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## CONTRIBUTIONS TO A TUTELO VOCABULARY

BY LEO J. FRACHTENBERG

BESIDES the present list, there are in existence two other Tutelo vocabularies. Of these, the earliest was collected by Horatio Hale on the Grand River reservation, Ontario, in 1883,<sup>1</sup> while the latest attempt to obtain a vocabulary of this extinct dialect was made by Dr Edward Sapir.<sup>2</sup> My own material was collected under the auspices of the Bureau of American Ethnology, on the Grand River reservation, Ontario, in July, 1907. My informant was Lucy Buck, an old Tutelo woman, who remembered only the few words and phrases that are herein recorded. As she was unfamiliar with English, it was necessary for me to obtain this scanty material by using as an interpreter Andrew Sprague, a Cayuga, who in his early youth had been adopted by the Tutelo tribe.

As is well known, Tutelo (and Saponi) form a subdivision of the great Siouan family. They lived in North Carolina at a very early date. During one of their frequent raids, the Iroquois took these two tribes along with them northward.<sup>3</sup> According to information obtained from Andrew Sprague, the Tutelo were admitted into the Confederacy of the Iroquois, thereby forming the sixth nation of the Iroquois League—by which we may assume that the Tutelo and the Saponi were adopted with the Tuscarora. Sprague also informed me that at all the Iroquois festivals it is customary to sing a few Tutelo songs in deference to that tribe.

At the time this material was collected, only two Tutelo families survived, namely, the Williams and Buck families. No member of the Williams family remembered a single word of their former tongue.

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<sup>1</sup> Published in the *Proceedings of the American Philosophical Society*, March 2, 1883.

<sup>2</sup> See *American Anthropologist*, N. S., vol. 15, no. 2, April-June, 1913, pp. 295-297.

<sup>3</sup> See James Mooney, *The Siouan Tribes of the East*, *Bull. 22, Bur. Am. Ethnology*, Washington, 1895.

Of the Buck family, Lucy was the only one who seemed to know a few words of her language. She told me, however, that the head of her family, John Buck, who at that time was a fugitive from the reservation, could speak Tutelo fluently. I made several fruitless attempts to locate him.

This material is presented in the form in which it was given to me. No attempt to verify the words by means of other vocabularies has been made, owing chiefly to the fact that I deemed the material obtained highly unreliable, as a glance at the various confusing terms given for the different cardinal numerals will show.

The appended song was rendered toward the close of the Iroquois Strawberry festival, at which I happened to be present. Sprague told me that it was a Tutelo song. No translation could be obtained.

## NUMERALS

<i>no<sup>n</sup></i> one	<i>aka's, būz, niswā'</i> six
<i>kise'ng, kise'n, nom<sup>p</sup></i> , two	<i>sago'm, nī'li, yawenō'<sup>n</sup></i> seven
<i>sago'm</i> three	<i>bala'<sup>n</sup>, yawinō'<sup>n</sup>, nihili'</i> eight
<i>tup, bala'<sup>n</sup></i> four	<i>kse<sup>n</sup>k, sagā'</i> nine
<i>nī'swa</i> five	<i>butsk, gwīs, gwī</i> ten

## NOUNS

<i>ē'ho<sup>n</sup>, e'hu<sup>n</sup></i> mother	<i>yū'tkayē'k</i> black bear
<i>hīnā'</i> my mother (?)	<i>bisōka'</i> fish
<i>dawinā'k</i> sister	<i>babō'sko<sup>n</sup></i> buck deer
<i>wā'kasī'k</i> girl	<i>kanulo'<sup>n</sup> nixa nīso'<sup>n</sup></i> coon
<i>mihā'<sup>n</sup></i> man	<i>pūs</i> cat
<i>wariwā'</i> woman	<i>tcino'<sup>n</sup>kehe</i> male buck (sic)
<i>nīska', niska'</i> child	<i>wāyutka', wayā'sur'tka</i> pigeon
<i>mankīda'</i> my cousin	<i>hē'kēru'ska'</i> yearling (deer)
<i>māxkanakā'sit</i> negro	<i>nom<sup>n</sup>paye'<sup>n</sup></i> cow
<i>wā'xkanaka, waxkana'ka,</i> white man	<i>tsōngidā'yē<sup>n</sup>k</i> colt,
<i>yakū'tsakahe'ng</i> dizzy woman	<i>wākcapā', wa'ksākpā'<sup>i</sup></i> bread
<i>mo<sup>n</sup>pa'<sup>n</sup>, mā'paye'ng</i> cattle	<i>matcigo<sup>n</sup>yo'<sup>n</sup></i> salt
<i>tso<sup>n</sup>gide'<sup>n</sup></i> horse	<i>mīha'sit'<sup>k</sup></i> fire
<i>mō'skulō', moskulū'<sup>i</sup></i> pig	<i>wadēwī'</i> sugar
<i>hē'mo<sup>n</sup></i> frog	<i>wahukmī'</i> falseface (mask)
<i>tso<sup>n</sup>k</i> dog	<i>mo'giltcī', wagūlcī'</i> dance
	<i>pebahē'<sup>1</sup></i> pepper

<sup>1</sup> Probably English.

<i>maɬe'<sup>n1</sup></i> knife	<i>kcimbaɬ' nonɛ'</i> tobacco
<i>meni'kate'o<sup>n</sup></i> , <i>meniḡoto'<sup>n</sup></i> bottle,	<i>ye<sup>n</sup>hɛ'</i> lacrosse stick
kettle, vessel (for water)	<i>kagsaḡinak o'<sup>n</sup></i> bracelet
<i>kcimbaɬ'</i> pipe	<i>gisā'</i> wooden spoon

## ADJECTIVES AND ADVERBS

<i>ko'<sup>n</sup>ke<sup>n</sup>k</i> grand	<i>tabatā'</i> down (river)
<i>bī'wa</i> nice, good; also "thank you"	<i>ōtap'ai'</i> up (river)

## VERBS AND PHRASES

<i>walu't</i> to eat	<i>hadit kilē'da</i> he went home
<i>dagiku'</i> to tear into pieces	<i>wālu't maksapā'</i> eat bread!, come to dinner!
<i>kē'ko<sup>ng</sup></i> I will	<i>walu't waksaksi'</i> take some soup!
<i>ksapū'ne</i> where is our bread?	<i>bilahē<sup>n</sup>k</i> thank you
<i>kēko'<sup>ng</sup> e<sup>n</sup>he'<sup>n</sup> alewa'yo</i> in everything you are right	<i>nonī'k wax'ē'n dahē'wa</i> all people go to bed
<i>ma'<sup>n</sup>geḡi'da</i> let us go home	

## SONG

<i>Yohenigo ho enigo knehe'<sup>ngo</sup> yani mehe'<sup>ngo</sup> nehe'<sup>ngi</sup> knehe'<sup>ng</sup> nu'<sup>ngik</sup>.</i>	<i>yahawe knehe'<sup>ng</sup> yahawa nu'<sup>ngik</sup> knehe'<sup>ng</sup>.</i>
<i>Knehe'<sup>ngo</sup> go yani knehe'<sup>ngo</sup> mehe'<sup>ngo</sup></i>	<i>Yenigo enigo knehe'<sup>ng</sup> koya'ni enigo knehe'<sup>ng</sup> yahawe knehe'<sup>ng</sup>.</i>

SILETZ, OREGON  
September, 1913

<sup>1</sup> ʔ as in English "thin."