beginning in 1670 [ The Reprint Company, Publishers, Spartanburg, S.C., 1998 ], pages 292-293, 322-323, 335)

By 1798, then, William Clark did own property in South Carolina, thus:

On January 9<sup>th</sup>, 1784, James Neilson, Esquire, leased some land in the city of Charleston on " Broughton's Battery " to " Mr. Will<sup>m</sup> Clarke ". Charleston Deeds, Volume K6 ( 1793-1794 ), page 316; the transaction, in this case a " lease and release ", was made in 1784 but not filed in the court house until some years later.

On February 18<sup>th</sup>, 1794, " William Clark of the City of Charleston Ship Carpenter " has a daughter named Mary Saltus in the city of Beaufort, who is the wife of Francis Saltus. Clark gives his daughter land in Charleston at White Point on the west side of Broughton's Battery. Again, mention appears of a place known as " the Kitchen Chimney. " Charleston Deeds, Volume K6 ( 1793-1794 ), page 377.

On September 13<sup>th</sup>, 1794 William Clark of the city of Beaufort, S.C., owns two tracts in the city of Charleston. His daughter Deborah Yates also lives in Charleston and is the wife of Samuel Yates. Clark gives his daughter his land in Charleston on Broughton's Battery at White Point. Mention is made of a place called " the Kitchen Chimney. " Charleston Deeds, Volume K6 ( 1793-1794 ), page 299.

It appears from these deeds and the undated petition, in combination with the 1807 affidavit of Catawba Indian descent, that William Clark was a city-dweller, probably born in Charleston, and squarely in the white community, but plainly of American Indian ancestry a generation or two back. He did not need the affidavit of Indian descent until he moved far enough out into the rural countryside, in this case up to the parish of St. James Goose Creek, to where some of the local whites did not know him.

## APPENDIX III

BEN HUGHES AS A LOCAL AND AS  
A NEIGHBOR TO THE INDIANS

Federal Census of Shirdan Township,  
Colleton County, South Carolina

April 14, 1930- ( looks like “ Back from Meets Store to Prices ”)

√ household 74:

Weston Robinson, 27, white, age at first marriage, 23; a farmer who rents from someone. His wife Laura Robinson, 23, white, age at first marriage, 18. His son Lloyd Robinson, 3, white, and father-in-law Ben J. Hughes, 55, white, a farmer, age at first marriage: 30. And mother-in-law Lenna Hughes, 25, white.

√ household 79:

Melvin Creel, 50, a farmer, rents from someone, age at first marriage: 20. Florrie Creel, 48, age at first marriage, 18. His son Sammie Creel, 20, does wage work on the farm; and daughters: Laura Creel, 18; Callie Jane Creel, 16; Winnie Creel, 15; Ina Creel, 12; Addie Creel, 8, and Flossie Creel, 1. [ stamped page 173A with Flossie Creel on 173B ]

### Death Certificate 8,690 Colleton County

Benjamin Hughes, white, died July 7, 1956; he lived at Route 1, Cottageville, S.C.; died at the Colleton County Hospital in Walterboro, S.C.; he was 81, and white. His parents were John Hughes & Mary Seigler. His ( Ben Hughes' ) wife, already deceased, was Lenna Rhode Hughes. Ben Hughes was a retired farmer. He was born in Colleton County, S.C.

Other than the above, much of the death certificate is left blank. No autopsy was done. Lloyd Robertson of Cottageville was the informant. The doctor had very bad handwriting. Mr. Hughes was buried July 9, 1956 at Gruber Cemetery, by Fred Parker Funeral Home of Walterboro, S.C.

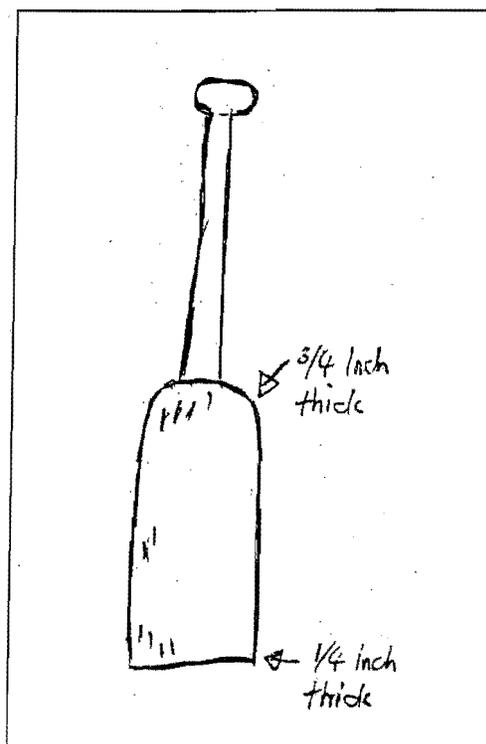
## APPENDIX IV

Material culture of the Creels at Creeltown Indian Community north of Cottageville, South Carolina; quoted from Wes White's 1974 report to Dr. Sam Stanley, Center For The Study of Man, Smithsonian Institution.

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“ Henry Creel [ born 1880 ] and his brother Ivy [ born 1891 ] were the last two Indians at Creeltown who knew how to make white oak baskets, having learned from their father. \* Some of these baskets had a height of two feet and a width of eighteen inches but they came in all sizes and in more than one shape. A white man named Henry Ferguson had two old maid daughters named Mayma and Layla Ferguson ( Layla is now in a nursing home and Mayma, at this writing, still living alone in a house at Creeltown ) who bought up a quantity of Henry and Ivy Creel's basketry and stored them in his barns, where the Indians generally believe they still exist, though E.W. [ E.W. Creel ] says he has not seen them in fifteen or twenty years. The Indians have produced none of this type of basketry since around 1939 or 1941, when Ivy Creel died. Henry and Ivy taught the process to a white man named Stanfield (someone named Willie Bird owns a pair of Stanfield's baskets) and to two black men, one named Scott at Givhans and the other Chisholm near Walterboro, but Stanfield and Scott are dead and Chisholm is too old.

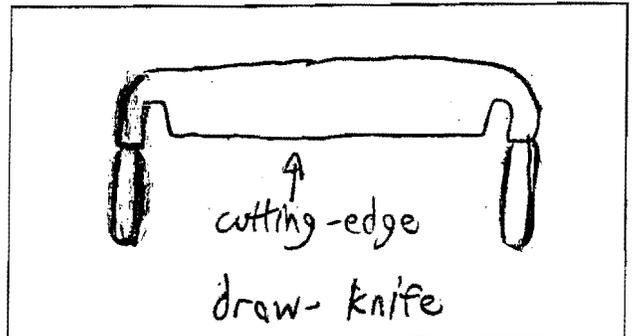
“ Henry and Ivy Creel and their brother Benny Creel [ 1887- November 4, 1941 ] and possibly another brother, Elick Creel, \* were likewise the last Indians at Creeltown to carve cypress boat paddles like the one shown in the picture. E. W. remembers seeing Ivy Creel and Henry Creel carve them to a length of about four feet with a blade tapering to a thickness of a quarter-inch with a vise to hold the wood and a draw-knife, a peculiar and now .. unusual type of knife with two handles connected by a long blade which the woodcarver pulls towards himself.



\* Jim Creel, born 1847-1849

\* Elick Creel, born October 1873, died still unmarried on May 3, 1927, the year before E.W. Creel was born.

“ Ivy Creel made turkey calls out of cedar and had a hunting horn with which to call his dogs — people could hear it for miles; he had made it from the horn of a Texas longhorn. He always had four or five cypress paddles, went fishing and hunting and did a little farming and sold white oak



baskets, cypress boat paddles, axe handles and hammer handles on up until his death in 1940 or the year before or after. His wife Docia Creel \* had a furniture-duster made simply from the entire unaltered wing of a wild turkey, an extraordinarily difficult bird to catch a glimpse of in the Low Country of South Carolina — it is not that they are rare, but that they are wild and sagacious, exactly the opposite from a domestic turkey — much less to hunt and kill. ”

Sometime after 1974, no later than 1982, probably in the 1970's the writer ( Wes Taukchiray ) had someone take him to the house of Henry Ferguson where his widow ( white ) came to the door and he asked her about these baskets. She was tongue-tied, plainly not used to being interviewed, but her apparent granddaughter, also white, came to the door and said “ That barn fell down. ”

\* born January 1900 according to the census which visited her father Nathan's house on June 14, 1900

## Appendix V

The following affidavits, garnered from nine local whites and one Haliwa-Saponi Indian from 1994 to 2000, show that the non-Indian neighbors of Bart Creel's descendants identified said descendants as American Indians at Creeltown and its branch settlement, Four Holes, from 1916 to 1966. The affiants were all born between 1911 and 1930. ▲ Identification as Indian is plentiful from 1969 forward•; these affidavits, then, are all the more valuable for their scarcity. It is true that the Colleton County Department of Education, Walterboro, SC identified Creeltown as Indian from 1950 forward.

Three of the ten affiants worked for many years for the Colleton County Department of Social Services, and a fourth affiant worked for thirty years for the Dorchester County Department of Social Services. Another was on the Dorchester County Council.

▲ Except for one in 1948

• Charleston, S.C., News and Courier, August 26, 1969, " Indian Pupils Turned Away at Ridgeville School "

# 1

The people of Creeltown are identified as American Indian or aboriginal back to 1916 by Elma Rogers, who was born in 1911 and first heard of Creeltown when she was in the first grade from her mother, Donie Sanders. Mrs. Rogers had no direct dealings with the Indians of Creeltown until 1933.

Notes on a June 19<sup>th</sup>, 1996 phone conversation with Elma Rogers show that after she graduated from Emory University in 1933 she worked out of Charleston, S.C. for the Works Project Administration ( WPA ), and then became library supervisor for WPA for nine counties. She thinks that Addie VonLehe “ may have started around 1940 ” as a caseworker.

RFD 1, Box 886  
Walterboro, S. C. 29488  
7-1-96

Mr. Wes Taukchiray  
Indian Law Unit  
Lumber River Legal Services, Drawer 939  
Pembroke, North Carolina 28372

Dear Mr. Taukchiray:

I have read the material you sent me with interest and would like to help you in any way I can to help the Indians in our area to be acknowledged as an Indian tribe within the meaning of Federal law.

So far as my personal knowledge is concerned, as I told you over the phone, there is little I can tell you, but I have talked with several people in the county who may be helpful. As for me, however, even as a small child, I learned from my mother (who died in 1952) that we had an Indian tribe in the Cottageville area who needed to be given more opportunities in the field of education - she was a teacher in the Green Pond and Ruffin areas. In 1933 I graduated from Emory University Library School and started in my automobile book deposits in various homes - we made some efforts at that time to include the Indians in the Creel area and have done so more recently with the help of our County Library Bookmobile. Maybe we have not made the right approach but the Indians have shown little interest so far for the service. I talked this week with our librarian and with our Bookmobile librarian and they will continue to try to help those individuals whom we all recognize as an Indian tribe.

I began work at the Colleton County Department of Social Services in 1951 as a caseworker, as was Addie vonLehe, whom you mentioned in your letter. I later became director but in 1951, and several years before that we were supervised by Mrs. Ferebe Cone, who lived with her husband, Ellison, in Cottageville. He is deceased and Mrs. Cone is now living in a retirement center in Florence, S. C. - 500 South Dargon St. Glenaghan Place, Apt. 116, Florence, S. C. 29502. Her telephone number is (803) 665-8491. I understand she is still quite alert mentally and I believe she should be able to help you more than any one I know. I have not talked with her myself in years but she lived in the area not too far from the Indian section and headed DSS when it was small enough to know personally more about the people we served.

Another person I think would be helpful to you is Mrs. Janis Blocker (David) from Cottageville, who was once a ~~teacher~~ a caseworker and is now a teacher in our Walterboro High School. She also is a very active and caring member of our Colleton County Council and a hard working member of our local Presbyterian Church - I talked with her a few days ago just before she left for New Mexico to represent her church and her state in some important meeting. She is quite interested in you and your efforts and said she would like to help since she sees the need. Her address is Rt. 1, Box 466, Round 0, S. C. 29474 and her telephone number (803) 335-2173. I suggest that you telephone Mrs. Cone and Mrs. Blocker as I can think of no better prospects to help you.

If I can help you further, let me know. In the mean time, GOOD LUCK!

Sincerely yours,

  
Ethna S. Rogers

[21A]

356 Fountainbleau Lane  
Walterboro, SC 29488  
October 16, 1999

Mr. Wes Taukchiray  
Indian Law Unit, LRLS  
Drawer 939  
Pembroke, NC 28372

Dear Mr. Taukchiray:

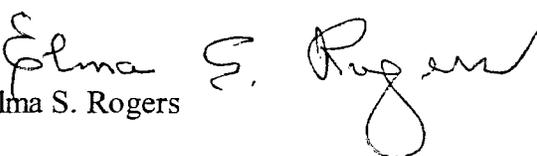
As you requested in your letter of September 23, 1999, I am giving you this additional information to supplement what you already have from me about the Indians in Creeltown.

My mother, Mrs. Donie Black Sanders, was born in 1881 in Ruffin, South Carolina and lived in Colleton County most of her life. She was a teacher in Colleton County and was well aware of the Indian tribe in the Cottageville area. I remember hearing about them from her as early as 1916, when I was in the first grade.

I never personally worked in the "Indian" area but as Director of the Department of Social Services from 1953 to 1976, I supervised the work of others in that area and considered the individuals who lived there as an Indian tribe, without question.

The Indians of Creeltown deserve to be identified as an Indian group. Good luck!

Sincerely yours,

  
Elma S. Rogers

# 2

The people of Creeltown are identified as American Indian or aboriginal back to 1930's by Mr. B.F. Ackerman Jr., who was born in 1928. He was born two miles from Barts Old Field, where Bart Creel, or William B. Creel, the common ancestor of all the Indians named Creel at Creeltown, Cottageville, South Carolina, lived from, it seems, the 1850 census to the 1880 census. By the time of the 1850 census he and his "Italian" wife Betsy already had six children at home, and their union would produce a total of thirteen children. This household, and the two brothers, George and Isaac Davidson, age 25 and 17 in 1850, are the nucleus of Creeltown.

March 29, 1997

Route 1, Box 1070  
Cottageville, S. C.  
29435

Mr. Wes Taukchiray  
c/o Lumbee River Legal Services, Inc.  
P. O. Drawer 939  
Pembroke, N. C. 28372



Dear Mr. Taukchiray:

My name is B. F. Ackerman, Jr. I was born in 1928, about two miles from Barts field, which is known simply as Barts.

The earliest memories of my mother was of life in a saw mill shanty on land adjacent to Barts. Except for a few months, her entire life (eighty-nine years) was spent within two miles of that spot. Almost all of my life has been spent here also.

The community around Barts was populated from our State's early history until about 1860 by farmers who planted rice, produced forestry products and raised cattle in the swamps. For most of them, it was a meager living. There is an old field near Barts that is known as the "Tom Indian field". I don't know the origin of that name.

I have heard about Bart Creel all of my life, though I don't recall anything specific. In the 1930s and early '40s, I knew Briz Creel, his wife Alice, David Ackerman and others; however, I didn't know them real well.

We knew that they had Indian features, characteristics, and that they called themselves "Indians". We simply called them "Creels". I believe they are descended from Indians who were friendly to white people during the Indian wars of 1715.

Once as a child, I stole a watermelon from Briz Creel's field. Many years later, I found Briz and Alice with their car broken down, stranded along the highway. I towed them home (about six miles) and would not let them pay me. They never knew, but I was paying them back for that watermelon.

[22A]

A brother of my great grandfather married Mary Waters. The brother's name was James Silvester Ackerman, and one of their sons was named Silvester. The census of 1880 lists the son as living with the Creels. Now, he is referred to as "Uncle Wester". He married Eliza Lodkey and was the father of David, of Elsie and others. He is buried in the Creeltown cemetery.

My mother's father was Louis Hacker. He had better than average education, but was never prosperous. Around 1910, he taught school for the Creels for two years. My grandmother never knew about his teaching school. She thought he was farming for his brother. My grandfather never talked very much about teaching.

I have written a good bit about local history, but have never written anything about the Indians. My recollection is that the "Colleton Baptist Association" which has done a lot for the Indian churches once tried to get the Creeltown Baptist Indian Church to join with the Association, but it didn't almost happen. No one will back up my memory of this.

As far as I can remember, the Indians (Creels) have always had a school. I remember "one room" buildings. They probably had a seven month school year, as did the black people.

In the 1960s when the schools were integrated, the Indians resisted for two years. They had never been so closely associated with others, and they were afraid. Now, most of them think that integration was good.

At this time, the church at Creeltown is quite prosperous and is well-attended. It is the corner stone of their community. For many years, the Indians at Creeltown accepted help from larger churches with their Vacation Bible School, but now they are able to do well on their own.

Barts field is now owned by Mr. Mood W. Bazzle, who is listed in the phone book. The field was part of his father's estate.

Although there are reports of Indian houses having dirt floors, I don't believe that this occurred during my lifetime.

I hope you find this information beneficial.

Sincerely,

A handwritten signature in cursive script that reads "B. F. Ackerman, Jr." The signature is written in dark ink and is positioned below the word "Sincerely,".

B. F. Ackerman, Jr.

[228]

# 3

Helen Floyd Amerson, who was born in 1923, heard about Creeltown and Indians there and befriended them as early as the 1939-1940 school year at the high school in Moncks Corner, Berkeley County, South Carolina.

STATEMENT OF HELEN FLOYD AMERSON

I am now 77 years old. When I finished school I was 18 years old in June 1941. This was Berkeley High in Moncks Corner, South Carolina. I went to school with all the Creels, and Driggers, and Varners, and Clarks. When they first came to Berkeley High a lot of the other students would shun them but I got right in with them and we became friends. Until 1939 I had gone to school in St. Stephens District, but during the 1939-1940 school year, and that of 1940-1941, I stayed in the dorms at Berkeley High; my parents took me there every Monday morning and picked me up there every Friday afternoon. The Indian students, though, weren't in the dorms. You had to make them feel like they're wanted. They went as Indians. They were Indians. They weren't registered as Indians; in South Carolina at that time all records had to say white or black. They had no-one to help them. Some of the Varners went for Indian and some didn't. I heard about Creeltown back then; the name of it was Creeltown.

Henry Bonner was our Superintendent. He was the father of W.M. (William) Bonner, who later took Henry Bonner's place; but as I recall it, Henry was still Superintendent when I was there, though the old school directories identify W.M. as Superintendent by that time. We always called it Berkeley High, even though it's listed as "Moncks Corner" in the old school directories. It was at Moncks Corner. The building I graduated out of is still standing right there, still in use at that same school. Even my class ring said "Berkeley High" on it. Because of the War, we adopted a standard ring with no date on it, the same ring for each graduating class in successive years.

On graduating from high school I went to work at the Port of Embarkation where I was in charge of shipping and receiving, though a serviceman with the rank of Captain was over it. This was particularly important during World War II; we shipped coffins, food, cows, calves and so on out, and received bodies back during the war. I stayed there till the Port of Embarkation closed in 1947 and the buildings were taken over by the Manhattan Shirt Company; and then I worked there. From 1976 until just recently I worked in the tribal office of the Santee Indian Tribe, Holly Hill, SC.



Helen Amerson  
May 2000  
Eutawville SC

# 4

Ferebe Cone first heard of the Indians of Creeltown, as she relates, in 1945.

Transcript

“500 S. Dargan St. Apt. 116  
Florence, S.C. 29506  
July 13, 1996

Mr. Wes Taukchiray  
Indian Law Unit  
Lumber River Legal Services  
Pembroke, N.C.

Dear Mr. Taukchiray,

In reference to the message you left on my telephone recently and the material received from you subsequently, I can affirm as reported to you, the residents of Creeltown in Colleton county, S.C. were consistently identified as American Indians. This did not keep them from being victims of discrimination that made it difficult if not impossible for them to participate in public education at that time which should have been made available to all citizens of school age ( or required ). There were then separate schools for Caucasians and for African Americans. The Indians were excluded from the former schools and they excluded themselves from the latter. So they were deprived of the basic schooling which people need in order to overcome economic and social problems.

The information supplied by Mrs. Bailey shows some of the valiant work of the DSS staff on behalf of this community as American Indians- Doubtless the efforts of the library staff as reported by Mrs. Rogers will be more effective as educational opportunities increase their appreciation of such services.

Also to my knowledge the significant mission activities of church groups – Vacation Bible Schools, Backyard Bible Clubs etc. were all well received and influenced the lives of the young as well as the adults who would assist. These touched a natural interest.

I regret not being here to reply to you earlier. However, it was good to receive your call and learn how John Creel’s father encouraged his children to “ make good grades in school. ” It is gratifying to know that he will be attending the Medical University of S.C. I am sure others will succeed as well.

Sincerely,  
Ferebe S. Cone ”

Transcript

“ July 29, 1996

Mr. Wes Taukchiray  
Lumber River Legal Services  
Drawer 939  
Pembroke, N.C.

Dear Mr. Taukchiray,

I regret the delay in replying to yours of July 17<sup>th</sup> re a time frame for the information supplied earlier.

I was the Colleton County Director of Social Services, 1944-1953. Prior to that time, I was District Director of the Charleston area and subsequently, the State Supervisor of Staff Development and Training until retiring in 1976. I learned of Creeltown in 1945. \*

The clippings of activities during 1969▲ depict activities similar to those I mentioned which also took place in the 1950's. All of the writers of the news as well as the persons mentioned who led the activities are/were known to me personally.

You may wish to communicate with

Mrs. T.E. Alexander  
616 Otis Road  
Walterboro, S.C. 29488  
Tel. (803) 538-8676

Sincerely,  
Ferebe S. Cone”

\* Mrs. Cone learned of Creeltown from, as she told Taukchiray over the phone, Addie VonLehe.  
▲ Still, Virginia, “ Activity At Indian Rock Drew Large Attendance ”, Walterboro, S.C. Press and Standard, Thursday July 24<sup>th</sup>, 1969, page 6-A, concerning a “ Mission Bible School at Indian Rock”



SOUTH CAROLINA DEPARTMENT OF SOCIAL SERVICES

James T. Clark, State Director

Ms. Eugenia Reeves  
Director, Colleton County

P.O. Box 440  
Walterboro, South Carolina 29488  
Telephone: (803) 549-1894

March 17, 1997

Mr. Wes Taukchiray  
Indian Law Unit  
Lumbee River Legal Services  
Drawer 939  
Pembroke, NC 28372

Dear Mr. Taukchiray:

I apologize to you for the time it has taken to locate the dates Mrs. Ferebe Cone was Director of Colleton County Dept. of Social Services.

According to our records, Mrs. Ferebe Cone was Director from May 16, 1944 until September 15, 1954.

Good luck to you in your endeavor.

Yours truly,

A handwritten signature in cursive script that reads "Eugenia G. Reeves".

Ms. Eugenia G. Reeves  
Director

EGR/pbw

[26A]

# 5

Four Holes Indian Community lies in Dorchester County on the north side of Givhans State Park, three miles southwest of Ridgeville, along a one-mile radius. It is a branch settlement of Creeltown and almost all of the people there descend from those of Creeltown. It dates from about 1904; had a population of twenty-five in the 1910 census, and of eighteen households in 1959. In 1969 on the first of October it had fifty-seven households and 275 people, all Indian except for one man's white wife and three white stepchildren. This man, Robert Wilder, along with Prentice Davidson and John Muckenfuss ( 1916-1973), hunted and fished for a living, though the first two named did so only on the weekend, having regular jobs during the week. The people of Four Holes are intermarried with Indians from several other parts of the South Carolina Low Country, but originate as a group with immigration from Creeltown.

Kenneth F. Waggoner had heard of the Indians of Four Holes, “ the reservation ”, and of the Indian school there, by 1945.

RICHARD ROSEBROCK  
CHAIRMAN

WALLACE ACKERMAN  
VICE-CHAIRMAN

JACK C. LANGSTON  
COUNTY ADMINISTRATOR

MYRTLE BARTEN  
CLERK TO COUNCIL



WILLIAM C. BYRD

WILLIE R. DAVIS

BILL HEARN

RUTHERFORD P. C. SMITH

KENNETH F. WAGGONER

## COUNTY COUNCIL OF DORCHESTER COUNTY

P.O. Box 416  
St. George, South Carolina 29477  
563-0196 • Fax 563-0137  
Summerville 832-0043 • Fax 875-8509

August 10, 1995

Chief Matthew Creel  
Edisto Indian Organization  
113 Teepee Drive  
Ridgeville, S.C. 29472

Dear Chief Creel:

This letter is to acknowledge that the Edisto Indian Tribe has been in Dorchester County for more than fifty years. They also had a school on the reservation. The Indian school was closed in 1969 and the Indian children were enrolled in the Dorchester County Public School system. I hope this information is helpful to you.

If I can of further assistance, please feel free to call.

Sincerely,

*Kenny*  
Kenneth F. Waggoner  
District Three Councilman

KFW:mk

[27A]

# 6

One Annie Louise Brown Meyers, born in 1948, a life long resident of Charleston County, had heard as “ a young girl ”, from her grandmother at Middleton Gardens in Dorchester County on Ashley River Road, of a “ Summerville Indian ” settlement called Four Holes, with its own “ church, school, store and cemetery. ”

Affidavit Per Edisto Indians  
Mrs. Annie Louise Brown Meyers

I, Annie Louise Brown Meyers, am 48 years old, and I reside at 1135 Forbes Ave., Charleston, and I am giving the following statement:

- (1), I have lived in Charleston County, South Carolina all of my life:
- (2), during the summers and holidays, when I was a young girl, I would visit my grandmother, Mary Sheppard, who lived at Middleton Gardens, a historical site registered with the National Historical Society located on the Ashley River in Dorchester County. Ms. Sheppard lived at Middleton Gardens from 1940-1984:
- (3), during my visits, my grandmother had told me that the residents of the Four Holes Community in Dorchester County segregated themselves from all other residents of the county and did not associate themselves with anyone. They had their own church, school, store, and cemetery.
- (4), the three Indian names that she would call were Creel, Muckenfuss, and Muckelvaney:
- (5), at that time she referred to them as Summerville Indians but are now known as the Edisto Indians.

I have read the above statement and state it is true to the best of my knowledge.

*Annie Louise Brown Meyers*  
Annie Louise Brown Meyers

Sworn to before me this 21<sup>st</sup>  
day of October, 1996

*Ch E John*  
Notary Public of South Carolina  
11.7.96

[28A]

7

Mary Lou Bailey first heard of the Indians of Creeltown in 1952.

TO WHOM IT MAY CONCERN:

My name is Mary Lou Bailey. I was a licensed social worker for the South Carolina Department of Education, working out of Walterboro, Colleton County, South Carolina, from September 1952 until August of 1953. My job title there was attendance teacher (I had a double major at Furman University and also had a teacher's certificate). At this time Mr. Moye Padgett was Colleton County School superintendant, and the county was doing something with the Indian elementary school at Creeltown (also called the Pocket or Little Rock, or Rock Hill).

The people of Creeltown in 1952 called themselves Indians, and doctored themselves with herbs:

Illness

Cure

a cold  
measles  
cutting teeth  
cutting teeth  
chills and fever  
itchy feet

backache  
infant chaffing  
burns

sassafras tea  
sassafras tea  
nettle roots, for the child to chew  
cricket nests, for the child to chew  
horehound tea  
Dog Fennell & buttonbush boiled in  
water (to soak the feet)  
pine sap, as a salve  
rotten wood dust, as a powder  
3 kinds of berries boiled together,  
to soak the burn

The women wore shawls, and their hair plaited in two pigtailed. They had many ways of Indian living and looked like American Indians; everything about them in 1952 was Indian-oriented. The entire section was deprived in all ways - health, financially and educationally.

Mr. Moye Padgett complained that he couldn't keep a schoolteacher at Creeltown. When I asked him if I could teach there he replied that he would like to teach there himself, and if it were up to him he would grant my request. But, he said, the white voters of Colleton County had elected him to serve them, and would not allow it.

In August of 1953 I changed jobs, going to work for the Colleton County Department of Social Services (I had previously held the position of social worker at the Florence County Department of Social Services). At this time territories were assigned to each caseworker, and Creeltown fell into the territory of Mrs. Addie Wolf (her married name - before and after that she was Addie VonLehe, pronounced VonLee). She often spoke of the Indians and she and her wealthy family helped them with blankets, clothing and food. She had a lot of compassion for the Indian community. She never spoke of them as anything other than Indians.

As part of my new job as a social worker, I went to Creeltown to establish AFDC (Aid to Families With Dependent Children). The elementary school at Creeltown became state-supported at the start of the 1956-1957 school year. In July 1957 I resigned my job as a caseworker to raise my first-born child. I did not return to DSS until 1967 because I had two other children and was needed at home.

From 1967 until my retirement in October 1991 I worked at the Colleton County Department of Social Services as a caseworker and then successively as a child protective social worker, supervisor and finally as Program Coordinator for all Services. On visiting Creeltown again in 1967 for the first time in a decade, I found that most of the houses there had wooden floors rather than the dirt floors that predominated as late as 1957. This was, however, still a very deprived area. Everything else remained the same as in 1952, except that school integration had come and the Indian elementary school had closed the year before. Other than those two things, it was as if time had stood still for fifteen years.

I continued to try to get some aid for the community, but nobody cared; no-one would listen. Gradually I became less involved because my job changed to more administrative work and less casework. Each year I would request assistance from our state office, but my request seemed to just grow stale on someone's desk. If I remember correctly, I made request for five years straight, but never could get any response.

Things continued in this fashion until one day in 1979 when my caseworker, Suzanne Cummings, came in all upset. There had been a rainy season, and at Creeltown live electric wires were hanging in the water. The place is in a low bottom and water had flooded the homes; it had gotten inside. Several of the homes were flooded entirely with water. In one home we measured ten inches of water. Electric cords were still plugged into sockets and children were living in the home. The conditions were deplorable to say the least. There was no plumbing in most of the homes.

So, I asked South Carolina State Senator Peden McLeod of Walterboro to get in my car for a minute. (Actually, in 1979 he was still in the South Carolina State House of Representatives, and had not yet reached the State Senate.) Then instead of letting him get out, caseworker Pat Thompson drove him and myself to Creeltown. You might say that we kidnapped him. We did not do this on the spur of the moment, but planned it out beforehand.

When we got there, Representative McLeod was flabbergasted; he too was shocked by the conditions in some of the houses, as the flooding and, in one of the homes, twelve people sleeping in one bed. I told him of a written summary that I had done as part of my successive grant requests, and he asked for a copy immediately. He wanted me to write to him personally and to spell out exactly what I had been wanting.

Along with a letter to Peden McLeod dated September 18, 1979, I included my grant proposal asking for \$13,899 for July 1, 1979 - September 1, 1980 "to hire one social worker to work with

programs in Preventing Child Abuse and Neglect among the Indians only." Peden McLeod enlisted the support of U.S. Representative Mendel Davis, who in turn asked the Legislative and Congressional Affairs Officer at the Bureau of Indian Affairs, Washington, D.C., to check into the matter. As a result of all this a tremendous amount of funds poured into the area. Indeed, it took less than six months after my letter to Rep. McLeod for the Colleton County school system to apply for and actually receive special "Indian Impact Funds" from the United States Department of Health, Education & Welfare for Indian children served by that county. I also got a caseworker from Save The Children, named Phillis Hiers, assigned to Creeltown and this funded a day-care center there.

Signed

  
Mrs. Mary Lou Bailey  
Walterboro, South Carolina  
December 1, 1994

# 8

Mary Kirby knew the Four Holes community near Ridgeville as Indian as far back as 1954. She was born in 1923.

Statement made December 1, 1999 By Mary Kirby,  
To Wes Taukchiray, Indian Law Unit,  
Lumbee River Legal Services,  
Pembroke, North Carolina

I was born in 1922. I'm 76. I'm a real estate agent, and involved in other things. In 1954 I began work for the Dorchester County Department of Social Services, St. George, South Carolina, as a caseworker. At that time the Dorchester County DSS had only three caseworkers in the whole county, and I had the middle of the county (Ridgeville and Harleeville) for one year only, 1954-1955. After that I was all over the county and was Dorchester County's first child welfare worker, part-time at first. Later I was the director of social services for the whole county.

When I came to work in Dorchester County a small rural community near Ridgeville was called Four Holes and the people there, mostly related to each other, called themselves Indians. Some of them you could tell it by looking at them; they had large families and in each family one or several of the children looked Indian. Some of the girls were very pretty. The population of Four Holes was expanding: When I went to work a lot of the Indians were moving across the county line to go to the state-supported elementary school that served the children of Four Holes. Their parents moved to Four Holes and lived in little houses; I think they built them themselves. In some of the houses you could see through the floor - see between the floorboards to the ground below. The school had two rooms. When the children finished the seventh grade there, they were supposed to go to Harleeville High, but commonly dropped out. In June 1970 the separate elementary school closed. Three years later, in June of 1973, Four Holes had its first high school graduate, Dianne Davidson. They were as proud of her as if she had gotten a Ph.D. Early on DSS helped the people at Four Holes get glasses, and sent small checks to the old and the disabled. We did this because nobody else was doing it. Then one year, we went out and gave them social security cards, which served the purpose from then on.

A lot of the children at Four Holes chewed tobacco. They would be small children. I remember one little boy stating plainly one time that he preferred tobacco to candy. Also, there was a lady at Four Holes who had a little store, and sold quilts and canned goods, named Georgia Davidson. I loved her. She was like a mother to all of them.

The Indians didn't trust everybody and seemed to come to me. Many would come to my office. They wouldn't talk to anybody till they talked to me. I grew to love them. They always came to see me when they came to town (to St. George, the county seat). If they had a problem they came to me first. They wanted to tell me first.

A lot of men, not the top leaders, used to be on alcohol.

I remember Ben Scott (this is the Ben Scott who stayed with Georgia Creel). He needed an eye operation, and the hospital wanted to put him in a black ward. (This must have been before 1965, before integration.) So he had to forgo the operation, because he said his people would not accept him if he agreed to that. He went blind as a result, or legally blind.

My file here at my house shows that I retired from DSS on June 30<sup>th</sup>, 1984 and was given an award for thirty years of service. Georgia Davidson was still well but died the following year. In the hospital, somebody from Four Holes was there twenty-four hours a day, seven days a week. They honored her so, though she didn't know it. It really impressed me. I am friends with her son, Robert Davidson (the Chief from July 1970 to May 1982).

Signed

*Mary H. Kirby*

Mary Kirby

# 9

Joe Mills, born 1921, a Haliwa-Saponi Indian from near Hollister in North Carolina up near the Virginia line, saw the people of Four Holes as Indians when he visited them briefly in 1964.

STATEMENT OF JOE MILLS, AGE 79, TO WES TAUENCHIRAY  
of the Indian Law Unit - Lumbee River Legal Services  
Pembroke, North Carolina  
July 12, 2000

I am a member of the Haliwa-Saponi Indian Tribe which has been written into North Carolina State Law since 1965. The year before that, 1964, a friend of mine who was a white man whom I had met while serving as a military policeman in the Phillipines, and whose name I have now forgotten, wanted me to go to Four Holes with him. He knew about Four Holes, near Ridgeville, SC. We were friends for a while; we would go different places. He's dead now.

I was only at Four Holes a couple of hours or more, practically passing through. He knew some of the people, and we went to some of the houses. I didn't learn much, didn't stay long enough, but could see that the people at Four Holes were Indians. They were real poor and I am glad to hear about their advances since then.

Signed *Joe Mills*

Joe Mills

# 10

Juanita Alexander and her husband T.E. Alexander, first heard of the Indians of Creeltown in 1966. ( She was born in 1930. )

We have here edited the second of her two affidavits.

MEMO

Juanita Alexander (Mrs. T.E. Alexander) of 616 Otis Road, Walterboro, S.C., telephone #(803) 538-8676, tells me in a phone call made a few minutes ago that she started the Bible School program for the Indians at Creeltown in 1966 and that she did not know the community before "the late '60's." She says that Ferebe Cone is mistaken in her belief that Bible School was sponsored by white churches for the Indians at Creeltown in the 1950's because that did not begin until 1966. She points out that she is mentioned in the July 24, 1969 Walterboro, S.C. Press and Standard article, "Activity At Indian Rock Drew Large Attendance", about Bible School at Creeltown, or Indian Rock, and indeed, the text to that article states that "Mrs. T.E. Alexander has been responsible for organizing the school each year and heads the activities with Mrs. Rudolph Lyons, acting as principle, assisting her."

Wes Taukchiray  
August 30, 1996

## Oral History Questionnaire

Name: Juanita Alexander (Mrs. T.E.) Date: 11/11/97

Address: 709 Otis Rd., Walterboro State: SC

Zip Code: 29488 Age: 67 Occupation: Retired (School teacher)

### Questions:

1. When did you learn that there were and are Indian people living at Four Holes and/or Creeltown?

I think it was in February 1966.

2. How did you become aware of people in the community (Creeltown or Four Holes) as being Indians?

It was when I first became aware of the group. The teacher of the older children at Creeltown brought them to Walterboro for a tour of the Pepsi-Cola Bottling Company where my husband worked. He told me about them and how they were so scantily clad. I kept thinking about them and started preparing a Vacation Bible School for them.

3. Have you had contact with the Indians at either one of these communities? When and for what purposes?

Our church, First Baptist Church of Walterboro, sponsored one-week Bible schools for many summers. We also had a weekly sewing club for some months (about a year) and did some literacy work with children and adults in the early 70s.

8. Please describe what the area was like during this time period.

It seemed very primitive in the late 60s. Indoor plumbing was very scarce. In fact, some of the people did not have outdoor facilities and we built one for two sisters who needed one. I think most of the families were receiving welfare from the government. Their houses were small some of them had that smell of poverty that's hard to describe. The children were always clean when they came to Bible school. There were many physical disabilities which were possibly from intermarrying.

[32B]

9. What did the Indian people do to earn their livings?

Some of the men worked for the Highway Department. I wasn't aware of any other employment.

10. How were they treated by non- Indians?

From my viewpoint, I would say they were mostly ignored. I have been glad to see that the living and financial situations of the people have improved to some degree over the past 3 decades. I have continued to be interested in the people. My Sunday school class sponsored outings and parties for the children at the daycare for some years. My church kept up the Bible school with them until their church officials asked that we not come any more. I never did understand about that, but I think there was some trouble or disagreement in their church. Because we are of different denominations, I can understand their reluctance. Sometime when shopping in Waltherboro, I see and speak with some of the adults who attended our Bible school as children and youth.

## APPENDIX VI

Washington DC researcher Mark Leutbecker tells us, on page 252 of an untitled typescript that he prepared in 2001 for the Four Holes Indian Organization, Edisto Tribal Council, of a particular record apparently located at the National Archives —

“ In a prelude of things to come, on June 28, 1967, J. Marker Dern, a Hearing Examiner for the U.S. Bureau of Hearings and Appeals, issued an Initial Order in which he found the Harleyville-Ridgeville School District No. 3 ( Dorchester County ) and the South Carolina State Board of Education to be in a state of non-compliance with certain regulations issued under the 1964 Civil Rights Act ... The hearing was the result of action taken by the Commissioner of Education of the Department of Education. ... Examiner Dern noted that the Harleyville-Ridgeville School District operated and maintained seven schools including the ‘Four Holes Elementary School’ ... In addition, the district’s student enrollment totaled 1,798 broken down into three racial categories: ‘ 637 White, 980 Negro, and 79 Indian’ ... The seventy-nine Indian children attended the Four Holes School which was also known as the Four Holes Special or Four Holes Indian School .. The examiner also mentioned that during the school year 1966-1967, ‘ None of the Indian students were assigned to the exclusively all-white schools, in conformity with their requests, and the reason being assigned for such refusal was that the predominately white schools were overcrowded.’ ”

The elipses in the above quote replace references by number to Leubecker’s files. We expect to get to the National Archives to get the original of this record.

## AFTERWORD

Beginning with the August 26, 1969 Charleston, S.C. News and Courier article mentioned above on page 20, references to Four Holes and Creeltown as Indian are plentiful. In this report we have tried to list all of them prior to that date in 1969, except for the many repetitious references to “ Indian Rock Hill Elementary”, the school at Creeltown, from 1950 to 1963, always with the word “ Indian ” in the name of the school.

END