

they are classed with the nations of the Huron-Iroquois stock. At the same time, the distinguished author, with the scientific caution which marked all his writings, is careful to mention that no vocabulary of the language was known. That which was now obtained showed, beyond question, that the language was totally distinct from the Huron-Iroquois tongues, and that it was closely allied to the languages of the Dacotan family.

The discovery of a tribe of Dakota lineage near the Atlantic coast was so unexpected and surprising that at first it was natural to suspect some mistake. The idea occurred that the old Tutelo might have been a Sioux captive, taken in the wars which were anciently waged between the Iroquois and the tribes of the far West. With the view of determining this point, I took the first opportunity, on my next visit to the Reserve, in October, 1870, of questioning the old man about his early history, and that of his people. His answers soon removed all doubt. He believed himself to be a hundred and six years old; and if so, his earliest recollections would go back to a time preceding by some years the Revolutionary war. At that time his people, the Tuteloes, were living in the neighborhood of two other tribes, the Saponies and the Patshenins or Botshenins. In the latter we may perhaps recognize the Ochineechees, whom Governor Spotteswood, in 1703, enumerated with the Saponies, Toteroes, and two other tribes, under the general name of Christanna Indians. The Saponies and Tuteloes, old Nikonha said, could understand one another's speech. About the language of the Patshenins, I neglected to inquire, but they were mentioned with the Saponies as a companion tribe. When the Tuteloes came to Canada with Brant, they parted with the Saponies at Niagara Falls, and he did not know what had become of them. His father's name was Onusowa; he was a chief among the Tuteloes. His mother (who was also a Tutelo), died when he was young, and he was brought up by an uncle. He had heard from old men that the Tuteloes formerly lived on a great river beyond Washington, which city he knew by that name. In early times they were a large tribe, but had wasted away through fighting. Their war parties used to go out frequently against various enemies. The tribes they most commonly fought with were the Tuscaroras, Senecas, and Cayugas. Afterwards his tribe came to Niagara (as he expressed it), and joined the Six Nations. He knew of no Tutelo of the full blood now living, except himself.

This, with some additions to my vocabulary, was the last information which I received from old Waskiteng, or Nikonha. He died a few months later (on the 21st of February, 1871), before I had an opportunity of again visiting the Reserve. There are, however, several half-castes, children of Tutelo mothers by Iroquois fathers, who know the language, and by the native law (which traces descent through the female) are held to be Tuteloes. One of them, who sat in the council as the representative of the tribe, and who, with a conservatism worthy of the days of old Sarum, was allowed to retain his seat after his constituency had disappeared, was