

TWENTIETH CENTURY CLASSICS AND SCHOOL READINGS

WYANDOT FOLK-LORE

BY

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The 'Grim Chieftain' of Kansas," "The Folk-Lore of the Wyandots," etc., etc.

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*"So the day of their glory is over,
And out on the desolate waste
The far-scattered remnants yet hover,
Like shades of the long-vanished past."*

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State is but the development of a Wyandot village into a great modern city.

Twenty years ago, seeing that no collection of the folk-lore of this interesting people had ever been attempted, I began to gather and record such of it as I could find. Most of it had then been lost by the tribe. This will not seem strange when it is known that Wyandots were even at that time of more than one-half white blood. There is not so much as a half-blood Wyandot now living. The last full-blood Wyandot died in Canada about 1820. I began the work at a most fortunate time. There were then living many very old Wyandots who remembered much of their tribal history and folk-lore. These are now dead, with but a single exception. The generation now living could furnish no folk-lore of value. Few of them speak their language. Not half a dozen of them can speak the pure Wyandot. Their reservation near Seneca, Missouri, in the Indian Territory, is not different from the well-tilled portions of our country. They are good farmers, and have schools and churches. Stih-yěh'-stäh, or Captain Bull-Head, was the last pagan Wyandot; he died in Wyandotte county, Kansas, about the year 1860.

In the *Journal of American Folk-Lore* for June, 1899, I published a paper on the "Folk-Lore of the Wyandots." The following explanatory note of my work will be found on page 125; it tells how I came to begin this work:

"The writer of this paper, author of the *Provisional Government of Nebraska Territory*, member of the Nebraska State Historical

Society, and chairman of the Committee on American Ethnology, Western Historical Society, Kansas City, Mo., is an adopted Wyandot of the Deer Clan, raised up to fill the position of Sahr'-stahr-rah'-tseh, the famous chief of the Wyandots known to history as the Half-King. The latter was chief during the war of the Revolution, and one of the founders of the Northwestern Confederacy of Indians, that opposed so long the settlement of the territory northwest of the Ohio river. The Wyandots stood at the head of this confederacy, and were the keepers of the Council Fire thereof.

"The writer, who has also received the Wyandot name of Deh'-hehn-yahn'-teh, The Rainbow, has had frequent occasion to transact business for this people, and in the course of such duty has become interested in their language, history, manners, customs, and religious beliefs. He has also written an account of the clan system and other features of the tribal society. He has prepared an extensive vocabulary of the language, not yet published, and made a collection of the songs which by missionaries and others have been rendered into the Wyandot tongue. At the present time the opportunity for such studies has passed away, inasmuch as the old Wyandots from whom this information was received, with one exception, have died, and the present generation is wholly ignorant of the ancient beliefs. No folk-lore could be obtained from any Wyandot now living, and few can speak the language."

Only a brief outline of the folk-lore of the Wyandots can be presented in a work of this kind. And what is given is necessarily divested of much of its force and beauty because of the omission of all Wyandot language in expressing Wyandot terms. Nothing in this field has been published before, and the writer has been encouraged by students in all parts of the country to publish the results of his labors in the interest of science. He has a very extensive Vocabulary of the Wyandot language, the only one ever prepared. It is his intention to publish this and the complete work on the folk-lore of the tribe.

NOTES ON THE HISTORY OF THE WYANDOTS

I.—NAME.

Lalemant says the original and true name of the Wyandots is OUENDAT.

In history the Wyandots have been spoken of by the following names:

1. Tionmontates,
2. Etionontates,
3. Tuionontatek,
4. Dionondadies,
5. Khionontaterrhonons,
6. Petuneux or Nation du Petun (Tobacco).

They call themselves

1. Wěhn'-düht, or
2. Wěhn'-dooht.

They never accepted the name *Huron*, which is of French origin. It is not certain that they were entitled to the name *Huron*. They make no such claim themselves.

The Wyandots have been always considered the remnant of the Hurons. That they were related to the people called Hurons by the French, there is no doubt, and upon this point there is no dispute and can be no question. After having studied them carefully for almost twenty

sarily from their own clans, and never from the Bear Clan. The nomination was from the family of the chief passed over unless there was no suitable person in the family, when it must be from his clan. But in cases of emergency, or of great ability in a warrior not in the line of heredity, the hereditary chief, family or clan might be passed over by the tribal council and the man of superior ability chosen.

Thus the last Sähr'-stähr-rāh'-tsēh of the tribe was of the Deer Clan, and was known to the white men as the Half King. He was the hereditary sachem of the Wyandots. He died in Detroit in 1788, and was succeeded by Tarhe of the Porcupine Clan. Tarhe was selected because of his ability.

The passing over of the candidate entitled to the chieftaincy by heredity did not operate as an entire divestment of his family or clan of their hereditary rights, and as soon as they could produce a suitable person for the office they could demand their rights. After the battle of Fallen Timbers (with General Wayne), the Deer Clan was permanently divested of its hereditary right, the sachemship. This was done at the instance of the Porcupine Clan, which had possessed the chieftaincy since the death of the Half King, but the Deer Clan protested against this infringement of the ancient law, and its hereditary right, and has never relinquished claim to the hereditary right to select the sachem.

The office of Sähr'-stähr-rāh'-tsēh was a special creation, and the highest conferred by the tribe. This officer was in power like our President, and like our General of the army, and like the Pope, possessing the highest political,

it determined how many should be tortured and how many adopted.

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 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 lay it aside. Whatever he was to his tribe, or to others, he was to his clan only what his clan name indicated, and he 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 badge and always a sure means of identification.

I give a few Wyandot clan proper names. They illustrate the principles involved in naming.

1. GEORGE WRIGHT.—Wolf Clan. Häh-shēh'-träh. Means the footprints of the wolf.

2. ALFRED MUDEATER.—Porcupine Clan. Rēh-hōōh'-zhäh. Means the act of the porcupine in pulling down the branches and nipping off the buds and bark.

3. MRS. ALFRED MUDEATER.—Deer Clan. Mēhn'-dih-dēh'-tīh. Means the echo; the wonderful talker; what she says goes a long way and then comes back again. Refers to the deer's voice echoing in the night when calling to his fellows.

4. ROBERT ROBITAILLE.—Bear Clan. Tēh-hōōh'-käh-

quäh'-shrööh. Means "Bear with four eyes." So named because he wore spectacles when he was adopted.

5. CHARLES LOFLAND.—Snake Clan. Tëh'-hōöh-mäh'-yëhs. Means "You cannot see him," or "He is invisible."

6. MRS. SARAH DAGNETT.—Snake Clan. Has two names. First, Yäh'-äh-täh'-sëh. Means "a new body"; said of a snake when it slips off its old skin, as a snake does at least once every year. Second, Ooh'-däh-töhn'-tëh. Means "She has left her village." One of the first (if not the very first) names in the list of names for women belonging to the Snake Clan. See my "Origin of the Snake Clan" for the origin and full meaning of this name.

7. WILLIAM WALKER.—Big Turtle Clan. He was Provisional Governor of Nebraska (Kansas) Territory. Had two names. First, Sëhs'-täh-röh. Means "bright," and refers to the turtle's eye shining in the water. Second, Häh-shäh'-rëhs. Means "overflow," and refers to a stream overflowing its banks at flood.

8. MRS. CATHERINE JOHNSON.—Deer Clan. Yäh-röhn'-yäh-äh-wih. Means "The deer goes into the sky and everywhere."

9. ALLEN JOHNSON, JR.—Deer Clan. Shrih'-äh-wähs. Means "Cannot find deer when he goes hunting."

The Wyandot supposed that to increase the size of the clan to which he belonged he would please the Animal-god from which it was descended. He made every effort to keep his clan full; that is, keep the full list of names belonging to it all in use. For this purpose he made war to secure women and children for adoption; warriors were often captured for adoption. The old Wyandots have often told me that their tribe made war on the Cherokees

Land." He was the deification of the mythical Tsēh'-stāh, the Good One of the Twins born of the Woman who fell from heaven. His name is only a variation of the name of Tsēh'-stāh, with the attribute of greatness added.

The Wyandot God of Nature was the Jouskeha of the Hurons. The Wyandot and Huron accounts of his birth differ. Parkman identifies him with the Sun. The Wyandots explain the creation of the sun by a different myth. They say the sun was made by the Little Turtle, at the instance of the Animals in Council assembled. But the God of Nature, notwithstanding, was the most important God of the Wyandot Mythology. He made the corn, tobacco, beans and pumpkins grow; he provided fish and game for the people. I find, however, no evidence anywhere that the Wyandots worshipped him at any time, or at any period of their history. His place of abode was not definitely fixed by them, although he was supposed to live somewhere in the East. They thought that he often manifested himself to them, being seen in the forests, fields, lakes and streams. If the stalk of corn seen in his hand was full-eared, well-grown, and perfectly grained, a bountiful harvest was indicated; but if it was blasted and withered, no corn was to be expected, and famine was imminent. If he carried in his hand the bare bone of fish or game, it was certain that none of either could be taken or killed for a season. If, pale and gaunt, he entered any village gnawing the shrunken, withered limb of human being, he thereby foretold famine so dire that many Wyandots must perish from hunger and plague before it was stayed. But I could not learn that it was ever supposed or held that he

THE THUNDER GOD.

Hēh'-nōh was the Thunder God of the Wyandots. By some accounts he came into the world with the Woman who fell from heaven. The thunder is only the voice of this God, and it is called hēh'-nōh. Hēh'-nōh was a God much in esteem with the Wyandots; he was always rendering them some service or showing them some favor—fighting for them—slaying some monster—or sending rain. He liked to dwell about the streams and lakes, and especially about the cataracts or waterfalls which “had a loud voice,” *i. e.*, which made a continuous and deafening roar. He lived for ages in the caverns behind Niagara Falls. When he left that place he is supposed to have gone to some unknown point in the far Northwest to seek a permanent home. For this reason the West Wind is defied by the Wyandots; they believed it was sent them by Hēh'-nōh directly from his dwelling-place; and that he rode in the thunder-heads which it wafted along the sky.

The Wyandots relate the same legend of the residence of Hēh'-nōh at Niagara Falls that is told by the Senecas. The variation is very slight, really little more than would be made by different members of the tribe of Senecas.

THE ANIMALS.

The Wyandot mythology endowed the ancient Animals with great power of the supernatural order. This is especially true of those Animals used by them as totems or clan insignia, and from whom they were anciently descended. Of the Animals, the Big Turtle stands in first place. He caused the Great Island (North America) to

of the Great Island, but I heard them spoken of as contemporaneous with the Turtles, the Toad, and the Swans.

THE WOMAN THAT FELL FROM HEAVEN.

The Woman that fell from heaven is an important personage in the Wyandot mythology. No supernatural powers were attributed to her while on earth by any legend I ever heard from the Wyandots. She has no name, that I have been able to discover.

As to the cause of her falling into this lower world, the Wyandot myth leaves it to be inferred that it was purely an unfortunate and unexpected event of accidental nature—unfortunate for her father, who thereby lost a daughter, but very fortunate for the Wyandots and all after-dwellers in this lower world. The Animals devised the Great Island and the lights in the sky for her convenience and comfort. After the birth of the Twins nothing more is heard directly of her in connection with this world. But that she remained here is to be inferred, for in the great Yōōh'-wäh-täh'-yōh she had charge of the Wyandots while her son went forth to re-create the works of the world. She was directed by her father what to call the Twins, and the myth leaves the inference that she brought them up, but I was never able to get any positive statement to that effect. She is again unlike the Huron Eataentsic in having nothing to do with the destinies of the world and its inhabitants. The Wyandot mythology ignores the mother of the "creator" of the Wyandots, after the birth of the Twins, so far as this life is concerned. This might be explained by contending that the myth as heard at this day is incomplete and fragmentary. This may be, but I think it more

probable that after the birth of the Twins, no further consideration in this life was accorded the Woman that fell from heaven. She was assigned a station in the great underground city or Yōōh'-wäh-täh'-yōh, to assist the souls of all dead Wyandots on their way to the land of the Little People.

On the Great Island this Woman that fell down from heaven found living an old woman who took her to live with her in her lodge, and whom she called Shōōh'-täh'-äh, *i. e.*, her Grandmother. Her sole office seems to have been to furnish a home to the Woman that fell from heaven—a lodge, a home.

THE TWINS.

Their names were bestowed by direction of their Grandfather, the Mighty Ruler. One was Good, the other Evil.¹ The Good One was called by the name which means "Man made of fire." The Bad One was called by a name which means "Man made of Flint." These names are too long and unpronounceable to be written in a work of this character. In their stead we shall use the Wyandot words for "fire" and "flint" for these names. This makes the name of the Good One Tsēh'-stäh, and the name of the Bad One Täh'-wēh-skäh'-rēh. These words are not the Wyandot names, but are used in this work for them.

The ancient Wyandots ascribed the world as modified for their use, to the supernatural powers and efforts of

¹The terms "good" and "bad" as applied to these brothers do not express moral good and evil as we understand these principles. It might be said that they more properly express the ideas, Friend and Enemy. A moral good and evil might have developed from these ideas. They embraced the fundamental ideas of such, and contained the germs of a moral good and evil.

Wyandots lived, and as having the laws, customs, social organization, political and religious institutions of the ancient Wyandots, and these it is their task, duty and pleasure to preserve in all their primeval purity for the Wyandots to have and to use in this land, to which they will go after death. The Little People were regarded as the guardians of the Wyandots both in this world and in the world to come. They were supposed by the Wyandots to be constantly fighting the Flying Heads, the monster bears, snakes and other animals of great size that plagued them. They have the power to enter and pass through solid rock, and they always pass through the "living rock" in returning to their subterranean home; and this home is pictured as one of ideal beauty, according to the Indian standard, but no one in all the realms of Indian imagination, natural or supernatural, ever has or ever can see this beautiful country except the Little People, until after death, when it is to be also the abode of the Wyandots. It is ruled now by the Mud Turtle who made it, but at the end of time the Woman who fell from heaven is to take charge of it as ruler.

THE HOOH'-KEH.

The hōōh'-kēh was the "medicine man" of the Wyandots, and the ōōh'-kēh was the "medicine woman." The term "medicine" is, in my opinion, a poor one for the Wyandot expression for which it is used. It seems, however, to be accepted generally, and no better word seems available. The terms hōōh'-kēh and ōōh'-kēh are not, in the Wyandot, restricted to men and women. Anything supposed to possess any supernatural power, or to exert

she was about six years old, and very small of her age. She was captured by the pursuers, who proved to be a party of French slavers. They carried her to the Martinique Islands, where they kept her for some time; here there were many other negroes, of all ages and both sexes, torn from their homes as she had been. After some time she was taken aboard a ship, which was loaded with her people. The vessel stood out to sea; none of the negroes had any idea of their ultimate destination. When the ship had been at sea a few days it was attacked by the English, and captured. The crew of the French ship were put to the sword; the negroes were carried to America. At Philadelphia Wright's grandmother was sold to a Delaware Indian. She was both slave and wife to the Delaware. Wright's mother was born to her while she was the wife and chattel of this Indian. Sometime during the War of the Revolution this Delaware sold his slave-wife and her daughter to the Rōhm'-tōhn-dēh (or Warpole) of the Wyandots; they were adopted by the Wyandots. Soon after the adoption the daughter was married to the St. Regis Seneca, Wright's father. Wright remembered his grandmother well; he often heard her tell the story of her life.

Wright was born at Upper Sandusky, March 20, 1812. He grew to manhood there and in Canada. He was small of stature, had long straight hair but slightly gray, and a long straight beard a little more gray than his hair. He had a fine face with clean-cut and regular features, with much the appearance of that of a Hindoo sage. He had none of the marks of the negro, but possessed the negro's love of music and delighted to play on his violin, an in-

“To him who in the love of Nature holds
Communion with her visible forms, she speaks
A various language.”

Captain Bull-Head was never at a loss for good company. The sky, the clouds, the wind, rain, snow, ice, the trees, leaves, flowers, the grass under his feet were all books in which he delighted to read as a child delights in Jack the Giant-Killer. He carried on communion and even conversation with the birds, his chickens, pigs, the wolf, fox, and, indeed, with all Nature, animate or inanimate. And I have often observed this same trait in the present generation of Wyandots, and, too, in Shawnees, Delawares, and Cherokees. At the sound of any bird or animal, Captain Bull-Head made instant reply. These songs or eries often resemble some sentence of the Wyandot language. He considered himself addressed, and took up the conversation at once—much more readily than if he had been addressed by man.

One day in winter the Captain went out to get some wood. His chickens were standing close together under some shrubs, to avoid the wind. When the Captain came out the rooster flapped his wings and crowed: “Tāh-shāh'-tāh-dōōh'-stāh.” Now the Captain was dressed in true Indian style, with blanket and leggings of buckskin. This sentence supposed by him to have been used by the rooster means “Your legs are cold.” He was highly insulted at what he imagined the rooster to have said to him, for it must be remembered the ancient Wyandots endowed all animals with reason, and he believed the rooster was ridiculing him because his thighs were bare.

“Yōōh-āht'!!!” exclaimed the Captain, in a towering

passion. "Yōōh-äht'!!! Sōh-mäh'-äh täh-shäh'-täh-dōōhf'-stäh!" "Away! It is your legs that are cold; my legs are not cold; I have been by the fire!" But the Captain covered his thighs with his blanket and hurried away from the vicinity of the impudent rooster.

At another time the Captain was passing along the road with something in a bag which he had slung across his shoulder. A haughty rooster flew to the top of the fence, flapped his wings and crowed saucily. The Captain believed he said: "Quäh'-zhäh-tschōōh'-tēh-quäh." This means "You are a peddler," or "a man who carries a burden on his back." The Captain did not doubt for a moment that the rooster meant to taunt him for turning peddler, than which no higher insult could have been given Captain Bull-Head. He immediately replied, in great heat: "Yōōh-äht'! Sōh-mäh'-äh quäh'-zhäh-tschōōh'-tēh-quäh!!" "No! Away with you! I am not a peddler!"

The little valley in the mouth of which the town of Pomeroy, Wyandotte county, Kansas, stands, was called by the Wyandots, Quēh'-säh-yōhn'-däh, which means "The place where the nettles grow." The Captain had friends living there, and his first visit in the spring was to this little valley. One warm day in the spring as he sat in the sun in his cabin door, his favorite rooster came near him and crowed, and the Captain believed he said: "Quēh'-säh-yōhn'-däh." In great delight the Captain cried: "Hēhn'-dēh'-äh-tēhng-däh'-täh-räh quēh'-säh-yōhn'-däh." "Ah, yes! You and I will go there to visit soon," or "Ah, yes! You and I will soon go there to break bread."

One class of the songs of the ancient Wyandots consisted

given the rattle. This instrument he used as a singing-master uses a tuning-fork. He rattled it close to his ear, and when the proper pitch had been ascertained the song was commenced. The songs were almost all arranged for one person or one party to sing, and then to be responded to by the other person or the other party. Big-Town usually commenced the song; when he had sung a part the response was taken up by the Captain. Big-Town accompanied his part with the rattle and the Captain his with the drum. All the mythological tales and legends were thus arranged to be sung, and also all the traditional history of the tribe, as was much of the clan achievement in battle. Mention has been made of songs concerning animals. Eldredge H. Brown can remember that one of their songs commenced "Täh-wēh'-dēh, täh-wēh'-dēh-kēh-hēh'," which is "Hey, the old Otter! His time is past."

They spent hours, sometimes days, even weeks, in singing these ancient songs. As stated in another place, the only traditional stories and myths preserved are the import but not the language of these old songs. What a loss to science was their loss!

MATTHIAS SPLITLOG.

Matthias Splitlog was the famous "millionaire Indian." His father was a Cayuga-Seneca—his mother a Wyandot. He married Eliza Barnett, a very intelligent Wyandot woman of one of the best families in the tribe. She never learned to speak English, and was one of the few Wyandots that I have known that could not speak enough English to carry on conversation in it.

In the year 1882 I was Deputy County Clerk of Wyan-

Earth. This is why the Toad has always been called Mäh'-shōōh-täh'-äh—Our Grandmother—by the Wyandots. The Toad is held in reverence by the Wyandots, and none of them will harm her, to this day.

II.—THE GREAT ISLAND.

The Island grew to be a Great Land — all of North America, which to the Wyandots was all the land of the earth. The Wyandot name for the Great Island means, literally, "The land which stands up from the Great Water"; but it is correctly rendered "The Great Island." It rests yet on the back of the Big Turtle. He stands deep down in the Great Water, in which the Swans were swimming when they saw the Woman fall from heaven. Sometimes he becomes weary of remaining so long in one position. Then he shifts his weight and moves (changes) his feet. And then the Great Island trembles, and the Wyandots cry out, "He moves the earth! He moves the earth!"

Thus does the Wyandot account for the earthquake.

III.—THE LITTLE TURTLE IN THE SKY, OR THE CREATION OF THE SUN, MOON, AND STARS.

When the Great Island was made on the Big Turtle's back there was no sun, and no moon, and no stars. The Woman could not see well by the "Snow Light." A Great Council was called to see what should be done for a light for the Woman.

After a long time spent in deliberation to no purpose,

they fall off the sky; thus does the Wyandot account for the meteors or "shooting stars."

From her labors in the heavens and the important functions which the Little Turtle exercised, she was called Wäh-trōhn'-yōh-nōh'-nēh, "The Keeper of the Heavens," or "She who takes care of the Sky." This is still a name for women in the Little Turtle Clan of the Wyandots, and perhaps the oldest name belonging to this Clan. Mrs. Nancy Stannard, on the Wyandot Reservation, Indian Territory, is of the Little Turtle Clan, and is so named.

The Wyandots believe the comet is the cloud in which the Little Turtle went up to the sky, burnished and brightened by the Little Turtle with rays taken from the mid-day sun." In this she rides through the heavens to perform her duties. About 1882 there was a large comet, visible in Kansas City, Kansas. It could be seen only in the early morning. On my way to my office very early one morning, late in the fall, I met Matthias Splitlog. From where we stood we had a splendid view of the comet. "See!" said Mr. Splitlog, "there is the chariot of our Grandmother, the Little Turtle." Then he told me why it was so called.

IV.—THE TWINS BORN.

The Great Island was the Woman's home. It was not then so large as it afterwards was made. The Woman went all about the Great Island. She was very sad. But in her wanderings she found a Lodge, and, living in it, an old woman. She called the old woman Shōōh''-tāh'-āh—"her Grandmother." In the Wyandot mythology the point where the Lodge of the old woman stood is called by a Wy-

The Little Turtle replied:

“The Deer is in the sky. The Rainbow made a beautiful pathway of all her colors for the Deer to come up by.”

The Council looked up to the sky and saw the Deer running about there. Then the Little Turtle showed to the Council the beautiful pathway made for the Deer by the Rainbow. All the Animals except the Mud Turtle went along the beautiful way, which led them up into the sky. They remain there to this day. They may often be seen, flying or running about the sky.

From this myth, the Deer is sometimes spoken of as *Dēh'-hēhn-yāhn'-tēh*—“The Rainbow,” or more properly, “The path of many colors made for the Deer by the Rainbow.” This is one of the oldest names for men in the list of names belonging to the Deer Clan. It is one of the names of the writer.

VIII.—PEOPLE BROUGHT TO THE GREAT ISLAND.

When the Animals went into the sky, the world was in despair. The Mountains shrieked and the Earth groaned continually. The Rivers and the Great Water rocked to and fro in their beds, and all the beasts cried aloud for their Mothers, the Animals. The Trees wept tears of blood and the Four Winds rent one another in madness and wrath.

Tsēh'-stāh and *Tāh'-wēh-skāh'-rēh* met to devise a plan to people the Great Island. The place where this meeting was held (it is called a Council, in the Wyandot) is called the Point of Separation; for the Wyandots say it was held

She turned about and fled for life towards the seacoast. When she reached the coast she found a man in a canoe, who told her to jump on board. When she had done so, he paddled at lightning speed for the other shore. This act of the Young Woman is called Oōh'-dāh-tōhn'-tēh—She has left her village. It is the first name in the list for women belonging to the Snake Clan. Mrs. Sarah Dagnet, a Wyandot of the Snake Clan, is so named.

When the man and the Young Woman in the canoe had gone some distance they heard the Snake-Man coming in pursuit, calling to his wife and entreating her to return. He came to the water, and waded in a way in his effort to follow her, always crying out to her to return. This act of the Snake is called Kāh-yōōh'-mēhn-dāh'-tāh by the Wyandots, and signifies entreating without avail, or crying to one your voice does not reach, or does not affect. This word is one of the oldest names for men in the list belonging to the Snake Clan. James Splitlog of the Wyandot Reserve is so named. He is one of the very few left of the Snake Clan.

When the Snake-Man went into the water in pursuit, the Black Cloud rolled across the sky, and Hēh'-nōh slew him with a fiery dart.

The man with whom she embarked conveyed her safely to the other shore. Upon her arrival there she saw a man who said, "Follow me." He took her to a medicine man. Her children were called Snakes. And from these is descended the Snake Clan of the Wyandots.

This Snake or Snake-Man, was short and heavy, in shape much like the cow-buffalo. He had horns like the Deer. It was supposed that the Snake was given horns as a

concession to the clan of the woman he hoped to retain as his wife.

There are several forms of this legend.

XIV.—THE WITCH BUFFALOES.

In the land of Silence, Tsēh'stäh made the largest and most beautiful Spring in all his dominions. This is now the Big Bone Licks in Boone county, Kentucky. It is "the big Spring which flowed in ancient times," and which may be properly rendered "The Great Ancient Spring." The modern Wyandot name for it is Oh'-tsēh-yōōh'-mäh, "The Spring of bitter water."

Tsēh'stäh made this spring at this point because here stood the lodge of Shōōh-täh'-äh, with whom dwelt the Woman that fell down from heaven. The Two Children were born here. From this Spring, which was then small, drank "The Man of Fire" and "The Man of Flint," in the days of their childhood.

As enlarged by Tsēh'stäh the Ancient Spring was so broad that the eye could not see from one bank to the other. Its waters were so clear that the smallest pebble could be seen at the bottom of its inconceivable depths. Then it was the "Great Ancient Spring." As modified by Täh'-wēh-skäh'-rēh it was reduced to its present size and became Oh'-tsēh-yōōh'-mäh, "The Spring of bitter water."

The Wyandots described these Springs as "the great and ancient Spring where the bones are and where the animals come to drink and to see each other."

Täh'-wēh-skäh'-rēh made a great drum or gong, of stone