

accustomed to amuse his grave fellow-senators occasionally by asserting the right which each councillor possesses of addressing the council in the language of his people,—his speech, if necessity requires, being translated by an interpreter. In the case of the Tutelo chief the jest, which was duly appreciated, lay in the fact that the interpreters were dumfounded, and that the eloquence uttered in an unknown tongue had to go without reply.

From this chief, and from his aunt, an elderly dame, whose daughter was the wife of a leading Onondaga chief, I received a sufficient number of words and phrases of the language to give a good idea of its grammatical framework. Fortunately, the list of words obtained from the old Tutelo was extensive enough to afford a test of the correctness of the additional information thus procured. The vocabulary and the outlines of grammar which have been derived from these sources may, therefore, as far as they extend, be accepted as affording an authentic representation of this very interesting speech.

There is still, it should be added, some uncertainty in regard to the tribal name. So far as can be learned, the word Tutelo or Totero (which in the Iroquois dialects is variously pronounced Tüteriĥ or Tehötirigh. Tehütüli, Tütei and Tütie) has no meaning either in the Tutelo or the Iroquois language. It may have been originally a mere local designation, which has accompanied the tribe, as such names sometimes do, in its subsequent migrations. Both of my semi-Tutelo informants assured me that the proper national name—or the name by which the people were designated among themselves—was Yesáng or Yesáh, the last syllable having a faint nasal sound, which was sometimes barely audible. In this word we probably see the origin of the name, Nahyssan, applied by Lederer to the tribes of this stock. John Lederer was a German traveler who in May, 1670—a year before Captain Batt's expedition to the Alleghenies—undertook, at the charge of the colonial government, an exploring journey in the same direction, though not with equal success. He made, however, some interesting discoveries. Starting from the Falls of the James river, he came, after twenty days of travel, to "Sapon, a village of the Nahyssans," situate on a branch of the Roanoke river. These were, undoubtedly, the Saponás whom Captain Batt visited in the following year, the kindred and allies of the Tuteloes. Fifty miles beyond Sapon he arrived at Akenatz, an island in the same river. "The island," he says, "though small, maintains many inhabitants, who are fixed in great security, being naturally fortified with fastnesses of mountains and water on every side."* In these Akenatzies we undoubtedly see the Aconechos of Lawson, and the Ochineechees mentioned by Governor Spotteswood. Dr. Brinton, in his well-known work on the "Myths of the New World," has pointed out, also, their identity with the Occaneechees mentioned by Beverley in his "History of Virginia," and in doing so has drawn attention to

* See "*The Discoveries of John Lederer*," reprinted by O. H. Harpel. Cincinnati, 1879, p. 17.