

Descriptions of rattles and drums used at feasts (Mary McKee, XIV, 38).

See details regarding the council held on the occasion of Ky'cha's son, bringing the eagle's feather to his father's house (extract from the Big Turtle Myth). (Mary McKee, XIV, 44.)

Extracts from the Turtle Myth.

Long ago, an old man named KVéhe lived alone with his nephew. The old man always stayed at home; while, every day, his nephew would go out and try to find and see something. When the nephew had come back, at night, the uncle would say:- "Well nephew, what did you see today? what did you get today?" The nephew would reply:- "Nothing". The third time the young man brought back an eagle's feather. The nephew told to his

uncle: ayēsa' yūtāwa tsāmēhóhi The old man exclaimed:-
I have pulled the feather the eagle;
a'yēsa' yūtāwa : I pulled off the feather

"téjacūtá' kwāndě (danger!)." Then the feather was placed into the smoke-hole of their cabin. This hole is called rá' kwahārent = "the far hole". Then the animals held a council at which they all gathered.

Among others were the Porcupine, the Turtle, the Otter, the Polecat, and so on. Only beings who could not run fast were present at this council. They had all been called to this council by the nephew. He had gone out hence to tell them:- "Come and let us gather, because there is danger".

When they had all gathered together, each one advised as to what he could do, in case of danger. They then waited until the eagle would come. The eagle, as expected, came outside the smoke hole, and went away without taking the feather. When later, the eagle came back for the second time to get the feather the people gathered in the council were gone and had taken away the feather with them, so that the eagle went away. The

people who had held a council were all gone into a huge tree (a big rotten tree) yarq̄túwānekāhé. They had all climbed into this tree for their own safety. Then a strong wind blew the tree down. It had previously been agreed at the council as to what should be done in the case the tree would fall down. It had previously

It seems that the tree was partly rotten at the top, (kwatēhēsūwā) rotten wood. Kwak'hēsūwā: wood, rotten scattered; hēsā: rotten wood; kwatūwā: scatter

So, when the wind blew, the animals fell to the ground with the rotten tree and then scattered away, looking for their own safety in their escape. (Mary McKee, XIV, 44-49.)

(Other details added to the previous extract.) When the animals left the council house to go to the big tree, they followed the path which the Turtle had marked by means of ashes that she had sprinkled all along. (Mary McKee, XV, 4.)

(James Clarke, step-father of Mary McKee, related that story about 30 years ago, in the presence of Miss McKee. XV, 4.)

In the old time, roots were used for witchcraft. There were love medicines also.

The Love Charm.

Mrs. Nancy Mudwater who was living in Oklahoma told me that suppose I would call on her and relate my love disappointment to her, she would go out to the woods, then use a medicine, and state the name of the parties. When she has found two stalks of a certain medicine plant, (all this ritual is performed before sunrise), she speaks to them; she inquires from the stalks as to who has more love for the other, either the young man or the girl and she utters a few words, a kind of prayer in which she requests the Great Spirit that made all to assist her. When she does that there is no wind, then she observes which stalk will move first. One of the stalks is ^{meant} to represent the young man, the other, the girl. She gives the name ~~to represent~~ the young man to one of the stalks and of the girl to the other. If the stalk representing the young man moves towards the other, it means that he is very much in love with the girl. Then she picks up a root and places it under the door steps, at the girl's house. Later, when the girl meets the young man, it must be on the right hand side, and not on the left. After that it is supposed that the girl will love him.

The same love medicine is used by the husband or wife to get back ^{the love} of the other party. (Mary McKee, XV, 8-10)

This witchery and love medicine were kept very secret by the interested parties. XV?23.

"It is against the rule to relate stories in the summer time, because "the snakes will crawl into your bed." This was a common saying among the Wyandots. (Mary McKee, XV, 24).

Tauréce used to paint his face on certain occasions but not on every occasion on which he would wear his Indian *costume*. I have seen his face painted two or three times. Tauréce ("the dawn of day") was the name of chief Picard, at Lorette. Tauréce was a nickname (see details about Tauréce's facial decoration). Claire Picard (Mrs. O'Sullivan), II, 6.) Blue and red paint were used.

On a couple of circumstances, I have seen other chiefs also use ~~their~~ facial decorations in the same manner. (Claire Picard, II, 6.)

I have heard it stated that sorcerers used, sometimes, to go to far distant places in the woods. There, they would place some large pebbles in a fire until they had become red hot. Then the sorcerers, as there were many gathered together, would ^{lie} lay down on the ground around these red hot pebbles in a circle, with their face turned downwards and their heads lying on their crossed arms. The many sorcerers who assembled together would do this in order to evoke spirits. After a few minutes, one of the sorcerers would speak out in such a manner as to be heard by the evoked spirit. The spirits would then hear, and they were set questions by the sorcerer, to which they ~~spirits~~ would reply. For instance, some of those questions would be regarding the enemy's power and numbers, at war; ~~what~~ kind of weapons they were to use; what would be the best means of overcoming them; what was the best way of attacking them; and so on. They would also inquire as to who would be a good chief for the council or at war. The sorcerers would also inquire about the best remedy to cure such and such sickness. This is what I have heard stated by the old people. After this the sorcerers would consult each other in ~~the~~ council. After that they would give a reply to the warriors. I believe that ~~s~~ women were not admitted to such councils. The warriors then decided as to what was to be done. (Other details.) The sorcerers after having lay down for some time, when evoking the spirits, would hear a noise of some kind, or a great wind or an earthquake. This was a sign that the spirits were coming. The red pebbles were placed in the center of a large wigwam which had been built by the sorcerers, specially for that purpose. As soon as this peculiar noise had been noticed the sorcerers would begin their questions, answers to which were given verbatim. The spirits, however, were not seen but only heard. (Prosperre Vincent, II, 10-11).

My grandmother and some other old people in the tribe used to tell me, when I was young, that the sorcerers had a great influence over the Hurons; for, it was believed that the Supreme Being was giving them instructions and replies by means of the spirits that were supposed to appear to them. Those advices were in connection with warfare or their individual enterprises. The Hurons believed in the existence of a large number of spirits. There were some secondary or inferior spirits that were used as intermediates. Those were used by the Great Spirit as intermediates between him and the Hurons, in order to give them good advice. (Prosperè Vincent, II, 12.)

The feast for the dead.

Out of due consideration for the dead the ancient used to deposit beaver skins, grains of wampum and so on, in the graves of the deceased; for, it was thought that the spirits of the dead, in their relations with the other spirits, in the other world, would use those gifts for the transaction of their own business. That was a tradition. It was also thought that the spirit of the dead needed something to eat. That is why some sagamite was prepared and offered to them. A tomahawk was also placed by them, so that it might be used in the case the dead would meet some enemies. Some tobacco was also given to him. (Prosperè Vincent, II, pp. 12-13)

According to the tradition a certain number of Hurons used to worship ("rendre homagè") to the sun and other stars. The sun was believed to be the first among the spirits (see other details). (II, 13. P. P. Vincent)

Proceedings for the election of a chief. (Prosépère Vincent, II,7).

Lacrosse game described at Lorette. (Francis Gros Louis, Lorette, II,37).

Le chèvre game described. (Francis Gros Louis, II,38-39).

At the time when the 7 Iroquois nations would come to Lorette, besides the games, races would take place, as well as Indian dances, at night. Those feasts would take place in the course of the summer. I know how to dance in the Indian way. When I was young there were many good singers for those dances. (Francis Gros Louis, II,41.)

Today Thomas Paul (Paucis)^{a Maleute,} sings for the Hurons, whenever there is a feast. For those songs the c'icikwe (machichique)^(natka) or a drum, was used. For those dances we would gather in the head chief's house, which was supposed to be the largest house. Sometimes the feast was held at some other place. (Francis Gros Louis, II, 42).

Le chèvre game explained more fully. (Maurice Bastien, III, 6).

In my father's time the six nations used to be invited ~~at~~ to our feasts by means of wampum. III,7.

When a child had reached the age of 15 to 20, a name was selected for him by the council of the nation. They would profit of the occasion when a general council was held. The council would enquire from the father as to what he intended his son to become, and as to what were his talents and disposition. The name selected would refer to those qualities. For obtaining a name for his son the father would first apply to the head chief, who would then consult the other chiefs. As soon as the name was selected, the chief would inquire as to whether anybody had any objections to this name. Generally there were no objections to be found. Often the father would give a little feast on this occasion. It was not an obligation, however, and those who were not wealthy did not generally give such a feast. The father of the newly named child who intended to give a feast, on this occasion, would secure the use of the largest house in the tribe and would invite all the people of the tribe to eat "la sagamité", either men or women. "La sagamité" was made of Indian corn, beans, brains of animals, (see other details of "la sagamité"). When "la sagamité" had been made, the people invited would come with their wooden ladles to help themselves. They would also use another kind of dish. (Antoine Bastien, III, 28).

m As the feast was held in the summer, the kettle would be set up outside, generally. Certain women were appointed to prepare "la sagamité." The giver of the feast was not the one who directed it, but the leader was the chief. As soon as "la sagamité" was ready to eat, the chief would call the people to come and eat. After the supper the people would dance around the kettle. They would dance the war dance, the Snake song and others.

The best singers were invited to sing. While some of the people dance the others sit around. Among the dancers there was one who would sing while dancing and would use the rattle. The singers would often repeat over their songs. When the dance was over, the dancers alone would shout hu!hu!, the motions and method of dancing would vary according to the songs. As soon as a singer had completed his song, the chief (which may also have been a war chief) would invite another singer for another dance. The war chief would lead the ceremonies. He was to be obeyed. He would otherwise have reported any disobedience to the chief. In the case of a child not being orderly, the chief complained to the child's father and requested him to bring the child home. The children were also admitted to the feast. For the leadership of those ceremonies there were two war chiefs appointed, who seemed to be of equal authority. They would replace each other, in turn.

When the dances were over, another sagamite meal would take place, after which the guests would part. No gifts were exchanged on the occasion of such feasts. (Antoine Bastien, III, 25-30).

On the occasion of the election and official appointment of a Huron chief, important personages used to visit Lorette, and such sagamite' feasts as above described would then take place. On those occasions presents were made to the visitors ~~such~~, as beaver and otter skins and fine embroidered moccasins. It was expected ^{that} the visitors would make gifts, in return. When the visitors would give money, it was distributed or handed over to the head chief, who would subdivide the amount evenly among the Indians that were present; the chief keeping a little more for himself than the others. A picture made about 1825, including a Mr. Sims who was then superintendent of the Indians of the Province of Quebec, was made to ^mcomemorate the election of Nicolas Vincent, as chief. Mr. Sims had been then elected "chef honoraire". A dance followed. Tauréce related that he had given to Mr. Sims the finest pair of snow-shoes that had been made to that day. Sims was very popular with the Indians. (Antoine Bastien, III, 42).

I have heard that, in the old time, when a new head chief was elected, the other tribes of the province were invited to attend to the feasts following the appointment. Messengers were sent ^{out} to invite the neighboring tribes as guests to these feasts. ~~This~~ messenger would convey his message orally and without any writing. The other tribes would in turn invite the Hurons, on similar occasions. Usually, an underchief or a war chief, well known for his sobriety and intelligence, was appointed as messenger. A wampum belt, meant to convey the invitation, was delivered to this messenger. Among the wampum belts of the tribe there were some that were ^{used} ~~meant~~

for those invitations, the signs on which were meant for the occasion. When the messenger had reached his destination, he would deposit the wampum belt on a table around which were gathered many would-be invited guests. The chief of that tribe would read it, as the wampum could be interpreted as meaning an invitation. The chief of the invited tribe would hand over another wampum belt to the Huron messenger, which was meant to convey the acceptance to the invitation. The messenger would bring back to Lorette this wampum belt and then would make report about his mission. Later those belts would be returned to their original owners. The chiefs of the tribes were thus invited.

At the appointed date they would ornament their houses and the surroundings of the village. The Hurons, attired with their costumes and paraphernalia, would join the visitors on the frontiers of the reservation and bring them over to the chief's house. They were offered a hearty welcome, manifested by means of shouts accompanied with the blowing of guns. If the chief's house was not large enough to accommodate all the chiefs, they were distributed into various houses. The investiture of the head chief, previously elected, would take place on the next day. On the evening of this official recognition of the chief, all the men of the tribe would have a meeting in the largest house of the village, guests being present, at which the program of the feast was explained. There were some other smaller meetings at which the Huron chiefs and the visitors only would attend. Only men were present at these deliberations. The sagamité feasts and the dances would take place after that. The guests would associate in the feast and the dances. Often they would sing some of their own songs. Sometimes the visitors were invited to dance their own dances. The principal feature of those feasts was the sagamite supper and the dances.

At those suppers the people would be proud of over eating themselves. I have often heard that some had quite a reputation for their remarkable ability at eating much. Contests would often take place between many rivals in that line. For instance somebody seeing a piece of meat on the table would say that he could eat it all up alone. Another would retort:- "That is not much, I could eat much more than that". Then the first would say:-"You are not able to eat that". Then the two competitors were given their shares. The one who had made the first proposition would say then:- "You boast that you can eat the largest portion. If you are not able, however, ~~it~~ to eat yours, I shall eat what will be left of it, besides my own". Then they would set to eat. They had to eat up their own portions in the same time (one share being larger than the other, of course). When this had been done, the one who had succeeded in eating up the largest portion would be laughed at just the same. The people standing by would remark that the size of his belly had enormously increased. One would say:-"Your belly is like that of a frog" (they would make those remarks in the Huron language). "La grosse grenouille (the big frog)"; other remarks were heard, such as "le gros castor" (the large beaver); or "le castor au gros ventre" (the big bellied beaver). If the one who had the largest portion could not succeed in eating it all up, the other who had provoked him had, himself, to do away with what was left. (Antoine Bastien, III, 31-35.)

While the guests were at Lorette, such entertainments as arrow target shooting for a premium was provided for. The Hurons were generally the most skilful at shooting the arrow. Gifts were made to the most skilful among the visitors, such as embroidered moccasins. The Hurons were in only for the honor of it.

The visitors would generally offer gifts to the newly appointed chief. The guests, well satisfied with the Huron's hospitality, would stay as many as 8 days, instead of two, as it was the custom. The custom was for them to stay but on the next day after the investiture.

Simon Romain, head-chief, Tauréce, my father Maurice Bastien, and also Philippe Vincent (teqwátásta^(x)) have related to me the above described facts. The last time guests were thus invited for the investiture of a chief was for the appointment of Simon Romain, that took place from 60 to 70 years ago. At the feast held for the appointment of Tauréce, of ~~ánólé~~, and of Teqwátásta only European distinguished visitors were invited to the feast. Almost the same ceremony as on the above described feast took place, as in former times. The official visit of the reserve, the church, and the oldest members of the tribe took place (see other details). (Antoine Bastien, III, 35-37).

(x) tēwā́k'á'ra : onebody is binding as a *holit*
(A. J.)