

TABBY TIMES



De gruwlyke aanvalle der Indiaanen op de Engelfe in CAROLINA, in West-Indien; Op den 19 April 1715. en enige volgende dagen; in welke actie die Barbaren veel Menschen wredelyk hebben mishandelt.

Incurfus Indorum in Anglos in infula CAROLINA 19 Aprilis et insequentibus diebus. Quo impetu magnus hominum numerus peremptus est.

Per Schenk exc. Amst. Cum Tr.

**LIKE MANY OF DATAW'S CURRENT RESIDENTS,
THE YAMASEE INDIANS WERE MIGRANTS
TO BEAUFORT, SOUTH CAROLINA**

Roots of the Yamasee War

The Yamasee tribe is first seen between the Ocmulgee and Oconee Rivers in northeastern Georgia. They are described as a composite people, a mixture of several tribes, as well as Africans fleeing enslavement, and mestizos, people with mixed Spanish and Indian blood. They probably spoke a Muskogean dialect, and their name may be the Muskogee word for "gentle." They were reportedly in the Saint Augustine area in 1663, trading deer skins and other pelts with the Spanish for metal tools, cooking pots, guns, and ammunition. As some Spanish traders sought to enslave them and convert them to Catholicism, they fled the La Florida area. They moved to the Port Royal region of the Carolinas to preserve their liberty in the 1680s. There, they set up trade relationships with the Scottish and British colonists. They founded at least ten towns in the area, including Pocotaligo, Okeetee (Okatie), and Chase (Chechesee). Traders often lived in these towns. A 1715 census put the Yamasee population at about 1,200, including 400 warriors. *continued*>

THE YAMASEE (ALTERNATE: YEMASEE)

The Yamasee,
a matrilineal culture,
were known as
skilled negotiators
who valued diplomacy.



Unfortunately, in South Carolina, they abandoned some of these characteristics as they became indebted to duplicitous British traders. Rather than focusing on agriculture, they concentrated on commercial hunting. In their dealings with the British slave traders, they were encouraged to attack other Indian tribes and seize the vanquished natives. Caleb Westbrook, a Scottish trader and the first recognized European inhabitant of Datha (Dataw), was thought to have traded in captive Indians. A Savannah tribesman killed him. Since an enslaved Indian was worth more than a deerskin, the Yamasee warriors were encouraged to attack other Indian tribes, including the Creek, to seize captives. These captives were sold to the Caribbean and local plantations. One estimate states that in the late 1600s and the early 1700s, approximately 30 to 50 thousand Indians were sold in the slave trade from Charles Town.

The South Carolina General Assembly gave the Yamasee a tract of land between the Combahee and Savannah Rivers before 1715. Gradually, colonists began to intrude on the reserved property, allowing their cattle to graze on the Indian land. By 1711, the Yamasee were indebted to the traders by 100,000 deerskins, the primary trade currency. With a dwindling deer population, there was little possibility of repaying that debt, and the Yamasee feared the traders would also enslave them.



Feeling pushed to their limit, the Yamasee chiefs agreed to meet with British traders and officials. Thomas Nairne, a scholar, soldier, and slave catcher, and John Wright, along with several other British men, broke bread on April 12, 1715, at Pocotaligo. Nairne treated his Indian hosts with diplomacy, while Wright threatened to kill the chiefs and enslave the women and children. During the night, the Yamasee caciques discussed the matter. By morning, they had smeared their faces with red and black paint and attacked the colonial traders. Most were killed; Nairne was tortured. One man, Burrows, escaped to warn other settlers. Called the Pocotaligo Massacre, the native people had made a stance. With the first gunshot, the Yamasee War had begun.

—Ginny Hall-Apicella

FIRESIDE CHAT: JANUARY 30

To learn more about the Native Americans and this war, a turning point in South Carolina's history, please mark your calendars for the Fireside Chat on January 30, 2025.

DENISE BOSSY: Associate Professor of History at the University of North Florida, will share her expertise on the Yamasee people and the history of Beaufort County.

THE HERO'S RETURN

Lafayette's Epic Journey Back to a Grateful America

The Marquis de Lafayette, known simply as Lafayette, was a towering figure in the American and French Revolutions.

A staunch advocate for liberty and equality, Lafayette fought for these ideals on both sides of the Atlantic.

He played a vital role in the 1781 Siege of Yorktown, a decisive victory that secured American independence. Later, he contributed to the French Revolution and the July Revolution of 1830, further solidifying his legacy as a champion of freedom.

In 1784, the Maryland General Assembly passed a resolution declaring Lafayette and his male heirs "forever... natural-born Citizens" of the state. This resolution effectively made Lafayette a citizen under the Articles of Confederation and the U.S. Constitution. His honorary citizenship was reaffirmed by an act of Congress in 2002, a lasting testament to America's deep admiration for the Marquis de Lafayette.

Born into French nobility, Lafayette was drawn to the American cause for liberty and equality, values that stemmed from his family's long tradition of military service. Though he enjoyed wealth and status in France, he sought to fight for his ideals in America. At just 19, Lafayette became a Major General in the Continental Army, distinguishing himself on the battlefield and earning the respect of General George Washington. During the war, Lafayette also returned to France to rally further support for the American Revolution.

In 1781, Lafayette's strategic efforts in Virginia helped block a British army, contributing to the pivotal victory at Yorktown.

Lafayette's fight for American independence was a personal sacrifice, not just a military endeavor. While he waged battles on

American soil, his wife, Adrienne de Noailles, remained in France, steadfastly supporting him from afar. After Lafayette returned to France, the family endured years of turmoil as France's government shifted through revolutions. The entire family was banished from Paris and imprisoned, often separately.

In 1795, Adrienne was imprisoned in Paris and faced execution by guillotine. In a dramatic turn, Elizabeth Monroe, the wife of U.S. envoy James Monroe, intervened and saved her life at the last minute. James Monroe had fought alongside Lafayette in the American Revolution, and his close relationship with the Marquis played a crucial role in Adrienne's rescue.

In 1824, James Monroe, now the fifth President of the United States, invited Lafayette to return to America as "The Nation's Guest." During the Revolution, the Sams family lived in an area with significant



military activity. Lafayette arrived just north of Charleston in 1777. The Sams family resided in the vicinity, on Wadmalaw Island. At the time, William Sams, then 36, was aware of the mounting tensions between the colonies and the British Crown. By the time Lafayette visited again in 1824, the Sams family's sons, Lewis Reeve and Berners Barnwell Sams, would have known of the Marquis's upcoming visit, adding an interesting layer to their connection to American history.

The Marquis de Lafayette was a strong opponent of slavery. American historians generally recognize that his views on slavery influenced some American leaders, such as George Washington. However, his stance did not significantly impact the broader policies of the new American government.

In the 1830s, late in his life, the Marquis de Lafayette is said to have expressed regret over the ongoing practice of slavery in the United States. While the specific quote below often attributed to him cannot be definitively verified, it aligns closely with his well-known opposition to slavery and his dismay at its persistence in America, even after independence.

*"I would never have drawn my sword
in the cause of America
if I could have conceived that thereby
I was founding a land of slavery."*



Decades after the American Revolution, Lafayette's popularity here remained unwavering. As the 50th anniversary of the Revolution approached, the United States invited him to return as "The Nation's Guest." From 1824 to 1825, Lafayette spent 13 months traveling over 6,000 miles across 24 states. One of his stops, in March 1825, was in Beaufort, South Carolina.

As the bicentennial of Lafayette's grand visit nears, Beaufort prepares to celebrate this historic occasion, marking 200 years since the Marquis set foot in our town. —Bill Riski





PRESIDENT'S REPORT

Marilyn Peck

The tinge of fall is in the air, and all Dataw residents who have been away vacationing or visiting family and friends far afield have returned. This is a perfect time to welcome you back and inform you of the exciting events we have planned for the coming year.

We recently hosted the DHF annual Lowcountry Boil at the Gazebo. DHF members and guests enjoyed the camaraderie, the delicious catering by Jimmy Fitts, and the delightful music of The Alibis. This year, members had the opportunity to bid on donated art items at a successful silent auction.

On December 16,
DHF will participate in
the annual Luminary Night.
Come see how spectacular
the Ruins look when lit with
hundreds of candles.

2025 will be quite special for DHF as it celebrates its 30th Anniversary. The organization has grown from a few people who wanted to get together to preserve the ruins and its history to a vital organization with 311 members. To celebrate our anniversary, we will host our annual Fireside Chat with guest speaker Denise I. Bossy, an associate professor at the University of North Florida, Jacksonville, and the editor of *The Yamasee Indians* from Florida to South Carolina on January 30, 2025, in the Carolina Room. Mark your calendars for a special evening to learn about the indigenous people who made a mark on the history of Beaufort County.

Our spring event is the DHF's Authors' Luncheon, which will be held at the Carolina Room on Friday, April 11. It will welcome T.I. Lowe, a Lowcountry writer who has authored 20 books. She describes herself as an "ordinary country girl who loves to tell stories."

Last spring, the DHF awarded a scholarship to Joy Watson, a student at the American College of the Building Arts in Charleston. Ms. Watson is majoring in Plaster, the art of using historically accurate plaster design and finishes to restore landmark buildings and residences. The DHF will continue with the scholarship program in 2025.

— Please support the work of the DHF by becoming a member or asking about volunteer opportunities —

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