

ARCHÆOLOGICAL REPORT

1899.

BEING PART OF
APPENDIX TO THE REPORT
OF THE
MINISTER OF EDUCATION
ONTARIO.

PRINTED BY ORDER OF THE LEGISLATIVE ASSEMBLY.



TORONTO :
WARWICK BRO'S. & RUTTER, PRINTERS.
1900.

Mr. Hart found a large number of arrow heads, celts, pestles, scrapers, a few ceremonial objects, and a small mortar about six by seven inches, with hollows, nearly an inch and one-fourth in depth, on both sides. The stone is about three inches thick. In one of the fields there is a large boulder, with a deep hollow on its upper surface, which was undoubtedly used as a mortar. A large block of freestone, which I examined, showed unmistakable signs of having been used as a rubbing stone.

A few years ago an unfinished bird amulet was found on this site. It is now in the possession of R. W. Bass, of Oxford Centre. The basal holes are not yet bored in this specimen, neither has it been polished. It was not pecked into shape, but seems to have been reduced to its present form by sawing and scraping.

Mr. Hart has, so far, found only fragments of one clay vessel, and these were found a considerable distance from any of the ashbeds.

This village site is convenient to the old Indian trail (which is now the old stage road) from Lake Ontario to Detroit River.

THE WYANDOTS.

BY WILLIAM E. CONNELLY.

[Everything relating to the Hurons and their kith—the Tobacco Nation, Petuns, or Tionnontates—who occupied the country of the Blue Hills, most of which is now comprised in the township of Nottawasaga, should prove interesting to Canadian readers, and especially so to those of Ontario. As allies of the Hurons proper they shared a similar fate at the hands of the Iroquois, in the middle of the seventeenth century, and after many wanderings and vicissitudes at last found a resting-place in the territory (now state) of Nebraska.

According to the traditions they still entertain, they twice occupied the ground on which Toronto is built, but on both occasions were driven off by the Iroquois. Ossuary burial within a few miles of this city attests the statement respecting their abode here for a time, and we have the authority of Mr. Connelley, who has, for a great many years, made a special study of the Wyandots (*Owendats*) as the descendants of the Tionnontates are now called, that they regarded the locality with much favor, and speak of it to this day as "The Place of Plenty"—*Toh-rūhn'-toh*.

No man living is better qualified to express himself authoritatively on matters relating to the Wyandots than is Mr. Connelley, and the ethnological student of Ontario has great reason to thank him for his courtesy in contributing to this report. His exposition of the Wyandot clan system is deserving of special mention, not only because it relates to the people in question, but because the subject is one possessed of more than average interest to students of early man in every part of the world.—D. B.]

MIGRATION LEGENDS.

That the Wyandots are related to the people called Hurons by the French there is no doubt; but they are descended principally from the

Tionnontates, * and it will probably develop that the Tobacco Nation was the oldest branch of the Iroquoian family. While many fragments of the Huron tribes fled from the fury of the Iroquois the Tionnontates retained the tribal organization which we afterwards find in the Wyandot tribe. The Wyandot language is a modernized Tionnontate language, and the myths of the Wyandots are the old myths of the Tobacco Nation but slightly affected by other Huron intercourse after the destruction wrought by the Iroquois in 1649-50.

After having studied the Wyandot language and the Wyandot myths, traditions, and legends for almost twenty years I am of the opinion that the Tionnontates were more Iroquois than Huron-Iroquois, and that while they were in alliance with the Hurons they were more recently and closely related to the Senecas by blood, and that they were older as a tribal organization than either the Senecas or the Hurons. In my opinion their folk-lore and traditions confirm this view. I believe a critical and comparative analysis of the two languages will still further strengthen this position.

Both the myths and the traditions of the Wyandots say they were created in the region between James Bay and the coast of Labrador. All their traditions describe their ancient home as north of the mouth of the River St. Lawrence. Taking their legends as a guide on this subject the most probable location of the place where the ancient Tionnontates assumed a tribal form is in Labrador, on the head waters of the Hamilton River; but possibly a little more to the west, in the district of Ungava. If not at this place, it was certainly between the point here indicated and Lake St John on the south. It is probable that at this period of their existence they ranged to the coast of Labrador and to Hudson's Bay and were familiar with the country between these points. They claim to have known the Eskimo. Their migrations led them along the shores of Hudson Bay, and from here they turned south and came to the region of the Great Lakes. After a sojourn here of some time—possibly a long time—they finally settled on the north bank of the St. Lawrence. They believe that in all these migrations they were accompanied by the Delawares. On the St. Lawrence they say they had the land on the north bank from the Ottawa River to a large river to the east, probably the Manicouagan River. The Delawares had the remainder of the north bank of the St. Lawrence to its mouth.

This country the ancient Tionnontates called Kōōyh'-nohn'-toh't-tih'-ah-hā, which means "The rivers rushing by," or "The country of rushing waters."

* On reading this to an intelligent Cayuga he readily recognized the name, which he pronounced Tyon-on-tah'-ti-gah, or Dyon-on-dah'-ti-gah.—D. B.

Writers have held the opinion that the Tionnontates migrated from the St. Lawrence directly to the point where they were found by the French Jesuits. Whatever the facts may prove to be, their traditions tell a different story. They claim to have become involved in a deadly war with the Senecas while both tribes yet lived on the St. Lawrence, because of murders committed by a Wyandot at the instigation of a Seneca woman.

Hale makes Peter D. Clarke say that the Wyandots fled to the northward to escape the consequences of this war with the Senecas. That they fled for this purpose is true, as they admit, but neither Clarke nor Wyandot tradition says that they fled to the northwest. The route of this retreat lay up the St. Lawrence, which they crossed, continuing westward along the south shore of Lake Ontario. They held this course until they arrived at the Falls of Niagara, where they settled and remained for some years. They called this point in their wanderings *Kyōōh'-dāh'-mēh'-ēhn-dēh*, which is only their name for water-falls, and means "The stream falls into itself," or "The stream tumbles down to its new level from the rock above." Louisville, Kentucky, or its site, was so-called by them from the Falls of the Ohio.

Tionnontates removed from the Falls of Niagara to the site now occupied by Toronto, in the Province of Ontario, Canada. Their removal from the Falls of Niagara was in consequence of the arrival of the Iroquois on the Hudson and Mohawk Rivers. As the Iroquois continued to arrive in ever-increasing numbers, and to spread over the country now known as Western New York, the Tionnontates remained but a short time at Toronto. Their stay at this point was probably about five years, and certainly did not exceed ten years. They left Toronto with much regret, and if their traditions can be relied on, a band of them returned to their old home here many years afterwards, but did not remain long for fear of the Senecas. They seem to have been attached to no other point occupied by them in their migrations so deeply as they were to Toronto.

The Wyandots, or their progenitors, the Tionnontates, called their settlement at Toronto, *Tōh-roōhn'-tōh'ok*. This is their word for "plenty." It is now pronounced *Tōh-rūhn-tōh*. The present name of the city is only the modern pronunciation of the Wyandots of their word for "plenty," and the modern pronunciation of their ancient name for their beloved settlement. As applied to the city, or the country included in their settlements, it should be interpreted "the land of plenty," or "the place of plenty," or "the place where food is plenty." Indeed, Governor Walker slightly modified the name when he wrote it, and made it *Cau-ron-tool*. By the power given the letter *c* by the Wyandots, this name is *Kyōōh-rōhn'-tōōh'*. This is a prepo-

sitional form of the word Tōh-rōōhn'-tōh'^{ok}, and means "the land where food is plenty," and has therefore reference to the abundance of game and fish they enjoyed during their residence at this point. And in relating this tradition to me they always dwelt with pleasure on their residence in the "land of plenty," as they oftenest rendered the name for Toronto. * No other place in which they lived after their great migration seems to have so taken hold of their affections. And this is proved, also, by a band of them trying again to take up a residence in the vicinity after their return from their wanderings about the northern lakes.

When the Tionnontates migrated north from Toronto they seized upon a tract of country to the south and west of the Hurons and adjoining the country of that people. A war with the Hurons was the result. This war lasted for some time, and as the Tionnontates were able to maintain themselves in their position so forcibly taken, it resulted in a close alliance between the two nations, and the Tinnontates became a nation of the Huron confederacy. The old Wyandots told me this confederacy was formed to resist the arrogance and the increasing power of the Iroquois.

THE CLAN SYSTEM OF THE WYANDOTS. *

The animals of Wyandot mythology had two very different orders of descendants. The one consisted of degenerate mammals, birds, or reptiles having the appearance or nature of the ancient animal gods but devoid of their supernatural powers. The other descendants are the Wyandots themselves. This is true, of course, only of those ancient monsters or animal-gods selected by the Wyandots as the progenitors of their subdivisions known to us as clans or gentes.

Progress in the development of the Wyandot mind was slow and unsatisfactory, but the belief that the people were actually descended from the animals was gradually giving place to the conception that they were the creation of the Good One of the twins born of the woman who fell down from heaven, † and this belief once firmly seated would, in time, have overthrown entirely the older faith in the ancestry of the totemic animal-gods. But it had not made that degree of progress when the stronger faiths and beliefs of the white man forever arrested development in the mythology of the Tionnon-

* Sagard, referring to the word *Touronton*, which, in the narrative of De la Roche Dailon, seems to mean *oil*, says (p. 893). "The copyist of the Father's letter mistook, according to my opinion, the Huron word *Otoronton*, which he gives as meaning *oil*. Properly speaking it signifies *plenty*, or *Oh! how much*."—D. B.

† See Ontario Archaeological Report for 1898, p. 58.—D. B.

tates. The animal myth, while losing ground, stood side by side with the higher conception, Tsēh'-sēh-howh'-hooh^{usk}, and the mind of the Tionnontates had not made sufficient advancement to enable it to distinguish this difference or perceive this incongruity. Thus while the Tionnontate believed he was the work of Tsēh'-sēh-howh'-hooh^{usk}, he also believed that he was the descendant of the animal gods, who held the Great Council to devise a home and resting place for the woman who fell from heaven.

Matthias Splitlog reasoned as follows upon this matter:¹

"The animals of the present time are the descendants—degenerate descendants—of these same animals that made the Great Island for the home of the woman who fell down from heaven. They are diminutive in size as well as devoid of the divine attributes possessed by their ancestors, though all animals were supposed by us to be endowed with reason, and to be able to exercise it upon all occasions, and our faith also endowed them all with an immortality as lasting as we imagined our own to be.

"These ancient first animals are the heads of their own species to this day, *i.e.*, the Great Turtle who bears up the earth is the ancestor of all the turtles in the world of the same species: this rule applies to every species of animal living at this time. The animals are subject to their ancestors in a certain degree yet, and it is supposed that grievances against either other animals or man may be complained of to these animal-ancestors who will regard the complaint, and perhaps inflict some form of punishment. On this account the bones of certain animals supposed to be peculiarly sensitive to insult were treated with consideration by the Tionnontates and their descendants, the Wyandots."

"The gens is an organized body of consanguineal kindred in the female line," is Powell's excellent definition of the subdivisions of the Wyandot tribe, but as I have selected for my task the making of a record of what the Wyandots say of themselves, and as they always used the word *clan* when speaking of these subdivisions, although they say the Wyandot word denoting this subdivision should be rendered *tribe*, I have followed the Wyandots, and used the word *clan* to denote this subdivision of the tribe.

All my investigations among the Wyandots tend to confirm the view that in the ancient times when the Tionnontates first assumed a distinct tribal organization they called themselves a Turtle People.² Particularly does their mythology indicate that this was true of the ancient Wyandots. The Big Turtle made and yet bears up the Great Island, and his selection as chief officer of the Great Council called to devise the Great Island indicates that he was the most important per-

sonage among the ancient monsters who ruled the world before the coming of the woman. The Little Turtle was a potent factor in this first Great Council, and she varnished the thin coating of earth about the edges of the shell of the Big Turtle when he made from it the Great Island. Then she was made the Keeper of the Heavens and the creator of the sun, moon, and many of the stars. The Mud Turtle had a hand in the creation, for she dug the hole through the great island for the use of the sun in going back to the east to rise each new day. She turned aside from this work long enough to create in the bowels of the earth the most beautiful land the Wyandot imagination could picture. This land is the future home of the Wyandots, and until the arrival of the woman, who fell down from heaven, who is to go and rule there when time is no more in this world, the Mud Turtle is the ruler of this Wyandot elysium, the home of the soul, the land of the little people.

The Turtle clans were always considered the most ancient and most honorable of the tribal subdivisions, and the order of precedence and encampment was according to the "shell of the Big Turtle." The turtle idea was interwoven with the whole social and political fabric of ancient Tionnontate institutions.

That the multiplicity of these tribal subdivisions was the work of a long development is proven, I believe, by the remembrance to this day of the myths accounting for the origin of the Hawk and Snake clans. If there is any merit in my conjectures I write the first subdivisions of the tribe as follows:—1, Big Turtle; 2, Little Turtle; 3, Mud Turtle. Of the other clans I feel positive that they were added later, in the following order, as the tribe increased in numbers:³—4, Wolf; 5, Bear; 6, Beaver; 7, Deer; 8, Porcupine; 9, Hawk.

The next addition to the number of clans was made by a division of the Mud Turtle clan, the seceding party or band taking the name of Prairie Turtle, or Highland Turtle, or Box Turtle.⁴

And after this the Big Turtle clan was divided, the seceding party taking the name of Striped Turtle.⁵

The last addition to the number of clans was made by a division of the Deer clan, the seceding party taking the name of Snake.⁶

The Wyandot name for the clans is Häh-tih'-täh-räh'-yëh,⁷ or Hôh-tëh-dih-rëh-shrôh^{nyôh}⁸. In designating a single clan the same term is used, and, whether one or more clans, is determined by the context. The old Wyandots always used the word in the sense of *tribe* or *tribes*.

Major Powell says in his "Wyandot Government" that "up to the time that the tribe left Ohio, eleven gentes were recognized, as follows: 1, Deer; 2, Bear; 3, Highland Turtle (striped); 4, Highland

there obtain the information we sought. It was necessary for me to return to Kansas city, and I had not time to see the persons referred to, at that time, but Mr. Splitlog said he would do so and meet me in Kansas city in a short time, when he would inform me of the result of his mission. It was a month afterwards when he came into my office and informed me that he had been entirely successful. I had carefully instructed him, and he had obtained not only the names of the extinct clans but the description of the animal for which each of the twelve clans was named. It was in this matter as in all others where information is difficult to obtain—after we had solved the problem we found a number of sources from which the desired information could have been procured. The most trustworthy of these was George Wright, who confirmed all that Mr. Splitlog had learned, the only point of difference being the shortening of some of the names and a difference in the accent caused by the dropping of syllables. The following is the list as given by Wright:

1. Big Turtle (Mossy Back). Tēhn-gyowh'-wihsh-hih-yōōh-wah'-nēh'-rōh-nōh. The people of the Big (or Great) Turtle.

2. Little Turtle (Little Water Turtle, sometimes called "Speckled Turtle"). Tēhn-yēh'-rōh-nōh. The people of the Little Turtle.

3. Mud Turtle. Yah'-nēhs-tēh'-rōh-nōh. The people of the Mud Turtle.

4. Wolf. Tēhn-ah'-rēh-squāh'-rōh-nōh. The people of the Wolf or the clan that smells a Bone.

5. Bear. Tēhn'-yoh-yēh^{nk}'-rōh-nōh. The people of the Bear, or the clan of the Claws.

6. Beaver. Tsooh'-tih-hah-tēh-zhāh'-tōōh-tēh'-rōh-nōh. The people of the Beaver, or the clan of the House-Builders.

7. Deer. Tēhn-dāh'-āh-rā'-rōh-nōh. The people of the Deer, or the clan of the Horns.

8. Porcupine. Yēh-rēh'-hēhseh'-rōh-nōh. The people of the Porcupine, or the clan of the Quills.

9. Striped Turtle. Māh-nōh-hōōh'kah-shēh'-rōh-nōh. The people of the Striped Turtle, or the clan that carries the Stripes, (or colors).

10. Highland Turtle, or Prairie Turtle. Yēh' tōh-zhōōh'-rōh-nōh. The people of the Prairie Turtle, or the clan that carries the House.

11. Snake. Tēhn-gōh^{nt}'-rōh-nōh. The people of the Snake, or the clan that carries the Trail. Sometimes called the "Little Clan of the Horns."

12. Hawk. Tēhn'-dēh-sōh'-rōh-nōh. The people of the Hawk, or the clan of the Wings.

The march was under the immediate direction of the Wolf clan, and was commanded by the chief of the Wolf clan.¹⁰

Their camp was formed "on the shell of the Big Turtle." It commenced at the right fore-leg and continued around the shell to the right to the left fore-leg in the order of precedence, except that the Wolf clan could be either in the centre of the encampment or at "the head of the Turtle." The tribe was placed in this order, with the Wolf clan "at the head of the Turtle," in the Great Yōōh'-wah-tah'-yoh, by Tsēh'-sēh-howh'-hōōh^{ngk}, and marched out in the order of precedence. In one of the versions of the myth ascribing this retirement to the Yooh-wah-tah'-yoh, this order of precedence and manner of encampment are given.

I subjoin here the order, family, genus and species of the animals used by the Wyandots as totem or clan insignia as they were procured for me by Mr. Splitlog, and they are undoubtedly, in the main, correct.¹²

1. Big turtle. All the turtles were either fresh-water or land animals. One seems to have been either water or land animal, or both water and land animals, living in the water or on the land when he pleased or as his convenience, circumstances, or inclination required. No reference to the sea was ever made by the Wyandots in describing any of the turtles or their habits.

The big turtle is called gyowh'-wīshh-hih'-yooh-wah'-nēh'; order, *Chelonia*; family, *Chelydridæ*; genus, *Chelydra*; species, *Serpentina*.

He is often spoken of as the mossy-backed turtle, or the mossy-backed fellow. It is the common snapping-turtle.¹³

2. Little turtle. The Little Turtle clan is often called the Speckled Turtle clan. The term little turtle was used to distinguish the clan from that of the big turtle after some of the minor clans were extinct, and the remainder of them given the common designation of "Little Turtle," and spoken of usually as a single clan. But the true little turtle clan was as often called speckled turtle as little turtle. This turtle is usually described as "these little spotted fellows that crawl up on logs, stones, sticks in large numbers to sun themselves."¹⁴ Reference to this habit is made in the myth of the creation of the sun; the cloud contained lakes, ponds, etc.

The little turtle is called by the Wyandots gyowh-wīshh'-yah-nēh'-stēh, the turtle that carries his spots. It is also called Keeper of the Heavens; and also the Turtle that carries the Fire. Order, *Chelonia*; family, *Emydidæ*; genus, *Chelopus*; species, *Guttatus*.¹⁵

3. Mud turtle. This turtle is the soft-shelled turtle that buries itself in the mud of lake or river beds. It is spoken of as "the fellow

that digs in the ground" (or mud). Order, *Chelonia*; family, *Tryon-ychidæ*; genus, *Amyda*; species, *Mutica*.¹⁶

4. Wolf. The wolf is the black timber-wolf found in the forests of eastern North America. Wyandot name, häh'-näh'-rēh'-squäh—he smells (sniffs) a bone; an allusion to his ravenous nature. Order, *Carnivora*; family, *Canidæ*; genus, *Lupus*; species, *Occidentalis*.¹⁷

5. Bear. The common black bear. Its Wyandot name is hähn'-yōhn-yēh^{nk}. This name is supposed when pronounced by a Wyandot, or any one else, properly, to be an imitation of the whine of the young bear. The clan reference is to its strong claws. Order, *Carnivora*; family, *Ursidæ*; genus, *Ursus*; species, *Americanus*.¹⁸

6. Beaver. The Wyandot name is tsōōh'-täh-ih, and the clan reference is to its building houses in places prepared for that purpose—more properly, perhaps, village-builders. Order, *Rodentia*; family, *Casto*; genus, *Castor*; species, *Fiber*.¹⁹

7. Deer. The deer common to eastern North American forests. Wyandot name, skäh-nōh'-tōh, formerly ough'-skōōh-nōōh^{ngk'}-tōōh^{ngk'} and the clan reference is to its horns, indicative of power, ability to fight, pride. Order, *Ungulata*; family, *Cervidæ*; genus, *Cervus*; species, *Virginianus*.²⁰

8. Porcupine. The porcupine is the eastern species of semi-arboreal North American porcupine. Its Wyandot name is tsēh'-nēh-kah'-äh. The clan reference is to its sharp quills. Order, *Rodentia*; family, *Sphingurinae*; genus, *Erethizon*; species, *Dorsatus*.²¹

9. Striped Turtle. The Wyandot name of this turtle is gyowh'-wihsh-ōōh'-zhōōh'-tōh. The name does not signify "striped turtle" but a turtle of a peculiar color, and also one that can travel through the woods. The literal translation of the name is "the wood turtle of the peculiar color," or the "strange color"; and it may have been called "striped turtle" because of its striking color or because of some habit or circumstance unknown to us. Mr. Splitlog called it the leech turtle. The clan allusion is to its peculiar color. Order, *Chelonia*; family *Emydidae*; genus, *Chelopus*; species, *Insculptus*.²²

10. Highland turtle, or prairie turtle. This turtle is always spoken of as the box turtle, or highland turtle. This is the only land turtle clan, or highland turtle clan ever in existence among the Wyandots. The Wyandot name of this turtle is häh'-täh-squah', and signifies a "house-carrier," and the clan reference is to this name. Governor Walker calls this the dry land turtle. Order, *Chelonia*; family, *Emydidae*; genus, *Emys*; species, *Meleagris*.²³

11. Snake. The Wyandot name of this mythical Snake is yahn-goohnt'. He had four legs! The Snake clan is an offshoot from the Deer clan. The name, horns, and form of the snake were fixed to

keep in memory this relationship, for the snake had the horns of the stag, and the snake clan was sometimes called the "Little Clan of the Horns." The clan allusion is to the location of the trail of the march in migrations. Whether it was the office of the Snake Clan to discover and point out the trail I cannot say. In the absence of any direct descendant of this snake the Wyandots revered the rattlesnake as a wise and discreet relative of the mythical ancestor of one of their largest and most important clans.²⁴

12. Hawk. Like the snake the hawk is largely mythical. It is spoken of as hawk, eagle, and often simply as the big bird, or chief of birds. But the condition is not the same as that of the snake, for a certain kind of bird is designated as the direct descendant of this ancient bird. Even with Mr. Splitlog's assistance I was not able to specify this bird beyond question. Cooper's hawk is nearer the description than any other, and I have little doubt that it is the bird meant, although I have sometimes thought the Wyandots described the sparrow hawk. The eggs of the hawk were usually spoken of and described as being blue and unspotted. The clan allusion is to the wings of the hawk. Wyandot name, yahn-dēh'-sōh; order, *Accipitres*; family, *Falconidae*; genus, *Accipiter*; species, *Cooperi*.²⁵

Some of the minor turtle clans were the first of the Wyandot clans to become extinct. The Prairie Turtle clan became extinct in Ohio, about the year 1820. An old woman was the last member of this clan. She died at Upper Sandusky, and George Wright saw her buried; he was then a good sized boy. She declared she would be the last of her clan; that her clan should be buried with her. If she had desired to do so she could have perpetuated it by adopting some members of other clans if they would have consented; or she might have adopted white persons.

Just before the removal from Ohio the few members of the Little Turtle, Mud Turtle, and Striped Turtle clans began to be called by the general name of Little Turtle, to distinguish them more readily from the Big Turtle clan which yet contained many members. The Mud Turtle and Striped Turtle clans did not have any separate existence in Kansas, although there were a few members of each clan in the tribe; they were called Little Turtles.

The Beaver clan became extinct in Kansas. James Washington, one of the principal men of the tribe, and principal chief more than once under the elective chieftancy, was the last member of the Beaver clan. He died in Wyandotte County, Kansas, December 1, 1852.²⁶

The Hawk clan became extinct either immediately before, or immediately after the migration from Ohio; some say before—others say a few of them still lived when they came west.

it never opposed the adoption of a person determined upon by any tribe. It could not prevent the adoption by any clan of any one if the clan chose to assert its rights. But there was rarely any disagreement upon this matter between the tribe and the clan.

A man (and perhaps a woman) might have two names, sometimes more. He was not prohibited from assuming an additional name. The tribal council might order a special name to be bestowed upon him for distinguished services to the nation. But these were only incidental names and he might be called by them or not, as his fellows chose. His clan name was his true name, and while he might have others, he could not repudiate it nor cast it aside. Whatever he was to his tribe, or to others, he was to his clan only what his clan name indicated, and was almost always so called. Any additional names he might possess died with him; they were never perpetuated.

This manner of naming was advantageous. A man disclosed his clan in telling his name. The clan was his mother; he was the child of the clan; his name was his clan badge and always a sure means of identification.

When first visited by white men the Wyandots had a well-developed and well-defined system of mythology. This is shown by their clan-proper names. All the clan animals had their mythical traits, attributes and actions imbedded in clan-proper names. The most tenacious and unchanging words in the Wyandot language are the names of persons, peoples and places.

It is now almost impossible to obtain many name-meanings. The Wyandots themselves do not remember them, so far away from their ancient language and customs have they gone. I have been able to preserve a few of the ancient Wyandot clan-proper names and their meanings. I give them below.

1. Deer Clan. Hähng'-gäh-zhooh'-täh. When the deer runs his tail is up.

2. Deer Clan. Shäh'-rähn-täh. The young buck drops his spots, *i. e.*, the fawn changing color.

3. Deer Clan. Dēh'-hēhn-yähn'-tēh. The rainbow. ²⁹

4. Deer Clan. Hähr'-zhäh-tōöh^{usk}. He marks, *i. e.*, the big buck comes to the mark to meet all comers of his kind of whatever number or size. ³⁰

5. Porcupine Clan. Däh'-räh-hööh^{usk}. He throws up his quills or the porcupine in the act of throwing up his quills for battle when angry.

6. Deer Clan. Tōöh-kwäh'-nah-yōöh'-teh. She speaks fair, or her words are beautiful, or her words float like clouds.

7. Snake Clan. Sēhts-ah'-mäh. Holding a flower.

8. Deer Clan. Tōōh-nēh's. A pond : a deer-lick.
9. Deer Clan. Kāhn'-dah-owh^{ngk}. The old doe.
10. Bear Clan. Shāh'-tāh-hooh-rohn'-tēh. Half the sky.
11. Porcupine Clan. 1st. name : Ōhn-dōōh'-tōōh. The meaning of this name is lost. 2nd. name : Stih-yēh'-stah. Carrying bark, *i. e.*, as the porcupine carries it in his pocket-like jaws from the top of the hemlock, where he has been feeding.
12. Clan unknown. Yān-nyāh'-mōh-dēh'. Meaning of the name unknown. He was the last full blood Wyandot, and died in Canada about 1820. So say the old Wyandots.
13. Big Turtle Clan. A negro. Was captured in Greenbrier county, (now) West Virginia. Bought by Adam Brown, Chief of the Wyandots, and was adopted. Named Sōōh'-quēhn-tāh'-rah-rēh. Means the act of the Big Turtle in sticking out his head when it is drawn into his shell. A good translation would be "He sticks out his head." See Finley's "Wyandot Mission" for information about him. For the peculiar manner of his interpreting John Stewart's sermons see "Grandmother's Recollections" in *Western Christian Advocate* about 1897. The Wyandots confirm what is there said.
14. Famous Wyandot preacher at the Wyandot mission, and one of the first converts to Methodism. See Finley. His name should have been written Māh-nōōhn'-kyōōh. Big Turtle Clan. Meaning of name lost.
15. Porcupine Clan. Neh-nyeh'-eh-seh. Meaning of name lost. A tall woman. Davis-Mohawk.
16. Porcupine Clan. Skāh'-mēhn-dāh'-teh. Meaning of the name is lost. She married George Armstrong and is said to have been a term-agant.
17. See Finley's "Wyandot Mission" for information about him. He was a famous native preacher, and a man of strong character. Sāh-yōōh-tōōh'-zhah'. Clan and meaning of name lost.
18. Wolf Clan. Hāh-shēh'-trah. The foot-print of the wolf.
19. Little Turtle Clan. Dāh'-tēh-zhōōh'-owh^{ngk}. Meaning of name lost.
20. Deer Clan. Mēhn'-d.h-deh'-tih. Means the echo ; the wonderful talker ; what she says goes a long way and then comes back again.
21. Porcupine clan. Rēh'-hōōh-zhah.¹² Means the porcupine pulling down the branches and nipping off the buds and bark.
23. Deer Clan. Nēhn'-gāh-nyohs. It describes the act of a deer throwing up its hair when angry.
23. Bear Clan. Tēh-hōōh'-kah-quāh-shrooh. Means "Bear with four eyes." So called because he wore spectacles when he was adopted.
24. Snake Clan. Nyōōhn-dōōh'-tōhs. Meaning of name lost.

25. Snake Clan. Squäh'-skah--röh. She moves quickly; or she moves suddenly; or she turns unexpectedly.
26. Snake Clan. Tèh-hōöh'-mäh-yěhs'. Means "you cannot see him; or invisible."
27. Clan unknown. Měh'-rōöh-tōhn'-quäh. Meaning lost.
28. Snake Clan. Dāh'-nyōōhn-dēh^k'. Meaning lost.
29. Clan unknown. Name, Kāh-wēh'-tsēh. Meaning unknown to me.
30. Clan unknown to me. Name, Zhāh'-hāh-rēhs. Meaning unknown to me. Formerly Mary Peacock; married Peter Bearskin.
31. Clan unknown to me. Name, Yōōh-mūh'-rēh-hooh'. Meaning unknown to me.
32. Snake Clan. Name, Yāh'-āh-tāh'-sēh. Means, "A new body." Said of the snake when she slips off her old skin, as snakes do once a year. Her second name is Oōh-dāh'-tōhn'-tēh. Means "She has left her village." One of the first (if not the very first) names for women in the list belonging to the Snake Clan. See note 24.
33. Clan unknown to me. Name, Dīh-ēh-shēh^{uk}. Meaning unknown to me.
34. Clan unknown to me. Name, Měh'-nōōh-nēh'-tah. Meaning unknown to me.
35. Big Turtle Clan. Tēh-shōhnt'. Strawberry, or the turtle's eye. The Big Turtle has a strawberry-colored eye.
36. Big Turtle Clan. Kyōōh-dēh'-meh. Meaning of this name is lost.
37. Snake Clan. Tsōōhn'-dēhn-dēh^k'. Means "We clothe the stranger," or literally, "The Snake receives and clothes the stranger." She was a Pennsylvanian, and a teacher at the Wyandot mission. Married Francis Driver; after his death she married Francis A. Hicks; came to Kansas with the Wyandots in 1843. Buried in Huron Place cemetery.
38. Big Turtle Clan. Husband of the above mentioned. Tēh'-hāh-rōhn'-yōōh-rēh'. Means "Splitting the sky," *i. e.*, the Big Turtle is rushing across the sky, dividing it with his course.
39. Clan unknown. Tōōh'-nōh-shāh'-tēh. Meaning lost.
40. Big Turtle Clan. Through his mother he was descended from the famous Madame Montour. Born near Detroit, in Wayne county, Michigan, March 5, 1800; came to Kansas in 1843. He was a man of education, refinement, and great force of character. Less than one-fourth Indian. In 1853 (July 26th) was elected provisional governor of Nebraska Territory. Had two names. First, Sēhs'-tāh-rōh (more properly Tsēhs'-tāh-rōh). Means "Bright," or "The Turtle's eye as it

shines in the water." Second name, Häh-shah'-rēhs. Means "Over-a full," and refers to a stream at flood, or overflowing its banks.

41. Porcupine Clan. Daughter of Silas Armstrong, sr. Name, Yōōh'-rēh-zhēh'-nōhs. Means "The wind blows it over." Refers to the wind blowing up the long hair of the porcupine.

42. Porcupine Clan. Sister of above mentioned. Name, Mēhn'-tsēhn-noh. Meaning lost.

43. Porcupine Clan. Daughter of Mrs. Morris. Name, Kāh'-yōōh-dih'sah-wäh'.² Meaning lost.

44. Founder of the Wyandot mission at Upper Sandusky, Ohio. Adopted into the Bear Clan. Name, Rēh'-wäh-wih'-ih. Means, "Has hold of the law." In his books, Finley does not write his name properly. He had a nickname: Hah-gyēh'-rēh-wäh'-nēh. Means, "Big neck," because, the Wyandots say, he had the neck of a bull.

45. Adopted into the Little Turtle Clan. Name, Yah'-räh-quēhs'. Meaning lost.

46. Big Turtle Clan. Brother of Governor William Walker. Name, Räh'-hahn-tah'-sēh. Means "Twisting the forest," *i. e.*, as the wind moves, waves, and twists the willows along the banks of the stream in which the turtle lives.

47. Big Turtle Clan. Name, Towh-hēh^{n'}-shrēh. Means, "The Turtle sees the light," *i. e.*, when he floats up to the surface of the water.

48. Big Turtle clan. Name, Nyēh'-mēh-äh. Means "Accomplisher." Refers to the work of the Big Turtle in the creation. Their marriage was in violation of clan law of the Wyandots.

49. Big Turtle Clan. Tōh-rōh^{ng'} gyēh'. Meaning lost.

50. Big Turtle Clan. Tsōōhn'-dēh-shräh'-tēn. Meaning is lost.

51. Little Turtle Clan. Trēh'-hēhn-toh. Means, "Tree shaking," *i. e.*, by the current, or flow of water against it.

52. Little Turtle Clan. Wah-trohn'-yoh-noh'-nēh. "She takes care of the sky," or "Keeper of the heavens."

53. Porcupine Clan. Gwēh-rīh'-rooh. "Tree climber."

54. Little Turtle Clan. Hēh'n'-toh. The meaning is lost.

55. Married into the tribe and given a little Turtle name. Quēhn'-dēh-säh^{k'}-tēh. Means, vibrating voice, or a voice which goes up and down. The voice intended to be described is the voice of the Little Turtle heard on summer nights. This is very nearly the same as one of the Big Turtle names, which is sometimes written as here spelled, but it has a different meaning in that clan.

56. Bear Clan. Tēh'-owh^{ngk'}. Swimming (female) Bear.

57. Bear Clan. Mah'-shēhn-dah'-rooh. Meaning is lost.

58. Bear Clan. Tēh'-āh-rōhn'-tōōh'-yēh. This is the famous name in the Bear Clan. It means, between the logs.

59. Big Turtle Clan. Mēhn-sāh^k'-tēh. The meaning is unknown to me.

60. Deer Clan. Yah-rōhn'-yāh-ah-wih'. The Deer goes in the sky and everywhere.

61. Deer Clan. Shrih'-āh-wāhs. "Cannot find deer when he goes hunting."

62. Deer Clan. Nāhn-dōōh'-zhoh. An old deer.

63. Deer Clan. Tēh'-skōōk-hēh^{ng}'. At (or in) the deer-lick.

64. Wolf Clan. Tōōh'-āh. It means "There," *i.e.*, at the Wolf's house, or the Wolf's position in the tribal camp.

65. Big Turtle Clan. Quīhn'-dēh-sāh'-tēh. "Two lives," or "he lives in the water and in the air," or "in living he goes up and down." This name is written and pronounced a little differently in the Little Turtle Clan, and has a different meaning.

66. Deer Clan. Māh'-yēh-tēh'-hah't. "Stand in the water." Refers to the habit of the deer, which stands in the water in summer to get rid of the annoyance of flies.

67. Wolf Clan. A famous Wyandot Chief. See treaties made with the Wyandots while they were in Ohio. He is said to have been a poor Cherokee. Name, Hāh-rōhn'-yōōh. The meaning is lost. His wife was adopted into the Wolf Clan. Name, Yāhn'-yōōh-mēh^h'-tāh. The meaning is lost. Their marriage was permitted because they were both "strangers"—of foreign blood.

68. Big Turtle Clan. Brother of Governor Walker. Name, Wāh'-wāhs. It means, Lost Place. The name was given from the following circumstance: His mother was a woman of great influence with all the tribes of the north-western confederacy; she spoke the languages of most of them. It was often necessary for her to attend their councils. She was sent for to attend one of these on one dark night. Her period of maternity was fulfilled. She was expecting confinement, and objected; but the business of state could not wait on the business of nature, and she was put into a wagon, and the journey for the council commenced. In the intense darkness the team left the path and soon was lost in the woods. The result was as she had feared. She was seized with travail, and soon a son was born to her. To commemorate the circumstances under which he was born he was given this name of Wāh'-wāhs—Lost Place.

NOTE "A."

The whole of the Wyandot sociology rested on the clan system. This system had its advantages and its faults. Its principal advan-

was true of the Cayugas. If he was correct in this (and I do not doubt it to a certain extent) it may be that all the tribes of the Iroquoian family preserved their sacred traditions, songs and myths in a dead tongue, which had formerly been the common language of the family before its separation into distinct tribes and the creation of distinct dialects.

I give here two other words, much the same as the second one, either of which may mean clan or clans. 1. Hōōh-tēh'-tāh-rih^{ng}' (the last syllable may be pronounced *rah*^{ng}, also). 2. Hōōh'-tēh-rih'-nyāh-shroon-nūh.^{sk}

8½. Powell says, in his "Wyandot Government," that "the camp of the tribe is an open circle or horse-shoe, and the gentes camp in the following order, beginning on the left and going around to the right:

"Deer, Bear, Highland Turtle (striped), Highland Turtle (black), Mud Turtle, Smooth Large Turtle, Hawk, Beaver, Wolf, Sea Snake, Porcupine.

"The order in which the households camp in the gentile group is regulated by the gentile councilors and adjusted from time to time in such a manner that the oldest family is placed on the left and the youngest on the right."

This is an error. The order of precedence and encampment is given accurately in my lists. What he says about "beginning on the left and going around to the right" may or may not be correct. If one were standing with face to the encampment it is true; if looking away from the encampment then it is incorrect.

The Deer was the principal clan of the tribe, but this was evidently true only in later times, and perhaps within the time when white men have known something of the Wyandots. In ancient times the Deer Clan must have been inferior to a number of clans, as evidenced by its place in the order of precedence and encampment.

9. George Wright gave me this information. That this is the fact he was positive, but as to the meaning of the term "on the trail of the snake" he could give me nothing.

10. I obtained this from Mr. Wright, and have had it confirmed by other old Wyandots.

11. My authority for this paragraph is Wright.

12. Mr. Wright did not agree entirely with these identifications.

13. There can be no question as to the accuracy of this identification. All the Wyandots with whom I consulted were agreed upon it. The term "Mossy-backed fellow" was given to me by Mr. Wright.

14. That is Mr. Wright's expression.

15. There can be no doubt of the correctness of this identification. I never heard any other so much as suggested in all my investigations of the matter.

clan which was to be named for the animal so chosen. She made no choice, but the snake, by assuming the form of a fair young man, seduced her from her mission. She was his wife; but he could not retain the form of the young man long, and when he assumed his true form of the snake, she fled from him and crossed a great water with the assistance of a man she found on its shore with a canoe. The snake was very wroth when he found she had fled and he pursued her, calling to her to return. She did not heed his cries, and he raised a great storm on the water to engulf her. But Hēh'noh, the thunder-god, came to her rescue, and slew the snake with a bolt of lightning.

The woman was delivered of a number of snakes, and these were the progenitors of the Snake clan.

The act of the woman in leaving her husband's lodge is called Ooh-dāh-tōhn'-tēh. It is perhaps the first name for woman in the list belonging to the Snake clan. It means "she has left her village." The act of the snake in calling to his fleeing wife is called Kāh-yōōh'-mēhn-dah'-tāh. It is the first name in the list for men belonging to the Snake clan. It means "calling to one your voice cannot reach," or "calling to one your voice does not influence."

25. The myth of the origin of the Hawk clan is, in brief, as follows:

A young woman was wandering about in a prairie one day when the sky was suddenly overcast. On looking up she saw the king of birds coming down upon her. She fled into a wood and crept into a log, but the big bird seized the log and carried it up to the top of a crag far above the clouds where he had his home. When he was gone the young woman came out of the log and found a nest, and in it two young birds, each larger than an elk. She learned that the big bird had slain his wife in a fury and thrown her down from the crag-top. The big bird assumed the form of a young man and the girl was his wife, but she wished very much to escape. She finally thought she might escape by the aid of one of the young birds. She fed the larger one well and he grew rapidly; soon he could fly away a little distance and back again. One day when the big bird was gone she led the young bird to the edge of the precipice; here she suddenly sprang on his back, and the force of her action carried him over the precipice. They tumbled along for a while but finally the young bird spread his wings, caught himself in the air, and flew. The girl had prepared a small stick and when he did not go down in his flight she tapped him on the head; then he went down. Soon the girl heard the big bird coming in pursuit, and his trumpetings were of thunder. She tapped the young bird constantly and he soon came to the ground. The girl

jumped from his back and pulled the long feathers from his wings, then fled into a wood and hid in the rocks. The big bird came to the ground and flapped his wings; the result was a hurricane which levelled the forest. He searched for the girl but could not find her. He took his disabled son in his talons and went back to his crag. The girl came from her hiding place and gathered up the long feathers she had plucked from the young bird's wings, and went home. When her time was full she was delivered of a number of hawks. They were each given a feather of those from the wings of the young bird. They became the progenitors of the Hawk clan of the Wyandots.

26. He was the last of the pagan chiefs of the Wyandots. But he became a true and humble christian at an early age and so continued until his death.

27. Sähr'-stähr-räh'-tsēh was an official title, and the highest originated and conferred by the Wyandots. It is believed that they conferred this title only upon the head chief who gave repeated evidences of bravery and high executive ability. Many chiefs could never attain this high rank, as the Wyandots were very jealous of its bestowal.

This title was conferred upon the writer at a feast ordered and held for that purpose in the Indian territory, March 22nd, 1899.

28. Upon this subject my best authority was George Wright. Not that the information which I received from others was inaccurate or unreliable, but that Mr. Wright was so much better informed upon all subjects of this character.

29. This name was given me some years ago when I was first considered by the Wyandots as one of their number. On the 22nd day of March, 1899, I was formally adopted into the Deer Clan of the Wyandot tribe (having been previously adopted into a family of that clan) and "raised up" to fill the rank of Sähr'-stähr-räh'-tsēh, which had been vacant since the death of Däh-ōōh^{ng}-quaht, or the Half King, at Detroit in July, 1788. The clan name of the Half King was Tōōh-däh'-rēh-zhōōh', and that name was given me as my clan name. It means: The great Deer; or the Deer that leads; or the Deer that stands above his fellows.

Däh-ōōh^{ng}-quaht is a special Deer Clan name bestowed upon the Half King by the tribal council. It is said to mean "Long Bark"

30. His mother was a Wyandot-Seneca of the Tsäh-dēh'-shrah-nyōh'-kah or Snipe Clan, and according to a strict construction of Indian kinship he would be a Seneca of that clan. But he is a Wyandot, the son of Matthew Brown, and the great-grandson of chief Adam Brown, who founded Brownstown.

Powell, in his "Wyandot Government," says that the tribal council was composed of one-fifth men and four-fifths women. The Wyandots deny that this was ever true. I doubt its accuracy. All that I have been able to learn on this subject leads me to believe that the tribal council was composed of the hereditary chief of the tribe, the chief of each clan, and such additional warriors of ability and courage as the hereditary chief and council chose to "call to the council-fire." Women were not excluded from the deliberations of the council in certain contingencies, and were often called upon to give an opinion. The oldest Wyandots say that women were never recognized as members of the tribal council. This is the more probable, as the tribal council possessed only delegated and limited authority. The government of the Wyandots, in its functions, was a pure democracy. Questions affecting the interests of the whole tribe were determined by it in general convention, and men and women alike were heard, and voted, the majority ruling.

In the tribal council the vote was anciently by clans, the hereditary chief calling upon them in the order of precedence and encampment, the "calling of the clans" being the word "*Oh-heh'*" and the response of the clan chief being *H-ê-ê-eh'-zôôh*, if voting in the affirmative. If assent of the clan was not given the clan chief remained silent, and no "voice" was heard. In ordinary matters if the "voice" of a majority of the clan chiefs was heard the proposition was carried, but in matters of great moment unanimity was necessary. The number of "voices" heard was reported to the head chief by the Wolf, *i.e.*, the clan chief of the Wolf Clan, and by the head chief announced to the council. In arriving at his decision the clan chief consulted the warriors of his clan that were members of the tribunal council. He might consult other members of his clan. A question was rarely voted upon until at least one day had elapsed after its proposal. The tribal council did not necessarily consist of any certain number of persons.

In voting in the general convention of tribes the account was kept with grains of corn, white being affirmative and red or blue negative. The vote was "taken" by the Wolf, who gathered them in two bark receptacles. They were counted by the tribal council and the result was announced to the convention by the Wolf. George Wright informed me that he had attended general conventions of the tribe in Ohio where the vote was thus taken.

Concerning the head chief, or hereditary chief, Powell says that he was formerly of the Bear Clan. If this be true, it was so far in the past that none of the Wyandots that left Ohio for the west remembered it; no tradition that this was ever true remained in the tribe, none remains to-day. The Bear Clan was always a turbulent, re-

fractory and troublesome clan. It was often disciplined by the tribe, so I was informed by Wright and other old Wyandots. While it had individual members held in esteem in the tribe and noted for courage and intelligence, as a clan it was to a certain degree degraded and held in contempt. The office of head chief was hereditary in the Deer Clan back to the time of the remotest remembrance, until after the battle with Wayne, where the chiefs of that clan were all killed, with a single exception, they say. Then the tribal council changed it to the Porcupine Clan at the instance of Tarhe of that clan, who had exercised the supreme authority since the death of the Half King in 1788. This change was opposed by the Deer Clan, and many of the tribe considered it an illegal and unwarranted proceeding. Only the great ability of Tarhe, which was recognized by the whole tribe, caused the action appointing him head chief to be acquiesced in. Many of the Wyandots regard the Deer Clan hereditary chief the true sachem of the tribe to this day. In this succession, Smith Nichols, living at the present time in the Seneca Nation, and married to a Seneca woman, is the hereditary chief of the Wyandots.

While the sachem was, in a manner, chosen by the tribal council, the choosing was more in the manner of a "raising" than a real selection of a person to fill the office. The council was restricted to the clan and family in this choosing, and unless some good reason could be shown the chief by heredity was never passed over.

THE DOOH'-SEH-AH'-NĒH, OR THE ORIGIN OF THE ÊL'-LĒN-NA'-PA,
(DELAWARES.)

(According to Wyandot Tradition.)

The Wyandot calls the Delaware his nephew and the Delaware calls the Wyandot his uncle. The Wyandot had as a tribe no other nephew than the Delaware, and the Delaware had no other uncle than the Wyandot. How this relationship came to be recognized can perhaps never be ascertained. The Wyandot name for the Delaware does not explain it, and has no reference to it in its interpretation. This name is dōōh'-sēh-ah'-nēh, while the Wyandot word for nephew is hēh-wah'-tah.

The terms were evidently the result or incident of some treaty between the tribes, and probably of considerable antiquity, although the absence of any reference to this relationship in the Wyandot name of the Delawares would seem to indicate that it was of modern origin. The Wyandots have the following myths (possibly legends) upon this subject. As they relate also to the origin of wampum it may finally be determined that the relationship is of long standing. In relating

the story the Wyandots always commenced—" Long before the Wyandots came to the country where Quebec and Montreal now stand." The myths are as follows :

" It came about in this way. The young woman who was to become the mother of the future head chief of the Wyandots belonged to the Big Turtle clan. She was comely and well favored, She was headstrong and rebellious. Her father selected from a proper clan a young man to become her husband. In this selection reference was had to the wishes of the young woman, for it was the custom to select an older man for a girl of her age. More from the perversity of her disposition than from her real feeling she scorned and refused the man she had caused to be selected. She went away with another Wyandot and lived in his lodge.

This action of the young woman enraged her family and her clan as well as the tribe. Her clan sought to slay her. She and her husband were compelled to flee far away from their tribe to escape death. The office of head chief was taken from the Big Turtle clan and made hereditary in the Deer clan.

The young woman and her husband lived in a strange land. They had many sons and daughters. These married the people of the land in which they were born. In the course of time the descendants of this Wyandot girl and her husband formed a great people. In their migrations they encamped near the land of the Wyandots. The Wyandots had no recognition for them but did not make war upon them."

THE WAMPUM BIRD.

The villages of the Wyandots stood about a beautiful lake. One day a maiden went from the village to a marsh to get some cranberries. When she came to the marsh where the cranberries were growing she saw a great bird, half a tree tall, fierce and of frightful mien. This bird was feeding upon the cranberries of the marsh, and seemed incapable of rising to fly away.

The maiden was greatly frightened at what she believed to be a hōoh'-kēh' bird. She ran to the village and told the chief about the strange bird she had seen in the cranberry marsh. The Wolf sounded the great shell and the council was immediately assembled. Fear was in all the village.

The council caused medicine to be made. It was found that this fierce bird in the marsh where the cranberries grew was the wampum' bird, the first of its kind ever seen in this lower world. It was determined that the bird must be killed and the wampum obtained.

All the warriors went with the chief to slay the wampum bird. It was devouring the cranberries. So fierce and desperate was it that