

totally dissimilar. These were, on the one hand, the Tuteloes (or Tote-roes) and their allies, and, on the other, the powerful Catawba nation. The Catawbas occupied the eastern portion of the Carolinas, south of the Tuscarora nation. At the beginning of the last century they numbered several thousand souls. As late as 1743, according to Adair, they could still muster four hundred warriors. A bitter animosity existed between them and the Iroquois, leading to frequent hostilities, which the English authorities at this conference sought to repress. It was the policy of the Iroquois, from ancient times, always to yield to overtures of peace from any Indian nation. On this occasion they responded in their usual spirit. "Though there is among you," they replied to the Virginians, "a nation, the Todirichrones, against whom we have had so inveterate an enmity that we thought it could only be extinguished by their total extirpation, yet, since you desire it, we are willing to receive them into this peace, and to forget all the past."*

The Catawba language is a peculiar speech, differing widely, if not radically, both from the Dakota and from the Iroquois languages.† The only connection between the Catawbas and the Tuteloes appears to have arisen from the fact that they were neighboring, and perhaps politically allied tribes, and were alike engaged in hostilities with the Iroquois. The latter, however, seem to have confounded them all together, under the name of the tribe which lay nearest to the confederacy and was the best known to them.

One result of the peace thus established was that the Tuteloes and Saponas, after a time, determined to follow the course which had been taken by the major portion of their Tuscarora friends, and place themselves directly under the protection of the Six Nations. Moving northward across Virginia, they established themselves at Shamokin (since named Sunbury) in what is now the centre of Pennsylvania. It was a region which the Iroquois held by right of conquest, its former occupants, the Delawares and Shawanese, having been either expelled or reduced to subjection. Here, under the shadow of the great confederacy, many frag-

* N. Y. Hist. Col., Vol. v, p. 660.

† Gallatin, in his Synopsis classes the Catawba as a separate stock, distinct from the Dakota. The vocabulary which he gives seems to warrant this separation, the resemblances of words being few and of a doubtful character. On the other hand, in the first annual report of the Bureau of Ethnology connected with the Smithsonian Institution (Introduction, p. xix) the Katába (or Catawba) is ranked among the languages of the Dakotan family. My esteemed correspondent, Mr. A. S. Gatschet, whose extensive acquaintance with Indian linguistics gives great weight to his opinion on any subject connected with this study, informs me (March 31, 1882) that this classification was conjectural and provisional, and that his subsequent researches among the few survivors of the tribe have not yet resulted in confirming it. They show certain traces of resemblance, both in the vocabulary and the syntax, but too slight and distant to make the affiliation certain. We shall have, as he remarks, "to compare more material, or more attentively that which we have, to arrive at a final result."