

Tutelo

1. Description

1.1 Name of society, language, and language family: [1]

- Society: Tutelo
- Language: Siouan Proper, Southeastern
- Language Family: Siouan

1.2 ISO code (3 letter code from ethnologue.com): [1]

- Tutelo : [tta]

1.3 Location (latitude/longitude):

- Latitude: 36° - 36.5°
- Longitude: 80° - 82°

1.4 Brief history:

- The Tutelo were a northern Siouan people who came into the present-day Virginia piedmont from the upper Ohio Valley.... English explorers visited a Tutelo village, Shamokin, near present-day Salem, Virginia...by the beginning of the 18th century, the tribe had moved itself to an island in the Roanoke River, near the junction of the Stanton and Dan, and shortly thereafter to the headwaters of the Yadkin River in western North Carolina...[2]...for their own survival, this group of peoples gradually moved eastward, settling at Fort Christanna on the Megerrin River...the peace of 1722 between the Iroquois and Virginia tribes, the Tutelo along with the Saponi, moved north, and by 1744 had settled in Pennsylvania under the protection of the Iroquois... In 1753, they were admitted into full membership of the League of the Iroquois. In 1771, they settled on the east side of Cayuga Inlet...[2]... The history of the Tutelo is virtually the same as that of the Saponi....[3]... The last surviving full-blood Tutelo known was Nikonha, from whom Hale obtained the linguistic material by which he determined the relation of the tribe to the Siouan stock, he died in 1871...[3]... Tutelo as "tall, likely men, having great plenty of buffaloes, elks, and bears, with every sort of deer amongst them, which strong food makes large, robust bodies"...[3]...

1.5 Influence of missionaries/schools/governments/powerful neighbors:

- The protection which the Tutelos had received from the Tuscaroras and their allies soon failed them; since they were under constant attack from the Iroquois (constant attacks before they agreed to a peace treaty)....[6]...There was an abundance of influence from European settlers, especially when they started to colonize the area and started to evict the different villages from their land...[6, 7, 8].

1.6 Ecology:

- The land they lived on was of valleys and surrounded by forested hills and mountains, later on when the Tutelo relocated they were settled on an island, where they were able to use the resources from the water ways to survive...[5]...when they relocated back to the mainland they had fresh water supplies, when they were located along the banks of the rivers, and they had they raw resources of the forest for constructing their homes...[5, 8].

1.7 Population size, mean village size, home range size, density

- Population size by mid-1700's had dwindled down to less than 750 people, and that was a combination of 3-5 different tribes combined [2, 3, 4, 5].

2. Economy

2.1 Main carbohydrate staple(s):

- Corn was their main source of carbohydrates, and they grew other vegetables in their gardens they planted by their housing settlements...[8].... "three sisters" (mythology of how they came to agriculturalist) corn, beans, squash, agriculture and gathered wild foods, primarily nuts, berries, grapes, plums, and various tubers, such as wild flag, from the surrounding forests [10].

2.2 Main protein-lipid sources:

- Buffaloes, elks and bears, with every sort of deer... [5]....When residing by the waterways they were able to gather fish, oysters, and water fowl [8].

2.3 Weapons: Bow and arrow, blowguns? :

- Blowguns were copied from neighboring tribes, in which they would use when hunting different species of fowl... [7]...there is evidence that the Tutelo tribe hunted with long bows and arrows as their main choice of weapon...[4, 6, 7]...fish were caught using the hook and line, spears, nets, traps, and weirs...hunters often utilized fires or decoys to aid in capturing the animals [2].

2.4 Food storage:

- The Tutelo did use pottery in their housing units, so they were able to store corn at least throughout the winter months, considering corn was their main source of food...[8]...they made use of baskets and earthenware of their own manufacture...[8]...large weirs were constructed a short distance from the shore and by this means they secured an ample supply of fish...[8]... food was preserved through drying, either over the fire or on the ground under the sun...harvested crops were stored in the houses or sometimes in special granaries [2].

2.5 Sexual division of production:

- There was separation by gender in the daily activities of southeastern communities...women often gathered or cultivated the plants, prepared the food, manufactured the pottery, made baskets, prepared animal skins, made clothing, and manufactured tools for these activities...male tasks often included hunting, making tools, constructing buildings, clearing land, and waging warfare...the men's lives often revolved around the winter hunting season, whereas the women participated most actively in the planting cycle and sexes were often physically separated in ceremonies, in the case of the women during menstruation or birth, and in the case of the men during raiding events [2]

2.6 Land tenure:

- The Tutelo did not seem to lay claim to land, they usually built their homes/lodges in different areas, and they would plant a small garden next to their lodge, because they would usually plant a large crop of corn...with this corn crop, everyone would participate in caring for it, and protecting it from invaders and wildlife...[4, 8].

2.7 Ceramics:

-They made use of earthenware of their own manufacture...[8].

2.8 Specified (prescribed or proscribed) sharing patterns:

- Since they usually had a large crop of corn and everyone took care of it, the portions were usually dealt out accordingly among the members of the tribe...[8, 9].

2.9 Food taboos:

- It was believed that venison and turkey must never be cooked together, on penalty of provoking the anger of the hunting gods, who would drive away the game so that the offending hunter would never be able to kill anything afterward [12].

2.10 Canoes/watercraft?

-Canoes were made of large logs, burned and scraped into the desired shape...[8].

3. Anthropometry

3.1 Mean adult height (m and f):

Males: 170 to 175 cm

Females: 155 to 170 cm

3.2 Mean adult weight (m and f):

Males:

Females:

4. Life History, mating, marriage

4.1 Age at menarche (f):

- At the age of a female's first flux, she is not to included in any type of ceremonies, and she is to secluded away from the rest of the village...this process will take place each time she has her monthly visit [2]...the female's friends gather to celebrate her puberty dance indicating her time of becoming a woman [2].

4.2 Age at first birth (m and f):

-Females were usually in their early teens, while the males were usually in their mid to late twenties...sometimes the older males of the groups would take multiple wives so they could increase their status and wealth [2].

4.3 Completed family size (m and f):

- Usually a man and wife would have multiple children, since infant mortality rates could be higher during different times of the year...by having multiple children they had multiple hands helping out in the fields, and help with bringing wild game... [12].

4.4 Inter-birth-interval (f):

- Women will usually breastfeed for about 2-3 years, so that she is able to ensure that her infant will have a chance to grow up to adulthood...[2].

4.5 Age first marriage (m and f):

- Usually the females would be married as soon as they got their first flux, but the males would usually marry after they had survived their numerous amounts of tests and rituals...[13].

4.6 Proportion of marriages ending in divorce:

- If divorce happened, in was done discretely, and the wife took the children with her [2].

4.7 Percent marriages polygynous, percent males married polygynously:

- It seems likely that the economic incentives to increase deerskin production resulted in increased numbers of polygynous unions, since one man with several wives was a more viable economic unit...in which not all men participated in polygyny, but the ones who did were trying to raise their status levels in society [2].

4.8 Bride purchase (price), bride service, dowry? :

- When the hopeful male approached the female's parents, he would bring gifts to present to the parents to pay the bride price, and if the parents excepted his offer the marriage would take place immediately, and the male would be gaining farm land as the female's dowry [2].

4.9 Inheritance patterns:

- Based upon matrilineal kinship...kin relationships traced through the female line of descent...women could own land, houses, and other possessions...[2]...custom, tradition, and the common law do not regard the wife or wives of the household as belonging to the clan of the husband...by marriage the wife acquires no right of membership in her husband's clan, but remains a member of her own clan, and, equally important, she transmits to her children the right of membership in her clan; and she acquires no rights of inheritance of property either from her husband or from his clan...on the other hand, the husband acquires no rights from his wife or from her clan, and he, likewise, does not become a member of his wife's clan [2].

4.10 Parent-offspring interactions and conflict:

- Children were never punished if they got into mischief, they believed that only correcting the child when absolutely necessary would help the child grow into a responsible adult, and they would learn the ways of their tribe from the lessons they learned from the elders while they were growing up [4].

4.11 Homosexual activities, social attitudes towards homosexuals:

- Occasionally, men or women did not wish to participate in these culturally sanctioned gender roles...in these cases, among many of these groups, it was permissible for a male to behave as a woman or for a female to behave as a man...transvestism might include a sexual relationship, although not necessarily, and generally such behavior was not censored [2].

4.12 Pattern of exogamy (endogamy):

- The Tutelo practiced exogamy, because they believed marrying within the village was the same as incest, and that type of behavior was not well received; and severe matters would be performed [12].

4.13 What is the belief of the role of males in conception; is paternity partible? Are these "other fathers" recognized?

- Biological fathers were the only 'fathers' that were recognized, since the husbands preferred to be only biological donor of the child...though throughout the tribe there are many different males that are called 'father' and recognized as second, third, etc. fathers, due to the language of the tribe [2].

4.14 What is the belief of the mother's role in procreation exactly? (e.g., "receptacle in which fetus grows")

n/a

4.15 Is conception believed to be an incremental process (i.e., semen builds up over time)?

n/a

4.16 Occurrence of sexual coercion, rape

- It was considered dishonorable to defile an unwilling female, whether she was a captive or a free female, usually the consequences were harsh punishments [2].

4.17 Preferential category for spouse (e.g., cross cousin)

- Wives were usually sought out in other tribes, because marrying within the village was seen as incest [2].

4.18 Do females enjoy sexual freedoms?

- Females were in charge of their own bodies, as long as they were discrete and didn't bring dishonor to her tribe or family she was allowed to have lovers [2].

4.19 Evidence of giving gifts to extramarital partners or extramarital offspring

- If gifts were given it was done discretely, so as not to bring dishonor to that person's family [2].

4.20 If mother dies, whose raises children?

- If the mother dies it was quoted that the father's brother (uncle) will raise the male children [5]...or members of the mother's tribe will raise the child if the father doesn't have any relatives to raise the child [2].

4.21 Adult sex ratio: number of adult males divided by number of (reproductive) females

- Usually there were more females than males, considering the males of the village were allowed to marry multiple women [2, 13].

4.22 Evidence for couvades

-n/a

4.23 Different distinctions for potential fathers (e.g., lesser/younger vs. major/older)

- There was only one true father for an offspring; however other male members of the tribe might be addressed as 'father' due to the language [2].

4.24 Kin avoidance and respect?

- Matrilineal kinship ties created a strong bond between the mother's brother and her children, since they were members of the same kinship unit...there was a different sort of bond between the father and his offspring, since they were members of different kinship groups [2].

4.24 Joking relationships?

n/a

4.25 Patterns of descent (e.g., bilateral, matrilineal) for certain rights, names or associations

- Based upon matrilineal kinship, kin relationships traced through the female line of descent...women could own land, houses, and other possessions [2].

4.26 Incest avoidance rules

- Marrying within the same village was regarded as incest, so members of the village avoided all forms of incest with other members of the village [12].

4.27 Is there a formal marriage ceremony?

- Usually the male asking the parents to marry their daughter, he will bring gifts as the bride price, and then arrangements will be made when the price is paid, and they will go through the rituals of that tribe and then they will be husband and wife [2].

4.28 In what way(s) does one get a name, change their name, and obtain another name?

- They have renaming ceremonies after someone has passed away...[9]...whenever the Tutelo were adopted into another tribe/village of another group, they were produced with new names from the adoption ceremonies...[7, 8]

4.29 Is marriage usually (or preferred to be) within community or outside community? (m/f difference?)

- Strict marriage and kinship system, based on this clan division, with descent in the female lines. Marriage within the clan was regarded as incest, and was punished with great severity [12].

4.30 Are marriages arranged? Who arranges (e.g., parents, close kin)?

- Marriages were not arranged, since the male would ask the female's parents for permission to marry their daughter.

4.31 Evidence for conflict of interest over who marries who:

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Warfare/homicide**4.14 Percent adult (male) deaths due to warfare:**

-The traditions of the Tutelos record long continued and destructive wars waged against them and their allies by the Iroquois, and more especially by the two western nations, the Cayugas and Senecas...to escape the incursions of their numerous and relentless enemies, they retreated further to the south and east [5].

4.15 Outgroup vs ingroup cause of violent death:

- With the tribes in this area being in constant warfare, there were more deaths caused by raiders and war-parties of other tribes, than deaths caused by internal fighting...[9].

4.16 Reported causes of in-group and out-group killing:

- *"In-group conflict was minimal, communal activities and mutual aid stressed, and with status derived from ability rather than worldly accumulation,"* among these tribes...including a lack of compulsion among these people...[10].

4.17 Number, diversity and relationship with neighboring societies (external relations):

- The Tutelo had constant contact with all the neighboring tribes, and some they had alliances with, while others they had turmoil between the different tribes... they were in good standing with multiple tribes after peace treaties were established, in which, the Tutelo were able to be welcomed and adopted into different tribes when their tribe was barely surviving...[6, 7, 8, 9, 10]... if during a raid the Tutelo acquired a prisoner of war, they either allowed for the captives to go home or settle among themselves, but were neither tortured nor regularly adopted...although the custom among the eastern Indians of holding white prisoners for ransom dates from early times, it is questionable whether it was founded on aboriginal usage [2].

4.18 Cannibalism?

- They did not practice this, it was a taboo to eat another human being...[6, 7].

5. Socio-Political organization and interaction

5.1 Mean local residential (village) group size:

- Before the European settlers intruded on the land, the Tutelo had approximately 200-250 people total within their village [5].

5.2 Mobility pattern: (seasonality):

- The Tutelo would build lodges to protect them from the cold and wintery seasons, but during the spring and the summer, after they had planted their crops, they would camp out near fresh water sources to be able to use the raw materials and resources from the streams and rivers...[8].

5.3 Political system: (chiefs, clans etc, wealth or status classes):

- The Tutelo tribe did have a chiefdom...[6, 7, 8, 9]...they had a chief/king who was the highest ranking individual in the village, then there were the shamans, who had just as an important status as the chiefs, then next in line for power were the war captains, who consulted with the 'elders' or 'oracles' on the processes of war...[10].

5.4 Post marital residence:

- These societies, nevertheless, were matrilineal in acknowledging kinship and descent, as well as matrilocal in agricultural practices...[10].

5.5 Territoriality? (defined boundaries, active defense):

- Settlements were protected by encircling palisades, which added security against attacks by enemy and the prowling wild beasts of the land...[8]. ..territory was a big thing, considering that the tribes in the surrounding area were trying to expand their territory constantly, which seemed to be a constant warfare-state in the territory...[5, 8].

5.6 Social interaction divisions? (age and sex):

- They justified their laying of the heavier burdens on the weaker sex by a tradition that work had originally come upon the human race through some fault of woman...[12].

5.7 Special friendships/joking relationships:

- On entering a settlement the traveler was not to go into any house until invited, then they would be led into the house bound like a prisoner, which was performed on friend and foe... Also if the old men offered you something you could not refuse it, otherwise it might slight the old mens' curiosity or jealousy of their dignity, or they might even seek revenge if angered [12].

5.8 Village and house organization:

-Tutelo cabins were scattered over these heights, having in the midst their " long-house " in which their tribal councils were held, and their festivals celebrated. They are said to have numbered then about two hundred souls. They retained apparently the reckless habits and love of enjoyment which had distinguished them in former times. Old people still remember the uproar of the dances which enlivened their council-houses... [5].... As was the custom throughout the land, the Indians of Virginia did not remain in their more permanent villages the entire year, but only during certain seasons This referred to the more temporary shelters, erected by the wandering families when away from their villages...[10, 11]... Farming groups generally lived in large established towns with a central plaza and meeting house [2].

5.9 Specialized village structures (mens' houses):

- Settlements were protected by encircling palisades, thus adding security against attacks by the enemy and the prowling wild beast of the forest....Lodges where mat and bark covered... [8]... A frame was first erected, later to be covered with mats or strips of bark....tops were rounded and merged into the side walls....the ends appear to have been mostly flat, with an opening which served as a door....in the top was a small open space through which smoke would pass from the fire, which was kindled on the ground inside the lodge....small gardens often surrounded the habitations and here were raised several sorts of vegetables for food, and also tobacco [8].

5.10 Sleep in hammocks or on ground or elsewhere?

- Frames, supported by posts about a foot above the ground, and extending along both sides of the lodge, were covered with mats and skins and served as beds [8].

5.11 Social organization, clans, moieties, lineages, etc:

- "Kings' Houses," this referring to a village where a recognized chief resided... [8]... in political organizations, members identified a male as a king or headman among the group who was attended by a council of elders... included these were democratic societies with the "old men" as "oracles"...[10]...the highest office next to the chief was the war captain who led in military campaigns...[10].

5.12 Trade:

- There was evidence of trade, considering the tribe had jewelry made out of copper, and the sources of copper where located much farther south than where the Tutelo resided...[8].

5.13 Indications of social hierarchies?

- The Tutelo did have a chieftdom within the village...[7, 8]... in political organizations, members identified a male as a king or headman among the group who was attended by a council of elders... included these were democratic societies with the "old men" as "oracles"...[10]...the highest office next to the chief was the war captain who led in military campaigns...[10]...women had no roles in the political systems, and they did not have a lot of influence on matters that concerned the village, except they may have had a part in spiritual rituals and shamanic acts for religious purposes...[10].

6. Ritual/Ceremony/Religion (RCR)

6 Time allocation to RCR:

- For counting they used pebbles, or bundles of short reeds or straws...heaps of stones indicated the number of persons killed on a battle-ground, or of emigrants to some distant region...Time was measured, and a rude chronology was arranged by means of strings of leather with knots of various colors...[12]...At certain ceremonies, reeds or straws were arranged in a particular order, and left thus in place after the ceremony as a record of the character of the performance there enacted. They were never disturbed, as it was deemed sacrilege to interfere with them [12].

6.1 Specialization (shamans and medicine):

- Each village had medicine lodges in which their village shaman would reside...[3]...shamanic figures called "conjurers" or "doctors" were also important and powerful members of society...[10]... which denotes the role of a female elder in dreaming of the bear's hiding place opening the bear sacrifice ceremony...this suggests that the women had a spiritual role in different religious ceremonies...[10]... Stone sweat-houses used to cure or ease rheumatic pains due to exposure in the woods...[12].

6.2 Stimulants:

- They used a powder made from the so-called bezoar stone, a hairy concretion sometimes found in the stomach of the deer and other ruminants, was a great repute among the hunters, who believed that when blown into the eyes it strengthened the sight [12].

6.3 Passage rituals (birth, death, puberty, seasonal):

- Young males (ages 10-15) were placed in a lodge away from the main village, where they fastened, participated in religious rituals with stimulants. Also they were not allowed to speak to anyone, and they could only eat what was given to them, which mostly consisted of spoiled foods. This ritual was a way to rid the village of the weak, and the males who might bring dishonor to the village [13]. The females usually were kept by themselves while going through their menstruation period [2].

6.4 Other rituals:

- The ceremony is held to bring the soul of a Tutelo tribe member who has recently died into association with the living for one night...the ritual restores his spirit among the living by the appointment, in the ceremony, of a living person as his representative on earth...the living representative of the deceased takes the social position, and, characteristically, the name of the dead tribesman...[9]... In religious practice, the Tuteloes are known for a number of harvest rituals, a spirit

adoption ceremony for the dead, known as the dieho'ono, the bear sacrifice ceremony, and other healing and purification rituals. "Conjurors" or "doctors" practiced dream-vision revelation and divination, as well as shamanic magic...there is an emphasis on moral rewards-based afterlife...a "great and mighty hare" known as Bobtail, among my elders, appears as the cultural hero and trickster [11, 12].

6.5 Myths (Creation):

- The Tutelo village occupied the south portal of the mythical longhouse that framed the Great League...here they resided in near proximity to the sacred mountain, Onagarechny, where they first found corn, tobacco, squash, and pumpkins, the staples of their "three sisters" agriculture...accordingly, in a magical simile of association, the Tutelos were given mythical origins while poised at the Symplegades where the oppositional dualities of the soul must be met before passing on to the hero's adventure, in this case, lay beyond in Iroquoia...[10].

6.6 Cultural material (art, music, games):

- They developed pictograph system, by means of which they symbolized not only physical things but also mental qualities...thus swiftness was indicated by the figure of a deer, wrath by that of a serpent, courage by the picture of a panther, and fidelity by that of a dog...the English were symbolized under the figure of a swan, on account of their white complexion and their power of flight across the sea...[12].

6.7 Sex differences in RCR:

- Elderly women are usually the ones who have the dreams for the bear sacrifice ceremonies...which denotes the role of a female elder in dreaming of the bear's hiding place opening the bear sacrifice ceremony...this suggests that the women had a spiritual role in different religious ceremonies...[10].

6.8 Missionary effect:

- There wasn't much influence of religion from the missionaries, considering the Tutelo tribe had much influence from the white settlers, but they still kept to their religious beliefs even when they had been relocated multiple times...[10].

6.9 RCR revival:

- They had feasts when it was the ceremony of the bear sacrifice, in which the village would participate in reenactments, and the shamans would pray to the Gods for a plentiful crop for that season [10, 12].

6.10 Death and afterlife beliefs:

- They had two different burial customs...the bodies of the more important individuals were dried after certain organs were removed, then decorated with beads and other ornaments and carefully wrapped in skins and mats...after being so prepared they were placed in the temple-tomb, where they were guarded by men chosen for the purpose...[8]... Every village of importance had a temple-tomb...upon the top of certain reddened sandy hills in the woods...those houses are near 60 feet in length, built arbor wise, after their buildings...but although so much ceremony attended the burial of some members of the tribes, others, and probably the great majority, found their last resting place in the form of a shallow pit, into which the body was lowered...and to again quote from the same account, "*The burial ended, the women being painted all their faces with black coal and oil, they sit 24 hours in the houses mourning and lamenting by turns, with such yelling and howling as may express their great passions*"...[8]...The Eastern coast tribes never made an attack at night for fear of a warrior being killed at night would forever be in darkness in the spirit world [12].

6.11 Taboo of naming dead people?

- The ceremony is held to bring the soul of a Tutelo tribe member who has recently died into association with the living for one night...the ritual restores his spirit among the living by the appointment, in the ceremony, of a living person as his representative on earth...the living representative of the deceased takes the social position, and, characteristically, the name of the dead tribesman...[9].

6.12 Is there teknonymy?

n/a

6.13 Briefly describe religion (animism, ancestor worship, deism, magic, totems etc.)

- There is one supreme God, who had several subalter deities under him...and that this master-God made the world a long time ago...that he told the sun, the moon, and the stars, their business in the beginning which they, with good-looking after, have faithfully performed ever since...that the same power that made all things at first has taken care to keep them in the same method and motion ever since... their God had formed many worlds before he formed this one, but that those worlds either grew old and ruinous, or were destroyed for the dishonesty of the inhabitants...Their God is very just and very good, ever well pleased with those men who possess those God-like qualities...he takes good care of people into his safe protection, and makes them very rich, fills their bellies plentifully, preserves them from sickness, and from being surprised or overcome by their enemies...all that tell lies, and cheat those they have dealing with, he never fails to punish with sickness, poverty, and hunger,

and after all that, suffers them to be knocked on the head and scalped by those that fight against them [12]...They had a system of four gentes, called by the names of women, Pash, Sepoy, Askarin, and Maraskarin, from whom they derived their origin and who were believed to be the common ancestors of the human race [12].

7. Adornment

7.1 Body paint:

- Parts of the body where painted and tattooed with different symbols...[8]... People often tattooed their faces and bodies and wore various decorative adornments, such as armbands, bracelets, and other items made from copper, shell, or other raw materials [2].

7.2 Piercings:

- The Tutelo mainly adorned themselves with tattoos, but a small portion might pierce their earlobes, so they could wear feathers in their ears [2].

7.3 Haircut:

- The Tutelo wore their hair long, and sometimes had feathers adorning it [12].

7.4 Scarification:

- Sometimes when they did the tattooing of the body, they would do scarification in the same areas being tattooed [2].

7.5 Adornment (beads, feathers, lip plates, etc.):

- Animal skins were a huge part of their wardrobe... [8]... simple garments of skins or woven fiber, with moccasins of buckskin...parts of the body were painted or tattooed, feathers were worn attached to the hair, and quantities of shell beads and others of copper and bone, were made and used....small plates of copper, were worn suspended from bead necklaces...[8].

7.6 Ceremonial/Ritual adornment:

- Feather match-coats were used by medicine men and tribal leaders. In ceremonial practice, they used false face masks and headdresses of upright turkey feathers, which also adorned a hickory staff as a mark of chieftainship...[10].

7.7 Sex differences in adornment:

- For clothing, they relied mostly upon the deerskin breech clout among men while women wore apron skirts. Overcoats of deerskin were also used by both men and women...[10]...a number of woven articles of "cloth" fabric including sashes and girdles were made from "silk-grass" and mulberry bark, as well as "garters of opossum fur"...[10].

7.8 Missionary effect:

- All the accounts of the missionary readings and studies have shown that they did not spend much time with this village when they traveling through, so their accounts of the village have biased opinions and inaccurate results. Many missionaries wrote this village culture was nothing but a "rowdy, drunk group of savages" [6, 7]... Then again, many missionaries did not spend more than 1-2 weeks within this village.... [7]

7.9 Cultural revival in adornment:

- Animal skins were a huge part of their wardrobe... [8]... simple garments of skins or woven fiber, with moccasins of buckskin...parts of the body were painted or tattooed, feathers were worn attached to the hair, and quantities of shell beads and others of copper and bone, were made and used....small plates of copper, were worn suspended from bead necklaces...[8].

8. Kinship systems

8.1 Sibling classification system:

- A bifurcate collateral classification for parents and parent's siblings is used for mother and aunts... this classification is also used for the mother's younger sister is classified as a mother...they also use a bifurcate merging classification...for siblings and cousins, a man's male parallel cousins and a woman's female parallel cousins are classified as siblings...those classed as siblings are further differentiated according to the sex of the relative age of the sibling...children and sibling's children, uses the bifurcate merging system for sons and nephews, and the lineal system for daughters and nieces...[11].

8.2 Sororate, levirate:

- If the husband died or they divorced the female is free to return her clan with her children and remarry there, or if she has been adopted into that tribe, she is free to remain there unmarried [2].

8.3 Other notable kinship typology, especially cross-cousin (MBD/FZD) typology (Crow/Hawaiian/Omaha etc.):

- The Tutelos were closely related culturally to the Saponi tribe [1]...they also had close ties with the Occaneechi tribe, as well [6].

9. Other interesting cultural features (list them):

- Myth: This addition to our knowledge of the Tutelo relates that the name of the last Tutelo chief was Ka'stQ'hagq, the term referring to his "Dwelling in Stone." Legend states that he had killed a number of people; that he was the "first Tutelo who came to the Six Nations;" and that he had formerly lived in a cave having a room perpendicular to the entry passage in which recess he lived for protection. The cave was so formed that only one invader at a time could enter and turn the corner. Entrenched in this cavern he had accounted for his enemies.

-The Tutelo came up from the south. They did not have any settlements and lived in the woods and caves like wild people. They were a very timid people and were afraid of other Indians. The Tutelo scouts who went out to look for the smoke from camp fires (settlements) would transform themselves into mice and travel under the leaves so that they would not be discovered by unfriendly Indians. When they wished to look over the country they would resume their natural form and climb to the tops of trees. The Tutelo scouts were at last seen by the Cayuga who, being a friendly and peaceful tribe, invited them to join their settlement. They accepted and mingled with the Cayuga and learned their language. The Tutelo scouts returned to their people and told them how they had been taken in by the Cayuga. They brought back the other Tutelo and their families to the Cayuga settlement. There they built a camp of logs. When sleeping at night they were arranged like spokes of a wheel, feet to the fire: the children first, then the women, and last, the men to guard the camp. One night the Tutelo overheard the Cayuga talking in council with the Seneca. They could not understand all that was being said, but it sounded to the Tutelo like a plan to eat them. They thought that the Cayuga and Seneca were saying, "The Tutelo are good to eat." It proved to be that the members of the council were talking over the proposed plan for the adoption of the Tutelo [6].

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