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COMMENTS ON THE DELGADO PAPERS

By JOHN R. SWANTON *

Evidently Delgado uses the word Tawasa much as Calderon does for at least part of the Upper Creeks besides its special application to the town itself. He seems to differentiate between the province of Tawasa (or Tabasa) near the junction of the Coosa and Tallapoosa and the Tukabahchee province which we may assume was around the bend of the Tallapoosa and above.

It seems to me that the word Chata is used here for the Choctaw Indians and Chacato or Chacata for the Chatot. The Choctaw pronounce their name Chahta, the second "h" standing for a breathing.

The Estaninis I suspect are the Biloxi or some Biloxi town. One of the French writers calls them Ananis though I had always supposed that to be a misprint for Anaxis, a corruption of the name which they gave to themselves. If Estaninis had been obtained through the Creek language, I should suspect that the first part was Creek *isti*, "people," but it may be the instrumental prefix common to all Muskogean languages. The location given this tribe would, however, suggest to me identity with the Biloxi or Pasagoula.

Yaimamu was probably identical with Alibamu.

Cusachet, I judge from its association, to be merely another form of Koasati.

Evidently I have not made my definition of the relations between the Tukabahchee and Shawnee Indians clear. I do not think that the former were originally Shawnee but that they had the most intimate, and probably the earliest, dealings with them

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of any of the Muskogee tribes. The Tukabahchee seem originally to have been an independent body of Muskogee.

"El Agua" is evidently the same name as that which appears in Calderon's letter as Agna. Either Calderon's scribe miscopied or the Delago document has done so, in which latter case we should have "El Agna" instead of "El Agua".

"Calistoble" is, I suspect, the town which appears as Calutoble in the expedition against the Yuchi, the narrative of which was printed in Bulletin 73. Kali means "spring" in Choctaw and probably in the related Apalachee, and it is a reasonable inference that the town was near Blue Spring. This is a very interesting identification.

"Ogchay of the chacata nation" derives interest from the fact, according to tradition, the Okchai Indians were once independent of the Creeks. I think it probable that the language of the Indians of which he is now speaking was similar to that of the Chatot Indians. However, the town here mentioned may be Okchayutchi, "Little Okchai," composed of Alabama Indians who had lived with the true Okchai for a time and then separated. A resemblance between the Chatot and Alabama languages is very probable but why the Chatot should be singled out here is a puzzle.

The Koasati once lived on Pine Island in the Tennessee from whence they fled south. Adair says that "two great towns" were involved in this movement and these two may be the Quita and Qusate referred to on page 26. (July Quarterly)

I am also interested in the flight of the Pagna (Pakana) from the Choctaw. Tradition states that they were formerly independent of the Creeks. The movement of the Aymamu, if that is the Alibamu, falls in line with the fact that De Soto found them

living west of the Chickasaw in 1540. They may have moved into the neighborhood of the Choctaw first and then to the Tallapoosa River.

Probably the Tuskegee appear under one of the names given but it is not recognizable. As they lived in the bend of the Coosa where the Tallapoosa joins it, it is possible that their town is the one called Tubani. Anyhow, we know that the Tuskegee did come in from the Tennessee country.

The above notes are submitted for what assistance they may be, and I am sorry that there has to be so much more conjecture than determination. Each of these old manuscripts lets in a bit more light and we must be satisfied to move slowly although some of the things that just can't be proved or disproved are very exasperating.