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At the green corn feast, which I witnessed many times when a boy, a young man who was entitled to the name of a departed would receive it in public. (XVII, E. H. Brown.)

For the green corn feast, each clan had a representative, an old person, the oldest person in the clan, who was entrusted with certain duties. This old person person was not always representative for the people of her own clan. At the feast, this representative of the people who have children to be named, walked up to an announcer whose duty it was to proclaim the name of the newly born children. The representative communicated the name of the child to the announcer who further proclaimed it before the public. Each clan had its own announcer who was appointed at each feast and only for the time being. The announcer was an old man or an old woman. The representative who was entrusted with the duty of giving the name was, as a general rule, an old woman. The old woman representative held a traditional right to naming the child, male or female. The mother or the father have no authority in the selection of that name. The representative was entrusted with the duty for as many years as she was the oldest living one in the clan. When she died, the next to her in age replaced her. The keeper of the clan names was always an old woman. The old women of each family and clan sometimes consulted together and studied the names belonging to each clan so that they might not encroach upon each others possession.

The proclaimer of the name or announcer was always a man, generally an old man. At one feast, there would be but one proclaimer who might be of any clan. At one feast he might be of a certain clan and of

another at some further feast. The old men and women of all the clans conferred together at the beginning of the feast and decided who would be the announcer. This announcer was never allowed to decline to fulfill his duty. Those feasts for naming have been given up over fifteen years ago. They took place on August 15th and were supposed to be an imitation of the old time feasts. That date had been selected, long ago, under the influence of the French, about Detroit, on account of its being a Blessed Virgin's day. Ever after, on the 15th of August, an annual feast has taken place. This was the only time in the year when children received names. (XVII, F. H. Brown)

I was given a Wyandot name when I was about three years of age, at the annual green corn feast. At that feast, a man would get upon a stump and call the people by their names and tell to whom the names belonged. The whole list of names was called. That feast was generally held on the 15th of August, when young children were given individual names. (XVII, T. G. Walker.)

In the old time the various clans used to camp separately. on the 15th of August, their feast time, they would assemble at a single place. The people before separating used to select a place where they would assemble, on the next year. It was often at the same place. When the feast was over they would scatter out again for their fall and winter hunting. The only time in the year when they were camped together was for this feast, in August. This would last

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altogether from a week to ten days. During that period they would take up various kinds of sports and dances and would recite the tales of their adventures.

At the end of the feast before separating they would proceed to the census in order to know their numbers. Each clan, separately, would set down an elm-bark tray, in which each person would drop a grain of Indian corn. On each bark tray, the clan had a figure of its own animal represented, that is, the bear, turtle, hawk, snake, etc. That mark was to be seen inside of the tray. As in one clan there would be more than one family, the various heads of the many families would come severally to the tray and drop into it as many grains of corn as there were people in their own family. When each member of the clan was thus represented in the tray by a grain of corn, some specially appointed people, probably ^{the} chief and council, or a man from each clan, would examine the relative strength of each clan by the examination of the number of grains. They did not count the grains of corn, but judged of it only by examining the quantity of corn. (XVII, E. H. Brown.)

The mocassin game described in full, with an additional incident, gambling explained. (XVII, E. H. Brown.)

Seneca feast on September 28th and 29th, 1911, which I have attended. On the
Seneca Reservation, Dkla..
Each seed game witnessed and described. Foot-ball game witnessed;
played in the afternoon. Dance in the evening. Watson Whitewing a
singer. Snake dance. Feast given by Fady Mingo, second chief of the
Seneca;

Jim Logan the head chief. I am told that local merchants, who have put up stands on the feast ground, have purchased the meat to be distributed, free of charge, to the people, by Mingo. The so-called war dance, on the afternoon of Friday, September 29; John Mohawk is the principal singer while Isaac Peacock is the principal dancer. Peacock's sun emblem. The emblem - center blue, circled with alternative strips of red and blue; with a feathered border. The staff is about four to five feet long, painted white, blue and red. Peacock's facial and body paint. (XXI, 21.)

The whole ceremony begins with a dance and song followed by a short form of speech by one of the ornate dancers. Then red embers are laid in the center of the square for dancing, by a tree. King Fisher then proceeds to sprinkle tobacco on the fire and then ~~flies~~ to the recital of formulas, interrupted by the sprinkling of tobacco, at intervals. About the end of this recital, he points to the sun with his hand. A dance follows, in which the guests join. Next they retire, and a ceremonial speech by King Fisher follows. A dance takes place, ^{after which} ~~after which~~ the same ^{kind character} ~~character~~ as at the very beginning, with his four mates, when standing by the singers, recites a long formal speech. Peacock then hands a plug of tobacco to the singer, as he had already done once before, about the beginning of the ceremonial. The dance follows. Billy Mush, part Seneca and Wyandot, also recites a speech. -(For facial paint refer XXI, 24.)- Isaac Peacock now sings for the second time: as he had already done once, at the beginning. Eddy Mingo was the one who recited the opening speech. King Fisher then makes a speech and offers a bag full of ? to the singers. He gives it to Peacock who laughs and then delivers it to the singers. A dance follows.

5. Dance for entertainment, in the evening. Party split up after a three or four day's feast. (XXI.)

When the Wyandots had given up their regular green corn feasts, some of the old people kept on giving names to children, and to those who married into the tribe and were thus made son or daughter-in-law. (XXI, 30, Bertie Walker.)

A regular name was given to me at a green corn feast, that is, the first name I received when I was about five years of age. That name is Cěⁿdá^ácrě^é; the definite meaning of which is forgotten but is something like "Looking-Beyond or Seeing-Beyond": a regular Big-Tuttle individual name. (XXI, 33, Bertie Walker .)

When they had green corn feasts, on the morning of the second day, they used to play the seed-game. The seed game, gambling, the opposite parties explained, (XVIII, 1-6, Star Young.)

Before the feast, some of the officers for the seed-game were elected. When the game was out, they always used to dance. This was intended to prevent ill feeling from the part of those who had lost, in the game. In the evenings, when the game was not out, but was to be continued on the next day, the two parties, north and south, would dance separately in two groups, around the same fire. When the game was out the members of both parties danced promiscuously together, and no more in two groups. This was intended to prevent animosity.

The green corn feast took place on the 15th of August. It was

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get the other article tied to his own. The articles that can get no match are given back to their owners. The articles thus matched were hung on to a post, under a shed, then the two parties decide where to play. (Game described, page 6.)

A seed game may last two or three days or even as long as a week. Before any interruptions either for meals or the night, ~~the one~~ ^{a person appointed} ~~counter~~ ^{by} of each party counts the beans left on each side; then, the chief of each party announces the number of beans that are left on his side. When the game is resumed each party gets the same number of beans as ~~it~~ had before leaving.

At the green corn feast the people would change their names from time to time. The first name given to ~~any~~ ^{me} at a green corn dance, in Kansas, when I was 17 or 18 years of age, was Häřōñũ' ("the-Sky-on-Top of the water"). My nick name was and is Tí'cō'ũ'. It often happened that the people changed their names at those corn feasts, but as they were never called by those names they were easily forgotten.

At the green corn dance, on the 15th of August, when I received my regular name, the chief who announced the name shouted: "This is Star Young who was called Tí'cō'ũ' ; when you remember him, call him Häřōñũ', because he has changed his name". The chief repeated three times that ~~it~~ was to be called Häřōñũ' so that the people standing about, a big crowd, might hear and know. When the others changed their names the same ceremony was gone through.

The children who had had no name, so far, were brought to the chief

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of the clan . The relatives of the child would inform the chief of what name the child was to receive and the(tribe) clan he belonged to. Then the chief would shout " You must call that child by such and such a name. It belongs to the Turtle, the Wolf, Porcupine" ~~and so on;~~ so that the people might know. This was done in succession for all the children who had to receive names. (XVIII, 43, 44, etc., Star Young.)

The annual election of the head chief used to take place every year, on the 15th of August. The same chief may be reelected or not. They would take a vote, and the head chief was elected by the majority. Previous to the casting of the vote, the chief elected the year before, announces to the people the names of the candidates. (Proceedings for the elections, XIX, 4 & 5, Star Young.)

In the old time some chief used to read the belts to the younger people once a year, at the great council that lasted several days. (XX, 13, Mrs. Isaiah Walker.)

The last green corn feast took place at John Cour's about 1881 at which a large number of people were present. (XX, 22, Mrs. Walker.)

As a mark of distinction for those whom they wanted to honour, the Wyandots would adopt them into their clans.

A green corn feast took place about 1870. On this occasion a young man, Francis D. Crane, who had married Adeline Walker (a sister of mine) was adopted. As he did not understand Wyandot they played a joke on him and gave him the name of pole-cat, the meaning of which he understood only later. Another name was given to him later.

Hiram M. Northrup, a white man, in the fifties married Margaret Clarke. He was adopted and as he was a very short man he was given the name of Little-Dipper-Duck. XXII, 1, Mrs. John A. Hale, Lillian Walker, Kansas City.

Once a year, a green corn feast used to take place, at which individual names were given to people. Susanna Betton, (Susanna Modcater), (70 years of age, Kansas City. XXII, 7.)

On this feast of the 15th of August, speeches used to take place. It was stated, at some of those, that there were more ^{people} in the Big Turtle clan than in any other. (Mrs. Kate Johnson, XXII, 43.)

The people of the Big Turtle clan were good hearted. If somebody happened to be without a home, they used to adopt him ^{also} (page 44, XXII).

Peach-seed game. Is not a Wyandot but a Seneca game. Never heard that the Wyandots played it by themselves. The Senecas and Wyandots give some of their feasts conjointly and play this seed game together. (See further description, page 45).

In olden time, that is over 100 years ago, each clan used to live by itself and have a village of its own. They would sometimes camp to-

gether, that is, they would gather for a feast that would last a day and a night. Every family had a place of its own where to encamp. A long time ago the old people would say that they camped on the Turtle Shell. (See the order of encampment, page 47). Mrs. Kate Johnson, and Mary Kelley, XXII.

The Bear myth.

Myth recited by Star Young-- Extracts:

A step father wanted to get rid of his son-in-law. He brought him out to the woods for hunting. Far away, he shut the boy up into a cave by means of large stones, and left him there. An old monster Porcupine appeared to him and consoled him. The boy was hungry. The old man Porcupine said, "I will look for something to eat". He found something (kind of dried fruit (described later) in a bag. He ~~spoke~~^{spoke} to the boy: "I do not know if you will eat this as it is my food" The boy ~~ate~~ ate some and found it good. The old man, however, went on to say: "I know that this is not the food you are used to." And the boy found out that he had eaten slippery elm bark. Then the old man tried to remove some of the big stones at the entrance of the cave, but without success. Then he introduced his nose through an opening between the stones and shouted at the top of his voice: "You all, animals, come unto this place". After a while animals of all kinds, birds, turtles, wolves, racoons, turkeys, deer, and others, began to come in. When they were all assembled the old man spoke out: "Here you have found this boy and myself shut up. I want you to try and throw this cave open." Then one after another tried to open it and remove the big stones. The racoon, may be, tried first. He stretched his hand around the stones, but was unable to do anything. Many birds tried, in turn. They could not do anything but just

scratch the rocks. The Fox and Wolf game and tried in vain. They did so much scra ching and biting that finally the blood was streaming from their mouths on to the rocks. Finally they all gave it up, after the Deer, a great big buck, had attempted to remove the stones, by means of his powerful horns that were broken off one after another. When all but the Bear had given it up, a mighty Bear spoke out:—"I will try. I am the last one". So he did, embraced one of the huge stones and cleared it out of the way.

Then the old Porcupine with his grandson came and stood outside of the cave. He said:—"This boy, my grandson, has been shut up and has stayed with me in this cave. Now I want to know who will take care of him; who will be able to? I know that you have not got the right kind of food to feed him upon. He can not eat what I eat. And I want to know who will be able to take care of this boy, my grandson." Then the animals scattered out and tried to find something to eat for the boy. The Turkey presented some kind of seed and handed it over to the boy, who could not eat any of it. The Coon came along with some crawfish in his mouth. The boy was tempted to take and eat some, but the old Porcupine said:—"Keep on waiting; may be you will get something better. Later, the Fox came along with something to eat. Next the Wolf brought a bone with some meat left on it. The old Porcupine said:—"I know, my grandson, that you want to eat this, but you must not take it! Of course the boy could eat meat, but the objections of the old man were regarding the wolf himself. A number of animals presented something to eat to the boy; but the old man always repeated the same:—"Hold on! you may still get something better". Last of all, the Bear came and said:—"Well, I will try and see whether the boy may eat what I eat", and he handed him over a kind of flat cake. The

boy ate some and exclaimed that it was good. The Old Porcupine asked the boy whether he was satisfied with what he had eaten. The boy replied that he was. Then the old Bear- not the Bear that had removed the stones and brought something to eat, but a Bear-mother, - took him home and considered his as her child. (Star Young, XXIII, 1- .)

(See some further adventures).

In the summer time when the blackberries were getting ripe, a Bear came into the house of the Bear-mother. The boy thought it was a human being, at first. But when he came close, he found that he was a bear. This visitor came in and informed the Bear-mother that, as head of a family, she had to go out, on a certain appointed day, to a certain blackberry patch. This messenger was going around and informing all the Bears of the same thing. On the appointed day, all the Bears assembled together. The boy noticed at first that they looked like human beings. They were a huge crowd of Bears. As soon as they had gathered together, the head-chief, a Bear, spoke out and said, "Now, you all, go to work; pick up and dry your berries!" This they did. (Method of drying their berries described).

(Incident relating a trick played by the small Bears and the boy, page 16).

When this was all through the people parted, just as human beings do, and went back to their homes, as they had come. This had been a kind of carnival. (Page 20)

When I was a little boy, the old Wyandots used to come to our place, in the winter time, and relate stories, by the fire side. (page 12).

Tale of a War Adventure and Rituals - Extracts.

A long time ago, after the hunting season, the hunters found that their people had been slain by the enemy, or made prisoners. Then they decided to revenge themselves, and organized a war party. So the head chief got up on a war dance (Smith Nicols knows that war dance). The head man had a dried wolf skin, which had been ^{plu}opened only from the chin to the breast. It was just a dried skin. The flesh had been removed from the inside through that opening. This chief also had a ^{2nd)} ~~dead~~ raven skin (kōrě'kōmē) with all the feathers on. He had also a dried quail skin. Those three skins looked exactly as do those of stuffed animals but, however, they were not stuffed. The opening that had been made in the skin had been sewed up, and the hair, the feathers and legs still looked as in real life. When the head man got up, ^{la} ~~took~~ up the war dance, he made a small fire in the middle of the dancing ground, (as the Senecas still do). Then, he drew a small pouch of tobacco from his belt. This tobacco was of the Indian kind, with small round leaves. During that war dance, the head chief poured some tobacco on that very small fire, from which the smoke rose. While pouring tobacco on the fire, he was repeating something to himself in such a way that the people standing by could hear what he said. He was explaining his wishes as to what should happen. It was a "kind of worship". When all the tobacco was gone, all the able-bodied men and young men painted themselves up and prepared themselves for the war dance, a big war dance. During the war dance, the head-man pulled out the wolf's ~~skin~~, shook it and threw it upon the ground. It had become a live wolf. The wolf wagged ~~de~~ his tail and howled.

The Chief said: "Now, cousin Wolf, take after them" (Hǎo' nǎrǐskwa'a)
 jěrá'se' | nē' | cǎtǎdíyāt. |)
 we? *Chocoma* | *now* | *(Yak. all. Nín.)*
now follow after |)

Then the Wolf jumped around for a while and, as following a trail, he went, and the people followed him (see details, page 9).

This first war dance had taken place in the evening. After having travelled all night, on the footstep of the Wolf, that was leading them, they had a short war dance. It was not like that of the previous evening. During the day the Wolf kept going ahead followed by the people. Now he did not howl any more to keep in touch with the warriors, but the warriors could see him. At night, they stopped. Previous to ~~the~~ war dance, similar to that of the night before, the head-man shook the Wolf, and it was reduced to what it was before, a mere skin; and, then, the chief concealed it. And the same ceremonies as the evening before were performed. Now the chief shook the raven skin which became alive and flew around.

Then the chief said: hǎwaténōrō' | nē' | sǎnōmǎ'ǎndē' | cǎtǎdíyāt |)
 my Uncle | now | your time | take after them. |)
Non his next time | *Non follow after* |)

Now the raven flew around, croaked, and went away, followed by the warriors. All the way along, as the day before, the people were running after their guide. They were on the war path, that is, they were painted and dressed as in feasts, carrying tomahawks, bows and other things.

At night, they stopped. Before making a fire the head man caught the Raven, shook it and it was reduced to a mere skin. Then he built a fire, poured tobacco on it, spoke and expressed what they wanted, i.e., to overtake and destroy the enemy. When the tobacco was all burnt up, the chief pulled out a quail skin which, as the others

before, became alive. He called the quail by a term of relationship (nephew or brother) and wanted it to follow up the enemies' trail. Now they were getting close to the enemy, as was revealed by the almost continuous going back and forth of their guide, which instead of proceeding fast was now slowly going forward and keeping close to the warriors. The last time the Quail came back, it flew up and then came down. The warriors knew that the enemy was now near by. They crawled down for a while and then stopped. They sent two men on ahead to discover the enemy's camp. The other warriors scattered out and kept advancing cautiously, crawling down towards the enemy's camp. The enemy was just preparing a fire for the war dance, unconscious of the presence of the Wyandots. Their war dance soon began. They danced and brandished the enemy's scalps at the end of sticks, while dancing. Everyone of them had a stick at the end of which scalps were to be seen, showing how many each warrior had killed. This was a big war dance, in which they had a good time. The Wyandots were scattered around and watching them. In the course of the dance, the enemy had brought out a child that had been taken from the Wyandots. During the war dance the chief took a pointed stick and pushed it right through the child's body and then proceeded to roast it, while still alive, over the big fire. The others were dancing and enjoying themselves. The head-man who was roasting the child said, "Here is the Wyandot child roasting! It will be good to eat, for the Wyandot is my meat!" Meanwhile, the ambushed Wyandots were getting impatient and wanted to rush upon the enemy, but their chief urged them to wait until daybreak.

{cānē'g-yāre' / mē'tāēngyāre' | kyūhē' en-
 keep still / soon wait | about
 Wait! a while / a while | ~~wait~~

dihāk'ē .) "When the Wyandot child was roasted, they put it away, and
 daybreak
 went to sleep. The Wyandots selected, among themselves, the best

warriors to capture the enemy's chief and bring him alive; some others were appointed to bring back the Wyandot child's body. Towards daybreak, as he had been appointed for the purpose, the warrior who had the best voice shouted in such a manner that the Wyandots knew that it was the right time to rush on the enemy. There was a certain way to shout, at war.

