

A History of Colonial South Carolina

Teacher and Viewer Guide



CIRCLE OF INHERITANCE

A HISTORY OF COLONIAL SOUTH CAROLINA

Teacher and Viewer Guide

By
Anne Blythe Meriwether

*There is a freshness, a fine savor, about the words
Of those who write of a time
Upon which they had an influence,
Perhaps because they not only observed events
But often shaped them.*

Jeannette Thurber Connor
Colonial Records of Spanish Florida;
Letters and Reports of Governors and Secular Persons
1925

About This Guide

This booklet is both a viewer's guide and a teacher's guide to **Circle of Inheritance**, a South Carolina ETV television program that looks at the prehistoric and colonial history of South Carolina. The program will be seen by home viewers in a one-hour format and by South Carolina students in four 15-minute segments.

This guide is divided into four chronological segments that mirror the video segments. Each chapter includes a brief chronology, a narrative about the content that includes a first-person account of some aspect of the time covered, vocabulary words, and student activities. The last two elements are designed for use in eighth-grade classrooms, but could be adapted for students studying South Carolina history in earlier or later grades. Maps for use in student exercises are included only in the guides sent to schools.

The first segment, *Native Land, Native People*, focuses on the state's prehistory, visiting a Paleo-Indian dig in Allendale, petroglyphs near Table Rock, and a Catawba town council house. The next segment, *A Struggle for Power*, examines the early Spanish settlements and the first English settlements at Charles Town Landing.

The growth of Charles Town is explored in *Carolina Medley*, which looks at the ethnic influences of Barbadians, Scots, French Huguenots, and Germans. The final segment, *A World Apart*, highlights the growth of the rest of the state as a Royal Colony, the dominance of the Anglican parishes, and colonial life at the start of the Revolution.

Following the four chapters is a list of resources and information about related activities for students and viewers.

Part I

Native Land, Native People

Pre-history to 1560

The first Americans came to the Western Hemisphere from Asia, following a land bridge across the Bering Strait, somewhere between 50,000 and 16,000 years ago. Most probably, they were following their chief food source; as the Ice Age mammals migrated towards new sources of food, so did the earliest people who hunted them. Very little is known of these early hunter-gatherers, but what we do know about them is revealed through artifacts – stone tools primarily – that have been discovered. Even today, ancient arrowheads and spearheads can occasionally still be found in riverbends and newly cultivated farm fields. These relics tell the only story we know of these primitive people.

We know that by the time Columbus landed here, there were Indian nations settled throughout the Western Hemisphere. These nations had learned to adapt to individual land and weather conditions and gradually developed distinct cultures of their own. They learned to plant corn, beans, pumpkins, squash, and other crops; to make pottery and weave baskets from local grasses; and to fashion clothes from animal skins and furs. They also developed sacramental rituals and traditions, and had highly organized systems of tribal government. Codes of honor between adjacent nations were observed and treaties were held in respect. The price to pay for treason or treachery was severe.

In South Carolina, the climate and food sources were favorable for the Indians. Wild turkey, buffalo, deer, and rabbit were good sources of food. Fish were a reliable food source, too, not only for those living along the coast, but inland, where many freshwater rivers laced their way through South Carolina's fertile valleys.

Archaeologists have long been fascinated with these ancient peoples and their cultures, and have turned up further clues to their customs and lives. On the banks of the Savannah River, archaeologists continue to study the first known inhabitants of South Carolina. They have unearthed evidence from the Paleo-Indian era; the early, middle and late Archaic periods; and the Gulf Formational and Woodlands eras. Nearly a thousand years ago, the Mississippian culture began, and it was these people who met the first European adventurers on North American soil.

Along with the better-known artifacts that archaeologists have discovered in their efforts to piece together a record of these ancient societies, other – perhaps stranger – relics of these peoples and times have been found. While arrowheads and stone tools are indeed valuable and convincing evidence of daily life and its commensurate struggle for survival, more mysterious signs and symbols point to more transcendent and perhaps spiritual facets of their existence.

Petroglyphs

Beneath the known history of South Carolina lies a profound and elusive mystery: ancient symbols carved in rock. These carvings, known as petroglyphs from the Greek word meaning “rock writing,” have recently been discovered in the mountainous areas of our state. What are they? What do they mean? Who carved these intricate symbols? For whom were they intended? How old are they?

These questions and many more are ones that archaeologists at the University of South Carolina have been working to answer and document. However, even as more of these pictographs are discovered, definitive answers continue to elude us. Perhaps we’ll never know what these carvings mean, or who wrote them, or when. But what we do know is that they are remarkable historical treasures, and as such, should be preserved by us for future generations, that they may be better able to interpret them.

When we think of petroglyphs, perhaps we most often think of those made by the American Indians of our western states, or the natives of Australia or Africa. However impressive the carvings of these areas, petroglyphs are not limited to them; similar carvings are found on all continents except the Antarctic, occurring almost everywhere rock is available.

Petroglyphs are found in every region of the United States. In the western states, large areas of arid, sparsely vegetated landscape have made the discovery of them relatively easy and many thousands have been found there. In the wooded eastern states, they are more elusive. Dense vegetation may hide an entire rock formation; algae and lichens often obliterate the carvings, hiding them from all but the most intense investigation. In South Carolina, petroglyphs have been found from Columbia north and northwest to the mountains.

All sorts of theories have been proposed for the origin and meaning of rock carvings. Some individuals have proposed that many are the works of Egyptians, Babylonians, Hebrews, Greeks, Romans, Chinese, or other Old World peoples that migrated into the New World much earlier than we think. Others have speculated that the carvings are associated with those imaginary cradles of civilization, the “lost continents” of Atlantis and Mu. Some have sought to use petroglyphs to prove that the Garden of Eden was in America! More current and popular myths are that rock carvings represent directional maps and/or the presence of buried treasure. In the American West, it is known that some carvings were made for religious purposes; others are associated with puberty rites; some represent rain clouds, clan marks, etc.; but many are simply abstract figures having no discernible meaning other than artistic.

No method now exists that can accurately date the origin of rock art. Scientists are attempting to find a method but have, so far, met with little success. Most carvings in North America are the work of our Native American Indians and some may be thousands of years old, but a few are the work of Europeans that settled the areas in historic times.

Based on current observations of researchers in the field, it seems that the prehistoric “rock art” of many regions of the world is well on its way to obliteration. The reasons are many: the forces of nature, such as freezing and thawing; damage by algae, lichens, and forest fires; population growth and the subsequent expansion of housing, roads, and factories necessary to maintain increasing numbers of people. However, the major cause for concern may be something much more subtle, widespread, and destructive – the pollution of our air and the resulting acid rains which appear to be accelerating the erosive process. In recent decades, acid rain has caused considerable damage to tombstones, statuary, and building facades all over the world; ancient stone works of art are not excluded.

It is for us to decide whether future citizens are to share with us the treasures left by some of our nation’s earliest inhabitants. Perhaps we cannot save for them the rock art itself, but we can at least assure them the opportunity to share what we learn about them. To accomplish this, we must first find and record the carvings that remain before they, too, are gone, Without the assistance of those citizens who know of these carvings, most will not be recorded; there will be no opportunity to photograph and study them, nor any hope of learning their meaning. If you have any knowledge of markings on rocks, no matter how insignificant they may appear, please contact:

*Tommy Charles
South Carolina Institute of
Archaeology and Anthropology
1321 Pendleton Street
Columbia, South Carolina 29208
Phone: 803-777-8170
E-mail: charles@garnet.cla.sc.edu*

The Landforms of South Carolina

In many ways, the land our ancient ancestors knew has changed very little. The natural landforms remain the same and the Palmetto State can be roughly divided into two broad areas divided by the fall line. Above the fall line, in the Upcountry, the terrain is hilly and the rivers rocky and harder to navigate. Below the fall line, in the Lowcountry, the land becomes sandier and flatter as it eases towards the sea.

The rise from the ocean to the Upcountry can be divided into six landform regions. Emerging from the Atlantic Ocean, the *Coastal Zone* is about 185 miles long and extends 10 miles into the interior of the state. Along the shoreline is a string of barrier islands which serve to protect the coast from the storms that come in from the Atlantic. On the mainland are salt marshes and streams, both of which yield a rich abundance of seafood.

The *Outer Coastal Plain* rises from the immediate coastal area and is between 30 and 50 miles wide. With black tidal rivers, swamps, and savannas, this area's soil is dark and fertile. Here is where the rice and indigo plantations flourished in colonial times. The *Inner Coastal Plain* rises between 130 and 250 feet above sea level. Its rich bottomlands suited the later growth of cotton perfectly, and here is where many of the state's cotton plantations thrived after the American Revolution.

A unique and mysterious feature of the coastal plain area is what we know as the *Carolina Bays*. These oval-shaped depressions in the land have intrigued scientists for many years, but there are no certain answers to explain their existence. Some believe the bays were caused by meteorites; others think they were formed by southwesterly winds. Whatever their origin, they are a unique characteristic of South Carolina's Lowcountry and should be preserved at all costs.

About 50 million years ago, the Atlantic Ocean covered over half of the state. What used to be the sand dunes of that age are known today as the *Sandhills* region of the state. They extend across the middle of the state and their chief characteristic is the pine barrens. Though generally poor, with shallow topsoil, it today supports pine forests and fruit orchards.

The Upcountry region of the *Piedmont*, literally the foot of the mountains, holds nearly one-third of the state. Rocky creeks and streams flow fast, and the mineral-rich red-clay soil was propitious for the Upcountry cotton crop during the post-Revolution era.

The *Blue Ridge* region, which makes up only 2 percent of the state's landscape, is part of the Appalachian Range extending from Maine to Georgia. This region claims the highest waterfall east of the Mississippi River – Whitewater Falls in Oconee County.

The Indians

In 1600, there were about 15,000 Indians in the state, divided into linguistic groups. These were:

- The Siouans, who inhabited the Pee Dee area and the north central plains of the state. The Sioux nation included the Catawbans, Cheraws, Pee Dees, Waccamaws, Waterees, and Santees.
- The Iroquoians, who lived in the northwest part of the state, comprised only one nation, the Cherokees.
- The Algonquians, who settled along the Savannah River. Their nations included the Saludas, Yuchis, and Savannahs.
- The Muskhogean were a coastal nation living on the Atlantic Coast south of Winyah Bay. Their nations were collectively known as the Cusabos, and included the Kiawahs and Yemasseees.

The Indians warred with one another, made treaties to insure safe and common hunting grounds, and sometimes moved from place to place as hunting conditions changed. As the Indians encountered the European, they became susceptible to his diseases, and died by the thousands. By 1715, the Indian population had declined almost by half.

Because of the interest in the New World, travelers often wrote letters and left various accounts of their meetings with the Indians. Most described the South Carolina Indian as tall, with skin ranging from the color of olive to dark copper, and hair straight and black. They painted their skins with designs and often tattooed their bodies.

One of our earliest contemporary accounts of the Indians of South Carolina comes from James Adair, a trader who lived among the Cherokee and Chickasaw from 1735 to 1768 or later. His earlier years remain a mystery, but historians presume he was born in County Antrim, Ireland, in 1709, and emigrated to Charleston, South Carolina, the year he began his Indian trading. He lived intimately with the Indians and faithfully recorded his dealings and observations with them, stating at the outset that “the truth hath been my great standard.”

Adair leaves us a full and interesting account of their customs and life-styles. In the following passage, he shows how well-spoken and organized in language skills the Choctaw Indians were.

*Their language is copious, and very expressive for their narrow orbit of ideas, and full of rhetorical tropes and figures, like the orientalist Formerly, at a public meeting of the head-men, and chief orator, of the Choktah nation, I heard one of their eloquent speakers deliver a very pathetic, elaborate, allegorical, tragic oration, in the high praise, and for the great loss, of their great, judicious war chieftain, Shu-las-hum-mash-ta-be, our daring brave friend, red shoes. The orator compared him to the sun, that enlightens and enlivens the whole system of created beings: and having carried the metaphor to considerable length, he expatiated on the variety of evils, that necessarily result from the disappearance and absence of the sun; and with a great deal of judgment, and propriety of expression, he concluded his oration with the same trope, with which he began. (James Adair, *The History of the American Indians* [London: 1775; reprint, New York: Johnson Reprint Corp., 1969])*

In another instance, he recounts a skirmish among neighboring Indian nations, from which, he concludes, “[t]he reader will be able to form a proper judgment of the temper and abilities of the Indian savages, from these facts.” The reader will also see the code of honor that existed between nations.

. . . they are all so wary and jealous, that when they send any of their people on a distant errand, they fix the exact time they are to return home; and if they exceed but one day, they on the second send out a party on discovery I shall here mention an instance of that kind: at this time, a hunting camp of the Chikkafah went out to the extent of their winter-limits between the Choktah and Muskohge countries; but being desirous of enlarging their hunt, they sent off a sprightly young warrior to discover certain lands they were unacquainted with, which they pointed to by the course of the sun, lying at the distance of about thirty miles. Near that place, he came up with a camp of Choktah, who seemed to treat him kindly, giving him venison and parched corn to eat: but while he was eating what some of the women had laid before him, one of the Choktah crept behind him, and sunk his tomohawk into his head. His associated helped him to carry away the victim, and they hid it in a hollow tree, at a considerable distance from their camp; after which they speedily removed.

When the time for his return was elapsed, the Chikkafah, next day, made a place of security for their women and children, under the protection of a few warriors; and the morning following, painted themselves red and black, and went in quest of their kinsman. Though they were strangers to the place . . . yet so swift and skillful woods-men were they, that a twelve o'clock that day, they came to the Choktah camping place, where, after a narrow search, they discovered the trace of blood on a fallen tree, and a few drops of fresh blood on the leaves of trees, in the course they had dragged the corpse; these directed them to the wooden urn, wherein the remains of their kinsman were inclosed. They said, as they were men and warriours, it belonged to the female relations to weep for the dead, and to them to revenge it.

They soon concluded to carry off the corpse, to the opposite side of a neighbouring swamp, and then to pursue. Having deposited the body out of the reach of beasts of prey, they set off in pursuit of the Choktah: they came up with them before day-light, surrounded their camp, attacked them, killed one, and wounded several, whooping aloud, “that they were Chikkafah, who never first loosed the friend-knot between them and others, nor failed in revenging blood; but ye are roguish Choktah; you know you are likewise cowards; and that you are worse than wolves, for they kill, only that they may eat, but you give your friends something to eat, that you may kill them with safety.” They told them, as they had left their gallant relation unscalped in a tree, they left their cowardly one in like manner, along-side of another tree. They put up the death whoo whoop, returned, scaffolded their dead kinsman, and joined their own camp without any interruption.

Synopsis

Part I of the video begins with South Carolina's natural landforms and early inhabitants. Following a discussion of the first Americans to come to the Western Hemisphere, the program looks at the climate, and the food sources that sustained them. The Native Americans are reviewed in their cultural and economic milieu, primarily through the types of the early explorers and colonists who lived among them.

Special emphasis is given to the recent and exciting discoveries of modern-day archaeologists who are unearthing the mysteries of our early civilization at Santa Elena, near Parris Island on the coast of South Carolina. Ancient rock writings, called "petroglyphs," which have been found particularly in the Upcountry section of the state, are analyzed and discussed.



Algonquian/Algonkian: One of the five linguistic groups of Native American Indians.

[A time] ... when the language of civilization was Iroquois, Siouan, Muskhogean, Yuchi or Algonquian.

archaeologist: A scientist who studies the life and culture of ancient peoples through their artifacts, inscriptions, or remains, usually through excavation.

Archaeologists have categorized the periods of evolution of the native people of Southeast by the tools they have left behind.

Cofitachequi: Mississippian culture chiefdom with female chief during the mid-16th century, the capital of which is thought to have been on the Wateree River in Kershaw County, South Carolina.

The next day, the Governor came to the crossing opposite the village [of Cofitachequi], and the chief Indians came with gifts and the woman chief, lady of that land whom Indians of rank bore on their shoulders with must respect, in a litter covered with delicate linen....

de Soto, Hernando: Spanish explorer, governor of Cuba, traveled from present-day Florida through the Southeast. Died in Mississippi.

Looking for gold and silver on the level of what was being brought out of Central and South America, Hernando de Soto came upon a treasure of a different sort.

Iroquois: One of five linguistic groups of Native American Indians.

[A time] ... when the language of civilization was Iroquois, Siouan, Muskhogean, Yuchi or Algonquian.

kaolin: A fine white clay used in making porcelain.

In the mid-18th century, the fine white kaolin clay found in the Piedmont region of the state lured agents from England's renowned Wedgewood factory.

landform: A topographic feature on the earth's surface.

This rise from the ocean to the Upcountry can be divided into six landform regions.

Muskhogean: One of five linguistic groups of Native American Indians.

[A time] ... when the language of civilization was Iroquois, Siouan, Muskhogean, Yuchi or Algonquian.

Paleo-Indian: Of, pertaining to, or characteristic of New World culture c. 22,000-6,000 BC.

Exploring new territory and searching for warmer climates, these Paleo-Indians made their way to the American Southeast.

petroglyph: Rock-writing or carving.

So petroglyphs all over the world or rock carvings or writing were known by a common term, "petroglyphs."

Santa Elena: Area on the southeast coast of North America, including most of present-day South Carolina, North Carolina, parts of Georgia, and all lands westward. Later name of first permanent settlement by the Spanish on present-day Parris Island, South Carolina. First capital of Spanish holding in present-day North America.

They arrived off what is now Carolina on August the 18th ... the feast day of Saint Helen and immediately named the area Santa Elena.

Siouan: One of five linguistic groups of Native American Indians.

[A time] ... when the language of civilization was Iroquois, Siouan, Muskhogean, Yuchi or Algonquian.

Yuchi: One of five linguistic groups of Native American Indians.

[A time] ... when the language of civilization was Iroquois, Siouan, Muskhogean, Yuchi or Algonquian.

STUDENT ACTIVITIES

1. On the South Carolina map showing rivers, write in the names of the rivers and where the following Indian nations resided. Then place modern-day county lines on the map. (You may need to go to the library and consult old maps in other history books.)

Indian Nations of South Carolina

Iroquoian Family

Cherokees

Siouan Family

Catawbas	Waccamaws	Waterrees
Congarees	Santees	Cheraws
Waxhaws	Peedees	Sampits
Chicoras	Winyahs	Sugarees

Muskhogeian Family

Yemassees	Kiawahs	Cussos
Ashepoos	Combahees	Edistos
Etiwans	Stonos	Wandos

Yuchi Family

Westos	Uchees	Hogologis
--------	--------	-----------

Algonquian/Algonkian Family

Shawnees (or Savannahs)

2. What is a Paleo-Indian? How did they come to America? What made them attempt the journey to a new and unknown land? What traces of their existence survive today? What artifacts does the State Museum have from their time? How old are these artifacts? (Do you know anyone who collects arrowheads or other Indian relics? Would they share their knowledge with you class?)
3. What is meant by the term "petroglyph?" Where can they be found in South Carolina? How do the ones in South Carolina compare to petroglyphs found in other places in America? What do you think these symbols meant to these ancient peoples?
4. List the six landform regions of South Carolina. What characteristics distinguish each from the others? Illustrate them on your map of the state.

5. *Essay question.* Follow up on the story of Lucas Vasquez de Ayllon in the West Indies. Where did he come from? When did he first try to establish a settlement? What was he trying to find? What happened to de Ayllon and his men? What Indians were living in the part of the country in which he landed? What rivers did they navigate and settle upon? (*Teacher resource:* William Gilmore Simms' soon-to-be published Indian book, edited by John C. Guilds, has a section on de Ayllon.)
6. *Essay question.* Follow up on the story of Hernando de Soto. Where did he come from? What was he looking for? What did he find? Where did he enter South Carolina? How long was it between de Ayllon's and de Soto's coming?
7. *Essay question.* Using some of the old illustrations of Indians, write a story of daily life in an Indian town. What did the men do? How did they make their tools? What did the women do? How did they accomplish their tasks? What about the animals and the children, and the old people? Judging by the depictions in these illustrations, what kind of civilization do you think the Indians had?
8. On your map of South Carolina, put a star where you live. What Indian nations used to live where you live now?



Part II

A Struggle for Empire

Chronology: 1561-1679

1562 Charlesfort is founded by the French.

1566 Santa Elena is founded by the Spanish, the French are routed.

1587 The Spanish abandon Santa Elena.

1588-1670 No Europeans are in South Carolina

1607 Jamestown is founded.

1620 Landing at Plymouth.

1663 South Carolina land grants awarded by King Charles to eight Lords Proprietors.

1670 Charles Town is founded.



Spanish, French, and English Settlers

From Columbus' voyage to the New World in 1492, through the mid-16th century, Spain dominated the new territories. The route to the New World was a circular one. Ships leaving Europe first sailed south to the Azores; from there, they caught the westwardly winds which carried them on to the West Indies; the winds for the return trip could be caught off the coast of what is now South Carolina. Not surprisingly, the acknowledged belief of the day was that a settlement in Carolina would be not only strategically important, but lucrative as well.

In the competitive fray that immediately followed the first successful settlements in the more northern part of the New World, it was the Spanish and the French who continued to dominate. Lucas Vasquez de Ayllon and Hernando de Soto are legendary heroes of the Spanish colonization; Jean Ribaut and Rene Laudonniere of the French. Not surprisingly, as rivalry for colonial power and trade continued to grow, so did the tensions between explorers and native inhabitants, leading to frequent confrontations, skirmishes, and wars. And another threat appeared at sea: pirate ships and privateers, looking for their share of the wealth, became a common sight and a common danger, especially in what are now called the Gulf of Mexico and the Caribbean Sea.

One of the more colorful chapters of South Carolina's history lies in the buried ruins of Santa Elena. It is a complicated story of France and Spain vying for control of a key location in the New World.

In April 1562, two French ships commanded by Jean Ribaut arrived in Port Royal Sound on the coast of present-day South Carolina. On board ships were French Huguenots seeking religious freedom, and hoping to find it in the New World. Ribaut built a fort there, which was called Charlesfort, and left 27 men in it while he returned to France for further supplies and more future colonists. Because Ribaut's return was long delayed, the men mutinied, killed their leader, and set out for France in a boat they made themselves.

A year later, an expedition led by another French commander, Rene Goulaine de Laudonniere, founded a new French fort, on the St. Johns River in Florida. When the Spanish king learned that the French were trying to settle what had long ago been considered (by the Spanish at least) Spanish territory, he immediately sent Pedro Menendez de Aviles to Florida to reclaim the Spanish fort. Menendez arrived in Florida in the fall of 1565, and within a few weeks had killed or taken as captives all of the Frenchmen left in the garrison of Fort Caroline there.

The First Spanish Occupation at Santa Elena (1566-1576)

Upon his arrival in Florida, Menendez had established a small outpost at St. Augustine to serve as the springboard for his efforts against the French. Once he had successfully defeated the French at Fort Caroline, he turned his attention to strengthening his St. Augustine base and establishing additional outposts along the coasts of Florida and Georgia.

In January of 1566, Menendez heard that the French were attempting to establish another fort in Florida, so he sailed north in pursuit. Although he encountered no French on this trip, he decided to further strengthen his claim by establishing an outpost in South Carolina, at present-day Parris Island, near Beaufort. He did this because he feared the French might one day return to claim their deserted fort, and he wanted to discourage their success. That fort at Santa Elena, along with the post in St. Augustine, became the “two or three towns” that Menendez had promised to establish for King Phillip II.

During that year, Santa Elena was strengthened, and in the summer of 1566, Captain Juan Pardo sailed into port with 250 more men. That fall and winter, Pardo and half of his crew were sent out to explore an interior route that would accomplish two missions: first, establish friendly relations with the Indians; and second, find an overland route to Mexico.

Finding an interior, or overland, trade route for the wealth being plundered from Central America became more and more important. The discovery of such a route would avoid the ever-increasing threat of wily robbers – French, Spanish, and English – whose vessels were hidden in the many bays and inlets along the Gulf Coast, poised to hijack heavily laden ships beginning their journey back across the Atlantic.



The Pardo Stone

A remarkable relic of Juan Pardo's interior crossing was discovered in upstate South Carolina in June of 1935. A farmer plowing his field near Inman, about 12 miles from Spartanburg, upturned a large and well-preserved stone bearing peculiar marks and Roman numerals.

Long before the white man's arrival in this territory, these forests – in 1935, farmlands – were laced with Indian paths, crisscrossing and connecting neighboring tribes and towns. Most historians believe that Captain Pardo's exploratory route took him across Spartanburg County, in the northwestern part of South Carolina, through Cherokee and Catawba lands. A known crossing point between the Cherokee and Catawba nations was located just a few miles south of the field in Inman, South Carolina, where the stone marker was found. The stone is now housed in the Spartanburg Museum.

During the time of Pardo's inland exploration, the fort at Santa Elena continued to grow, but not without difficulty and hardship. Disease epidemics broke out in the 1570's, and there was trouble with the Indians near Santa Elena. Nonetheless, as the colony continued to grow, Menendez gradually transferred his headquarters from St. Augustine to Santa Elena. When Menendez's wife and her attendants arrived in the New World, it was in Santa Elena that he settled them.

After Menendez's death in 1574, the new commander had trouble with both the settlers and the Indians. When the Indians attacked the fort in 1576, the settlers were forced to abandon it. Waiting in their vessels to depart, they watched the town and fort being burned by the Indians.



The Second Spanish Occupation at Santa Elena (1577-1587)

A short time after the Spanish were forced to abandon Santa Elena, a French vessel wrecked in Port Royal Sound. The survivors of the shipwreck built a fort there on high ground, but were attacked by the Indians who thought they were Spaniards. Once it was learned that they were Frenchmen, peace was declared and the Indians welcomed them into their villages.

In October of 1577, Santa Elena was reoccupied by Menendez' nephew, Pedro Menendez Marques, also known simply as Pedro Menendez. Menendez anticipated that the Indians might well attack any fort he tried to re-establish, so he outwitted them: he took with him from St. Augustine a prefabricated fort that he and his 53 men were able to erect in only six days. His letter back to his King describes this effort. In this same letter, he refers to the French vessel that was shipwrecked in Port Royal Sound:

From Havana I reported to your Majesty on what had happened to me up to then during the expedition. I shall now tell what has occurred since. I departed from Havana the day that the fleets and the armada sailed, and in eight days I arrived at the fort of St. Augustine, where I found Captain Gutierre de Miranda greatly in need of supplies, for he had but one month's stock of flour at the rate of one pound for each person, and nothing else; and if I had not arrived at that instant, I hold it as my opinion that all would have been lost, as all the coast Indians are in rebellion, and allied with those of Santa Elena and Guale; there are now in that fort buy eighty men, counting soldiers and laborers, and the Indians are always trying to burn the pueblo. So I found it all destroyed, the houses torn down, and men, women and children gathered in the fort; because besides the war with the Indians, in the month of December last past, there appeared off that same fort a French galleon and, as the wind was contrary, she remained four days at anchor outside the bar, without being able to enter; then there came a gust of wind which sent her away from there, and she came to this harbor of Santa Elena, where God was pleased that on crossing the bard, she should be wrecked. All the men escaped, with their arms and munitions, and they came to land at this fort, which was burned and ruined, where they found your Majesty's artillery that was here, and threw it into the sea. When they first arrived, the Indians, thinking they were Spaniards, made very pitiless war upon them, in such wise that there were deaths on the one side and the other; bus as soon as they understood that they were strangers, Frenchmen, and friends of theirs, they took them in and showed them much friendliness, and so they remain among them. When I heard all these things in St. Augustine, I was in much doubt as to what I should do: whether I should fortify myself with all the men in that fort or whether I should come here; for I found myself with no more than one hundred and thirty-nine men, soldiers and laborers, and having the news of corsairs which I had, it seemed to me a thing against reason to divide them in half for two forts; but on looking your Majesty's cedula carefully over, I saw that your Majesty leaves me therein no open door whatever, whereby to enable me to act according to circumstances: on the contrary, your Majesty expressly commands that with thirty or forty of those I had brought with me from Spain, and with those that were here, I should strengthen this fort of St. Elena and the others there may be in these provinces, because it so befits your Majesty's service and the safety of the rest of the Indies.

On seeing this, and that your Majesty so willed it, I decided on an expedient for building this fort without danger. It was this: I placed an embargo on the two vessels which brought the supplies, and at St. Augustine I had all the timber cut and sawed which was necessary for the building of this fort, and when it was cut and sawed, I loaded it on the ships. When I was ready to set sail with them and the patache from the armada, one of the vessels caught fire, and eighteen quintals of powder were burned therein, and the whole of the ship's poop was hurled into the water; nor has it been found out up to this day how, and in what manner, she was set on fire. In spite of all this, I again prepared her as best I could; and when I was about to set out another time, there suddenly came up a hurricane which lasted an hour and a half, and as St. Augustine is a closed harbor, all the ships were stranded without one being left, in such wise that one of them was flooded. I unloaded them once more, beached and repaired them as well as I could, and loaded them again. I sailed from St. Augustine, leaving there as much order as I could; sixty men in the fort, and all the women and children collected therein, for I have more fear of the enemies who may come against St. Augustine than here, and they will think that here I have my main forces, and that there nobody remains. And so, as I say, I left the sixty men and with them Captain Jhoan de Junco, who is a very good soldier, and experienced, as he has lived there twelve year.

*I came to this fort with seventy-nine men, and fourteen soldiers that patache brought, which makes eighty-three [six]; and on the way I ran into a storm, so that one of the ships was forced to throw much of the lumber overboard. At last, in spite of all these troubles, I arrived here with all the men well: where, on the same day, I started to build the fort, one hundred and fifty paces away from the nearest woods, because [against] Indians there is no greater protection than the open country. When the Indians saw us coming, they surrounded us from all the forests, as was apparent from the smoke they made, in order to see where we would go to cut timber for the fort; but they were deceived, for within six days of my arrival here, I had all the curtains done . . .” (Jeannette Thurber Connor, *Colonial Records of Spanish Florida; Letters and Reports of Governors and secular Persons*, Vol. 1 [Deland, Florida: Florida State Historical Society, 1925])*

In March 1580, Pedro Menendez again from the fort at Santa Elena, writes to his King describing the “justice” he had wrought upon luckless French captives, and including a description of the method used to build the main village in Santa Elena:

After I had given your Majesty an account, in the month of January last past, of what news there was, and how I had worked justice on the French, I came later to this province, as I heard that there remained alive among the Indians, a captain and other Frenchmen; and there I learned from the Indians that there were more Frenchmen, and so I tried by all the ways possible to me to get them into my power. The Indians, because of the fear they have, offered to deliver them to me, and so they went to seek them, and brought me the captain, who was on the other side of the mountain ridge, one hundred and twenty leagues from here, with three other Frenchmen, young boys. The captain was a young man of twenty-eight years, but in my opinion very warlike, and of very fine appearance. He was a native of Rouen and was called Captain Roque. I worked justice upon him, and the three I left for the last. I have news that there remain three others, when the Indians say they will deliver to me within a very brief space. I suspect that there must be fore. I shall do my utmost so that none shall remain.

All the Indians are peaceful, those of this province as well as those of the others, as far as St. Augustine. I hope in our Lord that satisfactory results will be obtained among them.

The village is being very well built, and because of the method which is being followed, any of the houses appears fortified to Indians, for they are all constructed of wood and mud, covered with lime inside and out, and with their flat roofs of lime. And as we have begun to make lime from oyster-shells, we are building the houses in such manner that the Indians have lost their mettle. There are more then sixty houses here, whereof thirty are of the sort I am telling your Majesty. As this letter is going on the chance of its overtaking some dispatch boat in Havana, I do not give your Majesty a longer account of other things May our Lord protect and prosper your Majesty's royal Catholic person for many and happy years, with an increase of greater kingdoms, as Christendom has need thereof, and we, your Majesty's servants, desire it. From Santa Elena, on the 25th of March, in the year 1580.

Although trouble with the Indians continued to plague Santa Elena, by 1580 the Indians had been subdued, and the colony had grown to around 400 people. Existence there was relatively peaceful until word was received in 1584 that the English had made their first effort to claim part of the Spanish colonies with a settlement in Roanoke, on what is now the North Carolina coast. Two years after that fort was established, Sir Frances Drake waged war on several major Spanish settlements in the Caribbean and it was evident that he was making his way toward both St. Augustine and Santa Elena. Santa Elena was further fortified with an excavated moat, reinforced curtain walls, and new casemates and gun platforms. Drake did attack St. Augustine, but left Santa Elena alone. But the destruction of St. Augustine forced the Spanish to combine their forces. They decided to strengthen St. Augustine, and Santa Elena was abandoned for good in the summer of 1587. It was never reoccupied.

Current Excavations at Santa Elena

Never reoccupied, however, except for the present-day archaeological activities which have been going on since 1979, under the direction of archaeologist Stanley South, who was joined by Dr. Chester DePratter in 1991.

As South reports: “. . . in the subsoil we can see darker stains of posts or pits that have been dug . . . and then they threw their garbage in those pits to fill them up, and so those are interesting places. They are what we call artifact traps for pottery . . . some of it [we've found] is Spanish pottery and some is plantation pottery . . . some is Indian pottery.”

This history of the Spanish fort on Parris Island is being discovered one shovelful at a time. But what about the early French attempt to settle Charlesfort? Shards of non-Spanish pottery found at Santa Elena were taken in 1996 to an expert in Williamsburg.

And as South relates: “. . . he verified that we did indeed have French ceramics and we haven't found French ceramics like that anywhere else in the town of Santa Elena, only inside the fort, so on the basis of that . . . we made the announcement that we felt like we had found Charlesfort.” (Excerpt from an interview with Stanley South, from the video **Circle of Inheritance, Part II.**)

Carolina and the Lords Proprietors

The reports of the New World that made their way across the ocean were intriguing and promising indeed. Carolina was especially tempting, situated as it was between Virginia, with its harsher climate, and the now-crowded Bermudas, with their more gentle winters.

English efforts to colonize intensified. In 1607, Jamestown was settled in Virginia; the Pilgrims arrived in Massachusetts in 1620; and in the West Indies, English planters arrived in 1625.

In 1663, Charles II awarded land grants to eight gentlemen who had aided the restoration of the English crown after Oliver Cromwell. To these eight Lords Proprietors was given an immense tract of land, from Virginia to Spanish Florida, from the Atlantic to the Pacific. Their names still live with us today.

- Edward Hyde, Earl of Clarendon
- George Monck, Duke of Albemarle
- William, Lord Craven
- John Berkeley, Baron of Stratton
- Anthony Ashley Cooper, Earl of Shaftesbury
- Sir George Carteret
- Sir William Berkeley
- Sir John Colleton

In August 1669, colonists bound for Carolina sailed from England and Ireland, hoping for a new life in the New World. By November, they had arrived in the West Indies, where they were joined by Barbadian planters who wanted to join the adventure and take advantage themselves of new and bigger land shares. As Walter Edgar notes in the video **Circle of Inheritance, Part III**: “The reason the Barbadians were interested in South Carolina is it [Barbados] was a very small island . . . smaller than present-day Richland County in South Carolina and by the middle of the 17th century most of the arable land had been gobbled up . . . They were not producing enough food to sustain the island so they viewed South Carolina to be their colony . . . a colony of a colony, if you will.”

In April 1670, these settlers arrived off the coast of Carolina, having survived rough seas and hurricanes and the loss of more than one ship. They named the new town Charles Town, after their English King.

Synopsis

As the stories of the desirability of Carolina spread throughout Europe, several nations attempted to establish colonies and strategic military posts here. Chief among the contenders were the Spanish, French, and English. Part II concentrates on the struggles among these individual nations for control of the New World, especially of the coastal settlement of Santa Elena, an important port for ships, laden with goods, making the round-trip voyage between Europe and America. Here again we hear the voices of the people who were there at the time, eyewitnesses to and participants in the history we are now studying. Letters from the Spanish explorers to the King of Spain telling of shipwrecks, wars, and Indian troubles are provided for the modern-day reader to share the experiences of these forefathers. Their voices mingle with those of modern-day archaeologists, and the story of the struggle for empire becomes a story of discovery for today.

Part II ends with the colonization of Carolina and the English Lords Proprietors being granted land in America, from the Atlantic Coast of South Carolina all the way to the Pacific.



Albemarle Point: Site of the original English settlement in Carolina.

*A settlement was started on what is now known as **Albemarle Point**.*

artifact: Any object made by human work. Usually those found at an archaeological site.

*This pieced together ceramic **artifact** was found in a garbage pit next to a 10th-century Spanish building . . .*

Barbados: Easternmost island of the West Indies, settled by the English in 1625.

*Jamestown in Virginia was settled in 1607, the Pilgrims arrived in Plymouth Colony, Massachusetts in 1620, and English planters arrived in **Barbados** in the West Indies in 1625.*

Charles Town: The first English settlement in the colony of Carolina. 1670. Original name of Charleston, South Carolina.

*It was dubbed **Charles Town** after the English King.*

Charlesfort: Fort built by Jean Ribaut and his men on present-day Parris Island in 1562. French.

*The fortress was named **Charlesfort** after Charles the Ninth of France.*

Drake, Sir Francis: English admiral and buccaneer who attacked Spanish settlements in the Caribbean and along the eastern coast of North America. Sailed around the world.

*English raider **Sir Francis Drake** sacked Santo Domingo and St. Augustine in 1586.*

fathom: A length of six feet, usually used to measure depth of water.

*. . . he caused the fort to be made in length about 16 **fathoms**, and 13 in breadth. . .*

Lords Proprietors: The original eight administrators of Carolina colony.

*In 1663, Charles the Second granted the land called Carolina to eight men who were instrumental in restoring the English crown after Oliver Cromwell. . . . These were the eight **Lords Proprietors**. Their names have remained with us, even today.*

Menendez, Pedro: The first governor of the Spanish settlement of Santa Elena on Parris Island.

*In April of 1566, **Pedro Menendez** and his men re-established a fortified post at Santa Elena on Parris Island.*

Pardo, Juan: A Spanish explorer based in Santa Elena who traveled beyond the Appalachians in 1566 and 1567.

*The journals of the **Pardo** mission have given historians a glimpse of the country before white man.*

Parris Island: An Island off Beaufort, South Carolina. The site of the first Spanish and French settlements in North America. Now a United States Marine base.

*This painted plate is one of the reasons why these archaeologists have come to this golf course on **Parris Island**.*

Port Royal: A sound off the coast of Beaufort, South Carolina.

*"**Port Royal**" was the name they gave it . . . a name that is still used today.*

Ribaut, Jean: [Alternately "Ribault."] Captain of French forces who established a base on Parris Island, South Carolina in 1562.

*On the 17th day of May in 1562, **Jean Ribaut** and his company sailed into the sound at Santa Elena.*

Santo Domingo: A Spanish colony in the Caribbean, formerly names Hispaniola. Sacked by Sir Francis Drake in 1586.

*English raider Sir Francis Drake sacked **Santo Domingo** and St. Augustine in 1586.*

shard: A fragment or broken piece, especially pottery.

Shards of non-Spanish pottery dug up at Santa Elena were taken to an expert in Williamsburg.

St. Augustine: The oldest city in the United States still in existence. The second capital of Spanish holding in present-day North America.

*With Santa Elena abandoned, the capital moved to **St. Augustine**.*

trade winds: Any of the nearly constant easterly winds that dominate most of the tropics and subtropics throughout the world.

*Spanish ships sailed the Gulf of Mexico, through the Florida straits, up the eastern coast of Florida, to a point off the South Carolina coast where they caught the **trade winds** heading east and home to Spain.*



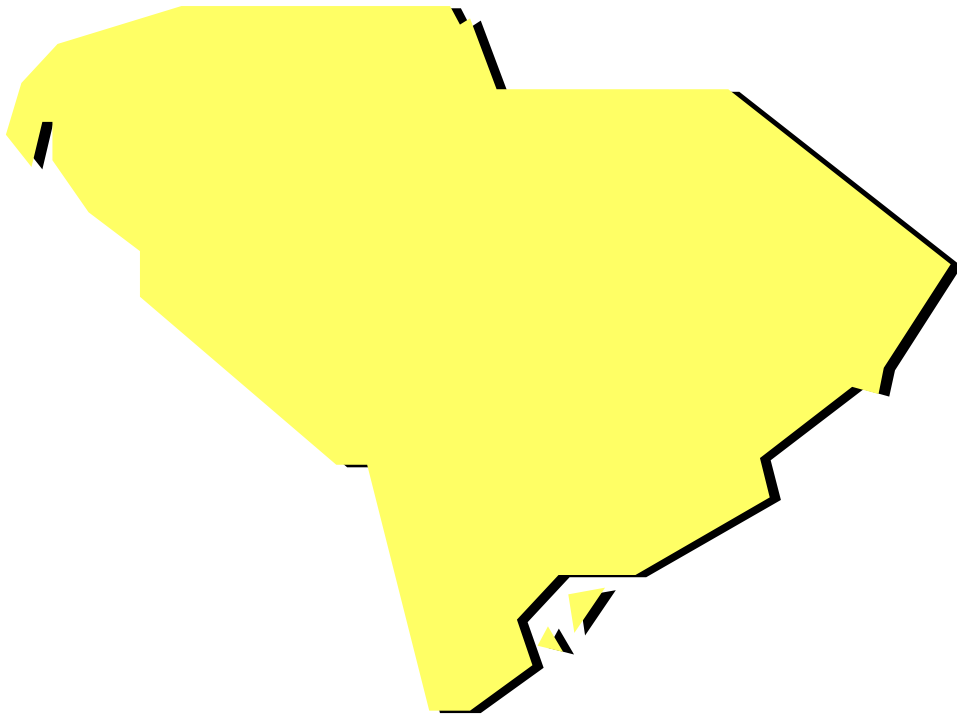
STUDENT ACTIVITIES

1. *Essay question.* What were some of the conflicting interests of Spain, France, and England in the New World? Why did Spain claim the New World? Why were France and England jealous of Spain? Why were the French quarreling among themselves? Who were the Protestants and Catholics? Make a time-line showing dates, voyages, and claims of these countries.
2. *Essay question.* Who was Jean Ribaut? What did he do? What was the date of his settlement? In what present county of South Carolina is Port Royal located? What family of Indians was living in that section? What happened to the Ribaut settlement? What did it fail? What happened?
3. The year after Ribaut settled at Port Royal, he published in London an account of his voyage and settlement. The following excerpt is from his published account. Can you read it?

There was no fayrer or fyttter place for the purpose then [than] porte Royall . . . fynding the same one of the greatest and fairest havens of the worlde . . . where without danger all the shippes in the worlde might be harbored . . . We found there a great number of peper trees, the peper upon them yet grene and not redy to be gathered; also the best watter of the worlde, and so many sortes of ffishes that ye maye take them without nett or angle, as many as you will; also guinea foule and innumerable wild-foule . . . so great number of egrets that the bushes be all white and covered with them . . . XXII of May we planted another colme [column] graven with the Kinges armes.

4. *Essay question.* Follow up the expedition of Sir Francis Drake. What kind of man was he? What position did he hold with the English people? What are some of the legends surrounding the man and his feats? (*Teacher resource: Death of the Fox* [New York: Doubleday, 1971], by George Garrett, currently writer-in-residence at the University of Virginia.)
5. Using the Internet, or the resources in your local library, find other contemporary (1500's to 1600's) accounts of South Carolina. Checking the bibliographies of history books, make a list of contemporary colonial magazines and newspapers, such as the *S.C. Gazette*. (Places like the South Carolina Historical Society in Charleston have many old newspapers, magazines, and letters, as does the South Carolina Library in Columbia.) Make photocopies of several interesting articles from contemporary newspapers to share with your class. Be sure to give the title, page number, and date of the publication.

6. List the names of the eight Lords Proprietors. Using resources in the library, list as many instances as you can find of their names today. (Look at maps, city streets, rivers, counties, phone directories, and city directories.)
7. Why were the King's friends (the eight Lords Proprietors) interested in starting a colony in Carolina? How did they expect to make money?
8. What was the source of the name "Carolina?" What territory did Carolina include?
9. Who was John Locke? What important contributions did he make to Carolina's history?



Part III

A Medley Called Carolina

Chronology: 1680-1740

1690's Rice begins to flourish in South Carolina

1708 South Carolina's population is 50 percent black.

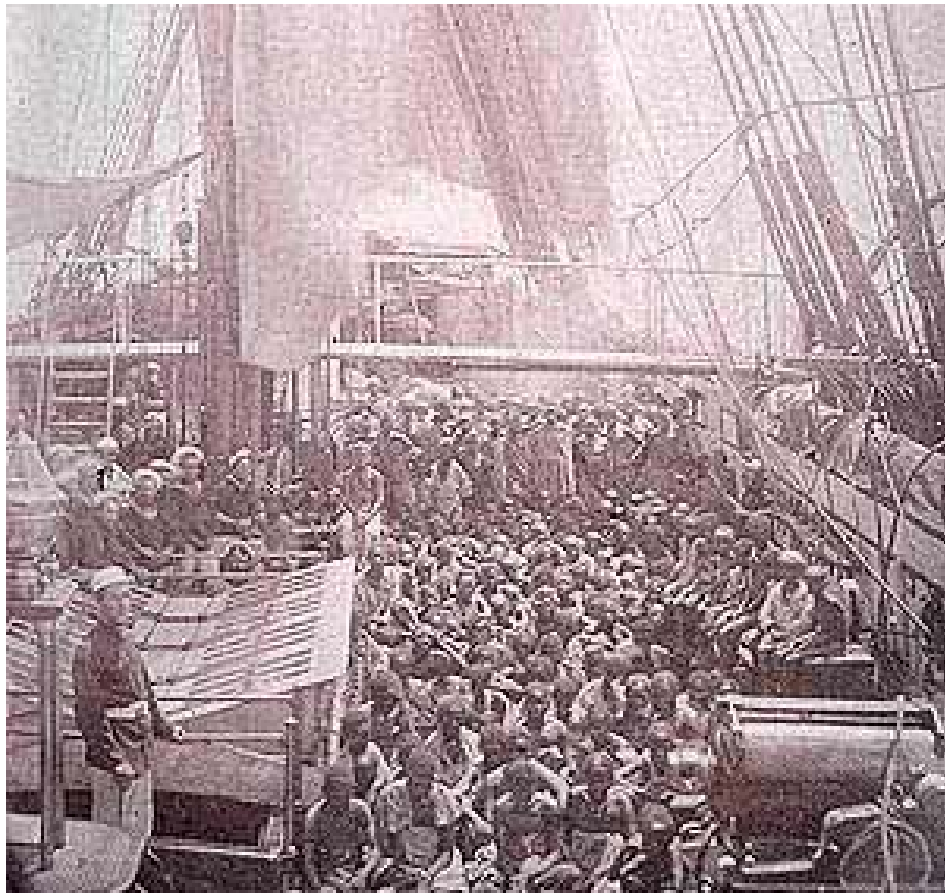
1715 Yemassee War.

1718 Piracy is at its height.

1719 Revolution against Proprietors.

1721 South Carolina becomes a Royal Colony.

1729 South Carolina's population is 66 percent black.



Early Narratives of South Carolina

Eyewitness narrative accounts by British colonists in this new world survive, and are important (1) because they offer exciting descriptions of their South Carolina in abundant detail, and (2) because they are fine examples of the kind of propaganda that was sent back to the Mother Country to encourage other would-be colonists to join the adventure. One of these eyewitness reporters was Thomas Ashe, who styled himself a gentleman clerk of one of the groups sent to view and review His Majesty's colony. He writes of South Carolina, which he calls "a Jewel to the Crown of England," in 1680. (The following excerpts are taken from "Carolina, or a Description of the Present State of that Country," by Thomas Ashe [1682]; from A.S. Salley, ed., *Narratives of Early Carolina, 1650-1708* [New York, 1911].)

... I doubt not but in a few years it will prove the most Beneficial to the Kingdome in General of any Colony yet Planted by the English, which is the more probable fom the great Concourse that daily arrives there . . . being drawn and invited thither by the Healthfulness of Air, Delicacy of Fruits, the likelihood of Wines, Oyls and Silks, and the great Variety of other Natural Commodities

The Seasons are regularly disposed according to Natures Laws; the Summer not so torrid, hot and burning as that of their Southern, nor the Winter so rigorously sharp and cold, as that of their Northern Neighbours. In the Evenings and Mornings of December and January, thin congealed Ice, with hoary Frosts sometimes appear; but as soon as the Sun elevates her self, above the Horizon, as soon they disappear and vanish; Snow having been seen but twice in ten Years, or from its first beginning settled by the English.

The Soil near the Sea, of a Mould Sandy, farther distant, more clayey, or Sand and clay mixt It's clothed with odoriferous and fragrant Woods, flourishing in a perpetual and constant Verdures, viz, the lofty Pine, the sweet smelling Cedar and Cyprus Trees, of both which are composed goodly Boxes, Chests, Tables, Scrittores, and Cabinets. The Dust and Shavings of Cedar, laid amongst Linnen or Woolen, destroys the Moth and all Verminous Insects This Tree in the Sacred Writ is famous, especially those of Lebanon, for their Stately Stature

Ashe then expounds upon the medicinal value of the trees and fruit trees, exhibiting a sound knowledge of what we today know as "alternative medicine."

The Sassafrass is a Medicinal Tree, whose Bark and Leaves yield a pleasing Smell: It profits in all Diseases of the Blood, and Liver, particularly in all Venereal and Scorbutick Distempers. There are many other Fragrant smelling trees, the Myrtle, Bay and Lawrel, several Others to us wholly unknown. Fruit Trees there are in abundance of various and excellent kinds, the Orange, Lemon, Pomegranate, Fig and Almond. Of English Fruits, the Apple, Pear, Plumb, Cherry, Quince, Peach, a sort of Medlar, and Chestnut. Wallnut Trees there are of two or three sorts; but the Black Wallnut for its Grain, is most esteem'd: the Wild Wallnut or Hiquery-Tree, gives the Indians, by boyling its Kernel, a wholesome Oyl, from whom the English frequently supply themselves for their Kitchen uses: it's commended for a good Remedy in Dolors, and Gripes of the Belly The Chincopin Tree bears a Nut not unlike the Hazle, the Shell is softer: Of the Kernel is made Chocolate, not much inferiour to that made of the Cocoa.

The Peach Tree in incredible Numbers grows Wild: Of the Fruit express'd, the Planters compose a pleasant refreshing Liqueur; the Remainder of the Fruit serves the Hogg and Cattle for Provision. The mulberry Tree everywhere amidst the Woods grows wild: The Planters, near the Plantations, in Rows and Walks, plant them for Use, Ornament and Pleasure: What I observed of this Fruit was admirable; the Fruit there, was full and ripe in the latter end of April and beginning of May, whereas in England and Europe, they are not ripe before the latter end of August. A Manufactory of Silk well encouraged might soon be accomplisht, considering the numerousness of the Leaf for Provision, the clemency and moderateness of the Climate to indulge and nourish the Silkworm The Olive Tree thrives there very well

Vines of divers sorts, bearing both Black and Gray Grapes, grow, climbing their highest Trees, running and over-spreading their lower Bushes: Five Kinds they have already distinguish'd three of which by Replantation, and if well cultivated, they own, will make very good Wine

Trees for the Service of building Houses and Shipping, besides those and many more which we have not nam'd; they have all such as we in England esteem Good, Lasting, and Serviceable, as the Oak of three sorts, the White, Black and Live Oak, which for Toughness, and the Goodness of its Grain is much esteemed: Elm, Ash, Beech, and Poplar, etc. Into the Nature, Qualities, and Vertues of their Herbs, Roots and Flowers, we had little time to make any curious Enquiry: This we were assured by many of the knowing Planters, that they had Variety of such whose Medicinal Vertues were rare and admirable. The China grows plentifully there, whose Root infus'd, yields us that pleasant Drink, which we know by the Name of China Ale in England: in Medicinal Uses it's far more excellent. Monsieur Tavernier, in his late Voyages to Persia, observes that Nation, by the frequent use of Water in which this Root is boyl'd, are never troubled with the Stone or Gout: It Mundifies and Sweetens the Blood: It's good in Fevers, Scurvy, Gonorrhoea, and the Lues Venerea

Gardens are yet they have not much improved or minded, their Designs having otherwise more profitably engaged them in settling and cultivating their Plantations with good provisions and numerous Stocks of Cattle; which two things by Planters are esteemed the Basis and Props of all New Plantations and Settlements But now their Gardens begin to be supplied with such European Plants and Herbs as are necessary for the Kitchen, viz. Potatoes, Lettice, Coleworts, Parsnip, Turnip, Carrot and Reddish: Their Gardens also begin to be beautified and adorned with such Herbs and Flowers, which to the Smell or Eye are pleasing and agreeable, viz. The Rose, Tulip, Carnation and Lilly, etc. Their Provision which grows in the Field is chiefly Indian Corn, which produces a vast Increase, yearly, yielding Two plentiful Harvests, of which they make wholesome Bread, and good Bisket, which gives a strong, sound, and nourishing Diet; with Milk I have eaten it dress'd various ways: of the Juice of the Corn, when green, the Spaniards with Chocolet aromatiz'd with Spices, make a rare Drink of an excellent Delicacy. I have seen the English amongst the Caribbes roast the green Ear on the Coals, and eat it with a great deal of Pleasure. The Indians in Carolina parch the ripe Corn, then pound it to a Powder, putting it in a Leathern Bag: When they use it, they take a little quantity of the Powder in the Palms of their Hands, mixing it with Water, and sup it off: with this they will travel several days. In short, it's a Grain of General use to Man and Beast At Carolina they have lately invented a way of making with it good sound Beer; but it's strong and heady: By Maceration, when duly fermented, a strong Spirit like Brandy may be drawn off from it, by the help of an Alembick.

Continuing to extoll the “virtues” of natural abundance to be found in this new Carolina, he turns from the *flora* of this New World to describe the *fauna*:

Birds the Country yields of differing kinds and Colours: For Prey, the Pelican, Hawk, and Eagle, etc. For Pleasure, the red, copped and blew Bird, which wantonly imitates this various Notes and Sounds of such Birds and Beasts which it hears, wherefore, by way of Allusion, it's call'd the mocking Bird; for which pleasing Property it's there esteem'd a Rarity. Birds for Food, and pleasure of Game, are the Swan, Goose, Duck, Mallard, Wigeon, Teal, Curlew, Plover, Partridge, the Flesh of which is equally as good, tho' smaller than ours in England. Pigeons and Parakeittoes. In Winter huge Flights of wild Turkeys, oftentimes weighing from twenty, thirty, to forty pound. There are also great Stocks of tame Fowl, viz. Geese, Ducks, Cocks, Hens, Pigeons and Turkeys. They have a Bird I believe the least in the whole Creating, named the Humming Bird, in bigness the Wren being much superiour, in magnitude not exceeding the Humble Bee, whose Body in flying much resembles it, did not their long Bills, between two and three Inches, and no bigger than Needles, make the difference. They are of a deep Green, shadow'd with a Murry, not much unlike the color of some Doves Necks; they take their Food humming or flying, feeding on the exuberant Moistures of sweet odoriferous Leaves and Flowers

There are in Carolina great numbers of Fire Flies, who carry their Lanthorns in their Tails in dark Nights, flying through the Air, shining like Sparks of Fire, enlightening it with their golden Spangles.

After a long disquisition on the varieties and use of the “Tortoise, more commonly call'd by our West Indians the Turtle,” Ashe turns to a description of our well-known alligator:

There is in the mouth of their Rivers, or in Lakes near the Sea, a Creature well known in the West Indies, call'd the Alligator or Crocodile, whose Scaly Back is impenitrible, refusing a Musquet Bullet to pierce it, but under the Belly, that or an Arrow finds an easie Passage to destroy it; it lives both on Land and Water, being a voracious greedy Creature, devouring whatever it seizes on, Many only excepted, which on the Land it has not the courage to attacque, except when asleep or by surprise: In the Water it's more dangerous; it sometimes grows to a great length, from 16 to 20 foot, having a long Mouth, beset with sharp keen Teeth; the Body when full frown as large as a Horse, decling towards the Tail; it's slow in motion, and having no Joynt in the Vertebraes or Back Bone, but with its whole length is unable to turn, which renders it the less mischievous; yet Nature by Instinct has given most Creatures timely Caution to avoid them by their strong musky Smell, which at a considerable distance is perceivable, which the poor Cattle for their own Preservation make good use of: their Flesh cuts very white; the young ones are eatable; the Flesh of the older smells so strong of Musk, that it nauseates; their Stones at least so called, are commended for a rich, lasting perfume.

Lastly, Ashe turns his descriptive eye towards the Native American Indian:

The Natives of the Country are from time immemorial, ab Origine Indians, of a deep Chesnut Colour, their Hair black and straight, tied various ways, sometimes oyl'd and painted, stuck through with Feathers for Ornament or Gallantry; their Eyes black and sparkling, little or not Hair on their Chins, well limb'd and featured, painting their Faces with different Figures of a red or sanguine Colour, whether for Beauty or to render themselves formidable to their Enemies I could not learn. They are excellent Hunters; their Weapons the Bow and Arrow, made of a Read, pointed with sharp Stones, or Fish Bones; their Cloathing Skins of the Bear or Deer, the Skin drest after their Country Fashion.

Manufactures, or Arts amongst them I have heard of none, only little Baskets made of painted Reeds and Leather drest sometimes with black and red Chequers coloured. In Medicine, or the Nature of Simples, some have an exquisite Knowledge; and in the Cure of Scorbutick, Venereal, and Malignant Distempers are admirable: In all External Diseases they suck the part affected with many Incantations, Philtres and Charms: In Amorous Intrigues they are excellent either to procure Love or Hatred: They are not very forward in Discovery of their Secrets, which by long Experience are religiously transmitted and conveyed in a continued Line from one Generation to another, for which those skill'd in this Faculty are held in great Veneration and Esteem. Their Religion chiefly consists in the Adoration of the Sun and Moon: At the Appearance of the New Moon I have observed them with open extended Arms then folded, with inclined Bodies, to make their Adorations with much Ardency and Passion: They are divided into many Divisions or Nations, Govern'd by Reguli, or Petty Princes, which our English call Cacicoes. Their Diet is of Fish, Flesh, and Fowl, with Indian Maiz or Corn; their Drink Water, yet Lovers of the Spirits of Wine and Sugar. They have hitherto lived in good Correspondence and Amity with the English, who by their just and equitable Cariage have extreamly winn'd and obliged them

Ashe ends his “Carolina, or a Description of the Present State of that Country,” saying that “from the Truth I have neither swerved nor varied”



Early Charles Town

One of the best, and historically most reliable, dramatic accounts of these early colonial years in Carolina comes from the pen of the 19th century Charleston novelist, poet, essayist, and historian William Gilmore Simms. In what he himself considered his “best romance,” Simms paints a carefully researched, colorful, rough-and-tumble canvas set in and around “Oyster Point town” during the 1680’s. *The Cassique of Kiawah* (New York, 1859) has it all: Indians, pirates, second sons, first sons, privateers, aristocrats, ladies, minxes, rogues, proprietors, and everything in between.

A major reason to single out Simms and his colonial novel is that he used reliable sources for his historical facts. It has long been known that Simms’ personal library was extensive, one of the best in the country. For a lifetime, he had collected letters and manuscripts as well as published accounts of colonial times, and these he used as the foundation for his fictional writing.

When he describes the brand new colonial Charles Town, what the reader experiences is a raw and boisterous settlement:

... the whole colony scarcely numbers twelve hundred white, distributed sparsely about the Ashley and Cooper, the Edistow, Winyah, Santee, and Savannah; and these, thus scattered, are enforced in block-houses, having mortal dread of their red neighbors, who are too powerful still not to inspire fear. Charleston has its fort also, mounting two big guns; and you may note in its precincts certain convenient block-houses, designed as places of refuge. We have shown, besides, that the island, at the entrance of the harbor, mounts its block-house and its big gun also. This is meant simply as an alarm gun, to be fired when mousing pirates, or Frenchmen, or Spaniards, show their whiskered visages along the coast.

As a thing of course, there is no city. Charleston is but a scattered hamlet of probably eight hundred inhabitants, all told – white, black, and equivocal. The grand plan of a city has just been received from the lord’s proprietors, but not yet put in execution. The town, as far as settled, possesses avenues and paths, rather than streets. It occupies but a small cantlet of the present city, lying pretty much within the limits comprehended by Tradd and Church streets on the south and west, and Bay and Market streets on the east and north; and these streets have, as yet, received no names. Above, and in the rear – that is, north and west – the land is perforated by creeks, ponds, and marshes; an occasional wigwam marks one of the ridges between, and the abode of some one of the surliest or poorest of the settlers. There are, properly, no churches, no marketplaces, no places of amusement, religion, pleasure, trade, all being individual, though but little of it, as yet, has been the fruit of individual enterprise. The community has scarcely begun yet to work together as a whole.

Of course there are lusts, and vanities, and human passions; many vices, and perhaps some goodly virtues, scattered broadcast among the goodly people of the town, even as at the present day. And of this stuff, we must even make what we can in our present history. But, also, almost of course, there was a struggling upward of individuals and circles just as now; striving feebly, according to a poor idiotic fashion, after wisdom, virtue, religion, and money. And these, too, will have their uses in our sober narrative. These are just the very elements, mixed and warring, of which all worlds are made; and, whatever moralists and philosophers may think, it is not for the artist to quarrel with the very material out of which his proper wares are to be fabricated; and he surely is not to challenge that wisdom which has provided him with his proper means of manufacture.

From this rude sketch of the first beginnings of the Palmetto city, you may easily conjecture many things; -- that the dwellings generally, for example, are very rude; that there is little real wealth accumulated, whatever the promise in the future; that the avenues from place to place are not always in traveling condition; that piles of lumber obstruct the pathways; that you sometimes get from point to point by means of trees thrown sprawling over creeks; that "corduroyed" causeways help you over mudflats; that, on dark nights, and after heavy rains, the streets are literally impassable, unless with the aid of guides and lanterns; that a large proportion of the people are quite as rude as street and dwelling; and that the assortment of character among them is such as will afford you any variety for selection. Though not yet infested with drones, the town has a few specimens of the idle gentleman; chevaliers d'industrie are to met at certain well-known reunions; there are two or more proverbial places where you will meet "white gizzards" and "black-legs" -- sots and gamesters; already the precincts of Elliott street, then the "Boggy Quarter," are known as a sort of Snug-Harbor for sailors; and among these you will find whiskered bandits who have wrung the noses of the Spanish dons, and levied heavy assessments upon the galleons of Panama and Vera Cruz; and lost no credit with the British world by the exercise of the peculiar virtues of the flibustier.

Pirates

As the colony grew and prospered, England began to regulate its trade levying it with restrictions that the colonists ultimately found unendurable. Goods from the colonies could only be shipped in English ships with English crews; certain crops could only be sold in England. Even products sold in America by other nations had to be sent to England first; then they had to be shipped to America by English ships. The unrest at these stern Navigation Acts continued to grow, and one effort at getting around them resulted in the nefarious pirate trade.

Simms knew well the stories of pirates Edward "Blackbeard" Teach, "gentleman" pirate Stede Bonnet, "lady" pirates Ann Bonny and Mary Read, and even one legendary girl from Pamplico, South Carolina, Nancy Hutton, said to be the 14th wife of Blackbeard. Simms pierces the glamour of the pirate business, revealing the ruthless reason behind the customary burying of treasure -- and the frequent if unofficial cooperation between them and various colonial officials.

The pirate law gave the treasure to the last survivor. It is supposed that he rarely inherited . . .

*The pirates, we know, did buy their treasurers, in this way, in unfrequented places. The spoils gathered from one captured vessel, were rarely risked at sea, when good opportunity was afforded, at the end of the cruise, for secreting it along shore. This was always the case, where gold, silver, and jewels were the fruits of their enterprise. Merchandise, on the contrary, had to find a market. This was not wanting. Many of our moral cities, such as New York, Boston, Charleston, and Savannah, furnished customers for these famous free-traders. Sometimes, even, they walked the streets with impunity. Nay, the Colonial governors, in certain cases, not only winked at their offences, but shared largely of the spoil. They were not dainty about the morality of black-mail. (Simms, "The Pirates' Hoard," *Graham's Magazine* [January 1856])*

The Development of Rice Culture and Slavery

The greatest and most profitable crop developed in colonial South Carolina was that of rice, in particular, “Carolina Gold,” the rice that apparently came from Madagascar, a large island off the coast of east Africa. According to the traditional story, told best by former rice planter and governor of South Carolina Duncan Clinch Heyward in his 1937 book *Seed from Madagascar*, in 1685 a ship from Madagascar came into Charles Town harbor for repairs. Its cargo included a strange red-orange kernel of rice. Though white rice had been planted in the colonies before this time, it had never really flourished.

While the ship underwent its repairs, the captain socialized with the citizens of the town. When his vessel was seaworthy again, and his departure imminent, Captain John Thurber gave a small quantity – less than a bushel – of seed rice to one of his new friends, Dr. Henry Woodward, in appreciation for the hospitality shown towards him by the townspeople. Dr. Woodward planted the seeds on his plantation near the city, and gave some to a few friends to plant. The new rice grew exceedingly well. And though the colonists continued to plant white rice in addition to this new red kernel, it is predominately the “Carolina Gold” from which the rice-planting fortunes in South Carolina were later made.

And these fortunes were made in large part by the labors of African slaves.

The cultivation of rice in South Carolina was increasingly profitable – and required increasing amounts of heavy labor, clearing new ground, cultivating and weeding, and harvesting.

Until recently, little was known about the lives, culture, and contributions to South Carolina’s colonial history by its African slaves. Historians, both black and white, have been learning more and more of this subject, though probably our current knowledge does not come very close to equaling the significance of this subject.

For much of the colonial period, slaves from Africa constituted more than half the population of South Carolina. The institution of slavery underwent many changes during the 18th century, as did the slave trade itself. Most of the slaves were brought by British ships, and more than three-fourths of their cargoes came directly from Africa. And though the death rate declined as the century progressed, perhaps a sixth of all the slaves died during the voyage, and many more, weakened by the rigors and terrors of almost intolerable conditions, died soon after arriving in Charleston, the seaport for much of the colonial slave trade for all British North America.

Those who survived made vital contributions to the life of the colony from almost the time of their arrival. Despite the inevitable and debilitating results of linguistic difficulties (not only of blacks to whites, but among blacks from different nations), religious differences, and the profound physical and psychological consequences of being violently torn from their homes and possessions and enslaved in new and generally harsh circumstances, they constituted a labor force without which the colony could not possibly have grown and perhaps could not have survived.

Many of these slaves brought with them skills that proved extremely useful to their masters. Those from pastoral societies tended hogs and cattle; and some, at least of the agricultural labors of the colony, were assisted by the previous experience of the slaves. In the earliest days of rice culture in South Carolina, the system of planting, tending, and harvesting the crop was similar to that used in the rice-growing areas of Africa. Later, as the colonists in the coastal area developed their unique system of irrigation and weed-prevention by using the tidal rise and fall of the coastal rivers, the slaves learned and became expert in the new system, too. In indigo culture, in the important production of naval stores, and in almost every area of the life and work of the colony, African slaves provided an increasingly skillful labor force that to their owners abundantly justified their initial expense and continued maintenance.

In 1708, the population of the colony was half black; by 1729, two-thirds of South Carolina's population of 30,000 were slaves. As the slave population steadily increased during the latter part of the colonial period, the white people, increasingly outnumbered by the blacks, passed strong laws to regulate the institution of slavery. The slave owners were concerned about the welfare of their slaves for both economic and social reasons, but they were deeply worried about the possibility of slave insurrections.

Henry Laurens wrote to his overseer in May of 1765:

I have now to recommend to you the care of my Negroes in general, but particularly the sick ones. Let them be well attended night and day, and if one wench is not sufficient, add another to nurse them. With the well ones use gentle means mixed with easy authority first – if that does not succeed, make choice of the most stubborn one or two and chastise them severely but properly and with mercy, that they may be convinced that the end of correction is to be amendment . . .” (D. D. Wallace, *The Life of Henry Laurens* [New York, 1915])

Dr. George Milligan, a British physician, wrote at about the same time:

The Negro slaves are about seventy thousand; they, with a few exceptions do all the labour or hard work in the country, and are a considerable part of the riches of the province; they are supposed worth, upon an average, about forty pounds sterling each; And the annual labour of the working slaves, who may be about forty thousand, is valued at ten pounds sterling each. They are in this climate necessary, but very dangerous domestics, their number so much exceeding the white; a natural dislike and antipathy, that subsists between them and our Indian neighbours, is a very lucky circumstance, and for this reason: In our quarrels with the Indians however proper and necessary it may be to give them correction, it can never be our interest to extirpate them, or to force them from their lands; their ground would be soon taken up by runaway Negroes from our settlements, whose numbers would daily increase, and quickly become more formidable enemies than Indians can ever be, as they speak our language, and would never be at a loss for intelligence. (B. R. Carroll, ed., *Historical Collections of South Carolina*, Vol. II [New York, 1836])

In 1740, South Carolina passed a law against slaves learning to read, noting that “the having of slaves taught to write, or suffering them to be employed in writing, may be attended with great inconvenience . . .” And offending parties were to be fined a hundred pounds. This law, like so many that involved slavery, was very laxly enforced.

And so the institution of slavery grew in South Carolina during the colonial period, and so, much of the time, the colony prospered.

Gullah

By the late 17th century, the system of slavery had developed familiar patterns. As master and slave learned to work together, naturally they both learned some of the others' ways. This was especially true with the language that developed among the slaves. Known today as "Gullah," it is a hybridization of many different languages representing the many different nations from which the slaves came. Enslaved Africans literally spoke dozens of languages, and most languages usually had individual regional dialects among them. Even Arabic was spoken.

In order for there to be even minimal communication between slave owner and slave, there had to be some sort of common language. Hence a "pidgin" language evolved, incorporating African, Dutch, Portuguese, and English words. (A few slaves even had French and German masters.) But of all of these various influences, the language that has come to be known as "Gullah" drew primarily upon English and African roots.

Gullah is still spoken in almost pristine form on some of the South Carolina sea islands. Readily understood by its own speakers, it is almost unintelligible to those unfamiliar with it. Interestingly enough, during the Civil War, blacks, for whom Gullah had become their native language, found the speech of Yankees they heard strange and unintelligible.

Synopsis

By the early 18th century, the colony of Carolina was well established, beginning to process its own form of sophistication and culture. Ships carried letters and reports from the colonies encouraging other men and women to come to the New World. It was truly the land of opportunity, they said, a land of milk and honey.

The lure worked – people came to America from all over Western Europe. French Huguenots settled in the Lowcountry; Scots in both the Lowcountry and the Upcountry. German Lutherans found their way to the Dutch Fork area of the Midlands. The Palatine Swiss made their home along the Savannah River. Welsh Baptists and Jewish immigrants came. Carolina became an important part of what came to be called the American melting pot. The Europeans ultimately shared their culture with the Africans coming as slaves from West Africa, as well as with the Native American Indians. And they also learned from both groups. Carolina truly became a colony of ethnic diversity.

Part III examines the culture and social lives of these peoples, as well as the natural advantages of Carolina. Readers will delight in reading early accounts of the alligator, of the rough and rugged pioneer town that was early Charles Town, with its own brand of "gentleman" and "lady" pirates. Here, too, we see the rise of rice as a major colonial export, and, with the importation of more and more Africans, the development of their unique language, Gullah.

arable: Suitable for plowing.

*... by the middle of the 17th century, most of the **arable** land had been gobbled up.*

capacious: Able to hold or contain much; roomy or spacious.

*The town is regularly laid out into large and **capacious** streets, which to buildings is great ornament and beauty.*

creolization: The blending of several cultures and languages created from long-lasting and persistent contact among different cultures and peoples.

*These people came together as a group from various African nations during a time when South Carolina was colonizing and they formed the Gullah culture as a type of **creolization** of many different types of cultures.*

fur trade: The first profitable business for early Carolinians. Trade with Native Indians.

*Animal furs ... all the rage in Europe ... were the colony's chief way to make money. The **furs** were obtained through **trade** with the Indians....*

Gullah: A culture comprised of communities of blacks found on the Sea Islands and coastal areas of South Carolina and Georgia. The language spoken by these communities formed by a melding of English and various African dialects.

*These people came together as a group from various African nations during a time when South Carolina was colonizing and they formed the **Gullah** culture as a type of creolization of many different types of cultures.*

Huguenots: Any French Protestants of the 16th or 17th century.

*The newcomers were Protestants or **Huguenots** from France escaping Catholic persecution.*

Madagascar: A small island off the southeast coast of Africa, thought by some to be the origin of rice culture in the Carolinas.

*One of them that was prominent for a long time was that it came from **Madagascar** which is on the east coast of Africa....*

medley: A mixture of things not usually placed together, especially a grouping musical works.

*But like the music played here, each group has brought something to the circle ... each group is part of the **medley** called Carolina.*

Navigation Acts: English laws governing navigation and trade.

*Because of the **Navigation Acts**, goods had to be bought and sold in English markets at prices arbitrarily set by English merchants....*

rice: Starchy seeds or grain of annual marsh grass. The largest commercial crop in 17th- and 18th-century Carolina prior to cotton.

*The cultivation of **rice** requires a large labor force working vast amounts of land....*

Scots-Irish: A person from Scotland living in Ireland; especially Scottish Protestants sent by the English crown to settle in Catholic Northern Ireland. Many immigrated to the United States in the 18th and 19th centuries.

*... guitar chords filled in by a descendant of a **Scots-Irishman**.*

Senegambia: A rice-producing region in western Africa.

*The most desired slave was from the **Senegambia** area ... the rice-producing region of the dark continent.*

sovereign: A person who possesses superior power, rank, or authority.

*The gentlemen live like **sovereigns** on plantations, ... and behave as if they were in London....*

townships: A unit of territory or administration; town.

*The settlers of these **townships** not only helped the colony spread beyond Charles Town and the Lowcountry, but added to the cultural diversity that called itself “Carolina.”*

Yemassee uprising: Warfare with the Yemassee and later the Creek Indians, started in 1715 and destroyed much of the colony of South Carolina.

*... though the **Yemassee** Indians were particularly bloodthirsty and warlike Indians, they slaughtered all the English traders in their village of Pocatigo and sent the red stick of war across the frontier.*



STUDENT ACTIVITIES

1. Who were the Huguenots? What brought them to Carolina? Using old maps and street directories, list as many Hugueno names as you can find that are still used today. (Manigault, Ravenel, Gaillard, Gerard, Horry, Marion, Lawrence, Huger, Gervais, Prioleau, Vendue, Legare, etc.)
2. List the nine different ethnic groups that settled in South Carolina. What traces of them remain today?
3. What was the importance of Barbados to Carolina's history? Think of people, cultivated crops, proximity, etc., Why were the Barbadians interested in Carolina?
4. What were the Navigation Acts? Why were they necessary? What effects did they have on the colony? What blackmarket did they produce?
5. Research the lives of pirates Edward Teach (Blackbeard) and Stede Bonnet. Write a biography of one of them. Make a list of the books your school library has about them; make a list of the books your public library has about them.
6. Write and produce a drama about Blackbeard.
7. Research the cultivation of rice. Why was it so well suited to South Carolina? What is the process of growing and harvesting? What is a rice trunk?
8. Research the Gullah culture and language. How did it evolve? Make a list of Gullah words and translate the standard English equivalent with it. (*unna*: you all; *een*: in; *ne*: in the; *fremale*: female; *tissic*: asthma; *tetta*: potatoes; *fai*: fairly, actually; *bittle*: food, victuals; *castle*: coffin, casket)
9. What was the Yemassee War? What events led up to it? What was the outcome? Describe the war. Why did the Yemassees lose the war?
10. Sum up the differences between the Proprietors and the people that ended in rebellion.

Part IV

A World Apart

Chronology: 1741-1775

1746 Eliza Lucas Pinckney succeeds with indigo.

1750's German, Scots-Irish, and French Huguenot populations grow.

1760's Townships and settlement spread upstate.

Social Growth and Change

By mid-18th century, Lowcountry South Carolinians had achieved a somewhat gentrified society, based mainly on the customs and lifestyle of the English. Though still largely provincial and in many ways unsophisticated, Charles Town did boast various forms of entertainment. Bearbaiting, popular in England, found an audience in Carolina. Cockfights and horseracing were popular; wagers were an inseparable part of both, and large sums were won and lost.

The theater, too, was a thriving business. As in England, the winter season saw various touring companies in Charles Town performing both recent and classic works from the English state. A theater was built on Queen Street. In 1773, the season's billing included 11 of Shakespeare's plays in over 100 performances.

In addition to the theater, there were musical concerts, dances, and private clubs. The St. Cecilia was the most impressive of the latter, with performances by both amateur and professional musicians. There were intellectual societies as well; perhaps the best known being the Charles Town Library Society, which is still in existence today, though in a somewhat different form. Portrait artists such as Jeremiah Theus and Henrietta Johnston painted the first families and their children, and furniture-makers such as Thomas Elfe and Thomas Hutchinson crafted beautiful pieces for both private homes and public offices.

The Yemassee War

As the colony grew, the tensions between the colonists and the Indians continued to mount during the early 18th century, and in 1715 the Yemassee Indians, joined by other nations of the region, brought war against the settlers. One of the best accounts of that war, and of the reasons leading up to South Carolina becoming a Royal Colony, is given in Francis Yonge's *A Narrative of the Proceedings of the People of South Carolina in the Year 1719*, addressed to John Lord Carteret, Lord Lieutenant of Ireland.

... after some Years Intercourse and Dealing between the Inhabitants and several Nations of the Indians, with whom they traded, as they now do, for several Thousand Pounds a Year, the said Indians, unanimously agreed to destroy the whole Settlement, by murdering and cutting to pieces all the Inhabitants, on a Day they had agreed on; and altho' some private Intimations were given by the People of their Design, it was totally disbeliev'd; so that on that certain Day, in the Year 1715, they killed all, or most of the Traders that were with them in their Towns; and going among the Plantations, murdered all who could not fly from the Cruelty, and burned their Houses. The occasion of this Conspiracy, which was so universal, that all the Indians were concerned in it, except a small Clan or two that living amongst the Settlements, insomuch, that they amounted to between Eight and Ten Thousand Men, was attributed to some ill Usage they had receiv'd from the Traders, who are not (generally) Men of the best Morals; and that no doubt of it, might give some cause to their Discontents; to which it is said amounted to near 10,000L sterling, with the Goods then amongst them; all which they seiz'd and made their own, and never paid their Debts, but cancell'd them, my murdering their Creditors.

In this War near 400 of the Inhabitants were destroy'd, with many Houses and Slaves, and great Numbers of Cattle, especially to the Southward near Port-Royal, from whence the Inhabitants were entirely drove, and forced into the Settlements near Charles-Town.

This Town being fortified, they there had time to think what to do; and not mustering above 1200 Men, they sent to Virginia and the neighbouring Colonies for Assistance; and for want of Money, of which they have very little in the Country, they formed Bills of Credit to pass current in all Payments This their necessary Defense brought the Publick in Debt near 80,000L and entail'd great Annual Charges upon them, to maintain Garrisons, which they were forced to erect and keep at great Expences.

In this very great Extremity, they sent Agents to England with an Account of their deplorable State, and to beg Assistance from the Proprietors: But not having very great Expectations from them, as very rightly imagining they would not be brought to expend their English Estates, to support much more precarious ones in America, their Agents were directed to lay a State of their Circumstances before her then Majesty, Queen Anne, and to beg the Assistance of the Crown.

*Their Agents soon sent them an Account that they found a Disposition in Her Majesty to send them Relief, and to protect them, but that the Objection was they were a Proprietary Government; and it was the Opinion of the then Lords Commissioners of Trade and Plantations, that if the Queen was at the Expence of protecting and relieving the Province, the Government thereof should be in the Crown. (B. R. Carroll, ed., *Historical Collections of South Carolina*, Vol. II [New York, 1836])*

This, the first full-scale warfare between the Indians and English colonists in South Carolina, was the precursor of more widespread struggles between the two races as the Upcountry was gradually settled.

Settling the Upcountry

Though the original settlement of the colony under the Lords Proprietors was almost entirely confined to the coast, by the time South Carolina finally became a Royal Colony in 1729, it had expanded inland about 50 miles. The settled area was roughly triangular, its base the coast from Winyah Bay to Port Royal Sound, its apex on the Santee River about 50 miles below the confluence of the Broad and Saluda rivers, where Columbia is now located.

For the remainder of the colonial period, there was rapid settlement of the Upcountry. Some settlers pushed inland from the coast; others, including many Scots-Irish, moved southward from northern colonies like Pennsylvania along the eastern side of the Appalachian mountain chain. An important contingent of German (in their own language, Deutsch) colonists settled in the area between the Broad and Saluda rivers, which (improperly) became known as the Dutch Fork.

As the settlers moved towards the interior of the state, increasingly violent encounters with the Indians were inevitable. Mary Cloud was a South Carolina pioneer woman who lived in the thinly settled area between Orangeburg and Savannah known then as the Congarees. The account left us by Mrs. Cloud in May 1751 is not a pretty picture of her place and time; rather, it is a grim reminder of the realities that settlers faced in a wild and dangerous frontierland. Mary Cloud's primary concern was survival; her life was hard, rugged, and ultimately tragic. But the brief record she has left us of her trials and sorrows reveals the heart-blood of our heritage. This is her narrative, which was given under oath to the captain of a local militia company:

That on the fourth Instant two Indians came to my House about Half-way between the Congrees and Savannah Town. The Indians were Savannas. They came there about dark, and sate down very civilly; and my Husband being able to talk their Tongue they talked a great while together, And I gave them Supper. And they asked my Husband for Pipes and Tobacco, and he gave it them. And we sate up until Midnight, and then we all went to Sleep; and they lay down too and pulled off their Mogassens and Boots. One of them broke his Pipe, and he came to the Bed to my Husband, who handed unto him his Pipe out of his Mouth, and laid down again; and we all dropt into Sleep: and when the Cocks began to Crow they came, as I suppose, to the Bed, and Shot my Husband through the Head. And a young Man lying upon the Floor was Shot in the same Minute. And the Indians, I suppose, thinking the Bullet had gone thro' my Husband's Head and my own too, struck me with a Tomahawk under my right Arm; and afterwards they struck me two Cuts upon the left Knee. I lying still they supposed I was dead, and one of them went and killed both my Children; & then they came and took the Blankets from us & plunder'd the House of all that was valuable and went off. And in that bad Condition I have lain amongst my Dead two Days. And by the help of Providence one of my Horses came to the House; and so I came to Martin Fridig's House.

In the summer of 1759, the Cherokee Indians raided outlying settlements in North and South Carolina, and the Cherokee War, as it was called in South Carolina, began, which lasted until 1761. More and more, the Indians were pushed back from their villages into the forests, their farmlands burned and destroyed. Facing starvation, they agreed to a treaty in 1761, ceding lands that opened more of the Upcountry for settlement.

Though population statistics for the colonial period are difficult to calculate with any degree of accuracy, by 1759, the population of the colony was about 36,000 white and 55,000 black, with the coastal area having 19,000 whites and all but 2,000 or 3,000 of the slaves. The decade of the 1760's saw a great increase in both slave and white population – and it also saw an increasingly sharp division between Lowcountry and Upcountry, between an established and highly cultivated society and a new and often very raw one. Perhaps the contrast between the two can be shown most clearly by contrasting two women of this period in South Carolina, Mary Cloud of the Upcountry, who with her family fell victim to Indians, and that best-known woman of the Lowcountry at this time, Eliza Lucas Pinckney.



Eliza Lucas Pinckney

Much has been written about this great and most accomplished American pioneer woman. We are fortunate to have been left a fine record of her life and accomplishments, in the form of letters written between the years 1739 and 1786 to family members and friends in both South Carolina and England.

No documented evidence of Eliza Lucas' birth or ancestry survived the burnings of both her plantation and Charles Town homes, but she was born around 1722, probably in Antigua, where her father was lieutenant governor. Educated in England under the care of a family friend, Mrs. Boddicott, Eliza Lucas came to Charleston in 1738 at the age of 16 to undertake the management of her father's three plantations, an estate consisting of around 2,000 acres of land. Popular in Charles Town society, young Eliza kept herself to a systematic and rigorous schedule of duties, music, gardening, and reading; she even studied sufficient law to draft wills for her poorer neighbors.

Most of her letters reflect a spirited temperament, and present the picture of a young woman with a mind of her own. On the matter of having a husband chosen for her, for example, she writes to her father around 1740:

Your letter by way of Philadelphia which I duly received was an additional proof of that paternal tenderness which I have always Experienced from the most Indulgent of Parents from my Cradle to this time, and the subject of it is of the utmost importance to my peace and happiness.

As you propose Mr. L. to me I am sorry I can't have Sentiments favourable enough of him to take time to think on the Subject, as your Indulgence to me will ever add weight to the duty that obliges me to consult what best pleases you . . . but as I know tis my happiness you consult [I] must beg the favour of you to pay my thanks to the old Gentleman for the Generosity and favourable sentiments of me and let him know my thoughts on the affair in such civil terms as you know much better than any I can dictate; and beg leave to say to you that the riches of Peru and Chili if he had them put together could not purchase a sufficient Esteem for him to make him my husband . . . But give my leave to assure you, my dear Sir, that a single life if my only Choice and if it were not as I am yet but Eighteen, hope you will [put] aside the thoughts of my marrying yet these 2 or 3 years at least.

Writing on May 2, 1740, to Mrs. Boddicott in England, Eliza Lucas describes the life she was leading. One can't help comparing her "settled" part of South Carolina with the still isolated wilderness of Mrs. Cloud, less than a hundred miles away.

I flatter myself it will be a satisfaction to you to hear I like this part of the world, as my lott has fallen here – which I really do. I prefer England to it, 'tis true, but think Carolina greatly preferable to the West Indias, and was my Papa here I should be very happy.

We have a very good acquaintance from whom we have received much friendship and Civility. Charles Town, the principal one in this province, is a polite, agreeable place. The people live very Gentile and very much in the English taste. The Country is in General fertile and abounds with Venison and wild fowl; the Venison is much higher flavoured than in England but 'tis seldom fatt.

... We are 17 mile by land and 6 by water from Charles Town . . . I have a little library well furnished (for my papa has left me most of his books) in which I spend part of my time. My Musick and the Garden, which I am very fond of, take up the rest of my time that is not employed in business, of which my father had left me a pretty good share . . .

I have the business of 3 plantations to transact, which requires much writing and more business and fatigue of other sorts than you can imagine. But least you should imagine it too burthensom to a girl at my early time of life, give me leave to answer you: I assure you I think myself happy that I can be useful to so good a father, and by rising very early I find I can go through much business . . .

In another letter to Miss Bartlett, a young Charleston friend, Eliza relates the events of a typical day for her at Wappoo:

Why my dear Miss B, will you so often repeat your desire to know how I trifle away my time in our retirement in my father's absence . . .

In general then I rise at five o'Clock in the morning, read till Seven, then take a walk in the garden or field, see that the Servants are at their respective business, then to breakfast. The first hour after breakfast is spent at my musick, the next is constantly employed in recollecting something I have learned least for want of practise it should be quite lost, such as French and short hand. After that I devote the rest of the time till I dress for dinner to our little Polly and two black girls who I teach to read . . . the first hour after dinner as the first after breakfast at musick, the rest of the afternoon in Needle work till candle light, and from that time to bed time read or write . . .

In her effort to find a profitable crop for the plantations, Eliza Lucas experimented with a variety of West Indian seeds sent by her father, and by the mid-1740's, she was successful with indigo. Years later, in 1785, in a letter to her daughter, Eliza Lucas Pinckney describes her early experiments with indigo-planting:

... I first try'd it in March 1741, or 1742, It was destroyed (I think by a frost). The next time in April, and it was cut down by a worm; I persevered to a third planting and succeeded, and when I informed my Father it bore seed and the seed ripened, he sent a man from the Island of Monserat by the name of Cromwell who had been accustomed to making Indigo there, and gave him high wages; he made some brick Vats on my Father's plantation on Wappo Creek and then made the first Indigo; It was very indifferent, and he made a great mystery [sic] of it, said he repented coming as he should ruin his own Country by it, for my Father had engaged him to let me see the whole process . . . I observed him as carefully as I could . . . notwithstanding the churlishness of Cromwell, who . . . threw in so large a quantity of Lime water as to spoil the colour . . .

This remarkable young lady also planted live oak groves, envisioning their destiny as providing timbers for shipbuilding. She experimented with flax and hemp; and she revived the culture of silk in South Carolina, importing the cocoons and employing Negro children of the plantation to pull mulberry leaves to feed the worms. (Most certainly she had read Thomas Ashe!) Her silk was rich and heavy, pronounced “equal to the best Lyons silk” by the French Huguenot weavers in London, who wove it into magnificent brocades, decorated with her favorite flowers from the plantation, including roses and the native American azalea. There were even bundles of nosegays, the traditional perfumed sachets of the day, woven into the fabric.

Eliza Lucas Pinckney’s life and accomplishments emphasize a number of things that are important about the late colonial period in South Carolina. Perhaps most important of all is the fact that she was a woman – and clearly had the opportunity to use her great talents as an administrator and innovative agriculturalist to the advantage of her family and society. In addition, she shows, in the great variety and depth of her intellectual and cultural interests, how far that Lowcountry society had evolved from its crude beginnings a century earlier.

Francis Bacon said that when men and women have sufficient repose in their lives to appreciate the beauty of their land, they create gardens and treasure them. Mrs. St. Julian Ravenel, who published the first biography of Eliza Lucas Pinckney in 1896, writing a decade later about late colonial Charleston, notes that “the curious silence respecting flowers is broken, and there is constant mention of gardens.” Other writers have left us accounts of South Carolina’s Lowcountry gardens and gardeners, but none so impressively and informatively as Eliza Lucas Pinckney.

In 1744, Eliza Lucas married Charles Pinckney, a prominent lawyer and a widower of more than twice her age. Theirs was a very good and happy marriage. One letter to her husband is especially revelatory: “I have the greatest esteem and affection imaginable for you; that next to Him that formed it, my heart is entirely at your disposal, but this you knew the day I gave you my hand.” Of their four children, two sons, Charles Cotesworth and Thomas, were distinguished in the American Revolutionary War – and afterward.

When Charles Pinckney died of malarial fever in 1758, she was sick with grief, “in a lethargy of stupidity.” She recalled. Of him she wrote to her sister: he was “the best of men, of husbands, of fathers and equally good in every relation and connection in life”

When Eliza Lucas Pinckney died in 1793, her obituary reveals the national esteem in which she was held: “Mrs. Charles Pinckney, nee Elizabeth Lucas, who died of cancer last Sunday, May 26th, was buried yesterday . . . among the many mourners at her funeral were Mr. George Washington, President of the United States, who, at his own request, was a pall bearer”

Synopsis

By the mid-18th century, Lowcountry South Carolinians had achieved a somewhat gentrified and elegant society, patterned mainly upon the customs and lifestyle of their English background. And, though the Upcountry was experiencing its own expansion and refinement, it was not without cost. As more and more settlers pushed westward, tensions mounted with the Indian nations who were being forced out of their lands to make room for these new strangers. The fuse was slowly burning, and, in 1715, the Yemassee War exploded. Whole settlements of colonists and traders were murdered within a single week while the desperate Indians tried to reclaim their homeland. When the colonists sent agents to England begging for assistance, they were told that “they were a Proprietary Government; and it was the Opinion of the then Lords Commissioners of Trade and Plantations that if the Queen was at the Expence of protecting and relieving the Province, the Government thereof should be in the Crown.” Thus, South Carolina became a Royal Colony.

Part IV looks at firsthand accounts of Upcountry settlers and their struggles with the Indians. And it gives a glimpse into the life of a remarkable young girl, Eliza Lucas, who at 16 had the responsibility of managing three plantations – yet still found time to read, dance, visit, and generally enjoy life. Her letters describe her life in rich detail.

Part IV ends with the palpable tensions being felt between the colony of South Carolina and the Mother Country. An important link is established in that George Washington, when president of America, requested the honor of being pallbearer at the funeral of Eliza Lucas Pinckney.



Anglican Church parishes: Divisions of the Anglican Church in Carolina colony, used also as administrative units.

... these *parishes* became the political units of the colonial South Carolina and remained the political units of the South Carolina Lowcountry until the constitution of 1765.

arbitration: Settlement of a dispute through person or persons agreed to by both sides.

Glen's replacement did not have the *arbitration* skills of his predecessor.

Commons House of Assembly: The governing body of the colony of South Carolina.

In 1721, membership in the *Commons House of Assembly* was dependent on ownership of 500 acres of land and 10 slaves ...

indigo: A plant native to India, used to produce blue cake dye for colouring textiles.

Prior to 1745, the major money crop leaving Charles Town was rice ... after 1746, *indigo* was running a close second.

inheritance: Something received from those gone before, usually of value.

The Europeans ... the Indians ... the Africans. Sometimes it is hard to know where one culture begins and the other ends. It is a circle ... a circle of *inheritance*.

Lucas, Eliza: South Carolina woman who developed indigo as a commercial venture in the colony. Married Charles Pinckney. Mother of two of the signers of the Declaration of Independence.

By 1765, over 500,000 pounds of indigo was shipped from Charles Town harbour. And *Eliza Lucas* stepped into history.

Palladian architecture: The style of Italian architect Palladio. Generally characterized by a tall arched opening flanked by two non-arched openings.

Completed in 1771, this example of *Palladian architecture* also included a customs house and provost dungeon.

Saluda Old Town: A town in central South Carolina.

A meeting was held at *Saluda Old Town* in the Upcountry.



STUDENT ACTIVITIES

1. Describe the conflict between the colonists and the Cherokee and Catawba Indians. What part did the French play in this conflict?
2. Research the form of government in South Carolina in 1721. How did a man become a member of the Commons House of Assembly?
3. When were the territories of South and North Carolina made separate? What was “the township plan?” Why was it instigated? Name the first nine townships of South Carolina. Who were the main settlers of each township? Which of these names is still used today? Make a red box on your map showing each township.
4. How did indigo come to be such an important crop to South Carolina? Why wasn’t the rice crop enough? How is indigo grown and harvested? What is the difference in crop cultivation between indigo and rice?
5. Write a brief biography of Eliza Lucas Pinckney. (Some suggested sources: South Carolina ETV film archives for the video **South Carolina Women Writers from the 18th Through the 20th Century**; Harriott Ravenel’s biography of Eliza Lucas Pinckney; *The Letterbook of Eliza Lucas Pinckney* [University of South Carolina Press, 1997].)
6. Using *The Letterbook of Eliza Lucas Pinckney*, write a short essay on the cultural aspects of Charleston in the 18th century. Contrast the life in the country, on the plantation, to that of life in the city itself.
7. Research the relationship between church and state in South Carolina in the mid-18th century. What was a parish? Where were elections held? What were meeting houses? What religious groups were represented in South Carolina by this time?
8. In the library (perhaps using the old newspaper *The South Carolina Gazette*), find the musical performances that were being performed in Charleston in the 1740’s and 1750’s. What plays or dramatic performances were popular? Are there any reviews or opinion pieces about the performances? If so, what do they say about the performances and/or actors?

9. Research some of the art forms that flourished in South Carolina around this time: drawing, woodcarving, silversmithing, furniture-making, stone-carving, and portrait-painting.
10. Write a brief biography of Henrietta Johnston, the first professional woman painter in America, who painted many portraits in Charles Town.
11. Write a brief biography of another famous portrait painter, Jeremiah Theus.
12. Write a short essay describing how and why you can see the American Revolution approaching. Consider the variety of cultures in South Carolina (and other colonies) by this time, the variety of lifestyles and employment, the trade relations with the Indians, and the settlement of territories further and further away from the coast.



EDUCATION PROGRAM CONTACTS

Calhoun County Museum

Debbie Roland, Director
303 Butler Street
St. Matthews, South Carolina 29135
803-874-3964

The Catawba Cultural Preservation Project

Donald Rogers, Programs Director
611 East Main Street
Rock Hill, South Carolina 29730
803-328-2427

Charles Town Landing

Education Department
1500 Old Towne Road
Charleston, South Carolina 29407
843-852-4200

The Charleston Museum and Heyward Washington House

Karen King
360 Meeting Street
Charleston, South Carolina 29403
843-722-2996 ext. 234
www.ego.net/us/sc/chs/cmuseum/index.htm

Congaree Swamp National Monument

Fran Rametta
200 Carolina Sims Road
Hopkins, South Carolina 29061
803-776-4396
www.nps.gov/cosw

Drayton Hall

Cathy I. Jenkins
3380 Ashley River Road
Charleston, South Carolina 29414
843-766-0188
www.draytonhall.org

Historic Brattonsville

Pat Veasey, Associate Curator of Education
1444 Brattonsville Road
McConnells, South Carolina 29726
803-684-2327

Lexington County Museum

Horace Harmon, Director
Box 637
Lexington, South Carolina 29071
803-359-8369

Middleton Place

Laurie Lawrence
4300 Ashley River Road
Charleston, South Carolina 29414
843-556-6020

www.middletonplace.org

Old Santee Canal State Park

Mary Bell
900 Stony Landing Road
Moncks Corner, South Carolina 29461
843-899-5200
old_santee_canal_sp@prt.state.sc.us

Parris Island Museum

Dr. Stephen Wise, Commanding General
Box 19001
Parris Island, South Carolina 29905-9001

Pendleton District Commission

Hurley Badders, Director
125 East Queen Street
Pendleton, South Carolina 29670

Santa Elena Archaeological Site

Chester DePratter
South Carolina Institute of Archaeology & Anthropology
1321 Pendleton Street
Columbia, South Carolina 29208-0071
803-777-8170

www.cla.sc.edu/sciaa/sciaa.html

Schiele Museum

Steve Watts
Post Office Box 953
Gastonia, North Carolina 28053-0953
704-866-6908
www.schielemuseum.org

South Carolina Department of Archives and History

Alexia Helsley
8301 Parkland Road
Columbia, South Carolina 29223
803-896-6189
helsley@scdah.state.sc.us
www.state.sc.us/scdah

South Carolina Library

Research
Sumter and College Streets
Columbia, South Carolina 29208
803-777-3131
www.scedu/library/socar/index.html

South Carolina State Museum

Group Visits
Post Office Box 100107
Columbia, South Carolina 29202
803-898-4999
www.museum.state.sc.us

Spartanburg County Historical Association

Director
Box 887
Spartanburg, South Carolina 29304
864-596-3501

SOURCES AND ACKNOWLEDGMENTS

(Listed according to a occurrence in the text.)

The information and text of petroglyphs are courtesy of Tommy Charles, South Carolina Institute of Archaeology and Anthropology, Columbia, South Carolina.

James Adair. *The History of the American Indians . . . Containing an Account of their Origin, Language, Manners, Religious and Civil Customs, Laws, Form of Government, Punishments, Conduct in War and Domestic Life, their Habits, Diet, Agriculture, Manufacturers, Diseases and Method of Cure, and Other Particulars, sufficient to render it a Complete Indian System.* London: Edward and Charles Dilly, 1775. Reprint. New York and London: Johnson Reprint Corporation, 1969.

David Duncan Wallace. "Pardo's Route Through South Carolina in 1567," *The Hispanic American Historical Review*. Vol. XVI, No. 3. August 1936.

Professor Chester DePratter provided valuable help with information concerning the Santa Elena project. Photographs of relics from the Santa Elena archaeological project are courtesy of Stanley South, South Carolina Institute of Archaeology and Anthropology, Columbia, South Carolina.

Jeannette Thurber Connor. *Colonial Records of Spanish Florida; Letters and Reports of Governors and Secular Persons.* Vol. I. Deland, Florida: Florida State Historical Society, 1925.

Thomas Ashe. "Carolina, or a Description of the Present State of that Country, By Thomas Ashe, 1682." From A. S. Salley, ed., *Narratives of Early Carolina, 1650-1708.* New York: Charles Scribner's Sons, 1911.

Robert Horne. "A Brief Description of the Province of Carolina, By Robert Horne, 1666." From A. S. Salley, ed., *Narratives of Early Carolina, 1650-1708.* New York: Charles Scribner's Sons, 1911.

Archie Vernon Huff, Jr. *The History of South Carolina in the Building of the Nation.* 1991. Currently the adopted textbook for eighth-grade social studies classes in South Carolina.

Mary C. Simms Oliphant. *The History of South Carolina.* Illinois: Laidlaw Brothers, a Division of Doubleday & Company, 1964.

Walter Edgar, *South Carolina: A History.* Columbia, South Carolina: University of South Carolina Press, 1998.

David Duncan Wallace. *South Carolina: A Short History.* Columbia, South Carolina: University of South Carolina Press, 1951.

William Gilmore Simms. *The Cassique of Kiawah.* New York: J. S. Redfield, 1859. Reprint, Gainesville, Georgia: Magnolia Press, 1989.

- William Gilmore Simms. "The Pirates' Hoard," *Graham's Magazine*. No. 1, pp. 54ff. January 1836.
- Robert L. Meriwether, *The Expansion of South Carolina, 1729-1765*. Kingsport, Tennessee: Southern Publishers, Inc., 1940. p. 122.
- B. R. Carroll, comp. *Historical Collections of South Carolina; Embracing Many Rare and Valuable Pamphlets, and Other Documents, Relating to the History of that State, From Its First Discovery to Its Independence, in the Year 1776*. 2 vols. New York: Harper & Brothers, 1836.
- Duncan Clinch Heyward. *Seed from Madagascar, with an introduction by Peter A. Coclanis*. Columbia, South Carolina: University of South Carolina Press, 1993.
- Anne Blythe. *South Carolina Women Writers from the 18th Through the 20th Century*. South Carolina ETV videotape, 1988.
- Elise Pinckney, ed. *The Letterbook of Eliza Lucas Pinckney, 1739-1762*. Columbia, South Carolina: University of South Carolina Press, 1997.
- Joseph W. Barnwell, ed. "Letter from Mrs. Charles Pinckney to Harriott Horry" (1785), *South Carolina Historical Magazine*. Vol. XVII, pp. 101-102. 1916.
- South Carolina Historical and Genealogical Magazine*. October 1920, pp. 158-159. Reprints of the obituary of Eliza Lucas Pinckney from *Charleston City Gazette & Daily Advertiser*, July 17, 1793.
- Mrs. St. Julian Ravenel. *Charleston: The Place and the People*. New York: The Macmillan Company, 1906. p. 124.

CREDITS

Funders

The Stringer Foundation
The Callie and John Rainey Foundation
The National Society of the Colonial Dames of America in the State of South Carolina
The South Carolina Humanities Council
The Lucy Hampton Bostick Charitable Trust
Mrs. Alester Furman

Humanists

Dr. Walter B. Edgar
Dr. A. V. Huff
Dr. Chester B. DePratter
Dr. Charles Joyner

For the Guide

Project Director: Pat Dressler
Writer: Anne B. Meriwether
Editors: Pat Dressler, Brenda Ward
Designers: Rodgers Boykin, Brenda Ward

For the Video

Producer/Director: Varian C. Brandon
Director of Videography: Scott Smoak
Field Audio/Second Unit: Dave Adams
Editor: Mary T. Wyatt
Videotape: Meg Hyers
Video Graphics: Dan Greshel
Narrator: Dick Taylor
Additional Voices: Bob Durrett, Varian C. Brandon
Music: GEM Studios
Studio Art Director: Sam Glenn
Artist, Paleo-Indian Artwork: Dean Quigley
Studio Musicians: John Wietzel, Steve Bennette, Kathy Bradley, Andi Hearn, Davey Mathias
Executive Producer: Jim Eddins

**CIRCLE OF INHERITANCE
A HISTORY OF COLONIAL SOUTH CAROLINA**

Production was made possible by:

The Stringer Foundation
And
The Callie and John Rainey Foundation

Educational materials were made possible by:

The National Society of the Colonial Dames of America
In the State of South Carolina
The South Carolina Humanities Council
The Lucy Hampton Bostick Charitable Trust
Mrs. Alester Furman