

*The Persistence of
“Wah-hoo-wah,” Dartmouth’s “Indian Yell,”
At the University of Virginia*

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Introduction

The phrase “wah-hoo-wah” does not stir up any controversy at the University of Virginia, but its appearance on bumper stickers and license plates and full-page Heineken ads in Charlottesville newspapers is startling to anyone familiar with Dartmouth College. At Dartmouth, the “Indian Yell” went out with the Indian mascot beginning during the late 1970s.¹ The yell has become taboo.

Dartmouth student Daniel A. Rollins ’79 (1858-1882)² wrote the yell as a member of an 1878-1879 committee whose goal was to encourage college spirit. Greek Professor John C. Proctor ’64 (1840-1879)³ assisted in the writing. Apparently it was Proctor who proposed that the yell should have an “Indian” sound. The yell that Rollins created was:

Wah-Hoo-Wah;
Wah-Hoo-Wah;
Da-di-di-Dartmouth,
Wah-Hoo-Wah,
*Tige-r-r-r---*⁴

The yell became popular and well-known as Dartmouth’s college yell. In 1885, the *New York Times* reported that “The ringing cry, ‘Wah, hoo, wah! Wah, hoo, wah! D.—D.—D.—Dartmouth! Wah, hoo, wah! Tiger!’ was given with vigorous zest during the evening” as alumni gathered at Delmonico’s.⁵ William B. Forbush, who graduated in 1888, wrote “That college cheer,—how much it brings back to me! Its savage ‘wah-hoo-wah’ rings in my ears, even as I heard it when last I gave it to bid my classmates farewell.”⁶

What makes the yell’s persistence at Virginia surprising is that it remains free of controversy despite being a pseudo-Indian phrase,⁷ obviously an invented war whoop. The Victorian romanticization of Native American customs that influenced Rollins as he wrote the Indian Yell is the same impulse that found its way into the Boy Scouts’ Order of the Arrow,⁸ the Y.M.C.A. Indian Guides,⁹ the Improved Order of the Red Men,¹⁰ Michigan’s

“Tribe of Michigamua,”¹¹ and a thousand Camp Kee-mo-sa-bes, with varying degrees of accuracy or respect. The commander of one New Hampshire unit at Antietam, for example, called to his troops to put on war paint and “give ’em the war whoop,” which the soldiers did, joining “in the Indian war whoop until it must have rung out amid the thunder of the ordinance.”¹² (The author does not indicate how the whoop sounded.) Boy Scouts of America founder Dan Carter Beard (1850-1941), in his handbook for the Boy Pioneers, a 1905 scouts precursor, gave instructions on conducting a “Kit Carson Snow Battle” in which “[t]he Indians attack in their own crafty way,” giving their war-cry as:

Woo-woo hay-ay hay-ay!
You-we-do! You-we-do!¹³

Beard stated that this “is a real war-whoop of the Northwest Indians” and added that “[w]hen I was a lad in Kentucky the boys still signaled to each other with the Indian call, often adding the name of the boy they wanted, as, ‘Whoo-ah, Frank Woodall! Whoo-ah!’ Let the Indians use ‘Coo-wah!’ for a call and the Boone boys adopt ‘Whoo-ah!’ while both may cry ‘Wah! Wah! Wah!’ whenever they are pleased.”¹⁴

Ernest Thompson Seton (1860-1946) also helped organize the Boy Scouts after founding the boys’ group called the Woodcraft Indians in 1902, in which he called himself “Black Wolf.”¹⁵ He wrote in one of his novels, *Rolf in the Woods*:

Rolf had recovered his rifle from its hiding place and instantly both made ready for some hostile prowler; then after a long silence he gave the final wail line “hoooo-aw” and that in the woods means, “Who are you?”

Promptly the reply came:

“Wa wah wa wah Wa wah wa hoooo-aw.”

But this was the wrong reply. It should have been only the last half.

The imitation was perfect, except, perhaps, on the last note, which was a trifle too human. But the signal was well done; it was an expert calling, either an Indian or some thoroughly seasoned scout; yet Quonab was not deceived into thinking it an owl.¹⁶

The idea that college yells in particular were akin to war whoops was popular around the turn of the century. Students at the Carlisle Indian School yelled “Minnewa Ka, Kah Wah We! Minnewa Ka, Kah Wah Wel Minnewa Ka, Kak Wah We! Carlisle! Carlisle! Carlisle!” when playing football at the University of Pennsylvania, a meeting that started in 1895.¹⁷ (A 1904 story by O. Henry, probably referred to this yell, mentioned “the Carlisle war-whoop.”)¹⁸ Vachel Lindsay (1879-1931) wrote a 1913 poem about a circus calliope that was to be read in “College yell fashion” and included the lines “Hear the leopard cry for gore, / Willy willy willy wah hoo! / Hail the bloody Indian band, / Hail, all hail the popcorn stand, / Hail to Barnum’s picture there, / People’s idol everywhere, / Whoop, whoop, whoop, whoop, whoop!”¹⁹ Dartmouth, which ostensibly was founded to educate Indians and graduated a few Native Americans through the eighteenth century and again beginning in

the 1830s,²⁰ was able to enhance its connection to Indians during the late nineteenth century largely by mimicking them.²¹

The Indian Yell is *Sung* at Virginia

The Indian Yell began to spread from Dartmouth. Students at the University of Illinois experimented with the Indian yell during 1895.²² The Mazamas, a Portland alpine club founded in 1894 and named for the Greek word for mountain goat, borrowed the Chinook phrase “Nesika Klatawa Sahale” (“we climb high”) as its slogan²³ and by 1896 had adopted a club yell²⁴ that a later chronicler rendered as “Wah, Hoo, Wah! Wah, Hoo, Wah! Billy goat, Nannie goat, Ma-za-ma!”²⁵ The group’s membership included alumni from 21 different U.S. colleges and universities by 1905.²⁶ By late in the century, a photographic negative depicting the tourist haven of the Cliff House in Manitou Springs, Colorado was associated with the phrase “Wah. Hoo Wah! Wah. Hoo Wah! Giddy Giddy Cliff House, Wah, Hoo Wah!”²⁷ By 1919, Ohio State University was using “Wah-hoo-wah-hoo – rip, zip, bazoo – I yell – like Hell – O.S.U.”²⁸

The place that adopted the Indian Yell most fervently was the University of Virginia, where students had picked up Wah-hoo-wah within about fifteen years of its invention by Rollins.²⁹ Students in Charlottesville had several ways to encounter the yell, including fraternities and sports. U.Va. students printed the text of Rollins’ yell in the 1888 Virginia annual, listing it as Dartmouth’s yell in a two-page chart of the yells of various colleges.³⁰ Dartmouth’s baseball team visited Charlottesville on April 8 and 9 of 1891 and again the following year,³¹ and the team may have played in Charlottesville before then as well.

By 1892, Virginia’s annual was giving the first position in its collection of U.Va. yells to one that soon would replace “Rah! Rah! Rah!” as the school’s official yell: “Wah! Hoo! Wah! Wah! Hoo! Wah! / Un-i-v. Vir-gin-i-a! / Hur-rah! Ray! Hur-rah! Ray! / Ray! Ray! U. V-a!”³² Virginia fraternities also incorporated the yell into their own group yells.³³

What made the yell different at Virginia is that students also sang it. On January 30, 1893, at the Levy Opera House in Charlottesville, Natalie Floyd Otey a song whose chorus was the familiar “Wah-hoo-wah-hoo-wah-hoo-wah! / U-ni-v! Vir-gin-i-a! / Hoo-rah-rae! Hoo-rah-rae! / Rae! Rae! U V A!”³⁴ The song, which was sung to the tune of “Ta-ra-ra-boom-de-ay,” had the title of “Wah-Hoo-Wah” and began with “Oh, Charlottesville, illustrious name, / The home of Jefferson you claim; / The lap of learning, font of fame—.” Students apparently sang along to the popular performance.

During the fall, of 1893, a crowd of students awaiting the return of the victorious football team at the railroad station in Charlottesville spontaneously composed a song that described the experience of singing and yelling the Indian Yell:

The good old song of Wah-hoo-wah,

*We'll sing it o'er and o'er,
It cheers the heart and warms the blood
To yell and shout and roar.
We come from old Virginia
Where all is mirth and glee.
Let's all join hands and give a yell
For the team of ninety-three.*³⁵

The 1894 annual picked up this song as well as that of Otey,³⁶ and new lyrics started coming into the students' "song of Wah-hoo-wah." Students still yelled the yell as well as singing it, of course, and the 1894 annual gave a helpful clue in the final line of the students' song: "Let's all join hands and give a yell/ For the team of '93. (Here give the yell.)"³⁷

The students' railroad-station song became known, confusingly, after its first line. It is called "The Good Old Song," even though it is *about* the good old song, which it quotes. Contemporary songs confirm that the Indian Yell *is* the good old song, for example the pre-1904 song "Orange and Blue":

*As we did in the days that are gone,
Let's all join in a Wah-Hoo-Wah,
Lift your hats to the Good Old Song,
Rah!! Rah!!*³⁸

The railroad-station song, to the tune of "Auld Lang Syne," become the school's alma mater around 1900³⁹ and retains that position today. The "Good Old Song" that is sung today is not the good old song of Wah-hoo-wah any more than "And the Band Played Waltzing Matilda" is the real "Waltzing Matilda,"⁴⁰ however.

Dartmouth songs of the period between 1890 and 1925, on the other hand, reproduced the Indian Yell exclusively within lyrics about shouting and cheering. One such song was Dartmouth's first Alma Mater, "Come, Fellows, Let Us Raise a Song,"⁴¹ and others were the "Dartmouth Touchdown Song" ("Come stand up, men, and shout for Dart-mouth..."),⁴² "Dartmouth's in Town Again,"⁴³ "Dear Old Dartmouth,"⁴⁴ "Hail Dartmouth,"⁴⁵ "Here's to the Team,"⁴⁶ and "Fill up the Glasses."⁴⁷

The yell changed over time at Dartmouth, too. In 1914, historian Wilder D. Quint wrote

Unfortunately, of late years the cheer has been all but ruined and certainly made unintelligible by an over-increased speed in giving it. It has lost its swing, its power, and its meaning, and has become a mere jumble of barks. We may hope, however, that the spirit of artistic fitness of things, which is now coming upon the new Dartmouth, may yet summon back the Indian ghost of old "Wah-Hoo-Wah", and return him to his place at the head of all college cheers.⁴⁸

H.L. Mencken reprinted a similar lament more than a decade later in the *American Mercury*:

Scholarly remarks of an eminent man of learning, as revealed in the *Dartmouth*, the college paper:

"There is something inspiring," said Dean Laycock, "in hearing one's own college yell, but sometimes I think that the students have forgotten how to give it. When the 'Wah-Hoo-Wah' is properly given, there is something in it which appeals to a man's loyalty and makes him feel a small part of something immensely large."...

With Dean Laycock as cheer leader, the students gave the "Wah-Hoo-Wah" twice as it should be given.⁴⁹

The Nicknames

Again unlike the situation at Dartmouth, students at Virginia began to use a version of the Indian Yell as a nickname. Washington & Lee students apparently were the ones who originally derived "wahoo" from the utterances of Virginia baseball fans and applied it to those fans as a nickname.⁵⁰ Virginia's historian writes that by the 1940s, wahoo was in general use around the school.⁵¹ (Confirming the nickname's obvious retention of some Indianness, the Cleveland Indians named their cartoon mascot Chief Wahoo around this time.)⁵²

It was not until decades after the 1940s that students began abbreviating the nickname to "hoos,"⁵³ which is the yell's most common iteration today. The term "hoo" now appears in a hundred places, including the Hoo Bus, Hoo's Kitchen, and the bumper stickers requesting an answer to the question "Hoos Your Daddy?" Such uses are almost exclusively written, as students do not seem to describe each other as hoos without doing so self-consciously. The best example is the hoo license plate in its dozens variations.⁵⁴

The terms wahoo and hoo also have developed unlikely folk etymologies. Some students are convinced that the nickname comes not from the familiar yell or the touchdown song but from the wahoo fish,⁵⁵ because the fish, as the story goes, can drink twice its weight in water.⁵⁶ Shirts bearing images of the fish are perpetually for sale in the shops bordering the University. Some go even further, reading a passage about the Whos in Whoville in *The Grinch Who Stole Christmas* (1957) as a reference to Thomas Jefferson looking down at his university outside Charlottesville.⁵⁷ This myth ignores the facts that wah-hoo-wah postdates Jefferson; that the hoo nickname might not even have existed in 1957; that Seuss, who knew the Indian Yell from attending Dartmouth⁵⁸ and could have chosen either spelling, chose to spell the word "Who." Seuss even scorned the apparently endless debate at Dartmouth about whether to drop the Indian Symbol, writing:

The Indian symbol fanatics
With their Wah-Hoo
Wah-Hoo-Wahs

Are beginning to give me
a pain in the Aah-hoo-Aahs[.]⁵⁹

Conclusion: The Other Controversy

While the Indianness of the Indian Yell stirs no controversy among U.Va. students, a different controversy has grown up around the “Good Old Song.” The Native American Student Union and the Student Council’s Good Old Song Committee lack a position on the yell, probably because U.Va. never had an accompanying Indian mascot to make clear its origins as was the case at Dartmouth, where the final line of the yell became “Scalp ’em!” Yet the Good Old Song Committee has attempted to alter the way students sing one of the song’s lyrics, the line “Where all is bright and gay” in the second stanza of today’s iteration of the song, which some students follow with “not gay!”⁶⁰ So the Indian Yell remains at Virginia in several forms, and the sight of the yell emblazoned on the entrance of the University-owned Best Western Cavalier Inn⁶¹ does not fail to surprise a few.

Notes

- ¹ Some accounts state that Dartmouth “banned” the yell in 1977; the school did discourage its use, but I have not looked into how or when. By the early 1990s one heard the yell only rarely, and then generally as a self-conscious political statement.
- ² Charles Franklin Emerson, ed., *General Catalog of Dartmouth College and the Associated Schools 1769-1910* (Hanover, N.H.: Dartmouth College, 1910), 352. Rollins worked as a journalist during the short time he lived after graduating.
- ³ Leon Burr Richardson, *History of Dartmouth College* (Hanover, N.H.: Dartmouth College Publications, 1932), II: 52; Emerson, 314. Both Rollins and Proctor died within four years of writing the yell.
- ⁴ Richardson II: 645; Wilder D. Quint, *The Story of Dartmouth* (Boston: Little Brown, 1914), 225. Later permutations added “Dartmouth, Dartmouth, Dartmouth!” to the end of the yell, according to Horace G. Pender and Raymond M. McPartlin, *Athletics at Dartmouth* (Hanover, N.H.: Dartmouth College Athletic Council, 1923), 262; the “Tiger” part also dropped off.
- ⁵ “Dartmouth Alumni at Dinner,” *New York Times* (31 January 1885), 2.
- ⁶ William Byron Forbush ’88, account of 1887 Dartmouth-Williams baseball game, excerpted in John H. Bartlett and John Pearl Gifford, eds., *Dartmouth Athletics* (Concord, N.H., 1893), excerpted in Francis Brown, ed., *A Dartmouth Reader* (Hanover, N.H.: Dartmouth Publications, 1969), 151.
- ⁷ Explanations of “true” meanings of wah-hoo-wah, whether claiming it is an insult or a prayer, seem grounded on coincidence. The lack of any indication that Rollins had contact with Native American ways leads one to presume the yell is entirely an invention. Contrast the less-successful but more “authentic” Indian Yell of 35 years later, which Cherokee student Ralph Walkingstick ’18 wrote for Dartmouth: “Ay-oh-ay!/ Ay-oh-ay!/ Ay-oh-wanee-ah-ah!/ Ee-yah!/ Team, Team, Team!” according to *The Dartmouth* 36 (October 19, 1914), 1, and Pender and McPartlin, 263. (An earlier “authentic” yell is “Minnewa Ka, Kah Wah We! Minnewa Ka, Kah Wah Wel Minnewa Ka, Kak Wah We! Carlisle! Carlisle! Carlisle!” which students at the football-mad Carlisle Indian School yelled by the turn of the century, according to “Football at

Carlisle,” *New York Evening Sun* 4, no. 8 (12 April 1912), 330-340, available at <http://home.epix.net/~landis/afraidofabear.html> (viewed 19 October 2004) and probably the same yell that O. Henry called “the Carlisle war-whoop” in “The Phonograph and the Graft,” in *Cabbages and Kings* (1904.)

- ⁸ A Boy Scout secret society, the Order’s rituals and nomenclature are Indian borrowings and inventions.
- ⁹ St. Louis YMCA Director Harold Keltner, inspired by Ojibway hunting guide Joe Friday, founded the first “tribe” of what became the YMCA’s national father-son program in Richmond Heights, Missouri, in 1926 according to West Shore Indian Princesses, “A Brief History of the Program,” at <http://www.tacent.com/WSIP/history.htm> (viewed 22 November 2003). The Indian Guides put out guidelines for “Responsible Use of the Native American Theme” in 1992 according to Daniel Yi, “Indian Guides: Promoting Recreation, or Racism?”, *Los Angeles Times* (30 April 2001) available at <http://www.seminolenation.org/latimesarticle.htm> (viewed 22 November 2003). The Y-Indian Princesses program started in 1954, and other programs include Trail Maidens and Y-Papooses.
- ¹⁰ The original Order claims to have been founded in 1813, and later split into the Improved Order and others. The members predictably called outsiders “palefaces,” called the women’s auxiliary the “Daughters of Pocahontas,” and occasionally dressed in Indian costumes and wigs according to the Phoenixmasonry Masonic Museum, at http://www.phoenixmasonry.org/masonicmuseum/fraternalism/red_men.htm (viewed 22 November 2003).
- ¹¹ The secretive University of Michigan honor society founded in 1902 abandoned its pseudo-Indian rituals and objects in 1994 according to its website; see also “What Exactly is Michigamua?”, available at <http://www.michigamua.com/WhatIsMichigamua.html> (viewed 22 November 2003).
- ¹² Thomas L. Livermore, quoted in Dave Nelson, “History of the Fifth Regiment New Hampshire Volunteers,” available at <http://members.aol.com/fifthnhv/history.htm> (viewed 8 November 2003). The commander of the Fifth N.H. was publisher Col. Edward E. Cross (b. 1832), not a Dartmouth graduate. At the 1862 Battle of Mill Springs, Kentucky, “the Minnesota boys came up to them with an Indian yell” according to a letter from David Griffin, Company F, Second Minnesota Infantry, in Joan W. Albertson, ed., *Letters Home to Minnesota* (Spokane, Wash.: P. D. Enterprises, 1993), available at http://www.geocities.com/Pentagon/Quarters/1864/griffin_letter.htm (viewed 22 November 2003).
- ¹³ Daniel Carter Beard, *The Boy Pioneers* [handbook] (1909).
- ¹⁴ *Id.*
- ¹⁵ R. Harton, “Ernest Thompson Seton” [biographical page], *Nature Writing*, available at <http://naturewriting.com/seton.htm> (viewed 28 March 2007).
- ¹⁶ Ernest Thompson Seton, *Rolf in the Woods* (1911).
- ¹⁷ “Football at Carlisle,” *New York Evening Sun* 4, no. 8 (12 April 1912), 330-340, available at <http://home.epix.net/~landis/afraidofabear.html> (viewed 19 October 2004).
- ¹⁸ O. Henry, “The Phonograph and the Graft,” in *Cabbages and Kings* (1904).
- ¹⁹ Nicholas Vachel Lindsay, “The Kallyope Yell,” *The Forum*, anthologized in William Stanley Braithwaite, ed., *Anthology of Magazine Verse for 1913* (1918), available at http://www.geocities.com/~bblair/amv13_title.htm (viewed 10 October 2004).
- ²⁰ Richardson writes in II: 420 that a Native American student, the first in more than three decades, graduated in 1835. Albert Carney of the Choctaw Nation arrived ca. 1868 but later transferred

- to New Hampshire College in Hanover and then elsewhere, according to the University of New Hampshire, *History of the University of New Hampshire* (Durham, N.H.: 1941), 23.
- ²¹ This is a generalization: Dartmouth's most important Native American graduate was the Sioux Dr. Charles A. Eastman (Ohiyesa) '87 according to *Dartmouth Alumni Magazine* 28, no. 1 (October 1935), 22. Nonetheless most students' connection to Native America came through imitation. Popular imagination had identified Dartmouth with Indians since its founding; Phillip Freneau's poem "On the Demolition of a Log College (1789 or 1790, printed 1809) described how the head of the school "[w]ith Indian stride out-sallied from his den," vexed at students pulling down the building "[w]here Indian lads were wont to study grammar —." A hundred years later, poet Richard Hovey '85 spun the Indian Yell into a tribal name ("the big chief that met him was the sachem of the Wah-hoo-wahs. If he was not a big chief there was never one you saw who was") in the song "Eleazar Wheelock" (ca. 1898). Students dressed as Indians regularly, and in 1901 a squad of "Indians" "executed all the known Indian gyrations" during the main parade for the Webster Centennial, according to "After a Century," *Boston Herald* (25 September 1901), 3. Dr. Eastman himself played the eighteenth-century Indian fundraiser Samson Occom in a 1904 pageant recreating moments in the school's history. The pageant also included a tableau of "ten little Indians" according to Quint, 215. *The Dartmouth* described the football team as the "Indians" early in the century, such as in vol. 29 (April 28, 1909): 582. This identification continued through the late 1960s, when new buildings were taking Indian names such as Wigwam Circle (the River Cluster) and Sachem Village, and President John Sloan Dickey presented students' babies with certificates reading "a freeborn child of this reservation is hereby extended the welcome of all the Dartmouth tribe," according to Charles Widmayer, *John Sloan Dickey: His Presidency of Dartmouth College* (Hanover, N.H.: University Press of New England, 1991), 35.
- ²² [University of Illinois] *Illini* (4 October 1895), cited in Winton U. Solberg, *The University of Illinois, 1894-1904: The Shaping of the University* (Champaign, Ill.: University of Illinois Press, 2000), 274.
- ²³ The Mazamas, "General Information on the Mazamas," at http://www.mazamas.org/info/general_info.php (viewed 23 March 2005).
- ²⁴ Linda W. Greene, *Crater Lake Historic Resource Study* (Denver, Colo.: NPS, 1984), available at <http://www.nps.gov/crla/hrs/hrs6c.htm> (viewed 23 March 2005), citing "Trip of a Lifetime--Story of the Great Mazama Excursion of 1896, Official Record of the Ascent of Mount Pitt and the Exploration of Crater Lake, September 13, 1906," Scrapbook 39, Oregon Historical Society, Portland, pp. 81-83.
- ²⁵ Theodore Catton, *Mount Ranier Administrative History* (NPS, 1995), available at <http://www.nps.gov/mora/adhi/adhi4.htm> (updated 24 July 2000), viewed 23 March 2005, citing Gertrude Metcalfe, "The Rainier Climb," *Mazama* 2, No. 4 (December 1905), pp. 224, 227, 232.
- ²⁶ *Id.*
- ²⁷ "Burro Brigade at the Cliff," photo in *History of the American West, 1860-1920: Photographs from the Collection of the Denver Public Library*.
- ²⁸ Elsie Janis (1889-1956), *The Big Show: My Six Months with the American Expeditionary Forces* (New York: Cosmopolitan Book Corporation, 1919), excerpted at <http://www.oplin.org/ohioana/women/elsiewardiary.html> (viewed 19 October 2004).
- ²⁹ U.Va. Sports, "Traditions: The Good Old Song," at <http://virginiasports.com/trads/va-song.html> (viewed 8 November 2003) attributes the yell to Dartmouth among other sources.
- ³⁰ *Corks & Curls 1888* (1888), 104. The chart listed the colors, annuals and yells of 28 colleges. Virginia's yell appeared on 105 as: "Rah! Rah! Rah! U-ni-v! Rah! Rah! Rah! Var-si-ty Vir-

gin-i-a, Rah! Rah! Rah! Rah! Hi!!!” A note explained that the final syllable “is meant to represent the ‘Confederate yell.’”

- ³¹ *Corks & Curls 1896* (1896), 108. Dartmouth lost all three meetings.
- ³² Yell in “Arcade Echoes,” *Corks & Curls 1891-92* (1892), 142. The 1893 annual included an ATO yell: “Bick-ek-ek, ko-ax, ko-ax, / Bick-ek-ek, ko-ax, ko-ax, / Wah! Ho! WaH! Ho! / Peribalo, / A. T. O.” *Corks & Curls 1893* (1893). The school’s “long yell” appears as “Wah-hoo wah! / Wah-hoo wah! / U-in-v-Vir-gin-i-a! / Hoo-rah-ray, / Hoo-rah-ray, / Ray-ray! / U-V-a.” in John S. Patton and Sallie J. Doswell, preparers, *The University of Virginia: Glimpses of Its Past and Present* (Lynchburg, Va.: authors, 1900), 62. Patton and Doswell accompanied the texts of the long and short yells with the early tomahawk-chopper, “Give ’em the ax, the ax, the ax! Where? In the neck, the neck, the neck!
- ³³ “Wah! Hoo! Wah! / Crescent and Star. / Zeta Chapter, Kappa Sigma,” “Arcade Echoes,” *Corks & Curls 1891-92* (1892), 142.
- ³⁴ *Corks & Curls 1894* (1894), 201. Otey, a singer from Lynchburg, gave the concer to raise funds for the Comonwealth of Virginia’s building at the World’s Columbian Exposition. The U.Va. Sports website states that students substituted the Indian Yell for Otey’s “where’er you are” in “Where’er You Are, There Shall My Love Be.” Even if true, evidence that Otey sang the Indian Yell itself is more relevant.
- ³⁵ Edward A. Craighill, Jr., “‘The Good Old Song’ in the Making,” *University of Virginia Magazine* 73, no. 1 (October 1922), 1, 3. Craighill does not mention the Indian Yell in his text.
- ³⁶ A song on the next page about “The famous team of ’93” (“Ta-ra-ra-boom-de-ay”) used the same chorus.
- ³⁷ *Corks & Curls 1894* (1894), 202.
- ³⁸ Song book (1904) in Wood. “Ha! Ha! Virginia” by Lehman ’15 similarly promises that “We’ll back our team with the best of yells,/ And that Good Old Song as well” and the “Virginia Yell Song” includes the lines “‘Wah, Hoo, Wah!’/ And yell like hell, boys,/ Rah, Rah, Rah!/ For they are fumbling,/ Their line is crumbling[.]” The song has a 1935 copyright in Wood. Another common yell was “hoo-rah-hoo-rah.”
- ³⁹ Virginius Dabney, *Mr. Jefferson’s University*, (Charlottesville, Va.: University of Virginia Press, 1981), 114. The song’s most recent fame came in bluegrass form on “A Prairie Home Companion” (8 November 2003) available at <http://www.prairiehome.org/performances/20031108/>.
- ⁴⁰ Eric Bogle, “And the Band Played Waltzing Matilda,” available at <http://www.anu.edu.au/people/Roger.Clarke/WM/Casimir020420.html> (viewed 10 October 2004).
- ⁴¹ W.B. Segur ’92 (1891), in Edwin Osgood Grover ’94 and Harry Richmond Wellman ’07, compilers, *Songs of Dartmouth College* (city unknown: Grover & Wellman, fourth edition, 1923), 11.
- ⁴² Winsor D. Wilkinson ’10 (1910), in Grover and Wellman, 42-43.
- ⁴³ H. Lyman Armes ’12, in Grover and Wellman, 43-44.
- ⁴⁴ Rollo G. Reynolds ’10, in Osgood and Wellman, 16-19. This is not the *Alma Mater*, although the *Alma Mater* begins “Dear old Dartmouth...”.
- ⁴⁵ Chester G. Newcomb ’12, copyright 1922, in Grover and Wellman, 30-33.
- ⁴⁶ E.H. Naylor ’09, in Grover and Wellman, 56-59.
- ⁴⁷ Homer Eaton Keyes ’00, in Grover and Wellman, 83-85.
- ⁴⁸ Quint, 227.
- ⁴⁹ H.L. Mencken, ed., *Americana 1926* (New York: Alfred A. Knopf, 1926), 132.

- ⁵⁰ U.Va. Sports, “Traditions: The Good Old Song,” at <http://viriniasports.com/trads/va-songs.html> (viewed 8 November 2003). Similarly, Georgetown students acquired “Hoyas” after their cheer, “Hoya Saxa!”
- ⁵¹ Dabney, 180. Written uses may be more common than spoken ones, as in the laundromat called Wahoo Wash (2003), reminiscent of a 1950s laundromat in Hanover called Wah-Hoo-Wash.
- ⁵² David Nevard, “Wahooism in the U.S.A.,” *Buffalo Head Society/ A Red Sox Journal* 11, no. 3 (1995), also at <http://webpages.charter.net/joekuras/bhxi3d.htm> (viewed 8 November 2003). See also Nevard, “Wahooism Revisited: Louis Sockalexis,” at <http://webpages.charter.net/joekuras/wahoo2.htm> (viewed 8 November 2003). Nevard does not suggest where the name Chief Wahoo came from.
- ⁵³ Dabney, 180.
- ⁵⁴ The Virginia DMV advertises this manifestation of team pride (here, confused with school pride) in the *U.Va. Alumni News*.
- ⁵⁵ U.Va. students name themselves for the wahoo, “a fish that can drink more than its weight,” Fred Echols, “Evening Edition,” WVTF News 89.7 FM, Charlottesville, Va. (3 July 1998). Laura Sahramaa essentially adopted the fish myth in “Wahoos Sink under Nickname’s Stereotypes,” *Cavalier Daily* (22 September 2000), available at <http://www.cavalierdaily.com/CVArticle.asp?ID=5520&pid=617> (last viewed 22 November 2003). Students overlook the wahoo bush as a source.
- ⁵⁶ Laura Sahramaa, “Wahoos Sink under Nickname's Stereotypes,” *Cavalier Daily* (22 September 2000).
- ⁵⁷ The special collections library mounted an exhibit titled “All the Hoos in Hooville: 175 Years of Life at the University of Virginia” that, among other things, refuted the Seuss connection according to Christie McLaughlin, “‘Hoos in Hooville’ Looks at Wahoo Past,” *Cavalier Daily* (19 July 1999), available at <http://www.cavalierdaily.com/CVArticle.asp?ID=236&pid=445> (viewed 22 November 2003).
- ⁵⁸ Theodor Seuss Geisel ’25 adopted his *nom de plume* at Dartmouth. Brandon Estela refutes the Seuss link in “Contortin’ Horton,” *The Declaration* (18 Sept. 1997), available at <http://www.student.virginia.edu/~decweb/issue/1997/09/18/word/seuss.html> (viewed 22 November 2003).
- ⁵⁹ Theodor Seuss Geisel, letter to the editor of the *Dartmouth Alumni Magazine* (1981), reprinted in *Dartmouth Alumni Magazine* (November/December 2005), 87.
- ⁶⁰ University of Virginia Student Council, “The University’s Good Old Song Committee,” available at <http://www.uvastudentcouncil.com/notgay/> (viewed 8 November 2003). The current version of the song’s first two stanzas, according to 1970 arrangement in Wood, compiler, *Songs of the University of Virginia* (1972), are: “The Good Old Song of Wah-hoo-wah,/ We’ll sing it o’er and o’er;/ It cheers our hearts and warms our blood/ To hear them shout and roar./ We come from old Virginia/ Where all is bright and gay;/ Let’s all join hands and give a yell/ For the dear old U.V-a.”
- ⁶¹ The door’s late-1990s lettering appeared after U.Va. bought the hotel on the corner of Emmet Street and Ivy Road: “WAHOO/ Wa/ !” Megan Peloquin writes that she and her friends chanted wah-hoo-wah with fellow alumni in “There’s No Place like Our U.Va. Home,” *Cavalier Daily* (22 January 2003), available at <http://www.cavalierdaily.com/CVArticle.asp?ID=14557&pid=954> (viewed 22 November 2003). Maulik P. Parkikh ’98 notes in the *U.Va. Alumni News* that “I heard a recent alumnus say ‘Wahoowa’ the other day at a sports bar and it about made my week” (Winter 2003), 98. The local Fox affiliate has taken the call letters WAHU.