

OUTLINES OF ZUNI CREATION AND MIGRATION MYTHS CONSIDERED IN THEIR  
RELATION TO THE KA-KA AND OTHER DRAMAS OR SO-CALLED DANCES.  
By FRANK HAMILTON CUSHING, Albion, Orleans County, New York.

[ABSTRACT.]

- (1) ESSENTIALLY dramatic and religio-sociologic character of primitive dances.
- (2) Relation of such dances in Zuñi, to the clusters or septs of gentes or kinties.
- (3) The paraphernalia, costumings, action, songs, and rituals of them, to myths of creation, etc.
- (4) Character of primitive drama or dramaturgy as contrasted with civilized drama.
- (5) The civilized drama, spectacular and dramatic. Primitive drama reproductive and dramaturgic. Instance: The supposed necessity of dramatic fidelity in unseen preparations for, no less than in public enactment of, dramas. Example: Repetition in pantomime or otherwise of all portions of creation myth up to the beginning of specially dramatized legend. Illustration of the foregoing by readings from outline myths of creation and migration, and oral comments on relations of these to ceremonials of the priesthood of the bow drama of the origin of corn, etc., with descriptions of latter.

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ORIGIN OF THE NAME CHAUTAUQUA. By ALBERT S. GATSCHET, Bureau of  
Ethnology, Washington, D. C.

[ABSTRACT.]

THE name Chautauqua, so well-known through the educational institutes named after it, has been interpreted by "amateurs" in very different ways. The article states at length the linguistic reasons, why this name, which is worded in the Seneca-Iroquois language, still spoken in western New York, cannot signify anything else but: *one has taken out fish there*. It is pronounced by these Indians T'kã'tchata'kwã<sup>n</sup>, and the old English and French documents vary enormously in their mode of writing it. It is probable that fish were taken out by the Indians from Lake Chautauqua to stock the brooks and ponds of the vicinity. The author proposes to change the orthography of Chautauqua into the more scientific Chatakwa.

BURIAL CUSTOMS OF THE HURONS. By CHAS. A. HIRSCHFELDER, U. S. Vice  
Consul, Toronto, Canada.

[ABSTRACT.]

THE region to which I desire to carry my audience is one full of historic interest, made doubly so from the fact that Parkman has so frequently referred to this part of North America in his valuable writings, and also from the fact that the early Jesuits first commenced their missionary labors in this district. No matter how we may view or regard the work

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which the Jesuits had undertaken in christianizing the Indians, we can but admire their great zeal, endurance and indomitable courage, and students in quest of knowledge concerning the traits of the Indians are deeply indebted to these missionaries for their keen observations and copious notes which give us such an insight into the aboriginal manners and customs. The Huron Indians inhabited what is now known as the County of Simcoe, in the Province of Ontario, Canada, situated between two large bodies of water—on the north lies the Georgian Bay, with its 30,000 islands, and on the south the clear crystal waters of Lake Simcoe. The locality was in every way an ideal one for an aboriginal site. The country was well wooded, game was plentiful, large and small lakes abounded, which not only gave a plentiful supply of pure water but were also full of fish, while small streams flowed in various directions. With such favorable surroundings it is not surprising that the Hurons had remained in the same locality for centuries, and had it not been for their implacable foes, the Iroquois, they might possibly be there yet. But in 1649 their dreaded enemy descended upon them and slaughtered Indian and Jesuit alike, and the few who escaped sought refuge in the islands of Georgian Bay, whence shortly afterwards they removed to Lorette, near Quebec, where the remnants of that once great tribe can now be found and are known by the name of Wyandotts. The County of Simcoe has proved a most prolific field for the archæologist, and for fifteen years I have devoted much time to the examination of earthworks and to the collecting of relics. I have secured some four thousand objects in stone, shell, bone, pottery and copper. Many of the specimens deserve to be ranked among the finest of the so-called Neolithic period. As reports of the various forts and earthworks, which I have surveyed, have appeared frequently in public print, I shall not now refer to them. I desire simply to make a few remarks on the burial customs of the Hurons.

Their places of sepulture are of three kinds:—the ossuaries (or depositories of human bones), single graves, and mounds. The ossuaries contain the remains of from a few to several thousand bodies, and it is principally in these that specimens are found. I opened one of these large pits in South Orillia township and dug through human bones nearly ten feet deep. In order to account for the interment in such large numbers in one spot, it is necessary to explain the custom which resulted in burial of bones. The "Feast of the dead" was one of the Indians' most solemn and religious rites; when an Indian died, it was the custom to erect a rough stage, upon which the body was placed. Every eight or ten years the bones, were collected (those of the recent dead being cleaned of flesh) and all were buried in one large hole. The functionaries on whom the duty of scraping the flesh from the bones devolved were denominated "bone pickers." As the skeletons were cast in promiscuously, it is very difficult to find perfect crania among the bones. From thirty of these ossuaries I have only succeeded in securing about forty perfect crania. One skull was particularly interesting from the fact that it had been broken through in three separate places, and yet the Indian had lived for years afterward apparently as the wounds were completely healed. When one has seen an

ossuary it is easy to recognize the surface, which is traceable to the bones. One singular circumstance is worthy of mention, and it is that entirely devoid of them.

With regard to the single graves, over fifty contained anything but bodies were in a sitting posture, but mounds are from three to four feet high, and of no regular shape. They are placed about two feet apart. Differences observable in many of these sepulchres for by the practice of attaching prisoners that of occasionally uniting the tribe that had conquered. Besides interment same clan was forbidden by some tribes. The Clan aspired to the paternity of a Roman. I seek the affections of a lady from some as already stated, I have observed a common the ossuaries, mounds and single graves prevalent. It is by many believed that this was a religious act, but my own observation it was necessarily so. We know that the belief and if it had been an act of religion that in each and every grave some articles pointed out, the single graves do not, in where the large ossuaries have been examined have not contained a pipe or bead, while imity might contain a thousand articles. of these "Feasts of the dead" should occur many articles could be spared, but if a face, which frequently happened, they would and it appears to me that placing objects is an act but a tribute of respect.

That the Indians traded over a vast extent the fact that we find southern shells, *Pyru* the northern graves, while in the south copper show by their laminated structure that timber ship and the material is identified as coming from the large amount of silver it contains.

THE MESSIAH RELIGION AND GHOST DANCE  
of Ethnology, Washington, D. C.

[ABSTRACT.]

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christianizing the Indians, we can see and indomitable courage, and learning the traits of the Indians are for their keen observations and copy-right into the aboriginal manners and what is now known as the County of Huron, Canada, situated between two lakes the Georgian Bay, with its 30,000 crystal waters of Lake Simcoe. The country for an aboriginal site. The country is full, large and small lakes abounded, of pure water but were also full of various directions. With such favor that the Hurons had remained in the it not been for their implacable foes, there yet. But in 1649 their dreaded daughtered Indian and Jesuit alike, and on the islands of Georgian Bay, whence Lorette, near Quebec, where the remains now be found and are known by the name of Simcoe has proved a most prolific in fifteen years I have devoted much time and to the collecting of relics. I have found in stone, shell, bone, pottery and copper to be ranked among the finest of reports of the various forts and earth-works appeared frequently in public print, I desire simply to make a few remarks on

three kinds:—the ossuaries (or depositories and mounds. The ossuaries contain several thousand bodies, and it is principally of these. I opened one of these large pits in which rough human bones nearly ten feet deep. I found in such large numbers in one spot, from which resulted in burial of bones. This was the custom of the Indians' most solemn and religious. It was the custom to erect a rough stage, on which the dead being cleaned of flesh) and all the functionaries on whom the duty of burying the bones devolved were denominated "bone casters." Inasmuch as the bones were cast in promiscuously, it is very difficult to find any of these ossuaries I have seen about forty perfect crania. One skull was found in fact that it had been broken through in the Indian had lived for years afterward and completely healed. When one has seen an

ossuary it is easy to recognize them, owing to the circular depression of the surface, which is traceable to the settling of the earth thrown over the bones. One singular circumstance in connection with these ossuaries is worthy of mention, and it is that they either contain many relics or are entirely devoid of them.

With regard to the single graves, of which I have opened some 350, not over fifty contained anything but human bones. In certain cases the bodies were in a sitting posture, but no rule was followed. The sepulchral mounds are from three to four feet high and about sixty feet in circumference, and of no regular shape. These contain from six to twelve bodies, placed about two feet apart. Differences in the shape of the crania are observable in many of these sepulchral places. This may be accounted for by the practice of attaching prisoners of war to the tribe and also by that of occasionally uniting the remains of a shattered tribe with a tribe that had conquered. Besides intermarriage among members of the same clan was forbidden by some tribes, so that if a member of the Turtle Clan aspired to the paternity of a Romulus or Remus, it behooved him to seek the affections of a lady from some other clan than his own. While, as already stated, I have observed a considerable diversity in the crania of the ossuaries, mounds and single graves, the dolichocephalic type is most prevalent. It is by many believed that the burial of articles with the dead was a religious act, but my own observations do not lead me to think that it was necessarily so. We know that the Indians lived strictly up to their belief and if it had been an act of religion to thus bury articles I maintain that in each and every grave some articles would be found. But, as I have pointed out, the single graves do not, in many cases, contain anything, and where the large ossuaries have been carefully examined some of them have not contained a pipe or bead, while a single ossuary in close proximity might contain a thousand articles. Now my theory is this, if one of these "Feasts of the dead" should occur during a propitious season many articles could be spared, but if a famine stared the Indian in the face, which frequently happened, they would be too poor to spare articles, and it appears to me that placing objects with the dead was not a religious act but a tribute of respect.

That the Indians traded over a vast extent of country is evidenced by the fact that we find southern shells, *Pyrula perversa* and other species, in the northern graves, while in the south copper implements are found which show by their laminated structure that they are of aboriginal workmanship and the material is identified as coming from the Lake Superior deposits from the large amount of silver it contains.

THE MESSIAH RELIGION AND GHOST DANCE. By JAMES MOONEY, Bureau of Ethnology, Washington, D. C.

[ABSTRACT.]

THE Messiah religion and the ghost dance were discussed by the author, who spent last winter and spring with the wild tribes in the southwest,