

People and a Place Called Tidyman's ~

Jacob Jeanneret, the immigrant, probably arrived in Carolina with Abraham Jeanneret and may have been his brother.

Jacob Jeanneret married Elizabeth Gourdin, youngest daughter of Louis Gourdin before 13 Dec 1726.

Noe Serre wrote his will on 19 Dec 1726 and left Elizabeth a bequest and was named in the estate of Pierre Gourdin as Elizabeth Gourdin Jeanneret.

In 1729, Jacob Jeanneret purchased from Judith and John Barnet II 400-acres previously belonging to his wife's father (Louis Gourdin), and located part on the mainland and part across Watahan or Manigault Creek on an island in the Santee River. This plantation was originally granted to Louis Gourdin in 1711 and was near the Huger plantation Watahan.

A few years later, he made his home on this plantation with his wife Elizabeth and their son Jacob II, who was born c. 1727. Jeanneret received a plat and grant to another 400 acres in Craven County in 1732 and 1735 respectively.

Elizabeth Gourdin, Jacob Jeanneret's first wife, died before 6 Oct 1744, when a license was issued for the marriage of Jacob Jeanneret, widower, and Marguerite Rembert, daughter of Andre Rembert and widow of both Pierre Gurri and the Rev. Peter DuPlessis.

Six months later Jacob and Marguerite mortgaged three plantations in St. James Santee Parish: the two 400-acre tracts at Watahan and a third tract of 50 acres on Echaw Creek, originally granted to Daniel Jaudon. All these properties were mortgaged to their French Santee neighbor Daniel Huger.

Three years later (during the year 1747), they sold the 800-acre Jeanneret plantation at Watahan to Dr. David Caw. This land became part of a later plantation known as Cedar Hill and/or Pleasant Hill and is found in reference to Dr. Philip Tidyman.

Jacob Jeanneret, immigrant and settler, died intestate prior to June 1749; probably buried at nearby Echaw Church or on his own plantation. He only left one son.

Jacob Jeanneret II gave a half-acre (in “Itchaw Old Field) to the parish in 1748, a part of the original 50-acre grant to Daniel Jaudon on Echaw Creek on or near the site of the original 1714 Echaw Chapel of Ease.

References to Manigault Creek, near the Huger plantation at Watahan, suggest that the land may have been in that area. In 1710 Louis Gourdin, a planter on Echaw Creek, received two warrants for 200 acres each and a year later the Lords Proprietors granted to him 400 acres on the south side of the Santee River, partly on an island, partly on the mainland. This land, which bounded on all sides on vacant land, was not on Echaw Creek, but downriver near the Huger plantation at Watahan, or Manigault Creek. When Gourdin wrote his will on 18 August 1716, he again referred to the land as “on Manigault Creek” and “on Watahan Creek.”

The Manigault family records include a hand-drawn plat* showing land owned by Pierre Manigault c. 192 on the South Santee River adjacent to Tidyman and Thomas Horry, with miniature houses and smoke coming from the chimneys. Philip Tidyman and Thomas Horry owned land in the area but not until the 1770’s, therefore the map appears to be showing owners from two different time periods.

The name Manigault continued to be used for the creek for a number of years and the island is now known as Cedar Island and is bounded by Chicken or Watahan Creek.

Echaw Chapel Graveyard

There are about twenty remaining gravestones near the ruins of the building, encircled by what appear to be the unmarked graves of as many as 100 other French Santee settlers. On 5 May 1911, Dr. Doar copied the inscriptions of the remaining stones he found at Echaw and wrote, “Rest of stones broken or carried off, & those vaults of Brick demolished with nothing by which those buried under can be identified.”

The well-maintained site of Echaw Chapel is situated a few hundred feet from Echaw Creek and is surrounded by woods and fields. It is on private land and is not accessible without permission. One name buried/identified is Philip Tidyman, 17 April 1780 (discovered in 2005).

*This plat, talked about in Huguenot Transactions 91, p. 110-111, says, “. . . dated 1692 presumably drawn or copied by the writer of the manuscript showing land of Pierre Manigault on the South Santee River side, adjoining Tidyman lands and lands of Thomas Horry. It would appear that Tidyman and Horry had established residences on their lands. This is assumed from the presence of miniature houses with smoke blowing from chimneys, marked Tidyman and Thomas Horry on the sketch.”

MORE . . . from St. James Santee, Plantation Parish History and Records 1685-1925

p. 94 – “Marion ordered Maham’s men into the saddle and they raced toward Wambaw Bridge. After covering thirty miles he halted at the Tidyman* Plantation, a mile or two from the bridge, and set up camp shortly before the British reappeared.”

*Cedar Hill belonged to the Tidyman, then it became the property of the Hazzards or Trenholms before being sold to A.W. Leland.

p. 167 – “. . . This second tract was bought in 1850 by Richard Tillia Morrison II (1816-1910), who in 1858-59 sold three lots, one each to Mr. Reddin Baxley, Mr. James Hibben Leland (1819-1892), and Mr. Augustus Whilden.*”

*Reddin Baxley had been born in Robeson County, North Carolina, in 1788, a descendant of William Baxley, who reached America through Baltimore in 1663. Reddin Baxley was in St. James Santee Parish by 1846, for in July of that year he purchased 130 acres of land from the estate of Elias Horry which bordered on properties belonging to William Lucas and Philip Tidyman. Descendants migrated to Texas and later to California, arriving there in 1929. This information was furnished by Bennett Baxley of Hemmingway.

p. 398 – George Bear of this Parish, Widower and Anne England of this Parish, Spinster, were married at the Plantation of Mrs. Tidyman* of this Parish, by Licence, this Twenty Seventh Day of April, 1784, by me, S.D. Warren of this Parish Clerk.

* . . . at the Plantation of Mrs. Tidyman, this 27 April 1784

Memorials ~ (memorial lands) – In order to validate grants, on 20 Aug 1731, an act was passed which did so and also required landowners to register “memorials” or abstracts of title to lands held in the office of the Deputy Auditor. The act was often ignored, but the memorials which we have (S.C. Department of Archives & History) often give land ownership back to the 1670s and other details, including family histories. There are 20 volumes of original records and another series from 1820 in 14 volumes and there are two index volumes. Only a small portion have been published, but they are available at SCDAH.

Information from Cheves Leland, SC Huguenot Society

(An excerpt from) ***All Kinds of Healers, by Dr. Walter Bonner***

Philip Tidyman, Jr., MD, was one plantation owner who engaged in healing and was an observer and recorder of his experience. Dr. Tidyman (1777-1850) had degrees in medicine from Edinburgh, Scotland and Gottingen, Germany. From his father, he inherited Cedar Hill Plantation in St. James Santee, as well as properties on North Santee (Tidyman’s Marsh). He obtained other properties in Prince George Parish, and was a successful planter, producing 420,000 pounds of rice in 1850, which was the year of his death. Inventory of his estate revealed that he owned 148 slaves in Prince George Parish. Tidyman never resided in St. James Santee Parish,

yet served in the House of Representatives for St. James Santee in the 15th, 16th, and 18th assemblies in 1802-08. In 1850, his rural properties were valued at \$30,000 and his Charleston home at \$8,000. He then owned 130 slaves in the country and eight in Charleston. Tidyman's properties were later purchased by George Trenholm, who had profited from being a daring importer during the Civil War, and who some believe became the model for Rhett Butler of the Margaret Mitchell novel, *Gone with the Wind*.

Dr. Tidyman recorded that owners were always interested in the well-being of the slaves. His 1826 article, *A Sketch of the Most Remarkable Diseases of the Negroes of the Southern States, with an account of the method of treating them*, detailed the fact that slaves were everywhere afforded care equal to that received by owners. Hospitals functioned on all the larger plantations, and medical and nursing care was made available, often at great expense. Tidyman encouraged physicians to act in conformity with laws of justice and humanity and to hold those who violate in abhorrence. He wrote that the physician should "consult the feelings of the slave and grant every reasonable request." The article told of the diseases most commonly affecting the Negroes. He emphasized their seemed inherent resistance to malaria and to yellow fever.

Tidyman was writing at about the beginning of the time southerners were criticized for perpetrating slavery. He was a defender of the institution. He attended the Philadelphia Free Trade Convention in 1831, this being a time when southerners protested restrictive tariffs and were finding other differences with the northern states. In 1832, he was a delegate to South Carolina's Nullification Convention.

Tidyman was familiar with rice since his father planted in St. James Santee and Prince George Parishes. He knew that in the orient, rice was considered to have health-giving properties. As far as we know, Dr. Tidyman never practiced medicine outside his holdings, but he did provide care to his people. Doing so, he provided a look at the approach to therapy in his time plus a description of how care to slaves was arranged.

Tidyman is revealed to have been a rather conservative, careful therapist. He emphasized gentle nursing care. Care in the person's home was provided but he emphasized that well-organized plantations had fully staffed hospitals on the grounds. It was acknowledged that members of the slave community were well familiar with herbal medications, and he indicated that slaves might do well to consult such healers as they might desire. He advised that bleeding be avoided.

As to differences with whites, Tidyman emphasized that blacks were much less affected by heat, attributing this to their dark and thicker skin with more abundant perspiration. He also remarked that blacks are less nervous than whites. He emphasized that slaves on plantations were much healthier than free blacks who lived in cities, attributing the bad health of the latter to “dissolute living.”

These people and their properties, located on Watahan and Wambaw Creeks, and near the Santee River, and their stories, come even more to light with the American Revolutionary War; most especially the Southern Campaign from 1780 to 1783. We learn quite a bit about two particular skirmishes, Wambaw Bridge (24 February 1782), and Tidyman’s Plantation (25 February 1782). And knowing a bit more about the property owners and their lives on the properties gives insight into answering a lot of the “whys” of that day and time . . . and today!

Keith Gourdin

References/Resources:

French Santee, by Susan Bates and Cheves Leland

St. James Santee, Plantation Parish History and Records 1685-1925, by Anne Baker Leland
Bridges and Roy Williams III

Cheves Leland, Information from, Archivist, The South Carolina Huguenot Society

All Kinds of Healers, by Dr. Walter Bonner



See # 84-90 locations

Map use courtesy of Susan Bates and Cheves Leland