

ũŋɛ' kra! kra!
now | (crowing)

they (p.f) are going around the fire

They also sing, the same song:

ũŋɛ' ha' yoⁿ tsá'tá' kwa'
now | they go around the fire (the ravens

ũŋɛ' | ka! |
now | (caw!) |

During this song the women start to go and walk around the fire walking slowly and ponderously. At the end, when all ~~was~~ over, those at the drum would beat the drum twice (bum bum), meaning that the dance ~~was~~ over. Then the dancers go back and sit down. They always ~~have~~ a quart of whiskey to drink and then have some hominy. This was a dance for amusement, to be used at any time. It was not a green corn dance. (Mrs. Kate Johnson XXXVIII, 17-19).

At the green corn feasts, in the old time, the Wyandots used to dance the ustura' dances. Another kind of dance was used, on that occasion and was called the yag^{yú'}wá' é' é'. } It was so called because
(deer hide (not tanned))

yá'yú'wá' é' é'

(x)

they would stretch a green deer hide on a board or a bench; a man would sit on one end of this bench, as if on horse-back, and another at the other end, facing the first. In this, they used turtle shell rattles. For the green corn feast proper, the Wyandots did not use any other song and dance. They had a meal after the dance and many kinds of things to eat. This green corn dance would last a day and part of a night. The ustura' and yag^{yú'} were danced in the morning. At night, during the same corn feast, they would use any kind of amusement dance. In the morning they also named the children. Naming the children was the first thing to be done, in the morning. When they were through naming, the chiefs made speeches; then the ustura' began. This was a thanks giving feast, which the old Wyandots held yearly, to thank the Almighty for what "He does for us". This was at the time of the year when vegetables were plentiful. The people would bring all kinds of things and vegetables for this feast, which they would distribute among the people, there. Name of the green corn feast = kōmá' skwemá'.
(Kate Johnson, XXXVIII, 20).
nobody

- (x) [kúgyu' wé'ksis : long staff (names given to long leather boots)
[uyú'wá'já'ra : it is staff
[yá'yú'wá'z : it staff {beats hit [as for beating, to drum]

221: { ayūka' kī we' : onēw } —
{ tá' kī we' , (Medicine Dance) .

yukenayu yukena niyona
hatikūwi' yukenā niyuna' , (burden) .

This song was used by the Wyandots at a feast, for driving away disease. Three men would sing this song in the house of the sick person. No masks. The Senecas still have a similar feast, but they have different songs. (Kate Johnson, XXXVIII, 21). (A.J. thinks

that this is Seneca, because it is still carried on now). A.J. says that is a medicine dance; they have previously 5 deer ^{indispensably} for setting to the feast. It is performed in the fall. Daylight Davis, Elias Spicer, Taylor Davis, old John Kagrahoo's former wife had it about 20 ^{to 30} years ago. I witnessed it (A. Johnson). They saw that to drive away disease from the whole community, and thought that if they did not give it, ~~it would~~ some of their people have died (A.J.)

222: yāgū'wā' ē'ē' (Song for the green corn feast exclusively).

hekāyawenuheya kaya. . .
wyanuhe' ya

yāgū'wā' ē'ē' "Beating the turtle shell on the deer hide". Men and women danced, the men taking the lead, in a file, and the women following them in another line, by themselves. They danced around the fire. (Kate Johnson, XXXVIII, 21).

Extract from the Story of tũñę' tãwi'ndia:

Now tũñę' had slain a number of animals. After having skinned them and dried the meat, they found that they had so much that they could not use it all up in the course of the whole summer. Then the brother of his wife came to see them. As he had just brought a small piece of meat as a present to them, he was ashamed of himself. His wife (tũñę's) cooked the meat that her brother had brought as a present to them, which they ate afterwards. The next morning tũñę' told him:- "Go back to your camp and bring to the old woman (his mother) a large provision of the meat which I have gathered." His wife and brother-in-law gave it to the old woman to whom they conveyed the message; "Come back and camp with us. It is better for you not to camp too far." Now they all came back with them and camped close to tũñę's place because he had killed a number of animals; on which they were going to live. (Kate Johnson, XXXVIII, 22-25).

tũñę' tãwi'ndia-"awkward child" or "he(the boy) is awkward".

Tale of a little grey wood-pecker that had two tiny red stripes of red on each side of his head.

There was a beautiful Indian maid who often used to go out to dances. When getting ready for a dance or a feast, a little grey wood-pecker would always assist her in dressing. He was especially careful to help her on putting the many colored paints on her face. The little bird's feathers were all of one color, that is, grey all over, with some small white spots in his feathers. He had great admiration for his mistress every time she would paint those various colors on her face; he thought that she was very pretty, indeed, especially with the bright red. One day when his mistress had applied some paint on her face and gone to a feast, the little bird noticed that one of the wooden brushes that she had used was lying there, with some red paint on it. Now he said:—"I will make myself look pretty with it". He took the brush and rubbed it ~~o~~ver his ears, on each side of the head. There was so little paint on the brush that it could hardly be seen, at first. But time after time, when his mistress would put some paint on, the little bird would always take the brush with the red paint, and rub some over his ears until, finally, he had obtained those two tiny little stripes that we still see on his head today. (Bertie Walker from Kitty Grey's Eyes, XXXVIII, 32-33).

Extract from the Creation Myth.

I have heard that there was a fruit tree on which all the people lived. One day the tree gave in. The people living on it fell with it on to this world. (Elizabeth Hunt, Anderdon, Essex County, has heard a story about it by Mrs. Hunt, her mother, of the Porcupine Clan, X, 8).

Extracts from the Luck Stone Myth.

Extract from a myth regarding a boy who, in the course of adventures in the woods and captivity in a cave, was helped by a monster **Snake**.

When the boy was taken back home, on the back of the monster, he found the people dancing. His step-father, who had taken him to the woods and intently lost him felt ashamed about it, as he had induced the people to believe that his step-son was lost. The people were surprised to see the boy coming back home. (Mary McKee, X, 29).

Years ago the Wyandots used to have feasts, at which they would have their names changed. Somebody had to select a name and inform the chief of it for the candidates. The chief at the feast would rise and announce the name:—"This is the name X_A^{which} we are now to call so and so". It was the ancient rule to change names from time to time, at the feasts, whenever the interested parties wanted. Of course, this was optional and was not always done. Before the feast, the hunters would go out hunting and bring back game, such as deer, in order to have abundant meat for cooking in the big kettle, with which to make a kind of stew.

(Mary McKee, X, 32.)

They had a big kettle filled with hot grease into which pieces of cake, made with corn were dropped, in the feasts. This^{was} called "squaw cake." They would cook enough of those cakes to feed 100 people on them in the feasts.

In the feasts of long ago, everybody was free to come. At night the people would dance. I have seen some of those dances here when I was young. They had some good singers then. (Mary McKee, X, 32-33.)

The Wyandots had a buffalo dance which I have heard by some of the old people. For this dance they would wear costumes made of buffalo hide on to which the head and tail of the buffalo were still to be seen. (This information came as a comment on Vincent's buffalo song 8.) (Mary McKee, X, 35.)

In the feasts, the old people used sometimes to change their names.

The parties would first give a traditional name to their children. On the feasts, ^{which} they held on the 15th of August, they would, later, change the name of the children. The chief would announce the new names given to those grown up children. They had a big dinner on this occasion. (Mary McKee, XI, 26.)

About 1861, I was present at a feast. Old Jo, Warrow used to organize birthday parties. The children and the relatives would be invited to those parties. A fine supper was given; and the children would sit at the table, first (see some further details). When the children were through, the elder people would then have supper. After the supper, the people would dance for the rest of the night. Eight young fellows, i.e. four boys and four girls were dressed up as kings and queens; (names of the last ones given); (see descriptions of dresses and other paraphernalia). It had previously been arranged that so and so was to be queen or king. Those kings and queens would open the ball and hold their function all through the night. This kind of feast was not traditional among the Wyandots, but was originated by old Jo, Warrow. Many other feasts were held consecutively at ^{various} places, in the course of two winters. A number of people were invited to those feasts. (Edward D. Grondin, ^{XII,} 12-14), (Gronda). When this description was read over to Mary McKee she stated that this was not, of course, an old Wyandot feast. (Xii, 15).

In the old time, they used turtle shells to mark time, in the dances. They also used small drums for the same purpose. (Mary McKee, Xii, 15).

It was customary of the old Wyandots to paint their faces for the feasts. Red paint was used exclusively. Such a feast may have taken place about 30 years ago for the last time. (Mary McKee, XII, 48.)

Details about mourning, and the end of the mourning period.

When the period of a year's mourning has lapsed the man who has been mourning for his deceased wife gets his face painted. His brother-in-law helps him in dressing up and painting his face. Then the man is relieved from his taboos and could thereafter attend to the feasts. Miss McKee does not remember if there was a feast at the end of the mourning period itself. There were two kinds of mourning, the one lasting 10 days, and the other, a year. (Mary McKee, XII, 49, & XIII, 1).

After a burial, a quiet feast used to take place, either at the council house or at the deceased house. (XIII, 1, Mary McKee).

Marriage Ceremony of the Wyandots:

In the early days, a party composed of the relatives of the would-be bride-groom went out to the would-be father-in-law's house. A previous agreement had already been ~~reached~~ regarding the marriage taking place. The bride's parents had, for the coming of the groom, assembled a party of their folks, in their house. Then, the young man goes out and sits by the bride's father, while the bride sits down by the bridegroom's father. A chief was present among them. Then the chief gets up and makes a speech about those that are to be married, and expresses the wish that they should be happy. A quiet and unimportant ceremony takes place. The words uttered by the chief may be summed up as follows:- "The present parties (the name of which is mentioned) have got married". Then he gave them many good advices. Never heard of any gifts. Then they had a quiet dinner and games. The whole ceremony would take place in the evening.

I have heard that later the young man would take his bride to his father's house. The ancient marriage was not binding for life according to the tradition. (Mary McKee, XIII, 3).

Additional details of a Wyandot wedding (see a description of the places occupied by the parties around the fire). (Mary McKee, XIII, 10.)

The old Wyandots used to have a green corn dance, in July or August when they had gathered green corn. They held a dance, had a good time, and a supper at which they would use some green corn. This was a kind of friendship gathering. In the old time they had another big feast, on the 15th of August. The names of the children were changed on this occasion. The chief would hold by the hand the child whose name was to be changed; would then bring him in the middle of the council house (the chief stood in the middle of the council house, while the other people sat around). (The fire was built in the middle of the council house). Then the chief announced that the young man had changed his name and said:- "This is what we are going to call him now." (Mary McKee, XIII, 20).

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Additional details of a Wyandot wedding (see description of the
of the practice around the time of the Wyandot, XIX, 20)

The old Wyandot... had a green... in July of August...
when they had gathered... had a good time...
and a supper at which they would... This was a...
of friendship... In the old... they had another...
the 15th of August... The names of the... were changed on this...
of the chief... The chief would... the hand...
be changed; would then... in the middle of the council house...
(the chief stood in the middle of the council house, while the other...
was in the middle of the council house). (The fire was built in the middle of the council...
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WYANDOT, XIX, 20

Individual worship in regard to the gathering up of medicines:

A Wyandot man or woman, before gathering any kind of root or plant for curing disease, would always proceed, first, to smoke a pipe full of tobacco. When they found the plant, they expressed their thankfulness to the Great Spirit Hämèndicyú'. Before expressing any words they poured some tobacco around the plant, ^{which} they intend to dig up or use. Then they recite the formula, (as the words were always the same). While reciting those words they would look up towards the sky and stretch up one of their hands. They would never dig up any medicine without pouring some tobacco and reciting the formula. (XIV, 7)

Before going out on a hunting party, the day or the night before the hunt~~x~~, a supper used to take place in the course of which they would beg the Great Spirit to assist them in the hunt. Nobody eats until some of what has been cooked has been dropped into the fire place. They draw out of the center fire a few live coals, which they place within a few inches of the main fire. On those coals they pour a spoon full of food as well as pulverized tobacco specially prepared for this purpose. I suppose this was done in order to obtain good luck, with the assistance of Hämèndicyú'. On the occasion of the supper, the hunters put some game on their backs, which was tied on to the shoulders. If they felt that this burden pressed their shoulders heavily, as if they were actually carrying a load of venison on their backs, they felt ^{confident} that they would be successful in the hunt. (Mary McKee, XIV, 8.)

Ten days after the funeral, (short mourning period), a supper is prepared. At the supper some live coals are drawn out of the fire, on to which victuals are dropped along with some tobacco and some tea. Certain short formulas are then uttered. This takes place in the midst of a number of people, gathered at a feast. The same ceremonies are repeated when a year is over. A supper of the same kind takes place. Those who will have to mourn are present at the supper that takes place after the 10th day. (Mary McKee, XIV, 13).

⊗ lajũtá'a teyãñòró'kwãño'
 my grand-father I greet him :

The large copper kettles were used in the feasts and on special occasions. They were considered as very valuable by the Wyandots. The kettle now in possession of the Victoria Memorial Museum is said by Mary McKee to have been secured by some of her ancestors from the French, in the old time. (Mary McKee, XIV, 32).

Anciently, during an electric storm, some Wyandots would get a pipe full of tobacco and lay it upon a stump. This was termed: "Treating grandfather with a pipe full of tobacco." They believe that this would prevent the thunder from ever striking the Wyandots, or to cause any accident. A formula was uttered when offering this tobacco:

sẽmã'cũtãhá		tenõró'kwãño'		skwa'cũtã'a	re sãñòró'kwãñõ's
grandfather		thank you		thou our grand-father	He we greet ⊗
{ sẽmã'cũtã'a		tenõró'kwãño'			
{ he our grand-father		{ thank him		{ welcome him, I greet him.	

The tobacco was put upon the stump ready to be smoked. (Mary McKee, XIV, 35,)