

Siouan Tribes of the Ohio Valley:

“Where did all those Indians come from?”

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The fake General Custer quotation actually poses an interesting general question: *How can we know the locations and movements of Native Peoples in pre- and proto-historic times?*

There are several kinds of evidence:

1. Evidence from the **oral traditions** of the people themselves.
2. Evidence from **archaeology**, relating primarily to material culture.
3. Evidence from molecular **genetics**.
4. Evidence from **linguistics**.

The concept of FAMILY OF LANGUAGES

- Two or more languages that evolved from a single language in the past.
 1. Latin evolved into the modern Romance languages: French, Spanish, Portuguese, Italian, Romanian, etc.
 2. Ancient Germanic (unwritten) evolved into modern English, German, Dutch, Danish, Swedish, Norwegian, Icelandic, etc.

Illustration of a *language family* with words from Germanic

- English: HOUND HOUSE FOOT GREEN TWO SNOW EAR
 - Dutch: hond huis voet groen twee sneeuw oor
 - German: Hund Haus Fuss Grün Zwei Schnee Ohr
 - Danish: hund hus fod grøn to sne øre
 - Swedish: hund hus fot grøn tvo snö öra
 - Norweg.: hund hus fot grønn to snø øre
 - Gothic: hus snaiws auso
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- Here, the clear correspondences among these very basic concepts and accompanying grammar signal a single common origin for all of these different languages, namely the original language of the Germanic tribes.

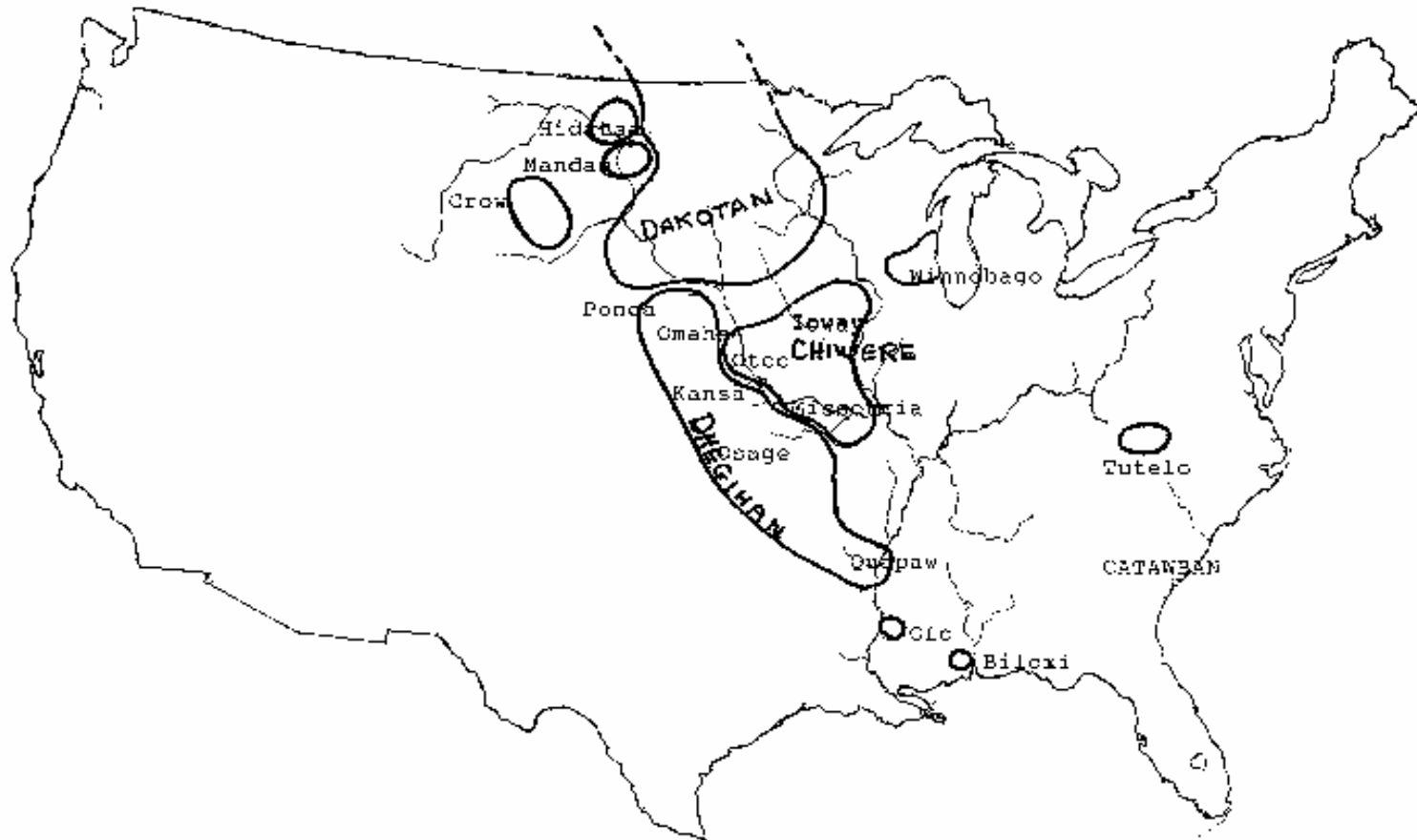
Similar data for the Siouan language family.

	DOG or HORSE	HOUSE	FOOT	TWO	THREE	FOUR
• Crow:	bišká	aší	ičí	duupa	daawii	šoopá
• Hidatsa:	wašúka	atí	icí	ruupa	raawi	toopa
• Mandan:		tí	ší	nump	naamini	toop
• Dakota:	šúnka	tʰípi	si	númpa	yámni	tópa
• Ioway:	šúñe	čhi	θi	núwe	daaňi	doowe
• Otoe:	súge	čhi	θi	núwe	daaňi	doowe
• Winneb:	šųųk	čii	sii	nųųp	taanĭ	ĵoop
• Omaha:	šǫge	tti	si	naḅá	ǫ́aabǫĭ	dúuba
• Ponca:	šǫge	tti	si	naḅá	ǫ́aabǫĭ	dúuba
• Kaw:	šǫge	čči	si	nǫḅá	yáablĭ	dóba
• Osage:	šǫke	cci	si	ǫ́ǫpá	ǫ́aabrĭ	tóopa
• Quapaw:	šǫke	tti	si	nǫpá	dáabni	tóowa
• Biloxi:	čhǫki	ati	isí	nǫpá	dáni	toopá
• Ofo:	ačhúki	atʰí	ifhí	nųųp-	táani	tópa
• Tutelo:	čhúki	atii	isii	nųųpa	laani	toopa
• Saponi:	“chunkete”					

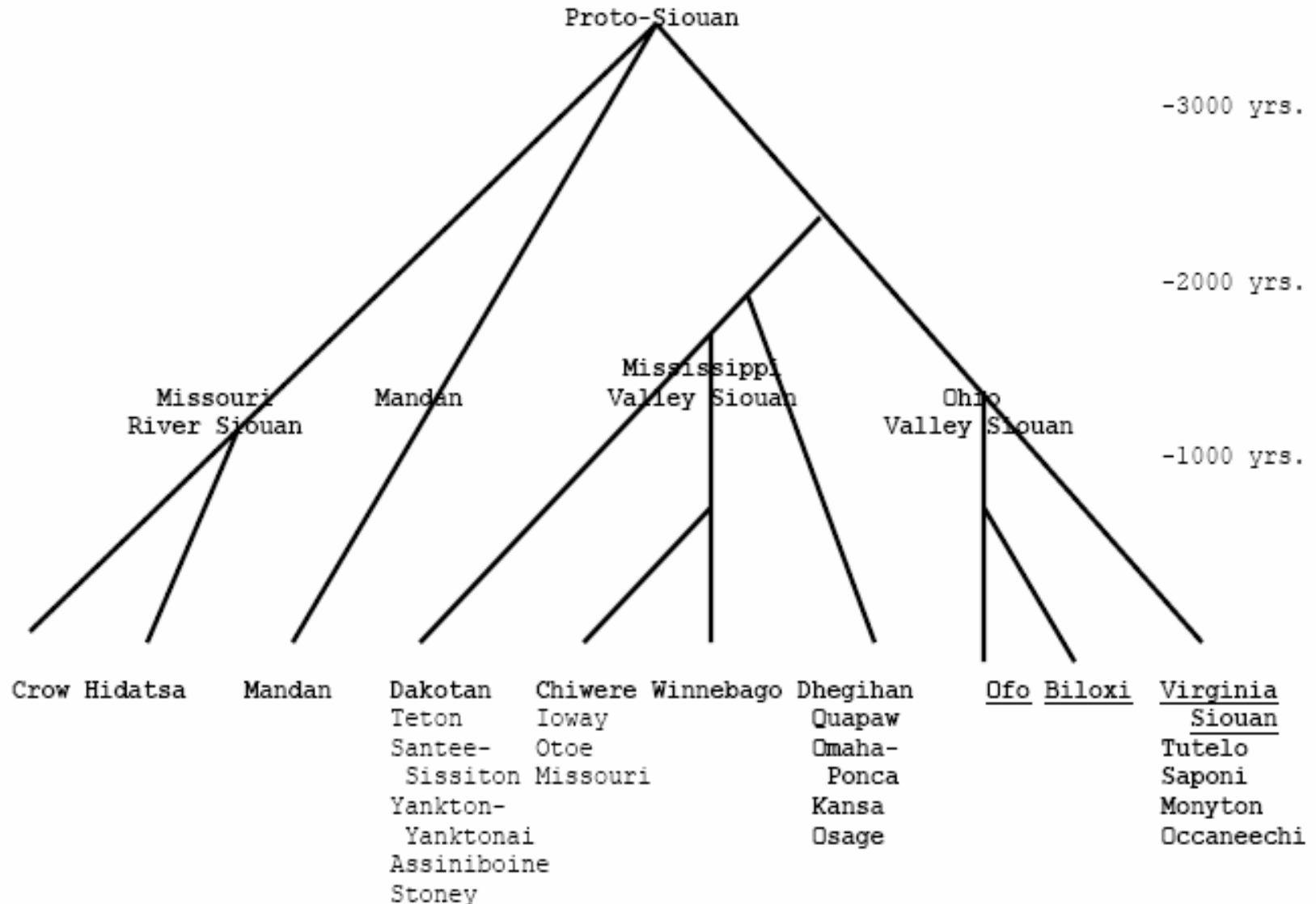
A few more Siouan examples

	SUN	WATER	ARRIVE THERE	BLUE	BONE	COLD	DAY
• Crow:	biri	birí	hii	šúa		čiría	baapí
• Hidatsa:	mirí	wirí	hii	tóʔhi		ciría	waapi
• Mandan:	miina	miní	hi	toh	wahuu	šníh	hape
• Dakota:	wi	m ní	i	tʰo	huhú	sní	apa
• Ioway:	bi	ñi	hii	tʰo	wahu	θrj	aawe
• Otoe:	bi	ñi	hii	tʰo	wahu	θrj	aawe
• Winneb:	wii	nǐj	hii	čoo	waahú	sɨnj	hap
• Omaha:	mi	ni	hi	ttu	wahí	usní	aba
• Ponca:	mi	ni	hi	ttu	wahí	usní	aba
• Kansa:	mi	ni	hi	ttóho	wahü	hnihi	hapa
• Osage:	mi	ni	hi	htóho	wahü	hnice	hapa
• Quapaw	mi	ni	hi	ttohí	wahí	sní	hoba
• Biloxi:	iná	aní	hi	tohí	ahú	snihi	napi
• Ofo:	íla	aní	hi	itʰóhi	áho		nopi
• Tutelo:	mi	manii	hi	otoo	wahuui	sanii	nahape
• Saponi: My		moni					
• Monyton:		“mony”					

Locations of the Siouan-speaking tribes at earliest contact

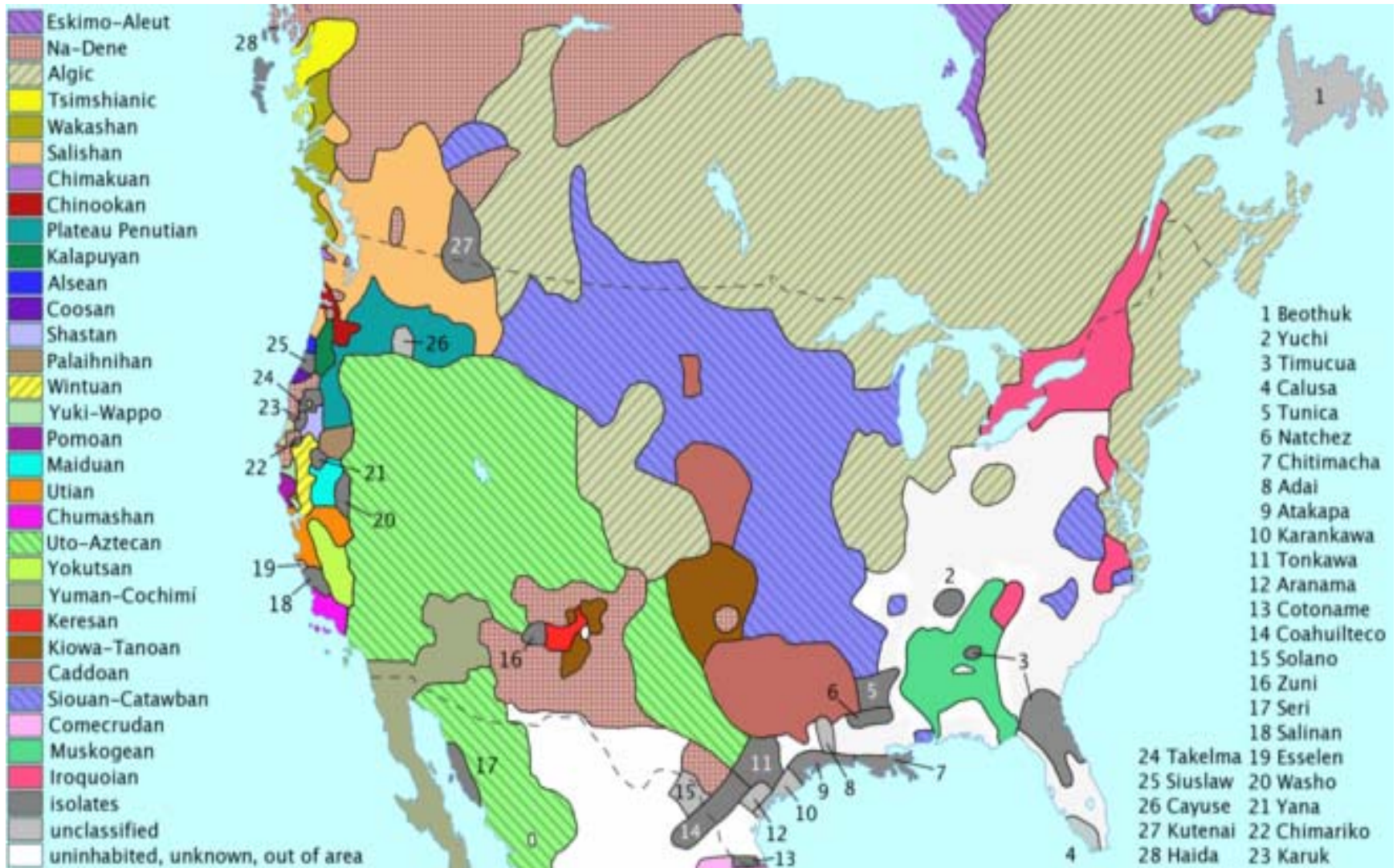


Family tree of the Siouan languages

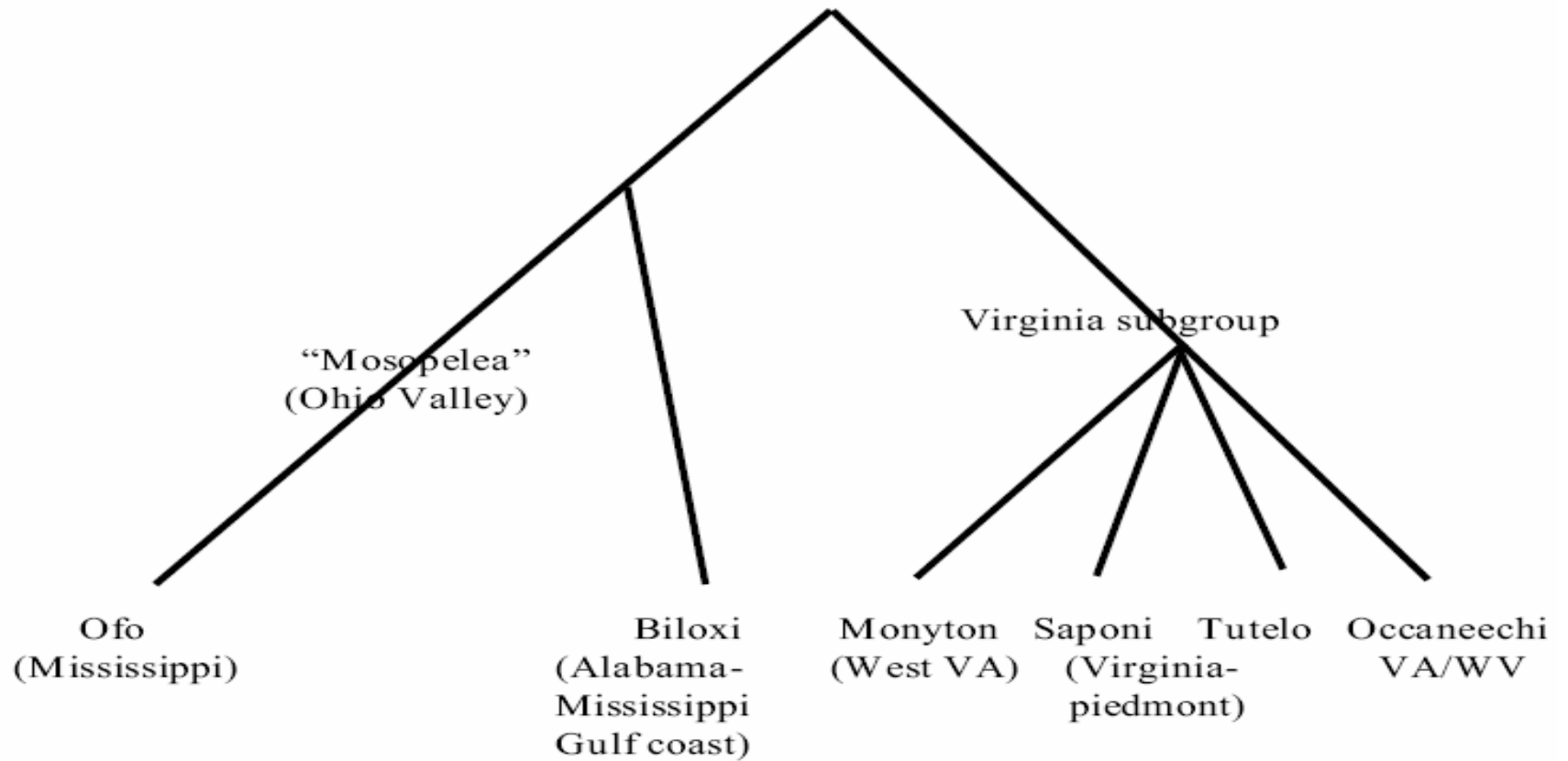


Native language families of the U.S. & OHIO

Wikipedia, based on Goddard 1996.



Ohio Valley Siouan subgroup



What makes Ohio Valley Siouan (OVS) an established subgroup?

(a) Shared phonological innovations:

- Common Siouan *š > č.
- Intrusive *t* before *k* in selected words.
- Merger of glottalized/non-glottalized stops.

(b) Shared lexical innovations:

- Common innovated terms for ‘road’, ‘prairie’, ‘squirrel’.
- ‘grizzly’ and ‘black bear’, similar phonologically, fall together.
- ‘God’ and ‘medicine’ become mixed in identical ways, and come to mean ‘snake’ in OVS.

(c) Shared morpho-syntactic innovations:

- Auxiliation of *yuké* ‘plural to be’ and ‘durative aspect’.
- Collapse of the ‘here/there’ distinction in verbs of arriving motion.
- Collapse of active/stative argument marking.
- Reflexive pronominal *iti*. (Other Siouan *ixki*-).
- Split negation (like French *ne . . . pas*).

(from Oliverio and Rankin, 2002)

The Monyton tribe

- There are exactly *two* (2) words of Monyton attested. “*Now ye king must goe to give ye monetons a visit which were his friends, **mony** signifiying water and **ton** great in their language.*” (Maj. General Abraham Wood in a letter to John Richards in 1674.)
- But this very clear statement establishes Monyton as Siouan beyond a doubt:
- *maŋi*´ ‘water’ in Tutelo; *ani*´ in Ofo & Biloxi.
- *it^ha*´ ‘big, great’ in Tutelo; same in Ofo/Biloxi.

Monyton & Occaneechi. . . .

- “*Ye monyton towne situated upon a very great river att which place ye tide ebbs and flowes....*” The river mentioned is pretty clearly the New-Kanawha in West Virginia. Map coming up

(Alvord and Bidgood, 1912, 221)

- The Occaneechis (Akenatzy, etc.) are mentioned in numerous documents from the 1670s. The language was said to be much like Tutelo and was used as a *lingua franca* or trade language by many nations in the area. No actual words of Occaneechi have been preserved.

The Tutelos and Saponis

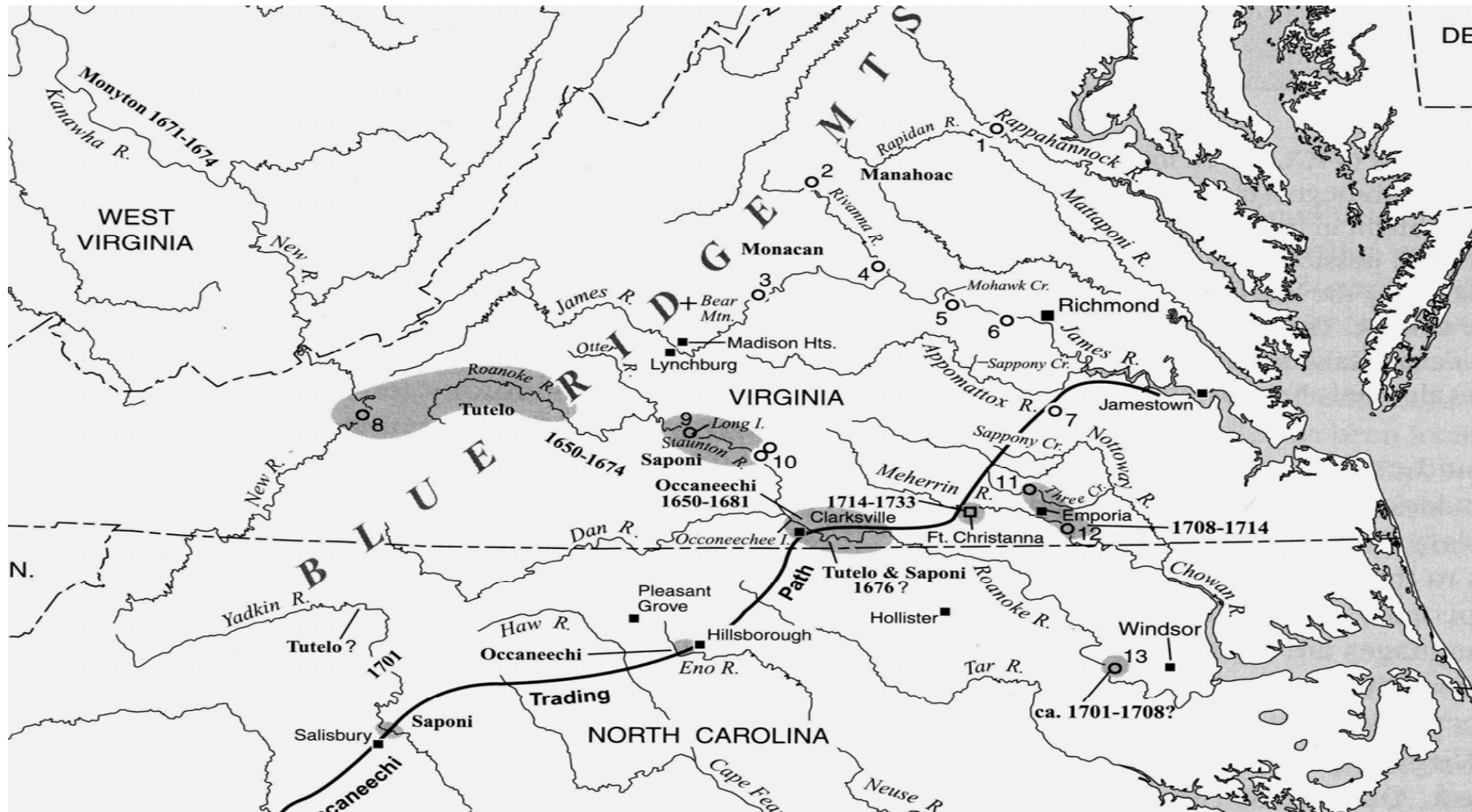
- These two groups spoke virtually the same language. There is fairly extensive documentation of Tutelo grammar and vocabulary and a short Saponi word list.
- The best data come from a Tutelo elder, Nikonha, who was 106 years old when he was interviewed by Horatio Hale in 1870.

Nikonha, a fluent Tutelo speaker



- The Tutelos moved north with the Tuscaroras in the 18th century.
- They ultimately moved to Grand River in Ontario and were adopted by the Cayuga tribe. They are still there.
- Nikonha is seen here in his British uniform coat from the Revolutionary War. The Tutelos were Loyalists.
- Long believed extinct, Tutelo was still actually spoken into the 1980s by a few families at the Six Nations of the Grand River reserve in Canada.

Virginia Siouan tribes c. 1650, detail.



Summary of locations of the Virginia Siouan tribes after 1650.

This map, from the new *Handbook of North American Indians*, Southeast vol. shows the movements of the Virginia Siouan peoples between 1650, when earliest encountered,

1740 when they moved to Pennsylvania, and . . .

1789, when they moved to Canada after the American Revolution (in which they fought for the British under General Brant).

Next: James Mooney (1894) and others list numerous additional possibly Siouan-speaking tribes of Virginia, but these are all unconfirmed and most of what has been written about them is little more than speculation.



James Mooney, in a monograph surveying “*The Siouan Tribes of the East*” lists many other tribal names from early journals, letters and other colonial accounts.



There are often many different spellings:

Manahoac

Mahoc

Tanxanias

Monacan

Mehemenchoes

Hanahaskies

Monasickapanough

Mohetan

Nuntaneuk

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Tomahitan *tɔmə* ‘town’ + *itʰa* ‘big’ ???

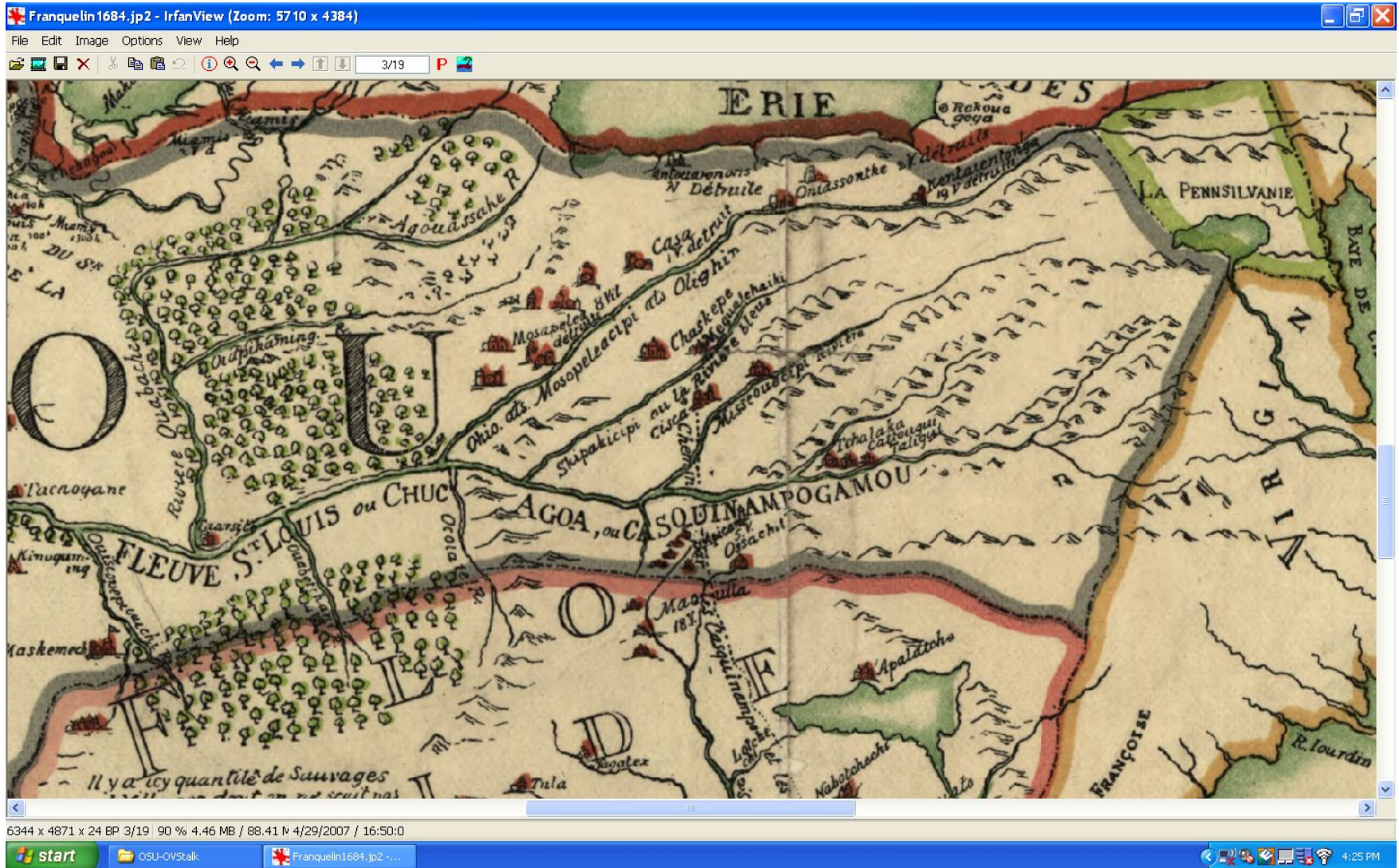
Stenkenocks *ste:ki* ‘island’ + *naʔks* ‘dwell’ ?

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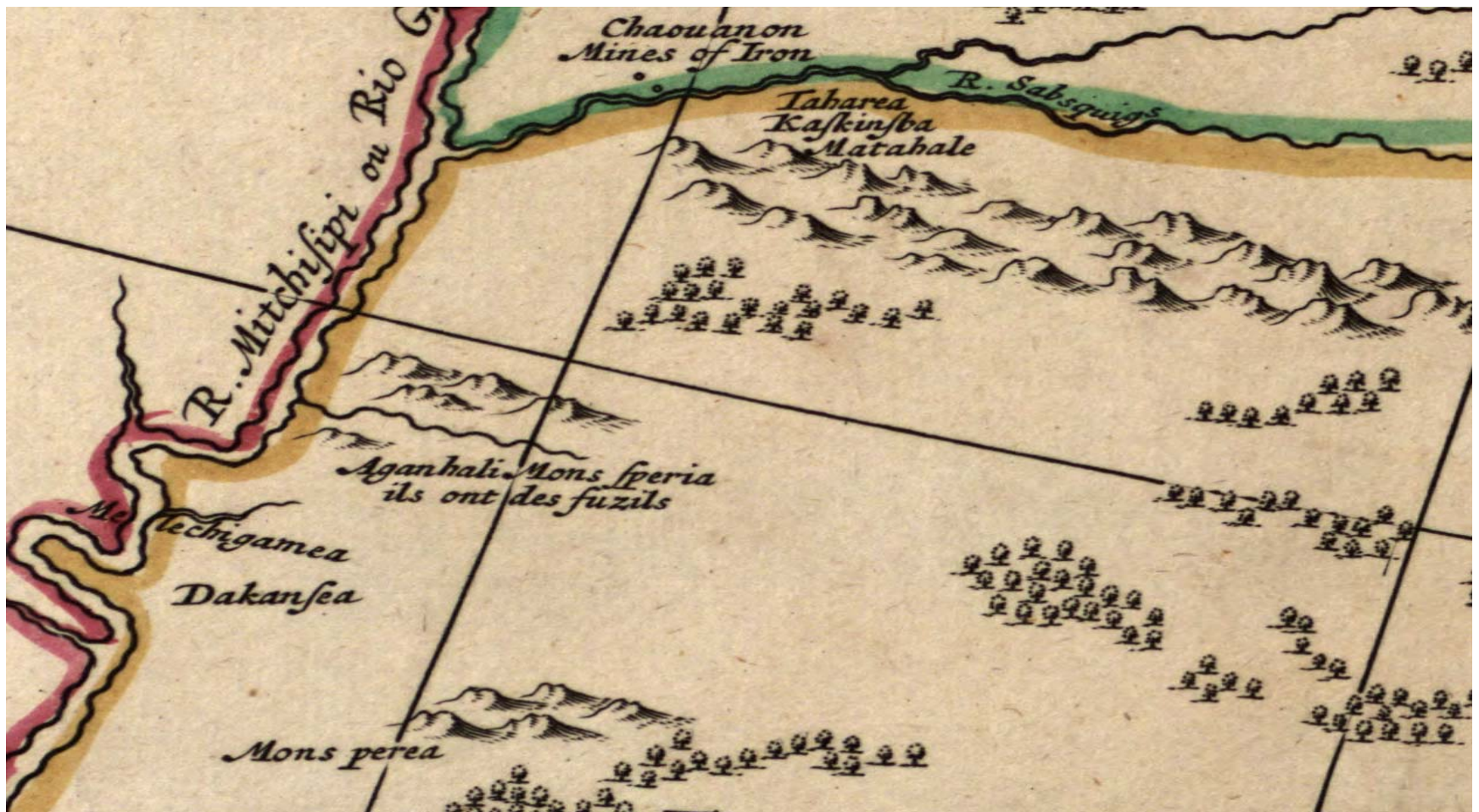
Conservatively, we must limit our identifications to those tribes whose language is clearly Siouan.



From 1673 onward, a tribe called the **Mosopelea** was described as living on the upper Ohio River, migrating over the years to the Yazoo River in the lower Mississippi valley. The Franquelin 1684 map labels the Ohio “*Mosopeleacipi*” and notes “8 vil. détruits”.



From the Le Sieur S. map. Note the “Mosopeleas” in two places. One just south of the mouth of the Ohio and the other down the Mississippi around the location of the Yazoo River – later location of the **Ofo** tribe.



John R. Swanton traces the Mosopelea from the Ohio Valley to the Yazoo R. in Mississippi, home of the Ofo.

Marquette	M	o	n	s	8	p	e	l	e	a
Thévenot	M	o	n	s	ou	p	e	l	e	a
(Thévenot	M	o	n	s	8	p	e	r	i	a)
Allouez	M	o	n	s	o	p	e	l	e	a
La Salle	M	o		s	o	p	e	l	e	a
di Tonti	M	o		s	o	p	e	ll	e	a
Hennepin	M	a	n	s	o	p	e	l	e	a
Douay	M	a	n	s	o	p	e	l		a
Franquelin	M	o		s	a	p	e	l	e	a
(Franquelin	M	o		s	o	p	e	l	e	a)
Marquette	M	o	n	s	ou	p	e	r	e	a
Coxe		Oue		s		p	e	r	ie	
Coxe		Oue		s		p	e	r	e	
Gravier		Ou	n	s		p	i(k?)			
La Harpe		O	n	s		p	ée			
Pénicaut		Ou		ss	i	p	é			
Iberville		Oui		s		p	e			
Swanton 1908		û		š		p	î			
Rankin 1979		O		f		o				

- Marquette map (1673-4) shows Mosopelea well East along the Ohio valley.
- Map of Franquelin, 1684, actually calls the upper Ohio river the “Mosopeleacipi” and places eight destroyed Mosapelea villages on its north bank.
- The map attributed to Thévenot (c. 1681) apparently shows Mosopelea settlements in two places, one around the mouth of the Ohio and another to the south of the Quapaws, i.e., near the Yazoo River where the Ofo tribe was later located.
- The map of Le Sieur S. shows the same two locales as the Thévenot map, but the lower Mississippi valley settlement near the Yazoo is more clearly labeled (*Monsperea*).
- The Delanglez map bearing Joliet’s name also shows the Mosopelea somewhat to the South of the Quapaws (Akansea) along the east bank of the Mississippi.
- The Coxe map (1741) shows Ouespere River paralleling the Ohio on the South and the *Monsopele* on the west bank of the Mississippi just north of confluence with the Ohio.

-- Swanton’s *Ūšpî* is the Tunica name for the Ofo.
 -- And the 1st two syllables of *Moso-pelea* evolve naturally into [ofo] in the Ofo language.

Two Ofo sound changes that support Swanton's interpretation of *Mosopelea* > *Ofo*.

Siouan ***s** became Ofo **f**, aspirated before an accented vowel. Compare:

	Dakota	Ofo
Foot	si	ifhi
Yellow	zi	fhi
Seed	su	ifhu
	Quapaw	Ofo
Tall	stette	ftetka
White	sá	afhá
Metal	máze	afhi
Striped	kdeze	ktefi
Break	kase	ká'fi
Sister	ittáke	itháfka

Siouan *m* at the beginning of a word was lost in Ofo. Compare:

	Quapaw	Ofo
Metal	máze	afhi
Sun	mi	ila
	Tutelo	Ofo
Arrow	maksi	afhi
Bear	-mú•thih	ú•thi
Water	mani	ani
Woman	mihá	iyá

-- So the older *moso-* of *Mosopelea* would automatically become *Ofo*.

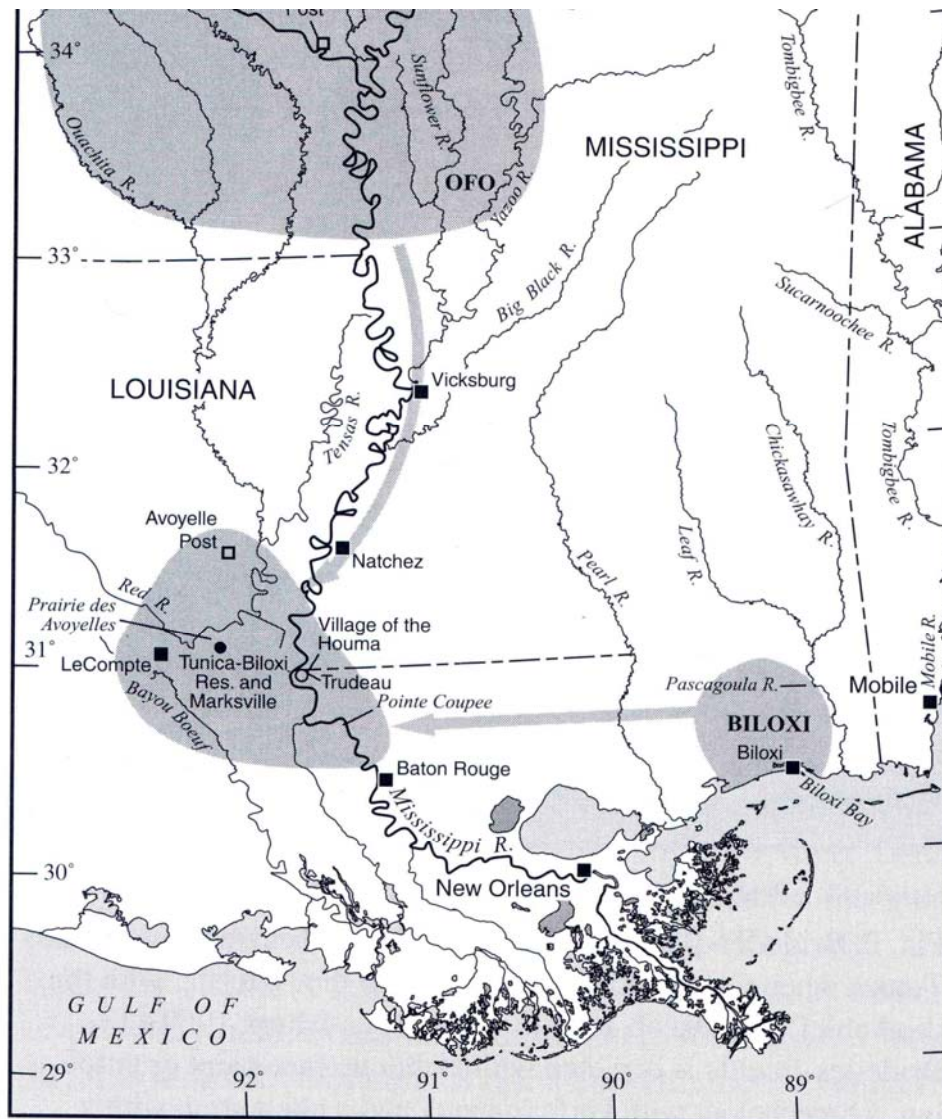


Fig. 1. Territories of the Tunica, Biloxi, and Ofo in the 16th through 18th centuries with the present-day reservation.

- In the 1700s the Ofo were established on the Yazoo R. in northern Mississippi.
- The Biloxi were near Mobile Bay in 1699.
- Both tribes ultimately moved to several Indian communities in and around Marksville, LA. They are still there and now have a casino, which they share with the unrelated Tunica tribe.

Rosa Pierette, the last speaker of Ofo, with whom John R. Swanton recorded a vocabulary of about 600 words in 1908

- Mrs. Pierette was the last known speaker of Ofo.
- A recent novelette, ***The Last Ofo***, by Quapaw author Geary Hobson, is a fictional account of a male “last Ofo” including his encounters with two Smithsonian linguists, one modeled on J. R. Swanton.



Smithsonian, NAA: 74-6533.

Fig. 6. Rosa Leseur Pierite (d. 1915), the last Ofo speaker (Swanton 1946:166), and an unidentified girl. Rosa Ernest Pierite, a Tunica of Biloxi and Avoyel descent. Photograph by John R. Swanton, Marksville, La., 1908.

The **Biloxi** language is the best documented of the Ohio Valley Siouan languages.

- Unlike the Ofo, we do not know the route by which the Biloxi migrated from the Ohio Valley to the Gulf coast.
- The linguist James Owen Dorsey collected a rich selection of Biloxi stories, told in the language. Many of these include the adventures of “Bre’er Rabbit” of the famous Uncle Remus tales, compiled by Joel Chandler Harris. Dorsey also compiled an extensive dictionary that was published in 1912, along with Swanton’s Ofo materials.
- eĩaᐅ’ asoᐅ’ poska’ iᐅ’sihi’xti ma’ñii, è’di
- then he (Rabbit) said that he lay (=was) in great dread of a brier patch
- è’haᐅ (è’Haᐅ)
- he said it and . . .
- ayiᐅ’sihi’xti ko’ asoᐅ’ kde’hiᐅya xo’, è’haᐅ Tcèt kana’ du’si
- he said, "as you are in great dread of them, I will send you into the
- briers," and he seized the Rabbit
- "asoᐅ’ taᐅ’xti nĩati’ na’," èhaᐅ’ kide’di
- "I dwell in a large brier patch," said he and he went home



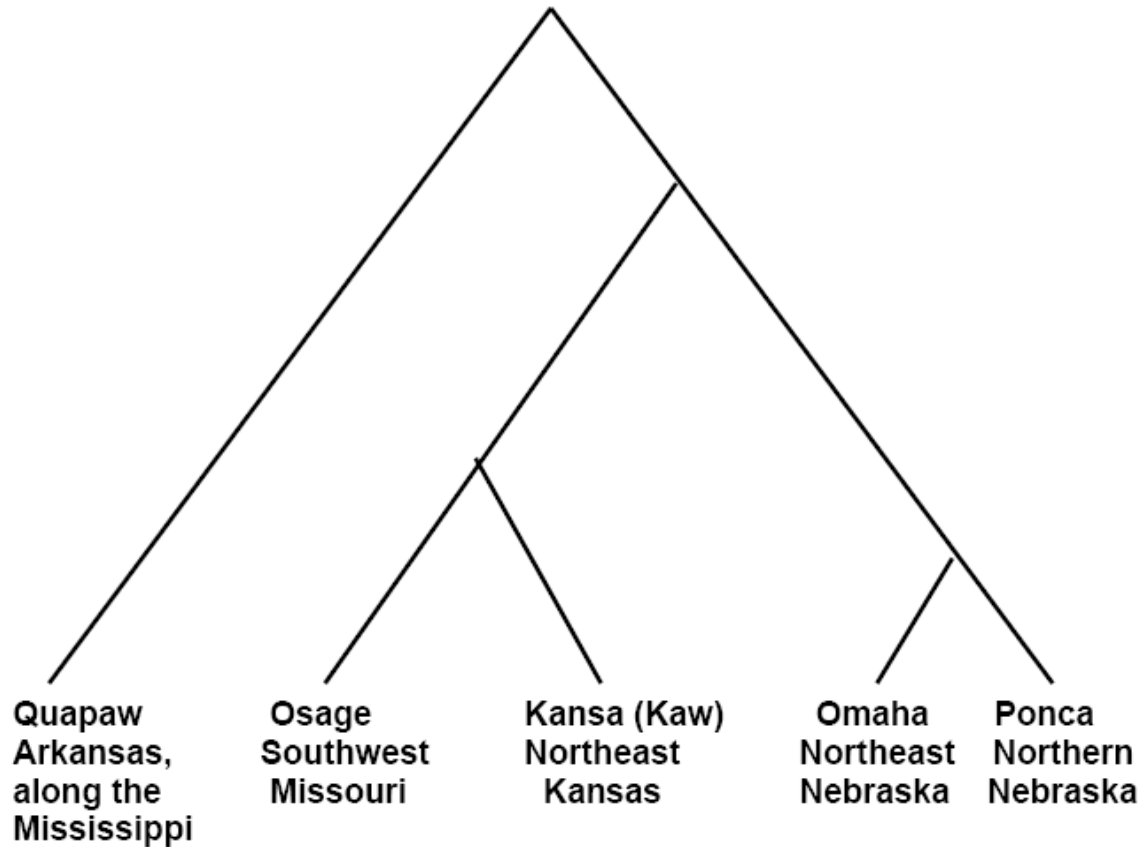
Carl Miller and the linguistic evidence

- The identification of various languages of Virginia and West Virginia as Siouan has not gone entirely unchallenged however. In 1957 the archaeologist, Carl F. Miller, published a 96 page article in which he attacked the notion that Siouan-speaking tribes ever lived in Virginia. His skepticism was based on the fact that, at a dig in southern Virginia, *“the recovered pottery assemblage was not recognized as that usually attributed to Siouan-speaking peoples.”* (p. 119)
- Linguists with *“mistaken inferences and assumptions created the illusion of a Siouan-speaking people East of the Mississippi River. . .”*. It was Miller’s contention that *“the Occaneechi, Saponi and Tutelo, and possibly others, are not of Siouan linguistic stock but rather of a primitive Algonquian stock.”* (p. 206-7)

	<u>dog</u>	<u>house</u>	<u>foot</u>	<u>two</u>	<u>three</u>	<u>four</u>
• Biloxi:	čhóki	ati	isí	nəpá	dáni	toopá
• Ofo:	ačhúki	athí	ifhí	nųppha	táni	tópa
• Tutelo:	čhúki	atii	isii	nųpa	laani	toopa
• Saponi:	“chunkete”					

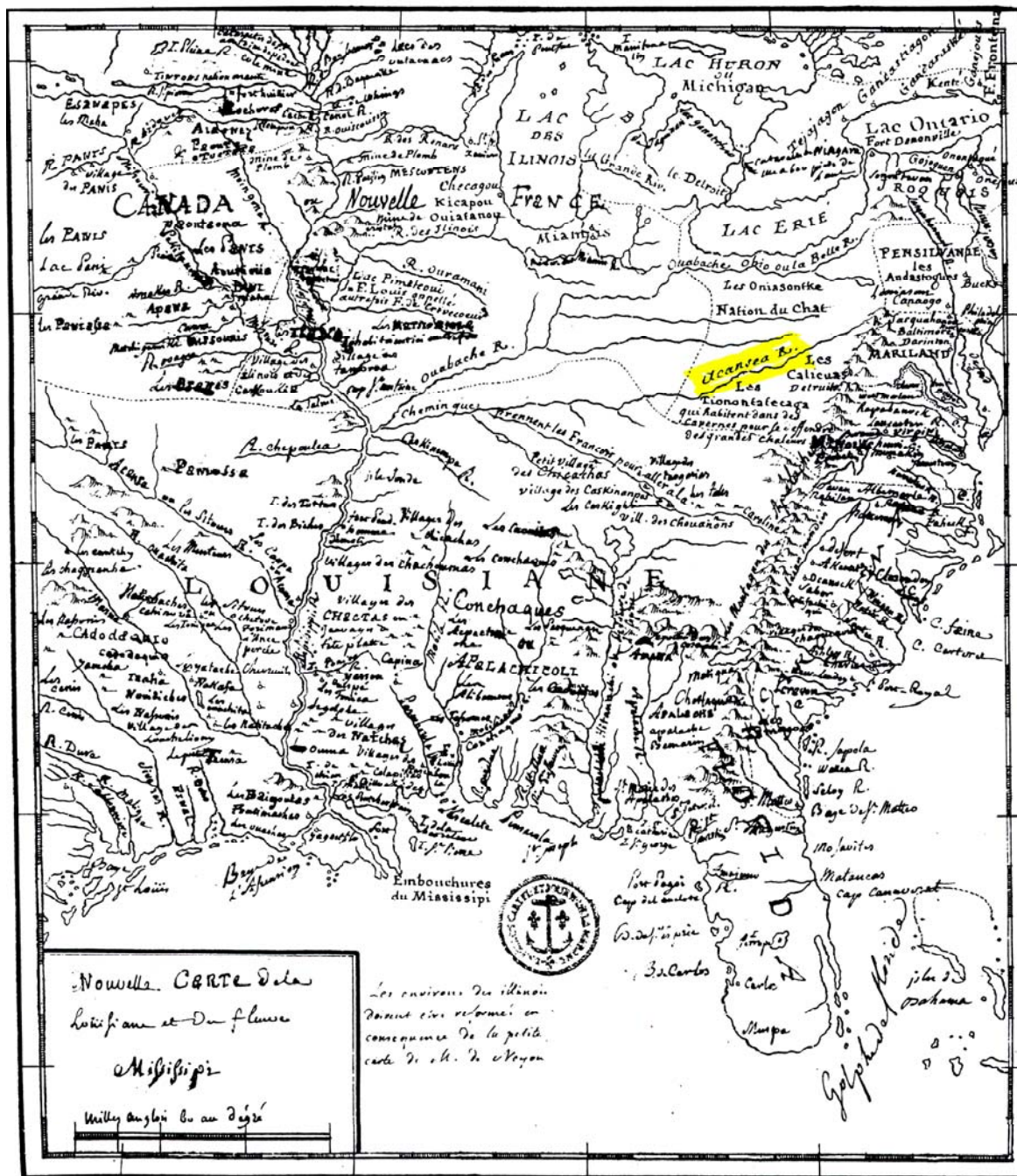
	<u>sun</u>	<u>water</u>	<u>arrive</u>	<u>blue/green</u>	<u>bone</u>	<u>cold</u>	<u>day</u>
• Biloxi:	iná	aní	hi	tohí	ahú	snihi	napi
• Ofo:	íla	aní	hi	ithóhi	áho		nopi
• Tutelo:	mina	manii	hi	otoo	wahuui	sanii	nahape
• Saponi:	“my”	moni					
• Monyton:		“mony”					

The Dhegiha subgroup of Mississippi Valley Siouan

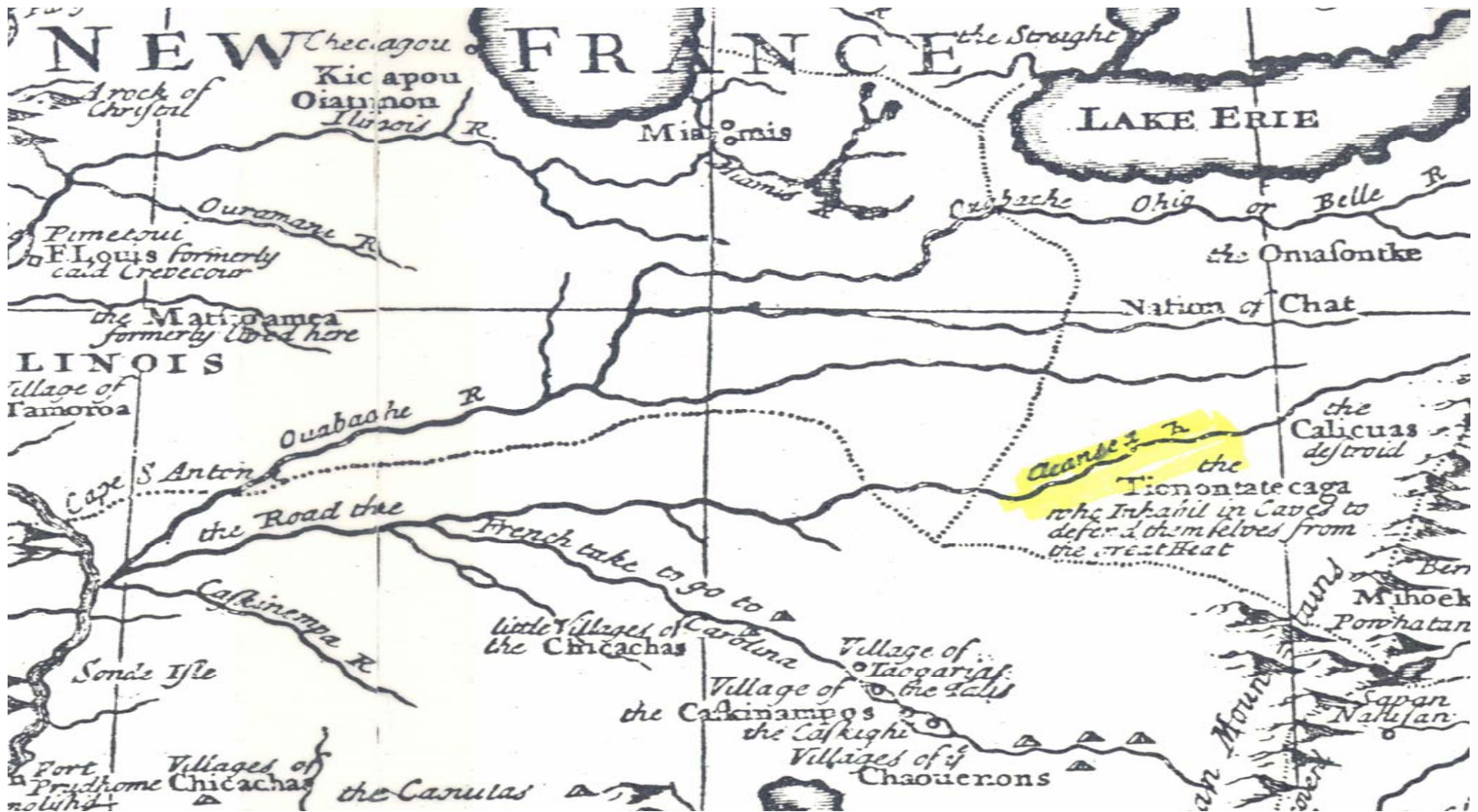


Native accounts: All five of these tribes trace their origin to the Ohio Valley.

Collectively they were known as **Akansa** by Algonquian-speakers of the Illinois Confederacy, who also called the Ohio River “River of the Akansa”. Spellings vary.



More legible “Acansez R.” on a version of the same map plagiarized by the English.



One of the earliest maps reveals a little-known tribe that traveled the Ohio River in canoes, repairing other tribes' computers and uninstalling Vista software.

