

Onomatology of the

1 ~~The~~ basin of Catawba River basin

By Albert S. Gatschet

The geographic names of the Southern Atlantic States show a nomenclature of great interest to investigators. <sup>During</sup> historic times this <sup>section has</sup> ~~lands~~ have undergone ~~great~~ <sup>many</sup> changes in ~~their~~ <sup>the</sup> ~~population~~ as well as in <sup>the</sup> physical aspects, <sup>and this change of population</sup> ~~and this change of population~~ <sup>has</sup> proved to have been rapid. ~~It was~~ <sup>It was</sup> (chiefly caused) <sup>to</sup> by the advent of the Europeans, who, after gaining strength, recklessly displaced the <sup>aboriginal</sup> ~~red-skinned~~ inhabitant who had either to flee elsewhere or to conform himself to <sup>the</sup> new conditions.

The appellations which ~~the~~ aboriginal topography <sup>the physiographic features have</sup> ~~has~~ preserved up to the present day in the countries south of Ohio River (in rivers, mountains, plains, and islands) are reducible to six linguistic families: the Algonquian, the Iroquoian - Cherokee, the Dakotan or Siouan, Yuchi <sup>Muskogean</sup> Yuchean, Maskokean, and some faint traces of the <sup>Timucuanan</sup> ~~Timucuan~~, or Atimokan, perceptible to the ~~historian~~ <sup>which we find</sup> ~~only~~ upon the <sup>borders</sup> ~~outskirts~~ of the Florida peninsula, and which historians only can identify <sup>as to their linguistic origin.</sup>

Among the ~~streams~~ <sup>streams</sup> that ~~run~~ <sup>flow</sup> south <sup>from the</sup> Appalachian range and drain the Gulf States, ~~until~~ <sup>they</sup> ~~to~~ <sup>to</sup> mingle their waters with those of the Atlantic ocean, ~~the~~ Catawba River is one of the most important and with its tributaries forms a ~~one~~ basin



of considerable magnitude. The Catawba Indians call it sawa "the river", here used in the sense of "main river", for they <sup>seem to</sup> have no specific river names as we have. The whole length of Catawba or "Great Catawba" river is very nearly 300 miles, & its main <sup>course</sup> ~~direction~~ <sup>being</sup> is from northwest to southeast. Like ~~the~~ some other large rivers of the region, Catawba river changes its name; first, below Rocky Mount, S.C., (where) it becomes Wateree river, and ~~after~~ after the <sup>its</sup> junction with the Congaree, (when) it becomes Santee river. The Catawba grape has attained its celebrity from vineyards in North Carolina, extending along this river, and still <sup>maintains</sup> ~~upholds~~ its renown for the mild wine, <sup>manufactured from it.</sup> ~~it yields to cultivation.~~

Of the twenty-eight Indian tribes which, <sup>James</sup> Adair mentions <sup>as</sup> forming the body or unity of the Catawba "nation", the most important were the Sara or Cheraw, the Sugaree or Shocoree, the Catawba proper, the Wicack or Waxhaw, the Wateree, Congaree, Santee, Sewee and Pedee. ~~tribe~~. Other tribes farther east may not have been of strictly Catawba lineage, though they were members of their confederacy.

Wateree originally was not a tribal, but a local name, for the Catawba verb watere means "to float in the water". Santee river is from santa, so'nta, "to run; ya'ye ~~so~~ sonture, "the water is running." Sewee, a tribe once <sup>situated</sup> at the outlet of Catawba river, <sup>from</sup> the Catawba: sawe "island", for they resided upon an island of that river.

(sawe)



Kayaways, a tribe upon the Atlantic coast, are <sup>thus called</sup> ~~named~~ from the ka-ia, the Catawba name of a turtle-species.

All these local appellations, and probably many more, are from words of the Catawba language itself, which is of Iroquoian lineage, Eastern branch.

As to the name of the river, no Catawba term can explain it and the natives are at a loss to point out its origin and meaning. It is <sup>very</sup> probably a word of the cha'hta dialect of the Maskokian family, that has intruded so far East and parallels with it may be discovered in time. It is traceable to the cha'hta ~~verb~~ transitive verb kat'apa to divide, separate, break; when used as a participle, kat'apa stands for divided, cut off, interrupted, stemmed, withheld or headed or headed off, as cattle separated. All these vocables are <sup>taken</sup> from Rev. C. Bryington's manuscript Dictionary of Cha'hta (original in the library of Bureau of Am. Ethn.), which adds the following derivatives: kat'apa adivision; kat'apa and ikat'apa to divide; ikat'apa he cuts off and he is cut off, interrupted, precluded; kat'apo'hli and ikat'apo'hli (with plural: of object) he cuts them off, intercepts or heads them.

The same derivation of the name was reached by Mr. H. S. Halbert in a note in "Alabama Histor. Society Publications" III, 42 who takes it to be a Choctaw word: Catarpa, creek in Oktibbeha Co., Missis-  
sippi.



means: dammed up, obstructed, and called so because its waters were once or repeatedly dammed up by the driftwood at the mouth of the stream. The country ~~with~~ along the Upper Catawba River is rather low and level and thus these obstructions could easily take place in earlier times as well as <sup>they do</sup> now. When Lawson passed through there <sup>(1701)</sup>, the side waters had combined with the main river into a large lake or sea

~~Additional material - see next sheet.~~

(here comes ~~the~~ the additional sheet, inserted Lawson, pg. 31)  
(Insert p. 4 a)

To explain the fact that a ~~Chata~~ term from the Chata and not a term from Catawba has survived as the name of the river up to our period, it has been assumed that the so-called Mobilian trade language, composed of various terms of Chata, Chickasaw has extended so far East from its original home, the ~~west~~ shores of Mississippi river. West of that river, Chata has extended quite far in the eighteenth and nineteenth centuries, ~~as is~~ as is proved by the numerous geographic names worded in Chata throughout Louisiana. South of the Coosa and Tallapoosa Rivers, the wilderness now so sparsely inhabited by either Indians and whites was in the power of the Chata people. In northern Florida there was once a town Anukfita, remembered by the Creeks, the name of which is ~~Chata~~ the Chata term for thought, remembrance; ~~Anukfilli~~; <sup>this word is also a verb, and then means</sup> and its word: to meditate. The Creeks failed to understand the name, and called the inhabitants: Anukfitalgi; or Nukfitalgi



Local Names from the Greek ~~the~~ language are found in numbers on the coasts and interior lakes of the peninsula of Florida, like Palatka, Alachua, Homosassa, and there is also a sprinkling of Hitchiti or Mikasuki names, ~~who detached themselves from the Lower Creeks~~ (like Okitchobi<sup>Oklawaha, Micanopy.</sup>). These are relics from the time when the Yamassei and later on the Seminoles held the country, and there is no doubt that at least the Greek language of the Upper Creeks (called "Creeks" by us) was extensively spoken in the peninsula. Fortaneda's report of 1545 contains Creek words, like seletega, which is silitiga from isilitka's oun up to (litka's oun), is-reflective prefix.)<sup>(x)</sup>

Testimonials for the considerable spread of the Mobilian trade language may be found in Sibley's Report to the President U.S., (1805) and Woodward, Reminiscences (1859). Although the historian Jeffreys in 1761 compares this "jargon" in its uses to the lingua franca of the Orient, J. (B. N.) Hewitt remarks justly, that <sup>neither</sup> ~~he~~ <sup>knows</sup> (nor any <sup>known</sup> author) gives us specimens of it. We therefore cannot positively know, whether it <sup>may</sup> be considered as a real dialect-form of the chata or not. By all means it cannot be compared to the Chinook Jargon of Columbia River, as far as ~~the~~ <sup>the</sup> relations are concerned to the Upper and Lower Chinook - it is Lower Chinook with the inflectional forms cut off.

(x) Silitka is a personal name among the Creeks even at the present <sup>time</sup>.



The Catawba language, as I obtained it from the natives of the tribe in 1881, seems to be homogeneous in its lexicon and of Southern loan words I remember only haksup shirt, garment, coat, which appears in the same form in Creek and other Muskogee dialects. The largest accession which the people received in the historical period was probably that of the Sara or Cheraw, and it remains to be seen whether its dialect has ever influenced Catawba or not. Other lexical influences ~~of~~ may have come from the neighboring Cherokees. In South Carolina on Upper Savannah River, the place now called Seneca, in the extreme north-west of the State, was the site of a Cherokee town called by them Isanika. It was subsequently corrupted ~~into~~ "to Seneca" and gave origin also to Isundiga, the ~~the~~ Catawba name of the Savannah River.  
(J. Mooney)

The territory of the Gulf States has harbored other dialects and linguistic families than those above mentioned and what their influence or contact upon one another may have been, ~~will~~ <sup>may remain a mystery for ever,</sup> ~~can no longer be disclosed.~~  
The Yazoo and the Korod on Mississippi River we know to have been sui generis, like Tonika, Naktche and Shetimasha, and this may be said also of the Traoux or Tchiv.  
[! Tchiv]

The local names preserved from the southern extremity of Florida at the end of the XVI century also show foreign elements, which may have been imported from the West Indies.

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No, Non (Calusas) quiere decir pueblo querido, town  
town, Fortaneto <sup>provoking people</sup>  
Cañogacolas - gente bellaca (vasallos de Toca-  
vaga; west side of Florida (Fortaneto)

not!