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THE

JOURNAL OF AMERICAN FOLK-LORE

EDITOR

WILLIAM WELLS NEWELL

EDITORIAL COMMITTEE

FRANZ BOAS
T. FREDERICK CRANE   DANIEL G. BRINTON
J. OWEN DORSEY

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THE JOURNAL OF

AMERICAN FOLK-LORE.

VOL. III. — JANUARY-MARCH, 1890. — NO. VIII.

FIRST ANNUAL MEETING OF THE AMERICAN FOLK-LORE SOCIETY.

THE American Folk-Lore Society held its First Annual Meeting at Philadelphia, on Friday and Saturday, November 28 and 29.

The sessions of Friday were held at the University of Pennsylvania.

The Society was called to order at 11 A. M.

Dr. D. G. BRINTON, of Philadelphia, chairman of the Committee on Arrangements, in taking the chair, regretted the absence of the President, Professor FRANCIS JAMES CHILD, of Harvard University, whose state of health did not allow him to be present. It was in no small degree owing to the labors of Professor CHILD that folk-lore had obtained some measure of recognition in America. It was the business of the Society to cultivate folk-lore as a branch of ethnology connected with history and archæology. He introduced HORACE HOWARD FURNESS, LL. D., of Philadelphia, who had consented to speak a few words of welcome.

In the course of his remarks, Dr. FURNESS dwelt on the importance which the Society attached to the study of everything that related to traditional customs, as part of the record of human thought, and on the answer which such respectful consideration of ancient beliefs formed to the charge of irreverence sometimes brought against this generation.

The Society proceeded to the transaction of business, the first business in order being the report of the Council, which was read by the chairman, such report having been adopted at a meeting of the Council held previous to the business meeting.

REPORT OF THE COUNCIL.

The Council of the American Folk-Lore Society, according to a proposition submitted March 6, 1888, elected Mr. W. W. Newell, of Cambridge, Mass., Secretary, and also empowered him to act as

Treasurer until that office could be otherwise filled. The Council further appointed Mr. Frank Hamilton Cushing, of the Hemenway Exploring Expedition in Arizona, Dr. James Deans, of Victoria, B. C., and Dr. H. Carrington Bolton, of New York, N. Y., Assistant Secretaries for that year, their duties being defined as correspondence with the Secretary and editors of the Journal, with reference to the collection of material.

The Council empowered the President, together with two Councillors whom he should select, to act as a Committee on Finance, who should have authority to appropriate such sums as might be necessary to meet the expenses of the Journal, and other charges of the Society, with instructions to report at the end of the year.

The Council transmit the report of the Committee on Finance, which has received their approval.

The following measures are recommended to the Society for adoption at the Annual Meeting: —

First. The establishment of some form of life-membership. A desire has been expressed that provision be made for the reception of such members, and it is believed that such arrangement would lead some persons to unite with the Society who are not now included in its number. It seems to the Council that payments for life-membership would be the easiest way in which a fund could be raised; and they recommend that the fee for such membership be fixed at fifty dollars, life-members to have in perpetuity the same privileges as those now obtained by annual subscription.

Secondly. Provision for a permanent and responsible Treasurer; to this end they suggest an addition to the rules, according to which a Treasurer shall be elected by the Society at its Annual Meeting, who shall become *ex officio* a member of the Council.

Thirdly. The Council advise that members of the Society be encouraged to establish Local Branches, wherever such action shall be found possible.

Fourthly. It is recommended that the Society give authority for more extensive publication. The Journal of the Society is obviously inadequate to the presentation in full of the mass of material. It seems desirable that provision be made for issuing a series of monographs, of which at least one volume may be annually issued.

In reviewing the work of the year, it appears to the Council that progress has been made in the direction of encouraging collection of American folk-lore; and they feel that the field is so extensive, and the time so short, that there is necessity for greatly increased energy. They therefore urge activity in extending membership. It ought not be difficult to procure, among the American people, a thousand members; such number would enable the Society to exer-

cise an influence in some degree commensurate with the importance of its object. The Council trust that at the next Annual Meeting they may be able to report a considerable increase in the strength of the Society.

On motion, the report was adopted without discussion.

The report of the Committee on Finance was read as follows: —

REPORT OF THE COMMITTEE ON FINANCE.

By a vote of the Council March 6, 1888, it was resolved that "the President of the Society, together with two Councillors whom he may appoint, constitute a Committee on Finance, who shall have power to appropriate from funds on hand such sums as may be necessary to meet the expenses of the Journal, and other charges of the Society; and that such committee report to the Council at the end of the year."

In accordance with this vote, the President appointed to form this committee the Secretary of the Society and Mr. HORACE E. SCUDDER, of Cambridge, Mass. A report was presented at the end of the year, embodying the financial statement submitted below.

The earlier numbers of The Journal of American Folk-Lore were printed from plates. It was the opinion of the committee that a demand would arise which would exhaust the first edition, and that the extra expense of electrotyping would be more than made up by the advantage of being able to print additional copies if it should seem advisable so to do. The demand, however, not proving as great as had been expected, and economy appearing necessary, Nos. 6 and 7 have been printed from type, seven hundred copies being the edition ordered. In addition to this number, one hundred copies are divided into separates for authors.

In the opinion of the committee, the choice of a publisher was the wisest which could have been made, the beauty of the work, and accuracy attained in setting up the matter in aboriginal languages which has from time to time appeared in the Journal, together with the advantages offered in the way of distribution, fully meeting their expectations.

The expense of the seventh number of the Journal will probably be met by the amount in the hands of the Secretary at the date of this meeting, together with a further small balance now to the credit of the Society on the books of Houghton, Mifflin & Co., so that there will remain to be carried over, at the end of the year, a sum consisting of such additional collection of membership fees as may be made during the remainder of 1889. A statement of this balance

will be printed in the first number of The Journal of American Folk-Lore for 1890.

Respectfully submitted.

FRANCIS J. CHILD,
W. W. NEWELL,
HORACE E. SCUDDER,
Committee on Finance.

1888.

Receipts.

From 248 membership fees		$744.00
Through Houghton, Mifflin & Co.: —		
Subscriptions	$68.46	
Sales	203.80	
Advertising	22.50	
	$294.76	
Deduct commission at 10 per cent.	29.48	265.28
Total		$1,009.28

Expenses.

Manufacturing Nos. 1, 2, and 3 of The Journal of American Folk-Lore	$783.06	
Additional printing (circulars, reprints, binding, etc.)	55.45	
Mailing expenses	36.95	
Expenses of Secretary for printing, stamps, clerical work, etc.	53.70	929.16
Balance at end of year		$80.12

On behalf of the Editorial Committee, appointed at the meeting for organization, a report was made, as follows: —

At a meeting held for the purpose of organizing the American Folk-Lore Society, January 4, 1888, FRANZ BOAS, T. FREDERICK CRANE, J. OWEN DORSEY, and W. W. NEWELL were appointed as a committee "to make arrangements for editorship and publication of the journal of the Society during the current year, and until the date of the next Annual Meeting."

The rules of the Society provide for the establishment of a journal of a scientific character, calculated to promote the collection and publication of the folk-lore of North America. In the original proposal which led to the formation of the Society, the objects for which a journal was to be maintained were defined as two: namely, first, the collection of American folk-lore, in its various branches; and secondly, the study of the general subject, and the publication of the results of special students in this department.

In accordance with these indications, the editors have wished to devote the greater part of the space at their disposal to the publication of original material heretofore unprinted, and obtained from personal observation; they have not, however, intended to exclude

valuable material relating to other parts of the world, nor to reject theoretical discussions, when the latter should appear sufficiently scientific in character.

The name which it has been thought proper to give to the journal of the Society is "The Journal of American Folk-Lore." If it had not been for the sake of brevity, the words "and mythology" might have been added. The editors understand that the mythological conceptions of the aborigines of America in particular, and of primitive races in general, are included in the scope of the researches of the Society.

They hope that it may be possible to give extension to the Bibliographical Department of the Journal. Under the heading of "Record of American Folk-Lore," it is intended to give an account, as nearly as possible complete, of the progress of collection in North and South America. It seems also desirable that the Journal shall contain a fairly good bibliography of the more important researches made in the different fields of folk-lore and mythology. In order to render this possible, somewhat more space will be necessary, which it is hoped that the growth of the Society will render it possible to provide.

The editors trust that the Journal, conducted with these purposes, may be able to give an impulse to the study of popular traditions in America, and especially to that additional collection which is in their opinion necessary to elucidate many problems of anthropology.

The meeting then proceeded to the election of officers.

The chairman stated that Professor CHILD wished it to be understood that he did not desire a reëlection. It would therefore be necessary for the Society to select another presiding officer. In his opinion, in a society composed of members from widely distinct sections of the country, it would be well that the President should hold office only for a year, in order that different interests might be successively represented in that office. With regard to the Secretary and Treasurer it was different. He thought that these should be elected for a term of five years. As there was nothing in the rules to prevent it, he proposed the following resolution :—

Resolved, That a Secretary and Treasurer be elected at the Annual Meeting, each to serve for a term of five years.

The resolution was adopted.

Nominations being made, WILLIAM WELLS NEWELL, of Cambridge, Mass., was elected Secretary, and HENRY PHILLIPS, JR., of Philadelphia, Pa., Treasurer; each to serve for five years.

The meeting then voted that the chairman appoint a committee of three, who should report nominations for a President, and a Coun-

cil of fourteen members, for election by the Society. The chairman appointed Dr. FRANZ BOAS, of Worcester, Mass., and Messrs. VICTOR GUILLOU, of Philadelphia, and WILLIAM JOHN POTTS, of Camden, N. J., to serve as such committee.

The meeting then proceeded to consider the recommendations of the Council, the first matter being the admission of life-members.

Notice having been duly given of an intended change in the rules providing for the admission of such members, Dr. BRINTON proposed that the rules read as follows:—

Rule 3. The Society shall consist of life-members, and of members who subscribe an annual fee of three dollars, payable on the first of January in each year.

Rule 4. Life-members shall become such by the payment of a fee of fifty dollars, and shall be entitled in perpetuity to the same rights and privileges as those possessed by annual members.

The proposition was unanimously adopted.

The next subject of consideration was the editorship of the Journal.

Dr. FRANZ BOAS said that the greater part of the work of the Journal, during the time of its existence, had been done by the Secretary of the Society, acting as General Editor. He was therefore of opinion that the name of the latter should appear as editor.

Dr. BRINTON suggested that the Journal be directed by an editor, and by an Editorial Committee, who should be named by the Council. This suggestion having been put into the form of a motion, was adopted.

The question of publication was then taken up.

Mr. NEWELL said that he had received a letter from Professor Fortier, of Tulane University, who had collected a large amount of lore in that state, lamenting his inability to procure the publication, in a connected form, of his material, which was of much interest and value. Also Dr. Franz Boas, having been unable to find any medium of publication for his great collection of valuable Eskimo matter in America, had recently provided for its publication in Holland. It struck him as very discreditable to American scholarship that American matter of the utmost interest should be neglected in the United States, and obliged to seek appreciation and financial support in Holland. He therefore trusted that some means might be found to remove such a stigma on the credit of American liberality.

Dr. BRINTON said that it had been thought that, in addition to The Journal of American Folk-Lore, the Society might issue a series of monographs. In this series, volumes dealing with matter relative to aboriginal races might alternate with those treating of immigrant stocks. These volumes might be offered to such members as desired

to obtain them, at a greatly reduced price as compared with that on which the public would be allowed to procure them. He suggested that the Council be given authority to arrange for such publication.

Mr. W. J. POTTS moved that authority be given the Council to provide for additional publication, in so far as the funds at their disposal should enable them to take such measures.

The resolution was adopted.

The chairman mentioned, as an additional recommendation, the composition of a *Questionnaire*, or guide to the collection of folk-lore, which might be circulated in pamphlet form. He advised that the Council appoint a committee on publication, which might be divided into different divisions according to specialties, and which should be instrumental in drawing up such a guide to inquirers.

The Council was requested to procure the compilation of such a pamphlet.

The matter of local branches coming up, it was stated that the intention of the members in Philadelphia was to form a local organization in connection with the main Society.

A resolution was adopted that the Society deems it desirable that local branches should be formed wherever possible.

No further business coming up, the meeting proceeded to the reception of papers.

Mr. W. W. NEWELL offered a paper on "Additional Collection a Pre-requisite to correct Theory in Folk-Lore and Mythology." (The substance of this communication is printed below.)

The subject being opened to discussion, and the question of the probable antiquity which might be assumed as probable for native traditions being suggested,

Dr. BRINTON referred to the genealogies collected on the northwest coast by F. Boas, some of which go back fifteen or sixteen generations, and to those recorded by H. Hale in the Sandwich Islands, which extend to twenty generations, as examples of permanence of family traditions in rude stages of culture.

Dr. BOAS said that it was true that every tribe had its separate sacred language. There was a question, however, regarding the antiquity of the traditions contained in these. He had been led to the conclusion that the traditions were by no means necessarily of great antiquity, but that some of them, on the contrary, were of recent origin.

With reference to games symbolizing day and night, alluded to in the paper, Mr. CULIN stated that it was well known that the Orientals generally attached similar astrological significations to the white and black pieces used in playing the game of Nerd (our backgammon), and even in Japan, where the game has been known from

an early time, it is stated on the authority of a native encyclopedia, the *Kum mō dzu e tai sei*, that the black and white stones with which the game is played symbolize the day and night. (Cf. "Chinese Games with Dice," p. 16, Stewart Culin, Philadelphia, 1889.)

Mr. CULIN, of Philadelphia, read a paper on "Chinese Secret Societies in the United States." (This paper will be found printed below.)

Mr. GEORGE LYMAN KITTREDGE, of Harvard University, delivered orally the substance of a study on Superstitions connected with Human Saliva.

In the course of discussion —

Dr. D. G. BRINTON observed that some portions of folk-lore relating to saliva and expectoration find a ready explanation in the sensitiveness of the salivary glands in their function to subjective and objective impressions. Certain odors and even sights stimulate or check the secretion or alter its character. Jean Paul Richter tells the story of a practical joker who disturbed a choir of children by eating a lemon before them, the sight of which excited the flow of saliva. "To make the mouth water" is a familiar saying expressive of the increased response of the glands to sights or even descriptions. Public speakers not at ease before their audiences are often greatly annoyed by dryness of the mouth, the result of cessation of the secretion under mental emotion. Disgusting odors affect the glands and prompt to ejection by causing greater viscidity of the sputum. These and similar physiological facts will explain the presence of similar saliva customs in nations remote from each other.

Dr. BOAS said that the Indians of the coast of British Columbia believe that whenever an enemy gets hold of part of the body of a person, he is able to bewitch him. Now, parts of clothing that are impregnated with perspiration and saliva are the most powerful means; therefore care is taken that all these parts are destroyed, particularly saliva. When indoors, the Indian always spits into the fire, when out of doors, he covers his expectoration with earth, or rubs it with his foot until it disappears. The natives of Victoria, B. C., believe, that to spit a mouthful of water upon a sick person relieves his pain. In legends, saliva is endowed with peculiar powers. To spit into the eyes of a blind person restores his eyesight. The idea is found in a well-defined group of tales from the North Pacific coast of America. In Eskimo legends, bird dung has the same power. The Indians of the North Pacific coast cut their tongues, and spit the blood upon their hands, when they imagine themselves to encounter a supernatural being or a man endowed with supernatural powers. They believe themselves able, by this means, to avert evil consequences. Saliva, or the excrement of the

nose, and tears of unfortunate, deserted persons are, in some tales, transformed into a human being, who later on becomes the support of his parent, and is always endowed with magical power. In Eskimo tales, to spit toward the various points of the compass is a means of producing a dense fog.

At the invitation of the University of Pennsylvania, the members of the Society proceeded to join the College Association of the Middle States in lunch at the refectory of the University.

The Society resumed its session at three o'clock.

The committee appointed to consider nominations for officers made a report as follows: —

President — Dr. DANIEL G. BRINTON, of Philadelphia.

Council — HUBERT HOWE BANCROFT, San Francisco, Cal.; FRANZ BOAS, Worcester, Mass.; G. BRÜHL, Cincinnati, O.; THOMAS FREDERICK CRANE, Ithaca, N. Y.; ALICE C. FLETCHER, Nez Perces Agency, Idaho; VICTOR GUILLOÛ, Philadelphia, Pa.; HORATIO HALE, Clinton, Ont.; MARY HEMENWAY, Boston, Mass.; HENRY W. HENSHAW, Washington, D. C.; THOMAS WENTWORTH HIGGINSON, Cambridge, Mass.; WILLIAM PRESTON JOHNSTON, New Orleans, La.; OTIS T. MASON, Washington, D. C.

Vacancies on the Council are to be filled by the Council itself.

These nominations were unanimously adopted.

At the afternoon session, the Secretary read a paper by Mrs. FANNY D. BERGEN, of Cambridge, Mass., on "Some Saliva Charms." (This paper will be found printed below.)

Mr. KITTREDGE enumerated some additional superstitions relative to the subject.

Remarks were also made by Dr. BOAS, and by Rev. Mr. DOUGLASS, of Philadelphia.

Mr. HENRY PHILLIPS, JR., of Philadelphia, read a poem entitled "Primitive Man in Modern Belief," its purport being to exhibit the manner in which superstition, originating in conditions of savage life, continues to influence the thought and life of mankind. (This poem will be found printed below.)

The Secretary read a paper by Miss MARY A. OWEN, of St. Joseph, Mo., on "Voodooism in Missouri."

Mr. NEWELL said that it had lately been shown that the word Voodoo was derived from Vaudois, the unpopularity of these mediæval sectaries (the Waldenses) having occasioned the reproach of sorcery to be applied to them, so that the name of Vaudois came to signify simply a witch. The reports concerning the proceedings of the Vaudoux or Voodoos of Hayti and Louisiana were substantially identical with those relating to the French Vaudois of the fifteenth century, and this correspondence had induced him to suspect that

the American reports were chiefly mythical. However, it might turn out that there actually was among American negroes a worship and organized sect, as well as a system of conjuring, which latter was admitted to exist. In that case, it would probably be found that the superstition was composed of elements derived from many sources, and included European and African contributions. The difficulty was to get any evidence better than hearsay. All the accounts of the proceedings of the supposed sect, which had heretofore appeared, were based only on popular report, no more to be trusted than tales respecting European witchcraft. Such had been especially the case with Haytian accounts, which, in spite of the authority on which they had been promulgated, were merely a tissue of popular tales.

Observations on the subject were made by Messrs. PHILLIPS, ELWYN, BRINTON, WILSON, and KITTREDGE.

Mr. STEWART CULIN read a paper, prepared by himself and Mr. W. W. NEWELL, containing a collection of paragraphs, consisting of cuttings from newspapers, illustrative of negro sorcery in the United States.

The meeting then adjourned.

In the evening a reception was given to the American Folk-Lore Society by the Penn Club, at their club-house, 720 Walnut Street.

On Saturday, November 30, the Society met in the rooms of the Historical Society of Pennsylvania. Mr. V. GUILLOU, of Philadelphia, being in the chair.

An address on the present state of the study of folk-lore was expected from Professor T. F. CRANE, of Cornell University; but its delivery was prevented by the indisposition of Professor CRANE.

A paper was read by Rev. E. F. WILSON, of Sault Ste. Marie, Ont., on "The Kootenay Indians," of which the following is an abstract: —

The Kootenay Indians (the name being also spelt as Kutonaga) live in the space bounded by the Columbia River, the Rocky Mountains, and Clarke River, a wild country abounding in game, contained partly in Idaho, partly in Montana, and partly in British Columbia. The Flat Bows, a section of the tribe living in Canada, are canoe Indians, earning their money chiefly by canoeing for the miners. They possess several herds of horses and cattle. Their method of breaking horses consists in catching and tying the animal, then throwing at the beast buffalo skins and other objects, until it is terrified into submission. The women ride astride, quite as well as the men, and children learn to ride as early as to walk. These Indians carry on salmon fishing in the Columbia River, taking great quantities of fish by spearing or in baskets placed below the

falls. Division is made according to the number of women, each getting an equal share. These Indians during the summer, live in teepees or conical huts made of poles and covered with skins, during the winter, in log cabins plastered with mud. The dress of the men consists of a shirt of European manufacture, blanket breech-cloth and blanket leggings, the hips and outer part of the thighs being left exposed; on their feet they have moccasins, and their necks and ears are adorned with ornaments made of bears' claws and moose teeth. The women wear a loose cotton garment reaching almost to the feet, and confined round the waist by a leathern belt. Most of these people are now members of the Roman Catholic Church. Their most prevalent diseases are opthalmia and scrofula. The bath-house for the steam baths in use among them is made by digging a hole from three to eight feet deep, and sometimes fifteen feet in diameter. This is covered with a dome-shaped roof of willow branches covered with grass and earth. Only a small hole is left, and this is closed after the bathers enter. Stones are heated red hot on the outside and passed within, and water is poured over them. In this oven, they revel for a time, singing and praying, and then plunge into the nearest stream. Sickness is supposed to be caused by an evil spirit, and the effort is to drive out this spirit from the patient. The latter is usually stretched on his back in the centre of a large lodge, while his friends sit round in a circle beating drums. The sorcerer, grotesquely painted, enters the ring chanting, and proceeds to expel the spirit by pressing both clenched fists with all his might in the pit of the stomach, kneading and pounding also other parts of the body, blowing occasionally on his own fingers, and sucking blood from the part supposed to be affected. This people are polygamous, capacity for work being regarded as the standard of female excellence. To give away a wife without a price is regarded as highly disgraceful to her family. This tribe, like all Indians, are fond of gambling, which they do by shuffling sticks, guessing in which hand a small polished bit of bone or wood is concealed, or by rolling a small wooden ring and then throwing a spear in such manner that the ring may fall over its head. But the most common form of sport is horse-racing; upon the speed of his favorite horse the Indian will stake all his possessions.

Among legends of the Kootenays, that relative to the origin of the Americans is as follows: In ancient times, they themselves and the Pesioux (French Canadian voyageurs) lived together in so much happiness that the Great Spirit above envied their happy condition. So he descended to the earth, and as he was riding on the prairies on the side of the Rocky Mountains, he killed a buffalo; out of the buffalo crawled a lank lean figure, called a "Boston man," and from

that day to this their troubles began, and they will never more be in peace until they go to the land of their fathers.

They have also a tradition as to the origin of mosquitoes. Once on a time, they say, there lived on the banks of the Fraser River a bad woman who caught young children and ate them, carrying them off in a basket of woven water-snakes. One day she caught a number of little children, and carried them back into the bush in the basket. The children peeped out of the basket, and saw her digging a pit, and making stones hot in the fire, and they knew she was going to cook them as the Indians cook their meat, so they plotted together what they would do. By and by the old hag came to the basket, lifted them out, and told them to dance around her on the grass, and she began putting something on their eyes so that they could not open them. But the elder children watched their opportunity; and while she was putting hot stones into the pit, all rushed forward, toppled her over, and piled the fire in the pit on top of her till she was burned to ashes. But her evil spirit lived after her, for out of her ashes, blown about by the wind, sprang the pest of mosquitoes.

The writer cited two stories from the manuscript notes of Dr. Boas, and also acknowledged his obligations to Mr. M. Phillips, of the Kootenay agency, from whom by correspondence he had derived much of his material.

Dr. BRINTON inquired in reference to the number of hot stones used in heating the sweat-lodge. Among the Lenâpé there must always be precisely twelve, the number being doubtless connected with some mythological significance.

Mr. WILSON replied that he had not seen so many as twelve used, but had not noted the exact number.

Mr. MOONEY, of Washington, remarked that these baths were in use throughout North America. With regard to the ceremonial detail, he could not say. The sacred number was usually four, or, if not, five. Among the Cherokees it was four or seven.

With regard to rabbit-myths, mentioned by Mr. WILSON,

Dr. BRINTON remarked that the myth of the rabbit was well known in ancient Mexico. There it appears to have arisen from the notion of the natives that the figure seen in the full moon is that of a rabbit. It was called *tochtli*, the rabbit, and the name was applied to one of the four types under which the years were grouped in the Aztec cycle. The animal was not considered astute, but the reverse, and the gods who presided over the silly stage of inebriation were called *totochtin*, the rabbits, and are so portrayed in the Aztec picture-writing.

Mr. JAMES MOONEY, of the Bureau of Ethnology, read a paper on the "Cherokee Theory and Practice of Medicine," giving an account

of the discovery by him among the Cherokees of North Carolina of manuscripts in which the medicine-men of that tribe had written down their medical formulas. Mr. Mooney's researches will be printed in full by the Bureau of Ethnology. An abstract of his paper will be found below.

Dr. BRINTON read a paper on "Folk-Lore of the Bones." (This paper is printed below.)

Professor MORRIS JASTROW, JR., of Philadelphia, remarked that Dr. Brinton's views found confirmation and illustration in the funeral customs of the ancient Babylonians. It has been ascertained that cremation was the method in vogue among the dwellers of Southern Mesopotamia from very early times, but it is still undetermined whether the processs of burning was ever a complete annihilation. At all events, from a certain period on, we find decided evidence that it was incomplete; no doubt this was intentional, and for the purpose of preserving the bones. These were carefully gathered together and placed in jars or under dish-covers (as figured in Perrot and Chipiez, "Hist. de l'Art dans l'Antiquité," ii. 347, etc.). In time cremation assumed a purely symbolical character, the process becoming less and less complete, until it finally yielded to the rite of burying. Professor Jastrow thought that the transition from burning to burying could not be explained unless it be assumed that while the former was still in use, a religious idea was gradually developed which occasioned the change, and this idea he found in views regarding the sanctity and importance of the bones, which Dr. Brinton had shown to be common to so many nations of antiquity. Possibly, among Babylonians, it may only have been considered necessary to preserve certain bones, and gradually this list may have been extended; but however this might be, for his own part he believed that at no time, while the custom of cremation existed among them, was it intended to be so complete, but that care was always taken to preserve some part of the body, and this partial preservation being fully as essential as the burning. Burying, according to this view, would be a substitution, which would arise out of cremation in consequence of opinions respecting the importance of preservation, while correspondingly, cremation, after passing through the symbolical stage, would entirely disappear.

The use of the coffin for burying the dead arises out of the same desire to preserve the bones, and in the various shapes of Babylonian coffins we can always distinctly see the original jar or dish-cover to which, as in the course of time a greater part of the body was preserved, was made an attachment in order better to accommodate the remains. In the coffin now in use among the Arabs and Persians of Mesopotamia we still have the circular or oblong opening

at one end, through which the body is inserted. In this opening we see the survival of the jar, and in this survival the proof for the preservation of some of the bones at a time when "cremation" was still practised.

Finally, in connection with the curse involved in grinding the bones to dust, to which Dr. Brinton has referred, Professor Jastrow called attention to the custom of the Assyrian kings to *expose* the bones of their enemies to the light of day, as the most dire punishment to be inflicted on them. Thus Assurbanipal relates in his annals (V. Rawlinson, 7, 70), how he opened the graves of the kings of Elam and carried their bones to Assyria. Sennacherib (I. Rawl. 43, 8) speaks of having taken the bones of some of his enemies out of their resting-places, and incidentally, we learn from a passage in another inscription of the king, with what horror the Assyrians regarded the thought of having the bones of the dead "held up to the sunlight" (to quote the Assyrian phrase used in this connection). The eighth chapter of Jeremiah has reference to the custom, and it is evidently this chapter which the author of Baruch, ii. 4, has in mind.

Professor Munroe B. Snyder, of Philadelphia, read a paper entitled "Survivals of Astrology." (This paper will be found printed below.)

Professor Albert H. Smyth, of Philadelphia, made remarks on the subject of "Teutonic Folk-Names in America," of which the following is an abstract: —

The aid rendered by philology to folk-lore has been uncertain and irregular. The explanation of the meagreness of results, and the mistrust with which conclusions thus derived have been regarded by archæologists, is to be found in the period of agnosticism in philology in which we have been living, and out of which we seem about to emerge. For more than thirty years no student of Teutonic philology has dared to call his soul his own. Of the most successful and aggressive school of *Jung-grammatiker* Weinhold said: "That it remained to be seen whether their wisdom would last longer than a rainbow." But there is now proceeding a codification of knowledge, and our understanding of the Teutonic past is becoming settled upon surer principles. This fortunate movement in philology will have its fruit in placing beyond question the source and significance of many ancient customs, names, and superstitions, retained by Germanic peoples, and still current in the United States.

It was the mistake of Grimm to seek for the explanation of proper names in mythology; our simplest proper names, he held, were to be explained as derived from attributes of the gods of the Northern religion. Thus such names as Wiemer, Wymer, Wigmore, Weiger,

Wickardt, Wyman, etc., are to be traced not only to *Wig*, meaning "war," but to *Wig*, "a designation of a northern god, identical with Mars of classical mythology."

There is a mine of folk-lore in baptismal names of German-Americans. For example, Hilda (the battle-maiden), and Gertrude (the spear-maiden) carry imagination back to the days of Beowulf and the Edda, when, as Weinhold points out in his "Deutsche Frauen des Mittelalters," all women had heroic or warlike names. Many names have acquired their association in their progress through the centuries. Thus the primitive Frederick, which appears in the Gothic "Kalends" as Friothereiks (prince of peace), takes on a strange signification in the Middle Ages, and Wayland or Wieland perpetuates the ancient myth of Weland so universal in old German but so infrequent in Anglo-Saxon.

The names of weapons and armor have given us groups of proper names. For instance, the ancient *Ger* (spear), which occurs as the *Grundwort* in the name of a people (*Gar-Denas*) in the first line of the Beowulf, is reproduced and remembered in Gerbert, that is, Gerbraht, spear-bright), Gerhard (Gerhart, spear-bold), Gertrude, etc.

There are interesting and significant hints of the origin of popular appellations in another group of names represented by Walker or Welker (*Tuchwalker*, fuller of cloth), around which cling memories of courtly poesy and of Walther von der Vogelweide. Very ancient names like Adolf (atha-ulf), Alphanse, Adalheid, Adalung, etc., which have the venerable *Adel* as the first element in their composition, are the best means of discovering the regulations of the oldest Teutonic *sippe*.

A large group of names are derived from popular superstitions of witches, elves, fairies, and demons. Nixon and Nixie from the water-monsters with which Beowulf fought; Alboin and Alfred from Alb or elf; the devilish mischief which the elves occasion is called in Dorset, England, "Awfshots," or "elf-madness" and he had, in fact, found this Awfshot and Alfshot as a family name among the Germans of Pennsylvania.

The air of America is unfavorable to the growth of persistence of old traditions. They are found, however, in great numbers lodged in the names that descend almost unaltered from generation to generation. A collection of the proper names of Pennsylvania and Ohio, for instance, would give good returns to the scholar who could bring to their analysis strictness of philological method.

Mr. W. H. Babcock, of Washington, D. C., presented a paper on "The Derivation of Folk-Tales and Folk-Songs in the United States."

The writer divided the traditional deposit of this sort into fiction,

song, and rudimentary drama. According to another principle, they may also be classified into material belonging originally to the English language, and that derived from other nationalities, as French-Creole, Spanish, or Pennsylvania-German. English tales may again be separated into those which were developed in this country, and those which were imported in their present form. The latter class have been recorded in sufficient number to prove that they existed in considerable quantity. These tales are often found attached to localities, and many are related of places along the Potomac and its tributaries. Some of these legends are apparently of Indian origin; others are connected on one side with European superstition, on the other with local history. Ballads might be divided into those sung by professional minstrels and true folk-songs. The former were little known in this country; but the writer had a vague recollection of a half-witted person, belonging to the neighborhood of Hartford, Connecticut, who eked out a living by reciting the ballad of Chevy Chase. Of true folk-songs, a good number have been preserved in the older States, for instance in Virginia, generally in a fragmentary form, being remembered chiefly by means of the melody, and often full of allusions unintelligible to the speaker. (See mention of these in the "Folk-Lore Journal," London, January, 1889.) As to childish games, the language and character of these are almost invariably Old English. The plantation jingles of the negroes do not take any hold on the memory of white children. A number of these games, which are of a wild and primitive character, may go back to Celtic antecedents.

Professor Alcée Fortier, of New Orleans, La., presented a paper on "Louisiana Folk-Lore Stories."

The time for adjournment having arrived, Rev. E. F. Wilson, on the part of visiting members, offered a resolution, thanking the members of the Society in Philadelphia for the hospitality and attention which had made the meeting one of great profit and interest to all who had taken part in it.

It was also understood that thanks should be presented on the part of the Society to the University of Pennsylvania, and to the Historical Society of Pennsylvania, for the courtesy and hospitality offered by those institutions.

The meeting then adjourned, after which the members partook of a lunch at the Stratford Hotel provided by the members of the Society in Philadelphia.

FOLK-LORE OF THE BONES.[1]

WHEN, a new-fledged medical student, I first applied to my preceptor for directions in my reading, he laconically replied, "Study the bones." I have been following this advice more or less ever since, and it is the result of a part of these studies, not exactly anatomical, to which I invite your attention to-day.

The subject may not sound to you a promising one. "As dry as a bone" is a familiar proverb which I have some misgivings you may apply to this paper concerning the folk-lore of the bones; but I hope that the importance of the subject will make amends for its rather forbidding character.

I claim that it *is* an important branch of folk-lore, and moreover that it has been a singularly neglected one. There is enough material about it within my reach to fill a good-sized volume without padding; and yet I have not found a single article in folk-lore publications relating to the subject.

Nothing is more familiar than some of its modern instances. Who of us has not taken his or her share in breaking the "pull-bone" or "wish-bone" of the domestic fowl at the dinner-table? And how many young ladies must plead guilty to hanging it above the door that it may point out the first bachelor who enters as a suitor to their hands? Its efficacy in both these directions, as a grantor of wishes and an indicator of nuptials, is, I think, derived from its shape, which, like the horseshoe, simulates that of the new moon, and carries us back to the worship of Astarte and Ostara, goddesses of fertility and reproduction.

From the earliest times certain bones were used as amulets, and probably the most ancient fetish in existence is the thigh-bone of a mammoth carried to their cavern by the later cave dwellers of Belgium, and now preserved in the Museum of Natural History in Brussels. The small bones of the carpus and tarsus were perforated and worn on the person as a charm, some specimens of which may be seen in Mr. Maxwell Sommerville's collections in the University of Pennsylvania. To this day in the south of England, such efficacy is attributed to a small bone obtained from a pig's skull.[2] This magical power of bones is a survival from early conditions, and is to-day paralleled in the methods of the rain-makers of Southern Polynesia who employ human bones to compel the clouds;[3] and by

[1] Read at the Annual Meeting of the American Folk-Lore Society, November 29, 1889.

[2] *Notes and Queries*, 3d series, vol. ix. p. 146.

[3] Frederick E. Sawyer, *Folk-Lore Journal*, vol. i. p. 215.

the sorcerers of the Zulus who by the same potent agencies discover lost objects and advise prosperous ventures.[1]

Very close to these savage notions is the belief which I have often heard in Pennsylvania that the severity or mildness of the winter can be predicted by inspecting the breast-bone of a goose killed in November. If the surface has dark stains, the winter will be bitter; if the bone is white and clean, an open season may be anticipated.

When our boys on election nights gather around the bonfires of tar barrels, they are perpetuating a very ancient rite connected with the sacredness of bones; as is illustrated in the word itself, for after much discussion there is scarcely room left for a doubt that "bonfire" was originally "bone-fire," and referred to a fire in which bones were burned as symbolic of a sacrifice. Not only is the earliest occurrence of the word in English literature "bone-fire" given with its translation into Latin *ignis ossium;* but the rendering of the word into Irish by an old poet, one of the O'Sullivans, *cnaimh theinne*, has precisely the same meaning.[2] To this day, in the remoter parishes of Munster and Connaught great fires are lighted on St. John's Eve (June 23), in each of which a bone is burnt,[3] a survival of the sacrifices which once celebrated the midsummer night and the summer solstice.

The bone in the bonfire was something more than a symbol. Its presence grew out of and illustrates the deepest and most remarkable phase of osteologic folk-lore. It represented the animal or man burned in the ancient sacrifice, because the notion is nigh universal in primitive mythology and modern superstition that the immaterial part of creatures, their indestructible element or soul, is connected with or resident in the bones. Such a belief has a ready foundation in the durability of the osseous skeleton, and its permanence when the soft parts have disappeared. It was believed that the personality of the individual clung to his skeleton, and the terror which is still generally inspired by this object, no matter how beautifully cleaned and mounted, is a survival of this venerable belief. In some parts of Europe, as in the Netherlands, it is still a popular belief that if a person takes a human bone home with him from the graveyard, the dead man to whom it belonged will torment him until he returns it.[4]

Very generally among our people a human bone is considered an uncanny and ominous object, not to be kept in houses. The same

[1] Rev. Canon Callaway, *Religious System of the Amazulu*, p. 332 *seq.*

[2] See *Notes and Queries*, 3d series, vol. i. p. 109, and the *Century Dictionary*, *sub verbo.*

[3] G. H. Kinahan, "Notes on Irish Folk-Lore," in *Folk-Lore Record*, vol. iv. p. 97.

[4] Benjamin Thorpe, *Northern Mythology and Popular Superstitions*, p. 333.

feeling led the Chinese to taboo it, and in the ancient law of the Israelites a person who so much as touched a human bone was unclean for seven days.[1] An altar on which one was burned was polluted, and by such action Josiah, king of Judah, desecrated the sacrificial places constructed by Jeroboam, son of Nebat.[2]

Yet among the ancient Hebrews, as among so many other nations where incineration did not obtain, a very sacred character attached to the bones of the dead. One of the most terrible curses which Jeremiah proclaims as from the Lord against the idolatrous people of Judah is that their bones shall not be gathered or buried, but "shall be as dung upon the face of the earth;"[3] and the chief of the transgressions of Moab for which the prophet Amos fulminates the malediction of Jehovah is, "that he burned the bones of the king of Edom into lime."[4]

The secret of this respect was distinctly the belief that the soul continued to dwell in the bones, and that their disturbance or destruction was construed to be a direct attack on the individual, and very much more than a mere insult to his memory or his relatives.

The fixed opinion that the man continued to live in his bones is abundantly shown in the Old Testament writings themselves as well as in the later Talmudic scriptures. Thus, Elisha, during his life, by stretching himself upon the dead son of the Shunammite woman, restored him to life; and the dry bones of Elisha, when touched by the corpse of the Moabite soldier, were still so replete with his miraculous individuality, that the corpse "revived and stood up on his feet."[5]

The writers of the Talmud not only recognized the bones as the casket of the soul, but had discovered which particular bone was its indestructible seat. They did not seek it anywhere near the pineal gland, as did with equal acumen the philosopher Descartes, but quite at the other end of the vertebral column, in the ossicle at its lowest extremity, that called the *os coccygis*, to which the learned Rabbis gave the name "the resurrection bone." This they believed could not be destroyed, and from it the individual should derive his second life. This is illustrated in an anecdote of the Rabbi Joshua ben Chanania which is thus related in the Talmud:—

"The Emperor Hadrian (may his bones be ground to powder, and his name stand accursed) once asked the Rabbi Joshua ben Chanania 'From what shall the human body be reconstructed when it rises again?' The Rabbi replied, 'From the little bone *Luz*, in the backbone.' 'Prove this to me,' demanded the Emperor. Then the Rabbi

[1] Numbers xix. 16.
[2] 1 Kings xix. 2; 2 Kings xxiii. 16.
[3] Jeremiah viii. 1, 2.
[4] Amos ii. 1.
[5] 2 Kings xiii. 21.

took the bone Luz and steeped it in water, but it was not softened; he put it in the fire, but it was not consumed; he placed it in a mill, but it could not be ground; he laid it on an anvil, and smote it with a hammer, but the hammer broke, and the anvil was split in pieces." [1]

From this anecdote it appears that it was the hardness and seeming indestructibility of the bone which gave it the honor of being the seat of the soul. There was difference of opinion among the learned rabbis whether, when in sending the flood the Lord said, "I will destroy man whom I have created," the bone *luz* was also destroyed. Most of the rabbis believed that it was, and therefore that there is no resurrection in store for the antediluvians.

While the Israelites thus selected one extremity of the vertebral column as the seat of the soul, very many other nations chose the opposite extremity, and looked upon the skull as the bone, or congeries of bones, which preserved the individuality.

In pursuance of this opinion a widow in the Andaman Islands will carry on her shoulder the skull of her deceased husband until she remarries, on which event it is incontinently consigned to the refuse heap. In various parts of Africa and America the skulls of ancestors were preserved and honored with a superstitious reverence. They were supposed still to contain some flash of their ancient wit, and at least to be of potency as talismans and charms. This power extended in earlier folk-lore, classical and Teutonic, to the skulls of lower animals. In Greece and Rome the skull of the ass was sacred to Priapus, and was placed in gardens and orchards that their field might be protected from thieves; while the Germans of the age of Tacitus were wont to erect in fields and on the paths leading into the enemy's country what were called "nith-posts" or "cursing poles," stakes supporting the skull of a horse, which were supposed to exert a maleficent influence on approaching plunderers. Thus in the Saga of Egil it is related that Egil planted a stake on a point of rock and placing upon it a *horse's skull* said, "Here I set up a nith-post (*nidstaung*) and I turn the curse of it (*nid*) toward King Erich and Queen Gunhilda." Thereupon he carved the curse in runes upon the post and turned the face of the skull toward King Erich's land. But the genial German ethnologist, Dr. Richard Andree, has given us so complete a study of the sacred character of skulls that I need not pursue this fertile branch of my theme.[2]

The mysterious potency which was held to reside in human bones led to their extended use in medicine. It is a fact that as late as the

[1] Hershon, *The Talmudic Miscellany*, p. 295.

[2] See his article on "Schädelcultus" for the above and many other references in his work *Ethnographische Parallelen und Vergleiche*, ss. 127–147 (Stuttgart, 1878).

last century pulverized portions of the human skull were administered in various diseases. The medical virtues attributed to the bones, indeed, would form quite a long chapter. Among other things, they were held to be intoxicants. Writing in England in 1686, Aubrey complained that "cunning Alewives do mix the Ashes of dead-men's bones in their ale to make it intoxicating;"[1] and so widespread was this superstition that about that date a statute was formally passed in Ireland forbidding the custom.[2]

Returning to the magical virtue supposed to reside in bones, we find it most prominently illustrated in the belief in the efficacy of the saints' bones, so widely prevalent in the early Christian Church, and which continues to-day in some of its branches. Undoubtedly this was founded on the old Jewish notions as shown in the history of Elisha's bones which I have already quoted. In the eighth century it was so generally adopted that at the Synod of Nicæa (787) it was commanded that no church should be consecrated which was not in possession of such a relic, under penalty of excommunication.[3] The trade in the bones and other remains of the saints was one of the briskest in the Middle Ages, and the literature of the subject is very extensive. John Calvin wrote a treatise declaring that great profit might come to all Christendom if there was a careful register kept of all the saints' bones and other relics.[4] But Martin Luther had no sympathy with such opinions, and with his usual bluffness declared that these relics were "dead things and sanctify nobody."[5]

In America, quite as much as in any part of the world, we find superstitions and myths centring around the bony skeleton. The opinion was very general among the native tribes that the soul or immortal part dwelt in the bones, and from these would somehow come to life again. The bones of the departed were therefore treasured with scrupulous care. In fact, the Jesuits in Paraguay and the English in Virginia accuse the Indians of worshipping the bones of their ancestors.[6]

From this reverence arose the custom of communal bone-burial, to which custom we must attribute the numerous so-called bone-mounds found in the Mississippi Valley and on the Atlantic slope. After the corpse had been buried in the earth for some months, it was disinterred and the bones cleanly scraped. They were then placed in a basket or other receptacle until a number had thus accu-

[1] J. Aubrey, *Remains of Gentilisme and Judaisme*, p. 165 (Folk-Lore Society's edition).

[2] Ibid. p. 239.

[3] J. Benham, *Dictionary of Religion*. s. v. "Relics."

[4] H. Malcolm. *Index of Theological Literature*, p. 398.

[5] J. Benham. *ubi supra*.

[6] Ruis, *Conquista Espiritual de Paraguay*. p. 48.

mulated, when they were carried with appropriate ceremonies to a selected spot, where the adjoining earth was heaped over them in the form of a mound. The incidents attending such a tribal burial are detailed at length by some of the early travellers.[1]

In some nations the bones were not interred but cleaned and stored in ossuaries or charnel houses. When the tribe forsook the locality, these ancestral relics were carried with them. As late as the middle of the last century, when the Nanticokes of Maryland were ordered to remove to northern Pennsylvania, the pathetic spectacle was presented of the men and women trudging through the mud, heavily laden with the sacred skeletons of their forefathers.[2]

The oracle of the shamans or native priests of the Carib tribe was a human bone. They wrapped it carefully in cotton, and alleged that the soul of the deceased dwelt in it, and communicated to them their prophecies and spells. To injure an enemy, they would wrap up with this bone something belonging to him, believing that the magical power of the bone could thus be directed against their foes,[3] — a close parallel to the horse's bone in the Egil Saga.

It would not be difficult to parallel in native American superstitions and myths pretty much all the folk-lore about bones which we may collect in the Old World. In the *Popol Vuh*, the sacred book of the Quiches of Guatemala, the dry bones of the four hundred brothers who become the stars of heaven are restored to life by the word of the hero-god, as were those in the valley by the command of the prophet Ezekiel. Grant that both are figurative narratives; yet both indicate the underlying and far-reaching sentiment that the most durable part of the body of man is the residence of his soul after death.

This is the solution of the wide-spread reverence for, or dread of, human bones; and it is interesting to discover the same principle at the basis of superstitious stories so extensively disseminated as these which relate to osteologic folk-lore.

Daniel G. Brinton, M. D.

Note. Since this article was in type, my attention has been called to an interesting collection of superstitions regarding bones, which appeared in *L'Homme*, April 1[illegible], 1887, by M. Paul Sébillot, entitled *Les os de mort dans la légende et [illegible] superstition.* It contains many references, additional to those which I have brought together, illustrating the prominence of these objects in the folk-lore of widely-separated nations. — D. G. B.

[1] For these and other particulars of a like nature see references in my *Myths of the New World*, pp. 272–274 (second edition, New York, 1876).

[2] See references in my work *The Lenâpé and their Legends*, p. 23 (Philadelphia, 1885).

[3] De Rochefort, *Histoire Naturelle et Morale des Iles Antilles*, p. 473.

ADDITIONAL COLLECTION ESSENTIAL TO CORRECT THEORY IN FOLK-LORE AND MYTHOLOGY.[1]

In the few remarks which the time at my disposal will allow me to offer, I desire to emphasize the importance of employing the few years which remain, in order to make, as far as possible, a complete record of the lore of primitive races. Such collection, at the present time, appears to me more important than speculative discussion. In saying this I do not intend to undervalue theory; it is the object of students of mythology, as of all other branches of research, to unify and coördinate their material by means of correct general views; but I am of opinion that the material at the disposal of the investigator is not yet adequate to convert hypotheses into accepted generalizations, and that, unless greater activity is shown in using the opportunity which still remains open, many problems of mythology and psychology are destined to continue unsolved.

There is no study in which the vicissitudes of speculation have been more kaleidoscopic than in mythology, and none which is in a more unsatisfactory condition. This state of things, one would think, would induce caution in venturing on too sweeping inductions. Unhappily, the fact is just the reverse. In the kindred pursuit of philology, the writer who thinks he has discovered a new law of language usually presents it in learned form, with abundant references and citations, in a journal devoted to the subject, or a special treatise, for the eyes of the few whom he thinks capable of passing on its merits; while in mythology, a subject more obscure and complicated, the student who imagines that he has invented a new theory is apt to seek a hearing before the general public, and to present his results in such a form as may be agreeable to the taste of the general reader. The result is that a mass of phrases, such as sun-myth, Aryan origins, and the like, are caught up by his readers, who are of course struck by his discussion in proportion to its apparent singularity and novelty, and who seize upon such catch-words as if they really corresponded to any precise idea. Such treatment of a very obscure and complicated subject appears to me worse than useless, because it posits a general problem where it may well be that none exists, and makes the learner imagine that the value of the study consists, not, as is really the case, in the ascertained facts themselves, but in some speculation about whole systems of conceptions which may very likely be in the nature of things incapable of unification and condensed statement.

[1] Read at the Annual Meeting of the American Folk-Lore Society, November 28, 1889.

The stress laid by writers on comparative mythology on their special views is the more provoking because the differences of these views are the necessary result of the imperfection of the record, which deficiency a little energy would do much to remove.

If, for example, it is possible to differ regarding the connection of meteorological phenomena with myth-making, it is because it is not yet determined with precision how far an element of conscious symbolism enters into the mythologic conceptions of existing savage tribes. A complete account of the myths of a single sun-worshipping tribe of North America would throw, to say the least, as much light on nature myths, and their relation to hero tales, as researches into Sanscrit, Egyptian, and Assyrian records.

No matter what field of primitive tradition the student attempts to cultivate, he finds his progress blocked by the want of accessible information. Not only are printed accounts inadequate, but they are often positively misleading. Nothing, in fact, requires more patience, honesty, and exactness than this branch of research. How often does a traveler assume as the belief of a race what is the opinion, perhaps misinterpreted, of an individual! It makes, indeed, all the difference from what source the information is derived. Plato tells us that it was a popular saying in Greece, "The thyrsus bearers are many, but the initiated few."[1] So it was then, is still, and and always has been, as much among uncivilized as civilized man. The belief and ritual of the savage, the sacred formulas and songs of the savage, are jealously guarded by him; his secret societies conceal his worship, as did the secret societies of classic antiquity. A traveler who spent a whole year among a remote tribe of Australia informed the writer that the people among whom he lived possessed no religious rites. But thus far, in all cases where the right method has been taken, it has been found that there does exist among people in a primitive state of culture a ritual and a mythology more intelligible and rational than the state of mind of the individual savage would lead us to expect. The roots of religious feeling among primitive tribes are in their nature obscure, and are rendered more difficult to arrive at in consequence of the secrecy with which are guarded the rites wherewith they are inseparably connected; but it is in these rites, and the songs and tales which explain them, that the character of early religion must be sought, and a solution of psychologic problems found. It is, however, only within the last few years that anything serious has been accomplished in the elucidation of such mysteries. The work of Rink and Boas among the Eskimo, of Kubary in the Pelew Islands, of Washington Matthews among the Navajoes, and of J. Mooney among

[1] *Phædo*. 38 (see Heindorf's note).

the Cherokees, are worth a score of volumes on the generalities of mythology. It is to the special student of written records, and above all to the investigator in the field, that the main honors are due, and it is by such alone that any real advance is made. The ink of general treatises is not dry before these are made antiquated by new discoveries. Under these circumstances, the least that can be expected is that new hypotheses may be presented in scientific form and for specialists in the first instance, — that it be not assumed that the first comer is qualified to sit on the jury in cases involving obscure problems of psychology.

It is further to be considered, as already intimated, that general conclusions are barren in proportion to their range, and that most of the wide questions which can be asked respecting the origin and character of folk-lore are in their nature incapable of a reply which shall be contained in a sentence. It is the pleasure of our time to explore sources, and with good reason, since creatures and ideas are comprehended only through their history; nevertheless, it will soon be discovered that there is a limit in this direction, and that nearly every valuable mental acquisition is to be found in the modest range of special and limited observation, such as escapes the necessity of groping in the chaos of ultimate origins.

These remarks may find an illustration in their application to one of the great problems with which folk-lorists (to use a word now accepted even beyond the limits of the English tongue) are called upon to deal; namely, the extraordinary correspondences observable between the traditions and superstitions of widely separated races.

To explain these correspondences, three solutions are offered; namely, the theories of inheritance, diffusion, and independent origination.

Until within a very few years, it has been the first of these views which has found popular acceptance. It has been supposed that the oral traditions of every people, in a simple social state, form a treasure bequeathed with little change from one generation to another, and in the main unaffected by contact with races of other descent. According to this opinion, in order to determine the ideas of the ancestral stock (every separate race being assumed to have a certain hereditary mode of considering the universe), it would only be necessary to compare the ideas of the various offshoots of the same root; thus would appear the common original element, and thus would be detected the modifications introduced through successive subsequent periods. Such is the method pursued by philologists with respect to language; by such researches they undertake, for example, to reconstruct the primitive speech out of which branched the Indo-European tongues. The same process, thought students

of myth who were versed in philology, could be used in folk-lore. Applied to peoples of the stock named, this doctrine assumes the "Aryan origin," to use a familiar phrase, of whatever is common to the nations concerned. By such methods, V. Rydberg has lately undertaken to reconstruct Teutonic mythology; similar principles, applied to Semites, have been employed in writing the history of the people of Israel.

This theory, however, has received a rude shock by the recent demonstration that differences of race and language are not necessarily an indication of differences in tradition. The Basques of Spain, for example, do not seem to have retained any characteristic tales or songs which may be supposed derived from their ancient stock, but rather to have assimilated the lore of modern Europe. The Bretons, primitive as is their language and their culture, seem singularly modern in the type of their traditions, which appear for the most part transferred from their French neighbors. The modern Irish, the Scotch Highlanders, have borrowed much from the hated English; and if they have retained some of the hero tales of their forefathers of six centuries since, those forefathers, in their turn, were influenced by contact with Latin Europe and Christian or Pagan Scandinavia, so that it is quite impossible to construct anything like an original Celtic tradition. The labors of S. Grundtvig and of F. J. Child have made it clear that the ballads of the Middle Ages were a common property; from Italy to Norway, from Spain to Greece, the vine of popular tradition trailed over Europe, striking root now here, now there, alike in Denmark, Scotland, France, and Germany passing itself off as a child of the soil. There is, therefore, between language and lore no such relation as warrants us in reasoning from one to the other. It does not follow that because certain beliefs and stories are found in ancient poems of Scandinavia, Persia, and India, that their concordance is of necessity to be ascribed to race influence; nor can it be taken for granted that traditions common, for example, to Hebrews and Babylonians, necessarily go back to a period before the separation of the former. Such are the relations of studies apparently the most trifling to studies apparently the most important, that investigation into the history of popular songs, nursery tales, and childish games has modified the way in which men are required to reason on the most serious topics of the development of civilization and the history of religion.

It must not be supposed, however, — and this is the point I wish to make, — that in discarding the theory of inheritance as a doctrine, it is therefore to be rejected as a possibility. If modern research demonstrates the changeableness of tradition in some cases, it no less exhibits its permanence in other cases. Some of the ballads

which here and there still continue to be sung in Europe are known to have had an existence in rhythmical form for eight hundred years. Even in the New World, more than one childish game-formula is still in use which was familiar to Attic youth [1] in the days of Xenophon.

It is not proven that the oral tradition of North American Indians or Eskimo is less tough than that of civilized Europeans. If there are songs and tales a thousand years old in the one, so, it would seem, there may be in the other. In native American lore, indeed, there are tokens of very great longevity. Archaic forms, unintelligible expressions, abound; the sacred languages in which the tales are contained are apparently a guarantee of antiquity, in the mass if not in particular instances. What are the two or three hundred years which have elapsed since the arrival of Europeans, compared to the age thus indicated?

It is in the department of folk-tales that this resemblance most clearly appears. The labors of men like Benfey, R. Köhler, E. Cosquin, and T. F. Crane have made it clear that any tale which has achieved popularity in one part of this vast territory is likely to be met with in other parts. Yet this resemblance may be ascribed to literary communication, which has unquestionably had a great influence; as in fact Benfey did attribute the diffusion of tales principally to literary channels.

But, as collection proceeds, it becomes evident that a like resemblance exists in other kinds of lore, which writing has never been instrumental in communicating. This could be extensively illustrated, but I confine myself to one striking example. Every American is familiar with counting-out rhymes of the "eny, meny, mony, my" type. He will remember the early associations which cling about these formulas; and by inquiry he will discover that the form used in every locality and by every group of children differs or differed. Now rhymes of this type are common to all European peoples; not only so, but probably to most Asiatic races. H. Carrington Bolton, who has made a collection, includes two examples from Japan. China and India will furnish similar formulas. In all this wide territory these rhymes appear to have a common character of meaninglessness. It may be that they are derived from formulas of sorcery, as is maintained by Bolton and C. G. Leland, but at least that character is not now apparent in the rhymes regarded as a class. Now, there can be no question that these were communicated from language to language, while on the other hand it is equally obvious that the tradition, among each people using the method, has a considerable antiquity. Here, then, is an example of diffusion

[1] *Games and Songs of American Children*, p. 147.

with which writing has had nothing to do. Thus the practice of children, observed only within a year or two, illumines a point which the most elaborate researches of learned men had not before been able to determine.

The same process of borrowing is exhibited in our negro lore. The tales of Uncle Remus, so called, which Joel Chandler Harris first made known, have been shown to be, in part at least, of African origin,[1] and some of them are found also in Brazil. But many of these are probably not natives of Africa. Reasons could be given for supposing that some of them, originating in Asia, may have traversed the Dark Continent, and, becoming the property of Negro tribes, have been brought by slaves to North and South America, and there very likely encountered their own kindred in other forms of the same tale which has made the tour of the world in an opposite direction.

I have shown, in a book on games, how the popular game which we call "Jack-stones" (the old English name, like the ancient Greek, was "Five-stones"), having been the delight of youth in Europe for two millenniums, has, within these few years, on this side of the Atlantic, encountered an Asiatic variety of the same amusement, imported across the Pacific by way of Japan.[2]

Now, when leaving a field in which it is certain that from a very remote time there has been a continual intercommunication of the traditions of different peoples, we turn our attention to the American continent, we find ourselves in a region of obscurity and uncertainty.

In a paper just printed, Dr. F. Boas has discussed the origin of the culture of the Indians of Northwest America; he shows the great diversity of peoples inhabiting the Northwest coast, and the variety of their dialects. Comparing Eskimo life with that of the Northwest Americans, he concludes that each has influenced the other; but remarks that our knowledge of Alaska legends is too deficient to discuss the similarity of Indian and Eskimo folk-lore. He concludes his review with the observation that "investigations are everywhere hampered by a lack of accurate knowledge, sometimes even by that of any knowledge."[3]

If such be the inability of a specialist to draw conclusions respecting his limited subject, because of simple absence of information, much more is it hazardous to venture conclusions in regard to the general problem of possible remote connection with the Old World.

[1] See *Journal of American Folk-Lore*, No. iv. p. 79.

[2] *Otodama: Games and Songs of American Children*, 1883, p. 192.

[3] "The Indians of British Columbia," by Franz Boas, *Trans. Roy. Soc. Canada*, section ii. 1888, pp. 47-57.

Among Indian tales which are at present collected, a certain number bear evidences of recent influence by contact with the whites. The sifting of the earlier original matter from later additions is a task which, in the opinion of experts, could perhaps be still performed if adequate collections were at hand, but which has not been accomplished.

When, on considering the mass of material obviously in the main of native origin, it is asked whether the rites, dances, and beliefs possessing apparent antiquity do not indicate some connection with the Old World, the reply must be that this is a question the answer to which at present will depend upon archæological and biological considerations, rather than on a comparative examination of traditions, a task for which hitherto the material has not existed either in one continent or the other. It may further be added, that in view of the inroads of civilization on primitive culture, and the indifference shown to the collection of myth, it seems not very likely that the means for such inquiries ever will be adequate.

It is some consolation, however, that the bearing of American myth on the lore of the Old World does not by any means depend on any opinion which may be formed regarding the manner in which similarities have arisen.

I will content myself with citing a single instance illustrating the correspondence between folk-lore of the Old World and of the New, and the manner in which the latter may cast light upon the former.

The boys of ancient Greece were fond of a game known as the Game of the Shell (Ostrakinda). This game appears, from the descriptions which have come down to us, to have been played as follows: A line was drawn on the ground, and the children divided themselves into two bodies, one standing on each side of the division, at a short distance away. A boy who took no active part, standing on the central line, tossed up a shell, of which the inside had been blackened, exclaiming as he did so, "Night or Day?" If the dark side fell uppermost, that party which represented the forces of day, and which stood on the east, took flight, and were pursued by the army of night, encamped on the west, and *vice versa*. If one of the fugitives was caught, he was called the "ass," obliged to carry back to camp on his shoulders his captor, and, it may be presumed, required to toss the shell in the next turn. This game was so popular that in the fourth century before Christ it had already given birth to a proverb, the phrase "turn of a shell" being employed to denote any sudden vicissitude of fortune.[1]

[1] This description results from a comparison of the following passages: Pollux, *Onomasticon*, ix. 111: Eustathius on the *Iliad*, 1161: Scholiast to Plato, *Phædr*. p. 59 (Heindorf, *Phædr*. 252). With regard to the Greek proverb (also

This method of deciding who should begin a game may probably have been employed in other sports than the particular one described by Pollux. It is evident that the practice of tossing up a marked or colored chip or shell antedates the habit of casting a coin, which has been in use from Roman days to our own; so that our custom of tossing a cent has descended, by a continuous unwritten tradition, from that of employing a stone or piece of wood. In confirmation of this I am informed by Mr. Stewart Culin that in India cowries are extensively used for this purpose, but in China are invariably replaced by coins.

Now let us see in what manner this use corresponds to the custom of our savages. The observations which enable me to give a partial answer to this question have been printed within the last year; as far as I know, no other information is accessible.

Among the Wabanaki of the northeast of Maine a similar means of deciding who shall begin a game of ball is in use.[1] The player who throws up the chip spits on it; the sides are distinguished as wet or dry; and according to the result, one side or the other begins. Probably, if the traditional account of the origin of the game could be obtained, there would be found to be a mythical explanation involving some reference to divine inventors of the sport; heavenly beings are supposed to engage in it, and the Aurora Borealis is considered to be a divine ball-player.

The terms Day and Night, which do not appear in the Wabanaki custom, do enter, singularly enough, into the manner in which a game is begun among the Navajoes of New Mexico, while at the same time these terms, and the method of decision, are connected with a creation myth of a nature characteristically American.[2]

The favorite Navajo gambling game is *Kesitce* (the game in which moccasins are laid side by side), which is to some extent of sacred character, and can be played only during the dark hours, it being believed that any player on whom the sun shines while engaged in the

employed by Lucian), the most interesting passage is Plato, *Republic*, vii. 521. The philosopher is considering how properly educated political leaders are to be raised up: and, in order to set forth his doctrine that there is a definite method by which the object may be effected, remarks that such education "would not be the spinning of a shell, but the guidance of spirit forth from dusk [literally, a sort of nocturnal day], on that true upward path of being which we will term philosophy." In other words, there is from darkness to light a certain path, not the accidental and sudden change by which such transition is effected in the game. The English translators do not make the passage intelligible.

[1] Mrs. W. W. Brown, *Transactions of the Royal Society of Canada*, section II. 1888, p. 46.

[2] Washington Matthews, "Navajo Gambling Songs," *The American Anthropologist*, January, 1889.

game will be stricken blind. The game consists in guessing the position of a ball concealed in one of several moccasins. To decide who shall begin, a small, weather-stained fragment of wood is rubbed with charcoal and tossed up. If the black side falls uppermost, the party of night are to begin; if on the other side, the party of day. The origin of the sport is explained by a myth. In the ancient days there were certain of the animals who could hunt better and were happier in the night, and others who preferred the day; accordingly, they determined to settle their differences by a game of *Kesitce*. If the party of night won, darkness was always to endure; if the side of day, it should be forever light. Unhappily, the game could never be settled, so that night and day alternated as before.

It would be interesting to know whether this mode of decision is employed also in other Navajo games, and whether there may not be one which corresponds to the Wabanaki.

It is, of course, not to be assumed that the resemblance between the native American and Greek customs implies any historical connection; at the same time the correspondence is sufficiently singular, and it would be in the highest degree interesting to know to what extent a similar custom could be traced through Asia.

However, it is quite in accordance with my present purpose to observe that it is the fact of the Navajo game itself, and not a theory about the source of the game, which is the interesting point. For though the latter may be entirely an independent invention, it casts a broad and interesting light on the state of mind which the opposition of night and day, found in the Attic custom, implies. The mythological trait which introduces the vicissitudes of light and darkness into a game involves a derivation from a time in which religious considerations had a far closer connection with habits of sport than in the days of Plato; and of that unknown pre-Hellenic antiquity, which the mists of time do not allow us to penetrate, we find a reflection in the mental state of the American Indian of to-day, who is living in a state of culture from which the ancestors of the Athenians of Plato's time had emerged for thousands of years. Similarly, Egypt and Babylon were six thousand years already in a state of high civilization: what we thence obtain is a literature; their rites and religious conceptions are already more or less affected by conscious philosophy. Again, the influence of ancient centres of civilization extended so far that it has penetrated the Old World, and scarcely in the most remote and secluded tribe, as it seems, can we find a state of mind unmodified by the contact of early culture.

Here, however, in America, we have races until within a recent period unaffected by such influence; here we can study prehistoric

man in the conceptions and usages of tribes to the full, for what I can see, as interesting as our much-lauded Aryan ancestors.

What use have we made of this marvellous opportunity? The white man has been living now for three hundred years side by side with these tribes, whose ideas, until within a very few years, have remained a sealed volume. Aboriginal ritual, and the faith contained in that ritual, we either do not possess at all, or possess only in fragmentary form. The material is perishing faster than it is recorded; the knell of this marvelous race is sounded; the wonderful spectacle of their existence is about to be removed from our eyes; we are to be left in a civilized world. With the disappearance of the American Indian will pass away the last opportunity for information; while we shall hand over to succeeding generations problems which cannot be solved, and doubts which will continue to vex the souls of investigators.

W. W. Newell.

Wabanaki Game of Ball. — In reply to inquiry, Mrs. Brown makes some additional explanations in regard to the Wabanaki game of ball, above alluded to. Two goals are made, consisting of holes dug in the ground, at a distance depending on the number of players, perhaps, if the latter are very numerous, as much as one hundred yards apart. A circle is then formed by those intending to partake in the sport, in such manner that the circumference of the circle passes through the goals. A person, standing in the centre, tosses up a chip, which he has marked with spittle. Each successive member of the circle says: "I 'll take the wet," or "I 'll take the dry." By this throw is determined to which faction each player should belong; as fast as the choice is effected the circle is broken up, and the players, now divided into parties, arrange themselves in two opposite lines, in front of their respective goals. After this arrangement is complete, a person who belongs to neither party, standing in the centre between the two lines, tosses up the chip, the descent of which determines which side shall begin the game. Victory consists in driving the ball into the goal of the adversaries; the bat used is a sort of racket, crooked at one end, and interwoven with strips of hide after the manner of snowshoes. The game is now little played.

THE ENDEMONIADAS OF QUERETARO.

THE belief in diabolical possession, which so long postponed rational treatment of nervous and mental disease, offered a wide field for the perverted ingenuity of those who from various motives were inclined to speculate upon it. Imitation of the crazy performances of the victims of hysteria was not difficult; the only recognized cure was by exorcism, and the priests to whose ministrations the patient was confided were not skilled in diagnosis. Under proper conjuration the utterances of the possessed person were held to be those of the possessing demon, who was constrained by the adjuration to tell the truth, and the wild figments of the half-crazed brain, or the cunningly devised falsehoods of the impostor, were sedulously recorded as revealing secrets of the unknown world, or as evidence conclusive upon those against whom they might be directed.

Feigned diabolical possession was by no means infrequent. In a confidential correspondence between Jesuits in 1635, it is related as a good story that recently in Valladolid a lady of quality, reduced to want, pretended to be a demoniac in order to procure subsistence. Two rival exorcists exhausted themselves in contests over her, and crowds flocked to the church to witness the exhibitions. The performer at length found herself unequal to the task of prolonging the deception, and confessed it to one of the exorcists. The honor of the church was involved; he consulted a Jesuit as to the course to be pursued in so delicate a business, and was advised that the supposititious demons should be ejected privately. The woman accordingly was announced to be cured and the matter was hushed up without scandal or damage to the faith.[1]

In this case the fair impostor escaped with great good fortune, for such deceit was a mockery of religion rendering the culprit liable to prosecution by the Inquisition, and occasionally, when publicity could not be avoided, the Inquisition interposed. Among the existing records of the Holy Office of Mexico are two trials, out of a number arising from an epidemic of diabolical possession at Queretaro in 1691, which throw some light on the internal history of such affairs. They also illustrate the frequent connection existing between possession and sorcery, and thus have certain features of resemblance to the contemporaneous witchcraft craze in Salem.[2]

[1] Cartas de Jesuitas. *Memorial Histórico Español*, T. xiii. pp. 125-138.

[2] I owe the opportunity of consulting these papers to the kindness of David Fergusson, Esq., of Seattle, who, during a prolonged residence in Mexico, was enabled to accumulate a rich collection of documents from the scattered archives of the Inquisition.

In the spring of 1691 two young girls of Queretaro suffered themselves to be seduced. One of them, named Francisca Mexia, a child in her fifteenth year, lost her lover in August through a prevailing pestilence. He had promised her marriage, and in despair she threw herself into the river. She was rescued insensible, and on being restored to life explained her act by declaring that she had been seized by the hair, lifted through the air, and plunged into the water. It was a clear case of sorcery and demonism; the preservation of her secret required her to keep it up, and this probably was not difficult in the nervous exaltation of her condition. She speedily presented the ordinary symptoms of diabolical possession, and the demons on being exorcised stated that they had been sent by sorceresses whose names were not revealed. About the same time, Juana de las Reyes, the other girl, found that her situation could not be much longer concealed. Probably the example of the Mexia suggested to her the same means of averting suspicion, and she forthwith commenced a similar series of performances. These were of the kind well known to demonologists, — cataleptic rigidity, contortions, screams, wild and blasphemous talk, alternating with periods of rest. The sufferers would be scratched all over by invisible nails and be bitten by invisible teeth; they frequently ejected all sorts of substances from mouth and ears, — stones, mud, wool, pins, paper, toads, snakes, and spiders. One witness gravely declared that while watching one of them she saw the patient's eyes intently fixed on an enormous spider upon the opposite wall; she crossed the room to examine it, and as she watched, it gradually diminished in size and disappeared without moving from the spot.

Although the demons kept silence as to the names of the sorceresses who sent them, the girls had visions in which they frequently saw women. One who repeatedly appeared to them was a Mestiza named Josepha Ramos, commonly called *Chuparatones*, or Mouse-sucker, employed in an apothecary shop. They did not accuse her of being the cause of their suffering, but the mere fact of seeing her was enough. She was arrested by the secular magistrate and claimed by the Inquisition, which immured her in its secret prison in Mexico, where a chance allusion shows that she was still lying in 1694 with her trial unfinished. I have not the papers of her case and do not know its result, but the Spanish Inquisition was not in the habit of burning witches; its decision as to the so-called diabolical possession scarce justified Josepha's detention, and she probably escaped after prolonged imprisonment due to the customary delays of inquisitorial procedure. Three other women were also arrested on suspicion, but do not seem to have been tried.

The first treatment resorted to with the possessed was to call in

certain Indian wise women, who performed inunction with herbs, producing delirium and stupor without relief. Then the church was appealed to, and Fray Pablo Sarmiento, guardian of the Franciscan convent, came with his friars, and an active course of exorcism was pursued. The *Padres Apostolicos* also took a hand. Public attention was aroused, and effective means were employed to make the most of the opportunity for the edification of the people. Mission services were held at night in the churches, which were filled with curious and excited crowds, eager to witness the performances of the demoniacs and the impressive solemnities of exorcism; and as the attraction increased, the mission in the church of Santa Cruz was kept up all day. A great religious procession was organized in which the women walked barefoot, and the men scourged themselves. Every effort was made to stimulate religious exaltation, with the natural result. The patients steadily grew worse, and the arts of the exorciser proved fruitless. On one occasion Fray Pablo imagined for a moment that he had won a victory in casting out two hundred demons who had been sent by sorcerers, but they were immediately replaced by two hundred fresh ones sent by God. What at first was merely imposture doubtless grew to be, in some degree at least, pathological, as the nerves of the girls became affected by the prolonged excitement. What was more deplorable was that the contagious character of the affection was stimulated to the utmost under the most favorable conditions. At almost every evening service of exorcism some one in the crowd would be carried out convulsed and shrieking, to be at once submitted to a course of exorcism and be converted into a confirmed demoniac. The number grew until it amounted to fourteen, — not all of the gentler sex, for we hear of an old man and a boy who were subjected to such active treatment of fumigations of sulphur and incense by the friars that they died, each declaring with his last breath that he was not possessed, which was explained to be merely an astute trick of the demons to create infidel unbelief.

The epidemic would doubtless have been much more severe had all the ecclesiastics encouraged it, but fortunately they were not unanimous. The Francisans and Apostolicos had succeeded in monopolizing the affair, and in the traditional jealousy between the various religious orders those which were excluded were necessarily rendered antagonistic. The Dominicans and the Jesuits even, for a moment, forgot their mortal enmity, and they were joined by the Carmelites, in spite of the deadly battle which at that time was raging between them and the Jesuits over the *Acta Sanctorum* and Father Papenbroek. These made common cause in denouncing the whole affair as fraudulent, and they carried with them a portion of

the secular and parochial clergy. Passions on both sides were aroused, the pulpits rang with the clangors of disputation, the people took sides with one party or the other, and in the heat of controversy serious tumults appeared inevitable. In November and December both sides appealed to the Inquisition of Mexico, asking its interposition in their favor. With its customary dilatoriness it postponed action until an unexpected development occurred. Fray Pablo Sarmiento testifies that at 8 P. M., on January 2, 1692, he visited Juana de las Reyes and exorcised her, when she ejected from her mouth pins and wool and paper, and he left her as one dead. On reaching his convent he was told that a friar had been hastily sent for, as she was dying; the friar was not long absent, and on returning secretly informed Fray Pablo that Juana had just given birth to a boy. At first he was dumbfounded, but became greatly consoled on remembering that the *Malleus Maleficarum* provides for such cases, which are not infrequent, by informing us how the demon succeeds in producing such results in a perfectly innocent demoniac. He hastened to Juana's bedside, and in presence of the commissioner of the Inquisition, and of notaries whom he summoned, he questioned her demon, Masambique, and received the most satisfactory assurances, more curious than decent, confirming his theory. The demon, moreover, informed him that two other demoniacs, one of them being Francisca Mexia, were in the same predicament, and would bring forth children in about two months. Fray Pablo returned to his convent, but had scarce more than reached it when word was brought him that the Mexia was about to be confined. Naturally provoked at this untoward coincidence, he at first refused to go to her, but charity prevailed and he went. Her demon, Fongo Bonito, confirmed the fact, described a different process which he had employed, and said that the birth would not occur for a couple of months. It proved a false alarm, arising from hysterical tympanitis, for the Mexia escaped exposure and never had a child.

This *contretemps* might have been expected to end the delusion, but it only stimulated the good frailes to fresh efforts to maintain their position against the sarcastic comments of their adversaries. The children were all miraculous. The one just born had made all hell tremble as he came into the world; he was marked with the letter R in token that he was to be named Raphael; the one to be born of the Mexia would be marked M, to indicate his name of Miguel; a girl seven years of age, one of the possessed, would bring forth another marked F, whose name was to be Francisco IV., — the worthy successor of the three Francises, of Assisi, Paola, and Sales. All these infants in time were to perform immense service to the church.

It was quite time for the Inquisition to interfere. The combined influence of the Jesuits, Dominicans, and Carmelites triumphed. On December 19, a *Junta de Calificadores* had been held, which, although it contained two Franciscans, unanimously came to the conclusion that the demoniacal possession was fraudulent, and that the blasphemies and sacrilegious acts committed by the possessed, and the violent sermons of the friars, were justiciable by the Holy Office. Accordingly on January 9, 1692, a decree was issued peremptorily ordering the cessation of all exorcism, and of all discussion of the subject, whether in the pulpit or in private. The effect was magical. The excitement died away, and the possessed, for the most part, deprived of the stimulus of exorcism and of the attention which their antics had attracted, were speedily cured when left to themselves. Prosecutions were commenced against four of them, and against a Franciscan, Fray Matheo de Bonilla, which dragged along perfunctorily for a few years and seem to have been finally suspended.

All, however, did not escape so easily. Some nervous organizations are too susceptible to undergo agitation so profound without permanent alteration. One of the earliest to sympathize with the demoniacal movement was a girl named Francisca de la Serna, then about eighteen years of age. In her simple zeal she had prayed that God's will be done with her, and that she should suffer if it was his pleasure, whereupon Lucifer himself, with a thousand attendant demons, had entered into her. She was one of those against whom prosecutions were directed; the Inquisition consequently kept an eye on her, and we are able to follow her case. In October, 1692, a report was ordered concerning her, by which we learn that she was in the utmost misery, bodily and mental, — absolutely penniless, incapable of self-support, and dependent on the charity of one or two neighbors. She is described as being in the same state as before the exorcisms were stopped. Sometimes she lies quiet and speechless like a corpse; then she will be furious and blaspheme the Virgin and the saints, and talk insanely; then she will come to her senses, weeping and begging God's mercy and uttering prayers of tender devotion. She was evidently the victim of recurring hysterical attacks, sometimes epileptiform and sometimes maniacal. A year passed away, when in October, 1693, the Inquisition ordered her placed under the spiritual direction of the Rector of the Jesuit College, with power to employ exorcisms, and to report at his convenience whether she was feigning, or was possessed, or was suffering from natural disease. After careful examination the shrewd Jesuit, Father Bernardo Rolandegui, reported that she was not and never had been possessed, and that this was now her own belief. She sometimes became suddenly dumb, while retaining all her senses,

but this was attributable to her having at first been told that it would be so, or from some humors that caused it, or from deceit, or from sorcery. No exorcisms, he said, had been deemed necessary. The next we hear of her is in 1699, when the commissioner at Queretaro applied to the Inquisition for permission to have her exorcised. He describes her as completely under demoniacal possession; the last attack had lasted for ten days; she is dumb and crippled and suffers acutely. The disease was evidently advancing apace; but the Inquisition held good, and merely ordered her to be put under the direction of the Jesuit rector, Phelipe de la Mora, who had succeeded Bernardo Rolandegui. Then for ten years we hear no more of her. The last scene of the tragedy is set forth in a petition from the Jesuit rector, Juan Antonio Perez de Espinosa, in 1709, begging to be released from the charge. Three years before he had made this request and it had received no attention. She daily crawls to his church and occupies his time, interfering with his studies and his duties in the confessional. Exorcisms do her no good, but she occasionally finds relief from blowing in her face, or from saliva applied to the eyes or to the heart. Sometimes she is blind, sometimes deaf, sometimes crippled, and always weak-minded. From numerous experiments he is convinced that it is not diabolical possession, but the influence of the imagination, unless indeed there may be imposture to work upon the compassion of the charitable man who has supported her since 1692. Her case had evidently become one of chronic hysterical hypochondriasis, and her end can only have been complete dementia, unless she was mercifully relieved by death.

Henry Charles Lea.

CHINESE SECRET SOCIETIES IN THE UNITED STATES.[1]

IN a paper read before the Numismatic and Antiquarian Society of Philadelphia in December, 1887,[2] I gave some account of a secret society, popularly known as the *Í hing*, that exists among the Chinese laborers in the United States. Since that time I have had an opportunity to visit a hall of this society in New York city, as well as another meeting place that has been established in Philadelphia; to attend the funerals of two members of the society, and to become familiar with the workings of an independent local secret society, the proceedings of which were exposed in the course of the trial of some Chinese gamblers in that city. I have also had an opportunity to examine most of the not very copious literature upon the subject of Chinese secret societies, especially the work of Gustav Schlegel, entitled "Thian Ti Hwui. The Hung-League or Heaven-Earth-League. A Secret Society among the Chinese in China and India."[3] This valuable book contains copious translations of the records of that society concerning its history, government, affiliation of new members, laws and statutes, and secret signs, made from documents placed in Mr. Schlegel's hands by the government of Netherlands-India. By means of it I have been able to identify the secret society referred to in my former paper as a branch of the Heaven-Earth-League or Triad Society.

The designation *Í hing*, or "Patriotic Rise," is the watchword originally taken by one of the chiefs of the Triad Society,[4] and is the name by which that society is officially designated upon its diplomas.[5] The name of the lodge in Philadelphia, *Hung Shun T'ong*, "Hall of Obedience to Hung," is the same as that of the lodge in Kwantung and Kwangsi, the second lodge of the Hung League.[6]

The hall of the society in Philadelphia occupies two rooms on the second floor of a house in the Chinese colony on Race Street, where the name of the lodge, *Hung Shun T'ong*, is displayed on a gilded sign without the building. This lodge is incorporated under a charter obtained from the local courts, bearing date of July 7, 1888, as "The Roslyn Beneficial Association." Its rooms are handsomely and expensively furnished in the same manner as the *kung shò*, or "Public Halls" established by the Chinese merchants of New York

[1] Read at the Annual Meeting of the American Folk-Lore Society, November 28, 1889.

[2] *Report of the Proceedings of the Numismatic and Antiquarian Society of Philadelphia for the Years 1887–89.* Philadelphia, 1890.

[3] Batavia, 1866.

[4] Schlegel, p. 4.

[5] Schlegel, p. 32.

[6] Ibid. p. 18.

and San Francisco. There is nothing to distinguish them as the hall of the secret society, unless it may be the inscriptions on the scrolls with which the walls are decorated. These scrolls are the red paper hangings, such as it is customary for individuals to present to tradesmen when they open a new shop, and to temples and lodge rooms on festival occasions. They all bear the names of the donor. The tenor of the inscriptions is in harmony with the professed objects of the society.

The walls are also hung with handsomely carved and gilded wooden tablets with felicitous inscriptions, the gifts of certain clans or store companies, or of associated lodges in neighboring cities.

The names of the members of these lodges are written on a long tablet suspended along one side of the room. Some idea of the numerical strength of the order may be obtained from these lists of names, which serve to assist in identifying visiting members from other cities. A complete list of names of the members of the local society, with the amounts of their subscriptions for the decoration of the hall, is similarly arranged upon the opposite side of the room.

The principal object in the hall is the elaborately carved and gilded shrine of the god Kwan, containing a picture of that idol, which faces the north, and occupies the greater part of the inner room. It differs in no observable way from the shrines which are always erected by Chinese guilds in their meeting places.

There is an altar in front of the shrine, upon which are pewter candlesticks, vases, and an incense burner, and the usual objects which are associated with the god worshipped ; on the right, a package wrapped in red cloth, supposed to contain his official seal, and on the left, a small stand of red silk flags inscribed with the character *ling*, meaning "warrant, command." In the centre of the stand is a miniature sword, made of wood. There are also the usual implements for divination upon the altar, and a *white china bowl*[1] inscribed *Mò Tai tin*, "Temple of the God of War." The latter is used as an incense burner.

A small shrine inscribed to the "Chinese and Foreign Lord of the Place," before which a lamp is kept burning, is contained in a closet on the left of the principal shrine. There is a similar closet on the opposite side, the door of which is rigorously kept closed. It contains a paper scroll, rudely painted with figures of several personages, presumably the founders or patron deities of the order. These rooms are open to the public, but are never visited by Chinese who do not belong to the order, among whom, generally, the society is execrated. The first meeting of the society in Philadelphia is recorded as having taken place in September, 1882.[2]

[1] Cf. Schlegel, p. 42.

[2] *The Daily Evening Telegraph*, Philadelphia, September 16, 1882.

The lodge rooms in New York city are now located on Pell Street, and differ little from those in Philadelphia, except that they are larger and more handsomely furnished. Here the society takes the name of *Lün I T'ong*, or "Hall of United Patriotism," and its name, LUN-GEE-TONG, is written in Roman letters over the street entrance, and above the door of entrance within the hall.

An elaborate shrine to the god Kwan, which faces the south, is here, as in Philadelphia, the most conspicuous object within the room. Beside it, on the left, is a small shrine for the tutelary spirit, and adjoining this, a door with carefully screened glass windows which gives entrance to the private shrine of the lodge. Two boards bearing admonitory incriptions, with tigers' heads at the top, are suspended beside this door as a warning against unauthorized intrusion. There are no unusual objects within the hall except a small wooden tub resembling a half-bushel measure, which may be the "bushel" referred to by Schlegel as one of the instruments of the lodge.[1] A small iron safe is noticeable as being fastened with four locks, the keys of which are said to be retained by as many officers of the society.

The sister lodges in Philadelphia, Boston, and Baltimore are represented by handsome votive tablets. They and the lodge in New York city were all said to have been founded by the same person, an elderly man who was in attendance.

The funerals of the members of the *Í hing*, which I referred to as having witnessed, were not distinguished by any unusual ceremonies. At the first the only evidence of the participation of the secret order was a label with the name of the lodge, *Hung Shun T'ong*, pasted on the windows of several of the carriages. At the second, bundles of cotton cloth of three colors, — red, black, and white, — torn in strips of about an inch in width and two feet in length, were carried by each person who attended the funeral, and were fastened conspicuously on the handles of the carriage doors. The coffin was covered with three cotton cloths placed one upon another, the lowest one being white and the top one red. These colors, red, black, and white, constitute the emblematic colors of the society, and are displayed in the form of a flag over the building occupied by the lodge in Philadelphia, on festival occasions.

In the month of October, 1888, a somewhat distinguished member of the order, named "Lee You Du," died, and was buried in New York city. He was reported in the newspapers at the time to have been a "General of the Black Flags" in China, but in reality was only a poor clerk who had won the regard of the entire Chinese community by the probity of his character. He had held office as

[1] Page 41.

one of the councillors of the *Í hing*, and his funeral was made an occasion for a great demonstration on the part of the society. As far as I can learn from the newspapers of the time no unusual insignia were displayed or ceremonies performed. The emblems of the eight genii were carried in the funeral procession,[1] and the participants wore mourning bands of black, white, and red cloth, which were afterwards burned, as is the custom, with all the other funeral trappings, at the grave.

An independent local secret society in Philadelphia is, or was, known as the *Hip Shin T'ong*, or "Hall of United Virtues." It appears from its rules, an original copy of which was presented in evidence in the trial of some Chinese gamblers in a local court,[2] to have been merely an association for the purpose of blackmail. Such societies are known as "Highbinder" societies in California. They are frequently confounded with *Í hing*, and thus may have been the means of bringing the latter society into its present ill repute. The plan of organization of the *Hip Shin T'ong* may have been borrowed, at least in part, from the *Í hing*, as a receipt for money given a member of the local organization agreed in form and tenor with that of a similar receipt figured by Schlegel.[3] The membership of the *Hip Shin T'ong* was entirely recruited from the ranks of the *Í hing*.

A large proportion of the members of the *Í hing* attend Christian Sunday-schools and profess to be Christians, and Christian and native ceremonies are said to have been alternately performed at the dedication of the society's lodge room in New York city in October, 1887.[4] I do not regard this apparent leaning towards Christianity as due to any influence from within the order, but rather owing to the fact that the *Í hing* attracts the same classes that are most amenable to foreign influences; that is, the ignorant and disaffected, who are least restrained by conservative traditions, and are often destitute of those ideas of order and propriety which are always found among the more highly educated.

The *Í hing* society is said to claim to be affiliated with the Masonic order, and in New York city a Masonic print representing the two pillars surmounted with globes and resting on a tessellated pavement, with the square and compass, the eternally vigilant eye, and in large red letters the words "IN GOD WE TRUST," hangs on the wall of the lodge room. The society is usually described to foreigners by those who speak English as the "Chinese Freemasons," and as such it has become generally known to the outside world. In my opinion the Chinese have been misinformed with reference to

[1] *The Sun*, New York, October 28, 30, 1888.
[2] *The Daily Evening Telegraph*, June, 1889.
[3] Page 53.
[4] *The Daily Evening Telegraph*, October 24, 1887.

the identity of the *Í hing* with the Masonic order. It is a belief in which they would receive much encouragement, as there is a popular tradition that lodges of native Freemasons exist in China, which is creditably received by members of the craft with whom I am acquainted.

Some thirty years ago a learned Mason from Zurich, Dr. Joseph Schauberg, expressed it as his conviction that the Chinese league was similar to freemasonry in its institutions.[1] The subject is reviewed at length by Schlegel, who shows no disposition to oppose the opinion expressed by Dr. Schauberg. Mr. Herbert A. Giles also discussed the subject from materials, he informed me, obtained from Schlegel's book on the Hung-League, in a paper read before the Ionic Lodge of Amoy.[2]

There is no question that many resemblances do exist in the institutions of the two fraternities, but from my investigations in another province of Chinese folk-lore, I am inclined to believe that they are found in ideas which the Chinese borrowed from their neighbors in Western Asia, and afterwards engrafted upon the ritual of their national society.

Stewart Culin.

[1] Dr. Joseph Schauberg, *Symbolik der Freimaurerei*, Zurich, 1861.
[2] *Freemasonry in China*, Amoy, China, 1886.

CHEROKEE THEORY AND PRACTICE OF MEDICINE.

One of the most prevalent errors in regard to the Indian is that he knows every plant of the field and forest, and that the medicine man outranks the white physician in his knowledge of the healing art. A moment's reflection must convince any intelligent person that the skill of the Indian doctor, whose knowledge is confined to the narrow limits of a single tribe, and who at best can consult with only half a dozen brother shamans, is not to be compared with that of the educated physician who has devoted years to study under trained specialists, who has the whole world for a pharmacopœia, together with all the mechanical aids invented by modern science, and whose libraries contain the combined experiences of the nations in a thousand years of medical progress. As a matter of fact, the medicine man's knowledge of herbal remedies is about on a level with that of the ordinary farmer's wife, while the best of them are far inferior to her in regard to nursing and the common-sense care of the sick.

Under the auspices of the Bureau of Ethnology the writer has spent three field seasons — aggregating about a year — with the Cherokees, investigating their botanic and medical knowledge, and studying the theories upon which their practice is based. For this purpose he became intimate with their most noted doctors, for weeks working and sleeping in the same room with them, and making frequent excursions with them into the mountains for the purpose of collecting their medicinal plants. In this way he was able not only to learn about all that could be told concerning the plants themselves, but was finally so fortunate as to obtain also the secret formulas and ceremonies which accompany every application. Nearly seven hundred species of plants (including trees and shrubs) known to the various doctors were collected, with their Indian names and uses, and it is probable that eight hundred species would include all known to the Cherokee specialist. This represents their aggregate knowledge, but from a careful estimate it would appear that no one doctor knew the names of three hundred species, including about one hundred trees and shrubs. Yet these men are the professional botanists of the tribe, and their country — the mountain region of western North Carolina — can probably furnish two thousand species of plants. Many of the most common plants and the brightest flowers have no Cherokee names, simply because the Indians do not use them for food or medicine. It may be remarked here that the Indian seems almost utterly lacking in appreciation of the beauty or fragrance of a flower. Of course they know nothing of the plants

outside the limits of their own tribe. Contrast this with the work of our own botanists, who are familiar with the forms and uses of plants throughout the known world, and who have classified and described fourteen hundred species within the District of Columbia, an insignificant tract of ten miles square!

While they generally agree upon generic terms, their specific classification is very defective, owing to the fact that they have never been called upon to define specific differences. Each doctor commonly knows but a few of the species included under one generic name, and when he needs any of these in his practice he simply goes himself and gets it. If somebody else wants to know it, the doctor gets it and shows it to him. Consequently, when obliged to distinguish different species having the same generic name, they are completely at a loss. Each man is apt to have a different basis of classification, and no one knows how many plants are included under the common name, or what descriptive term will sufficiently distinguish each one from the others. It is only by comparison of the plants brought in by each man that it is found that half a dozen distinct terms are intended to designate the same species. For instance, tobacco is *Tsâla,* and there are several other plants known as *Tsâliyústî,* "like tobacco," from their manner of seeding. One of these is the common mullein, which was described by different authorities as the blue, yellow, downy, and large Tsâliyustî. It is called blue because, according to the Cherokee idea, that is the color of its leaves.

The white doctor works upon a disordered organism. The Cherokee doctor works to drive out a ghost or a devil. According to the Cherokee myth, disease was invented by the animals in revenge for the injuries inflicted upon them by the human race. The larger animals saw themselves killed and eaten by man, while the smaller animals, reptiles, and insects were trampled upon and wantonly tortured until it seemed that their only hope of safety lay in devising some way to check the increase of mankind. The bears held the first council, but were unable to fix upon any plan of procedure, and dispersed without accomplishing anything. Consequently the hunter never asks pardon of the bear when he kills one. Next the deer assembled, and after much discussion invented rheumatism, but decreed at the same time that if the hunter, driven by necessity to kill a deer, should ask its pardon according to a certain formula, he should not be injured. Since then every hunter who has been initiated into the mysteries asks pardon of the slain deer. When this is neglected through ignorance or carelessness, the "Little Deer," the chief of the deer tribe, who can never die or be wounded, tracks the hunter to his home by the blood-drops on the ground, and puts the rheumatism

spirit into him. Sometimes the hunter, on starting to return to his home, builds a fire in the trail behind him to prevent pursuit by the Little Deer. Later on, councils were held by the other animals, birds, fishes, reptiles, and insects, each one inventing some new disease to inflict upon humanity, down even to the grubworm, who became so elated at the bright prospect in view that in his joy he sprang into the air, but fell over backward, and had to wriggle off on his back, as the grubworm does to this day. When the plants, who were friendly to the human race, heard what had been done by the animals, they held a council, and each plant agreed to furnish a remedy for some corresponding disease whenever man should call upon it for help.

While the great majority of diseases are thus caused by revengeful animal spirits, some are also caused by ghosts, witches, or violations of ceremonial regulations. When a child dies, its mother sometimes grieves after it and dreams of it night after night. This is because the spirit of the child is trying to take her away to itself in the Darkening Land of the west. To prevent this, the ghost must be driven away by the medicine man, who prescribes a course of treatment for the mother, ending with a ceremonial bathing at daybreak in the running stream. Sometimes an enemy shoots an invisible splinter into the body of a man, so that the victim lingers hopelessly, ignorant of the cause of the trouble, and at last dies unless relieved by the medicine man, who places his lips to the skin and sucks out the splinter or pebble, after repeating a formulistic prayer and ceremony. This is the cause frequently assigned for consumption, known among the Cherokees as the "dry cough." Again, a witch may "change the food" in a man's stomach and cause it to sprout within him, or take the form of a frog or lizard. Certain prohibitions also cannot be disregarded with impunity. Thus, walnut wood must not be put into the fire, because its inner bark is yellow, and if any of its ashes should go to make the lye used to season their corn gruel, the result to those partaking would be a yellow discharge or eruption. It is also held that the evil man does lives after him, and sickness may result from treading upon the haunted spot where an animal has been slain years before.

What is here said of the Cherokees will apply equally well to other Indians and to uncivilized tribes generally, and is not far different from the beliefs held by our own ancestors a few centuries ago. Such being the theory, we can hardly expect the practice to be very effective. Without going into details, it may be safely asserted that, of every ten herbs used by the doctors, one is the best that could be procured, two others help in a lesser degree owing to their soothing or tonic properties, and the remaining seven are worthless. Their

doctors are chiefly expert in the treatment of wounds and fractures, but with regard to internal ailments they are almost powerless. The herbs used are generally selected from some fancied connection between the plant and the disease animal, and four plants usually go to make up the decoction, four being their sacred number. Thus, for a sickness caused by the deer the doctor compounds a prescription of four plants known respectively in Cherokee as "Deer Eye," "Deer Ear," "Deer Shin," and "Deer Tongue" (*Rudbeckia, Hieracium,* and two other species not yet identified). In applying the medicine he prays to some natural enemy of the deer — usually to the dog — to come and drive out the deer spirit, and the patient is forbidden to eat deer meat for a certain period. If the rabbit be responsible for the illness, the doctor selects "Rabbit Food" (wild rose), and other rabbit plants, and prays to the hawk to drive out the rabbit spirit. If a snake has done the mischief, "Snake Tongue" (*Camptosorus rhizophyllus*) or "Snake Rattle" (*Brunella vulgaris*) is used; while if the evil spirit be a fish, the ailment must be treated with a decoction of "Fish Scales" (*Thalictrum anemonoides*), and the doctor calls upon some larger fish to come and drive out the smaller one.

Again, plants are selected from some connection between their appearance and the symptoms of the disease. Thus biliousness or indigestion — a very common complaint, owing to bad food and irregular meals — is called *Dalâ'nĭ*, or "yellow," on account of the yellow bile frequently vomited up. It is treated with a decoction of several plants also called Dalânĭ, from the color of the root, flower, or bark, chief among these being the dye flower or tickseed (*Coreopsis senifolia*). In the same way what are called heart troubles, which the doctors say are caused by the lungs becoming wrapt about the heart and thus impeding its action, are treated with a decoction of fern leaves, because these leaves when young are coiled up, but unwrap as they grew older. Ferns enter also into all rheumatism prescriptions, and by a similar process of reasoning are supposed to enable the patient to straighten out the constricted muscles of his limbs. In a formula for treating a snake-bite the doctor is directed to blow tobacco juice into the wound, and to rub his finger around the spot four times, from left to right, "because the snake always coils from right to left, and this is just the same as uncoiling it."

When one dreams that he has been bitten by a snake he must be treated the same as though actually bitten, or the same effects will follow a year or so later.

No special precautions are taken to secure the comfort of the patient during his illness, but great stress is laid upon the *Gaktû'ⁿta*, or tabu, which accompanies every important prescription. Salt and

hot food are the two things usually prohibited, but other regulations are added according to the nature of the case. Thus in scrofulous eruptions upon the throat the patient is forbidden to eat the flesh of the wild turkey, because the turkey seems to have a similar eruption on its throat. In many children's complaints the trouble is ascribed to the influence of birds, and the child is forbidden to eat any bird meat; while the mother must not allow it to go out of doors, lest the shadow of a bird flying overhead should fall upon it and *fan the disease back* into its body. In some cases the patient must have a separate chair for his special use. The tabu generally continues four days, — which is also the usual length of the course of treatment in slight illnesses, — but frequently lasts longer, and may even continue through life in regard to particular articles of food.

In all serious cases visitors are forbidden to enter the house, not, as one might suppose, to secure quiet, but in order to guard against the entrance of a pregnant or menstrual woman, or of any one who may have had the most remote contact with her, even to eating food prepared by her hands. The entrance of such a person would neutralize all the effect of the doctor's medicines. The writer once had a practical illustration of this law of the *Gaktû'ⁿ'ta.* An old doctor named *Tsiskwa,* or Bird, who was far gone in what proved to be his last illness, sent word by his sister that he would like to tell what he knew to the white man. After several such messages the writer, with his interpreter, started one morning, and, after tramping several miles over a rough mountain road, arrived at the house to find that another doctor, called "The Mink," had been called in the same morning, and had just established a four days' tabu against visitors. We could not be admitted into the house, but neither doctor had any objection to our sitting immediately outside the threshold while the sick man lay just inside the open door, so near that he could have put out his hand and touched us, and kept up an animated conversation as far as his failing strength would allow. It was very evident that in this instance, at least, the tabu was not for the purpose of securing rest and quiet to the patient.

The dietary regulations seem to be all prohibitions. No light, appetizing or nourishing preparations, such as are commonly deemed necessary for sick people, are ever recommended, and, indeed, such a thing would be well-nigh impossible with the limited facilities of Indian cookery. In rheumatic complaints the skin is generally scratched with a bamboo brier or a rattlesnake's tooth before applying the medicine, which is then rubbed in while the blood is flowing freely. In toothache, pains in the stomach, etc., the ordinary treatment is rubbing, or simple laying on of the hands previously warmed over the fire. This fire is not the hearth fire, but one specially kindled for the

purpose. Sometimes the medicine is blown from the mouth of the doctor upon the body of the patient, according to certain rules. In one case, for instance, the doctor blows first upon the right hand, then upon the left foot, then upon the right foot, and finally upon the left hand, thus describing the figure of a cross. In every instance a prayer or sacred song accompanies the application.

There are a number of precautionary health-preserving ceremonies commonly observed, but these are religious rather than sanitary. Chief among them is "going to water," when the one for whose benefit the ceremony is performed goes down to the running stream, accompanied by the doctor, after fasting all night, and then, wading into the water, with his face turned to the sun just rising in the east, stoops down and bathes his head and breast, while the doctor, standing on the bank and holding a red and a white bead between the thumb and finger of his outstretched hands, recites an impressive prayer for the health and long life of the patient. This ceremony is performed before eating the first new corn in summer, after having had bad dreams, and by whole families at each new moon.

Diseases are named from their mythologic cause rather than from the symptoms, and the same physical ailment may be designated in a dozen different ways, according to the opinion of the doctor. This renders it extremely difficult to characterize a disease from their description. Thus diseases are classed as "when the dwellers in the forest make them sick" (caused by the large game animals), "when something is making something eat them" (a children's ailment, caused by the birds), "when the raccoon makes them sick," "when they dream of snakes," "when their food has been changed" (made to sprout in the stomach by magic arts), and so on.

In the study of this Indian medicine, disappointment at the misconceived ideas of disease, and the lack of practical therapeutic results, soon gives way to admiration of the systematic consistency of theory and practice, and respect for the deep religious spirit which animates it all. Every doctor is a priest, and every application is a religious act accompanied by prayer. In these prayers the doctor first endeavors to show his contempt for the disease spirit by belittling it as much as possible, so as to convey the impression that he is not afraid of it. Thus if the disease animal be a dangerous rattlesnake he may declare that it is only a rabbit. He then goes on to threaten it with the "red switches," and calls in, say, the Red Hawk from the Sun Land (the east) to drive it out of the man's body, and on toward the Darkening Land in the west, "so that it may never turn round to look back." The disease, being driven out, is forced along the black trail toward the west, but halts on reaching a gap in the mountain. The doctor then prays to the Blue Hawk in

the north to come and help the Red Hawk, asserting that the disease is "just what you eat." The two hawks drive it on to the second gap, where it again stops, and the doctor calls in the Black Hawk from the Darkening Land to come and help the others. It is now driven on to the third gap, when the doctor prays, "O White Hawk, reposing on high in the leafy tree-tops on Wăhālĭ (a mythic mountain in the south), draw near and listen. Arise quickly and drive the Intruder into the great lake in the Darkening Land." The White Hawk hears, and immediately swoops down to the assistance of the Red, Blue, and Black Hawks, and the four drive on the "intruder" to the fourth gap, where, with a final push, it is forced over into the great lake on the other side, from which it is never more to emerge.

James Mooney.

SOME SALIVA CHARMS.

This brief, fragmentary paper forms part of a somewhat extended monograph upon saliva superstitions in the United States. The pages of the article which deal more particularly with the subject of folk-medicine are now in the hands of the editor of the "Popular Science Monthly," and will be published, at his convenience, in the pages of that periodical. When the entire paper appears in permanent form, there will be appended a more complete list of references to authorities cited.

Whether or not the superstition still lives, I cannot say, but a well-known scientist tells me that, forty years ago, it was customary, about Portland, Maine, in passing dead dogs, cats, and so on, to spit three times on the carrion, to prevent the passer-by from catching the itch. A lady brought up in Boston relates a similar notion familiar to her in childhood, namely, that if one encountered any dead animal and did not spit three times he would certainly die of its disease. Dr. Buck states that in Suabia it is customary for the wayfarer to spit upon carrion that he encounters by the roadside, lest he should become mangy through its influence.[1]

The Romans, in the time of Pliny, believed that contagion might be repelled by spitting.[2] Were these superstitions simple outgrowths of the natural impulse one has to spit after encountering an offensive odor? If so, then possibly an old Aztec saying that one must *not* spit after meeting a polecat, lest he grow white-headed, may be accounted for by remembering how common it has been and is, among primitive peoples, or uneducated individuals, to distrust as unhealthful or unsafe that which is natural.

An old gentleman, who well remembers the practice, states that in the neighborhood of Salem, Massachusetts, sixty or seventy years ago, boys out bird's-nesting were wont to spit in the palm of one hand and then to strike the saliva a quick blow with the forefinger of the other, saying: —

Spit, spat, spot,
Tell me where that bird's-nest is.

The direction of the most prominent drop of flying spittle indicated the locality of the nest. A similar process is now resorted to in many places all the way from Maine to Illinois in searching for lost articles. Children in Salem, Massachusetts, to-day in look-

[1] *Medicinischer Volksglauben und Volksaberglauben aus Schwaben*, Dr. M. R. Buck, p. 42.

[2] Pliny's *Natural History*, Bohn's edition, vol. v. p. 288.

ing for anything lost or mislaid, vary the bird's-nesting rhyme above given into: —

Spit, spat, spo!
Where 'd that go?

The direction in which the spittle flies points out the whereabouts of whatever is sought. A mnemonic device now found in Salem is to spit on the palm of one hand, or the inner side of the wrist, to remind one where something mislaid may be found. I know of a large business place in that city where you may very often see an aged clerk, when he fails to remember just where he has placed some needed substance or utensil, quickly slip back his cuff and make at least a pretence of spitting on his hand, to assist his tardy memory. A gentleman whose boyhood was spent in a New Hampshire country town recalls a custom as there very common among schoolboys on the ball-ground, thirty or forty years ago, when they had lost sight of their ball. It was, as above described, to spit in the palm of one hand, and strike the spittle with the forefinger, meanwhile repeating: —

Spitter, spatter!
Which way 's that ball gone?

From a multitude of superstitions that have come under my own notice, I take it that there still exists in the United States a widespread belief that there is some magic power either in human saliva, or in the act of spitting according to prescribed formulæ. It is easy to identify many of our American superstitions regarding saliva as direct descendants of ancient Aryan customs and beliefs; others are modified forms of the latter; while still a third class would appear, from the lack of any evidence to the contrary, to be not only indigenous, but also of recent origin.

A volume might be written upon the origin, history, and ethnical distribution of the many curious mistaken beliefs concerning the powers of spittle. Such fancies appear in various Greek and Roman writers, and they pervade the whole history of magic, through the Middle Ages down almost to the present time. Employed now to bless, now to curse, now to injure, now to cure, by peoples intellectually as far apart as the Jews and the South Sea Islanders, mediæval Christians and the Central Africans of to-day — truly the potencies of this usually harmless secretion have been most widely credited.

The custom of using spittle in some manner, as part of the ceremony of naming children, or as a lustral rite, appears to have had a very extended range, both geographically and historically. Theocritus says: —

See how old beldams expatiations make;
To atone the gods, the bantling up they take;

His lips are wet with lustral spittle; thus
They hope to make the gods propitious.

In pagan Rome, lustration by means of spittle was one of the ceremonies employed in naming a child on the *dies nominalis*, and this custom has been traced as the probable origin of a similar practice in the early Roman Catholic Church.[1] That the Arabs made use of a similar ceremony would appear probable from the following incident, narrated in Ockley's "History of the Saracens:"[2] —

"Of Hasan they relate that he was very much like his Grandfather, Mahomet, who, when he was born, spat in his Mouth and named him Hasan." According to Mungo Park's "Travels in the Interior of Africa," in christening Mandingo children: —

"He [the schoolmaster] whispered a few sentences in the child's ear and spat three times in its face."[3]

Purification of the warrior who had killed an enemy was generally deemed necessary by the various tribes of American Indians. Among the Pimas of Arizona, one feature of the ceremony consisted in the transference of saliva from the mouth of the officiating medicine-man to that of the warrior.[4]

The ancients considered spittle a charm against all kinds of fascination. Theocritus, in describing the demeanor of a city beauty repelling the advances of a rustic wooer, says: "Speaking thus, she spat thrice upon her breast."

Pliny, in many places, shows the high regard of the Romans for the remedial and other virtues of saliva.

According to the Biblical narrative, it was with spittle that Jesus wet the clay with which he anointed the eyes of the blind man. An Oriental belief in the curative effect of human saliva is, in all probability, thus indicated.

Among the early Saxons, saliva was an important ingredient of a holy salve.[5]

Akin to the belief in the ceremonial value of spittle, and identical with the early Greek and Roman confidence in its efficacy in warding off evil influences, is the faith shown by the practice, mentioned in Ennemoser's "History of Magic," of spitting three times before the house of a witch.[6] In Mungo Park's "Travels" there is an

[1] Brand's *Popular Antiquities*, Bohn's edition, vol. iii. p. 259.

[2] Ed. of 1718, vol. ii. p. 100.

[3] Op. cit., vol. i. p. 263.

[4] Report of Captain Grossman, U. S. A., in *Smithsonian Report*, 1870, pp. 416, 417.

[5] W. G. Black's *Folk-Medicine*.

[6] Ennemoser's *History of Magic*, Howitt's translation, Bohn's ed., vol. ii. p. 201.

account of the preparation of a charm, or "saphie," to insure a safe journey, by muttering a few sentences and spitting upon a stone laid on the ground.

Spitting in a hole made in the ground constituted one of the ceremonies of making a peace with the Apaches of the Rio Gila, more than half a century ago, as described in Pattie's "Narrative."[1] Naturally charms of this character are seriously resorted to only by very superstitious races at the present day, as the Transylvanians, for instance, who spit to keep off the influence of devils, or the Irish peasantry, who overcome evil influences by spitting on the object feared and saying, "God bless it." This spitting must not be done by the person in whose behalf the protection is invoked, but it must be at his request.[2]

Among the South Sea Islanders it is believed that injuries may be worked upon the producer of spittle, if sorcerers chance to get hold of it, and so the chiefs are followed about by spittoon-bearers, who collect and bury the dangerous product.

Paul Kane, in his "Artist's Wanderings in North America," writes: "The Columbia River Indians are never seen to spit without carefully obliterating all traces of their saliva. This they do lest an enemy should find it, in which case they believe he would have the power of doing them some injury. They always spit on their blanket, if they happen to wear one at the time."

Captain John G. Bourke[3] writes me: "In my personal experience, I noticed at an early day that all wild Indians (that is, all who had never been on a reservation) had the custom of carefully spitting in their blankets or mantles."

According to Dr. Buck, Suabian folk-medicine prescribes that one should at once tread into the ground the spittle which he ejects, lest some evil-disposed person employ it for sorcery.[4]

These customs are doubtless based upon a superstitution not unlike that held by the believers in witchcraft in our own early history, who felt sure that pain could be inflicted upon people by means of images made to resemble them, and then punctured with pins and needles, or otherwise maltreated.

Brand relates a curious custom of boys in the North of England, namely, that of pledging their faith, "their saul," by spitting, just

[1] Cincinnati, Ohio, 1833, p. 77.

[2] Vide Lady Wilde's *Ancient Legends and Superstitions of Ireland*, one-volume edition, pp. 72, 130, 141, 193.

[3] Author of a valuable monograph: *Notes and Memoranda bearing on the Use of Human Ordure and Human Urine in Rites of a Religious or Semi-Religious Character, etc.* Washington, D. C., 1888.

[4] Op. cit., p. 42.

as an American boy will say, "I hope to die if it is n't true."[1] And Newcastle colliers bind a compact, in combining together for protection against their employers, by spitting together upon a stone.[2] The scattered illustrations just mentioned may serve as a hint of the great variety and wide distribution of mythical conceptions about saliva.

Countless seems to be the number of spittle charms still practised, either to avert an evil omen or to bring good luck. There is a popular saying of very wide range that to turn any garment that by accident has been put on wrong side out betokens bad luck. In Central Maine it is said that this may be averted by spitting on the garment as you take it off to turn it; while in Cambridge, Massachusetts, I find the notion that if one's dress be turned up at the bottom, so as to show the facing or wrong side of the hem, one needs only to spit on the dress as it is turned down to secure a new one.

In St. John, N. B., there is a popular feeling of reluctance to walk under a ladder leading against a building, and so one may often see passers-by furtively spit, to avert misfortune, as they walk beneath a ladder so placed as to make inconvenient a circuit outside of its foot. This counter-charm is in all probability a direct importation from England, where it is common.[3]

An old Roman counter-charm was to spit into the right shoe before putting it on the foot, or to spit into the right shoe before going into any peril.[4] Another, to spit when passing by any place where danger had been incurred.[5] According to Pliny, it was a Roman custom to wet a finger with spittle and place it behind the ear to allay disquietude of mind.[6] The same writer tells us that the Romans had a prejudice against meeting a person lame in the right leg, and that it was believed that the evil influence of such an unpropitious encounter might be repelled simply by spitting.[7] We have a pretty widespread and strongly held superstition that it is unlucky to meet one who is cross-eyed, and here again the counter-charm is the old Roman one of spitting as you pass the person. Some people do the same (for luck they say) when they meet a negro. The Russians say that it is bad luck to meet a priest, and the popular belief is that to avert misfortune one must, in passing, spit on the holy father's beard. Certainly neither a very cleanly nor a very reverent device.

[1] Brand's *Popular Antiquities*, Bohn's ed., vol. iii. p. 261.
[2] Ibid., loc. cit.
[3] *Notes and Queries*, London, 3d series, vol. vii. p. 433.
[4] Pliny's *Natural History*, Bohn's ed., vol. v. p. 290.
[5] Ibid., loc. cit.
[6] Ibid., vol. v. p. 284.
[7] Ibid., vol. v. p. 290.

The saying, that to spit over the little finger of the right hand at sight of a white horse will bring good luck, is sent to me from Illinois and from various parts of eastern Massachusetts; also from St. John, N. B. In Peabody, Massachusetts, the general notion of good luck is made definite, and money is promised to one who carries out the ceremony of spitting over the little finger whenever a white horse is seen. A Salem, Massachusetts, charm is to count every white horse you see, spitting at each one, until you have reached a hundred; after the one hundredth, make a wish, and it will certainly come true.

In Central Maine you will hear it said that if the left hand itch you must instantly spit on it, and rub the side or hip, and you will soon receive money. Indeed, half in jest, half in earnest, you may often see persons from that part of the country go through with this money-getting charm.

A New Hampshire practice is to spit on a piece of money, for luck, before pocketing it. Some one told me of seeing a servant girl in Lowell, Massachusetts, on receiving a piece of silver, quickly spit on it and slip it inside her stocking, nodding meanwhile, and saying "for luck."

In Jones's "Credulities" mention is made of a custom found among the inhabitants of Weardale, County Durham, England, of spitting for luck on the first coin received in the morning, or the first taken in any kind of business.[1] This piece of money is commonly called a handsel in England and in parts of Scotland. The original Anglo-Saxon word from which "handsel" comes meant the act of joining hands, as was the usual old English custom when two parties had concluded a bargain. This sealing of a bargain or sale was further ratified by giving a piece of money as an earnest. I believe the custom still exists in parts of Great Britain;[2] and with us to this day an expression often heard when two people have agreed upon some plan of action or concluded some minor business transaction is, "Let us shake hands on it." Undoubtedly a partial survival of the old English usage just mentioned. The name handsel, originally meaning the ceremony of striking or joining hands, at length seems to have been attached to the coin given as a last security that a transfer of property had been effected. English hucksters and fishwomen much esteem the handsel, or first money taken in a day, regarding it as an omen for further sales. Travelers relate that London venders may often be observed to spit upon their handsel, sometimes to kiss the coin, and to put it in a pocket by

[1] *Credulities, Past and Present*, by William Jones, London, 1880, pp. 544, 545.
[2] Brand's *Popular Antiquities*, Bohn's edition, vol. iii. p. 262.

itself as a talisman for business luck.[1] In Truro, N. S., Irish women, who go about from house to house selling laces or other small wares, upon receiving money for their first sale often say, "God bless you," and then spit on the money before pocketing it. I do not find that the name handsel has been transplanted to the United States, but the old country superstitious regard for the money from a first sale we find among us. Peddlers generally are anxious to begin to sell, and are sometimes even known to lower prices upon setting out in order to secure a purchaser, feeling that this first money in hand will bring more. Some months since, in Waltham, Massachusetts, a man was going through the streets selling simple microscopes. They were very good instruments, consisting of two lenses conveniently arranged, and giving a good field and excellent amplification. They sold for three dollars each, not an unreasonable price for the kind of glass. The seller, eager to make an opening sale, disposed of one to a gentleman for seventy-five cents. It was known that others afterwards paid the full price, and when friends of this first lucky purchaser tried to get a reduction, and said that they had understood that a glass had been sold as low as seventy-five cents, the peddler positively refused to sell a single other one for less than three dollars.

It was an old French belief that to spit in the fire on rising in the morning was an ill omen.[2] A correspondent from Northern Ohio writes me the two following popular notions: If one chance to spit on a stove he will in consequence have a sore mouth, while accidentally spitting on yourself means that some one is about to tell an untruth about you. The accident of spitting on any garment has a lucky signification in Central Maine, where it is said to foretell a new garment. A Northern Ohio mode of fortune-telling was as follows: spit on a hot shovel, and the saliva will froth up and dance over the hot iron. The direction taken, if this moving bubble slide off the shovel, indicates "where you will go to live," but if the saliva dry up on the shovel the inference is that you are destined to stay where you are.

The fashion boys have of spitting on their fish-bait to secure a bite, which seems to be pretty general among us, is, I find, very common among the Japanese. Frank Buckland, in his "Curiosities of Natural History," records a practice, among the fishermen of Portsmouth, England, of spitting on the boat-anchor before letting it go, to insure luck and to make the fish bite.[3] An allied custom, common among trappers in Central Maine, that of spitting on the

[1] Brand's *Popular Antiquities*, Bohn's ed., vol. iii. p. 262.
[2] J. B. Thiers, *Traité des Superstitions*, Paris, 1745, vol. i. p. 209.
[3] *Curiosities of Natural History*, 3d series.

bait of the traps which they set for foxes, I have not as yet elsewhere encountered.

We have all noticed how men and boys are given to spitting on their hands before making certain physical efforts, notably in lifting, chopping wood, in handling a hoe, a scythe, or a pitchfork. Blacksmiths, too, frequently spit at or on their hands before picking up the sledge, and that this usage among men of their craft, when about to make any unusual exertion, dates back more than two and a half centuries, may be gathered from William Browne's description of a smith shoeing some "stubborne nagge of Galloway:" —

> Or unbacked jennet or a Flanders mare,
> That at the forge stand snuffing of the ayre;
> The swarthy smith *spits in his buckhorne fist*,
> And bids his man bring out the fivefold twist.[1]

I dare say every one has noticed the catcher on a ball-ground, in making ready to seize the ball, spit on his palms, often hastily rubbing them together. The habit is very general among ball-players, from small boys to college students. One who attends games on the Cambridge, Mass., base-ball grounds tells me that the Harvard undergraduates may often be observed to make use of this very doubtful aid to their skill. After questioning a good many people of different ages and occupations as to whether there is, in their opinion, really any utility in the usage of spitting on the palms of the hands, I find that there appears to be a general latent supposition that the moistening of the hands helps a workman to take a firmer hold of his axe, hoe, scythe, hammer, or what not, that is, may prevent the implement from slipping in his grasp, but I believe that the act of thus moistening the hands (which after all is often a mere pretense) is generally quite involuntary. There are good reasons to surmise that this now involuntary habit is a surviving fragment of very old superstitious beliefs which attributed to human saliva subtle and peculiar powers of working charms. For if only the mechanical effect of wetting the hands be desired, why does not the smith touch his hand to the surface of the water in the trough or barrel that stands close by his forge?

Then, on a damp day, an axe-helve will hardly slip in the hands because of being too dry, or a scythe-snath in the hands of a mower on a dewy summer morning, or when a heavy fog still rests on the meadow lands, yet the observance of spitting on the hand is not omitted for any meteorological variations. Whether gloves are worn or not seems to make no difference to ball-players in their use of the device. If any real assistance may be gained by workmen who habitually resort to spitting on the hands, it seems as though

[1] *Britannia's Pastorals*, book i. p. 129.

women might have adopted the custom in such work as sweeping and mopping floors ; but as far as I have been able to learn, the practice is in the main confined to men, though now and then a woman does wet her finger in her mouth before putting on her thimble, "to make it stick," she will tell you.

The well-known habit of pugilists, from professionals to village urchins, both here and in Great Britain and Ireland, of spitting on or at the hands before giving a blow to an antagonist, is directly traceable, or at least related, to an ancient Roman belief that a blow could thus be made heavier.[1] The converse of this belief does not seem to survive among Americans or the inhabitants of the British Isles, but according to Pliny the Romans also believed that if a person repented of an injury inflicted on an adversary, either by some missile or by the fist, and should spit in the palm of the hand which had dealt the blow, all feeling or resentment would thereby be removed from the mind of the antagonist.[2]

Fanny D. Bergen.

[1] Pliny's *Natural History*, Bohn's edition, vol. v. p. 289.
[2] Ibid., loc. cit.

PRIMITIVE MAN IN MODERN BELIEFS.[1]

THE question 's oft been asked of me,
"What sort of thing may Folk-Lore be?
"What have the folk to do with lore?
"Is it not left for those who pore
"O'er stones and coins — old, musty screeds —
"Annals of yore — forgotten deeds?"

Beliefs that ruled man long ago
Within our actions ofttimes show;
The habits of primeval days
Still close beset our modern ways;
And thoughts we scorn, with boastful pride,
Our steps, unconscious, often guide.

For man is but a compound vast
Of generations, centuries past,
Who bears within himself the seed
Of fears, ambitions, hate, and greed,
That once o'er ancestors bore sway,
Though hidden in his soul to-day.

When first the early morning broke
Upon the primitive Aryan folk,
When from the rising sun the beams
Athwart the gray shot golden gleams,
The orb blazed out in splendor dread:
Men saw with awe-struck, bended head.

Obscure and dense, in dismal gloom,
At the same time his home and tomb,
On the hard rock his bed was made,
On the rough ground his form was laid:
In his dark cave no comfort lies,
And forth to greet the day he flies.

No mantle clothed his manly form,
Nor cloak nor furs his heart kept warm;
A scanty girdle 'round his waist,
To save decorum rudely placed,
Was all he wore; his matted hair
Was shaggy as the unkempt bear.

Now comes the tug, — what shall he eat?
He 's fully ready for his meat,

[1] Read at the Annual Meeting of the American Folk-Lore Society held in Philadelphia, November 29, 1889.

But, supper over, none was left;
Is he, then, of all hope bereft?
Off runs he to the neighboring brook,
And finds his breakfast with a hook.

He speaks no word and sign makes none;
From out his mouth a sullen moan,
Deep-drawn, makes known his feelings true, —
To grunt is all that he can do!
And, e'en he spake in accents clear,
There 's no one nigh his voice to hear.

From forest dense, from rugged lair,
Comes forth immense the great Cave Bear,
And hungry he; his food to gain
He rushes savage o'er the plain.
Rocks fly, darts pierce, — smit by a stone,
Bruin falls dead with piteous groan.

But whilst the combat fierce endured,
The sky 's with sombre clouds obscured:
The lightnings blaze, the thunders crash,
The rain descends in watery plash:
Poor man is 'whelmed with deadly fear,
And prays that heaven once more be clear.

The day-god's course at last fulfilled,
With silence vast the earth is filled;
Swift-gathering Night throws her black pall
O'er sea and sky, and man and all
That lives; with terror in his breast
Lest dawn ne'er come again, he sinks to rest.

To rest? Around that stalwart brow
Black night doth shadow forth, I trow,
Grim spectres, goblins, lemurs, elves,
Base simulacra of ourselves,
The baleful foes of waking themes
To haunt him ever in his dreams.

With frightened mien and bristling hair,
He bounds from off his cheerless lair,
And scans his den with questioning eye,
But finds no ghost is standing nigh.
He sighs relief; the dream has fled,
And on the ground he lays his head.

So runs his life from day to day,
To checkered feelings easy prey;
For fear and hope, and mute despair,
And cankered sorrows, grief, are there,

To waft forever 'round his head
Their flights of fancy, care, and dread.

'The rainbow shines, the ravens croak,
E'en fate is found in whirling smoke,
The circling swallows in the sky,
The crickets' song when eve is nigh:'—
Omens beset his daily walk,
And spectral visions nightly stalk.

Century on century now has sped,—
Have superstitions long since fled?
Have we, then, thrown away all fears,
The harvest of decaying years,
And live exempt from portents dire
Of sea and land, of air and fire?

When midnight clangs upon the ear
Within some graveyard dark and drear,
When flickering moonbeams hover nigh
Where countless corpses mouldering lie,
Doth not a shudder pierce the bone,
Among the dead to be alone?

When burning candles sputter free,
A coffin in the wick we see;
When flying sparks leap from the fire,
'T is for the sick a presage dire;
And should a dog bay at the moon,
A funeral will be ready soon.

When in our face the full moon streams,
We 'll answer questions in our dreams,
And tell the truth; indeed, perverse,
All dreams must go by their reverse,
And when, as some are apt to do,
'Fore breakfast told, they must come true.

All numbers odd are lucky, save
When at a feast, or meeting grave,
A company of thirteen folk
Will find the number sad no joke,
For death and sorrow sure attend
Those who against this law offend.

If on the grate the sunbeams play,
The flame will quickly die away;
A quarrel without any fault
Will swift arise from spilling salt;
If killed a lady-bug, a storm
Will roar and rage from such a harm.

When ticks the death-watch o'er our head,
Death 's waiting grimly by our bed;
Should mirrors break, a doleful fate
Must on the careless hand await;
Whene'er a soul parts with the tide
The casement must be opened wide.

Such fears oppressed the early man,
And those may laugh at him — who can!
He knew nought of the modern sneers
At all that true to sense appears,
That wipe the spirit world away
From out the things we fear to-day.

Has superstition lost all hold?
Do we ne'er shrink at fears untold?
Alas! poor man remains a prey
To petty terrors, e'en to-day;
For mankind 's pretty much the same,
And human nature 't is to blame.

Henry Phillips, Jr.

WASTE-BASKET OF WORDS.

A, AN. — At North Chatham, Cape Cod, it is a peculiarity of the vernacular not to use the article *an*, the natives invariably using *a* before vowels as before consonants; as, for instance, "a hour," "a ounce," "a honest man," etc. — *Sylvester Baxter, Boston, Mass.*

BEESONS. — A name for pine needles, used at Lynn, Massachusetts. — *Sylvester Baxter.*

CORPOROSITY. — See *Sagatiate*, below.

CULCH. — A domestic in my household, from Maine, uses this word as a synonym for rubbish, — "To sweep away all that *culch*." Can any one give me the history of this word? — *Abby Langdon Alger, Boston, Mass.*

"Old culch" is used in connection with stuff, household goods, etc., which are valueless. Thus, if a house was pretty shabbily furnished, we would say (in Salem, Mass.), "They had nothing in the house but a mess of old culch," or, if in a store the dealer had brought out the old stock with the new, we might say the greater part of the stock was "a mess of old culch." There seems to be a near relative to this word in *sculch*, which may be applied in a similar manner, but more in connection with *swill*. Food unfit to eat we were in the habit of calling *sculch*. Or if what was good had been kept for some days, so that one had become tired of seeing it in the closet, we might say: "Don't keep that sculch here any longer, throw it away." — *Helen S. Thurston, Waltham, Mass.*

DRUNKARDS. — At Hyannis this is the name by which the young, tender leaves of the checkerberry are called. These are gathered by the children in the spring, in considerable quantities, and eaten. Perhaps the name was given on account of their pungent taste and almost exhilarating effect; or, possibly, on account of their use as a leading ingredient in the making of home-brewed beer. — *Sylvester Baxter.*

GRANDS'R. — At Essex, Massachusetts, this abbreviation of *grandsire* is often used instead of *grandfather*. — *Sylvester Baxter.*

LOVELY. — At Hyannis, Cape Cod, this word was formerly frequently heard among old-fashioned people (and possibly still is) in a rather odd qualifying sense, as "lovely well," "lovely nice," etc. — *Sylvester Baxter.*

SAGATIATE (SEGASHUATE). — I have heard this word employed by a member of my own family (though not by any one else) in the sense of to be in good health or spirits. For example, "How do you sagatiate this morning?" or, "How does your corporosity sagatiate?" The latter expression was used, in a jocose way, when a friend came in. I should spell *sagatiate* rather than *segatiate*. — *Helen S. Thurston, Waltham, Mass.* — The word has been very familiar to me, in Central Illinois, from the time of my childhood. — *J. W. Bergen, Cambridge, Mass.* — It may be remembered that the term is employed as belonging to the dialect of Southern negroes, in the tales of Uncle Remus, where the form is *segashuate*.

SCULCH. — Waste victuals. See *Culch*.

FOLK-LORE SCRAP-BOOK.

NOTES ON ESKIMO CUSTOMS. — A number of interesting letters from Alaska, written on the cruise of the U. S. revenue cutter Rush, by Mr. Wardman, appeared in the "Pittsburgh Dispatch" of 1879. They contain some notes on Eskimo customs and lore. All hunters have their favorite charms to bring them good luck. It will not do to cut up a white whale with an axe. Wood must not be chopped when seals are near at hand. On such occasions firewood must be cut with a knife. A hunter's wife must not taste meat of a moose he has killed himself when it is fresh, but after three days she may have some of it. In some cases, for weeks after a woman has become a mother, she will not be permitted to eat flesh of any kind, else her husband would have bad luck. After a white whale has been caught, numerous ceremonies are performed by the successful hunter. The last of these is the trimming of a narrow strip from the edge of each fin, from the tail, and from the upper lip, before the animal is hauled out of the water. These scraps are carried away by the successful hunter, sacred to his own uses. After the hunter has performed his ceremonies he walks away, leaving those who choose to cut off what they want. During the night there is a great feast, the kettles being kept boiling till morning.

The Eskimo shaman is not born to his profession, as among the Tlingit of southern Alaska. He is the creature of accident or of revelation. He has a dream sometimes, which being verified he goes off alone into some remote place, where he fasts for several days, after which he comes out and announces himself a shaman. Now he is ready to heal the sick, to regulate the weather, and to supply game in seasons when it runs scarce. His manner of curing disease is by incantation no vile drugs being administered. The cure, if effected, is due to his miraculous influence with invisible spirits. If he fail and the patient die, he persuades the mourning relatives into the belief that some other shaman or some old woman bewitched the deceased, and then death is the lot of the offending party who came in between the doctor and the dead.

There is an instance reported here (at St. Michael's) of a shaman against whom some prejudice was created in this manner on the Kuskoquim. He was hunted from village to village, finding no resting-place anywhere, so far as heard from, till he passed up northward beyond St. Michael's.

Some of these shamans believe in themselves, but as a rule they know they are humbugs. There was one at the mission up the Yukon, who, during a scarcity of deer, proposed to go up to the moon and get a supply. It should be known that, according to Eskimo accounts, all game comes out of the moon, the origin of which orb and others is thus accounted for: In the beginning there was plenty of land, water, and sky, but no sun, moon, and stars. An Eskimo, who noticed that the sky came down to the ground in a certain locality, went forward and made holes in it with his paddle. One stroke formed a rent which the sun shines through; another tore away the curtain from before the moon; and smaller stabs with the paddle made

holes which now appear as stars. (This account is somewhat remarkable, as it is known that the Alaskan, as well as other Eskimo, consider sun and moon as sister and brother. The moon being merely a hole through which the light shines from a land where the supply of game is inexhaustible, all a shaman has to do for his tribe is to go up and throw some down through the hole. There is no doubt in the minds of some that they can do this. A shaman at the mission, who volunteered to go up to the moon after game, fastened a rope around his body beneath his arms and about his neck. Then he went down under the floor of the dancing house. He left one end of the line in the hands of some men above, with instructions for them to pull as soon as he got out of sight. They obeyed, and pulled vigorously until they became tired. (It appeared that in this case the enterprising shaman was strangled, but the performance is of great interest, being known by fuller descriptions from the Central Eskimo and from Greenland.)

In order to have influence among the people, it is necessary that the shaman should be possessed of mysterious powers. One of them would present his hands to be bound together with leather thongs behind his back, and would pull the lashings through his body, and show the wrists still fastened in front. But it was indispensable that this miracle should be performed beneath his skin robe. Some of them eat fire; and one shaman at Pastolik, between the mouth of the Yukon and St. Michael's, permitted himself to be burned alive to satisfy his people that he was not a swindler. He had an immense pyre of logs arranged near the dancing house, in which all of the people were assembled, and at a given signal he took a position in the centre, and the torch was applied. He stood there calm as a martyr, with a wooden mask upon his face, and gazed upon the people as they retired into the dancing house "to make medicine" for him.

In half an hour they came out and saw nothing but the mask in the centre, the logs around it being all on fire. The next time they went out all was burnt down to cinders, and they again returned to the singing house. Presently a slight noise was heard on the roof, followed immediately by the descent of the shaman, mask and all, among them. The effect was wonderful, but one of the shaman's confederates later on explained to a white man that there had been a hole under the logs of the pyre through which the shaman crawled out, and that the mask seen in the fire was on a pole, not on the shaman's face.

When the Eskimo dies, he goes to that land which the wild geese seek in the winter. It is a long way off, and the entrance to it is a narrow pass, which may be traversed only when the snow is melted out of it. Some men — the bad ones — have greater trouble than others in making the journey, being obliged to go through a long, dark passage, probably underground. Once in the promised land, they will find clear skies, warm weather, and an inexhaustible supply of game.

The origin of man and animals, according to the account of the Tennanai Indians, is as follows: Man and all animals were created by the eagle and the bluejay jointly. After man was nearly finished, the jay proposed to give him wings, but to this the eagle objected, saying that he had

already been made too powerful, and to permit him to fly would be to make him altogether dangerous. Some controversy occurred on this, but the eagle would not give way. That dispute explains why the eagle keeps as far from man as possible, while the jay goes into the camps with impunity, and takes whatever he wants, if he can find it.

Remedy for the Influenza. — A correspondent of the New York "Tribune," January, 1890, favors that journal with a cure for the prevalent influenza: "Coming to the influenza, he believes there is nothing so good for it as a black catskin poultice laid on the breast. 'The cat,' says our valued correspondent, 'should be very black. See that she is killed in the dark of the moon on a cloudy night, as the fur contains more electricity then. Make an ordinary bread poultice and put it on the hide side. A little Spanish-fly will improve it. Apply hot. The electricity, which is life, will pass into the body, driving the good influence of the poultice before it. A little old whiskey taken internally will do no harm. Be sure that the cat is very black and the night very dark.'"

A correspondent sends the following, without naming the journal from which the dispatch is taken: —

"New Orleans, August 13. — A big voudoo festival was given last evening at the west end of the Lake Pontchartrain suburbs of New Orleans by an assemblage of mixed white and colored. Dr. Alexander, the colored voudoo doctor, presided. The police showed no disposition to interfere. A decided sensation has been caused here by the discovery that voudooism, or rather belief in the power of the voudoo doctors, is increasing, and is accepted not only by the negroes, but by the whites. A raid on Dr. Alexander's establishment discovered a large number of women there, most of them whites, who visited him because they believed his incantations improved their health. Surprise was increased to horror when it was found these, almost completely disrobed (for a voudoo seance requires the 'patient' to dance without clothing around the fire or snake which represents the devil), were of respectable middle-class families. Since then the voudoo belief seems to have spread, and a number of meetings have been reported, that last night being the largest yet."

It would seem that there should be little difficulty in obtaining authentic accounts of proceedings so well known to the police as these are said to be.

Meeting of the Philadelphia Chapter of the American Folk-Lore Society. — A stated meeting of the Philadelphia chapter of the American Folk-Lore Society was held on Wednesday evening, January 8, at the parlors of the First Unitarian Church, Chestnut Street, above Twenty-first.

Dr. Carl Lumholtz, the distinguished Australian explorer, delivered an extemporaneous address on the customs and superstitions of the aborigines of Australia, in which he described them as living in temporary huts made of palm leaves, which are constructed from day to day, as occasion requires. They do not like to leave the camp at night. An Australian is gay and happy all day, but when the sun goes down he becomes restless and low-spirited. He is afraid of being killed and eaten by some predatory tribe,

and he is afraid, too, of a devil which he identifies with a cicada that makes a buzzing noise. Some think this devil is a night-bird they call Kvingan. The explorer frequently heard the strange, unearthly cry of this bird, and made several attempts to shoot a specimen, but the natives refused to accompany him on these occasions, and he was unsuccessful. Besides this devil, the natives are also frightened at night by ghosts. They stand in greatest dread of the ghost of a man who was feared in life, and this feeling is greatest after a lapse of several years from the time of his death. They don't think a man ever dies a natural death unless he is killed in their presence; otherwise they attribute his death to sorcery. The name of the dead is never mentioned. That is considered most inauspicious. The dead are buried a little distance beneath the surface, the body being protected with pieces of bark from contact with the soil. The Australian native has no idea of a Supreme Being. No Australian has been seen to worship. They have no idols, and are never known to pray. They are not afraid of thunder and lightning. They stand in awe of foreign sorcerers, whom they think are able to come into their camp, and, after securing a man to a tree, have the power to remove his insides and fill him with grass. Their own sorcerers pretend to be able to restore the man to his natural condition. Certain articles of food are under taboo, especially to the young and to those who are in mourning. The natives in the north have no traditions. They are all keen observers of the stars, and give them different names according to their size.

They have no games whatever. They amuse themselves on cool nights by throwing boomerangs. The returning boomerang is only used as a toy. They have no musical instruments, but accompany their songs by striking two sticks together. Their songs are not distinguished for their melody, but are sung with great attention to time. Songs travel for hundreds of miles, and the natives often learn them without knowing the meaning of the words. The speaker closed his address by singing two native songs, one of which he accompanied by striking two sticks together in the manner described.

A communication from Brinton Coxe, Esq., was read, in which the utility of the work of the folk-lorist was referred to. He especially pointed out how folk-lore could be of use to the Post-Office Department and to railway companies in furnishing names for new post-offices and railway stations.

A general discussion occurred on the subject of the New Year shooters of this city, in response to an inquiry of Mr. Henry Phillips, Jr., in the course of which it was stated by several members that they could remember the custom as having been in existence some forty years ago. The Rev. Mr. Douglass referred to the custom still surviving in parts of Maryland and Delaware of requiring that one of the family should be the first person to enter the house on New Year's Day.

Dr. Daniel G. Brinton delivered a brief address on the subjects which should engage the attention of the local chapter, outlining a programme of work for the chapter in the collection and discussion of the folk-lore of the early English, German, and Swedish settlers, and of the recently established colonies of Chinese, Italians, and other foreign peoples. The subject of

Chinese-American folk-lore was chosen for discussion at the next regular meeting on the second Wednesday in February, and a paper was promised by Mr. Culin. — *The Public Ledger*, Philadelphia, January 13, 1890.

NOTES AND QUERIES.

Dr. L. Hopf on Animal Oracles.[1] — Facts of folk-lore are often common to both modern and ancient peoples, whether civilized or savage. Under these circumstances their origin must be sought in the mental status of primitive man. Such is the custom, found at every epoch, of drawing oracles from the actions of animals; that is, establishing a connection between such actions and the future, with a more or less precise meaning either for good or evil. Folk-lore researches have revealed the presence of such beliefs in modern Europe, and the student of classical antiquity has doubtless been more than once astonished by the large place occupied by these ideas in public life; it is sufficient to recall the whole organization of the augurs elevated to the rank of official functionaries.

The character assigned by popular imagination to animals, especially birds, is clearly indicated in tales. For example, in a tale, the hero, who has been deprived of sight by his faithless companion, hears how the ravens sitting on the gallows above his head say to each other: "Yes, if men knew what we know!"

Beasts, accordingly, *occupy an intermediate place between the ignorant world of men and the all-knowing world of the gods* This belief of primitive man and of the people in modern times is the subject of the above-named book by Dr. Hopf.

His work is remarkable, as much for its learned character as its clearness of conception. In a first chapter he shows that the fact in question exists in all parts of the globe; he establishes a scientific division between the many different animals from which the popular mind draws its oracles; and, finally, he endeavors to fix the primitive ideas which were the sources of the belief. The error in logic which gave birth to them is the old adage, *post hoc, ergo, propter hoc.* The popular mind feels the necessity of knowing a cause, whether true or false, in order to satisfy its curiosity. In the same manner, popular belief — what is generally termed *superstition* — is, in many cases, nothing but a rash and unverified explanation of natural phenomena.

I cannot follow Dr. Hopf in an examination of the different ideas by which animals acquire the character of oracle-givers. One objection to the opinions of the learned author I desire to make. On page 224 he speaks of the animals which in mythology are considered as belonging to the household of the gods: "These animals, to which the popular imagination gave a place in the immediate vicinity of the gods, were, on account of this character, supposed to know and be able to foretell the future of man."

[1] *Thierorakel und Orakelthiere in alter und neuer Zeit. Eine ethnologisch-zoölogische Studie.* Stuttgart, 1888. W. Kohlhammer. Pp. xi., 271. (4 Mark.)

I think the proposition ought to be inverted. We may, with good reason, ask which of the two notions is the primitive one? Was the popular idea derived from the mythological fact, or is the latter to find explanation in the preëxisting belief? I consider the latter explanation as more probable, since the inhabitants of heaven are only the incarnation of popular ideas. The reason why certain animals, and no others, were chosen as companions to the gods, is a question foreign to the point now under consideration. Of course, this choice has not been made without good reason. The clue can only be found in a comparison between the folk-lore of civilized nations and facts belonging to savage life which the study of ethnography reveals as living antiquities, comparable to the survivals still extant in our society. Dr. Hopf has, throughout his book, subscribed to this thesis, and I wish to point out this fact as one of the great merits of his work. — *Aug. Gittée, Charleroi, Belgium.*

THE EVIL EYE.[1] — The method of averting the influence of the evil eye as practiced in Florence, Italy, which I have been informed is general in that country, was brought to my attention while visiting the beautiful church of Santa Croce in 1881. A drunken beggar woman accosted our party, following us about the church, telling the usual story of being a widow with six children. She was greatly incensed at my refusal to give her money, and followed us to the carriage, cursing vehemently, and pointing at the same time with her outstretched hand toward the party, with the thumb and two middle fingers closed, the forefinger and little finger pointing at us. This was the greatest possible insult, indicating that we had the evil eye, this symbol at the same time protecting her from any bad influence we might desire to cast upon her.

I am informed on excellent authority that this belief in the evil eye and method of protection from its baleful influence is not confined to the uneducated, but prevails among the highest Italian nobility. Within the present generation one of the royal family was said to have the evil eye. At court, when the aristocracy came into the presence, they very carefully protected themselves by holding their hands behind their backs, with the thumb and middle finger closed, and the fore and little fingers extended, as described above, to ward off the evil of his satanic majesty. To do so openly would of course be insulting. The wearing of any kind of coral is said to keep one safe from the effects of the *jettatura;* hence the little coral charm, shaped like a hand in this position, so often seen in Italy. The idea of demoniacal possession by an evil spirit which envies the happiness and good fortune of others is most clearly expressed in the passage from the Scriptures, the most ancient reference to the idea that has come to our notice, Matthew xx. 15: "Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?" — *William John Potts.*

IROQUOIS DOG-SACRIFICE. — Lieut.-Col. Henry Dearborn, in his journal while with Sullivan's expedition against the Indians, has the following, which contains some details regarding dog-sacrifice which I have not seen

[1] Remarks made at the Annual Meeting in Philadelphia, November 28, 1889.

quoted. They seem to me important. "September 19th [1779]," speaking apparently of the towns burned before the army arrived at "Kanndasegea," he says: "At several towns that our army has destroy'd we found dogs hung up on poles about 12 or 15 feet high which we are told is done by way of sacrifice. When they are unfortunate in war they sacrifice two dogs in the manner above mentioned to appease their Imaginary god. One of these dog skins they suppose is converted into a Jacket the other into a tobacco pouch for their god. The woman who came to us at Chenesee says the Savages hung up dogs immediately after the Battle of Newls Town." See page 76 of Dearborn's journal, as printed in "Journals of the Military Expedition of Major-General John Sullivan against the Six Nations of Indians in 1779, with Records of Centennial Celebrations, etc. Prepared . . . by Frederick Cook, Auburn, 1887." — *William John Potts, Camden, N. J.*

GRADUAL RELAXATION OF INDIAN CUSTOMS. — In a letter from the Nez Percé Reservation, Idaho, Miss Alice C. Fletcher observes: "The transition condition of the Indian presents an interesting study. One can watch the old customs slowly relax their hold among the people, and finally give way, yet not without effecting a modifying influence upon their successors. Some of these rites and customs yield more easily than others, so that one can in a measure gauge their depth of root in the social soil; but whether this would indicate a greater or less antiquity for the custom, I am not prepared to say."

A WABANAKI COUNTING-OUT RHYME. — In a paper on "Some Indoor and Outdoor Games of the Wabanaki Indians," printed in the "Transactions of the Royal Society of Canada," Section II., 1888, Mrs. W. W. Brown, of Calais, Maine, describes the game of *N'a-ta-sol-te-ben*, played by the older squaws as well as children. "After counting out one to act as *squaw-oc-t'moos*, they form into line by each taking the one in front by the dress between the shoulders. Sometimes ten or twelve will be in this line. The first one plays mother, protecting the numerous family behind her from *squaw-oc-t'moos*. The latter keeps crying *Bo-wod-man Wa-ses-uk* ('I want babies'), and runs first one way, then the other, trying to catch hold of one in the line. To prevent this, the mother tries to keep her always in front, causing those furthest from her to move very swiftly, like a spoke in the wheel, the end near the rim making a larger circle than at the end of the hub in the same time. As the excitement increases, they lose equilibrium and go tumbling over the ground, scrambling to get out of the way of *squaw-oc-t'moos*, as the one caught has to take her place. A person who has never seen this game can little imagine the amount of noise of which female lungs are capable. The counting out is not very different from that of white children. They all place two fingers of each hand in a circle; the one who repeats the doggerel, having one hand free, touches each finger in the circle, saying, *Hony, kee-bee, la-weis, ag-les, hun-tip*. Each finger that the *hun-tip* falls on is doubled under, and this is repeated again and again until there are but three fingers left. The owners of these start to run,

and the one caught has to play as *squaw-oc-t'moos.* To the Indian mind 'counting out' has a significance, and even the simple *hun-tip* is a magic word, bringing good luck, as it lessens the chance of being *squaw-oc-t'moos.*"

The game thus described is identical, in respect of arrangement and action, with a very common game of white children (also played by grown people), usually known as "Fox and Chickens" ("Games and Songs of American Children, No. 102, 'Hawk and Chickens'"). In one of the most familiar forms of the game the pursuer represents a witch, and the dialogue, which begins with a verse, "Chickamy, chickamy, crany, crow," proceeds: "What are you doing, old witch?" "I am making a fire to cook a chicken." "Where are you going to get it?" "Out of your coop." The chase continues until the last of the line behind the mother is caught, the latter protecting her brood from the witch, as in the Indian game.

It would seem likely that the Wabanaki game is borrowed; but what is curious is that the witch is a personage of the Indian mythology, "*squaw-oc-t'moos,*" or "the swamp-woman," being a personage greatly dreaded. The fungus growing from the bark of trees is known as the "swamp-woman's dishes," and children will not play at toadstools for fear of the swamp-woman.

As to the counting-out rhyme, no such usage has thus far been remarked among native American tribes when not affected by white influence. In this case the mode of counting so closely resembles a method much in use among the whites — namely, telling off words of a rhyme on fingers placed in a circle, as, for example, on the rim of a hat, or simply on the knees of the players — that there seems to be a strong probability of borrowing. The words are five in number, and the last, *hun-tip*, bears some resemblance to the *bumfit* or *bumfrey* which is the most salient feature of the so-called Anglo-Cymric score, a mode of counting proceeding by fives, and now known to have been derived from the modern Welsh, and imported into this country by the early colonists, from whom it was borrowed by Indians, and being found in use among Maine tribes was presumed to be of genuine Indian derivation. At the same time, the variation of this simple Wabanaki formula from the type (supposing it to be descended from this root) shows how changed and unrecognizable such rhymes may become.

As an example of the Anglo-Cymric score, used by Indians in Natick, Mass., the following may be quoted from the book on games above mentioned: —

1 ane	6 sother	11 een dick	16 een bumfrey
2 tane	7 lother	12 teen dick	17 teen bumfrey
3 tother	8 co	13 tother dick	18 tother bumfrey
4 feather	9 deffrey	14 feather dick	19 feather bumfrey
5 fip	10 dick	15 bumfrey	20 gig it

It must be admitted that the resemblance is so slight as to leave the derivation of the Wabanaki rhyme an open question. If it comes from the formulas in use among the English, it has undergone great change and reduction. But what is interesting is, to observe the manner in which a

usage, simply of a social character, being transferred to a simple-minded people, is interwoven with its own mythology, and assumes a mysterious and superstitious character.

Mrs. Brown, having been consulted respecting the game, writes: "The counting-out rhyme begins the game, and those five words of no meaning — or none *as understood by the Indians of to-day* — are the only ones used, and I do not agree with you in thinking the game borrowed, — it is too purely Indian in character. Besides, their ideas of *squaw-oc-t'moos* would naturally suggest such a game to their minds. Again, they never play the game in the woods, or near thick bushes, their dread of the swamp-woman is so great."

It may be remarked that in any case the spirit of Wabanaki represents the original significance of the sport, which undoubtedly in a remote time was connected with mythology among our own ancestors, and represented the actions of a dangerous being who was an object of real terror, just as it now does to the Algonquin tribe of Maine. Indeed, most of our games of chase symbolize the pursuit either of a witch or a wild animal, while sometimes, as in the game now under consideration, varying forms represent now the first and now the last of these enemies.

The only way of determining whether these usages are originally Indian would be comparison with the customs of other tribes; as long as they are isolated, and correspond in outward form to white customs, it appears natural to assume their derivation from the latter. I am informed that no use of counting-out rhymes has been observed among the Eskimo.

W. W. N.

Revue de l'Histoire des Religions. — I have recently received a letter from M. Jean Reville, editor of the "Revue de l'Histoire des Religions," in which he expresses his hope and desire of increasing the influence of the Revue through obtaining subscribers as well as contributors from America. Arrangements can be made for the translation into French of articles sent to the editor. The Revue, which appears at intervals of two months, is the only journal at present in existence exclusively devoted to the scientific study of religions. During the ten years of its existence it has acquired for itself an enviable reputation for the excellence of its matter, as well as for its absolute impartiality; all articles of a polemic character, as well as such as treat their subject from a purely theological point of view, being rigidly excluded. In view of the important bearings of the comparative study of religions and religious rites on the study of folk-lore, it is the interest of the American Folk-Lore Society to promote the circulation of the Revue in this country. The Revue is now beginning its tenth year. It appears every second month, the publishing house being that of E. Leroux, 28 Rue Bonaparte, Paris. The subscription for America is thirty francs. I shall be glad to receive names of subscribers, or articles intended for publication, and will forward the same to M. Reville. — *Morris Jastrow, Jr., University of Pennsylvania, Philadelphia, Pa.*

Mississagua Place-Names. — Many of the Mississagua place-names in the midland region of Ontario are of interest to students of etymology and of folk-lore. Lake Scugog was called by the Mississaguas *Pāīdjakōshkīwā-kóng* (low, muddy place), a name which refers to the shallow muddy state of the lake before the government dams were erected. *Scugog*, the name by which white people know the lake, is no doubt a corruption of the Indian appellation. Stony Lake is known to the Indians as *Kāwākōnikong* (place of the moss), from *wākōn*, a sort of (edible) moss that grows upon stones. Mud or *Chemung* Lake (which latter means "place of canoes") is known to the Mississaguas as *Shīshībātīgwēyong* (place of many inlets and outlets with junctions). The chief river of this region is the *Otónabee*, which has preserved its Indian appellation *ōtōnābī* (mouth-water), a name it received most probably on account of the broad expanse of Rice Lake into which it flows, and whence it again emerges under the name of the Trent. A lake-like expansion of this river near the village of Lakefield is named *Kātchi-wānūk* (steep place where the water falls down). The Indians call Rice Lake (so named from the wild-rice in which it abounds) *Pāmītaskwōtayóng* (across prairies), because, years ago, on looking across the lake from the Indian camping-place, one could see as it were rolling prairies. Sturgeon Lake is a translation of *Nāmā Sāgāikon*, the Indian name (*sāgāikon*, or *asāgāikon*, being the term applied to an inland, land-locked lake). To Lakes Ontario, Huron, and Superior, and sometimes to Lake Simcoe, the name *Kītchigāmīng* (big water) is applied. To the Mississaguas and Ojebways Lake Superior is also known as *Otchipwé Kītchigāmīng* (the big-water of the Ojebways), its northern shores having been the region whence the Ojebways migrated to the east. Lake Simcoe has another Indian name, the origin of which is as follows: Long ago some of the Mississaguas used to live on points of land in the lake (near what is now Beaverton); no other people dwelt there then. One day a man heard a voice, as if some one were calling (*ashūniūn*) a dog. It was a calm day, and although he looked carefully he could see no one, but only heard the voice. So the people named the lake *Ashūnióng* (the place of the calling). The Narrows of Lake Simcoe are called *Midjīkāming* (the fish-fence, place where stakes are put in to stop fish), a name which recalls Champlain's notice of this peculiar contrivance. At the Narrows lived, according to Mississagua belief, the *mīshībīshī* or "lion," to propitiate which sacrifices of tobacco, etc., were often made. To a place in the Scugog River where "rapids" are, the name *Pōtāgoning* was applied, and the town of Lindsay there situated is still known to the Indians as *Pōtāgōning*.

A. F. Chamberlain.

Israelite and Indian.[1] — The student of anthropology is confronted by two possible theories to account for the correspondences of custom and invention which are everywhere found in the track of his investigations. At

[1] *Israelite and Indian, a Parallel in Planes of Culture.* By Garrick Mallery. Address of the Vice-President of the American Association for the Advancement of Science, Section H. Anthropology. Reprinted from the *Popular Science Monthly*. New York: D. Appleton & Co. 1889.

each step he is compelled to ask if a given custom, found in distant parts of the world, is the fruit of inheritance and origination from a single centre, or the result of the essential likeness of the human mind by which man is led to adopt similar devices and similar customs under like conditions of development.

Colonel Mallery, as the title of his address indicates, has addressed himself to this problem, confining the study, however, to two peoples, the Israelites and the Indians, making this selection because his audience was presumed to be familiar with the illustrations drawn from either source.

As the Indians never reached a stage of nationality, were only in exceptional cases truly sedentary, and had not acquired the art of writing, the author has confined his comparison chiefly to the corresponding culture period, or about the time of the commencement of the reign of kings.

The author cites an astonishing number of Indian customs as practically identical with those of the ancient Israelites, and adds many new and remarkable examples to the long list furnished by Adair, Smith, and others. The interpretation placed by him on such parallelism is, however, quite different from that of the older school, and is, in effect, that such similarities merely indicate that in their mental construction the races of the world are akin, and that, given the same plane of culture and similar conditions of environment, the results of mentality are everywhere similar. This, in fact, is the chief lesson of his essay, and is strengthened and enforced by every line of argument.

The religious cult of the North American Indian has proved an interesting study from the earliest date of civilized contact. Thoroughly imbued with the idea that no people could be so degraded as not to recognize God or a Supreme Deity in some form or other, most of the early missionaries were able to discover in the belief of the Indians at least a glimmering of their own God, and popularly, the "Manito" or "Great Spirit" of the Indians is an accepted fact. Summarizing the ideas of both Israelite and Indian, Colonel Mallery's conclusion is, not that both, but that neither of them, entertained the belief. Both had many gods, or spirits of good and evil, of great and little power. But in the case of the Israelite the idea of a supreme God was not reached until a period later than the one considered, while the Indian never attained it until the Christian's God was forced upon him.

The more advanced of the Indian tribes showed evidences of transition from zoötheism to physitheism; and the same is true of the Israelites at the latter part of the period selected, though in a somewhat higher degree. As the gods of neither were anthropomorphic, neither worshiped idols in human form.

The totemic system prevailed among both peoples, and in both it was connected with zoötheism. Both peoples believed in a passage of the spirit to the home of their ancestors; but the Israelites had a sheol, for which there was no exact correspondent among the Indians. The religious practices of both were intimately connected with their earlier sociology, and were strikingly similar.

The parallelisms between the two peoples in connection with the subjects

of pollution and purification have strongly impressed all students, but these are explained by Colonel Mallery, probably correctly, on principles best expressed by the Polynesian word "tabu."

In considering the subject of sacrifice, many curious customs of the Indians are cited, such as their offerings of maize and animals of the chase, and, in times of danger, the offering of tobacco and other prized objects to the angry water spirits.

The offering of firstfruits, or of the firstborn, by the Semites, is declared to have its analogue in the Indian green-corn dance, which was a ceremony of thanksgiving for the firstfruits of the earth, and in the sacrifice with fire of the first animal killed by the young hunter. The latter practice, however, may be said to be exceptional, since the first animal killed by the youth was usually made the occasion of a feast, to which all the relatives were invited, and at which speeches of congratulation and encouragement were made. Most curious of all the examples cited, however, is the Iroquoian feast of the white dog, the animal before being burned being loaded with the repentings of the people symbolized by strings of wampum.

The origin of the Christian Sabbath in connection with the feast of the new moon is dwelt upon, and connected in origin with the Indian ceremonies of the new and full moon, farther than which Indian usage did not extend.

Circumcision, which has been regarded as a practice peculiar to the Israelite, is shown to be of world-wide distribution and practiced by several Indian tribes.

The totemic or clan system of the Indian is cited in explanation of much that has been mystical in the sociology of the Israelites. The salient features of this system in both peoples consist of the division of the people into tribes and clans with special rules of government, adoption, protection, punishment, property, descent, and marriage.

The prohibition in regard to certain foods is explained on the totemic principle, in which, originally, no part of the animal taken as the clan totem, and usually assumed to be its ancestor, could be eaten otherwise than sacramentally. It may be doubted, however, if the principle here enunciated holds true of all the Indian tribes, however universal its application may be among the Israelites. Certain of the Indian tribes, the Apaches for instance, are restrained from eating certain animals, as fish and bears, which are not known to be connected in any way with their totemic system.

Colonel Mallery's denial that either the Israelites or Indians are a peculiar people is not likely to prove acceptable to either race. The latter are as tenacious of that belief as the former. But a classification by culture will not only be more useful, but also more intelligible, than one by races.

Altogether, the address of Colonel Mallery is a notable one, and contains the results of much more laborious research and riper scholarship than such addresses are wont to have.

H. W. Henshaw.

LOCAL MEETINGS AND OTHER NOTICES.

THE PHILADELPHIA CHAPTER OF THE AMERICAN FOLK-LORE SOCIETY. — The first local branch of the American Folk-Lore Society established according to a resolution of the Society at its Annual Meeting, Philadelphia, November 28, 1889, is this chapter, which has been organized with the following officers and rules: *Chairman*, Mr. Victor Guilloû, 615 Walnut Street. *Secretary*, Mr. Stewart Culin, 127 South Front Street. *Treasurer*, Mr. J. Granville Leach, 2118 Spruce Street. *Committee*, Mrs. Cornelius Stevenson, 237 South Twenty-First Street; Mr. Francis C. Macauley, 2205 Walnut Street; Mr. Richard L. Ashhurst, 1830 Spruce Street. *Regulations*: 1. The officers shall be a Chairman, a Secretary, and a Treasurer, who shall be elected annually on the second Wednesday in December. 2. The business of the Chapter shall be conducted by these officers, in coöperation with a committee of three members, also elected annually. All recommendations for membership, and other business matters, shall be sent to the Secretary, who will lay them before the Chapter. 3. The Chapter shall meet, by notice of the Secretary, not more frequently than once a month. 4. A contribution of two dollars per year will be required of members to meet postage and similar expenses. The stated meetings of the Local Chapter will be held on the second Wednesdays of the months of November, December, January, February, March, April, and May.

A meeting of the Chapter was held on January 8, 1890, at which an address was delivered by Dr. Carl Lumholtz (see above, p. 67).

LOCAL MEETINGS IN BOSTON. — A meeting of members of the American Folk-Lore Society in the vicinity of Boston was held at the house of Miss A. L. Alger, on December 12, 1889. The secretary of this society gave an account of the results of the Annual Meeting, and urged the importance of establishing monthly meetings in Boston. The sense of those present being favorable to such action, it was resolved to meet monthly at private houses. On January 31 a meeting was held at the house of Dr. Clarence J. Blake. Prof. F. W. Putnam, of Cambridge, read a paper on "Evidences of the Existence of Ancient Serpent-Worship in America." Views of the great serpent mound of Adams County, Ohio (recently saved from demolition by the generosity of certain ladies of Boston and Newport), were shown, and weight was given to the strong probability that it was built under the influence of a religious idea, similar to that which had occasioned the construction of like mounds in other quarters of the globe. Remarks were made on the proof of human sacrifice which had been obtained by exploration. In the course of conversation, remarks were made on the importance of assisting archæological research by study of existing traditions. The paper of Professor Putnam is to form part of a series by the same writer, to appear in the "Century Magazine."

In Memoriam. William Francis Allen. — At Madison, Wisconsin, December 9, 1889, at the age of fifty-nine years, died William Francis Allen, professor of history in the State University of Wisconsin, and one of the Council of the American Folk-Lore Society. Professor Allen was graduated at Harvard University in 1851, and after leaving college pursued a historical course in Germany, where for a time he was a pupil of the celebrated Mommsen. At the time of his death he was the senior officer in his university, and charged with a great variety of duties in the community where his lot was cast. During many years his studies were especially directed toward a history of Rome, for the use of schools, which he had brought almost to completion. The candid, generous, and unselfish nature of Mr. Allen inspired general confidence and affection, and his loss has been widely and sincerly mourned. Even his friends have been surprised by the warmth and number of the unsolicited expressions of grief which his death has occasioned; while those who were brought much into contact with him agree in mentioning with affection the moral attractiveness and nobility of soul which belonged to his character. He was one of those special students whose minds are open to many interests; and in him The American Folk-Lore Society loses a good friend and adviser.

Addresses of The Editorial Committee. — These addresses are as follows: —

Dr. Franz Boas, Clark University, Worcester, Mass.
Dr. Daniel G. Brinton, 2041 Chestnut Street, Philadelphia, Pa.
Prof. Thomas Frederic Crane, Cornell University, Ithaca, N. Y.
Rev. J. Owen Dorsey, Takoma Park, D. C.
The address of the Editor is Cambridge, Mass.

The Folk-Lore Journal. — We understand that this journal is hereafter to be edited by Mr. Joseph Jacobs, well known as a student of folklore. Very recently, Mr. Jacobs has edited a very valuable edition of The Fables of Æsop, in the form of a reprint of the publication of Caxton, with an elaborate history.[1] A review of this book has been necessarily deferred until the next number of this journal.

Hints for the Local Study of Folk-Lore in Philadelphia and Vicinity. — The Committee of The Philadelphia Chapter of The American Folk-Lore Society has prepared the following circular for the guidance of local collectors: —

The expressive term "Folk-lore" has been adopted to designate the collective sum of the knowledge, beliefs, stories, customs, manners, dialects, expressions, and usages of a community which are peculiar to itself, and which, taken together, constitute its individuality when compared with other communities.

[1] *The Fables of Æsop*, as first printed by William Caxton in 1484, with those of Arian, Alfonso, and Poggio, now again edited and indexed by Joseph Jacobs. London: David Nutt. 2 vols. 8vo.

Every community is thus separated from its neighbors by numerous peculiarities, which, though they may at first seem trivial, exert in their mass a powerful influence on the life of the individual and the history of the people in the aggregate, or the "folk." Hence, as a handmaid to the science of history and ethnology, and as an aid to the just appreciation of the various elements which go to make up a nation, "Folk-lore" is a study of very considerable importance. It is one, moreover, which appeals to every person, because all can contribute to it from their own experience. It should be the most popular of studies, as its aim is to record the peculiarities in the experiences of every one of us and of our families.

The American Folk-Lore Society was formed about three years ago to collect and preserve the "Folk-lore" of our continent, especially of the United States. The formation of local branches will greatly aid in the accomplishment of this work, and the Philadelphia members of the Society have taken the initiative by creating the Philadelphia Chapter.

It includes both male and female members, and it proposes to devote itself to the special study of the "Folk-lore" of Philadelphia and the region for about a hundred miles around the city.

In order that the scope of its industry may be clearly understood, the Committee present the following schedule of topics, which will be separately discussed at various meetings of the Chapter, and concerning which they urge members to collect all the information within their reach, from newspapers, from private sources, and from personal observation.

Those members who may not care to present in person the facts they collect, may forward them to the Secretary, who will collate them and lay them before the Chapter at the proper time.

SPECIAL SUBJECTS FOR EXAMINATION.

Anglo-American Field.

Language — Peculiarities of pronunciation, of grammar, of idioms, and of single words, in and around Philadelphia used by English-speaking families.

Superstitions — Omens, portents, ghost stories, weather-warnings, haunted houses or localities, prognostics, etc., among the whites of English descent; astrologers, fortune-tellers, etc.

Songs (ballads), games, plays (of children), folk-literature, almanacs, dream books, odd local publications.

Africo-American Field.

Language, the (as above), among the colored people of city and country.

Superstitions — Special attention to relics of Voodoo or Obi rites, conjuring, magic, medical superstition, stories and tales, religious notions or unusual ceremonies (camp-meeting stories), plantation songs.

Local Foreign Fields.

The Chinese Quarter: Its English dialect; worship; imported or adopted rites; games; customs; habits.

The Italian Quarter: Same as for Chinese.

The German Quarter: 1. Pennsylvania German. 2. Immigrant German.

Sailors' Haunts.

Gipsies — Roving tinkers, "tramps," their habits, names, and origin.

It is also a project of the Chapter to collect a library especially devoted to the folk-lore of Philadelphia and vicinity. Contributions to this object will be gladly received. Ballads, dream books, almanacs, broadsides, the waifs and strays of the ephemeral literature of the city, will be welcome, and will be carefully preserved.

BIBLIOGRAPHICAL NOTES.

BOOKS.

Pawnee Hero Stories and Folk-Tales. By George Bird Grinnell. New York: Forest and Stream Publishing Company. 1889.

Mr. Grinnell has done good service to the science of folk-lore and of general anthropology by recording part of the floating lore of the Pawnees, with whom he is so well acquainted. The collection is the more valuable as the author has endeavored to tell his tales as nearly as possible in the form he heard them. From his remarks it appears that it was high time for a collection of the tales of the Pawnees, as the tribe is rapidly decreasing in number and being assimilated by the whites; this is a good reason for us to be thankful for his endeavors to preserve as much as possible. It seems probable that legends collected among tribes living in Indian Territory bear traces of the changed conditions of the tribes telling them. Although we should desire to have the traditions of a people in as primitive form as possible, and in especial free from contact with European ideas, a collection of tales, made among a tribe who has recently left its former hunting ground, who is thrown into contact with ideas new to it, has a peculiar interest in so far, as we may be able to investigate the processes of transformation, which have been going on in former times as well as at present, due to these various causes. Mr. Grinnell's collection contains material which appears to be of considerable age, as well as modern historical tales, and will form one of the few available books to which the student of the folk-lore of American Indians must always have recourse. He has succeeded in telling his tales in an attractive form, although they retain throughout the stamp of the peculiar culture of the Indian. Here is the most formidable difficulty to the collector of Indian myths and tales, — to make his book intelligible and readable, and still not to introduce ideas foreign to the mind of the Indian. Certainly the only way that is free from most objections is the collection of Indian texts, and even here the individuality of the collector makes itself felt. Who does not recognize the enthusiastic Frenchman in Petitot's

tales from the northwest of Canada, particularly when comparing his Eskimo texts with those published from Greenland? But if we should confine ourselves to this method, all hope of a sufficiently extensive collection of American lore would have to be abandoned, as the number of languages is a formidable obstacle to a successful carrying out of such a plan. Certainly collections of the character of the one given in the present volume must always be the principal material for studies of American Folk-lore. The second part of the volume gives very interesting notes on customs and history of the Pawnees. The author places erroneously the Pawnees as related to the Tonkaway and Ligan; but his own observations on Pawnee customs and mode of life, contained in this chapter, are of the greatest interest to anthropologists.

F. B.

Rig Veda Americanus. Sacred Songs of the Ancient Mexicans, with a Gloss in Nahuatl. Edited, with a Paraphrase, Notes, and a Vocabulary, by Daniel G. Brinton. Philadelphia: D. G. Brinton. 1890. Pp. xii., 95. (Brinton's Library of Aboriginal American Literature. Number VIII.)

In this little volume Dr. Brinton has printed, from the history of Father Bernardino de Sagahun, twenty Nahuatl sacred songs, accompanied with a translation of his own. The remarkable character of these chants, used in religious services, justifies the title given to the volume. As for the rendering, there is, so far as we know, no other scholar in the United States whose knowledge qualifies him to criticise the work of the author; we content ourselves, therefore, with pointing out the contents of the book, which will perhaps be regarded as the most interesting of Dr. Brinton's series, the eight volumes of which constitute a remarkable monument to the industry and ardor of their publisher.

At the head of the collection is placed the Hymn of Huitzipochtli, the war-god of the Aztecs; probably, says the translator, the same hymn as that chanted at the celebration of his feast in the fifteenth month of the Mexican calendar, and the title of which means "his glory be established;" the chant was begun at sunset, and repeated till sunrise. We quote the third and fourth verses of the version: —

3. The Dart-Hurler is an example to the city, as he sets to work. He who commands in battle is called the representative of my God.

4. When he shouts aloud he inspires great terror, the divine hurler, the god turning himself in the combat, the divine hurler, the god turning himself in the combat.

Dr. Brinton explains that the god was called the Hurler, as he was believed to hurl the lightning serpent.

The hymn of Tlaloc, deity of waters and rains, begins: —

1. In Mexico thy god appears: thy banner is unfolded in all directions, and no one weeps.

2. I, the god, have returned again, I have turned again to the place of abundance, of blood sacrifice; there, when the day grows old, I am beheld as a god.

3. Thy work is that of a noble magician; truly thou hast made thyself to be of one flesh; thou hast made thyself, and who dare affront thee?

4. Truly he who affronts me does not find himself well with me; my fathers took by the head the tigers and the serpents.

The tenth verse of the hymn appears to refer to the departed souls of the brave ones, who for four years, according to Aztec mythology, passed to heaven, and then returned to the palace of Tlaloc.

We would willingly proceed to cite from other chants, but space fails; yet we must note the hymn to the All-Mother: —

6. Ho! she is our mother, goddess of the earth; she supplies food in the desert to the wild beasts, and causes them to live.

7. Thus, thus, you see her to be an ever-fresh model of liberality towards all flesh.

It would seem impossible to read any of these psalms without having awakened a most vivid interest in this marvellous mythology.

We note one striking observation: Dr. Brinton affirms that the name of Cihuacoatl, mythical mother of the human race, usually rendered "serpent-woman," should be rather interpreted as meaning "woman of twins," as an epithet of fertility. Thus would vanish a supposed reference to the serpent as origin of the human race.

W. W. N.

Le Folk-lore. Les traditions populaires et l'ethnographie légendaire. By Paul Sébillot. (Revue d'Anthropologie, April 15, 1886.)

Devinettes de la Haute-Bretagne. By Paul Sébillot. Paris. Maisonneuve et Leclerc. 1886.

Les Os de Mort dans la Légende et la Superstition. By Paul Sébillot. (L'Homme, April 10, 1887.)

Les Volcans. By Paul Sébillot. (L'Homme, June 25, 1887.)

Le Folk-lore des Oreilles. By Paul Sébillot. (L'Homme, June 25, 1887.)

Les Coquilles de Mer. Étude ethnographique. By Paul Sébillot. (Revue d'Ethnographie, Paris, 1887.)

Instructions et Questionnaires. By Paul Sébillot. (Reprinted from L'Annuaire des Traditions Populaires, 1887.)

Blason Populaire de la Haute-Bretagne (Ille-et-Vilaine). By Paul Sébillot.

Le Peuple et l'Histoire. Les souvenirs historiques et les héros populaires en Bretagne. By Paul Sébillot. Vannes. E. Lafolye, éditeur. 1889. Pp. 33.

These articles, which have been printed in journals, or issued in separate form, exhibit the activity with which the Secretary of the *Société des traditions populaires* has pursued studies relating to folk-lore. The papers on bones of the dead, folk-lore of the ears, volcanoes, and sea-shells, contain a mass of beliefs having relation to these objects, and derived from all parts of the globe. The last mentioned is, so far as we know, the only study in which

such superstitions have been brought together. The collection of riddles includes one hundred and nineteen, belonging to Brittany, but in the French language. The *Blason populaire* contains the surnames and appellations, usually of a derisive character, by which the inhabitants of the various Breton communes were habitually designated by their neighbors. The *Instructions et Questionnaires*, issued by the society named, is a question-book of great fulness, serving as a useful guide to collectors.

In the last printed of these articles, M. Sébillot has gathered together the recollections of historical personages preserved in the popular tradition of his province. It is rather melancholy to observe how few are these reminiscences. Traditions respecting Arthur, Merlin, and Roland appear to be at present altogether lacking. Modern as well as ancient personages suffer from the same oblivion; Anne of Brittany, last of the independent sovereigns of that province, seems to be the only historical character who can be said to have a place in popular esteem, a distinction which she possibly owes to the identity of her name with Saint Anne, mother of the Virgin, and object of a special cult in the province.

The word "folk-lore" has now become established in most European languages, being used to denote a vast and indefinite field, including popular literature, popular customs, and anthropologic observations of various sorts. M. Sébillot's explanation of the term, and the ground which it may be taken to cover, is the most judicious and rational which we have seen; at some future time we hope to refer again to this paper, when we may be able to examine the matter more at length.

W. W. N.

Collection Internationale de la Tradition. Directeurs: MM. Émile Blémont et Henry Carnoy. Volume II. Les Livres de Divination. Traduits sur un manuscript turc inédit, par Jean Nicolaides. Paris. Aux Bureaux de la Tradition, 33 rue Vavin. 1889. 12mo, p. xii., 101.
Volume III. La Musique et la Danse dans les traditions des Lithuaniens, les Allemands et les Grecs, par le Dr. Edmond Veckenstedt. 12mo, pp. xii., 98.

The first of the little books above mentioned contains the translation of an old manuscript discovered by the translator at Constantinople. Several Hellenists to whom it was shown vainly endeavored to discover its sense, until M. Nicolaides, happening to read it aloud, discovered that the text was Turkish and Arab, written in Greek characters! The treatise (the date of which is not specified) includes books on the interpretation of omens from thunder, lightning, and earthquake, rainbow, auguries from the day of birth, effects of the position of the constellation of the dragon, lucky and unlucky days, and auguries from the date of celebration of Christmas. Some of these superstitions have found their way into European almanacs. It is calculated to give the reader a vivid sense of the credibility of mankind, during so many generations guided by such a phantom; for if the superstitions of unwritten folk-lore exhibit beliefs, which, if groundless, are

at least simple and comprehensible, the science of augury consists of a complicated system of devices corresponding to no reality whatever. Thus a girl born on a Sunday under the sign Sagittarius, in November, will be short in stature, pretty, gentle, intelligent, circumspect, and gay under all circumstances. She will have cherry lips, be separated from her parents and her friends, and will die of heart-sickness far from her home. She will become a widow, and be abandoned by her husband; will have the small-pox, will weep over one of her children, and must be on her guard against a cruel enemy; she will be sick at the age of 2, 5, 8, 9, 15, 29, 39, 52, and 65 years; if she recovers, she will live to be 92. During her illness, she must say a mass in the name of Saint George and *Saint Friday*, and will rub herself with oil taken from the lamps of these saints. When one thinks of the attention paid to these predictions, and of the reputation and fortune won by the doctors who expounded them, he is indeed tempted to say that all is vanity.

In the second of the books mentioned, the author sets forth his opinions on the subject of popular traditions, namely, that the distinctive character of each people is to be sought for in these. He attaches especial value to Lithuanian tales, which he considers to be "full of an elevated morality." This people he considers remarkable for the primitive character of its traditions, and thinks that in this manner can be proved "the superiority of the manners of ancient times over the perverse manners of actual societies." Dr. Veckenstedt, while discountenancing the views of those philologists who wish to derive all mythology from the Sanscrit roots, has his own system of explanation, — thus Tannhäuser, a form of Odin, is the wind who makes music with the trees; Achilles, whose son and double Neoptolemos or Pyrrhus invented the Pyrrhic dance, is the torrent which dances down the cliff, etc. It is not now possible to notice further these views, to which we may at some future time return.

W. W. N.

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LIST OF LIBRARIES OR SOCIETIES, BEING MEMBERS OF THE AMERICAN FOLK-LORE SOCIETY, OR SUBSCRIBERS TO THE JOURNAL OF AMERICAN FOLK-LORE, IN THE YEAR 1889.

American Geographical Society, New York, N. Y.
American Philosophical Society, Philadelphia, Pa.
Amherst College Library, Amherst, Mass.
Boston Athenæum, Boston, Mass.
Chicago Literary Club, Chicago, Ill.
Columbia College Library, New York, N. Y.
D. Abercrombie Library, Baltimore, Md.
Denison Scientific Association, Granville, O.
Free Public Library, Worcester, Mass.
Historical Society of Montana, Helena, Mont.
Historical Society of Pennsylvania, Philadelphia, Pa.
Kansas State Historical Society, Topeka, Kan.
Library of Commonwealth of Pennsylvania, Harrisburg, Pa.
Library of Cornell University, Ithaca, N. Y.
Library of Harvard University, Cambridge, Mass.
Library of Parliament, Ottawa, Canada.
Library Supreme Council, Southern Jurisdiction, Washington, D. C.
Library of War Department, Washington, D. C.
Long Island State Historical Society, Brooklyn, N. Y.
Massachusetts State Library, Boston, Mass
Minnesota State Historical Society, St. Paul, Minn.
Missouri State Historical Society, St. Louis, Mo.
New York State Library, Albany, N. Y.
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Peabody Institute, Baltimore, Md.
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Public Library, Boston, Mass.
Public Library, Cambridge, Mass.
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Public Library, Detroit, Mich.
Public Library, Elmira, N. Y.
Public Library, Galesburg, Ill.
Public Library, Indianapolis, Ind.
Public Library, Malden, Mass.
Public Library, Milwaukee, Wis.
Public Library, Omaha, Neb.
Public Library, Providence, R. I.
Public Library, Southbridge, Mass.
Public Library, St. Louis, Mo.
Public Library, Woburn, Mass.
Sacramento Free Library, Sacramento, Cal.
University Club Library, Baltimore, Md.
Wisconsin State Historical Society, Madison, Wis.
Women's Anthropological Society, Washington, D. C. (Two memberships.)
Young Men's Christian Association of the City of New York, N. Y.

THE JOURNAL OF

AMERICAN FOLK-LORE.

VOL. III. — APRIL–JUNE, 1890. — NO. IX.

THE GENTILE SYSTEM OF THE NAVAJO INDIANS.

1. IN the most extensive and, to my mind, the most reliable version which I have recorded of the great creation and migration myth of the Navajos, more than two thirds of the story is told before the first mention of an existing gens is made. Men (or anthropopathic animals and anthropomorphic gods, as they may better be considered) had ascended through four lower worlds to this world; they had passed through many dire vicissitudes; they had increased and warred and wandered; they had been almost exterminated by evil powers; the sacred brothers — the Navajo war-gods — had been born, had grown to manhood, and had in turn slain the evil tormentors of their race, before the ancestors of the nuclear gens of the Navajos were created.

2. That portion of the legend which gives an account of the origin and accession of each gens, and the origin of its name, fills fifty closely written folio manuscript pages. To repeat it in its entirety would make this paper too long, and would convey much information that is foreign to the matter now under consideration; therefore it is thought best to give only an abridgment of the story in this connection, reserving the unabridged tale for future publication.

3. When the goddess Estsánatlehi went, at the bidding of the sun, to live in the western ocean, and the divine brothers, the war-gods, went to Thoyétli in the San Juan valley to dwell, Yolkái Estsán, the White Shell Woman, went alone into the San Juan mountains, and there she wandered around sadly for four days and four nights, constantly mourning her lonely condition, and thinking how people might be created to keep her company. On the morning of the fifth day the god Qastèçyalçi came to see her, and having heard her plaint, promised to return in four days more. When he came back he brought with him several other gods, whose long names need not be mentioned here, and all these powers, with their combined efforts, and by means of many ceremonies, created a hu-

man pair out of two ears of corn, — a yellow ear for the female and a white ear for the male. The wind-god gave to these the breath of life; the god of the white rock crystal gave them their minds; and the goddess of the grasshoppers gave them their voices. This pair, being regarded as brother and sister, could not marry one another; but a divine pair was found to intermarry with them, and from these are descended the gens of Tse'jinkíni, which signifies Dark Cliff House, or House of the Dark Cliffs. They are so called because the gods brought from the houses in the cliffs of Tse'gihi the ears of corn of which the first pair was made. [In the language of the legend, "Seven times old age has killed" since this pair was created. This Navajo expression would be rendered by interpreters, "Seven ages of old men." Some Indians have told me that this "age of an old man" is a definite cycle of 102 years, — the number of counters used in the game of *kesitcè*. Others have said that it is "threescore years and ten," which they say is the ordinary life of an old man, while others declare that it is an indefinite period marked by the death of some very old man. If this Indian estimate were accepted, it would give for the existence of the nuclear gens of the present composite Navajo nation a period of from 500 to 700 years.]

4. At the lodge of Yolkái Estsán, in the San Juan mountains, these two couples remained for four years, and here a boy and a girl was born to each. From the mountains they removed to a place called Tse'lakaiiá, or White Standing Rock, and here they had lived for thirteen years when the following incident occurred: One night from their hut they saw the gleam of a distant fire, and the next day went to look for it, but sought in vain. The next night they once more saw the gleam, and the next day looked again vainly for signs of the fire. On the third night they stuck a forked stick in the ground, and took sight on the fire, and the next day, looking over the forked stick, they were guided to a small grove on the side of a distant mountain; to this they at once repaired, but found no sign of the presence of man, and no remains of a fire. They were about to give up the search, when the wind-god whispered to them that they had been deceived, that the fire they had seen shone through the mountain, and he bade them search on the other side. So they crossed the mountain, and there in a bend or turn in a cañon they found a group of twelve persons of various ages. The joy of both parties was great at thus finding beings like themselves in the wilderness, and they embraced one another in joy. The strangers said that they had lived in that cañon only a few days, and that they had come thither from a distant and miserable land where they had lived on ducks and snakes. They were given the name of Tse'tlàni, which signifies Turn-in-a-Cañon People, from the place in which they were

found. As they did not claim for themselves a special creation, they were supposed to have escaped the fury of the destroyers (anaye) by virtue of some divine quality. Hence they were called ḡine ḡigini, holy or sacred people, as were other gentes who joined afterwards.

5. From the place where they met, this combined people moved to Ço'ḡokòⁿji, or Bitter Water, where they remained only a few days. Then they went to Tca'olgáqasdji, where they lived long and cultivated corn. When they had been here fourteen years, another small group of people came into their neighborhood: these were also considered ḡine ḡigini, as they had escaped from the alien gods. They said they came from the mountain of Dsilnaoçíl, and they were therefore given the name of Dsilnaoçílni, or Dsilnaoçílḡine. They did not camp at first with the older gentes; they dwelt a little distance from the latter, and often sent to them to borrow pots and metates; but they finally came and lived beside the older gentes, and have ever since been close friends with them (*i. e.*, became members of the same phratry). The new arrivals dug in the old pueblo ruins and found pots and stone axes; with the aid of the latter they built themselves houses.

6. At the end of seven years from the accession of the third gens, another party arrived. This people said they had been following the Dsilnaoçílni all over the land for many years. Sometimes they would discover the dead bushes that remained from their old camps; sometimes they would find the bushes still partly green; occasionally they would find old and nearly defaced footprints; but again they would lose all traces of them. Now they rejoiced that they had at last found those whom they had so long and wearily pursued. The new-comers were observed to have arrow-cases (unlike the modern Indian quivers) similar to those carried by the Dsilnaoçílni; for this reason they were regarded as related to the latter, and therefore these two gentes became very close friends (*i. e.*, formed one phratry). The strangers said they came from a land where there was much yucca, and which they called for this reason Q̧ackàⁿqatsò. They said they were the Q̧ackàⁿḡine or Yucca People; but the older gentes called them from their former home, Q̧ackàⁿqatsò, or Q̧ackàⁿqatsòḡine.

7. Fourteen years after the advent of the fourth or Yucca gens, all these Indians (let us now call them Navajos) moved to the neighborhood of Kintyèli, a ruin in the Chaco Cañon, which was even then in ruins. They were now a good-sized party, and their scattered campfires at night were so numerous that some strangers dwelling on a far-distant mountain, observing the lights, came down to see to whom all these fires could belong. These strangers camped with the Q̧ackàⁿqatsò and Dsilnaoçílni. They came from a place south

of where is now Zuñi, near the salt lake called Naqopà', which means a horizontal brown streak on the ground, and for this reason they were called Naqopà'-ҫine or Naqopàni.

8. After this occurrence the Navajos moved to a place on the banks of the San Juan called Tsinçòbetlo, or Tree Sweeping the Water (probably a birch). It was now autumn, and concluding to remain here all winter or longer, they built warm qogans (huts) and cleared land to be planted with corn in the spring. Six years after they had settled in the San Juan, a sixth band came from a place called Tsinajíni or Black Horizontal Forest, and it bore this name in the tribe ever after. The myth states with much particularity the social condition of the Navajos at this time. It says they had as yet no herds; they made their clothes mostly of cedar-bark and other vegetable fibres, and built stone store-houses among the cliffs.

9. Eight years after the Tsinajíni joined the tribe, some strange campfires were observed on a distant eminence on the north side of the river, and couriers being sent out returned with the news that the fires belonged to a strange people camped at a place called Çqa'-nesá'. These joined the Navajos as a new gens, and were called Çqa'nesá'ni, from the place where they were found in camp.

10. Another band, making now eight in all, joined the tribe five years later, while it still sojourned in the neighborhood of Tsinçò-betlo. These people came, they said, from a place called Dsiltlá', or Base of Mountain, where an arroyo runs out from the mountain into the plain, and they were therefore called Dsiltlá'ni. As they were seen to have similar head-dresses, bows, arrows, and arrow-cases to those of the Çqa'nesá'ni, they were considered kindred of the latter, with whom they are now closely related and cannot intermarry. They introduced the art of making wicker bottles and pottery.

11. Five years later they had a very important accession to their ranks in a numerous tribe from Çqa'paha-qalkái (White Valley among the Waters), near the present city of Santa Fé. These had long viewed in the western distance the mountains where the Navajos dwelt, and wondered if any one lived there. After a time they decided to go to the mountains. They journeyed westward twelve days until they reached the mountains, and they spent eighteen days travelling among them before they encountered the Navajos. When they met the latter people, they could discover no evidence of relationship with them, especially in language; so for twelve years the two tribes dwelt apart, but always on friendly terms. In the mean time, however, intermarriages had taken place, and the feelings of friendship grew until at length the Çqa'paha'-ҫine were adopted by the Navajos as a new gens.

12. The Çqá'paha settled, near the rest of the tribe, at a point in

the San Juan valley named Hyieçin (Trails Leading Upwards). Up to this time all the old gentes spoke one common tongue, the old Navajo; but the speech of the Çqá'paha was different. In order to reconcile the differences, the chief of the Tsinajíni and the chief of the Çqá'paha, whose name was Gòⁿtso, or Big Knee, met night after night for many years to talk about the two languages, and to pick out the words of each which were the best. But the words of the Çqá'paha were usually the plainest and best, so the present Navajo language resembles more the old Çqá'paha than the old Navajo. [It is well to relate that this compliment to the Çqá'paha tongue was uttered by one who was himself of this gens.]

13. Some years after the removal to Hyieçin, a party of Utes visited the Navajos, and stayed all summer. In the autumn all departed, except one family, which remained behind with the Çqá'paha. At first they intended to stay but a short while, but they lingered along year after year, and ended by never going away. In this Ute family there was a girl named Tsa'yiskíç, or Sage-brush Hill, who married a Navajo and became the mother of a large family. Her descendants are now the gens of Tsa'yiskíçni, who are closely allied to the Çqá'paha (in the same phratry), and cannot intermarry with the latter.

14. Not long subsequent to the visit of the Utes, the Navajos were joined by more people; as these came from Çqá'paha-qalkài, and spoke the same language as those who first came from that place, they were not formed into a separate gens, but were adopted into the Çqá'pahaçinè.

15. About this time, or a little later, a large band of Apaches came from the south to the settlement on the San Juan. "We come not to visit you, but to join you," they said. "We have left the Apaches forever." They were all members of one gens among the Apaches, that of Tsejinçiài, or Black Standing Rocks (*i. e.*, a trap dyke), under which name the Navajos adopted them as a gens. They are now affiliated with the Çqá'paha, with whom they cannot intermarry. Another (small) party of Apaches came later from the same place as the last, and were added to the same gens.

16. In those days, there being famine in Zuñi, some persons, including women, came over from that pueblo to the valley of the San Juan to dwell with the Navajos. They came first to the Çqa'paha, and were adopted directly into this gens. The gens of Zuñi (Nanacçéjiⁿ) was formed later.

17. About the same time that the famine occurred at Zuñi, it prevailed also at Klògi, an old pueblo now in ruins, somewhere in Rio Grande valley, not far from the present pueblo of Jemez. Fugitives from this place formed the gens of Klògi, which affiliated with Çqá'paha.

18. The next accession was a family of seven adults from a place called Çò'qani, or Near the Water; under this name, as a gens, its members affiliated with Dsiltlá'ni, the people among whom they first came to dwell.

19. The people who next joined the Navajos came from some place west of the San Juan settlement. They were not a newly created people; they had escaped in some way from the alien gods, and were therefore regarded as ¢ine ¢igìni. They represented two different gentes, Çqá'tcini and Kái-¢ine, or Willow-people, and for a while they formed two gentes in the tribe; but in these days all traces of this division has been lost, and they are all now called without distinction Çqá'tcini or Kài.

20. Previous to this time the Navajos had been a peaceable tribe; but now they found themselves becoming a numerous people, and some began to talk of war. Of late years they had heard much of the great pueblos along the Rio Grande; but how their people had saved themselves from the anaye, or alien gods, was not known. A man named Napàil-inçà got up a war party and made a raid on a pueblo named Kinlitcì, or Red House, and returned with some captive women, from whom the gens of Kinlitcì or Kinlitcìni, is descended.

21. Next came a band of Apaches from the south, representing two gentes, ₵esteìni (Red Streak) and Tlastcìni (Red Flat Ground). These were adopted as two separate gentes by the Navajos, and became affiliated with the Tsinajíni (*i. e.*, entered the same phratry).

22. Not long after the arrival of these Apache bands, some Utes came into the neighborhood of the Navajos, camping at a place called Tse'çì'yikani (a ridge or promontory projecting into the river), not far from Hyìeçin. They had good arms of all kinds and two varieties of shields, one with a crescentic indentation at the top. They lived for a while by themselves, and were at first inclined to be unruly and impertinent; but in the course of time they merged into the Navajos, forming the gens of Noçà or Noçà¢ine (Ute people).

23. About the time they were incorporated by the Navajos, or soon after, a party of these Utes made a raid on the Mexican settlements somewhere in the neighborhood of Socorro, and captured a Spanish woman. She was their slave; but her descendants became free among the Navajos, and formed the Nakài-¢ine (People of the White Stranger), or Mexican gens, who are affiliated with the Noçà-¢ine.

24. At the period of Navajo history which we have now reached [evidently after the advent of the Spaniards], Big Knee, the chief of the Çqá'paha, was still alive, but he was a very old and feeble man. In those days they had a healing dance called natci¢, which lasted

all winter; but it has long ago fallen into disuse, and its rites are forgotten. During one eventful winter, this dance was held for the benefit of Big Knee at the sacred place called Ço'yétli, in the San Juan valley. One night, as the dance was in progress, some strangers joined them, coming from the direction of the river. Adopted by the Navajos, they formed the gens of Ço'yetlíni, and became affiliated with the gentes of Noçàǵine and Nakàiǵine.

25. On another occasion, during the same winter, some Apaches came from their country to witness the dance of natcic. Among the women of the Çqá'paha was a wanton who became attached to a young Apache, and secretly absconded with him when he left. For a long time her people did not know what had become of her; but after many years, learning where she was, some of them went down into the Apache country to induce her to return. She came back, bringing with her two daughters, who had unusually fair skins, and were much admired. They became the mothers of a new gens, named Q̣àltso, or Yellow Bodies.[1]

26. On another night of the same winter, while the dance for Big Knee was in progress, two strange men entered the Navajo camp. They announced themselves as the advanced couriers of a multitude of wanderers who had left the shores of the great waters in the west to join the Navajos. And now we shall hear the story of the people who came from the western sea.

27. As before related (paragraph 3) Estsánatlehi, the goddess of the west (who was created in the Navajo land and became the wife of the sun), went at the bidding of the sun to dwell in the western ocean. After she had lived there some time on a floating home in the sea, she longed for the society of man, and determined to make something of the human kind to keep her company. From epidermis scratched from her left side, under the arm, she made four persons (two men and two women), who became the progenitors of the gens of Qonagá'ni; from the epidermis of her right side, under the arm, she made four persons, from whom came the gens of Ki"aá'ni. In like manner, from her left breast she made the four ancestors of the gens of Ço'ǵitcíni; from the right breast the ancestors of Biçá'ni; from the middle of her chest the ancestors of Q̣acklíjni, and from the middle of her back, between the shoulders, the ancestors of Biçàni.[2] These groups did not at first bear the names by which they are now known. They were always recognized as distinct from one another, but they received their names later, as will be told.

28. After a while she transferred them from her floating house on the ocean to the adjacent coast of the mainland, and here they lived

[1] Some explain this name as meaning Yellow Valley, and give it a local origin.

[2] This gens is not mentioned again in the myth.

thirty-four years and had many children. At the end of that time certain mythic personages, called the twelve brothers, visited them, and told them that there was a numerous and prosperous nation like themselves dwelling far to the east. "We do not visit them," said the twelve brothers, "but we stand on the mountains and view them from afar." This news produced a great commotion among the western people; they discussed the matter for many days, and finally determined to travel eastward till they found the race that was like themselves.

29. Before they went, Estsánatlehi called them to council and said, "It is a very long and dangerous journey that you are about to undertake, and it is well you should be protected on the way. I will give you five of my pets for guardians;" so she gave them a bear, a great serpent, a deer, a puma, and a porcupine. She gave them, too, five mystic wands: to those who became Q̨onagá'ni she gave a wand of turquoise; to those who became Ki^{n}aá'ni, a wand of white shell; to those who became Ço'ȼitcìni, a wand of red shell; to those who became Biçá'ni, a wand of black stone; and to those who became Q̨aclíjni, a wand of red stone. Four days after this council with Estsánatlehi they set out on their journey.

30. Between the twelfth and sixteenth days of their eastward march they went four days without water, and great were the sufferings of the children. At the noon halt on the fourth day the bearer of the turquoise wand stuck his wand in the sand, worked it from side to side in the hole he made, and soon a stream of water rushed up through the hole. A woman of a different gens to that of the turquoise wand-bearer stooped down, tasted the water, and exclaimed, "It is bitter water." At once the people named her Ço'ȼitcini, or "Bitter Water," and her gens has borne the same name ever since.

31. They made but a short stay at the Bitter Water — long enough to prepare and eat a meal — and then hurried on, in order that they might reach, before night fell, a mountain they saw in the eastern distance. When they came to the mountain they found at its base a spring around which some Indians were living. The people of the spring, who greeted the wanderers pleasantly, and made them welcome, said that they had been created at the spring, and had always dwelt there; that the place was called Maiço' or Coyote Spring, and that they were the Màiçine or Coyote People. The wanderers stayed four days at the spring, during which time they used every persuasion to make the Coyote People accompany them. This the latter hesitated to do, as they knew of no other water for many days' journey around them; but at length they yielded, and on the fifth day from the arrival of the wanderers Coyote Spring was deserted. To day among the Navajos this people are more often called Maiçò'-

ǥine, from the locality where they were first found, than Màiǥine, which was their original name.

32. After leaving Coyote Spring they travelled all day, but found no water. The next day the bearer of the white shell wand stuck his wand into the sand and manipulated it, as the bearer of the turquoise wand had done on a previous occasion, and, as before, water came forth from the hole he made. A woman, not of the wand-bearer's gens, stooped to drink. "It is muddy," she cried. "Then your name shall be Qaclíj" (Mud), said those who heard her, and her gens has borne the name of Qaclíjni, or Mud-people, ever since.

33. They journeyed on (resting at night) until the following noon without water; when then they halted, the red shell wand was thrust into the ground, water came forth, and one of the Maiço' women knelt down to drink. She declared the water to be saline, or alkaline (ǥoko^{n}j), so to her and to her descendants was given the name of Ço'ǥoko^{n}ji, or Saline Water. (See paragraph 60.)

34. They travelled until night, and again until noon of the next day without finding water; then they rested, and the bearers of the black wand tried their power. As usual water rose, but this time it was sweet and clear. All drank heartily and filled their vessels, except one boy and one girl, who stood by and gazed at the water. "Why do you not come and drink before the water is all gone?" some one said; but they only stood still and looked. As the girl had her arms folded under her dress (the Navajo woman's dress is open at the axillæ, so that the arms may be folded under it in cold weather), the people turned to her and called her Biçá'ni, which signifies Folded Arms, and thus her gens has been called ever since.

35. The next march was again a dry one, and on the following noon the power of the red stone wand was tried. The water sprang up as before; but on this occasion no gens was named. In about twenty-seven days from this time they arrived in the neighborhood of the San Francisco mountains. They had lived by the way mostly on seeds and very small animals, such as hares and marmots, only occasionally killing a deer.

36. At a spring to the east of the San Francisco mountains they stopped for several days, and built a stone wall, which still stands. Here the puma killed a deer. The bear sometimes killed rabbits. The deer ran along with the crowd, doing neither good nor harm. The snake and the porcupine were not only of no use, but they were an annoyance, for they had to be carried along; so the people determined to part with them. When they reached Natsisàn (now called Navajo Mountain) they turned their porcupine pet loose, and this is the reason there are so many porcupines there now. At a place called Tsé'jintcicilyà, in the land of the Oraibes, they released the

snake among the lava rocks, and this is why snakes are so abundant there.

37. It was late in the autumn when they arrived at a place called Yotso, or Big Bead, and saw some human footprints which were not very recent. This discovery occasioned great excitement, for the tracks it was thought might have been made by the people whom they wished to find. The majority of the wanderers determined to sojourn at Yotso all winter, but the remainder, including parts of different gentes, became impatient, hurried on, and were not seen again. The present Jicarilla Apaches are supposed to be descended from a portion of these rash seceders. Those who remained at Yotso sent, at different times, two pairs of couriers to follow the fugitives and induce them to return. One pair of couriers came back after an unsuccessful pursuit; the other pair kept on, eventually reached the Navajo camps at Ço'yétli, as before related (paragraph 27), and remained there all winter.

38. When spring came, the wanderers set out again on their journey. They had not travelled many days until they reached a place marked by one great lone tree, and here some of the Ço'ꞡitcini said, "Our children are weary and feeble; their knees are swollen; their feet are blistered; we will go no farther. In the course of time the people will come here and find us." So they remained, and became the gens of the Tsinsakáꞡni, or People of the (Lone) Tree, and they are now affiliated with the Ço'ꞡitcini, from whom they separated.

39. Soon after this event the wanderers reached a place called Piⁿbiçò', or Deer Spring, and here another party left the Ço'ꞡitcini, giving excuses similar to those of the former deserters. They became the gens of Piⁿbiçò', or Piⁿbiçò'ꞡine (Deer Spring People), and they are now affiliated with the Ço'ꞡitcini. At Piⁿbiçò' the wanderers desired their pet deer to go; but he refused to depart, and he remained with the gens of Piⁿbiçò'ꞡine. What finally became of him is not known.

40. In the course of time, all that was left of the western wanderers, after these various desertions, arrived at Hyìeçin. Big Knee still lived, but he was feeble and in his dotage, and he was not respected and obeyed as of old. Some of his gens, the Çqá'paha, fancied they detected a relationship between themselves and the newly arrived Qaclíjni, because their names had a somewhat similar meaning, and their head-dresses and accoutrements were fashioned alike; therefore they invited the Qaclíjni to dwell with them. These two gentes have ever since been close friends, yet Çqá'paha may marry with Qaclíjni.

41. The bear was the last pet which the wanderers retained. When their journey was done they said to him, "Our pet, you have served

us well; but we are now safe among our friends and need your services no more. If you wish you may leave us. There are many of your kind in Tcùckai (the Chusca Mountains). Go there and play with them." So they turned him loose in Tcùckai, and bears have been very abundant there ever since.

42. One of the gentes of the western immigrants was still nameless — the people to whom Estsánatlehi had given the wand of turquoise. They did not remain long in the San Juan valley, but soon after their arrival set out on a journey toward the south. After some days' travel they encountered, among some high overhanging rocks, a small band of strangers speaking a language like their own, — a poor people who lived mostly on wild seeds and small animals. They said that they had been created in the place where they were then living, only seven years previously and that they called themselves Tse'ȼine, or Rock People. The nameless gens, however, gave them the name of Tse'nahapílni, or Overhanging Rock People.

43. The new-found people told the nameless gens of some Apaches who dwelt farther to the south, but not far away; and thither both bands repaired. They found the Apaches at a place called Tcóhonaa, where they all recognized each other as friends and embraced one another. When the visitors had been three years among the Apaches, the Tse'nahapílni left for the north to join the Navajos; but the nameless gens stayed longer. At the end of that time, having determined to return to the Navajo camps on the San Juan, they packed up their goods and prepared to leave. As they stood all ready to depart, an old woman was observed walking around them. When she had made a complete circuit around the party she turned to them and said, "You came to us without a name, and have dwelt seven years without a name among us; but you shall be nameless no longer; you are henceforth Q̧onagá'ni, or Walked-around People" [literally, People of the Walking-place].

44. When the Q̧onagá'ni returned to the Navajos they found that their friends the Tse'nahapílni had arrived before them, and had become close friends with the Tlastcini, the Ȼestcini, the Kinlitcini, and the Tsinajíni. The Q̧onagá'ni became in time affiliated with the gentes of Çò'qani, Naqopàni, Dsiltlá'ni, and Çqa'nezá'ni, and these five gentes are now as one people; no man of one gens can marry a woman of another.

45. There are two of the original gentes who came from the Pacific coast, namely, Ki^{n}aá'ni and Biçàni, of whom it is not told when they received their names. The former signifies a high-standing stone building or pueblo. The people were not thus named because they had ever built or inhabited such a house, but because they were

for a long time encamped near an old ruined pueblo. [The stone wall mentioned in paragraph 36 probably has relation to their name.]

46. About the time of the return of the Qonagá'ni, while some of the gens of Çqá'paha were dwelling at Agàhala' (Scattered Wool), these sent out at nightfall two of their children to a neighboring spring for water. When the children returned they brought with them two extra water-bottles, and being questioned, they said they had taken them away from two strange children whom they met at the spring. The parents denounced the theft, and went towards the spring to seek the strange children. When the latter were found they said: "We belong to a band of wanderers who have come from a distance and are now encamped on yonder mountain. They sent us two here to look for water." "Then we can give your people a name," said the Çqá'paha. "We will call them Ço'bajnaàji" (Two Come for Water Together). The kind-hearted Çqá'paha bade the strange children rest in the lodge, and sent their own sons back to the camp of the strangers with water, and an invitation for the latter to join them. From this it came that Ço'bajnaàji is affiliated with Çqá'paha.

47. The legend next tells us of two bands of Apaches and one band of Utes who joined the Navajos, and were not regarded as new gentes, but were adopted by the Çqá'paha; it also tells of a third band of Apaches who dwelt first with Ço'ǥoko^{n}ji, but afterwards joined the Çqá'paha, among whom their descendants are now called Ço'ǥoko^{n}ji.

48. We next hear of parties of Zuñi Indians, who came voluntarily to live among the Çqá'paha during periods of starvation in the Zuñi villages, and who formed the gens Nanaççéji^{n}. This is the Navajo name for the Zuñis, and is said to mean Black Horizontal Streak.

49. About the time of the advent of the Zuñis, or a little later, there came from the west a strange people with painted faces, who were named Ȼildjèhi, and were supposed to have been a part of the nation now called Mojaves in the Colorado Cañon. The Ȼildjèhi first affiliated with the Nanaççéji^{n}, but to-day they are better friends with the Çqá'tcini than with the Nanaççéji^{n}.

50. On one occasion a war party containing members of different gentes went from the San Juan settlements to a pueblo called Càibeqogan, or House of Sand. Here two girls were captured by men of Tse'jinkíni and brought home as slaves. There was a salt lake near the House of Sand, and they had in the pueblo a gens of Salt People to which the girls belonged. From these girls have descended a numerous race, who bear the name Ácihi, or Salt People, and who are affiliated with the capturing gens of Tse'jinkíni.

51. Later, in a season of scarcity, some people voluntarily left the House of Sand to live with the Navajos. They said that in their own

pueblo there was a gens of Çqá'paha, and hearing there was such a gens among the Navajos, they had come to join them; thus they became a part of Çqá'paha, and were not formed into a new gens.

52. A war party which went to raid around the pueblo of Jemez (called Maiżeckíj, or Coyote Pass, by the Navajos) brought back with them a girl. She was captured by one of the Tlastcini; was sold by her captors to one of the Tse'jinkíni; and became the progenitor of the gens of Maiżeckíjni, or Coyote Pass People, who are now affiliated with Tse jinkíni, the gens of the purchaser.[1]

53. At some time, just when it is now forgotten, seven people voluntarily joined the Navajos, coming from a place called Tse'yanaçò'ni, or Horizontal Water under the Cliffs. They came at first for a short visit only; but, deferring their departure from time to time, they remained as long as they lived. The gens of the Tse'yanaçòni is now extinct.

54. Once, while some of the gens of Biçá'ni were encamped at a place called Çò'tso (Big Water, or Big Spring), near the Carrizo Mountains, a man and a woman came out of the water and entered their camp. They formed the gens of Çò'tsoni, or Great Water People, who are affiliated with the Biçá'ni.

55. We must now consider to what extent this legend may be of aid to us in the study of the social organization of the Navajos. It seems, like the traditions of all primitive races, to consist of material of three sorts: The first is unquestionable myth, which, though it may not contain a word of truth, is pregnant with instruction to the discriminating seeker after truth; the second lies across the dividing line between myth and history, — material in which the gaps of imperfect tradition have been filled by the imagination of minds taught in the mythic school; the third is historic, — not absolutely veritable history (for where is such history to be found?), but consisting of oral traditions not sufficiently antiquated to be greatly corrupted. It must be studied throughout inferentially, and with the correcting aid of all pertinent accessories; with the aid of comparative mythology, of comparative history, of geography and topography, of the philology and sociology of the Navajos and surrounding tribes, with the aid of the traditions of surrounding tribes and of the written history of the Spanish, Mexican, and American occupations of New Mexico. It will be observed that much of the tale relates to events which occurred after the advent of the Spanish, and a very high antiquity is not claimed for the most remote events. With these observations concerning the legend kept in view, we will find it a valuable auxiliary to the study of the present division of the Navajos into gentes and phratries.

[1] Fugitives from Spanish persecution at Jemez, were added to this gens later.

56. As previously intimated, I have collected other versions of this legend from Indians, but none as complete as the one presented. They all agree pretty well as to the main points; the differences are mostly in the less important particulars, such as the mythic circumstances under which the names originated. Usually the differences are easily reconcilable, or apparent differences vanish on close examination.

57. This story, as I give it, is an epitome of one related by a venerable shaman named Qaçàli Nez, or Tall Chanter. It accounts for only thirty-eight gentes; but this informant named for me on this and other occasions forty-three gentes in all, two of which, he said, were extinct. Among the various lists in my possession none give a higher number than this; in some I find names not included in the list of Tall Chanter, but these are offset by the omission of names which he mentions. If each name represents a different organization, we have at least fifty-one gentes in the tribe; but since we find in the legend instances of one gens having two names (paragraphs 19, 31), it is not improbable that some names are duplicates. It is quite possible, however, that gentes derived from captive or enslaved women added to the tribe since it has grown wealthy and powerful, and scattered over a wide territory, may exist in one part of the tribal domain unknown to the best-informed persons in another part. Extinct gentes may be forgotten by one informant and remembered by another.

58. I present below (paragraph 61) a complete list of these names. The first forty-three are those of Tall Chanter, arranged to the thirty-eighth in the order in which they are introduced in the legend. Beside lists which I have obtained directly from Indians, I have had opportunities of consulting two others, unpublished, one of which was collected by Captain John G. Bourke, U. S. Army, and the other by Mr. R. L. Packard. Both were procured at Fort Defiance, Arizona, through the same interpreter, Mr. Henry Dodge. The legend, as I have said, accounts for thirty-eight gentes; it may be only a coincidence that in the following list of fifty-one names only thirty-eight are well corroborated. For those marked with a star (*) I have the authority of one informant only, while upon those not so marked all, or nearly all, agree.

59. In many cases two forms of the name of a gens have been noted, one with and one without a termination (çine, ni, or i) meaning "people." When two such forms are on record in my notes, I give here the simpler form first, and the other after in parenthesis; but in all cases, to simplify study, I omit the word "people" from the English equivalents.

60. Where more than one translation has been given me, I record

in the list that which I regard with the most favor; some of the translations are necessarily very liberal. There are names for which no brief English equivalents could be found, and for which, therefore, approximate equivalents had to be given; names which require explanation rather than definition or synonymy, and names whose etymological definitions do not convey their true meanings. For instance, Tse'jinçiài signifies a long line of black rocks standing up like a wall. This might mean an artificial wall of blackish stones, but as the result of much inquiry I learned that the name refers to a locality where there exists a formation known in geology as trap-dyke. This is the equivalent which I give for Tse'jinçiài in the following list, and yet I would not venture to put both words in a dictionary as synonyms. In the name Ço'¢okòⁿji the element ¢okòⁿj refers to anything which has a distinct but not repulsive taste; it has synonyms in other Indian languages, but not in English; it applies to sugar and salt, but not to bitter barks. "Sapid" is not an equivalent. I know from explanation only that the water is supposed to have had an agreeable saline taste.

61. LIST OF THE NAVAJO GENTES.

1.	Tse'jinkíni,	House of the Black Cliffs.
2.	Tse·tlàni,	Bend of a Cañon.
3.	Dsilanoçílni,	Encircled Mountain.
4.	Qackàⁿqatsò (Qackàⁿqatsò¢ine),	Much Yucca.
5.	Naqopàni,	Brown Streak; Horizontal on the Ground.
6.	Tsinajíni,	Black Horizontal Forest.
7.	Çqa·nezá· (Çqa·neza'ni),	Among the Scattered (Hills).
8.	Dsiltlá·ni,	Base of the Mountain.
9.	Çqá·paha (Çqá·paha¢ine),	Among the Waters.
10.	Tsa'yiskí¢ni,	Sage-brush Hill.
11.	Tse·jin¢iài (Tse·jin¢iài¢ine),	Trap-dyke (see paragraph 60).
12.	Klògi (Klògi¢ine),	(Name of an old pueblo.)
13.	Çò·qàni,	Beside the Water.
14.	Çqá·tcini,	Among the Red (Waters or Banks).
15.	Kai (Kài¢ine),	Willows.
16.	Kinlitcì (Kinlitcìni),	Red House (of Stone).
17.	¢estcìni,	Red Streak.
18.	Tlastcìni,	Red Flat.
19.	Noçà (Noçà¢ine),	Ute.
20.	Nakài (Nakài¢ine),	White Stranger (Mexican).
21.	Ço·yetlìni,	Junction of the Rivers.
22.	Qàlto (Qaltso¢ine),	Yellow Bodies (see paragraph 25, note).
23.	Ço·¢itcìni,	Bitter Water.
*24.	Maiçò· (Maiçò·¢ine),	Coyote Spring.
25.	Qaclíj (Qaclíjni),	Mud.
26.	Ço·¢okòⁿji,	Saline Water (see paragraph 60).
27.	Biçá·ni,	Folded Arms.
28.	Tsinsaká¢ni,	Lone Tree.
29.	Piⁿbiçò· (Piⁿbiçò¢ine),	Deer Spring.

30. Tse‘nahapílni,	Overhanging Rocks.
31. Qonagá·ni,	Place of Walking.
32. Ki^{n}aá·ni,	High-standing House.
33. Co·bajnaàj (Co·bajnaàji),	Two Come for Water.
34. Nanacçéji^n,	Black Horizontal Stripe Aliens (Zuñi).
*35. Çildjèhi,	(Not translated.)
36. Ácihi (Ácihiçine),	Salt.
37. Maiçeckíj (Maiçeckíjni),	Coyote Pass (Jemez).
*38. Tse·yanaçò·ni [extinct],	Horizontal Water under Cliffs.
39. Çò·tsoni,	Great Water.
40. Biçàni or Dsilçàni.	Brow of Mountain.
41. Tse·yikèhe (Tse·yikèheçine),	Rocks Standing near One Another.
*42. Tliziľàni,	Many Goats.
*43. Ço·tcalsiçàya [extinct],	Water under the "Sitting Frog" (?).
*44. Aatsòsni,	Narrow Gorge.
*45. Naá·í (Naá‘içine),	Monocline.
*46. Yòo,	Beads.
*47. Ka·nàni,	Living Arrows.
*48. Tse‘çqíni,	Among the Rocks.
*49. Lòka (Lòkaçine),	Reeds (*Phragmites*).
*50. Tse·çeckíjni,	Rocky Pass.
*51. Qoganlàni,	Many Huts.

62. There is little doubt that in the majority of cases the names of Navajo gentes, which are not the names of tribes, are simply designations of localities. We do not arrive at this conclusion from the teachings of the legend alone, but from the meanings of the names themselves, so often unquestionably local. Indeed, in some cases, where we feel certain of a local origin for the appellation of a gens, the legend presents a different origin, as in the cases of the western immigrants who are said to be named from women who, in turn, were known by words they uttered when they first tasted of the different magic fountains. Where the legend positively states that a gens was named after a locality where it lived, we have little reason to doubt its truth, even though the interpretation of the name may not be above criticism. We are told in the above story not only that many of the gentes originated in localities whose names they bear, that often they had lived so long in these localities that the memory of man ran not to the contrary, that they believed themselves created in these localities, but we are told that after they had become incorporated with the Navajo nation they often continued to live more or less apart down to a very recent day. Even when they lived in close proximity to one another in the valley of the San Juan, they did not mingle houses and farms promiscuously, but members of the same gens held somewhat together. Members of each and every gens may now be found scattered all over the Navajo country, and chiefs seem to exercise only local authority; yet if you ask a Navajo what people any particular chief controls, he will invariably

give you the name of the gens, and not of the modern local group, to which such chief belongs. I have some reasons for believing that to this day, much as the gentes are scattered, some of them are still more prevalent than others in certain localities. However, leaving all uncertainties aside, we have facts enough to warrant us in concluding that most of these gentes were originally, and until quite recently, local exogamous groups, and not true gentes, according to Morgan's definition. Whenever, as mentioned in the tradition, from an alien race a new accession came, it received, as a rule, the name of the tribe or pueblo from which it was derived, as if the whole people thereof was regarded as an exogamous group. In few cases (paragraphs 15, 50, 51) do we find any regard paid to the former gentes of the new arrivals.

63. Of tribes allied in language to the Navajos and Apaches, — that is, Athabascan tribes, — among the nearest, geographically, are those of the Siletz Agency in Oregon. These Indians have been recently well studied, particularly with regard to their social organization, by the Rev. J. Owen Dorsey, to whom I am indebted for the information I here impart concerning them. They are now collected on a government reservation, and are divided into a series of exogamous clans (gentes we may call them), but each clan represents a different village in the Rogue River valley occupied by the Siletz Indians within the memory of men now living, and bears the name of the village from whence it came. As now no man may marry within his own clan, so in former days no man might marry within his own village; he was obliged to seek his wife elsewhere. In short, the village was an exogamous group, such as the Navajo gens seems to have been. The names of the Siletz villages bear a general formative resemblance to the names of the Navajo gentes, but only in one instance do I find a close similarity; this is in the name of the village of Tutuni, which has much the same sound and quite the same meaning as that of the Navajo gens Çò'tsoni, or People of the Great Water. Having in view only such resemblances between these two branches of the same Athabascan stock, it is easy for us to suppose that they had at no distant day similar clan organizations. But a difficulty seems to arise when we learn that they have different laws with regard to the line of descent. Among the Navajos the child belongs to the gens of his mother; among the Siletz Indians, he belongs to that of his father. There are some ethnologists who maintain that the change from mother-right to father-right involves a great advance in civilization or in social organization, and a great lapse of time. There are others who consider the change a facile one, and cite instances where they have known it to occur. Among the Navajos it seems to involve no change at all, if we may judge

from the legend in which, as I will presently point out, descent in both lines seems to be recognized as determining consanguinity. If we have among the Navajos evidence of the existence of both father-right and mother-right, and among the Rogue River Indians evidence of father-right and no evidence to show that some regard is not paid to mother-right, the argument in favor of a former identity of laws regulating descent and a similar origin of gentes, among these two tribes, will not appear unreasonable.

64. Although the names of the Navajo gentes are not now totemic, the legend seems to indicate that some of them once were; and although I have not discovered the existence of clan totems among the Navajos to-day, there are passages in the legend, and there are customs now existing among the people, which can be well explained by assuming that such totems once existed. The original gentes of the immigrants from the Pacific shore had, says the legend (paragraph 27) no names when the goddess Estsánatlehi sent them forth on their eastward journey; later they acquired names apparently of local origin, like the older Navajo clan names. But when they set out on their journey each clan was provided with a different pet, a bear, a puma, a deer, snake, and a porcupine (paragraph 29). The Navajo word (li^{n}), which in this connection I translate as "pet," means a domestic animal of any kind, of late years especially a horse; it also means an animal fetich or personal animal totem. In the myth of the Mountain Chant, a Navajo youth is made to address his deer mask as "cili^{n}," my pet.[1] I might, then, have given the translation of this word as totem, and thus have avoided all argument at the expense of the reader's enlightenment. Again, when these clans had received local names, the pets were set free. These passages, and others in the legend, allude in all likelihood, to the former use of totemic clan-symbols, probably to the existence of totemic clan-names, and possibly to a custom, not now practised by the Navajos, of keeping in captivity live totemic animals, — a custom common to the ancient Mexicans and the modern Pueblos. The story of the Deer Spring People (paragraph 39) affords, perhaps, the best evidence in favor of totemic names to be found in the legend. It is related that a portion of the Bitter Water People (Ço‘ꞡitcìni), becoming weary of travel, remained at a place called Deer Spring, where they became afterwards known as the Pi^{n}biçò‘ꞡine, or Deer Spring People; that here the deer was desired to depart, but refused to do so, and remained with the people who stopped behind at the spring, and that what finally became of him is not known. Assuming that the immigrants from the west had once totemic names, we

[1] *The Mountain Chant: A Navajo Ceremony.* Fifth Annual Report of the Bureau of Ethnology, Washington, 1888, pp. 395, 466.

explain this part of the tale by saying that it was people of the deer gens who stayed behind, and naturally gave their name to the spring where they remained, that in the course of time they became as the People of the Deer Spring, and that, as they still retain their old totemic name in a changed form, the story-teller is constrained to say that the fate of the deer is not known. On the same assumption, an explanation similar in part to the above may be given for the origin of the names of some gentes not derived from the western immigrants, such as the Maiçò'çine, or Coyote People, who were picked up by immigrants *en route*. These called themselves Màicine, or Coyote People; but they are called now by the Navajos after the spring (Maiçò') where they lived, — the spring probably being named from the people who dwelt there. The gens of Qackàⁿqatsòçine, or Much Yucca People, we are told (paragraph 6), was originally called Qackaⁿçine, or Yucca People, and the land where it dwelt Qackàⁿqatso, "because many yuccas grew there," say my informants. May we not say instead, "because many people of the Yucca clan lived there"? Another circumstance which may be regarded as pointing to a former clan totemism is the existence among the Navajos of certain taboos; these are chiefly fish and natatorial birds. When we read, in the legend, that before they joined the Navajos the Tse'tlàni lived on duck and snakes (paragraph 4), we need not suppose that this is said with a view to commiserate them on the inferiority of their diet, but merely, perhaps, to show that they had not the same taboo as the original gentes, and that, whatever other things they may have had in common with the latter, they differed in this particular.

65. As we follow the tale, we observe that different gentes are received into the tribe with different degrees of willingness on both sides. In some cases two parties, meeting for the first time, throw themselves at once into each other's arms. Clans dwelling on the Pacific coast hear of the existence of kindred tribes far to the east, set out over a long and dangerous route to join them and, arriving among the Navajos, are received at once and without question. On the other hand, we hear of clans who remain for a long time neighbors of the Navajos before they enter into tribal relations with them; of other clans descended from captives taken from hostile tribes; and of others who only seek a refuge among the Navajos from starvation or persecution. We can broadly divide the accessions into two classes, the ready and the reluctant, and it remains for us to conjecture what social element produced this difference. I have little doubt that this element was language. We observe that all gentes derived from the Apaches, a tribe allied in language to the Navajos, are to be classed among the ready, while all accessions from tribes which we now know to speak tongues alien to the Navajo, belong to

the reluctant. Reasoning then from the known to the unknown, we can, if we accept the legend, without much difficulty distinguish the gentes of Tinneh or Athabascan origin from those of alien origin in the present highly complex tribe known as the Navajos. What language the Çqá'paha spoke we do not know, but the legend tells us that it was different to the Navajo. I have procured a short list of ancient Navajo words (before the advent of the Çqá'paha) with their modern synonyms. Perhaps I may yet succeed in getting a list of the Çqá'paha as it was. It is not, however, until all the languages of the Southwest have been thoroughly studied that we can even approximately determine all the elements of the Navajo tongue, — a tongue which will no doubt reveal an interesting array of loan-words to the future philologist.

66. It may be noted that in the legend frequent allusions are made to gentes forming with other gentes special friendships and affiliations, which were often of such a nature as to preclude marriage between members of different gentes. This system of affiliation divides the Navajo gentes into a number of groups which have no special names, and which in other respects differ somewhat from the subtribal groups of other races. Yet they are so closely analogous to the phratry as defined by Morgan that I can do no better than apply to them this name, which he has adopted for us from the Greeks.

67. Different informants divide the tribe into somewhat different phratral groups. Tall Chanter made but nine phratries. Captain Bourke's informant made eleven, with three independent gentes. The numbers made by others range from eight to twelve. The arrangement of gentes into phratries are somewhat different. The majority of these discrepancies may be accounted for otherwise than by supposing ignorance on the part of the informants, or error on the part of the recorders. It is to be observed that in the legend mention is made of cases in which gentes have in the course of time changed their phratral affiliations, and there is one case given where one gens belongs to two phratries (paragraphs 40, 68). Inquiry on this point has elicited the information that such cases are not uncommon; and again there are sub-phratries, *i. e.*, a certain number of gentes in a phratry are more intimately related to one another than they are to the other affiliated gentes. In short, the Navajo phratry is not always a homogeneous organization, and informants may differ without invalidating each other's testimony. It would have been well had I found an intelligent man for each gens to give me his own phratral affiliations; but this plan did not occur to me until quite recently, when the opportunity to pursue it was lacking, and when I had advanced far in the study and comparison of my records.

68. The nine phratries, as given by Tall Chanter, are as follows: —

I. 1. Çqá·paha; 2. Tsa·yiskí¢ni; 3, Tse·jin¢iài; 4, Klògi; 5, Qàltso; 6, Ço·baj-naàj.
II. 1, Tsinajíni; 2, Kinlitcì; 3, ¢estcìni; 4, Tlastcìni; 5, Tse'nahapílni; 6, Tlizilàni.
III. 1, Tse'jinkíni; 2, Acihi; 3, Mai¢eckíj; 4, Dsilnaoçílni; 5, Qackà^{n}qatsò; 6, Tse'tlàni.
IV. 1, Çqá·tcini; 2, Kai; 3, Nanacçéji^n; 4, Tse'yikèhe; 5, ¢ildjèhi.
V. 1, Ço·yetlìni; 2, Noçà; 3, Nakài.
VI. 1, Çò'tsoni; 2, Biçá·ni; 3, Qaclíj; 4, Biçàni; 5, Ki^{n}aá·ni.
VII. 1, Ço'¢itcìni; 2, Pi^{n}biçò·; 3, Tsinsaká¢ni.
VIII. 1, Çò·qani; 2, Dsiltlá'ni; 3, Naqopàni; 4, Çqa'nezá·; 5. Qonagá'ni.
IX. 1, Maiçò·; 2, Ço'¢okò^{n}ji.
Tse'yanaçò'ni and Ço·tcalsiçàya are extinct.

69. The following are the eleven phratries recorded by Captain Bourke: —

I. 1, Çò·tsoni; 2, Biçàni; 3, Qaclíj; 4, Tse·¢eckíjni.
II. 1, Qonagá·ni; 2, Dsiltlá·ni; 3. Çò·qani; 4, Çqa'nezá·; 5, Naqopàni.
III. 1, Ácihi; 2, Tse·jinkíni; 3, Mai¢eckíj.
IV. 1, Çqá'paha; 2, Qáltso; 3, Tsa·yiskí¢ni; 4, Ço·bajnaàj.
V. 1, Ço·¢itcìni; 2, Tsinsaká¢ni; 3, Pi^{n}biçò'; 4, Aço'tsòsni.
VI. 1, Ço·¢okò^{n}ji; 2, Tse'jin¢iài; 3, Klògi.
VII. 1, Nanacçéji^n; 2, Çqá·tcini.
VIII. 1, Dsilnaoçílni; 2, Yòo; 3, Tse'yikèhe; 4, Tse'nahapílni.
IX. 1, Tlastcìni; 2, Kinlitcì; 3, Tsinajíni; 4, ¢estcìni; 5, Ka·nàni; 6, Lòka.
X. 1, Nakài; 2, Ço'yetlìni.
XI. 1, Ki^{n}aá·ni; 2, Biçá·ni; 3. Dsilçàni.
Qackà^{n}qatsò, Qoganlàni, and Kai are unaffiliated gentes.

70. At the first glance the above lists would seem to be widely different; but on examination this apparent difference is found to depend largely on difference of arrangement. For twenty-nine of the thirty-eight best authenticated gentes the two lists agree, as shown in the following table, where the phratries of Tall Chanter are indicated in Arabic numerals, and those of Captain Bourke in Roman: —

1. (IV.) Çqá'paha, Tsa·yiskí¢ni, Qàltso, Ço'bajnaàj.
2. (IX.) Tsinajíni, Kinlitcì, ¢estcìni, Tlastcìni.
3. (III.) Tse'jinkíni, Acihi, Mai¢eckíj.
4. (VII.) Çqá·tcini, Nanacçéji^n.
5. (X.) Ço'yetlìni, Nakài.
6. (I.) Çò·tsoni, Qaclíj, Biçàni; (XI.) Biçá·ni, Ki^{n}aá'ni.
7. (V.) Ço'¢itcìni, Pi^{n}biçò·, Tsinsaká¢ni.
8. (II.) Çò'qani, Dsiltlá·ni, Naqopàni, Çqa·nezá'.
9. (VI.) Ço'-¢okò^{n}ji.

Among all phratry lists in my possession I find an equal or greater agreement than the above concerning the well-authenticated gentes; it is in giving the affinities of the ill-authenticated that the diversities mostly occur.

71. The reasons assigned in the legend for the incorporation of gentes into phratries are various. Sometimes two or more gentes live as near neighbors for a long time and gradually become affiliated (paragraphs 5, 7, 13, *et al.*); on other occasions two gentes discover that their names are synonymous (paragraph 40), or that their dress and accoutrements are alike (paragraphs 6, 10), and hence conclude that some old relationship must exist between them; but when we come to recent and historic days, we find reasons of a different character given. A man of the Noça or Ute gens captures a Mexican woman; her children take the name of Nakài, or Mexican, as a gens, but they belong to the phratry of her captor (paragraph 23). Why? Is it not because her captor became the father of her children? Again, men of Tse'jinkíni capture a woman of the Salt gens of Càibehogan; her children form the gens of Ácihi or Salt, and belong to the phratry of Tse'jinkini (paragraph 50). A man of Tlastcìni takes captive a woman of Jemez, but sells her to a man of Tse'jinkíni; in this case the descendants belong to the gens of Jemez, or Maiĝeckjíni, and to the phratry of Tse'jinkíni; that is, not to the phratry of the captor, but to that of the purchaser, who is also no doubt the father of her children. We have some evidence, then, that as the gens transmits mother-right, so the phratry transmits father-right. Can the modern Navajo marry into the phratry of his father? I regret that I cannot answer this question.

72. It is held by Morgan and others that modern gentes are but divisions of parent gentes which are now represented by the phratries; in other words, that gentes have arisen by a process of segmentation. According to the legend, some such segmentation has taken place to a limited extent among the Navajos (paragraphs 33, 38, 39), but in the majority of instances phratries are formed by the aggregation of gentes, a process exactly opposite to that described by Morgan. We do not rely on the legend alone for evidence of this; it requires no argument to show that at least the gentes derived from alien tribes must be additions to the phratry from without. Morgan finds that among the tribes which he has studied the phratry bears the name of one of its gentes, — the gens which is supposed to have suffered division. The Navajos give no formal name to their phratries; yet I find a tendency among them, when speaking of their phratral affiliations, to refer more frequently to some one gens — usually the most ancient or most numerous — than to any other in the phratry. Thus a man of the gens of Tsa'yiskíĉini in the first phratry (paragraph 68) is more likely to say he belongs to the phratry of Ç'qá'paha than to that of Qàltso. It is easy to believe that this tendency might in time culminate in the permanent selection of a name for a phratry.

Washington Matthews.

NOTES UPON THE GENTILE ORGANIZATION OF THE APACHES OF ARIZONA.

The identity of the Apache and Navajo languages is a fact too well known to need more than mention: the two tribes, although at the present time under perfectly independent governments, are still to some extent intermarried, and there exists occasionally a brisk trade in the blankets and other textile work of the Navajos. For at least a decade after the annexation of New Mexico to the United States the Navajos were classed as the "Apache-Navajo," but of late years the segregation has become more and more complete. The first question which presents itself after hearing read the list of the gentes of the one tribe is, how many of the names given can be detected in the other. The following, obtained with great care from prominent and reliable Apache medicine-men and others, and checked and corrected at every possible opportunity, is believed to be as accurate as such a list can be made.

Different authorities were asked at various times and in various places to supply all they knew upon the subject, and after the lists thus obtained had been harmonized, members of the tribe were always required to give the name of the particular gens to which they belonged. The first list of the Apache gentes was derived from "Dick," "Tanoli," Eskiminzin, "Eskinospus," and others, at San Carlos Agency and Fort Apache, Arizona, in October, 1881, and October, 1882.

1. Satchin,	Red Rock,[1]
2. Destchin,	Red Clay or Red Paint.
3. Tzeskadin,	The Fallen Cottonwood.
4. Tuakay,	Salt, or Salt Springs.
5. Tzolgan,	White Mountain.
6. Klokadakaydn,	Carrizo, or Arrow Reed.
7. Tzintzilchutzikadn,	Acorn.
8. Tzlanapah,	Big Band. Also translated Plenty of Water.
9. Tudisishn,	Black Water.
10. I-ya-aye,	Sun Flower (see 24).
11. Indelchidnti.	Pine.
12. Ki-ya-jani,	Alkali.
13. Akonye,	People of the Cañon.
14. Kaynaguntl.	People at Mouth of Cañon.

[1] The orthography employed when notes were first taken among the Apaches in 1869 and succeeding years was that which gave to each letter the phonetic values of the elements of the Spanish language; it has never been changed. The interpreters who have aided me during the past twenty-one years are. "Concepcion," "Severiano," "José Maria," "Antonio Besias," "Montoya," Al. Seiber, Frank Bennett, George Wrattan, Joe Felmer, C. E. Cooley, and others.

15. Pe-iltzun.	Buckskin.
16. Chilchadilklogue,	Grassy Hill People.
17. Nata-tla-diltin,	Mescal, or Century Plant.
18. Tza-é-delkay.	White Sand.
19. Kay-jatin.	Willow, called also Kay-tzen-lin.
20. Mayndeshkish.	Coyote Pass.
21. Tush-tun,	Fly. (Water or Dragon Fly.)
22. Tze-binaste,	Round Rock, or Rolling Rock, or Circle of Rocks.
23. Tu-tonashkisd,	Water Tanks.
24. Ya-chin = Mesquite.	(See 10.)
25. Tzis-eque-tzillan,	Twin Peaks.
26. Tiz-sessinaye,	Little Cottonwood Jungle.
27. Tze-ches-chinne,	Black Rock.
28. Nato-o-tzuzn,	Point of Mountain.

At the conference in which the above names were given, no Water Clan was named, but later on the Tutzose or Tutzone (29) was added, as was likewise

30. Chiltneyadnaye	Walnut.
31. Yogoyekaydn.	Juniper.
32. Tze-tzes-kadn,	(Knife-edge or Top of Hill) People.
33. Inoschujóchen,	(Bear Berry.)
34. Gontiel.	Broad River (Gila).

THE TONTO APACHES.

A very considerable body of the Apache-Navajo tribe, called the Tontos (Fools), said by tradition to have been the first to force a way down below the Little Colorado, and to have considerably intermarried with the people of Pueblo characteristics whom they found in the newly conquered region, used to possess the country from the San Francisco Mountain to the Gila River, but since their complete subjection by General Crook, in 1873, have been peaceably farming at the San Carlos.

Patchin, one of their principal chiefs, dictated the following list of gentes: —

1. Destchetinaye,	Tree in Spring of Water.
2. Chisnedinadinaye,	Walnut.
3. Yagoyecayn,	Juniper.
4. Klugaducayn,	Arrow Reed.
5. Tit-sessinaye,	Little Cottonwood Jungle.
6. Tutzose,	Plenty of Water.
7. Tutsoshin,	(Not translated.)
8. Nagosugn,	(Not translated.) Farmers.
9. Tegotsugn,	(Not translated.)
10. Gadinchin,	Rush.
11. Tziltadin,	Mountain Slope.
12. Kayjatin,	Willow.
13. Nagokaydn,	Pass in Mountains.

The spelling varies from that of the Apache dialect proper, because the Tontos pronounced differently. The renewal of a more intimate association with the other divisions of the Apache family at San Carlos is, however, rapidly assimilating the several dialects into a homogeneous tongue. The Tontos are now careful to speak the Apache language correctly, but numbers of them still possess a fluent knowledge of the Mojave, as, for example, Patchin himself, who had the second name, this time in the Mojave tongue, of "Pula-sava-trapa," or "White-spotted Forehead."

Chimahuevi-Sal, an Indian of the Chimahuevi tribe, who had risen to the chief position among the Apache-Yumas, another of the bands, massed on the San Carlos, was very reluctant to speak about their gentes, although he at last admitted that there were four (4), each getting its designation from the locality in which it had once sided. These are: —

1. Cuatha-towaya,	Yellow-faced Mountain.
2. Huatañeva,	(Not translated.)
3. Yocaloca,	Crooked Willow.
4. Harcuva,	Last Water.

Lest the names, Apache-Yumas and Apache-Mojaves, may prove misleading, I will here say that I was assured on the present and on many other occasions that they were in no way different from the Yumas and Mojaves respectively, except in living the life of nomads in the mountains instead of cultivating the soil in the Colorado valley.

They speak a language entirely different from that of the Apaches, but having essentially the same manners and customs, and being inspired with an equally fierce hostility towards the whites, were generally classed in military reports among the Apaches.

My informants from this tribe were "Mirija" (Thin), "Macua" (Quail), "Pit" (Round), "Piquedokesilté" (Turk's-head Cactus), "Chiquito-je" (Little Hairy Man), "Huanatzeco" (some kind of a plant), "Jime-hual-paimi" (No Calves to his Legs), and "Pay-kule" (The Tall Man), all chiefs of respectability, and very reliable persons.

Their clans, they said, were: —

1. Tutaclacua,	Walnut.
2. Ha-caruya,	Warm Springs.
3. Itashacovaté,	Cottonwood.
4. Pial-nucho-pa,	Mescal.
5. I-ajá-sush-chulva,	Stick in Water.
6. Aja-cuhuiña-huiña,	Willow Thicket.
7. Aja-kay-kiopa,	Aspen.
8. Cuadracamé,	White grass Plain.

Introducing a comparison first between the Apaches and Tontos,

and then between the Apaches and Navajos, because all these are of one blood and language, and excluding the Yumas and Mojaves for the reason that they pertain to a different stock, we see that the Apache gentes numbered respectively 6, 19, 25, 26, 28, and 30 agree with those of the Tontos marked respectively 4, 12, 11, 1, and 5 (these two Tonto gentes seem to be fragments of the one gens), 8 and 2.

An examination of the list submitted by Surgeon Matthews, allowing for difference in orthography, will show that Navajo No. 3 is the Apache 25; Navajo 6 seems to be Apache 27; Navajo 15 is Apache 19 and Tonto 12; Navajo 17 is Apache 1 and 2; Navajo 10 is Apache 25 and Tonto 11; Navajo 11 may be Apache 27; Navajo 32 the Apache 12; Navajo 26 seems to be Apache 4; Navajo 32 is apparently Apache 22; Navajo 50 suggests Apache 27; Navajo 39 is Apache 29 and Tonto 6; Navajo 23 is beyond question Apache 9; Navajo 31 may be Apache 13; Navajo 28 is undoubtedly Apache 3.

The Apaches have also among them Tze-kinne, or Stone-house People, descendants of the Cliff-dwelling Sòbaypuris, whom they drove out of Aravypa Cañon and forced to flee to the Pimas for refuge about a century ago; and also Nakaydi, or descendants of Mexican captives. This word Nakaydi contains the radicle "kay," white; but the meaning has no reference to color at all, but, as I was assured, refers to the Mexican mode of walking with the toes turned out.

This is certainly a most encouraging parallelism, when it is known that these two great arms of a bellicose family have been conquering and absorbing in two different directions, — the Navajos among the Zuñis, Rio Grande Pueblos, and Jemez People to the east; and the Apaches among Pimas, Mojaves, and tribes closely affiliated to the Mexicans, to the south.

This matter of absorption is well understood among the Indians themselves. I have had, from the Pueblos of San Juan, San Ildefonso, Santa Clara, Santana, Zia, Jemez, and San Felipe, narrations of events, in their struggle to escape the Spanish yoke in 1680, that were almost historically accurate. I have had from Pedro Pino, and other head men of the Zuñis, statements showing that they well knew that whole villages had thrown themselves into the arms of the fierce and cruel Apache-Navajo to escape the arms of the fiercer and more cruel Caucasian. In my journal of November 24, 1881, I find this statement: "The Zuñis know that the Navajos have among them clans known as the Jemez People, Pueblos, and Zuñi People, and in speaking of the last say that they once formed the bulk of the Maiz or Corn gens of their own tribe. Some little communication is still kept up with them, and many of these Navajos still

retain the language of the mother tribe. They are counted among the best blanket-makers and artisans of the Navajos."

Almost the same story was told me by the people of the Laguna Pueblo in October, 1881.

I also recall that during my visits to Zuñi, whenever any great religious festival was to be celebrated, parties of Navajos, but not of other tribes, were sure to be on hand and to be treated with every consideration. Mr. Frank Cushing should be able to impart much information on this point.

CHIRICAHUA APACHES.

The Chiricahuas have for so long a time been separated from the rest of the Apaches that I did not expect much success from my investigations upon the subject of their gentile divisions; for twenty-five years they had been blood-thirsty outlaws, plundering and defying two nations, and apparently indifferent to all obligations of law and order. Yet when General Crook led his bold expedition into the heart of the Sierra Madre, Mexico, in 1883, and surprised the stronghold of "Chato" and "Geronimo," I was fortunate enough to be able to impress upon the prisoners, especially the women and children, that it was necessary to know what clan they belonged to, in order the more readily to distribute rations each day. The result was, I soon ascertained that there were four principal clans and one very small one. At the first examination, made before a great number had surrendered, sixty-four (64) gave in their names as Chokonni, or Juniper.

(2.) Three (3) as Iya-áye.

(3.) Four (4) as Chi-é, or Red Paint People.

(4.) Eleven (11) as Tidendaye, or Nindáhe.

(5.) And eight (8) as Nadohotzosn.

In the same manner I learned from later arrivals that the great majority of the Chiricahuas were almost evenly divided between Chokonni and Chi-é, the remarkable thing being the youngest children seemed to be able to tell their lineage, although this is a topic that the adult Indian is generally disinclined to explain or discuss.

Gens No. 1 of the Chiricahuas is the same as No. 31 of the Apaches proper, although a material divergence in the pronunciation is observable.

No. 2 is the Apache No. 10.

No. 3 is the Apache No. 2 (Dest-chi = Red *Clay*).

No. 4 is a word meaning "Strangers,"— the descendants of Mexicans and of Indians, most probably Opatas, with whom at intervals in the past the Chiricahuas lived on terms of peace at Basaraca, Bavispe, and Janos. It is essentially the same clan as the Nakaydi of Apaches and Navajos.

No. 5 seems to be the Apache No. 28.

Before going farther, let me write down the list of the gentes of the tribes living near the Apaches. Those of the Moquis, as obtained by myself, are :[1] —

1. Parrot.
2. Cottonwood.
3. Macaw.
4. Corn.
5. Frog.
6. Turkey.
7. Eagle.
8. Sun.
9. Badger.
10. Butterfly.
11. Coyote.
12. Skeleton.
13. Bear.
14. Hemlock.
15. Rattlesnake.
16. Dove.
17. Tobacco.
18. Cotton Tail Rabbit.
19. Blue Seed Grass (Grama).
20. Bunch Grass.
21. Deer.
22. Yellow Wood.
23. Squash.

THE GENTES OF ZUÑI.

1. Water.
2. Crane.
3. Eagle.
4. Bear.
5. Coyote.
6. Macaw.
7. Corn.
8. Tortoise.
9. Road Runner (The Chapparal Cock).
10. Tobacco.
11. Yellow Stick (Palmilla, or else the Yucca).
12. Sun.
13. Sun Flower.
14. Badger.

Given in Spanish by Pedro Pino, of the Eagle Clan, May, 1881.

The other pueblos of New Mexico and one in Texas, which were all visited by me in 1881 and 1882, furnished lists of gentes closely similar to those of the Moquis and Zuñis, which approach those of the Plains tribes in the frequency of the occurrence of Animal Titles.[2] Thus in the Moqui list, out of a total of twenty-three gentes, we have fourteen Animal, eight Plant, and one Natural Element (Fire)

[1] See *Snake Dance of the Moquis*, p. 336, London and New York, 1884.

[2] The gentile organization of the various Pueblos in the valleys of the Rio Grande, the Puerco, and the Jemez rivers is arranged on one and the same principle. A few examples may prove instructive.

PUEBLO OF SAN FELIPE.

This pueblo had at one time, so my Indian guides said, the same gentes as Laguna and Acoma.

1. Eagle.
2. Sun (almost extinct).
3. Water.
4. Antelope.
5. Corn.
6. Frog.
7. Turkey.
8. Coyote.
9. Turtle Dove.
10. Bunchi (native tobacco).
11. Chalchihuitl.
12. Snake (extinct).
13. Evergreen Oak (extinct).
14. Badger (extinct).
15. Macaw (extinct).
16. Bear (extinct).

PUEBLO OF SANTANA.

1. Turkey.
2. Chalchihuitl.
3. Turtle Dove.
4. Coyote.
5. Macaw.
6. Corn.
7. Eagle.
8. Snake.
9. Badger.
10. Bear.

Title. The Zuñis, out of a total of fourteen, give eight Animal, four Plant, and two Natural Element (Fire and Water) Titles.

On the other hand, in the total of more than fifty gentes of the Navajos collected and analyzed by Surgeon Matthews, — a list which, although larger, agrees very closely with one obtained by myself at Fort Defiance, Arizona, in May, 1881, and may be accepted as perfectly accurate, — there is *not a single* animal title. We must understand that the Deer Spring People are not the Deer People, and we can hardly consider in this connection the clan known as the "Many Goats," since these domestic animals, together with sheep, cows, horses, and donkeys, the peach, apricot, and cherry, the wheeled wagon and the crude plow, were first introduced to the Indians of New Mexico by the Franciscan missionaries (A. D. 1581–

PUEBLO OF ZIA.

(Once a town of large size, but not more than fifteen families lived there at the time of my visit in 1881.)

1. Turtle Dove.
2. Bunchi (native tobacco).
3. Bear.
4. Corn.
5. Eagle.
6. Coyote.
7. Sage Brush.
8. Pumpkin.

PUEBLO OF JEMEZ.

(Population in 1881, 401.)

1. Chalchihuitl.
2. Coyote.
3. Corn.
4. Pine.
5. Evergreen Oak.
6. Sun.
7. Eagle.
8. Badger.
9. Pumpkin.
10. Crow (only one man left).

PUEBLO OF COCHITI.

1. Macaw.
2. Melon.
3. Eagle.
4. Sun.
5. Water.
6. Evergreen Oak.
7. Antelope.
8. Badger.
9. Corn.
10. Bear.
11. Turkey.
12. Coyote.

PUEBLO OF ISLETA (TEXAS).

(This pueblo is completely Mexicanized; in 1881 it contained thirty-six families and four widows.)

1. Corn.
2. Eagle.
3. Sun.
4. Water.
5. Chalchihuitl.
6. Bear.
7. Turtle Dove.
8. Rabbit.
9. Watermelon, or Pumpkin.[1]
10. Goose, or Turkey.[1]
11. Coyote (extinct).
12. Snake (extinct).

There were found representatives of two distinct Coyote gentes; a husband, who called himself a Coyote del Sol, and his wife, who was a Coyote del Chamisa (Sage Brush), the Coyote Clan of the ruined pueblo of Cicuye, or Pecos, amalgamated with Jemez, and so called for distinction.

For the frequent if not invariable use of Animal Titles for the Gentes of our Plains Indians, Australians, etc., see Frazer's *Totemism*, Morgan's *Ancient Society*, Andrew Lang's *Myth and Ritual*, and the works of Herbert Spencer, W. Robertson Smith, and others.

[1] Informant could not give the Spanish names.

1650). Of all the gentes obtained from Apaches, Apache-Yumas, Apache-Mojaves, Tontos, and Chiricahuas, let it be observed that only one — the "Tush-tun," or Dragon Fly — can be, in any sense, considered an Animal Title. Of the Plant Titles, which upon superficial view are plenty enough, few, I am prepared to assert, would stand the test of a severe philological examination. Take, for example, numbers 7 and 17, translated briefly as Acorn and Mescal respectively, but which should be translated "The place of Acorns" and "The place of Mescal." Again, number 19, Kay-jatin, or Willow, should be translated, "The pass or trail through the Willows."

In one word, the entire nomenclature of the Apache and Navajo Gentile System is locative or topographical. These people were nomads of nomads, and as such more likely to designate the subdivisions of the tribe by peculiarities of the *habitat* of each.[1]

The Apaches never emblazoned totems upon their shields, but the Zuñis were careful to do so.[2]

At first my mind was oppressed with doubt as to whether or not I had discovered a list of Apache gentes or a list of Apache bands; these chilling doubts disappeared under the bright light of increasing knowledge.

The Apache of the Dest-chin, or any other clan, cannot marry in his own clan: he must marry a Ki-ya-hanni girl, or some one not related to him. His children will belong to the clan of the mother, which really has more power over them than he has himself. He will, however, always remain, as he was before his marriage, a Dest-chin, and when he dies the members of that clan will bury him.

Polygamy is the nuptial law, but it is not without certain restrictions. A man will marry his wife's younger sisters as fast as they grow to maturity, or, if his first wife have no sisters, then he will try to marry in the same clan, because, as my informants assured me, there will be less danger of the women fighting.

A man marries his brother's widow (he must exercise this right within a year, or the woman is free to marry whom and when she pleases). If the widow be not married, as she has had a right to expect, then she is at liberty to look around for a mate, and the general

[1] "The great Chippewyan family in the North, we are well assured, have them (totems) not." *Tanner's Narrative*, New York, 1830, p. 13.

[2] Frazer shows that "while totemism as a religion tends to pass into the worship first of animal gods, and next of anthropomorphic gods with animal attributes, totem clans tend, under the same social conditions, to pass into local clans. Amongst the Kurnai, shut in between the mountains and the sea, phratries and clans have been replaced by exogamous local groups, which generally take their name from the districts. . . . The Coast Murring tribe in New South Wales has also substituted exogamous local groups for kinship divisions." *Totemism*, J. G. Frazer, M. A., Edinburgh, 1887, p. 90.

practice is for her to intimate her affection in the following manner: she studies the patterns in which the adored one is wont to paint his face, and imitates them closely, changing as he changes, etc. Should a stranger step in and marry the widow before the expiration of the allotted time, the aggrieved party has a right to demand an indemnity to the value of the goods which his brother gave for the woman; but no such claim can be set up where the offender belongs to the same clan, because all members of the same clan are brothers.

When on the war-path, the clans camp together, and go into an engagement together. I had especially good opportunities for learning this on General Crook's expedition to the Sierra Madre, where a larger number of Apache warriors were combined than ever before or since.[1] There is blood composition for murder; the relatives, the clansmen of the murdered party, must be satisfied.

In addition to this system of clans, the Apaches have bands, well defined and easily recognized, — the Gilenos, Pinals, Sierra Blancas, and so on.

Whenever an Apache prisoner was asked to name his people, he invariably gave one of the names on this list; indeed, when one Apache meets another, his first question is not "What is your name?" but "What is your people?"[2] When a Navajo comes over to the Apache country to sell blankets, people of his own clan, if any there be, take care of him; to this rule we must expect many exceptions, the Apaches resembling ourselves in sometimes having friends who are more congenial than relations.

When Pa-na-o-tishn ("The Coyote saw him") escaped from the Chiricahuas (in March, 1883) he told our Apache scouts that he was

[1] Mixtecs "Sacaban para la Guerra la gente por *barrios* i la guiaban los Capitanes." Herrera. Dec. III. Lib. iii. p. 100. (The people went forth to war by wards (clans), commanded by their captains.)

[2] According to Kingsborough, the Aztecs were very proud of their lineage, and when meeting each other were in the habit of saying. "I am of such and such a lineage" (see *Mexican Antiquities*, vol. vi. p. 173). If a stranger enter an Indian village, "when his lineage is known to the people (by a stated custom they are slow in greeting one another), his relation — if he has any, these greet him in a familiar way — invites him home, and treats him as his kinsman." Adair, *Hist. Am. Inds.*, p. 18. "Dizen los indios son los de un nombre deudos y tratan por tales y por esso quando viene alguno en parte no conocido y necesítado, luego acude el nombre y si ay quien luego con todo claridad se reciben y tratan y assi ninguna mujer e hombre se casava con otro del mesmo nombre, porque era á ellos gran infamia." Landa. *Cosas de Yucatan*. Brasseur de Bourbourg. Paris, 1864. p. 136. Morgan says that the Mohawk of the Wolf tribe recognized the Seneca of the Wolf tribe as his brother, and they were bound to each other by the ties of consanguinity. In like manner, the Oneida of the Turtle or other tribe received the Cayuga or Onondaga of the same tribe as a brother, and with a fraternal welcome." Morgan's *League of the Iroquois*, New York, 1851, p. 51.

a Dest-chin. — Alchise and others of the Satchin who were present took him in charge, because they said that they and the Dest-chin were almost the one people, — in other words, that they formed a phratry. The investigation into phratric affinities, however, was not prosecuted, on account of the scattered manner of living of this people.

Surgeon Matthews's opinion that the gentes were until quite recently "local exogamous groups" is entitled to respectful consideration. The earlier rule would seem to have been that each chief governed a gens which kept together in its hunting, farming, raiding, amusements, and medicine dances. Later on, for various reasons, outsiders were allowed to attach themselves to the gens and become quasi-adopted, to the extent, at least, that they married outside, and they married exogamously, for the very good reason that, women being the beasts of burden, exogamy provided additional beasts of burden, — as well as interpreters to carry on conferences with bands whose dialects might be drifting into new languages, — and spies familiar with sections of country into which it might become a military necessity to send raiding parties.

From being strictly topographical, these designations could, in the course of a comparatively brief period, undergo a peculiar modification. For example, The People who lived near the Pass through the Willows, would become the Willow Pass People, and the Willow People.

In the same manner, the Band who lived near the Bear Dens, the Wolf Pass, or the Deer Spring, would insensibly find themselves alluded to as the Bear, the Wolf, or the Deer Gens, and with the savage's love of the marvelous would glory in the distinction which enabled them to derive their paternity from some of the animals held sacred by them.

It is hardly necessary for us to run a race with the savage in this line of thought, and ascribe to him what we call an eponymous ancestry.

Primitive man bothered himself very little about his ancestry. He gathered into little bands, and formed little communities for the great purpose of protection against human and animal enemies.

There is another possible origin of the Gentile organization, as we find it among American savages: certain of the medicine-men claiming power over the Deer, Eagle, Elk, Bear, Snake, Rain, or Water, might gather about them bands of Deer, Eagle, Elk, Bear, Rain, and Snake priests, from whose descendants sacred orders or gentes would be formed.

The Apaches denied that their medicine-men came from particular clans.

Matthews speaks of the Ȼini Ȼigini, the "Holy or Sacred people or gentes" mentioned in the Navajo myths.

Parkman shows that among the Miamis was "a family or clan whose hereditary duty and privilege it was to devour the bodies of the prisoners burned to death. The act had somewhat of a religious character, was attended with ceremonial observances, and was restricted to the family in question." "Jesuits in North America," Introduction, p. xl.

Gatchett, in his "Migration Legend of the Creek Indians," pp. 145 and 153, says that among the Creeks certain gentes had a certain preëminence; thus, the Mikos or Mikolgi had to be appointed from certain clans; again, "some public officers could be selected only from certain gentes." No such social or sacerdotal preëminence attaches to any Apache gens.[1]

Neither did the Apaches have different modes of cutting the hair for different gentes; such a rule obtains among various tribes, but it is not to be noticed in the Southwest, where, however, each *tribe* is careful to observe its own *tribal* method.

Speaking of the Peruvians, Herrera says, "En las ligaduras de las Cabezas se conocian los Linages," Dec. v. lib. 1, p. 3 (the various *lineages* were known by the manner in which the hair was bound). Let it not be forgotten, however, that the Navajo myth, in its allusion to the pet animals taken along by the first of the Navajo race in their wanderings, cannot be explained satisfactorily in any manner at present known, excepting that which teaches us to regard them as gods or totems.

Whether clan names were originally topographical, as I have here suggested, or derived from a more religious train of reasoning, does not militate against the idea that to the mind of the American savage the animals have always been gods, and in some vague and uncertain way connected with the mystery of human creation.

"A belief prevails, vague but perfectly apparent, that men themselves owe their first parentage to beasts, birds, or reptiles, as bears, wolves, tortoises, or cranes, and the names of the totemic clans, borrowed in nearly every case from animals, are the reflection of this idea." Parkman, "Jesuits in North America," Introduction, p. lxviii.

Among the Peruvians there were topographical clans, although there were animal titles also.

Thus, Garcilasso de la Vega says that, at the Feast of Corpus Christi, in the sacred city of Cuzco, "unos venian comō pintan á Hercules, vestidos con la piel del leon y sus cabezas encabaxados en

[1] Brinton asserts that among the Algonkins and Cherokees the medicine-men were confined to one gens. *Myths of the New World*, New York, 1868, p. 281.

las del animal, porque se preciabian descender de un leon. Otros traian las alas de un ave muy grande, que llaman Cuntur (Condor) puestas á las espaldas, comō las que pintau á los angeles, porque se precian descender de aquella ave.

"Asi venian otros con otras divisas pintadas, como fuentes, rios, lagos, sierras, monte, cuevas, porque decian que sus primeros padres salieron de aquellas cosas." "Comentarios Reales," ed. of Madrid, 1800. Tomo xiii. cap. 1.[1] See, also, transl. in "Trans. Hakluyt Society," vol. 45, page 156.

No effort has yet been made, to my knowledge, to work out the Gentile organization of the Tinneh tribes in the circumpolar regions of British North America. All the data obtainable are fragmentary, yet of sufficient consequence to excite suspicion that much remains to be developed.

The Loucheux of the North are represented as having three clans, — the "Chitsah," who were fish; the "Tain-gres-sah-tsah," who were birds; and the "Nat-singh," who were animals. George Gibbs, in Smithsonian Report of 1866 (based upon Hardesty).

Dog Rib Tinneh claim to be descended from a dog (see Richardson's "Account of Franklin's Journey to the Polar Sea," London, 1822, p. 161).

The Kenaiyer (Atnah) had a tradition that the Raven made two women, one of whom is the mother of six races and the other of five. It was the custom that the men of one stock should choose their wives from another, and the offspring belonged to the race of the mother. These stocks were called, 1, Ravens; 2, Weavers of Grass Mats; 3, Corner in the Back Part of the Hut; 4 was named from a color; 5, Descendant from Heaven; 6, Fishermen. The second race, 1, Bathers in Cold Water; 2, Lovers of Glass Beads; 3, Deceivers like the Raven, who is the primary instructor of man; 4 and 5, named from a certain mountain. See Richardson, "Arctic Searching Expedition," London, 1851, p. 406. It is not certain that the Atnah are Tinneh.

[1] "Some came, as Hercules is painted, dressed in the skin of a lion, with the animal's head worn as a mask, because they prided themselves upon being descended from a lion. Others wore the wings of a very big bird, which they call cuntur, fixed to the shoulders, after the manner of angels, because they took pride in being descended from that bird. Others were painted with other devices, such as fountains, rivers, lakes, sierras, woods, and caves, because they say that their ancestors came from those things."

Speaking of the Peruvians, Maltebrun says: "The mountains were adored, as the sources of streams; the rivers and fountains, for having watered and fertilized the land; the tree, *that furnished them with fire-wood;* and the animals that had been slaughtered to satisfy their hunger." Maltebrun, *Un. Geog.*, Am. ed. vol. iii. book 88, p. 345.

"The Kutchin have a singular system of castes, called respectively Chitcheah, Tengatsey, and Natsali, each occupying a distinct territory." Bancroft, "Nat. Races Pac. Slope," vol. i. p. 132. In a foot-note he quotes Kirby, Smithsonian Report, 1864, who looks upon these three clans "as faintly representing the aristocracy, the middle class, and the poorer orders of civilized nations."

The Tutchone Kutchin mentioned by Bancroft, "Nat. Races Pac. Slope," vol. i. p. 115, suggests the Tutsone or Tutsose of the Apaches and Navajos, while the Nuclukayettes recalls the Klukaydnni, the White Grass or Reed People.

Other instances might be adduced, but only one more will be given, which may have referred to bands of the Tinneh stock.

Hearne, speaking of names, says that those of the girls were generally taken from some part or property of the Martin, as the White Martin, Black Martin, Summer Martin, etc. In a foot-note he says that the chief Matonnabbee had eight wives, and they were all called Martin (see Hearne's "Journey," London, 1797, pp. 93, 94), that is, they all belonged to the Martin clan. Hearne evidently lived with the Martin clan; but I cannot say whether he was then with people of Ojibway or Tinneh stock.

In the report made by Dr. Franz Boas upon the Indians of British Columbia,[1] the result of careful, although somewhat brief, investigation is given on "the Tlingit, Haida, Tshimshian, and Kootanie" tribes; but nothing seems to have been done with respect to the Tinneh, in which family our Apaches and Navajos must be included.

My own suspicion is that the Kootanie (whose name would mean "Fire People" in Apache) belong to that stock also, but I have not the memoranda at hand to verify or rebut my conjecture. Dr. Boas says: "The Tlingit, Haida, Tshimshian, and Heiltsuk have animal totems" (page 23), but "among the Kootenay and Salish of the interior I did not find the slightest trace of the existence of totems" (*idem*, this is, as has been shown, the fact among the Apaches and Navajos). On the same page, this learned authority says: "The natives (*i. e.*, of the tribes he investigated) do not consider themselves descendants of the totem." And he also asserts that they hunt and kill the totem (see page 23).

A thought suggested in this connection is that ethnologists may

[1] Incorporated in the "Report of the Committee appointed for the Purpose of Investigating and Publishing Reports on the Physical Characters, Languages, etc., of the Northwestern Tribes of the Dominion of Canada," submitted to the British Association for the Advancement of Science, Newcastle-upon-Tyne meeting, 1889. The committee consisted of Dr. E. B. Tylor, Dr. G. M. Dawson, Gen. Sir J. H. Lefroy, Dr. Daniel Wilson, Mr. R. G. Haliburton, and Mr. George W. Bloxam.

have been somewhat reckless in asserting that Indians of a particular clan would exempt from pursuit the animal from which their clan derived its name.[1]

That food taboos exist among our Indians, as well as among other savages, is a well-ascertained fact, but the weight of evidence does not, in my opinion, connect these taboos with totems or clans. The Apaches have a repugnance to tasting fish, fish-eating birds, porcupine at times, peccary at times, and the domestic hog, although within the past twenty years they have learned to eat bacon. But they have no gentes named for fish birds, porcupine, or peccary.[2]

On the other hand, there is no interference with the free consumption of acorns, sunflower seeds, pine nuts, mescal, willow buds, walnuts, juniper berries, and mesquite beans, notwithstanding that all these articles of food occur in the names of clans of that tribe (Apaches).

There is reason to believe that observers have not always been accurate or discriminating; that they have confounded ceremonial fasts — fasts of women during periods of seclusion, or just after childbirth, of young men going out on their first hunt, or first warlike expedition, or returning from the funerals of kinsmen — with prohibitions of a more general type.

The Dest-chin clan is a *paint* clan. J. Owen Dorsey mentions one among the Omahas; Mooney, if I remember correctly, speaks of a Red or Yellow Paint People among the Cherokees; and there was a Red Paint gens among the Cheyennes, as well as a Chalchihuitl among the Pueblos.

The God of Fire of the Aztecs was called Yellow Face, also the Burnt One, and Red Face. The bodies of slaves sacrificed in his honor were stained *yellow*. Torquemada, "Monarchia Indiana," Lib. 10, cap. 22.

Strange to say, in all the generations and centuries of Mexican contact with the Apache-Navajo tribe, no knowledge seems to have been gained of the Gentile system.

From the first conquest of Mexico, all the wandering bands to the north were included under the sweeping designation of "Chichemecas," — a word variously interpreted, but best defined by Gustav Brühl, who derives it from the Aztec roots "chichic" (bitter) and

[1] "Families and tribes of Indians have also their guardian fetich in the shape of some animal, as a bear, a buffalo, a hawk, an otter, etc., and the Algonkins called this fetich the totem. The whole species represented in the totem was exempt from pursuit." Schultze, *Fetichism*, New York, 1885, p. 39. Consult, also, *Totemism*, J. G. Frazer, M. A., Edinburgh, 1887, page 56 and elsewhere.

[2] The Choctaws, Chickasaws, and Cherokees never ate hog; so, at least, Adair says. See *History of the American Indians*, London, 1775, p. 10.

Metl-Maguey. Consequently[1] this word would seem to mean The People who Dwell in the Country of the Bitter Maguey, or who Eat the Bitter Maguey; just what is meant by the word "Mescalero," the name of one of the big bands of the Apaches. See Gustav Brühl, "On the Etymology of the Word 'Chichimec,'" in "American Antiquarian," vol. ii. No. 1, p. 52.

Escudero gives the following as the "Parcialidades" of the Apaches:—

1. Vinietinnenne = Tontos.
2. Sagetaen-ne = Chiricahuas.
3. Tjuscen-jenné = Gileños.
4. Yecujen-ne = Mimbreños.
5. Intu-jenne = Faraones.
6. Sejenne = Mescaleros.
7. Cuelca-jenne = Llaneros.
8. Lipun-jenne = Lipuns.
9. Iyutu-jenne = Navajos.

See Escudero, "Noticias Estadisticas del Estado de Chihuahua," Mexico, 1834, p. 212.

Here "Parcialidades" seems to be used in its proper sense, and is not confounded, as it generally was, with "Barrio" (Ward or Gens, or "Linage").[2]

Some of the words in the list from Escudero are translatable. No. 1, for example, is the name yet given to the Tontos (the fools).

In No. 3 the radicle Tu occurs, meaning water,—probably from their *habitat* along the Gila River.

No. 5 seems to mean "The People who live Here" (intu).

No. 8, Lipun-jenne, The Buckskin People, the name given to the Lipans because they made greater use of that material in their garments than the other bands did.

No. 9, The People Beyond, or on the other side (of the mountains), the name still given to the Navajos by the Apaches.

A very interesting question arises as to who the Intujenne or Faraon Apaches were. The name "Faraon" is not an Apache word.

Orozco y Berra, "Geog. de las Lenguas de Mejico," Mexico, 1884, says of the *Faraon* tribe, "Habita las sierras que intermedian del Rio Grande del Norte al de Pecos," p. 381 (the country roamed over by the Mescalero Apaches).

[1] Gomara says of the marriages of the Chichimecas: "Casaban con una sola mujer, y aquella no pariente en grado ninguno." *Historia de la Conquista de Mejico*, p. 431. (They married only one woman, and that one not a relation in any degree.)

[2] Diego Duran speaks of the seven "Parcialidades," or great divisions of the Aztecs, each with its own god. See *Historia Antigua de la Nueva España*, vol. i. p. 23½, MSS. in Congressional Library.

Maltebrun gives the Faraon as one of the Apache bands, but as he gives the Ute and Oraiva as dialects of the language, and the Yavipai as another, no dependence need be placed on him; he evidently derives from Father Garcia[1] (1776). See "Tableau Géographique de la distribution Ethnographique des nations et des langues au Mexique," Nancy, 1878, p. 28.

Torquemada, who includes the Apaches under the widely applied term "Chichimecas," says that Fray Francisco Lopez, one of the earliest of the Spanish missionaries who entered New Mexico in 1581, in company with Fray Agostin Rodriquez, was hospitably received at one of the pueblos, but his presence gave offense to the Chichimecs of the neighborhood, who came and killed him. Torquemada styles them "Los barbaros que no conocian á Dios, ni respetaban á Dios, como otro Faraon." "Monarchia Indiana," Lib. 21, cap. 14, p. 627 (the barbarians who neither knew nor respected God, like another Pharaoh). This reference, printed in 1609, is the first mention of the word I have been able to find.

Torquemada distinctly states that the Apaches were Chichimecs. "Monarchia Indiana," Madrid, 1609, Lib. 5, cap. 40. He calls the Spanish and Tlascalan settlers of New Mexico the children of Israel, who were entering the Promised Land, and the Indians thereof were the Canaanites who made war upon them. "Monarchia Indiana," Madrid, 1609, Lib. v. cap. 40.

Finally, it was while hunting up the names of Apache gentes that I stumbled upon the meaning of the word we employ upon our maps as the designation for the country of the Moquis.

The Apaches have a clan, "Sla-na-pa," or "Tu-sla-na-pa," Plenty of Water, and it was found that the pronounciation of this, as of numerous other words, varied in the most arbitrary manner. It was called "Tu-sla," "Tu-slango," "Tu-sahn," and "Tusayan;" and therefore the word Tusayan, which is not a Moqui word, and was evidently given to Coronado's people (in 1540–1541) by Apache-Navajo guides, means the land with a great deal of water, or the land through which the Colorado flows, the greatest river in the whole Southwestern region for thousands of miles in any direction.

John G. Bourke.

[1] Father Garcia, or Garces, traveled all over Arizona on foot in 1775–76.

SURVIVALS OF ASTROLOGY.[1]

It should be clearly understood that it is with the extremest diffidence, and only in response to an unanswerable challenge by your learned local president concerning a subject requiring for its treatment all sorts of impossible knowledge, that this attempt is made on your time. Having, however, the kindly assurance that suggestions from those who are not specialists in this particular line will be received with due benignity, I shall be free to offer some hints concerning the collection of a comprehensive folk-lore of the heavenly bodies and meteorology. The importance of a collection of this description will appear when we consider that from the earliest times all the occupations of man, all his thinking, his aspirations, his religion even, have been closely associated with the stars, in that they alone have furnished him the times and the seasons. Moreover, the interesting and extraordinary phenomena visible in the heavens have excited not only his fears, but his reverence for the mighty powers there expressed; and it is also to be remembered that, wherever mankind has wandered the world over, mainly the same stars, the same heavens, have remained in view. It was, therefore, to be expected that the superstitions of mankind would early and most tenaciously attach themselves to these objects; and it is also to be expected that these superstitions would be coextensive with the habitable world. In mentioning a few of those current, I desire to inquire whether in themselves they are not of sufficient importance to warrant a systematic collection of them, and one which should comprehend not only those current in America, but those at a given epoch in vogue among all nations.

Inasmuch as the moon, by its rapid eastward motion in the heavens, was probably the first object which led thinking men to the study of the celestial motions, and to the adoption of these motions for the measurement of time, we should also expect to find associated with the moon a very rich folk-lore. At the new moon we all of us feel uncomfortable when we happen to see it for the first time (even over the left shoulder) without money in pocket, feeling assured that the chances of success during the lunar month are all against us. If the weather at that time happens to be clear enough to allow us to see "the old moon in the new moon's arms," it is because Cynthia's face has been suffused, and consequently we may for some time expect clear weather. If the "Bicornis Regina" carries both horns up, it retains all the water, as in a bowl, and dry weather must be expected.

[1] Read at the Annual Meeting of the American Folk-Lore Society, November 29, 1889.

When, however, the Indian hunter cannot hang his powder-flask upon the horns, we may expect a great outpouring of wet weather. As an agriculturist, especially if living in the environs of Boston, you will of course plant beans in the new moon. If they be Limas, you will be careful to plant them with the crescent of the bean in the same direction as that of the moon. As a contemporary of Demosthenes, you would, if one of the horns of the moon had presented a crimson hue, have protested against allowing the Grecian army to attack an enemy in the face of this presage of defeat. As a modern American, you should not fail to have your hair cut in the new moon, and organize folk-lore projects under this propitious sign. During the new moon's progress you may judge of the number of clear days that will ensue from any given time by counting the number of its successive reflected images in a mirror. If a ring forms around the moon, the number of stars contained in the former will indicate the number of days within which it will rain. In speaking of the well-known advantages of planting according to the signs of the moon, it must, of course, be held as beyond question that "onions are to be planted in the *old* of the moon in April;" but at the same time it must be borne in mind that the origin of these present superstitions is to be referred back to a period when time was not as now reckoned by well-known established calendars, but when the agriculturist naturally indicated his information concerning the success or failure of crops with reference to the position of the moon amid the zodiacal constellations.

The beautiful variety characterizing the superstitions of the various peoples is suggested in the fact that while the full moon for us incloses the mythical man, the Scotchman believes that the Hebrew who gathered sticks on the Sabbath day was for his wickedness transferred to the moon, and that all bad boys guilty of a similar misdemeanor shall receive like punishment. This is also, I believe, generally the Germanic belief. Every one is familiar with the poetic couplet,

> Star! star! shining bright: this is the first star
> I've seen to-night: wish! wish! wish!

and which must be responded to by another person, "Wish you may have your wish," in order that the one reciting the couplet may secure the fulfilment of the silent wish made. My boyish fears were aroused by the fall of a meteor, because it presaged death; although I have since learned that if a wish be made during the fall, it will certainly be realized; and that in the minds of others it indicates the loss of a soul or the fall of an angel from grace, being, as it were, a vivid illustration of Milton's powerful lines, —

> Him the Almighty Power
> Hurled headlong flaming from the ethereal sky,
> With hideous ruin and combustion, down
> To bottomless perdition.

Judging from the present belief in the planetary influences, there must still in some localities remain marked traces of the old astrology. For immediately following the transit of Venus in 1882 I actually received a letter from a lady of London, England, asking for what would of old have been called a computation of her nativity. Unfortunately, not even the calculus of probabilities was here available.

The sun, no doubt, has been a fruitful source of folk-lore, but I would only put to you a query as to the origin of the following, which, Dr. Weir Mitchell was kind enough to inform me, appears in a recently published diary: An old lady on the occasion of a total solar eclipse congratulates herself by saying that she has to-day "looked the sun in the face, and is therefore certainly no thief." Why should a *thief not* be able to look the sun in the face?

It will suffice as a concluding illustration to mention that those of us who witnessed the comet of 1858 in the western sky were most seriously told that the comet was a harbinger of war. Our terrified credulity on that occasion may be pardoned when we recall the historical fact that the appearance of the comet of 1456, afterwards known as Halley's, not only spread terror throughout all Europe, and heralded the success of the Turks under Mohammed II., but so aroused Pope Calixtus the Second that he directed the thunders of the church against the enemies of the faith, both terrestrial and celestial, and issued a bull in which he anathematized not only the Turks, but the comet, and, in order to perpetuate this manifestation of ecclesiastical power, ordained that the bells should be rung at noon, as they are, I believe, in some countries even to this day. If this should fail to justify our youthful fears, we should remember that war did follow the appearance of the comet of 1858; but that the thunders of the Vatican could arrest neither the progress of the comet of 1456 nor the victorious arms of the Mohammedans.

The comet has, of course, on account of its unwonted and unexplained appearance, been, more than any other celestial object, associated with the superstitions of mankind; but it is not our purpose here even briefly to refer to these, summed up as they are in the Shakespearean expression of

> Comets, importing change of time and states,
> Brandish your crystal tresses in the sky,
> And with them scourge the bad revolting stars
> That have consented unto Henry's death:

or in the lines of Milton, picturing how

> On the other side,
> Incensed with indignation, Satan stood
> Unterrified and like a comet burned,
> That fires the length of Ophiuchus huge
> In the Arctic sky, and from its horrid hair
> Shakes pestilence and war.

It seems plain from this cursory glance that the current superstitions respecting the stars and meteorological conditions are not without interest, but that a fairly comprehensive collection of them might result in valuable data for ethnic and other study. I have therefore had chiefly in mind, in presuming to occupy your time, to suggest that a serious attempt should be made to obtain such a collection as should include the current folk-lore concerning the stars and meteorological conditions current in all climes at a given epoch; and although this suggestion may perhaps seem somewhat too ambitious, it has appeared to me that it is alone by some such method as this that we may expect to realize what may be termed folk-lore science. In the domain of the sciences themselves we have at least one, namely, meteorology, which, in its past failure and in its present partial success, may be considered quite analogous to the attempt to make a science of human superstitions. It is in each comparatively an easy task to collect tome upon tome of recorded facts. The utterly useless meteorological observations made in the past would fill a library, and it is probable that if this newest science is to follow in the same path it may accomplish a similar ignoble result. Mere observation by individuals, without concurrence and without reference to times and climes and purpose and method, promises but little. It would therefore seem worth while considering whether a society like this could not be instrumental in organizing a census of the superstitions in this particular direction, which should be a reasonably truthful and comprehensive expression of the facts for the given epoch. And just as, in the science of the weather, the organization of government meteorological bureaus has, by simultaneous observations extending over vast areas, permitted us to study the changes in temperature, humidity, and pressure, and permitted the expression and verification of general laws, so might we expect to find, in the folk-lore data thus collected, some of the old problems brought to easy solution, and the greater portion of the material at least so arranged as to permit of and encourage intelligent discussion. It would also seem that in such an attempted census, where special attention would be paid to a presentation of the typical superstitions of particular races and nationalities, the material should be gathered by intelligent and reliable observers, but that the col-

lectors or observers need not in any proper sense be students of folk-lore.

In concluding this appeal, it may be proper to urge that in no other direction of inquiry may folk-lore expect to reap a richer harvest than in reference to the superstitions concerning the heavenly bodies. As already remarked, the phenomena of the heavens have been, and are, such as to entwine themselves with all the thought, purpose, and action of mankind in every clime and in every age. The necessity for reckoning time by the celestial motions has led to as many inventions as there are races. Astronomy, issuing from the early astrology, is not only the oldest but the most perfect of sciences; and here, if anywhere, it would seem that we might most elegantly illustrate and demonstrate the sure subsidence of superstition in the presence of the full light of science.

As for the temerity of these suggestions, I should be amply repaid if the learned folk-lorists here present shall clearly expose either their futility or their usefulness. Laplace says of the science of astronomy, born of the early astrology: "Let us preserve it with care. Let us increase the sum of these high knowledges, the delight of thinking beings. They have rendered important services in navigation and geography, but *their highest benefit* is to have dissipated the fears produced by celestial phenomena, and destroyed the errors born of ignorance of our true relations with nature, — errors and fears which would promptly reappear if the torch of the sciences should come to be extinguished." With the modern student of folk-lore, we would say of astrology and its latter-day survivals, these fables and superstitions have a deep historical significance; they ramify through the characteristics of the ages and of the races, and of the civilizations. But it is only by a strict record and explanation of all the facts in connection with them that we may the more effectually assist progressive science in extinguishing the last vestige of these "errors and fears," and thus make room in the human heart for the noblest reverence and the purest worship.

Monroe B. Snyder.

SEEGÀ, AN EGYPTIAN GAME.

While in camp at the Monastery of St. Catherine, Mt. Sinai, I observed Bedouins and Egyptians playing a game with black and white pebbles in the sand, which proves to be clever and entertaining. They called the game "*Seegà*," and the pebbles *kelb*; they played in holes in the sand, but it can be played as well on a common board ruled with twenty-five squares. An ordinary draught-board and men will answer very well, if reduced in size by strips of paper. Seegà requires a field of twenty-five squares, five on each side, and twenty-four kelbs, twelve of each color; but it can also be played on a board of forty-nine squares with forty-eight men, or of eighty-one squares and eighty men, though the latter makes the game of tedious length. It is played by two persons alternately, and comprises two parts: *first*, the placing of the men or kelbs, and, *secondly*, moving the same. It is begun by the first player placing in the field two kelbs, either on adjoining or far separated squares, as he chooses. The second player lays down two kelbs in like manner, and this is continued alternately until all have been placed on the board, taking care, however, to leave the centre square unoccupied.

Then the first player moves one of his kelbs, backwards, forwards, or sideways, but never diagonally. Obviously the first move must be into the middle square of the field. Each player tries to move so as to catch one of his adversary's kelbs between two of his own kelbs in horizontal or in perpendicular lines, not in a diagonal. A kelb so caught is removed from the field. If, however, in moving, one player places his own kelb between two of his opponent's, he suffers no loss; a capture must be forced by the opponent. If the player, having captured one of his adversary's kelbs, can place a second or a third in jeopardy by moving his own again, he has the right to do so.

Should one player become blocked and unable to move, the other either continues moving until he opens a way for the first, or he has to remove one of his own kelbs from the field, selecting one that permits the first player to move. The game is continued until one or the other player has lost all but one of his kelbs.

A	B	C	D	E	
●	●	○	○	○	1
●	○	○	●	○	2
○	○		●	●	3
●	○	●	●	○	4
○	○	●	●	●	5

I played the game repeatedly with the Bedouins, and these were all the rules they seemed to have, but I subsequently found it expe-

dient to add another, to wit: A player having captured one of his opponent's kelbs cannot make a second move after he has laid down the kelb captured, the object being to limit the time for making a possible second or third move. The Bedouins played in rather a loose, hap-hazard way, and I found little difficulty in beating them. Adopting a known method of indicating squares on the board, as shown in the diagram, using circles for white and dots for black, and the sign × for *takes*, I here report a game actually played with a friend on a Peninsular and Oriental steamer.

	White (Mr. W.).	*Black (Dr. B.).*
1	1 C and 2 C	3 D and 3 E
2	3 A and 3 B	4 C and 5 C
3	2 B and 4 B	2 D and 4 D
4	2 E and 4 E	1 B and 5 D
5	1 D and 5 B	2 A and 4 A
6	5 A and 1 E	1 A and 5 E
	Moves.	
7	2 C to 3 C	2 D to 2 C × 2 B and 3 C
8	3 B to 3 C × 2 C	2 A to 2 B
9	3 A to 2 A	2 B to 3 B × 3 E and to 3 A × 2 A
10	1 C to 2 C	1 B to 1 C
11	2 C to 2 B	1 A to 1 B
12	2 B to 2 C	3 D to 3 C × 2 C
13	2 E to 2 D	3 C to 3 D
14	1 E to 2 E × 3 E	3 D to 3 E × 4 E
15	2 D to 2 C	4 C to 3 C × 2 C and 3 C to 4 C × 4 B
16	1 D to 1 E	1 C to 1 D
17	5 B to 4 B	5 C to 5 B
18	4 B to 3 B	4 C to 3 C × 3 B
19	2 E to 2 D	4 D to 3 D × 2 D
20	1 E to 2 E	1 D to 1 E × 2 E

And Black wins.

Games are not always so one-sided as this one; for an analysis of it see below. I devised the above method of laying down to gain certain ends, and it differs materially from that followed by the Bedouins, who usually begin:—

	White.	*Black.*
1	1 D and 5 E	4 A and 2 E
2	2 A and 4 E	1 B and 5 D
3	1 C and 5 C	3 A and 3 E

and then continue in a similar way on the inner rows, laying last of all in the corners of the field. This plan I abandoned for several reasons, of which the following are the chief. Since the first move is of necessity into the centre square, a player should secure at least one of the adjoining squares; if he fail to do so, he is blocked at the outset, and the control of the game passes to his opponent. It is

desirable, then, to lay down kelbs on two squares adjoining the centre; but if a player do this without securing at the same time the squares exterior to the same, he is liable to lose one or more kelbs on the very first move of his opponent. Suppose a game began thus:—

	White.	*Black.*
1	1 C and 3 E	2 C and 3 D
2	3 B and 5 C	3 A and 4 C

when it is White's turn to move he will of course play 3 B to 3 C, and capture three of Black's kelbs at one move, namely, those at 2 C, 4 C, and 3 D. This is an extreme case, but illustrates the point; therefore I prefer to lay down kelbs at first in pairs, as indicated in the first game above recorded.

Again, by playing on the third laydown, 2 B and 4 B, the player on his first move can at once block his opponent by 3 B to 3 C, and thus gain control of the game. In the first game given, White, unfortunately for himself, overlooked this advantage, and, by moving 2 C to 3 C, at once lost strength, and nearly all his subsequent moves were forced by Black, notwithstanding that both players laid down their kelbs much alike.

We shall not, however, pursue this analysis any farther; a child readily learns the simple principles, yet proficient chess-players can struggle over the game for an hour or more. The fact that the pieces are not set up as in draughts and chess, but can be laid down at will by the players, produces endless variety, and few persons are sufficiently far-seeing to calculate the effect of a given laydown upon the subsequent moves.

It would be of great interest to know more as to the antiquity of this probably ancient game. A correspondent informs me he has seen a reference to it in an English work dated 1694, but it has without doubt come down to us from an earlier period. Perhaps Moses played it with Jethro's daughters in Midian.

Lane in his "Modern Egyptians" (several editions) briefly mentions Seegà, but he gives no example, no definite rules, and it seems doubtful whether he ever played it himself. Seegà has great possibilities for those willing to study it, and is worthy of being better known in Europe and America.

H. Carrington Bolton.

NEW YORK, *January*, 1890.

OLE RABBIT AN' DE DAWG HE STOLE.

IN de good ole times, Ole Rabbit he wuzzen' scrouge none by de nabuz. Hit wuz miles ter de cornder ob enny un ob ums fiel'.

Atter wiles, Mistah Injun an' he folkses sot um up er sottlemint, but dat ain' nuttin, kase dem Injun folks wuz alluz a-perawdin' eroun' an' a-ketchin up dey plundah,[1] an' a-movin' it hyeah an' yondah.

Bimeby, dough, de wite men come 'long a-choppin' down de trees an' a-diggin' up de yeath. Den all de crittuz pack dey go-ter-meetin' close in er piller-case an' git ready ter staht, kase dey know dat Mistah Wite Man come foh ter stay, an' he ain' one o' de kine dat wanter sleep free[2] in de bed an' dey ain' ne'er. Dat is all on um cep Ole Chuffy Rabbit an' de Squirl fambly sot out. Dey two 'low dey gwine ter tough hit out while longah.

Wat pester Ole Chuffy mo' den all de res' wuz dat wite man's dawg. Hit wuzzen' lak dem Injun dawgs, dat's a-scatterin' roun' de kyentry ter day an' in de pot ter morrer. Hit wuz one o' dem shahp-nose houn'-dawgs dat hunt all day an' howl all night. Hit wuz es still ez er fox on er tucky-hunt fum de mawnin twell cannel-light, but des wait twell de sun go down an' de moon come up an' — oh Lawd! Ah, oo-oo-oo-wow, ow, ow! Ah oo-oo-oo, wow, ow, ow! Ah oo-oo-oo, wow, ow, ow! heah hit go fum mos' sun-down ter mos' sun-up, an' dat wuz de mos' aggervaxines' soun' dat de Ole Boy e'er putt in de thote ob er libin crittur. Hit des' stractid Ole Rabbit. He flounce roun' in de bed lak er cat-fish on de hook. He groan an' he grunt, an' he tuhn an' he roll, an' he des kyarn' git no good res'. He bin un o' de smoove torkin' kine gin'ly, but dat houn' mek 'im cuss twell ole Miss Rabbit she bleege ter roll de bed-kivuz roun' huh yeahs, she dat scannelize.

"Wy doan' yo' git outen de baid an' tuhn yo' shoe wid de bottom-side up an' set yo' bar foot onter hit?" she say. "Dat mek enny dawg stop he yowlin'."

"Well! ain' I done hit forty-leben time?" say Ole Man Rabbit des a-fumin' an' a-snortin'. "Ain' I bin a-hoppin' in an' out de baid all de lib-long night? Cose hit stop um foh er half er jiff an' den hit chune up ergin 'foh I des kin git de baid wahm unner me."

Ah oo-oo-oo, wow, ow, ow! Ah oo-oo-oo, *wow*, ow, OW! Dat ole houn' fetch er yowl dat far mek de man in de moon blink.

"Cuss dat ole dawg! Cuss um say I! Wy doan' dat ole fool dat own um stuff er cawn-cob down he frote, ur chop um inter sassige-meat?" sez Ole Rabbit, sez 'e. "I gin up on de sleepin' queschun ter night," sez 'e, "but I lay I ain' 'sturb lak dis in my res' termorrer," sez 'e.

[1] Plunder, *i. e.* baggage. [2] Three.

Wid dat he bounce out on de flo' an' haul on he britches an' light er toller-dip; an' he tek dat toller-dip in he han' an' he go pokin' roun' mungs de shadders lak he a-huntin' foh sumpin'.

Scratch, scratch! scuffle, scuffle! he go in de cornderz ob de cub-bered.

Ah oo-oo-oo! wow, ow, ow! go de houn' outside.

Scratch, scratch! scuffle, scuffle! Ah oo-oo-oo! wow, ow, ow! Scratch, scratch! scuffle, scuffle! Ah oo-oo-oo! wow, ow, ow!

An' so dey keep hit up, twell ole Miss Rabbit des ez mad at one ez turr.

"Wot *is* yo' doin', Mistah Rabbit?" she say agin an' 'gin; but Ole Chuff ain' satify 'er bout dat.

Treckly, dough, wen he git thu an' blow out de cannel an' de day gunter broke, she bin nodiss dat he step sorter lop-side.

"Wat is de mattah, Mistah Rabbit?" she ax. "Is yo' run er brier inter yo' foot?"

"No," sez 'e, mighty shawt, "I ain' got no brier in my foot dat I knows un, but I gotter brier in my mine 'bout de size ob er snipe-bill, ef I ain' mistookened."

At dat she let fly er swam[1] o' queschins, but he des grin dry an' say, —

"Ax me no queschins an' I tell yo' no lies. Doan' bodder me, ole ooman (old woman, wife). I ain' feel berry strong in de haid dis mawn-in', an' I mought hatter anser queschins wid my fist ef I gits pes-tered."

Dat shet 'er up, in cose, an' she sot in ter gittin' brekfus. Putty soon she holler out, —

"Who bin techin' de braid? Somebody bin a-cuttin' de braid! I lay I gotter trounce dem greedy chilluns foh dat. Pear lak I kyarn' set down nuttin' dese days but dey gotter muss in hit! I gwine ter cut me er big hick'ry lim' dis mawnin' an' see ef I kyarn' lick some mannuz inter de whole kit an' bilin' un um! In de meanwiles o' gittin' dat lim' I gwine ter smack de jaws ob de whole crowd."

"No yo' ain'," sez Ole Rabbit, sez 'e. "Des lef dem young uns o' mine 'lone. Dey ain' done nuttin. *I* cut dat braid, an' I got dat braid, an' I ain' gwine ter gin 'er up."

Putty soon ole Miss Rabbit sing out ergin.

"Who bin cuttin' de bakin (bacon) fat?" sez she; "an' cuttin' hit crookid too," sez she. "I lay I des leaf de brekfus an' set out 'n' git dat lim' right now," sez she.

"No, yo' woan'," sez Ole Rabbit, sez 'e. "I ain' gwine ter hab de sense w'ale outen dem young uns o' mine. *I* tuck dat fat an' I got dat fat, an' ef I haggle de slice dat my look out," sez 'e. "I paid

[1] Swarm.

foh hit, an' I gwine ter cut hit wid de saw ur de scissuz, ef I feel lak hit," sez 'e.

Wid dat he git up an' walk off, lim-petty-limp.

Miss Rabbit ain' see no mo' un im twell sundown. Den he come in lookin' mighty tuckahd out, but des a-grinnin' lak er bake skunk. He sot down he did, an' et lak he bin holler clar to he toes, but he woan' say nuttin. Wen he git thu he sorter stretch hissef an' say, —

"I gwine ter go ter baid. I gotter heap o' sleep ter mek up, an' I lay no dawg ain' gwine ter 'sturb my res' dis night."

An' dey doan'. Dey wuzzen' er soun', an' Miss Rabbit mek er gret miration at dat in huh min', but she ain' got nobody ter tork hit unter twell de nex' mawnin', wen Ole Rabbit git up ez gay an' sassy ez er yeahlin'. Den 'e hab de big tale ter tell, an' dis wuz wut he tell 'er: —

Wen he wuz a-foolin' in de cubberd he git 'im er piece o' braid, an' he tie dat on he foot. Den he cut 'im er slice o' bakin', an' he putt dat on top de braid. Den he slip on he shoe an' he staht out. Dat he do kase he gwine ter fix 'im some shoe-braid foh feed ter dat dawg, kase ef yo' wah braid in yo' shoe an' den gin hit unter er dawg, an' he eat hit, dat dawg yo'n. He gwine ter foller yo' ter de eens o' de yeath, dat he am. De bakin he put on ter gin dat braid er good tase, an' ter fool de folks wut see 'im, kase he gwineter let on lak he run er brier in he foot an' tuck 'n' putt on dat bakin foh ter dror out de so'ness an' kip 'im fum a-gettin' de lock-jaw.

Well, he tromp roun' twell de wite man go ter de fiel', an' den he sorter slip up easy-like, an' he fling dat shoe-braid afront o' dat ole houn' dawg. Hit gulf hit down in des one swaller. Yo' know dem houn' dawgs des alluz bin hongry sence de minnit dey wuz bawn, an' yo' kyarn' fill um up no mo' 'n ef dey got holes in um de same ez er cullendah.

De minnit dat shoe-braid bin swaller, dat ole houn'-dawg des natchelly hone[1] atter Ole Rabbit. He tuck out atter 'im thu' de bresh so swif' dat hit sorter skeer Ole Chuffy. He was des a-studyin' 'bout a-leadin' dat houn' ter de crik, an' a-tyin' a rock roun' he neck an' a-drowndin' um, but dis hyeah turrible hurry 'sprize 'im so dat he des run lak de Ole Boy wuz a-tryin' ter ketch 'im. Hyeah dey had hit! Up hill an' down holler, crost de fiel' an' roun' de stump, obah an' undah, roun' an' roun', ketch ef yo' kin an' foller ef yo' kyarn'. O suz, dat wuz er race!

No tellin' how hit mought er come out ef Ole Rab hedn' run crost an Injun man wid er bow an' arrer.

De Injun gun ter fit de arrer ter de string foh ter shoot dat Chuffy

[1] *To hone* is to yearn.

Rabbit, wen he holler out loud ez he c'd holler foh de shawtness ob he bref, —

"Oh! hole on, Mistah Injun Man, hole on er minnit. I 'm a-fetchin' yo' er present," sez 'e, "er mighty nice present," sez 'e.

"Wut yo' fetch?" sez de Injun Man, kine o' spishis-lak.

"Hit 's er dawg," sez Ole Rabbit, a-wuhkin he yeahs an' a-flinchin' he nose, kase he hyeah dat dawg a-cracklin' thu' de bresh, "a mighty nice fat dawg, Mistah Injun Man. I hyeah tell dat yo' ole ooman wuz po'ly, an' I wuz a-brungin' dis hyeah houn'-dawg sost yo' c'd mek er stchew outen um," sez 'e. "I 'd a-fotch um ready cook," sez 'e, "but my ole ooman des nowurz 'long o' yo'n in de mekin' o' stchews," sez 'e. "I wuz foh fetchin' er string o' inguns foh seas'nin an' den I doan' know ef yo' lak um wid inguns," sez 'e.

De Injun suttinly wuz tickle wid dat lallygag, but he doan' say much. He des sorter grunt an' look todes de bresh.

"Dat um! dat my houn'-dawg a-comin'!" say Ole Rabbit a-flinchin' mo' an' mo' ez de cracklin' come a-nighah. "Yo' bettah shoot um, des ez 'e bonce outen de bresh, kase dat er mon'sus shy dawg, mon'sus shy! He woan' foller nobody but me, an' I kyarn' go 'long home wid yo' an' tek um, kase Ise lame. Las' night I c'd'n sleep my lef' han' hine foot huht so, an' now I got um tie up in bakin fat. Shoot um right hyeah, Mistah Injun! Dat de bes' an' de safes', mon!"

Des dat minnit out jump de dawg, an' — zim! — Mistah Injun des shoot um an' pin um to de groun'.

Den Ole Man Rabbit mop de sweat offen he face an' lope off home, leas' dat de tale he tell de fambly, an' ef tain' true nobody ain' a-'nyin' hit dese days, an' ez he say ter he ole ooman, hit er good laughin' tale ter day, but twuz mon'sus solemncholly yistiddy.

Sence dat time all de houn'-dawgs is sholy cunjer, kase ef dey kech er gimpse ob er rabbit tail out dey putt atter hit.

Mary A. Owen.

GAME OF THE CHILD-STEALING WITCH.

In a collection [1] which contains several versions of this interesting game, I have observed : —

> This game without doubt is the most curious of our collection, both on account of its own quaintness, and because of the extraordinary relation in which it stands to the child-lore of Europe. We have, in a note, endeavored to show that our American versions give the most ancient and adequate representation now existing of a childish drama which has diverged into numerous branches, and of which almost every trait has set up for itself as an independent game. Several of these offshoots are centuries old, and exist in many European tongues ; while, so far as appears, their original has best maintained itself in the childish tradition of the New World.

In one respect, the statement requires modification. It has since appeared that the game, in identical forms, has been equally familiar in England. The two versions which follow were obtained by me in London.[2]

Persons represented, a Mother, Eldest Daughter, and several children.

Mother (speaks). Chickany, chickany, crany, crow,
Went to the well to wash her toe,
And when she came back her chicken was dead.[3]

The Mother goes out, commending her children to the care of her eldest daughter. After she has been absent for some time, the latter cries to the former, who is supposed to be out of sight : —

"Mother, mother, the pot is boiling over!"
"Daughter, take a spoon and stir it up."
"Where to get one?"
"There is one in the cupboard."
"Can't reach it."
"Stand on the chair."
"The chair 's broke, and stands on three legs."
"Then take the stool."
"Can't find it."
"I must come and do it myself."

[1] *Games and Songs of Children*, Harper & Brothers, 1883, pp. 215–221, and *note*.

[2] A version from Cornwall will be found in *The Folk-Lore Journal*, vol. v., 1887, p. 53.

[3] The mother, it will be seen, represents a hen with her brood ; it is a childish inclination to symbolize human action by animal characters.

The daughter, however, finds the spoon, and proceeds to stir the pot.

Witch enters, with a large cloak, under which she carries off a child.

Mother returns, and asks: "Where is little (Fanny)?"

Eldest Daughter replies: "I don't know. While I was skimming the pot, the Old Witch came and took her."

Mother, armed with a switch, chases her daughter round the room, and says: —

"Now I am going out again, and I hope nothing will happen this time."

The children, one by one, are all carried off in like manner, and stand outside the house with their frocks over their heads. They receive from the witch the names of Beef, Potatoes, Salt, Pepper, etc. The Witch then sends out and invites the Mother to come and take dinner. She answers: —

"I can't come, my stockings are too dirty."

"Take off your stockings."

"My shoes are nearly worn out."

"Take off your shoes."

"My feet are not fit."

"Cut off your feet."

At last the Mother is obliged to accept the invitation of the Witch, who offers her a dish. She tastes and says: —

"This is my (Fanny)," then reanimates her and sends her home, saying: —

"Let your great big toe carry you home." [1]

The same process is repeated until all the children are rescued.

In a second version, the children are named after the days of the week; otherwise, the persons acting are the same. While the mother is absent, the Old Witch comes, and says to the children: —

"Give me a match to light my pipe."

The "Oldest Daughter" goes upstairs to get the match, and the Witch carries off a child.

The Mother, returning, and finding one child gone, scolds the Oldest Daughter. The action is repeated, until all the children are taken. The Mother now going out to search for her children, the Witch meets her, and invites her to dinner. The Witch puts the children behind her, and calls them by new names, Beef, Lamb, Mutton, Potatoes, and the like. The Mother comes in, and pretends to taste the beef, then exclaims: —

[1] In an American version the child puts out her foot (to represent the dish), which perhaps explains the phrase.

"Oh, that's Monday; tell her to come out!"

The process is repeated until all the children are disenchanted. They then rush at the Old Witch, and torment her as much as they can.

These English forms are essentially identical with the first three American versions of my printed collection.

A trait of the second form of the game above given is the request of the Witch, "Give me a match to light my pipe."[1] From this it might be inferred that this feature at least is of modern origin, since pipes and matches are recent inventions. It so happens, however, that the trait, rightly understood, demonstrates the primitive character of the amusement.

I have lately received the following version of the game, as formerly played in Boston: —

Persons represented, Mother, daughter called Fairest of the Fair, other children unnamed, and Witch.

Mother. (*Puts on bonnet and addresses Fairest of the Fair.*) You mind the children, I am going out to mind the pigs. Give nothing from the house to-day. (*Exit. As she departs she makes the sign of the cross by crossing the two first fingers of the right hand, as if to bless the house.*) Fairest of the Fair now sits down, and knits, sews, or spins, while the other children play about her. Enter Witch, in crouching attitude, or leaning on a staff, with the skirt of her gown thrown over her head, and held at the chin. Handfuls of grass are sometimes tucked in at the back of the neck, to represent streaming hair.

W. (*Addresses F.*) Give me fire, I'm cold.

F. No, I'm busy.

W. (*Takes out a basket, exhibits a splendid necklace, compliments Fairest of the Fair on her beauty, and points out the becomingness of the ornament.*) All for one lighted sod, and one fat child.

F. (*Tries on necklace.*) Take them.

Reënter Mother.

M. Are the children at home?

F. Cannot say.

M. (*Counts the children.*) There is one missing.

F. She has gone to get buttermilk. Supper is ready.

M. The children are gone, and where did you get the necklace?

F. I bought it.

M. What did you give for it?

F. A lighted sod, and one fat child.

[1] See p. 217, *op. cit.*

M. (*Beats F.*) I told you not to give anything from the house.

F. I did n't, I sold it.

Mother scolds her, and the children are put to bed.

The previous action is now repeated with variations, the mother saying: "Sell nothing from the house." Fairest of the Fair, however, professes a willingness to give the child, if the Witch will give her a bracelet. When the Mother returns, she finds another child gone, and reproves her daughter.

M. I told you not to sell.

F. I did n't sell, I gave.

M. Neither sell nor give.

The third time, Fairest of the Fair tells the Witch to take the child, if she will leave something in exchange, and when reproached by the Mother, excuses herself, saying: "I exchanged." Sometimes two or three children are given at once, so that all are gone in the course of the three repetitions.

When the Mother discovers that her children have disappeared, she beats Fairest of the Fair out of the house, and says: "You are no longer Fairest of the Fair; you look like the Devil himself, with your wicked face. You will never be Fairest of the Fair again, till you have brought me back my lighted sods, and my (six) fat children, and got rid of your ill-gotten jewels."

Fairest of the Fair goes out, finds the house where the Witch lives. In the absence of the Witch she enters, seizes a lighted sod and one fat child, and drops her necklace in the place where the child stood.

A game of tag now follows, in which the children try to be touched by Fairest of the Fair, while the Witch endeavors to prevent them. Finally the children are all recovered, and the game is ended, the Mother saying: "Now you are again Fairest of the Fair."

The game is of long duration, and played with many variations and original additions.

In this way of playing, the demand of the Witch is "Give me fire." Not only does this form appear older, but the antiquity of the trait in this particular game is demonstrated by comparison with European varieties of the amusement. The petition therefore relates to the custom of lighting fires by means of embers. It is not long since, even in the most civilized countries, the readiest way of kindling an extinguished fire was by seeking coals from a neighbor, and nothing could be more natural than such an appeal. Until the present century, in the United States as well as elsewhere, the fire in the living-room was carefully covered at night, in order to provide coals sufficient for use in the morning.

Now, in the European games we find that a demand for fire, or for

a light, on the part of a stranger, constitutes ground for suspicion of witchcraft, and that such a request must not be complied with.

Thus, in a Swedish game, called "Borrowing Fire" (låna eld),[1] the players sit in a ring, while a solitary person walks about the circle, and asks some one of the party: "May I borrow fire?" The reply is: "Go to the neighbor." The persons seated change places, and the questioner seizes on a seat. The odd player is left to begin the sport for the second time.

In an Italian game[2] corresponding to our English "Puss in the corner" (one of the innumerable growths from the stock under consideration), a fifth player approaches one of the four who are stationed in the corners of the room, upon the pretence of having a candle to light.

The person addressed replies: "Go to my neighbor."

But it may be asked, since borrowing coals, or a lighted candle, was a general custom, why should such request be especially characteristic of a witch?

This natural inquiry is answered, in a measure, by a passage from a remarkable paper of Mr. James Mooney, on "The Holiday Customs of Ireland."[3]

Fire is held sacred in Ireland, and there are a number of May-day beliefs connected with it. None will be given out of the house on this day for any consideration, as such an act brings all kinds of ill-fortune upon the family, and especially enables the borrower to steal all the butter from the milk, so that any one who should ask for the loan of a lighted sod of turf on May Day would be regarded as a suspicious character, whom it would be just as well to watch. To give out either fire or salt on this day is to give away the year's luck. One old writer states that fire would be given only to a sick person, and then with an imprecation; but the butter, if stolen, might be recovered by burning some of the thatch from over the door. In the city of Limerick the fire is always lighted by the man of the house on May morning, as it is unlucky to have it done by a woman.

Lady Wilde says that if the fire goes out on May morning it is

[1] Arwiddson, iii. 441 (see bibliography in collection mentioned).

[2] Bernoni, *G. pop. Venez.*, No. 44; Pitrè, *G. Fanciulleschi Sicil.*, No. 146, mentions the title of a form of this game, *Barabon, un po' di feü*, where the first word obviously represents the knock of the Witch. So in Spain (Catalonia, *Maspons y Labrós, Jochs*, etc., p. 89). A child comes to the door, and asks: "Ave Maria!" "Who's there?" "Have you fire?" "Not a spark." (The first words relate to the usual Catalonian formula in which admission is requested: *Ave Maria purissima*, the reply being: *Sin pecado concebuda.*) The rest of the Catalonian game turns upon the stealing of leeks from the garden; but this is only a variety of the witch-game, in which the children are represented by plants, as in other varieties by names of animals, birds, ribbons, colors, and the like.

[3] *Proceedings of the American Philosophical Society*, 1889, pp. 393, 394.

considered very unlucky, and it cannot be rekindled except by a lighted sod brought from the priest's house. The ashes of this blessed turf are afterwards sprinkled on the floor and the threshold of the house. Milk is poured on the threshold, and the traveller who drinks a cup of milk must take it in the house, and with a pinch of salt in it, for no fire, water, salt, or milk must be given out on this day.[1]

This superstition is further curiously elucidated by the manner of playing the New England game in the archaic version above mentioned. When the Witch asks for coals to light her fire, the child, who in the drama represents the Mother, proceeds to fetch these, and gives them to the stranger, making, however, the sign of the cross by crossing the forefingers of the two hands over the (imaginary) gift. The request being repeated, and a second time complied with, the Mother forgets to make the holy sign, in consequence of which she falls into the power of the Witch.

It seems clear, then, that the trait under discussion implies the existence of an ancient belief that a person of evil disposition, who should succeed in obtaining a portion of the household fire, would be by that means enabled to exert control over the persons as well as property of the inmates of the house.

The reason why such a request, according to Irish belief, is more dangerous on May Day than on any other day, appears to be because May Day, in the modern survival, represents the ancient annual festival on which all the fires of the village were extinguished (since fire, in the course of the year, is supposed to have received some taint from its domestic use), in order to be relighted by brands taken from a new fire, kindled by the proper person with appropriate ceremonies. As this new fire would be particularly efficacious and especially sacred, the desire of witches and other evil beings to come into possession of it would be correspondingly eager. The attempt of a stranger to acquire any part of the new fire on this day would therefore be regarded with especial suspicion.

I am told, however (by the informant whose contributions have been already acknowledged), that in New England folk-lore a request for fire is supposed to indicate that the petitioner is a witch. Indeed, the game I am discussing evidently involves such an idea. It may therefore be suspected (though I cannot quote other authority), that a demand made by an unknown person, at any time, to obtain fire from the family hearth, without adequate explanation, would anciently have been regarded with distrust, and that embers would only have been given, with ceremonies (like the sign of the cross) designed to avert any evil influence which might result.

[1] *Anc. Legends and Superstitions of Ireland*, i. 261.

Our game, therefore, furnishes a striking proof that in the beliefs mentioned relating to the household fire, though they may have survived longest in a Celtic country, there is nothing peculiarly Celtic, but that Old English, and indeed European custom and belief were in this respect absolutely identical with that of Celtic countries.

It will be seen how considerable is the contribution to philosophy and history which may be made even by the play of children.

There are two forms of our game, both widely diffused. In the first the Witch is represented as *stealing* the children, in the second as *begging* them from the Mother. A hint as to the nature of the connection between these is given by a version communicated by a friend, who can remember no more than the outline of the game, as formerly played by her in Boston: "A witch, with piteous gestures, comes to a mother, and endeavors to *beg* from her a child. Being refused, she returns on the next day, and tries to *borrow* a child. When still unsuccessful, on the third day she comes to the house and *steals* the child in the absence of the mother."

An attempt to fully discuss the varieties of the witch-game would require a space far in excess of that which can here be devoted to the subject; this game-root has supplied at least one tenth of all the amusements of European children, a fact which indicates its primitive antiquity. Its variations are infinite: in some forms, in place of Mother stands an angel or saint, in the place of the Witch the Devil; the sport takes the form of a game of chase, or of struggle, or of guessing, or of a simple love-dance; while, strange to say, its primitive character appears nowhere so distinctly as in English versions, though there are abundant indications that the English forms merely represent the most perfect survival of a world-old practice, so various and so widely extended that it would be idle to ask in what land it originated, while it may be reasonably presumed that it has for thousands of years made the terror and pleasure of European youth.

I will content myself, for the present, with pointing out the relation of our English game to a number of French songs belonging to this type.

A dialogue printed by E. Rolland[1] proceeds as follows:—

Catherine, dors tu ?—
Non, c'est mes enfants qui me reveillent.—
Combien n'as tu ?—
J'en ai cinquante et un.—
Veux-tu m'en donner un ?—
Je t'en avais donné un l'aut' jour.
Qué qu' t'en as fait ?—
Je l'ai mis dans la balance,

[1] *Rimes et Jeux de l'Enfance*, Paris, 1883, p. 375.

Il est parti en France,
Je l'ai mis dans son lit,
Il est parti en paradis.

The same personage, Catherine, who is none other than St. Catherine of Sienna, appears in a Sicilian form of the dialogue (Pitrè, No. 137); the mistress of the game sits at the head of her family, and the question is: "Where is St. Catherine?" The messenger of the king asks for a child, and receives it; he then returns, saying: "My master has sent me for a lamb." "I gave you one." "It was rotten, I threw it away." "I have no more." The messenger, however, uses threats, at last declaring that various beasts, whose action he imitates, shall bite Catherine; when he threatens the vengeance of the serpent, the saint yields, and says: "Take it."

The emissary in the French game represents the Devil, and the allusion to the "balance" refers to the practice of determining whether the child taken should be a devil or an angel, by weighing it in the scales of St. Michael, in imitation of the Judgment, taken as literal by the Middle Age. (Games and Songs, No. 152.)

The game passed into a dance. Thus, in a pretty version given by Celnart (p. 382), the "neighbor" advances toward a row of girls standing in a line: —

Que tu as de jolies filles !
  Olivé Beauvé
Que tu as de jolies filles !
  Sur le pont-chevalier.

The dialogue then proceeds with the same refrain and repetition: —

Elles sont plus jolies que les tiennes —
Veux-tu bien m'en donner une —
Je la donne, si tu l'attrapes —

The neighbor now attempts to catch a girl, being allowed to seize only the two at the end, so that Olivé Beauvé defends her charges by interposing between the assailant and the troop behind her; such is also the arrangement in a familiar English game, called "Hen and Chickens," "Fox and Geese," or some similar title; the sport is at bottom only a variation of the infinitely varied theme now under consideration.

The refrain "on the bridge" refers to the place where the game was played. In the Middle Ages, where there was but little room in the closely built towns, bridges, where such existed, offering as they did fresh air and a prospect, were the especial resort for folk bent on merriment. (Compare the well-known rhyme, *Sur le Pont d'Avignon*). We have here, not a mother with her family, but a collection of beauties for whose possession a gallant implores. The

game which represented the cannibal designs of the child-eating witch has become a game of courtly love-making.

The primitive character of the amusement, however, survives in a modern provincial French version ("Chants du Cambresis," i. p. 77), where a row of children stands against a wall, while a girl advances limping, and is addressed by the row: —

Ou allez-vous, pauvre boiteuse,
  Gilotin, Gilotin,
Ou allez-vous, pauvre boiteuse,
  Gilotin parfin?

The reply is, that "the poor lame one" is going to the wood to pick violets for her sisters; in answer to the inquiry where are her sisters, she replies: "Here is one," at the same time leading a girl by the hand.

We see how the original idea appears; the limp is the characteristic of the witch or devil, who disguises her evil designs under a semblance of honest purpose.

A form of this same dance-rhyme is an old song which has enjoyed great popularity: —

Que t'as de belles filles,
  Giroflé, girofla,
Que tu as de belles filles,
  L'amour m'y comp'tra.

To the same cycle belongs a rhyme which is given without the method of playing (E. Rolland, p. 80), but which evidently belongs to the second part of the game, where the mother, going in search of her lost children, comes to the house of the witch: —

Bonjour, madame la blanchisseuse,
  A la feuille, feuille;
Bonjour, madame la blanchisseuse,
  A la feuille d'olivier.

The dialogue continues, with the same refrain: —

Je viens chercher mon enfant —
Tenez, voilà votre enfant —
Mon enfant avait deux yeux —
Tenez, voilà votre enfant —
Mon enfant avait deux bras —
Tenez, voilà votre enfant —
Mon enfant avait deux pieds —

In a version in my possession collected in England, after the mother recovers her children, they relate their grievances, saying that the witch has "cut off a hand, and a foot, and an eye." It may therefore be presumed that the French rhyme takes up our game at the point in which the mother, in the den of the witch, recognizes

her mutilated children. The pretty refrain relates to the locality of the dance, as taking place under the leafy olive-trees.

To follow out the endless variations of the game of the witch would require a volume. I shall be glad to obtain as many English versions as may be communicated. At a future time, I may offer some remarks on the antiquity and diffusion of the idea at the basis of the custom.

William Wells Newell.

TALES OF THE MISSISSAGUAS.

II.

One of the most curious of the legends recorded by the writer is the following[1]: —

Long ago there lived two brothers:[2] one of them was a hunter; the other was Assemō'kaⁿ, who always stayed in the camp and did no hunting. One day Assemō'kaⁿ thought he would go away on a journey somewhere or other, and he meant to tell his brother so, when he returned from hunting, but forgot about it. He forgot it this way two or three times. Finally he said: "I 'll keep saying 'Gamā'dja! gamā'dja!' (I 'm going! I 'm going!) over and over again until my brother comes." So he did this a long time. When his brother arrived he heard some one saying "Gamā'dja! gamā'dja!" He then saw his brother, who told him he was going away. "What do you mean?" said he to Assemō'kaⁿ. "You would not go very far before you would meet with something to lead you astray." "Well! I 'm going, anyway," said Assemō'kaⁿ, and he went off.

Before long he heard a noise, — the noise of trees lodged rubbing against one another (sēbākwut = squeak of tree). He thought it very nice, and said, "I want to be that, let me have that!" But the tree said: "Oh, no! I am not comfortable, it is a bad place to be in." For, whenever the wind came on, the tree had to squeak and make a noise, ī-īū! ī-īū! But Assemō'kaⁿ would have it, and took the place of the tree. So the tree lay on Assemō'kaⁿ's breast, and when the wind came he had to cry out for the pain. But his brother knew all about it soon and came after him. "It 's just as I told you," said he to Assemō'kaⁿ, and released him.

Assemō'kaⁿ went on again. Soon he came to a river, where he saw a stick (mītig) on end in the mud, moving about with the current and making a noise. He thought this was nice, too, and so he took the place of the stick. His brother had to follow after him and take him out, but told him that he would not help him again.

Assemō'kaⁿ then went on farther and came to a village. Here all the people were dead except two children (ābinō'djīyug), — a little boy and a little girl. Assemō'kaⁿ asked what had happened to the people who were dead. The children, who were lamenting, told him

[1] This legend Nāwīgíshkōkē stated that she heard when a little girl. It is an *Adisō'kan*, "a story without truth in it," as she expressed it in English. An Indian version was also obtained.

[2] The name of one of the brothers, Assemō'kaⁿ, means "tobacco-maker." The narrator said of him, "He was not a clever or very bright man, but he knew enough to make tobacco;" how or when, she could not say.

that a wicked old woman (mindimō'yish) and her daughter had killed them. The way she killed them was this. She had asked them to get for her the white loon (wābīmang^k) that dwelt in the middle of sea (īmā^n gitchigitchigāming). Not one of them was able to do this, so she killed them one after the other. The children told Assemō'ka^n that the old woman would come back soon to set them the same task, and that they would have to die also. But Assemō'ka^n caught the white loon, and gave it to the children. He told them to show it to the old woman when she came, and to ask her if she were able to get the chipmunk's horn[1] (gitchigwíngwis éshkon). The old woman came and the children showed her the white loon, at which she was greatly surprised, and said it must have got there itself.

The children then asked her to get the chipmunk's horn. "You talk old-fashioned (kākitā wīgishwāwuk)," said she to them, and threw down some deers' horns, pretending that it was the chipmunk's horn. As she could not perform the task, Assemō'ka^n killed her.[2] He then made a little bow-and-arrows (mītigwābisun ; pīkwukōns) for the boy, and told him to shoot up in the air and to tell the dead people to rise. He shot into the air three times, and each time he said : "Gībitchīnō'nim ōnī'shkog ! (Get up, the arrow is going to fall on you)." The first time he shot the arrow into the air, the people stirred a little and began to gape, and after the third time they rose up.

A large number of legends cluster around Wā'nībozh'ū, as the Mississaguas call Nānībozhu or Nanabush, the culture-hero of the Ōtchípwē. Of the great deluge legend in which this hero figures, only the following fragment was procured at Scugog : —

Opī'dush	kīmō'shkā,ongk	ī-ū	ākī	ōgīmāwundjīan	Wā'nībozhū'
And when	there was a flood	on the	earth	he gathered together	Nanabush

āwessīā'un.	Kībō'sīad	īmā^n	ōtchīmāning	mīdúsh	kīpākītināt
the animals.	He got in	in there	in his boat,	and then	he let go

īnī'ū	wādjáshkwun.	Wādjáshk	kikwok	mīdúsh	kībī'tod	ā'kī
him	the muskrat.	The muskrat	diving	and then	he brought up	earth

ōníndjig.
in his paw.

Another brief story tells of the ten men who went to visit Nanabush in the land of the sun-down ; when they reached it after many days' journeying, they found the game so plentiful that the porcupines were crawling all over Nanabush.

Kīmā'djawug	mītáswī	īnī'nīwug	apungīshīmuk	ōkīōtisawan.
Were going	ten	men	to sun-down	they arrived.

[1] To get this it was necessary to go to the end of the earth (ākī gi'shkog).

[2] The narrator was not absolutely sure that the old woman was killed by Assemō'ka^n.

Kībātiyīnut	andawāndjīgwāun	mīgkō	īma^{n}	papāmōsenut
There were many	they hunted		there	walked about

ōshtigwā'ning	Wa'nībozhū'.
on his head	of Nanabush.

Several legends refer to Wāmīshī'wdjākīwā'nsī (vol. ii. p. 146). One of these accounts for the black legs of the fox thus: —

Mīdúsh	Wāmīshī'wdjākīwā'nsī	andāwa'ndjigā'wun	ōníngwānan
And	W.	hunted	his son-in-law

mīdúsh	kābìshīwad.	Mīdúsh	ōtā'pīnin	ōmúkussinun	ōníngwanam
and	camped.	And then	he took	his moccasins	his son-in-law's

ōta'ssun	kaye'tush	mīdúsh	kīzhógīshun	ōmúkussinun	ōníngwanan ;
his leggings	and	then	he burnt	his moccasins	his son-in-law's;

wīnītush	īnī'ū	ōmukussinun	kīzhógishun	īnīū	mīdúsh	akukā'dja
and he	those	moccasins	he burnt	the same	and then	coal

kīsīnigwúnung	ōkāting,	mīdúsh	ī'ū	kīwagwóshīwit.	Mīdúsh	ī'ū
he rubbed	on his leg.	And then	he	became a fox.	And	this

āndjī	mákatawānik	aū	wagwósh	ōkā'dun.
is why	are black	the	fox	his legs.

This story,[1] somewhat condensed in the Indian version, is freely as follows: Wāmīshī'wdjākīwā'nsī did not like his son-in-law. One day they were out hunting together, and on camping placed their leggings and moccasins by the fire to dry. W. changed the places of the moccasins. Afterwards he threw what he thought were his son's moccasins and leggings into the fire. In the morning the young man rose, found his own moccasins, and put them on. W. tried to make out that they were his, but he had forgotten that he had changed the places of the moccasins before he burned what he thought were his son's. So W. was forced to go barefooted and barelegged. He then blackened his legs and feet with a coal, and thus the foxes have black legs to this day.

Another legend[2] of Wāmīshī'wdjākīwā'nsī is this: W. hated his son-in-law. One day he went with him to a little island, and abandoned him there. W. then went off in his canoe. W. made his canoe go without paddling. He used to lie on his back and tap on the cross-piece with his hands (Pan! pan! was the noise he made), and the canoe used to go right along. Meanwhile his son-in-law had changed himself into a young gull (Kāyáshkōns), and, flying over the canoe, dropped some of his excrement (mitchinigut) on W.'s breast. W. said, "Mīsukwō ādjitchigēwod kāyáshkōnsug kātebíssi nīwā'-

[1] This brief legend is probably all that Nāwīgīshkōkē remembered of the Mississagua story corresponding to the tale of "Mishosha the Magician," given by Mrs. Jameson (*Winter Studies and Summer Rambles in Canada*, iii. p. 96, etc.), but there are some curious divergences.

[2] For a similar legend, with somewhat different incidents, see Mrs. Jameson (*Op. cit.*, pp. 101, 110).

tchin (That 's the way the young gulls do when they have their bellies full)," and went on in his canoe. In the mean time the son-in-law made haste and got home before W. When W. arrived he saw his son-in-law there, and was greatly astonished.

Long ago the Mississaguas had many love-songs and war-songs; now they are nearly all forgotten. Nāwīgíshkōkē, however, remembered some she had heard in her childhood days. Some, she said, were sung during the Revolutionary War, and were old even then. The songs consist usually of but one or two lines, repeated as often as the singer chooses: —

A. Dancing Song. A favorite dancing song of the Mississaguas in olden times had for its vocal part the repetition of: —

Ē-yō-kō-ō! Ē-yō-kō-ō! etc.

B. Raven Song: —

Kākā'kī wāwī wisīniung
The raven (s) are feeding
Ānībādinónga.
On the hill-side.

The raven (kākā'kī) feeds upon corpses in war-time. The warrior sings, representing the raven as feeding upon his body, while the rest sit around listening, or dance. This song was sung during the American War of Independence, and according to Nāwīgīshkōkē the "hill-side" was Boston (!).

C. White Bone Song: —

Kítchimō'kōman ōdōdānong
(Of the) Americans in the town
Wāwsīginéshinon.
The white bones lie.

The warrior, in his song, represents his bones as lying in the place where the battle was. This also dates from the Revolution.

D. Warrior's Parting Song: —

Gāgō māwīméshīkan,
Do not weep
Ekwāwīyane nībōyāna.
woman (at our) death.

This is not properly a Mississagua song. Nāwīgīshkōkē said that it was sung by the Ōtchípwé of Manitoulin Island, as they passed through Lake Simcoe during the Revolutionary War.

E. Love Song: —

Mākatāwānikwāpun
A black-haired (girl)
Kwāwīsīwawītīkamākwīpun.
I wanted to marry.

F. Love Song: —

Mākatāwākamíkwāpun
A black-eyed girl)
Kwāwīsīwawītīkamākwīpun,
I wanted to marry.

A curious confirmation of the Mississagua legend relating to the Mohawks (vol. ii. p. 146) is found in Parkman ("Pontiac," i. p. 7), who cites a Penobscot Indian as stating that an ancient tradition of his people represents the Mohawks as destroying a village, killing the men and women, and "roasting the small children on forked sticks, like apples, before the fire."

The Mississaguas of Scugog have preserved the names of the original settlers of the island. Long ago two men came to the mouth of the Lindsay River, looking for game; when they reached the island they found plenty of game and settled there. They were brothers-in-law. One was named *Gwingwish* (Meat-bird), of the *wā'bīgan* (clay) totem; the other *Nīka* (Wild-goose), of the *ātik* (elk) totem. In connection with names, the Mississaguas have not that aversion to the name of a dead man which characterizes many tribes. Rather, they desire to perpetuate the name, and even to confer it upon strangers. While at the island the writer received the name of *Pā'mīgī'sīgwáshkum* (the sun bringing the day), which he afterwards discovered had formerly been borne by a chief of the tribe. Mrs. Bolin, or Nāwīgíshkōkē, was often selected to name children of the village; to one little girl she gave the pleasing name of *Nōnōkāsequā* (*i. e.*, humming-bird woman). The name of the old chief at Scugog is *Gītchibinésh* (Big Bird), his wife *Nāwā'kwens* (the sun at noon), his brother *Shāwanósh* (sailing from the south). Mrs. Bolin's husband's Indian name is *Ōgimā'binésh* (Chief Bird); their sons are *Nāwākwāhum* (Middle Thunder) and *Nīshīshi'bis* (Young Lion). Other names of Indians were *Ondāsige* (Moon in last quarter), *Ōsāwā'nīmī'ki* (Yellow Thunder), and *Asáwbanung* (Stars in a cluster). *Sā'gīnínishan* (outlet of a small creek), a bachelor, seems to be a butt for Indian wit. He is represented as having gone off to a certain spot and built a lot of little "camps." He built fires, etc., and passed his time trying to make people believe he was not alone. He used to laugh and talk, and pretend that he had people living there. John Bolin (Ōgimābinésh), while purchasing bread at the store for his son, said with a laugh, "Tom is a bachelor, lonely, he need bread."

Long ago, when a bridge was being made at the Narrows of Lake Simcoe (Mīdjīkāming), an old man called "Shilling" by the English because he wore a medal, sacrificed tobacco to appease the lion (mīshībīshī) which the Mississaguas believed lived there. His In-

dian name was *Nībinónakwot*[1] (summer cloud). When Mrs. Bolin was a child, there was a great medicine-feast held at Lake Simcoe. At it an old man named *Ōsāwaship* (yellow duck) boiled a dog, and the spectators ate it. In times past an old Potawatomi, from the United States, acted as a medicine-man on Scugog Island. This was before 1845. He used the *shishigwan* (rattle), and the usual arts of the conjuror.

A very curious legend of the Mississaguas is recorded by Mr. John Dunne.[2] As it deals with the subject of lechery, the text is given in Latin. The story will bear comparison with the tradition of the daimon of lechery current among certain Iroquois tribes, and noticed by Mr. Hewitt in the "American Anthropologist" (vol. ii. p. 346). The daimon in the Mississagua legend is a beautiful woman, to whom her victims are irresistibly attracted, and into whose body they ultimately disappear entirely. The victims are four brothers. The hero is a fifth brother, who ultimately kills the daimon. The scene is somewhere near the western end of Lake Ontario, in a region into which the eldest brother, on setting out on a journey, had forbidden the rest to penetrate.

The writer has obtained from Rev. Allen Salt (a Mississagua) a long text of the Nanabush legend, which, together with some variants, he hopes to publish before long.

A. F. Chamberlain.

[1] I find this name occurring in a French-Mississagua manuscript dating from about 1801–1803.

[2] *Trans. of Royal Irish Academy*, vol. ix. (1803) pp. 125–127.

FOLK-LORE SCRAP-BOOK.

Italian Marionette Theatre in Brooklyn, N. Y. — The following account of a visit to this theatre was read by Mr. Stewart Culin at a recent meeting of the Philadelphia Chapter of the American Folk-Lore Society.

It was my fortune some months since, while wandering through the foreign quarter of the city of Brooklyn, whither I had gone with the hope of picking up some stray piece of folk-lore, to see displayed over the doorway of a little one-story wooden building a rude picture representing what appeared to be a mediæval tourney, with the legend, "Teatro dei Marionetti."

It was in the centre of the Italian quarter of South Brooklyn, on Union Street, one of those great arteries of travel from the New York ferries, through which, at the time of my visit, thousands of people, mostly Italians, were returning from their day's work in the metropolis. The shop signs along the street invariably bore Italian names; the shop windows were filled with strings of garlic, sausages and dried chestnuts, and that assortment of curious and uninviting wares characteristic of the Italian shops in our cities, while the crowd of street urchins who endeavored to answer my inquiries about the little theatre showed in their olive complexions and liquid eyes the nationality of their parents.

After some delay, the proprietor of the establishment made his appearance. He spoke no English, I no Italian; but through the mediation of one of the liquid-eyed boys he informed me that his name was Carlo Comardo, that he was a native of Palermo, and that his theatre was one of two such theatres in the United States, the other being in Boston.

The performance began at seven o'clock, and the audience had already commenced to assemble, but circumstances did not permit me, much as I desired, to remain. Before leaving, however, Signor Comardo insisted that I should at least see the interior of the theatre. The lamps were lighted, disclosing an auditorium with a seating capacity of at least one hundred people. Then the drop curtain was raised. This curtain bore a rude but very spirited picture of two mounted knights engaged in deadly combat, and revealed a stage some six feet wide by as many deep, set to represent a wood, within which, conveniently suspended from wires overhead, appeared three of the personages who would figure in the evening's performance. They were puppets, quite two feet in height, representing knights in complete armor, with shields and breastplates and helmets, all cleverly wrought in polished brass.

Signor Comardo dwelt with much pride upon the many excellences of his theatre. There were four voices, two for male and two for female parts. The puppets numbered over one hundred. The répertoire was most extensive. At present he was playing the story of Carlo Magno, and he produced in explanation a well thumbed book of several hundred printed pages, through which he said they were progressing, night after night, from the beginning to the end. During his explanation the boys who accompanied me formed a kind of chorus. You should see the horse! You

should see the fight! Every figure cost ten dollars and some even more! The time approached for the performance to commence, and I reluctantly bade farewell to Signor Comardo, after promising to return some night when I had time to witness the play.

This promise I kept. A few weeks since, in company with a fellow member of this society, I again visited the theatre. It was quite late, and the evening's performance was more than half over when we entered the little room. The high tiered seats were crowded with men and boys, all with eyes fixed in rapt attention upon the stage. Here was a most gorgeous spectacle. The space was almost filled with mail-clad knights, while others, brilliant in silk and gold, were constantly wheeling in with solemn motion from the wings. One of the knights, with appropriate gestures, addressed his comrades. Thereupon, one by one, solemnly they wheeled off again, leaving the stage deserted. A moment's pause, and one of the figures reappeared. He walked with a long martial stride, and held a sword above his head. Then he cried in a husky voice, three times. At the third cry another figure strode from the opposite side. His visor was down, and his sword was raised. In a moment they were at it, steel against steel.

Clash! clash! went the swords; clash! bang! as the blades glanced from the shining armor, across the stage and back again, until even I, at first coolly critical, forgot the strings and the poker-like irons with which the little figures were moved, and waited, breathless, for the outcome. Of course, there was but one result. The champion, for so he proved, at last overcame his opponent, who fell with a crash at full length, and was ignominiously dragged off. Almost instantly another combatant appeared. He was disposed of in the same manner as the first, and so on through a long line of warriors, distinguished by greater or less ferocity of visage, until the entire troop appeared to have been exhausted. The play continued with another assembly and more parleyings. From time to time the scene was changed by a sudden lowering of curtains at the back and side. Now it was a forest, and now the court-yard of a palace; but the action was always the same and always culminated in terrific single combats.

At the conclusion of one of these the drop curtain was lowered, and afterwards a short farce was played by three hideous puppets, at which the entire audience broke into loud laughter and applause.

At the conclusion of the play I went, with my colleague, behind the scenes, and, while he was conversing with the manager, had an opportunity to inspect the little company. They were a queer lot. Kings and queens, beggars and priests and ballerini, with long, tapering pink legs, all hanging by wires on the walls or piled in heaps around. Signor Comardo affably presented us on our departure with a hand-bill, with a translation of which interesting piece of folk-literature I will conclude: —

"Puppet Show. — History of the Paladins of France, beginning with Milo, Count of Anglante, down to the death of Rinaldo.

"In the present history are described the sufferings of France in the time of Charlemagne, and the strange adventures which the Paladins had to undergo. They, fighting with the Infidels or for the sake of love, were

never defeated. There will be mentioned, also, all the treasons which Ganelon, of Mayence, hatched against Charles and his court, corresponding secretly with the Saracens to overthrow his greatness and that of his forces. Nor shall be concealed what Malagigi wrought with magic power of his for the benefit of the invincible Charles; rather, you shall hear, as usual, how he commanded all hell for the safety of the men of Chiaramonte and of Montalbano.

"No. 25 Union Street, South Brooklyn.

"Seats reserved for ladies."

From the Public Ledger, Philadelphia, April 19.

In the concluding chapter of Mr. Leland's book, "The Gypsies," Boston, 1882, he discusses "Shelta, the Tinkers' Talk," and points out the existence, throughout the British Isles, of a secret Cant or language employed by tinkers and tramps, a jargon evidently of Celtic origin. With reference to this caste of "tinkers," the "Journal of the Gypsy Lore Society," vol. i. No. 6, pp. 350–357, contained an article by Mr. David MacRitchie, entitled "Irish Tinkers and their Language." The last number of the Journal named (vol. ii. No. 2), under the head of "Notes and Queries," contains a communication respecting "Shelta," which is here transcribed. No doubt there may be opportunities in the United States for obtaining information respecting this jargon or language.

"Shelta," The Tinkers' Talk. — My first acquaintance with "Shelta" was made in the summer of last year, while I was spending some holidays in the island of Tiree, off the west coast of Argyll. A lady friend of mine, who resided in the island, gave me some words and phrases she had obtained from a little tinker girl some time before.

She obtained the words in the following way. One day, going by chance into the kitchen, she found there a tinker boy and girl, who had come round begging. Entering into conversation with them in Gaelic (I believe they spoke no English) she was informed by the little girl that — to quote her words — "We have a language of our own." My friend asked her to tell some of the words, and on her doing so, wrote them down. As they had a Gaelic ring about them, she wrote these words according to the Gaelic mode of spelling.

On their return home the little boy "told" on his sister, and next day their mother came along to see my friend. She said the words did not belong to any language at all, but had been made up by the little girl herself. This my friend knew was not true, as the boy had also shown a knowledge of the language. On my showing the words to a friend I was advised to send a copy of them to Mr. C. G. Leland, and get his opinion concerning them.

This I did, and was informed by that gentleman that the words belonged to the "Shelta" language, and was referred to his own book, "The Gypsies," in which "Shelta" was first made public. On reading that book I find that some of my words are the same as Mr. Leland's, allowing for the different systems of spelling. I here give the words and phrases as I got

them, and to these I have added some notes, showing the words I consider similar to those of Mr. Leland, and those — both of my own list and Mr. Leland's — that I consider are similar to and connected with the Gaelic.

I agree with Mr. Leland that "Shelta" is *not* Gaelic, because my friend and I went over the words, trying to find some connection between the two languages. "Shelta" has, however, both Gaelic and slang words mixed up with it.

Words obtained from tinker girl in island of Tiree: —

nòid = a man.
beor = a woman.
peartaig, a girl.
glomhach, an old man.
liogach bin, a small boy.
suillean, a baby.
mo chàmair, my mother.
mo dhatair, my father.
clèidean, clothing.
luirean, shoes.
pras, food.
turan, a loaf.
tur, fire.
reagain, a kettle.
sclàiaich, tea.
mealaidh, sweet.
cian bin, a tent.
cian toim, a white house, or cottage.
gifan, a horse.
blànag, a cow.
deasag shean, a ragged, old, or dirty person.
deasag toim, a pretty, clean, or neat person.
air a sgeamhas, drunk.
s' deachag òb, I am tired.
s' dèis sium a meartsacha air a charan, we are going on the sea.
nòid a maslachadh air an lanach, a man walking on the highway.
s' guidh a bagail air mo ghil, it is raining.

Comparing the Tiree list with Mr. Leland's words, I observe as follows: —

Beor is similar to *bewr*, a woman; *bin* (pron. been) = *binny*, small; *pras* = *brass*, food; *tur*, fire = *terri*, fuel; while *turan*, a loaf (or more probably an oat-cake baked at the fire), and *terry*, a heating iron, are connected with *tur*; *sgeamhas* = *ishkimmish*, drunk. To the ear of an English-speaking person, the way in which *sgeamhas* is pronounced, viz., with a preliminary breathing, would suggest that it was spelled with an *I*, prefixed to the word proper. *Cian*, a tent or dwelling = *kiéna*, a house.

Mo is Gaelic for my, and *dhatair* is probably connected with *athair*, the Gaelic for father.[1]

Mealaigh is apparently connected with Gaelic *milis*, sweet; and *shean* with Gaelic *sean*, old. *Air a sgeamhas* is probably literally translated by "on the spree;" *air a* is Gaelic for "on the."

[1] It is to be noted, however, that *dad*, or *dada* = "father" in many Gypsy dialects; and that it takes the form "*dat*chen," in one instance, in the north of England (as stated by Mr. Sampson, at p. 3 of the present volume of our Journal). *Dad*, or *dada*, is also used by some Gaelic-speaking castes in Ireland, of which, we believe, the population of *The Claddagh*, Galway, is an instance. Cf. Welsh *tad* = "father," and the ordinary *dad* and *daddy* of familiar English speech. — Ed.

From Mr. Leland's vocabulary the following are similar to or connected with the Gaelic: —

Muogh, a pig = Gaelic *muc*, a sow; *bord*, a table, is the Gaelic word. *Scree*, to write = Gaelic *scriobh* (pron. screeve).

The numerals quoted by Mr. Leland are really Gaelic: —

hain,	one,	Gaelic,	*aon.*
da,	two,	"	*dha.*
tri,	three,	"	*tri.*
k'air,	four,	"	*ceithir* (pron. *k'nir*).
cood,	five,	"	*cuig.*
shay,	six,	"	*se* (pron. *shay*).
schaacht,	seven,	"	*seachd* (pron. *schaacht*).
ocht,	eight,	"	*ochd.*
nai,	nine,	"	*naoi.*
djai,	ten,	"	*deich* (pron. *djaich*).

Nearly all these numerals are written by Mr. Leland as the Gaelic equivalents would be pronounced by an English-speaking person.

The word *sy* (a *sixpence*), which Mr. Leland includes among his examples of Shelta, is a common slang term with boys at Inverness.

G. Alick Wilson.

NOTES AND QUERIES.

Folk-Lore: A Quarterly Review. — The present year sees a very important change in the publications of the Folk-Lore Society, the "Folk-Lore Journal" (London), as the organ of the Society, being succeeded by the new review above named, with which is also incorporated the "Archæological Review." The Acting Editor of the new publication is Mr. Joseph Jacobs, assisted by an Editorial Committee, including also Hon. J. Abercromby, Mr. G. L. Gomme, and Mr. Alfred Nutt. The first number appears under date of March, 1889, and contains, with other papers, the Annual Presidential Address of Mr. Andrew Lang. In a preliminary editorial, it is remarked that the term "Folk-lore has now been extended to include the whole vast background of popular thought, feeling, and usage, out of which and in contrast to which have been developed all the individual products of human activity which go to make up what is called History." The Journal will include contributions dealing with Comparative Mythology and Comparative Religion, as well as with Institutional Archæology. The publisher is David Nutt, 270 Strand, London. The full title of the review is as follows: "Folk-Lore: a Quarterly Review of Myth, Tradition, Institution, and Custom." The wider scope of the Journal promises to greatly increase its value; and the first number is of much interest. Reports on recent researches in folk-lore and mythology will be a feature of the publication.

The remarks of Mr. Lang, in his Annual Address, had relation chiefly

to the study of folk-tales, in regard to the progress and results of which he expressed somewhat sceptical views. He offered some comments on the system of Tabulation of Folk-Tales as proposed by the Society. In regard to the origin and diffusion of folk-tales, he thought that not much had been ascertained; and declared that he did not perceive any way of overcoming the initial difficulty as to the influence of European contact as affecting aboriginal narratives. He spoke of recent theories of totemism, and pointed out deficiencies, as he considered, in the evidence by which the hypothesis was supported. He read a letter from M. Sébillot, secretary of the French society, announcing that this society also proposes to give attention to the tabulation of folk-tales, adopting in general the system of the English society, with less attention to the summary, and more to the alphabetical index of incidents. M. Sébillot announced that the *Congrès des Traditions populaires* would be regularly biennial in its sessions, and would meet in 1891 in London, under the direction of Mr. Charles G. Leland.

Dr. Brinton's Essays and the Study of American Archæology. — We are sometimes told that it is the characteristic of a highly cultivated mind to find the study of Greek or Semitic antiquity more interesting and important than that of primitive prehistoric life with which American investigations are concerned. Dr. Brinton's volume of collected essays ought to make clear how erroneous is this view. The reader cannot fail to perceive that the really important questions relating to Greeks and Semites are not such as deal with those peoples as isolated groups, but in their relation to humanity, and as part of a general and human archæology; and that many of the problems relating to the more favored and civilized races are to be solved only through reference to those possessing a more primitive life.

If the entire range of the author's observation, literary, linguistic, ethnologic, and mythologic, be considered, it will be obvious that there are few great themes of human interest which may not receive light from American inquiries; and it seems strange indeed that any student interested in any branch of archæologic investigation can fail to feel a benevolent interest in American research, even though his own specialty may incline him in another direction.

It is of course the section on Mythology and Folk-Lore which most directly interests the readers of this Journal. The direct relation between his studies and modern thought is emphasized by the writer at every step. In the first paper of this heading, entitled, "The Sacred Names in Quiche Mythology," he writes: "Both in America and in the Orient the myths of the hero-god born of a virgin, and that of the descent into Hades, are among the most common. Their explanation rests on the universality and prominence of the processes of nature which are typified under these narratives." And in the third article, "The Journey of the Soul," he says: "The thoughts in these faiths" (Egyptian, Aryan, Aztec) "which I have described are the same. In each of them the supposed history of the destiny of the soul follows that of the sun and the stars. In all of them the spirits are believed to descend into or under the surface of the earth, and

then, after a certain lapse of time, some fortunate ones are released, to rise like the orbs of light into the heavens above." These notions, almost universal to the race of man, as Dr. Brinton considers, have persistently "retained their sway over the religious sentiments and expressions," as appears in many religious formulas of our own time. The volume of the President of The American Folk-Lore Society must make clear how catholic, and closely related to all human interests, are the purposes of a true student of American Folk-Lore.

W. W. N.

Tossing up a Chip (vol. iii. p. 30). — The practice of tossing up a chip, and guessing whether the wet or dry side would come uppermost, was familiar to my boyhood in southern Wisconsin. I think we used it in other things as well as in deciding the "innings" of a game. I do not think that there was any belief in it as a charm, but that the spittle merely marked the chip, so that the different sides could be recognized. It was therefore precisely like calling "heads" or "tails" in deciding by the toss of a coin. I do not believe that any of my companions had learned it from the Wabanaki, and I imagine that it was common among older persons in our community. The Indians are just as likely to have learned it from the whites, but the probabilities are that it has been used by many peoples, quite independently, as the simplest possible form of casting lots.

H. E. Warner, Washington, D. C.

Spitting on the Hands (vol. iii. p. 58). — As to spitting on the hands when trying to take a firm hold of any implement, I take it that the idea is not to moisten the thing grasped, which might make it more slippery. Spittle is decidedly sticky, and I think it entirely probable that there is often a temporary advantage in spitting on the hands, though not to any such extent as would be supposed from its general use. But, in chopping, or using an axe, shovel, or pitchfork, only one hand grips the handle, which slides through the other hand as the blow or thrust is given. Here the stickiness of the spittle is an actual hindrance, as I learned very early, and consequently I never indulged much in the practice, which is, I believe, nearly universal among laborers. It may, of course, be a survival of a belief in its power as a charm, but I think it grows out of experience of its utility in some things, thoughtlessly applied to a multitude of things where it is of no use. — *H. E. Warner.*

The Folk-Lore of Bones. — Dr. Brinton's article in the last number of the Journal (p. 17) suggests a note with reference to the English Gypsies. These have but one established word for a fairy, goblin, or other small creature of the kind. It is *kuklos*, or *kukalos*, — the modern Greek *kokkalon*, a bone. They also call a bone by the same name. In Greece, as in India, there is the same connection, and in both there are stories to the effect of a bone becoming a goblin. In European folk-lore sometimes it is an old woman who carries home a bone and hears it talk; sometimes it is the bone whistle, made of a bone of the murdered prince, which sings a

song revealing the murder. I heard this last from an Italian fortune-teller. The Hebrews believed that there is one bone in a man from which his soul would rise at the Judgment-Day. The Wabanaki Indians have a long and curious story, given in my "Algonkin Legends," of a sorcerer who is often killed, but always revives from one bone. I not long ago saw a dagger in Geneva, the handle of which was a human bone. Brinton has mentioned the Hebrew bone *Luz*, but not the curious and widely-spread identification of a bone with a fairy. From this the Gypsies call dolls and all Punch-puppets, etc., *kukolos* or *cockaloes*. — *C. G. Leland.*

Handsels (vol. iii. p. 56). — It is an Eastern superstition, widely spread, that to have good luck a shopman must sell to the first comer in the morning whatever he wants at any sacrifice. Sharp fellows take advantage of this. I think it has been disseminated of late by Oriental Jews.

C. G. Leland.

RECORD OF AMERICAN FOLK-LORE.

Eskimo and Northwest Canada. — E. Petitot publishes in the "Revue des Trad. Pop." p. 590, a number of songs which he collected during his long stay in the Mackenzie Basin a number of years ago.

A mine of information is contained in the Rev. Father A. G. Morice's report on the Western Dene ("Jour. Can. Inst." p. 109). The customs and the social character of the tribes of the interior of British Columbia, so far as they belong to the Tinneh group, are described in minute detail. As the report was written on the lines of a sociological circular of inquiry, issued by the Canadian Institute, and as the circular does not emphasize the importance of studies on religions and folk-lore, these subjects are not treated as fully as we might desire, and as the author is certainly able to deal with them. The fact which is most clearly brought out by the paper is, that these tribes are much influenced by those inhabiting the North Pacific coast, and that the point of contact and of diffusion must be looked for on Skeena River.

Incidental remarks on customs and beliefs are to be found in F. Boas's report on the tribes of the North Pacific coast (Proc. British Ass. for the Advancement of Science, 1889). While other subjects are treated at some length, the author does not give any information on the myths and traditions of the tribes he describes. The coast tribes and the Kootenay of the upper Columbia valley are treated in this report.

Washington. — Rev. M. Eells continues his valuable series of papers on the Indians of Puget Sound. In the March number of the "American Antiquarian" he treats the Wanderer legend in its connection with the religious ideas of the natives and the shamanistic practices of the Indians of Puget Sound. It appears from this paper that the legend of the creator who returned to the world when mankind became bad, in order to punish

them by transforming them into animals, is found in Puget Sound in a form resembling that known from Columbia River and Vancouver Island.

ALGONKIN. — A. F. Chamberlain reviews briefly the belief in the thunder-bird, as found among various tribes speaking Algonkin languages. He quotes passages referring to this group of myths from the western as well as from the eastern tribes of this family, and tells a legend which he heard among the Mississagua. ("American Anthropologist," 1890, p. 51.)

Fortunately, endeavors are being made to collect the tales of the Passamaquoddy Indians of Maine, who still retain a considerable amount of their lore unchanged. It is certainly one merit of C. G. Leland's collection of New England myths to have called renewed attention to this source of information. Col. Garrick Mallery has spent two seasons in working this rich field, and tells, as a specimen of the material he has succeeded in collecting, the story of "the fight with the giant witch," which throws an interesting light upon the Indian's ideas of magic.

Rev. Silas T. Rand gives a review of the general character of the Micmac legends which he has collected since the year 1846, and which Mr. C. G. Leland has made use of in compiling his book. A few tales are told in extract, particularly one of two wandering heroes, Rushing Wind and Rolling Wave, and another somewhat alike to Cinderella. ("Am. Ant. Jour." 1890, pp. 3–14.)

THE CHEROKEE BALL-PLAY. — Mr. James Mooney gives a most interesting description of the Cherokee ball-play ("American Anthropologist," 1890, p. 105). He describes in detail the rites connected with the game. In a game between the quadrupeds and birds, the bat and the flying squirrel won the game for the latter, and for this reason they are used as amulets in the game. During the time of training for the game a great many objects are tabooed, generally such as are supposed to make the player weak. The author also describes the shamanistic rites connected with the game, which seem to have entirely escaped earlier observers, and we learn their prayers, which are offered to secure success for the players, and the ceremonial cleaning they have to undergo in order to secure good luck.

BRAZIL. — In the "Arch. per l' Antropologia," 1889, 2, p. 233–264, Dr. Alfonso Lomonaco gives an interesting description of the natives of Brazil, and, concluding his paper, gives a selection of legends of the Tupi, most of which belong to the well-known "tiger-legends" that are so common in those parts of America in which negroes are numerous. The tale of the origin of the night (No. 1) and of the cannibal witch (No. 23) are of particular interest.

LOCAL MEETINGS AND OTHER NOTICES.

Philadelphia Chapter of the American Folk-Lore Society. *February* 12, 1890. — A stated meeting of the Philadelphia Chapter of the American Folk-Lore Society, Mr. Victor Guilloû in the chair. Mr. Stewart Culin read, by appointment, a paper on "Chinese-American Folk-Lore," at the conclusion of which Dr. Daniel G. Brinton spoke of the usefulness of such careful studies of the beliefs and customs of the Chinese in this country, not only from the point of view of the folk-lorist, but as throwing light upon a question of national importance. A discussion followed upon several of the subjects referred to in the paper, including that of the antiquity of the notion of triune deities among the Chinese, and the use of rhyme in Chinese poetry; the latter being brought up during the consideration of the Chinese counting-out rhymes that occurred in the paper.

Mr. Maxwell Sommerville read, by request of the Chapter, a paper entitled, "Sketch of a Moravian Divine on a pleasure tour in Philadelphia and Bethlehem in the year 1839." A number of old Philadelphia street-cries were referred to in this paper, in commenting upon which Mr. William John Potts stated that a small book of Philadelphia street-cries was said to have been published in this city in the early part of the century. He had been unable to find it in any of our public libraries or private collections, and requested the aid of the members of the Chapter in searching for it.

March 12, 1890. — A stated meeting of the Philadelphia Chapter was held this evening at 1520 Chestnut Street, with Mr. J. Granville Leach in the chair. Miss Alice C. Fletcher delivered, by special request of the Chapter, an address entitled "Child Life among the American Indians." At the conclusion of Miss Fletcher's address, Dr. Daniel G. Brinton read a paper on "The Education of Children in Ancient Mexico." He stated that the authorities on this subject were the earliest Spanish and Italian missionaries to Mexico, who collected the speeches and orations by which the youth were taught. He then quoted several translations of these addresses from a small book printed in Mexico about 1590, of which only one other copy than the one in his own library is known to exist. In conclusion he stated that "the sentiments displayed in these harangues are creditable to the affections and good sense of this ancient people, and vindicate for them a higher position in the scale of morality and culture than is generally allowed. This is in entire accordance with the highly gratifying account presented by Miss Fletcher on the education of the children of the northern tribes."

It was announced that the April meeting of the Chapter would be devoted to Italian Folk-Lore and that Professor Crane would deliver an address.

April 9. — A stated meeting of this Chapter was held this evening at 1520 Chestnut Street, with Dr. Daniel G. Brinton in the chair. Professor T. F. Crane, of Cornell University, delivered an address entitled, "The Field of Italian Folk-Lore." Remarks were made by the Rev. Dr. Elwyn and Mr. Maxwell Sommerville upon their observations in the Italian colony of Phila-

delphia, and Mr. Culin read a paper describing a visit to the Italian Marionette Theatre in Brooklyn, N. Y.

Boston Association of the American Folk-Lore Society. — A meeting of the members of the American Folk-Lore Society living in Boston and its vicinity was held February 11, 1890, in the rooms of the Boston Natural History Society, Dr. Clarence J. Blake presiding. Miss Alice C. Fletcher delivered an address on the "Omaha Ceremonial Pipes: their Symbolism and Use." The account was illustrated by one of the peace pipes, now deposited in the Peabody Museum, as well as by the celebrated war pipe of the Nez Perces, presented by the tribe to Miss Fletcher. Some of the songs connected with the ceremony were given by Miss Fletcher, assisted by Mr. Francis La Flesche, of the Omaha tribe. A description of these rites, with the music, will be contained in the forthcoming monograph of Omaha songs by Miss Fletcher, to which reference has previously been made in this Journal. After the address, the subject of the organization of a Boston Branch of the American Folk-Lore Society was discussed. Mention was made of the interest shown in Philadelphia, and of the successful establishment of a local society in that city, and it was generally agreed that similar local organization ought to be effected in Boston. A committee to prepare a scheme for such organization was appointed, consisting of Mr. Dana Estes, Prof. C. E. Fay, Dr. J. W. Fewkes, Mrs. Mary Hemenway, and Miss Laura Norcross. A vote of thanks was offered to Miss Fletcher for her very interesting address.

On Friday, March 21, a second meeting was held in the same rooms, Dr. Blake presiding. Dr. Franz Boas, of Clark University, read a paper on "Customs and Tales of the Central Eskimo." The paper contained some account of the usages and mythology of this people, as studied by the writer during his residence in Arctic America. Especial attention was directed to the diffusion of myths in the northern parts of the continent. After the reading, the subject was thrown open to discussion, and remarks were made by Prof. E. S. Morse, Rev. E. E. Hale, D. D., and others. The committee appointed for that purpose presented a scheme of organization, which was adopted, — the name proposed being, "The Boston Association of the American Folk-Lore Society." A committee was appointed to report at the ensuing meeting nominations for officers.

The April meeting was held in the rooms of the Natural History Society, Friday, April 18, Mr. Dana Estes presiding. The committee appointed to report a list of officers presented their report, and officers were elected accordingly. Dr. J. Walker Fewkes read a paper on "The Use of the Phonograph in the Study of Folk-Lore of American Indians." Dr. Fewkes described and illustrated experiments lately made by him in recording the songs, legends, and lore of the Passamaquoddy tribe, observing that the necessity for some means of accurately recording and preserving the languages and folk-lore of the Indians has lately been met by the invention of the phonograph. This instrument has now been brought to such a state of perfection that it can be profitably used for that purpose. Hitherto a source of error in recording aboriginal folk-lore has been the

liability of the translator to incorporate his own interpretation with those embodied in the stories as heard by him, and as a result, erroneous interpretations have been introduced which it is difficult to eradicate. In order that folk-lore, as far as applicable to aboriginal races, may be placed on a scientific basis, an accurate record of the story as told by the reciter is necessary. This can be accomplished by the use of the phonograph, and the records thus made can be indefinitely preserved.

The essayist visited, for purposes of study, a remnant of the Passamaquoddy Indians, near Calais, Maine, and obtained from some of the older men many fragments of legends, stories, ancient songs, counting-out rhymes, vocabularies, and conversations. He also obtained from the lips of Noel Josephs, who sang it when the ceremony was last performed, an old song used in the Snake Dance. The words of this song are archaic, and the music is said to be very ancient. He also took records of war songs, a curious "trade song," and the song by the chief on the evening of the first day in the celebration of the election. These songs have been set to music from the records taken on the wax cylinders of the phonograph, and the words have been written out by the same means. In several of the legends, obtained by the use of the phonograph, songs occur, which are said by all the Indians to be very ancient. Forty cylinders were filled with these records, some of which are as yet unpublished. The results of this experiment have, it is claimed, shown that the phonograph is an important help to the student of Indian folk-lore, not only in preserving the tales, but also in an accurate study of the composition of the language and the music. To indicate its value, the spelling of the words, as spoken by the machine, is found to convey, as nearly as possible by phonetic methods, the pronunciation of the Indian words.

These studies of the language of the Passamaquoddies were undertaken as a preliminary to a visit to the Zuñi Indians for working out the archæological and ethnological results of the Hemenway expedition.

The rules of the Association are as follows: —

Rules. — 1. The Boston Association of the American Folk-Lore Society shall consist of all members of the general society living in Boston and the vicinity, who may desire to take part in the proceedings of the local society.

2. The objects of this association shall be to hold, during the proper season, monthly meetings, at which papers may be read, or addresses delivered, and by means of which may be promoted social intercourse between persons interested in the collection of American and other folk-lore; and also to further, by every suitable means, the objects and purposes of the American Folk-Lore Society.

3. The officers of the association shall be a president, vice-presidents of departments, a secretary, and a treasurer, who shall be elected at a stated annual meeting; these, together with three members of the society annually elected, shall constitute an executive committee, which shall have power to fill vacancies in its number, and shall conduct the affairs of the association.

Officers were elected for the year, as follows: — President, F. W. Putnam. Vice-presidents: Abby Langdon Alger, department of Algonkin Folk-Lore; Clarence J. Blake, Folk-Music; Francis James Child, English Folk-Lore; Dana Estes, Literature and Publication; Mary Hemenway, Zuñi Folk-Lore; Thomas Wentworth Higginson, Southern Folk-Lore. Secretary, W. W. Newell. Treasurer, Arthur G. Everett.

Canadian Indian Research and Aid Society. — A Canadian society, under the above name, has been lately formed, the inaugural meeting having been held at the City Hall, Ottawa, on Friday, April 18, 1890. Officers were elected, consisting of President, Vice-Presidents, Secretary, Treasurer, and Members of Council. The President is Sir William Dawson; the Secretary, Rev. E. F. Wilson, of Sault Ste. Marie, Ont. The Governor-General accepted the office of Patron of the Society. The following are extracts from the rules: —

"1. The Society shall be called 'The Canadian Indian Research and Aid Society,' and shall be a distinctly national Society.

"7. The aim and object of the Society shall be to promote the welfare of the Indians; to guard their interests; to preserve their history, traditions, and folk-lore; and to diffuse information with a view to creating a more general interest in both their temporal and spiritual progress.

"8. A Monthly Journal shall be published under the auspices of the Society, to be called 'The Canadian Indian,' and to give general information of mission and educational work among the Indians (irrespective of denomination), beside having papers of an ethnological, philological, and archæological character. Members to be entitled to one copy of the Journal free."

This Society, it will be observed, differs in its objects from any previously established, either in the United States or Canada, inasmuch as it designs to combine educational and religious with scientific ends. In respect to the Indian folk-lore of Canada, the field has already been cultivated by the Royal Society of Canada, the Canadian Institute, etc.; while the American Folk-Lore Society is in no respect national, including Canada and the United States equally in its investigations, membership, and officers. While it is obviously desirable that scientific inquiries relating to the continent should be pursued with as little reference to national limitations as possible, it may well promote general interest in the subject to have folk-lore recognized as valuable by an organization in part humanitarian.

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BOOKS.

Essays of an Americanist. I. Ethnologic and Archæologic. II. Mythology and Folk-Lore. III. Graphic Systems and Literature. IV. Linguistic. By Daniel G. Brinton, A. M., M. D., Professor of American Archæology and Linguistics in the University of Pennsylvania, etc., etc. Philadelphia: Porter & Coates. 1890. Pp. xii., 489.

The contents of the present volume may best be characterized by the author's own words in his preface to the volume: "The articles have been collected from many scattered sources, to which I have from time to time contributed them, for the definite purpose of endeavoring to vindicate certain opinions about debated subjects concerning the ancient population of the American continent. In a number of points, as for example in the antiquity of man upon this continent, in the specific distinction of an American race, in the generic similarity of its languages, in recognizing its mythology as often abstract and symbolic, in the phonetic character of some of its graphic methods, in believing that its tribes possessed considerable poetic feeling, in maintaining the absolute autochthony in their culture, — in these and many other points referred to in the following pages I am at variance with most modern anthropologists; and these essays are to show, more fully and connectedly than could their separate publication, what are my grounds for such opinions. "The collection of essays is divided in four groups, — Ethnologic and Archæologic, Mythology and Folk-Lore, Graphic Systems and Literature, and Linguistic. The collection of so much valuable, and above all suggestive, material in one volume, must be highly welcomed, as many of the papers found in this volume were heretofore difficult to obtain. The subjects which are discussed by the author are of so great a variety for the most part — and mostly on such hotly disputed ground — that some of them have been, and will be, sharply debated. The references to criticisms of these essays which Dr. Brinton gives will make the collection still more useful to students. In the chapter on Mythology and Folk-Lore, which most interests us, we find papers on "The Sacred Names in Quiche Mythology," in which Dr. Brinton treats the names of the deities from an etymological point of view, thus explaining their actual meaning, of which method he is a stanch advocate; the essay on "The Hero-God of the Algonkins as a Cheat and Liar" is of similar purport. Besides these, we find a general discussion of beliefs referring to the "Journey of the Soul;" a treatise on "The Sacred Symbols in America;" on "The Folk-Lore of Yucatan," and on that of the modern Lenâpe.

The important questions treated in these papers will hereafter be the subject of extended discussion; to examine any one in detail would require a space far exceeding that at our disposal; we content ourselves, therefore, with thus briefly calling attention to this volume of the collected essays of the President of The American Folk-Lore Society.

F. B.

La Naissance du Chevalier au Cygne, ou les enfants changés en cygnes. French poem of the twelfth century, published for the first time, together with an inedited prose version, from the MSS. of the National and Arsenal libraries at Paris. With Introduction, Notes, and a Vocabulary. By Henry Alfred Todd, Ph. D., Associate in the Romance Languages, Johns Hopkins University. The Modern Language Association. 8vo. Pp. xv., 120. 18.

The publication of this interesting romance, presumably of the last years of the twelfth century, is in the highest degree creditable both to the editor and to the Modern Language Association. Regarded as literature, the poem appears to us superior to the version already edited by Hippeau: it is true that the latter takes in a greater part of the legend, but on the other hand the presentation of the Swan Knight, in that form of the story, has been influenced by the "Perceval" of Christian of Troyes. Notes and a glossary make the text easy reading. As to the legend, with which alone we are concerned, the editor contents himself with giving an outline of the principal versions. Wagner's "Lohengrin" has made the Swan Knight a character familiar to modern opera-goers, while Grimm's tale of "The Seven Swans" gives a form of the legend generally familiar. "Lohengrin" has something to do with Lorraine; it would seem that the notion that the Swan Knight really was an ancestor of Godfrey de Bouillon prevailed in the Low Countries, and that it was there that Johannes de Alta Silva, in the twelfth century, became acquainted with it, and used the tale to fill a gap in his translation of "The Seven Wise Masters,"— "Dolopathos," as he called the book. Thus we have, in the pages of the latter, a genuine folk-tale of the twelfth century, told with many variations: these remain in the literary forms, one of which, much decorated and softened, survives in the really charming poem we are considering. The central idea, the belief that fairies (or by whatever other name these supernatural beings may be called) appear in the form of birds, is well-nigh universal, and not especially a Norse or German conception. As to the association of romantic ideas with a white swan, we may cite a proverb applied by Johannes himself to the good bishop to whom his work is dedicated: *Rara avis in terris alboque simillima cigno.*

W. W. N.

Among Cannibals. An Account of Four Years' Travels in Australia, and of Camp Life with the Aborigines of Queensland. By Carl Lumholtz, M. A., Member of the Royal Society of Norway.

A year passed among a cannibal tribe which had never seen a white man could not fail to give occasion for many interesting observations. A striking picture is given of the external condition and mental character of the natives of Queensland. We are shown the Australian, as a being very intelligent within narrow limits, possessed of marvellous skill to find his way in the forest, to track game, and discover animal life where none is visible to the perception of Europeans; gluttonous and selfish, but generous, and, like all savages, valuing possessions and food chiefly as a means of

displaying his liberality, and obtaining credit and consideration; treating his children with the utmost indulgence, and seeing but little distinction between their minds and his own; capable of strong attachment, but rapidly forgetting the past; varying, in temperament, habits, and mental powers, very much as cultivated men vary; desirous of the pleasures of civilization and adapting himself more easily to its vices than to its virtues; in short, thoroughly human, and capable of forming and executing plans for the future with perfect sagacity, a characteristic of intelligent personality which has foolishly been denied him.

Unfortunately, a lack of ethnographic knowledge prevented our author from making the best use of his opportunity, in respect of the study of manners and customs, while the same deficiency takes all value from his generalizations. He tells us that the natives on the Herbert River have no traditions; this means no more than that he did not succeed in placing himself *en rapport* with the minds of the aborigines, and consequently was not able to discover such. A people that names the stars, gives titles to several deities (which he calls devils), has a complicated system of marriage regulations (which our author did not succeed in elucidating), has numerous rules in regard to the use of certain kinds of food, and believes supernatural retribution to be the consequence of violating these rules, cannot be without traditions, which other Australian tribes are known to possess. As to cult, Lumholtz mentions the habit of offering to a deity fragments of skin which are the result of the incisions made at ceremonies of puberty, but has not obtained any account of the manner of such offering. He says that this was the only act approaching to worship which he discovered; yet he was present at a dance, which lasted six weeks (though he observed only a part of the ceremonies of three nights), and noticed that each night had its particular pantomime, concerning which he could only ascertain "that it had some connection with the devil." It is self-evident that this rite was not, as he imagined, a meaningless amusement, but a very serious performance, involving the existence of a whole system of worship. When therefore we are told that the native Australian does not adore, we perceive that the assertion rests wholly upon identification of such act with gestures and methods employed by other races; and the question respecting the Australian's use of religious homage is in no way settled by the negative observation. In regard to burial customs, Lumholtz gives a reason for the practice of burying with the legs drawn to the breast; this is, he says, to keep the spirit from escape. It may be so; but, on the other hand, when we learn that the grave is towards the rising sun, that when a house is built over the grave of a prominent man it faces the east, and further, that in some cases it is usual to bury the corpse at the place of birth, it is quite evident that a different order of ideas is involved. The whole account ought to draw the attention of Australian students to the immensely important and difficult problems connected with the intellectual life of the natives of their continent, and to the most remunerative field of research which an Australian Society might systematically undertake, but which will in a few years be almost impossible to cultivate.

W. W. N.

VEDISCHE STUDIEN. RICHARD PISCHEL und KARL F. GELDNER. Vol. I. Stuttgart, Kohlhammer. 1889. 8vo, pp. xxxiii., 328.

Although the Vedas have been studied by European investigators for one hundred years and by the Hindoo commentators for twenty-five centuries, the views of students concerning its myths and mythology are by no means to be regarded as settled. In the most ancient of the four Vedas, the Rig-veda, there are a large number of slokas and longer passages which seem entirely disconnected with the rest of the text and are incomprehensible to us, perhaps on account of being misplaced in the text, or, as many suppose, in consequence of having been altered by copyists. Numerous words occurring only once throughout the whole extent of the Rigveda hymns aggravate the difficulties which we experience in interpreting their contents. Two professors of Halle, Richard Pischel and Karl F. Geldner, well known as Sanscritic specialists, are now publishing jointly their results of investigation in "Vedische Studien," a work of which the first volume is before us.

Their views of the social status in the Rigveda period greatly differ from those held by scientists thirty years ago, when they were supposed to represent a pure and undefiled, almost entirely pastoral, condition of Asiatic humanity. The social condition differed somewhat, but not considerably from that of the classic age of Sanskrit literature; they were no longer in the nomadic state, but lived in village communities (grama) and towns or cities (púr), partly walled, as they did also later on. Their houses, structures, and settlements were similar in many respects to those of the later period; they knew the use of salt, possessed the art of writing, and were acquainted with the ocean. In many passages the hymns, prayers, and songs speak of an eager scramble after the goods of this world, of golden and costly ornaments, and as the Mahabhârata period *hetairism* was a characteristic feature of the Vedic times.

Regarding the mythologic position of the Vedas and of the Rigveda in particular, the two joint editors of the "Studien" are emitting opinions founded upon thorough researches and which it will be impossible to scout or ignore. The Rigveda marks the epoch, they say, where the ancient gods representing powers of nature are yielding and vanishing before the deities of a new heavenly generation, which are centring around Indra, the Hindoo god *par excellence*. The ancient natural gods are Aryan; to these belong Sûrya, Parjanya, and others, all belonging to the "dynasty" of Varuna. But the god Indra, the most thoroughly national God ever produced in India, does no longer represent the powers of nature save incidentally; he with his attendant gods, as Pushan, is the embodiment of the modern, fantastic and imaginative Hindoo folk-lore and humoristic poetry, of *human* intelligence, passion, and ethics. A great contrast is observed between the hymns directed to Agni and Soma and those addressed to Indra; the former are priestly and mystic poems, regular, uniform, and replete with formulated wisdom, while the latter are sprightly, crisp, and lively productions of the popular mind. It is therefore wrong to adduce mythologic comparisons and similes from all the surrounding peoples of Aryan and foreign descent; the majority of these prove nothing for Vedic

passages, for they were the utterances of different nations and times, and conclusions based upon them will therefore lead into error. This is evidently a fling directed against the method followed by Ad. Bastian.

In the first volume the articles on myths are by Geldner, those on textual critics and linguistics by Pischel, who sometimes becomes quite "warmed up" in his polemics against authors emitting opinions differing too much from him. This portion will be of great utility to the Vedic linguistic scholar.

King Purûravas' love to the goddess Urvaçî[1] is spoken of at length by Geldner, because the Hindoo commentators of later periods relate this myth in several interesting tales differing among themselves. King Purûravas declares his affection to the Apsaras (or *courtesan*) Urvaçî, who reciprocates his feelings by entering into an agreement (samaya), which results in a Gandharva-marriage, a term which Geldner explains by *Gewissens-Ehe.* Such marriages, he says, are customary with the Apsaras; the Gandharvas, claiming possession of her by an older title, make use of this compact to involve the king in a conflict between his promise and his duties towards her. In this agreement it was stipulated that the king should "love" the woman three times a day, but in case she refused, he should keep away from her, and he should never appear before her in a nude state. After she had borne a son to him, he broke the agreement against his own will, and she left him, only to find him again, a long time after, in the woods in a state of despair. She surrenders the son, but refuses to join him again, though their marriage had lasted fifty-nine years. The Gandharvas teach him how he can get possession of her in heaven by achieving works, pleasing to the deities, upon this earth.

Albert S. Gatschet.

AN INTERNATIONAL IDIOM. A Manual of the Oregon Trade Language, or "Chinook Jargon." By HORATIO HALE. London: Whitaker & Co. 1890. 12mo, pp. 63.

Professor Horatio Hale, to whom I am indebted for the first scientific account of the "Chinook Jargon," — published in the records of the United States Exploring Expedition, — has given a new history and analysis of this interesting language. The folk-lorist is particularly interested in the growth of the new language and the literature that has arisen in it. The author, who had occasion to become acquainted with the jargon at a comparatively recent date of its existence, traces its origin and gradual spread over the North Pacific coast, and gives examples of songs composed by missionaries, and of a sermon preached by Rev. M. Eels in the idiom. The rest of the book is taken up by a dictionary of the trade language.

F. B.

[1] This truly national legend is contained in the obscurely worded hymn or song, Rigveda, 10, 95.

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VOL. III. — JULY–SEPTEMBER, 1890. — No. X.

"ABOVE" AND "BELOW."

A MYTHOLOGICAL DISEASE OF LANGUAGE.

NEARLY thirty years have passed since Professor Max Müller, in the first lecture of his earliest series on the "Science of Language," put forth the now famous apothegm in which he declared mythology to be "a disease of language." The long controversy which this striking expression awakened has not yet died away; but probably the distinguished author would be willing to admit that the phrase, if regarded as a complete statement, was too sweeping in its generality. His critics, however, must in candor be equally ready to allow that it comprises a large measure of truth. No one, indeed, can have collected and investigated the myths of primitive tribes without finding frequent illustrations of this truth. Three of them may here be specially mentioned, as they will be found to be directly connected with the general subject of this essay.

When the well-known confederacy of the five (afterwards six) Iroquois nations, which has played so important a part in American history, was established, about four hundred years ago, the three leading personages in the convention which framed the league were Hiawatha (*Hayonwatha*), who was born an Onondaga and afterwards adopted by the Caniengas, or Mohawks; Dekanawidah (*Tekanawita*), a high chief of the Mohawks; and Atotarho, head-chief of the Onondagas. These were all unquestionably historical characters, whose origin, qualities, and deeds are as clearly retained in memory, and as confidently set forth at this day by the record-keepers of the tribes as are those of the founders of the American constitution by the historians of our time. Yet, as might be expected among unlettered communities, each of them has become the subject, with the mass of the Iroquois people, of mythological tales, growing out of the perversion of native terms. *Atotarho*, a participle of the verb *otarhon*, signifies "entangled." There is no reason to

suppose that this name was given to the great Onondaga chief with any personal application. It was doubtless one which his parents selected for him, in his childhood, out of the many "clan names" belonging to his *gens*. He grew up a man of extraordinary force of character, of a domineering temper, fierce, wily, and unscrupulous in his methods, but with a firm determination to make his people the first of Indian nations, and himself their acknowledged and unresisted leader. By craft or force he put to death or drove into exile all the rival chiefs who opposed him; and he reduced several of the nearest tribes to subjection. The common people among the Iroquois have legendary stories of him as a terrible wizard who, by some mysterious power, could destroy his enemies from a distance, and whose head, in lieu of hair, was crowned with an *entangled* mass of writhing and hissing serpents. In this guise he is represented in the curious "History of the Six Nations," by the Tuscarora annalist, Cusick. The old Onondaga record-keepers smile at the story and the picture. They tell you that Atotarho, though crafty, ambitious, and cruel, did not lack great qualities. He was clear-headed and patriotic enough to appreciate the benefits of the league, and finally to join it, on condition that his people should be the leading nation, and himself the leading chief of the confederation.

Among those Onondaga chiefs who at first resisted the ambitious schemes of Atotarho was Hiawatha. Having lost a favorite daughter, whose death was caused by the machinations of Atotarho, and fearing for his own life, he fled to the Mohawks, where he was received by their great chief Dekanawidah, and with him concerted the measures which led to the establishment of the league. The name of Hiawatha, or Hayonwatha (derived from *ayonni*, wampum-belt, and *katha*, to make), signifies "He who makes the wampum-belt." [1] This also was probably an ordinary clan name, given to him in childhood; but it has led among the Iroquois to the belief that he was the inventor of wampum, — the Indian shell-money and mnemonic symbol, — an invention which, as the ancient mound-relics attest, was in use for centuries before his birth. Some other still more notable legends relating to this famous chief will be hereafter referred to.

The myth concerning Dekanawidah arose, not from his name, but from an expression used by or concerning him. The names of the fifty-one chiefs who formed the first council of the league have, all but one, been continued in use, the successor of each chief assuming and

[1] In my volume, *The Iroquois Book of Rites* (page 20), the name is rendered, on the authority of an interpreter, "He who seeks the wampum-belt." Later information satisfied me that the version in the text is the true one. See the same volume, p. 154.

bearing, as his honorary title, the name of the first chief of his line, — precisely as the title of an English peer is assumed by his heir. This is termed, in the Indian style of speech, a repeated resurrection of the first chief. But Dekanawidah, who deemed himself with some justice the actual author of the league (though Hiawatha had first proposed it), refused to be thus represented. "Let the others have successors," he said proudly, "for others can advise you like them. But I am the founder of your confederacy; and no one else can do what I have done."[1] Thus he is said, in Indian metaphor, to have "buried himself," for the purpose of avoiding this political resurrection. His dying injunction has given rise among the common Iroquois to a whimsical belief, which is scouted by their record-keepers. "Some of our people will tell you," said my intelligent friend, John Buck (*Skanawati*), now the leading Onondaga chief, "that Tekanawita dug a grave and buried himself in it. But they do not understand what the saying means."

Here are three curious myths which have arisen within four centuries about well-known historical characters, purely as the result of a "disease of language," — or, in other terms, of a misapprehension of the meaning of words. We have now to consider another misapprehension, which has a far wider and more important bearing.

In the year 1743, the Moravian missionary, Christopher Pyrlæus, visited the Mohawk country, and remained long enough to acquire some knowledge of the language and traditions of the people. These he has recorded in a work still preserved in manuscript, from which subsequent inquirers have drawn valuable information. His account of the tradition of the Iroquois people respecting their origin, or rather their first appearance in the land where he found them, has been quoted by Heckewelder in his "History of the Indian Nations," and by Mr. A. S. Gatschet in the "American Antiquarian" for October, 1881. The later version seems to be the more literally accurate, and is in the following terms: —

"At first our Indians lived in the ground; they were in the darkness, and could not see the sun. Hunting was of no avail, and all the food they obtained was moles. When they perceived moles, they smote them to death with their hands. By a mere chance, Ganawagéhha discovered an issue out of the earth, followed it up, and walked around on the surface. There he found a dead deer, cut it up, carried the meat into the ground, and gave it to the others. They tasted of it, found it palatable, and when he described to them sunlight and the beauty of nature above, the mothers resolved to ascend to the surface, with their families. Here they began to plant maize and other vegetables. One creature alone

[1] See the *Iroquois Book of Rites*, p. 31.

declined to go with the others, and it still remains underground. It is the woodchuck, or groundhog, — *nocharaúoront.*"

"However ridiculous these stories are," remarks Heckewelder, "the belief of the Indians in them is not to be shaken." In fact, a hundred years after the visit of Pyrlæus, David Cusick, the Tuscarora historian, refers to the same story. He tells us that, through some unexplained cause, "a body of people was concealed in the mountain at the Falls named Kuskesawkich, — now Oswego." Being "released from the mountain," they followed the line of march traced out for them by their great deity, Tarenyawago (Taronhiawakon), "The Holder of the Heavens," and thus spreading themselves gradually over the country, became the ancestors of the Iroquois nations. In the same work in which he records this tradition, he gives another, which in the main is pure history, and is confirmed from many sources. This historical narrative fully explains the other story, and shows it to be only ridiculous in the same manner in which the story of Atotarho and his snaky hair is ridiculous, — that is, in the growth of an absurd fable out of the misapprehension of a word. Like other writers who have preserved for us the traditions of the Iroquois and their congeners, the Hurons, Cusick informs us that these tribes formerly dwelt together on the northern shore of the lower St. Lawrence. There they quarrelled, and a desperate warfare arose between the two septs of the great Huron-Iroquois race. Cusick does not add the sequel, which we learn from other sources.[1] The Iroquois ascended the river, landed at Oswego, and, gradually advancing, occupied a great portion of the country south of Lake Ontario. Their former country was then, as the water flowed, far "below" them. They had come "up" from it. We still speak of "Upper Canada" and "Lower Canada." The words which the first Iroquois fugitives from the lower country employed in the usual geographical sense, as it may be termed, were understood by many of their descendants literally. From the common people among the Mohawks, Pyrlæus learned that their forefathers had come "up out of the ground," under the guidance of an enterprising leader, Ganawagéhha; but if he had applied to the Onondaga chiefs, the official record-keepers of the confederacy, he would undoubtedly have been told, as later inquirers have been, that their

[1] See Colden, *History of the Five Nations*, vol. i. p. 23 (3d edit.); Morgan, *League of the Iroquois*, p. 5; Peter Dooyentate Clarke, *Origin and Traditional History of the Wyandots*, p. 1. Colden and Morgan ascribe the expulsion of the Iroquois to the Adirondacks, a branch of the Algonkin race; but the native writers, Cusick and Clarke, better informed (though naturally uncertain in their chronology), describe particularly this beginning of the disastrous rupture and feud between the two great divisions of the Huron-Iroquois people.

ancestors were conducted by their chiefs "up the river," from that lower country in which Montreal and Quebec are now situated. That one of their leaders may have received, either then or later, the name — highly appropriate for the guide of such an expedition — of *Kanawakéha*, "The Lynx," is probable enough.

A similar duplicate tradition, as it may be styled, prevailed among the Hurons, — in one version relating an historical fact, and in the other giving an absurd mythological perversion of that fact. When in 1872 I visited the remnant of the Wyandots, or western Hurons, on their reservation near Amherstburg, I learned from their intelligent chief, Joseph White (Mandarong), among other curious folklore, the legend of the first emergence of his people from their subterranean home near what is now Quebec. He informed me that he had once visited the Hurons of Lorette, near that city, and was taken by them to see the very opening in the side of a mountain from which their ancestors came forth. The early Jesuit missionaries have preserved the fact from which this legend took its rise. In their "Relations" for 1636, Brebeuf, in his general description of the Hurons, records incidentally the information which he received from them, that their people formerly "lived near the sea." "Near the sea" would be, geographically, "below Quebec." A mythological perversion of language made it "underneath Quebec."

This simple solution is a key to many mysteries. The preposterous tales which have amused and perplexed many travellers and ethnologists find in it a ready explanation. Thus Dr. Washington Matthews, in his excellent account of the Hidatsa (or Minnetaree) Indians, informs us that, according to their legendary history, their people "originally dwelt beneath the surface of a great body of water, situate to the northeast of their present home. From this subaqueous residence some persons found their way out, and, discovering a country much better than that in which they resided, returned and gave to their people such glowing accounts of their discoveries that the whole people determined to come out. Owing to the breaking of a tree, on which they were climbing out of the lake, a great part of the tribe had to remain behind in the water, and are there yet." [1] In giving us the myth, Dr. Matthews, unlike many investigators, adds the fact which enables us to explain it. "Recently," he continues, "the story-tellers say that the water out of which they came is the Minnewakan, or 'Devil's Lake,' in Northern Dakota. This lake is called by the Hidatsas 'Midihopa,' which, like the Dakota name, signifies sacred or mysterious water." If the Hidatsa people formerly lived on the river which is the outlet of this lake, they would have been, in common parlance, "below the lake." The

[1] See the Introduction to the *Grammar and Dictionary of the Hidatsa*, p. xvii.

tree is an ordinary symbol by which the Indian tribes describe a political confederacy. The "great pine-tree" is the figurative expression constantly employed by the Iroquois orators in referring to their league. The breaking of the Hidatsa tree was merely the disruption of the union which had held the septs of their people together.

Illustrations of this curious phase of mythology crowd upon us from many quarters. For one of the most striking we must return to the popular history of Hiawatha. The Mohawk legend, which was accepted by the common people among the other Iroquois nations, relates that he came down from the skies among them in a white canoe, to be their great reformer and peace-maker, and that he finally disappeared by ascending to the heavens in the same manner. A canoe is a singular device for aerial navigation, and we are at once led to suspect a hidden meaning in the story. This meaning was quite unexpectedly revealed in the biography of Hiawatha which I received from the Onondaga record-keepers on the Canadian reservation of the Six Nations, and which was afterwards fully confirmed by their brethren, the official annalists of the New York Onondagas. These authorities agreed in affirming that, as has been already mentioned, Hiawatha was originally an Onondaga chief, noted for his magnanimous and peace-loving disposition; and that, being driven from his nation by the wiles and threats of Atotarho, he fled eastward to the powerful tribe of the Caniengas, or Mohawks. The route taken by him in this hegira — which, like that of Mohammed in Arabia, is the great epoch of native history — is minutely described in their traditional narrative. After various adventures the fugitive chief reached the head-waters of the Mohawk River. Here he either found or constructed a canoe, doubtless of the white birch-bark, and in it floated *down* the river to the palisaded stronghold which was the residence of the great Canienga chief, Dekanawidah. Through his influence Hiawatha was adopted by the Mohawks, and was made a high chief of the nation. When by their joint efforts the confederacy was established, the affection of Hiawatha for the place of his birth revived. He returned westward in his old age to the country of the Onondagas, where he died. As his coming to the Mohawks down their river in his white canoe was a descent, so his departure from them to die among his own people in their hill-country was an ascent. It is easy to see how readily and naturally the true tradition became transmuted into the popular legend. And it is not a little curious to note how happily the insight of a man of genius has penetrated and interpreted this popular fantasy. Longfellow, using a large poetic license, has transported the hero, with his Iroquois name, to the shores of Lake

Superior, and has made him an Ojibway chief; but he has preserved the outlines of his character, and in some respects of his history. In the well-known closing scene, "Hiawatha's Departure," we are told how, after his final address to his people, the chief

> On the clear and luminous water
> Launched his birch canoe for sailing.
> And the evening sun descending
> Set the clouds on fire with redness, . . .
> And the people from the margin
> Watched him floating, rising, sinking,
> Till the birch canoe seemed lifted
> High into that sea of splendor.

We are thus naturally led into a still wider and more important view of the influence of this remarkable perversion of language on the legendary beliefs and religious opinions of mankind. In many if not all cases, the belief of each people concerning the future life — that is, concerning the abode of the spirit after death — is connected with their belief concerning the origin of mankind, or at least of their own race; and these beliefs are largely influenced by this peculiar confusion in the meaning of words expressive of local relations. It should be observed that the terms "above" and "below," as expressing the relative position of places on the surface of the globe, have a different application when used at sea or on the seacoast from that which is customary in the interior of a continent. In the latter case, as has been seen, "above" or "upward" signifies up-stream, and "below" down-stream, — as in "Upper Egypt" and "Lower Egypt," "Upper Canada" and "Lower Canada." On the ocean, however, or along the seacoast, these expressions apply to the prevailing winds. The mariner makes his way "up" against the wind, or "down" before it. In the temperate zone, where westerly winds prevail, the east is "below." The sailors of the Massachusetts seaports invariably speak of the coast of Maine as "down east." On the other hand, within the tropics, where the trade-winds blow steadily from the east, the west is "below." Many years ago, in studying the legendary history and the religions of the natives of the Pacific Islands, I found their whole mythology colored by the influence of these expressions.

Throughout the widespread clusters of southern and western Polynesia, from the Hawaiian group to New Zealand, — comprising, besides these islands, the Marquesas, the Tahitian or Society group, and the Hervey, Austral, and Gambier clusters, — the belief everywhere prevailed among the people that their ancestors came originally from a country bearing a name which had many dialectical variations, all referring back to one original form. This form was

Savaiki. The variations, which followed rules as fixed and regular as those of the Aryan tongues under the well-known "Grimm's law," made this word, in the different Polynesian idioms, *Savai'i* (where the apostrophe represents a slight catching of the breath, evidently due to the dropping of the *k* sound), *Havaiki, Hawaiki, Avaiki, Havai'i,* and *Hawai'i.* But the opinions which prevailed in regard to the position of this land varied widely from group to group. In Tahiti, the tradition concerning it was purely historical and strictly true. An intelligent native, who drew for Captain Cook a map of all the islands known to his people, made Havai'i (the Tahitian form of the name) a very large island in the far west; and he added the information, "It is the mother of all the islands." The inquiries which we were able to make — and which have been fully confirmed by many later investigators — leave no doubt that this great mother of the Polynesian family was Savai'i (anciently Savaiki), the westernmost and largest island of the Navigator group, now better known perhaps as the Samoan Islands. The New Zealanders have a similarly clear and intelligible tradition concerning the "Hawaiki" from which their ancestors came. But as we go farther the tradition assumes a different form, and becomes mythological. The people of the Marquesas, as we are told by the Rev. Mr. Stewart in his "Visit to the South Seas," believe that "the land composing their islands was once located in Havaiki, or the regions below, — the abode of departed spirits, — and that they rose from thence through the efforts of a god beneath them." Here we find, in a single sentence, a true tradition shown as giving rise, through a "disease of language," to an article of religious belief. The Samoan island of Savaiki (or Savai'i), from which the ancestors of the Marquesans undoubtedly emigrated, — an island far to the westward, and consequently, in nautical language, "below" the Marquesans, — becomes, after the lapse of many generations, a subterranean region, whence, by the efforts of their deified ancestor, their own island was raised, and to which their own spirits are destined to return. A similar belief has been found at Rarotonga, in the Hervey Islands. There Avaiki (the form which *Savaiki* takes in the local dialect) is "the country beneath," from which the first man, Mumuki, ascended to look for food. Proceeding still farther west, we come to the Gambier group, which is believed to have been peopled from the Hervey cluster. Here, at the third remove, the "disease of language" has actually overpowered the myth, and, so to speak, eaten it away. *Avaiki* is no longer even a place; it has become simply an adverb. In the dictionary of the language compiled by the French missionary, M. Maigret, the

word *avaiki* is defined as "below, beneath," and is opposed to *runga*, the ordinary Polynesian word for "above." [1]

But Savaiki is not the only Polynesian Elysium or Hades. The people of the actual Savaiki, or Savai'i, the great Samoan island, had, of course, their own belief in a future abode. This legend and belief took a twofold form. According to what was clearly the primitive and really historical tradition, which prevailed both in the Samoan Islands and the neighboring Tonga (or Friendly) group, and was well known in the Vitian (or Feejee) cluster, their ancestors came from a distant island, situated far in the west or northwest, and known as *Burótu*, or, with the usual dialectical variations, as *Bulótu*, *Purótu*, and *Pulótu*. One version of the story made this island an earthly paradise, inhabited by divinities; [2] while another, and apparently still older, account represented it as the abode of a powerful and warlike people, who were frequently engaged in domestic and foreign conflicts. In one of their intestine struggles a defeated party fled eastward to the Samoan group, and gave to one of its islands next in size to Savaiki the name (Upólu) of the chief town of their native country.[3] The tradition, which in this shape was doubtless authentic history, became afterwards transformed, by the usual mythological corruption, in a manner somewhat similar to that which, at a far later day, affected the story of the emigration from Savaiki. The ancestral Burótu, or Pulótu, situated in the west, became at length, in the common belief, the Samoan Hades, a region beneath the ocean. To this subaqueous elysium the departed spirits descended through two openings in the rocks, the one for nobles, the other for the common people, situated at the extreme western end of Savai'i. Here they found "heavens, earth, and sea, fruits and flowers, planting, fishing, and cooking, marrying and giving in marriage, — all very much as in the world from which they had gone." [4]

As we are able to localize the Hades of the eastern Polynesians — Havaiki, Havai'i, Avaiki — in their mother island, the Samoan Savai'i or Savaiki, so what has been deemed at least a probable suggestion has been made for finding the Samoan Burótu in a well-known island of the East Indian Archipelago, which figures on the map as *Booro*, — the easternmost island of that archipelago inhabited by the yellow Malayo-Polynesian race. The final syllable *tu* is

[1] These particulars are condensed from the chapter on "Oceanic Migrations," in my *Ethnography and Philology*, vol. vii. of the series relating to the U. S. Exploring Expedition under Wilkes.

[2] See Mariner's *Tonga Islands*, vol. ii. p. 102 (edit. of 1827).

[3] Turner's *Samoa*, p. 227. See, also, p. 222.

[4] *Ibid.*, p. 259.

supposed to be the same that is found in the Polynesian *atua*, god, and *aitu*, spirit, and in the Malayan *tuan*, lord, and *hantu*, spirit. The composite name — after the analogy of Tonga-tabu and Niua-tabu ("Sacred Tonga," "Sacred Niua") — would signify "Booro the Sacred, or Divine."[1]

These Polynesian examples show how the belief in a subterranean Hades may be readily explained. The story of Hiawatha's departure explains as readily the opposite tenet of a heavenly Paradise. The twofold belief of the Hurons, as preserved for us by two of the best observers among the early French missionaries, affords a striking confirmation of this view. The illustrious scholar and martyr, Jean de Brébeuf, informs us that the Hurons believed the dwelling of departed spirits to be "a great village" which was attained by a long journey towards the setting sun.[2] Another and equally trustworthy author, the Recollect Gabriel Sagard, also places this abode in the far west, but in an upper region, whither the spirits arrive by way of the stars, travelling along the Milky Way, which is known as the "pathway of souls."[3] The discrepancy in these accounts is easily reconciled. In the view of the Hurons, any traveller, whether an Indian hunter or a disembodied spirit, proceeding westward from their country on Lake Huron to the farthest point known to them, was constantly ascending, as in fact he was going up-stream. To one native mythologist, of a prosaic habit of thought, this passage of the spirits would seem a wearisome land journey, leading gradually upward. Another, of a more imaginative turn, would trace the ascent in a more spiritual and ethereal fashion, by way of the starry firmament. Why both legends find the spirit abode in the far west may probably be explained by the most ancient of Huron cosmogonical legends, the story which makes Aataentsic, — the creatrix of this lower earth and ancestress of its inhabitants, — to have fallen, or cast herself down, from her home in the skies; or, in other words, to have descended from the upper region of the west to the lower St. Lawrence.[4] This primitive legend is in no way inconsistent with that which represents the Hurons as coming "out of the ground" below Quebec. The former expresses the opinion of the united Huron-Iroquois people as to the direction from which, in

[1] See the subject discussed in the essay on "Oceanic Migrations," before referred to.

[2] *Relations des Jésuites*, 1636, p. 105.

[3] Sagard, *Le Grand Voyage au Pays des Hurons*, p. 233; and *Histoire du Canada*, p. 497.

[4] Brébeuf, in the *Relations des Jésuites*, 1636, p. 101. See, also, D. G. Brinton *American Hero-Myths*, p. 53. One of the forms of this myth, recorded by Brébeuf, makes the descent of Aataentsic result from the rupture and sinking of a tree, by which, of course, is meant the breaking-up of a tribal community.

some previous era, their ancestors found their way to the lower waters of the St. Lawrence. The latter refers to a much more recent event in their history, — the separation of the different septs, when they reascended the river, and sought in Upper Canada, in New York, and still farther west and south, the larger space required for their increased numbers.

It remains to consider whether the conclusions suggested by the facts thus brought together may not throw some light on certain more famous mythological beliefs. Whatever opinion may be held on the question of the primitive seat of the Aryan race, there has never been a doubt that the Indic branch of this race was derived from Central Asia, and that it made its first appearance in Hindostan by a gradual descent along the Indus and the great rivers of the Punjâb. We might naturally suppose that the return of their parting souls to the home of their ancestors would be regarded as an ascent, which, according to the usual mythological interpretation, would not stop short of the skies. Thus we may explain how it came that the Vedic Paradise (Paralôka) was situated "above the clouds." In this Paradise unalloyed happiness prevailed; "satisfaction was born with desire."[1] This belief is more vividly expressed in the remarkable prayer to Soma, thus translated by Professor Max Müller from the Rig-veda: —

> Where there is eternal light, in the world where the sun is placed, in that immortal, imperishable world place me, O Soma!
>
> Where King Vaivasvata reigns, where the secret place of heaven is, where these mighty waters are, there make me immortal!
>
> Where life is free, in the third heaven of heavens, where the worlds are radiant, there make me immortal!
>
> Where wishes and desires are, where the bowl of the bright Soma is, where there is food and rejoicing, there make me immortal!
>
> Where there is happiness and delight, where joy and pleasure reside, where the desires of our desire are attained, there make me immortal.[2]

These are noteworthy expressions. King Vaivasvata is in the Vedic mythology another name of the first man, Yama, and is identical with the first king, Yima, in the Medo-Persian mythology, who reigned over the Aryan race in its primitive seat, Aryanem vaêjo, during its golden age.[3] In this reference we seem to find evidence that the Vedic paradise of departed souls, elevated above the clouds, was in fact (like the Burótu and Havaiki of the Polynesians) simply a glorified reminiscence of the earlier abode of the race, where its

[1] Quoted by Dr. C. Letourneau, in *Sociologie d'après l'Ethnographie*, p. 267, from E. Bournouf, *Essai sur le Véda*.

[2] *Chips from a German Workshop*, vol. i. p. 46 (Am. edition).

[3] See Rawlinson, *The Seven Great Monarchies of the Ancient Eastern World*, vol. ii. p. 58 (Am. edit.) and foot-note.

wandering tribes led a free and vigorous life, amid their abundant herds, on the lofty Bactrian plateau.

A striking contrast to this inspiring vision is found in the gloomy and repellent picture which the Hebrews had formed of the dwelling of the departed. "The Hebrew Sheôl," say the Old Testament Revisers in their Preface, "which signifies the abode of departed spirits, and corresponds to the Greek Hades, or the under-world, is variously rendered in the Authorized Version by 'grave,' 'pit,' and 'hell.'" Dr. E. B. Tylor, bringing together, with his usual carefulness and discernment, the passages in which the Hebrew belief is made apparent, thus sums up the result: —

Sheol is a special locality where dead men go to their dead ancestors: "And Isaac gave up the ghost and died, and was gathered unto his people, . . . and Esau and Jacob his sons buried him." Abraham, though not even buried in the land of his forefathers, is thus "gathered unto his people;" and Jacob has no thought of his body being laid with Joseph's body, torn by wild beasts in the wilderness, when he says, "I will go down to Sheol to my son mourning." Sheol is, as its name implies, a cavernous recess; yet it is no mere surface-grave or tomb, but an under-world of awful depth. "It is high as heaven; what canst thou do? Deeper than Sheol; what canst thou know?" "Though they dig into Sheol, thence shall my hand take them; and though they climb up to heaven, thence will I bring them down." Thither Jew and Gentile shall go down: "What man is he that shall live and not see death, that shall deliver his soul from the power of Sheol?" Asshur and all her company, Elam and all her multitude, the mighty fallen of the uncircumcised, lie there. The great king of Babylon must go down: —

"Sheol from beneath is moved for thee, to meet thee at thy coming:
It stirreth up the dead for thee, even all the chief ones of the earth;
It hath raised up from their thrones all the kings of the nations.
All they shall answer and say unto thee,
Art thou also become weak as we? Art thou become like unto us?" [1]

But why should this abode of departed spirits be an "under-world," and why should it possess this dismal character, so different from that of the Indic Paralôka? Various answers might doubtless be suggested to these questions; but where all is conjecture, it seems reasonable to adopt the view which harmonizes with the conclusions drawn from so many similar cases. According to the tradition of the Hebrews, their forefathers were Chaldæans, of the earliest race known by that name. They dwelt in Ur, or Hur, the chief city of their people, in "lower Mesopotamia," on the Euphrates, near the junction of that river with the Tigris, and not far from

[1] *Primitive Culture*, vol. ii. p. 82. I have replaced the quoted texts from the renderings of the Revised Version, which had not appeared when Dr. Tylor's work was published.

the point where the united stream issues into the Persian Gulf. Their country, as it is graphically described by Rawlinson, must have been a dreary and most uninviting abode. "Nothing is more remarkable even now," he writes, "than the *featureless* character of the region, although in the course of ages it has received from man some interruptions in the original uniformity. On all sides a dead level extends itself, broken only by single solitary mounds, the remains of ancient temples or cities; by long lines of slightly elevated embankments, marking the course of canals, ancient or recent; and towards the north by a few sand-hills." [1]

Moreover, this dismal region was, above all others, above even Egypt itself, a land of tombs. "Next to their edifices," continues our authority, "the most remarkable of the remains which the Chaldæans have left to after-ages are their burial-places. While ancient tombs are of very rare occurrence in Assyria and Upper Babylonia, Chaldæa Proper abounds with them. It has been conjectured, with some show of reason, that the Assyrians, in the time of their power, may have made the sacred land of Chaldæa the general depository of their dead, much in the same way as the Persians even now use Kerbela and Medjef or Meshed Ali as special cemetery cities, to which thousands of corpses are brought annually. At any rate, the quantity of human relics accumulated upon certain Chaldæan sites is enormous, and seems to be quite beyond what the mere population of the surrounding district could furnish. At Warka, for instance, excepting the triangular space between the three principal ruins, the whole remainder of the platform, the whole space within the walls, and an unknown extent of desert beyond them, are everywhere filled with human bones and sepulchres. In places, coffins are piled upon coffins, certainly to the depth of thirty, probably to the depth of sixty feet; and for miles on every side of the ruins the traveller walks upon a soil teeming with the relics of ancient and now probably extinct races.[2]

If the opinion of our historian, which is based on many probable grounds, is to be accepted, the departure of the Hebrew forefathers from this ancient home took place under depressing circumstances. A new and alien race, the Cushites, had occupied the land, and subjected the Semitic possessors.[3] Various emigrations followed, "which took a northerly direction." The Assyrians withdrew to northern Mesopotamia. The Phœnicians journeyed to the far northwest, and

[1] *The Seven Great Monarchies*, vol. i. p. 4 (Am. edition).

[2] *Ibid.*, p. 57.

[3] Other authorities hold that the invaders and conquerors were Elamites from Shushan, led by Khudur-Nankhundi, the father of Khudur-lagamar, styled in Genesis Chedorlaomer. See Ragozin's *Chaldæa*, p. 219.

established themselves on the northern coast of Canaan. "The family of Abraham, and probably other Aramæan families," continues the author, "ascended the Euphrates, withdrawing from a yoke which was oppressive, or at any rate unpleasant." The journey from Ur to Padan-Aram, on the head-waters of the great river, was a long and wearisome upward travel of nearly five hundred miles. From this halting-place, at a later day, a party of emigrants, led by Abraham, removed to the land of Canaan. But here, as we know, they did not for many generations deem themselves at home. After death, when, as the survivors held, the spirits of the departed were "gathered to their fathers," these spirits would, according to the grossly concrete notions of the time, have to retrace the route of the emigration back to the old Chaldæan home, to find their repose with the shades of their ancestors. This journey would be pictured in the fancies of the survivors as a long downward progress, terminating in a doleful region of tombs and desolation. A few generations, in the natural development of such mythical conceptions, would suffice to convert this downward journey into a veritable *descensus averni*, a "going down into the pit." Just as the bright, heavenly Paralôka of the Vedic bards was a vague and illusive memory of the cheerful Bactrian uplands, so the dreary and boundless Chaldæan hollows, with their vast funereal piles, where the chiefs of the ancient nations slept, "each in his own house," and "amid his own multitude," "with their graves round about him," became, in the gloomy retrospective visions of the Hebrew seers, transformed into the awful and illimitable depths of Sheol.[1]

It will be understood that these latter instances are presented only as probable deductions, and not as assured conclusions. It is always proper to be on our guard lest by pressing our speculations too far in such inquiries, we may lose the sure ground that has been actually gained. In the case of the Polynesian mythologies, where the ancestral home becomes at a later day, under its original name, the subterranean spirit-world, there can be no shadow of doubt that the explanation now proposed is correct. It has passed beyond theory, and has become unquestionable truth. Similar explanations of most of the cases cited from the traditions of our Indian tribes will probably find general acceptance. These examples will be at least sufficient to warrant a careful revision and retracing of older theories on the lines now suggested; and they will certainly serve to show that, in examining early traditions and creeds, there is always a probability of finding authentic history and important facts hidden under corruptions of language.

Horatio Hale.

[1] Isaiah xiv. 18; Ezekiel xxxii. 21, etc.

CUSTOMS OF THE CHINESE IN AMERICA.

The subject of this paper is the life of the people of the little Chinese colonies that have recently been established in our cities, with especial reference to the modifications in language, dress, diet, religion, and traditions that have arisen among the Chinese in this country. But first I would like to say a few words as to the meagreness of our printed data concerning the social life of the Chinese. The opinions of their philosophers have been translated and discussed by the scholars of every European clime. Their country has been explored and the main features of its natural conformation have been recorded. The ethnological characteristics of the people themselves have been carefully noted, while those externals of their civilization, such as laws and system of government and the forms of ceremonial and religious usages, have been earnestly and successfully studied. But concerning the life of the people, of the millions who till the soil and ply the loom, of those humble craftsmen whose peaceful invasion has alarmed the dwellers upon our coasts, and furnished new problems to our politicians and law-makers, we find much less available information.[1] Most observers have been content to record only those features which appeared to them strange and unusual, and where they have not been influenced by prejudices of race and religion, and thereby led to dwell upon and exaggerate all that is bad and disagreeable, and pass lightly over all that is good and admirable in Chinese life and character, their results are usually too general to be accurate, and too superficial to convey a correct impression of the genius of the people.

It is the especial province of the student of folk-lore to collect and bring together these neglected elements in the history of nations, and a fitting illustration of the value and importance of his work is found in its application to the problems arising in the question of restricting Chinese immigration. What an interesting field is here presented, especially as I feel assured there is more folk-lore to be gleaned from any one of the sallow-faced Chinamen we see shambling about our streets than could be collected among our entire native population.

The popular notions about the Chinese, which may be considered as part of our own folk-lore, would form an entertaining subject for discussion. The Chinaman has become a well established character

[1] The *Social Life of the Chinese*, by Rev. Justus Doolittle. New York, 1867, is a most valuable source of information, but it is based upon observations made at Fuhchau, where the customs vary from those of Kwantung, whence all of our immigrants come.

in our popular literature; the professional humorist has paid his regards to him, and the playwright has made him figure as an amusing personage in the drama, from the halls of vaudeville in the Bowery to the theatre in Madison Square. In most cases the popular conception, with all its errors, has been perpetuated. Thus the well-known minstrel songs make the Americanized Chinaman talk, or rather sing, in *Pigeon-English*, when, in point of fact, he is usually altogether unfamiliar with that jargon, as most of the immigrants come from districts remote from the cities where it serves as the trade language in communications with foreigners.

A desire to learn the language of his adopted country seems to be one of the highest ambitions of the Chinese immigrant, and his English speech is often strongly marked with the local peculiarities of the place where it was acquired. He realizes the intrinsic value of such knowledge, for it may enable him to obtain a well-paid position as interpreter in some shop in Hong Kong or Canton, upon his return to China, and so he studies his native text-books,[1] attends Sunday-schools, and tries to glean a word or two from every foreigner with whom he comes in contact.

There are several local patois spoken by the immigrants. These vary from the dialect of Canton city, sometimes in the sound of a few words, and sometimes, in those from remote districts, in the sound of almost every word in the language.[2]

The people from each district have their peculiar local customs and traditions. Men from the same village usually associate together, and certain shops thus become the headquarters for people from the same neighborhood. The little territory from which they all come is in greater part known as the Sám Yup, or "Three Towns," and the Sz' Yup, or "Four Towns." The Sz' Yup people, who are in the majority, are not so well educated as those from the Sám Yup, and seem much more susceptible to foreign influences. The professed converts to Christianity are chiefly from among them, and they comprise almost the entire membership of the secret society that has for its object the overthrow of the present Chinese dynasty.

The influence of the clan is strongly felt among the Chinese in this country. Those of the same family name are often able to trace

[1] These consist of Chinese and English vocabularies and phrase books. Those in common use are printed from blocks with the English text cut in script, with its sound represented by Chinese characters beneath. The valuable dictionary of Kwong Ki Chiu, which is most highly esteemed, has not come into general use here on account of its high price.

[2] These dialects are being made the subject of a series of studies by J. Dyer Ball, Esq., of H. M. Civil Service, Hong Kong, who has just published an admirable monograph on the San Wúi dialect in the *China Review*.

their relationship, although it may be many times removed, and in disputes they usually side together.

The differences in speech and traditions, and the influence of the tribal sentiment, serve as elements of discord in the Chinese communities. They divide them into little cliques, that are constantly quarrelling, as the disputes of each individual are apt to be taken up by his relatives and compatriots. These quarrels give rise to endless talk, and often so engage the communities that for the time everything else is forgotten. They are usually only a war of words. In fact, I know of an instance where a man was brought here from a distant city, and all his expenses paid, simply to say bad things at the other party in a trifling dispute. The Chinese here seldom, if ever, come to blows. They are not given to crimes of violence, and such assaults by Chinese as are reported in the daily press are usually committed by professional criminals, who are held in detestation by all the better class of the immigrants.

Home customs and traditions govern the life and regulate the conduct of most of these people. They show a marked indifference to our laws, much greater in fact than for their own code, which rests for its enforcement upon the public sentiment of their little communities. No organized form of self-government exists in any of the Chinese colonies in our cities. In Philadelphia the merchants occasionally meet to discuss some question affecting the welfare of the colony, and a bundle of slips of bamboo is kept for the purpose of calling such meetings together. The object for which the meeting is called, with the time and place, is written upon the smooth side of the tablets, one of which is sent to each shop, and serves as the credential of its representative. These tablets are said to be used in voting. In New York city the merchants support a guild hall, entitled the *Chung Wá Kung Sho*, or "Chinese Public Hall," which is in charge of a person of approved character, who is elected to the office annually. This custodian has been described in our newspapers as the "Mayor of Chinatown."[1] He really has no executive powers, but quarrels are laid before him for settlement, and he acts as peacemaker in the Chinese community. He receives a salary of $30 per month and the profits on the incense and candles sold to worshippers in the guild hall. The election for this office is held just before the Chinese New Year, when the new manager is driven in a carriage to each of the Chinese shops. His deputy precedes him on foot, with a bundle of red paper visiting cards about a foot in length. Two of these, one bearing the name and the other the official title of the new manager, are handed to each storekeeper.

Complete autonomy exists in all the Chinese communities in the

[1] *The Evening Telegraph*, Philadelphia, January 16, 1890.

East. The Six Companies exercise no authority whatever, and there is little intercourse or sympathy with the consular and diplomatic representatives of the Chinese government. No people of greatly superior position or education, other than might be found in any village, exist in these colonies. They are practical democracies, that make their own laws, regulate their own affairs, and resent the interference of any outside power. They have no priests of any religion. Many laundries and shops contain small shrines, often with the picture of the God of War, before which incense and candles are burned, and large and expensive shrines to the same deity, with implements for divination, are found in all their guild halls and lodge rooms. No great importance is attached to the worship of this god among the Chinese here. It is looked upon as a mere matter of custom. Gamblers make offerings before him to secure good luck, and he is appealed to by many at the season of the New Year, in order that the will of Heaven may be learned when they throw the divining blocks; while the presence of the shrine in the halls of lodges and public guilds is regarded as giving dignity and solemnity to their proceedings. Stories of the miraculous appearance and intervention of Kwan Ti, the God of War, and Kwan Yin, the Goddess of Mercy, are told as having occurred among the Chinese in Havana, but nothing of the kind is reported here.[1]

Much more serious consideration is paid to the spirits of the dead. No tablets are erected here to ancestors, but in almost every shop a small tablet of orange-colored paper is placed on the wall just above the floor, inscribed, as is the custom in Hong Kong, to the "Chinese and Foreign Lord of the Place." He is regarded as the ruler of the ghosts, himself the ghost of the first person who died in the house, and for his benefit a small pent-house is erected over the tablet, and tea and rice often placed daily before it, that his good favor may be secured and the other household ghosts kept in subjection. There are few among the immigrants so brave or philosophical as to be fearless of ghosts, and many stories are told among them of midnight visitations, which they usually attribute to the unlaid spirits of foreigners, the objects of their greatest dread and detestation.

The popular feeling about the dead is shown by the custom of putting dying people without the house in order that the place may not be contaminated. Sick people are frequently removed to remote places, where they cannot receive proper food and attention; but this is done through ignorance and fear rather than from lack of human feeling.

[1] *The Religious Ceremonies of the Chinese in the Eastern Cities of the United States.* By Stewart Culin. Philadelphia, 1887, p. 5.

Foreign undertakers are always called upon to care for the dead. Little if any attention is paid to the character of the site selected for the grave or to the direction in which the body shall rest. At the funerals brown Chinese sugar and a small coin, a cent or five-cent piece, is handed to each person present immediately after the body is interred.

In one instance incense was burned in the doorway of the house to which the mourners returned, and all were requested to pass through the smoke, it was explained for the purpose of purifying themselves. The graves are usually visited in the spring-time, during the third Chinese month, when dishes of roast pork and cooked fowls are placed upon them, and incense and candles burned as an offering to the spirits of the dead. About the middle of the seventh Chinese month, which falls during our autumn, paper clothes, *i chi*, are burned by many in their laundries and shops, a rite said to be performed for the spirit world at large, both Chinese and foreign ghosts being propitiated or honored.[1]

Many of the most curious and interesting of folk-customs are those connected with infancy and childhood, but the small number of women and children and the seclusion in which the former are kept serve to prevent extended observations being made among the Chinese here. None of the usual rites are observed when Chinese intermarry with foreigners, as such men usually live apart from their countrymen, and adopt foreign customs. The children of native mothers are the objects of the greatest attention, not only on the part of their parents, but among the entire community. On the thirtieth day after their birth, or usually, rather, upon the next nearest Sunday, the father gives a dinner to which he invites all his acquaintances and friends. At such a dinner, which I attended, at the conclusion of the feast the father brought the child into the room in his arms. It was dressed in a red robe and wore a red skull-cap, with a gold ornament, in the shape of the "Genius of Longevity," on the front. Every one immediately placed a red paper package, containing several dollars in silver money, upon it, so that its dress was quite covered, after which the father carried the infant back to its mother, and the guests dispersed. It is not easy to obtain much information from the Chinese men concerning the games and sports of their childhood. They regard the subject as too trivial for discussion, and always burst into loud laughter when one, more good-natured than the rest, attempts to explain them. The subject is a most interesting one, and the patient inquirer apt to be well rewarded. The games of tossing "cash," of which there are several, appear to be the exact counterparts of the games that East

[1] *The Religious Ceremonies of the Chinese, etc.*, p. 20.

Indian children play with cowries. A game of "shinny" is known, much resembling the one played in our own streets. "Hide and seek" appears to be as generally known as it is popular, and here it must be remarked that the immigrants constantly refer, when questioned, to the differences that they say exist in the customs of different villages. The children of each village, they inform me, have their own ways for playing certain games, as well as their own verses and counting-out rhymes. As an illustration of this I give three versions of a counting-out rhyme that appears, in one form or another, to be generally known. The first was related to me by Lí Ch'un Shán, of Hohshan.

'Tím tsz', nit nit
Ch'a fan lok típ
Yat yan, yat un
Ho hü nit.

The second was related to me by a physician from Sin'hwui, named Wan Yuk.

Tím tsz' nit nit
Múi fá lok típ
Kam chí fú yung
Kam chí pái típ.

The third version was related by a man named Le Yam, from another village in the same district.

Tím tsz' nit nit
Mui fá lok típ
Kam chán ngan p'ún
Ngan shau sé tsz'
Kam shing hau shau ní.

These rhymes appear to me to consist of words and phrases strung together without connected meaning, and such, also, is the opinion of Lí Ch'un Shán, who has carefully compared them.

The games played on lines with counters, pawns, or chessmen, which are known under the generic name of *k'í*, are very numerous, and vary from the simple *pong t'au k'í*, or the "mattock" game, to the classical *wai k'í* and the Chinese form of the Persian game of chess, called *tséung k'í*, which is played with thirty-two men. The last two are about the only games that are looked upon as dignified and respectable. *Tséung k'í* is sometimes played by clerks and elderly people in the shops, but gambling with dominoes, *fán t'án*, and a lottery, called *pák hòp piú*, are the common diversions of most of the immigrants. Gambling is carried on by well organized companies, and constitutes the principal occupation of the people who compose the Chinese quarter of our Eastern cities. Exceptions, of course, are found among the merchants and their employees, but

many of them take shares in the gambling companies as the most convenient and profitable investment. No foreign games are played except cards, poker being a favorite amusement. I have never seen Chinese cards played except at the season of the New Year.

The New Year and the Mid-Autumn Moon Festival are the only native holidays generally celebrated by the Chinese in this country; but other days, such as the birthdays of the gods and the days set apart to the founders of their order, are observed by the organization called the Í *hing*, the secret society to which I have already referred. At the last Chinese New Year they displayed a large triangular banner over their headquarters on Race Street in Philadelphia. This flag was red, with a jagged white border. In the centre was a large symbol composed of the character *fú*, "tiger," and *shau*, "longevity," which Gustav Schlegel, an authority on the subject, describes as the secret character for "age."[1] Above this was inscribed on the margin, *chün tái ting shau*, which Schlegel states to be a mutilation of the characters *shun t'in hang tö*, "Obey Heaven and act righteously." On either side of the centre character, *kam láu kít í*, "In the Golden Orchard we have pledged fraternity." The banner agrees very closely with the one described by Schlegel as "the great flag of the city of Willows."[2]

The dinner is the principal feature of all holiday observances, and at such dinners every one eats to repletion. Two meals a day are usually eaten, one in the morning and one at about four in the afternoon. The food itself, the table service, and methods of cooking, are always exclusively Chinese. Beef is avoided and bread is not eaten, rice taking its place as in China.[3] Salt is now served on the tables in some restaurants, but formerly the salt *shí yau*, or *soy*, was expected to supply its place. Round cakes, containing a number of kinds of fruit and nuts, are made and sold in the restaurants and shops at the time of the Mid-Autumn Moon Festival.

On the 5th of the fifth Chinese month, dumplings called *tsung tsz'*, are always served in the restaurants in commemoration of the death of K'ü Yüan. Oranges are usually handed to guests at a ceremonial dinner before beginning the feast. This is always done at the supper on the night before the New Year. It is customary to have a jar of sweetmeats, made of betel leaves and nuts preserved in syrup, to offer New Year's callers. Recently I have noticed the fresh leaves of the betel pepper, said to have been brought from the Hawaiian Islands, offered with lime and the dried nut on these occasions. Betel (*pan long*) is given to enemies as a token of reconciliation.

[1] *Thian Ti Hwui. The Hung League.* Batavia, 1866, p. 36.

[2] *Ibid.*, p. 40.

[3] Neither milk nor butter have come into use among the Chinese here.

The Chinese in this country retain their native habits in the use of alcoholic drinks. They are only taken at meals, and drunkenness is very uncommon. At dinners the wine, or spirits, rather, is served in large bowls, into which all dip their cups. In drinking, the cup is raised to the person on the left, and then with a circular sweep of the hand to the others around the table. The usual salutation is *yam tsau! yam tsau!* "drink! drink!" to which the others make the same reply. Libations are sometimes poured, the wine being thrown backward toward the right.

Foreign whiskey and gin are occasionally used, on account of their cheapness, but native rice spirits are much preferred. Of these there are many kinds, differing in potency and flavor. Some that are served on dinner tables are regarded as medicines, and taken at such times as aids to digestion. The habit of taking medicine seems to be as strong and deeply rooted as that of smoking tobacco or eating rice. The Chinese here are constantly taking medicine, but the aromatics and demulcents that compose the greater part of their pharmacopœia at the worst do them little harm. The folk-lorist finds an interesting field in their practice, and especially in the drugs they employ. Magical properties are attributed to some of them. The bezoar stone and many other reminders of the mediæval pharmacist find place with tigers' bones and fossil crab shells in a collection than which none more appropriate could be taken as a beginning for a folk-lore museum. Every object would have its story. The Chinese are unwilling to take our medicines, which they pronounce too strong and powerful. They only call on foreign physicians as a last resort. They will not go to hospitals if they can help it, as there is a general belief among them that when a man goes to the hospital he always dies. They say there is a devil there that catches and kills people.

The uniformity that is characteristic of their native dress is preserved in those articles of foreign attire which as a matter of convenience they adopt here. Nearly all wear the broad-brimmed black felt hat which we have come to look upon as their especial property, yet it is borrowed, as is shown by its having no special name, being simply known as a *fán mo*, or "foreign hat." It is also customary to make the foreign trousers, for which they abandon their own loose lower garments, of blue or black broadcloth. It may be that they thus perpetuate customs already fixed in the English settlement of Hong Kong. Those that adopt foreign dress often abandon it during the very hot weather of summer, and the extreme cold of our winter.

It is not customary to wear amulets or charms, except the jade wristlet, which is regarded by some as giving strength to the arm.

One that has been recovered from a grave is most highly valued, and thought to furnish protection to the wearer against evil spirits. Light blue is regarded as the color of mourning, and the death of a relative is marked by wearing blue stockings, or braiding a blue string in the cue. The custom of shaving the head is continued, and at the New Year almost every one appears clean shaven. The Chinese barbers, who are always resorted to, shave the entire face, including the inside of the ears. They use foreign razors. The barber is an indispensable personage in every community, and often a most interesting one. He usually visits his customers in their laundries, but one in Philadelphia has a shop. He is reputed to be the most skilful caligrapher in the colony. Almost every one preserves his cue, although a few have recently taken to wearing wigs in order to hide it. The notion current among us that a Chinaman who has lost his cue would be put to death should he return to China is probably due to the fact that the cutting of the cue forms part of the ritual of the rebel secret society in which membership is punished with death by the government.

The Chinese here use their own calendar, and record all events as occurring in the year of such an emperor, in such a month, such a day, just as is the custom in China. They reckon time by the clock in the foreign manner, as in China, where clocks are now generally used.

They perform all arithmetical calculations by means of the abacus, which they are so accustomed to depend upon that they are often unable to make the simplest calculation without it. A person going to market, it is said, will either count upon his fingers or arrange coppers in the form of the counting instrument.

The migratory instinct, which seems to be found almost exclusively among the southern Chinese, and which in part has led them to seek their fortune in so many distant lands, does not desert them here. They never seem to hesitate to abandon any place and go where they can better themselves, no matter what the distance may be. They are constantly travelling from city to city, making long journeys to visit relatives and friends. They are probably by far the most generous patrons of railways, in proportion to their number, of any of our foreign population.

They make great use of both the post-office and the telegraph, going with reluctance out of the lines of communication with their kindred, and thus maintaining solidarity and concert of action.

Foreign inventions, and in fact our entire civilization, they look upon as a matter of course, seldom expressing comment or surprise to foreigners, and seldom rising, I fear, to a just appreciation of the many benefits we imagine we would confer upon them. They appear

willing to borrow from us whatever they think will aid them in securing material advancement, just as they have borrowed in the past from all the nations of the East. From them they have accepted traditions and religions as well as useful arts, but with all their accretions they have remained an almost primitive people. How long will they so continue in this restless Western world, where change crowds change, and we, more conservative it may be than the rest, must join in united effort to preserve the customs of our very fathers from oblivion ?

Stewart Culin.

NOTES ON NEGRO FOLK-LORE AND WITCHCRAFT IN THE SOUTH.

I HAVE no doubt that in the Southern States have existed many unprinted negro animal myths, similar to those contained in the collection of Mr. Joel Chandler Harris. That the latter were current among the negroes of the South, and were by them related to the children of both races even as late as several years after the war, I know from personal experience. Some of Uncle Remus's tales, when I first read them, were already as familiar to me as the commonest nursery stories. Some of them, on the other hand, were changed almost beyond recognition, clearly showing that with difference of locality may be found a corresponding difference in what must originally have been the same myth.

Take, for instance, the tar-baby story, from which Uncle Remus, who was a middle Georgia negro, eliminates all that is frightful, retaining only the humorous. According to his version, the cunning fox once moulded a baby out of tar, and placed it at the roadside as a snare to catch his clever enemy, the rabbit. As the readers of the book will remember, Mr. Rabbit in due time appears on the road, and, seeing the tar-baby, bids it good-morning. Surprised and annoyed that the little black baby should not respond to his greeting, he comes nearer, somewhat angrily repeating his words, and finally, when it is perfectly clear that the little imp intends to "keep on sayin' nothin'," to quote the story-teller, he flies into a rage, and strikes it, as a just return for its ill manners. But woe to Mr. Rabbit! His fist is caught in the tar, and his wrath only serves to injure him; for a second blow quickly imprisons his other fist, and a couple of desperate kicks deprive him of the use of both feet. Then the happy fox skips forth from cover, and rolls over on the grass, and laughs, shouting to the rabbit that he looks sort o' stuck up this morning.

The distance from middle to southern Georgia is not great, but, as told by the negroes inhabiting the latter region, the story above outlined is widely different. As I heard it in one of the southernmost counties of the State, the tar-baby was by no means a mere manufactured, lifeless snare, but a living creature whose body, through some mysterious freak of nature, was composed of tar, and whose black lips were ever parted in an ugly grin. This monster tar-baby, which haunted the woods and lonely places about the plantation, was represented as wholly vicious in character, ever bent upon ensnaring little folks into its yielding, though vice-like, embrace. Well, do I remember the dread of encountering the ogre-like creature in some

remote spot, where I should be unable to withstand its fascinations; for it was said to be impossible to pass the tar-baby without striking it, so provoking was its grin and so insulting its behavior generally, — and when you had once struck it, you were lost. I was always on the lookout for it, but, it is needless to say, never encountered it except in dreamland, where again and again was suffered the unspeakable horror of being caught and held stuck fast in its tarry embrace.

Animal-myths of a totally different kind to be found among Georgia negroes are those involving metempsychosis. It is very clear that they have a belief in the old and wide-spread fable of the wandering of spirits or demons in the shape of beasts. I now recall a typical story to the effect that there were once some hunters who were put to shame by a bold and apparently invulnerable deer. Their skill profited them nothing; do what they would, they could not hit that deer. Finally they consulted a sable conjurer who advised them to mould a *silver* bullet, and try their luck with that. They did so, and the experiment succeeded in so far that it put an end to their shame; for at the report of the gun the deer vanished, thus proclaiming itself to be a spirit. This tale is very interesting as suggesting the *Freischutz* of the German folk-lore and other similar myths, as well as the story that the Catholics attempted to bring about the death of Gustavus Adolphus by the employment of the powerful silver bullet.

Before leaving the subject of the animal myth, it may be of interest to add that southern Georgia negroes cherish the mediæval superstition to the effect that cattle go down upon their knees, and lift their heads in prayer at twelve o'clock on Christmas eve.

But the dusky *raconteurs* of the South whom I knew by no means confined themselves to animal myths. Besides ordinary ghost stories in great variety, they had much to say about the Devil. I distinctly recall two stories in which this disreputable person, though not the hero exactly, played the leading rôle. The first may be appropriately entitled "The Bride of the Old Boy," and the second, "The Little Gal and the Devil." In the former a proud and scornful woman who disdained all of her suitors is represented as finally meeting a man whose courting she is unable to resist. So one day the marriage takes place, and after a grand feast the couple drive off in a carriage. They drive all night, and in the morning the woman is terrified to find herself in what is politely termed the Bad Place, while her husband stands revealed in the very person of the Old Boy. If I remember aright, the description of the *inferno* was by no means as full and detailed as I could have wished, but there was some reference to the use of the pitchfork, *et cætera*, in accordance

with the conventional story. Naturally the young bride was unhappy, and sought eagerly escape from her uncomfortable position. Consulting an old witch or conjurer, she was told that she could effect her escape only through a certain charm involving the use of an egg-shell and a bag of rice. Should she put a bag of rice in one ear and an egg-shell in the other, the Devil would be unable to catch her. Vivid was the description of how the Devil chased the woman up hill and down dale through one whole night, until the border line was passed, and the fugitive was safe; but there was no explanation of the mysterious charm, nor any attempt to show how it was possible for a bag of rice, or even for an egg-shell, to be lodged in a human ear.

The other story, "The Little Gal and the Devil," is in outline as follows: The Little Gal once tripped and fell and spilled a pail of milk which she was carrying homeward, and, while weeping over the loss, sees the Devil come skipping along on the top rail of the fence. She at first thinks he is a baboon, for he has a tail as well as a pitchfork, but he at once introduces himself, and proposes to restore the milk to her if in exchange she will give him her soul. After some hesitation the child consents, the milk is magically replaced in the pail, and is then taken to her home. While he awaits her return, in order not to attract attention, the Devil assumes the convenient form of a shoat. In due time the Little Gal reappears, and, gravely remarking that she has promised to give him her soul and intends to keep her promise, draws forth from her pocket the sole of her old shoe, and hurls it at her tempter, whereupon he is seized with unaccountable fright, precipitately takes to his heels, and returns no more.

But these two stories and other similar ones are probably only adaptations, not of true African origin, since the idea of a single personal devil clearly points to Christianity rather than to heathenism. The story of the "Little Gal and the Devil," notwithstanding its humorous climax, remotely suggests the old mediæval legend of Dr. Faustus which Marlowe put into poetry long before "Faust" was written.

Before going on to speak of witchcraft, it may be worth while to mention an old custom among Southern negroes of carrying a rabbit's foot in the pocket, and wearing a string of silver coins about the neck as charms or amulets to produce good luck, since the origin may perhaps be traced to the fetichism, or worship, of guardian spirits dwelling in inanimate objects of their African ancestors.

As to Voodooism, properly so called, I know nothing from personal observation, but do not question its existence in the South. It has been stated that the number of Voodoo professionals among

the negroes of New Orleans was found to be so great in 1886 as to compel the Board of Health to interfere, with a view to their suppression. But it seems doubtful whether its most revolting feature, that of human sacrifice, has ever been ultimated in this country, although the newspapers a year or two ago printed a significant report to the effect that an old negress in the neighborhood of Savannah had cut up a small child, and salted it away in a barrel, no satisfactory explanation as to the motive for the horrid deed being given. It was, by the way, in the same neighborhood that not long since two negroes successively proclaimed themselves the Messiah, and drew after them a large following from the orthodox negro churches.

But the practice of ordinary witchcraft, disconnected with any regular religious ceremonial life like that of the Voodoo, is evidently wide-spread throughout the South. In his thoughtful and interesting book, "The Plantation Negro as a Freeman," Mr. Philip A. Bruce tells us that the Virginia tobacco-plantation negroes, living at a convenient distance from churches, schools, and railroads, are found to have as firm a belief in witchcraft as those savages of the African bush who file their teeth and perforate the cartilage of their noses. Mr. Bruce proceeds to describe communities in rural Virginia, which so far resemble an African tribe as to have a professional trick-doctor, who is a person of far more importance than a preacher, and who indeed follows a more lucrative pursuit. He is often called in where the disease is of an ordinary nature, in preference to the regular practitioner of the neighborhood, and such is the effect of his presence upon the minds of his patients, that the cures effected sometimes seem almost miraculous. But his distinctive avocation is the bringing to bear of counteracting influences against sorcery, or, on the other hand, the casting of spells upon fresh victims. Thus at one time he is sought by negroes who are convinced that they have been bewitched by some other agency, and at another by such as may wish a spell to be cast upon those who have aroused their vindictive feeling. In the latter case the trick-doctor usually operates by transferring an article of a trivial nature either inside or to the immediate vicinity of the cabins of the victims, who recognize the medium of the art at once, from their intimate knowledge of the sort of material always used, and are immediately thrown into a state of the liveliest terror. Let a negro once be convinced that he has been bewitched, and he will sink into deep despondency, his face will become clouded and sad, and his health rapidly decline. On the other hand, when he believes the baleful influence to have been counteracted the progress of his recovery is equally phenomenal.

Mr. Bruce tells us that a neighborhood is sometimes thrown into a state of general turmoil by the mere arrival of a trick-doctor, be-

coming, as it were, a community of personal enemies whose hands begin to strike at each other through the secret medium now offered. There is a notable increase of quarrelling and wrangling, emotions of hatred and revenge appear to be stimulated, and all the negro's evil passions are aroused. Dark threats are heard on all sides, and the whole atmosphere, as it were, alive with anger and terror. There have been occasions when so much agitation has been thus aroused in large communities in southern Virginia, that it has been necessary for the owners of the land to compel the trick-doctor to leave, the agitation tending to disorder labor to a disastrous degree.

My own experience in this direction cannot compare in extent with that of Mr. Bruce, the results of whose investigations in Virginia I have just summarized, but I have no reason, therefore, to think that his description is overdrawn. Without either investigation or particular inquiry on the subject, I nevertheless heard from time to time, as I grew up in one of the southern counties of Georgia, enough to make it clear that the practice of witchcraft was to be found there. I was once told by some negro field-hands that a certain old black woman whom I knew had the power of putting "bad mouth" on whomsoever she pleased, and it was therefore the wisest plan not to anger her. They imparted this information in the laughing, careless manner characteristic of the race, but at the same time spoke with a certain awe which showed that they were serious. What is the origin of the expression "bad mouth," or what particular meaning it may have, I do not know, but, generally speaking, to put "bad mouth" on a person is to cast a spell upon or bewitch him.

Only last spring an unusual sensation was created in the negro quarter of my native town in Georgia by the attempt of an old negress of the name of Jaycox to bewitch one Willis Mitchell, a black employee of the cotton warehouse. The negro had several times reported the dark threats of his persecutor to the marshal, and asked for protection, but was only laughed at. Finally he came one morning, and reported a deliberate attempt to bewitch him and his family. So earnest was he and so beseeching that the marshal was persuaded to go with him to his premises, and examine the dreaded article of "conjure" maliciously dropped before his door. Arrived on the ground, he had pointed out to him a large live toad which had a strip of red flannel about twenty inches long securely fastened to its right hind foot. The other end of the strip was fastened to the centre of a light wood splinter about ten inches in length. Knots were tied at intervals along the red strip, and here and there were attached short pieces of white sewing-thread. As if this were not enough, fastened to the knotted strip was a small red flannel bundle in which were found a lot of roots and sewing-needles. When the marshal

went to interview the Jaycox, and stated the complaint against her, she flew into a violent rage, and would give no satisfactory answers, though clearly guilty, and so the investigation came to an end.

This "conjure" concoction was the most elaborate I have ever heard of or seen described. Mr. Charles C. Jones, in his "Negro Myths from the Georgia Coast," gives as those in ordinary use in that region merely a bunch of rusty nails, bits of red flannel, pieces of brier-root tied together with a cotton string, etc., a toad's foot, a snake's tooth, or a rabbit's tail being sometimes added. Mr. Cable describes a small, rude human effigy covered with blood or pierced through the heart by a nail as the common medium in Louisiana. This latter more directly suggests the *modus operandi* of the English witches concerning whom it is said in King James's *Dæmonology*: —

"The devil teacheth how to make pictures of wax or clay, that by roasting thereof the persons that they bear the name of may be continually melted or dried away by continual sickness."[1]

It remains but to speak of the Southern negro's belief in spirits and his attitude toward the world which they inhabit, — a world which appears to be all but as real to him as the one in which he himself consciously dwells. Particularly at night does this spirit world seem to draw near to him, and open to him its secrets. To his imagination the shadowy woodlands are full of the arisen dead. Should you walk a lonely way in the moonlight, and see a rabbit run across your path, be careful: that is a spirit. Should you in similar surroundings feel the touch of a warm breath on the back of your neck, be careful: that is a spirit. The soft murmur in the forest trees, when the wind does *not* blow, is the whispering of spirits. Persons born with a caul may see spirits at any or all times. Should you walk in the neighborhood of a swamp, and see a floating light (the *ignis fatuus*, or inflammable gas, commonly called the Jack-o'-lantern), turn your back upon it, and go home as fast as you can. That is a wicked spirit or demon "hot from hell." Woe to you if you attempt an investigation. A horseman once did so, and the terrible Jack-o'-lantern turned upon him in wrath, consuming both him and his horse in its flames.

Finally, you must be careful never to brush against a spirit. The idea in this warning seems to be that the air is full of them, particularly at night. This idea at once suggests the reported belief of the Veddahs of Ceylon (and other savage tribes), who say that the air is peopled with spirits, that they are ever at one's elbow, and there is great danger of jostling them. This in turn suggests the belief of the Arab, who is so convinced that the desert is thickly crowded with unseen spirits that he prays the forgiveness of such as

[1] Book II., chap. v.

may be struck whenever he casts anything through the air, and warningly tells a story of how a merchant once threw a date-stone, struck an invisible spirit in the eye, and killed him.

Here we have from three widely different sources a similar idea of the nearness of the other world, — a similarity clearly pointing to a common origin, which origin must have been the belief held in ancient times that the spiritual world is not separated from the natural by a matter of material distance, but is, as it were, within and above, as the soul is within and above the body. Such an idea, at first true and pure, and afterwards perverted, made gross, materialized, as handed down through the ages, could hardly do otherwise than give birth to the present belief among savages that spirits dwell all about them in the very material atmosphere.

Louis Pendleton.

THE SYMBOLISM OF BACKGAMMON.

In "Chinese Games with Dice," by Stewart Culin, Philadelphia, 1889, is described the Japanese game of *sugoroku*, which is a variety of backgammon (older name, *tables*). In this game the board is divided into twelve parts by as many longitudinal lines, broken in the midst by an open space. The moves are made according to throws with dice. The twelve compartments are said (in a Japanese encyclopædia) to symbolize the twelve months, and the black and white stones employed as the men, to represent day and night. On the authority of Chinese authors, the game in China is said to be as old as the third century.

Thomas Hyde ("De ludis Orientalibus," Oxford, 1684, ii. 48) quotes the Arab "Ibn Chelikán" to the following effect:—

"And he [the inventor of the game] arranged it according to the example of the world, to which he compared it; for he divided the board into twelve houses, according to the number of months in the year; and the men are thirty pieces, according to the number of days in the month; the dice correspond to the revolving spheres, and their throws to the motions and circulation of the latter; the points upon them answer to the number of the planets, since their positions always constitute the number seven, the one being opposite the six, the two opposed to the five, the three to the four. And he established the casts, which one obtains in playing, after the example of divine predetermination and decree, which are sometimes in his favor, sometimes against him; he himself moves his men according to the throws, so that, if he has a quick intelligence, he is able so to arrange matters as to get the victory, and overcome his adversary, under the conditions which the dice have determined."

The mediæval Greeks adopted the same view of the game. Thus Cedrenus: "He determined that the board was the terrestrial world; the twelve houses the number of the zodiac; the dice-box, and grains within it, the seven planets; the tower [into which the dice were formerly emptied], the height of heaven, from which are distributed all things good and evil." So also Suidas (tenth century).

The stones used in Japan correspond to the Latin term for the men, *calculi*, Greek *pessoi* (that is, pebbles, mentioned in Homer).

The number twelve may find an explanation in its representing the sum of the numbers on the two dice, without resorting to the symbolic reference.

W. W. N.

NOTES ON APACHE MYTHOLOGY.

The following transcript from my notes and memoranda may serve to give an idea of the Apache mythology : —

October 17, 1884, Friday, reveille, 4.45 A. M. With Montoya and Antonio, I retired to a room with two Apaches, "Eskilbá" (The Brave Man who Stops) and "Tilichíle," or Hawk-Breast, who were soon joined by "Taqui-Tznoquis," or Three Noses, and Sergeant "Nott." Taqui-Tznoquis said : "My father was a very great medicine-man and very religious. When the world was formed, as he told me, there were twelve (12) Gods ("Apóstolos," said Antonio, *sotto voce*) ; these were called Natzonlit ; and there were twelve others, — Nadagonyit, — who assisted the first twelve.

"Then there were twelve others — the Kudindiye — inferior to both the others.

"There were twelve (12) *black* Winds, the Iltchí, and twelve Heavens, Yâ-désish ; twelve (12) Suns, Chígo-na-áy ; twelve (12) Moons, Klégo-na-áy ; and the earth was divided into twelve (12) parts.

"Now all these Gods came together, and one of them, Iltchí-dishísh (Black Wind), made the world as it now is. Iltchí-duklíj, the Green or Blue Wind, stayed by him while he made the world.

"Then Iltchí-lezóc, Yellow Wind, gave light to the world. Iltchí-lokáy, the White Wind, improved on this light. Then came the Child of the Dawn, Ikâ-eshkín, bringing fruits for the support of people. He threw out water upon the world ; it became a fog, and, descending upon the land, made all to grow, and fruits, trees, etc., came forth in the four quarters of the earth.

"The earth when first formed was a perfectly flat plain, but the Black Wind came along with his horns, and, bending his head, ripped open the earth and made ravines and cañons.

"Then the Black Wind sent down on earth a piece of limestone (Tzês-payé), and the Sun sent one of his rays down upon it, and it conceived and brought forth a little white stone, — a pebble (Guija, as Antonio called it).

"Then came another ray, and the rock brought forth a stone of 'mal pais' (lava), called Tze-ji. Then the Sun shone on the two little rocks. (Which particular one of the twelve suns did this, my informant did not specify ; his myth was in places hazy and incoherent, but I deemed it prudent not to bother him with too many questions.) Each rock brought forth a pair of human beings ; they were the first human beings, and were of a gray color.

"The great stone then brought forth a stone for grinding meal.

Then the Sun cast his rays on the west part of the earth (Guzanutli), which brought forth a man, who was Tu-vá-dis-chí-ni, the Child of the Water ('El niño del agua,' in Antonio's phraseology).[1]

"When Tu-vá-dis-chí-ni was born he had not the appearance of a man, but the Black Wind came down again and gave him all his parts, — eyes, hair, nose, etc.

"Then the Sun ordered the Black Wind to split open the head and fingers of Tu-vá-dis-chí-ni, and from these wounds sprang all the nations of the earth.

"Then the Sun ordered his servant to prepare arms for Tu-vá-dis-chí-ni, and he gave him a bow and arrows of iron (*sic*), and the bow had a cord of iron (*sic*).

"Then Tu-vá-dis-chí-ni made a mark and fired at it, but, as he did so, he fell dead (*i. e.* he swooned). Soon he came to, and addressed the Sun: 'My father! This arm you have had made for me is no good.' Then the Sun made for him a 'carrizal' (*i. e.* reedswamp), and told him to make his own arms.

"The Sun and Moon used to rise together in those days, and they met and spoke together on the earth; and they formed an 'Eltin,' or mulberry-tree. ('Eltin' in Apache means both mulberry and bow. The mulberry plays an important part in the domestic economy of the Apaches; the branches are made into bows, and the small twigs are used in the fabrication of baskets.) Then the Sun and the Black Wind came out and found a black glass, Dolguíni (Obsidian), and stuck it in the shoulders of Tu-vá-dis-chí-ni. (That is, they tipped his arrows with it, and placed them in the quiver which he bore on his shoulder.)

"Then there came out a stag (Pi-nal-té, the elk) and Bû (owl), and the Kâ-chu (the Jack-rabbit, which, according to both Táqui-Tznô-quis and Antonio, is a 'Kân' or God).

"Tu-vá-dis-chí-ni killed them all.

"Up to this time Tu-vá-dis-chí-ni had no clothes and no place in which to sleep, but the Sun caused to spring up on the earth a sweet, soft grass, upon which he reclined, and by which he was lulled to sleep.

"Then the Sun told the Black Wind to go and stay in a field of sacaton (the coarse bunch-grass of the Southwest). From this came

[1] We have here, wrapped up in much that is silly, a tradition of the coming of the Apaches from the West, and from the water, or ocean. In the same paragraph, the great antiquity of the "metate," or grinding-stone, is presented. My informant, old Taqui-Tznoquis, was a "medicine-man" of repute among his people. Black Wind is the West Wind. The traditions of the Apaches and Navajos contain much that is suggestive of a migration from the north and west. — J. G. B.

forth a multitude of people, and not only people but grasses of all kinds, — grama, and all other kinds.

"The-Sun arose again and cast another ray upon the earth; the Pine-tree sprang forth, and with it the Piñon tree (Obétzin. The Piñon nut is Opé).

"The Sun and Moon consulted together again and formed a mesquite tree, and upon the branches they hung bunches of mesquite beans. Then they formed a grove (Spanish of Antonio, 'Bosque') of the Spanish Bayonet; they then made a grove of the Prickly Pear, and filled both these with fruit.

"Then the Sun, Moon, Black Wind, Yellow Wind, and all the other Gods held a council and decided to create many fruits, the Acorn, Mescal, Manzanita, and the Sunflower (Nâdinlít).

"After this, all the Kân (Gods) held a council and decided to make a cloud, from which they scattered the water which now refreshes the earth.

"Then the Sun sent his son, Tu-vá-dis-chí-ni, and scattered over the earth all kinds of birds, every moving thing, such as snakes, rabbits, hares, deer, etc. He sent his son to put all these on the earth.

"After providing all these things, then the Sun placed us Apaches on the earth.

"Then Tu-vá-dis-chí-ni gave us a bow of mulberry and an arrow of reed, and told us to go and live off the rabbits and game.

The Sun, Moon, Winds, and all living things consulted together and decided upon what things the Apaches should live, and upon them they are living to this day.

"Then Tu-vá-dis-chí-ni placed in proper positions in this part of the earth all the fruits and other foods for the Apaches, and also the materials, mulberry, etc., from which the squaws should make the baskets in which to gather them.

"And then he taught them how to make houses, and ollas or pots (Izá [1]), of mud (Jôsh-Klísh) in which to bake them.

"Then the Bear and Coyote made a bet. (The word 'bet' is Elchínekây in Apache, but Bâ-shós-pilt means the Coyote and Bear made a bet.)

"The Bear bet it was always to be Night and never to be Dawn; the Coyote won the bet.

"Then the Sun made two mountain ranges, one full of fruits, flowers, and grasses, the other barren and rocky. He asked the Apaches 'Which one do you want?' They chose the beautiful range, so from that day they have lived on the fruits and seeds of the moun-

[1] Only the Jicarilla Apaches make pottery now; the other bands rarely, if ever, make it.

tains ; while the barren-looking hills given to the whites have furnished cattle, horses, etc., in plenty.

"On this flowery hill all the Indians united, and to this day we lament that we did not take the other hill.

"We had no farming implements of any kind, no axes, no hoes, spades, or anything else for sowing or reaping.

"The Coyote and Squirrel then met ; the latter was going along in the upper branches of a tall pine-tree, and was dragging along behind him a fagot of burning cedar-bark, which fell to the ground.[1]

"The Coyote seized it and ran away and set fire to the world, and from that we got fire. The Coyote taught us to rub the Cedar and Palmilla (Yucca) together to make fire."

John G. Bourke.

[1] In the religious ceremonies of the Zuñis, — the making of the New Fire at the Winter Solstice, — the Little God of Fire carries a brand of burning cedar rolled in cigar shape. Alarcon, in 1540, found the tribes near the mouth of the Rio Colorado carrying about with them the same burning brands ; hence the old name of that river, Rio del Tizon, or River of the Brand.

WA-BA-BA-NAL, OR NORTHERN LIGHTS.

A WABANAKI LEGEND.

Old Chief M'Sartto (Morning Star) had an only son, so different from the other boys of the tribe as to be worry to old chief. He would not stay and play with the others, but would take his bow and arrows, and leave home for days at a time, always going towards the north. When he came home they would say, "Where you been — what you see?" but he say nothing. At last old chief say his wife, "The boy must be watched. I will follow him." So next time M'Sartto kept in his path and travall for long time. Suddenly his eyes closed an' he could not hear; he had a curious feeling, then *know* nothing. By'm-by his eyes open in a queer light country, no sun, no moon, no stars, but country all lighted by this peculiar light. He saw many beings, but all different from his people. They gather 'round and try to talk, but he not understand their language. M'Sartto did not know where to go nor what to do. He well treated by this strange tribe; he watched their games and was 'tracted to wonderful game of ball he never saw before; it seemed to turn the light to many colors, and the players all had lights on their heads, and all wore very curious kind belts, called *Menquan*, or Rainbow belts. In few days an old man came and speak to M'Sartto in his own language, and ask him if he knew where he was. Old chief say "No." Then old man say, "You are in the country of Wa-ba-ban (northern lights). I came here many years ago. I was the only one here from the 'lower country,' as we call it; but now there is a boy comes to visit us every few days." Then M'Sartto ask how old man got there — what way he come. Old man say, "I follow path called Spirits' Path, *Ket-à-gus-wowt* (Milky-Way)." "This must be same path I come," said old chief. "Did you have queer feeling as if you lost all knowledge when you traveled?" "Yes," say old man, "I could not see nor hear." Then say M'Sartto, "We did come by same path. Can you tell me how I can get home again?" "Yes, the chief of Wa-ba-ban will send you home safe." "Well, can you tell me where I can see my boy? — the boy that comes here to visit you is mine." Then old man tell M'Sartto, "You will see him playing ball if you watch." Chief M'Sartto very glad to hear this, and when man went 'round to wigwams telling all to go have game ball, M'Sartto go too. When game began he saw many beautiful colors in the playground. Old man ask him, "Do you see your boy there?" Old chief said he did: "The one with the brightest light on his head is my son." Then they went to Chief of Northern Lights, and the

old man said, "The chief of the Lower Country wants to go home, and also wants his boy." So Chief of Northern Lights calls his people together to bid good-by to M'Sartto and his son, then ordered two *K'che Sipps* (great birds) to carry them home. When they were traveling the Milky-Way he felt the same strange way he did when going, and when he came to his senses he found himself near home. His wife very glad he come, for when boy told him his father was safe she pay no notice, as she afraid M'Sartto was lost.

THE LEGEND OF INDIAN CORN.

A long time ago, when Indians were first made, there lived one alone, far, far from any others. He knew not of fire, and subsisted on roots, barks, and nuts. This Indian became very lonesome for company. He grew tired of digging roots, lost his appetite, and for several days lay dreaming in the sunshine; when he awoke he saw something standing near, at which, at first, he was very much frightened. But when it spoke, his heart was glad, for it was a beautiful woman with long *light* hair, very unlike any Indian. He asked her to come to him, but she would not, and if he tried to approach her she seemed to go farther away; he sang to her of his loneliness and besought her not to leave him; at last she told him, if he would do just as she should say, he would always have her with him. He promised that he would. She led him to where there was some very dry grass, told him to get two very dry sticks, rub them together quickly, holding them in the grass. Soon a spark flew out; the grass caught it, and quick as an arrow the ground was burned over. Then she said, "When the sun sets, take me by the hair and drag me over the burned ground." He did not like to do this, but she told him that wherever he dragged her something like grass would spring up, and he would see her hair coming from between the leaves; then the seeds would be ready for his use. He did as she said, and to this day, when they see the silk (hair) on the cornstalk, the Indians know she has not forgotten them.

The folk-tales among the Wa-ban-aki must have been innumerable, for, though these tales are so swiftly dying out, there seem to be few things in nature for which they have no legend as to its life or beginning. The story of *Wa-ba-ban* — which I give literally as told me — was called forth by my asking, "How do you think the Indians learned to play ball?" And I find these mythical ball-players figure in many of their legends.

Mrs. W. Wallace Brown.

CALAIS, ME.

THE OMAHA BUFFALO MEDICINE-MEN.

AN ACCOUNT OF THEIR METHOD OF PRACTICE.

Among the bluffs of the Missouri River valley, there stood an Indian village, the inhabitants of which were known as the Omahas. Although missionaries had been among these Indians, many were yet in their savage state. The traders, who were present long before the advent of the missionaries, taught the people nothing that would elevate them above their superstitions and strange beliefs; and the echoes of the Indians' religious and war songs still resounded through the hills, and in their ignorance they were happy.

In this village many of the days of my childhood were spent. By the lodge fire I have often sat, with other little boys, listening to the stories handed down by my forefathers, of their battles with the Sioux, the Cheyennes, and the Pawnees; to the strange tales told of the great "medicine-men," who were able to transform themselves into wild animals or birds, while attacking or fleeing from their enemies; of their power to take the lives of their foes by supernatural means; and of their ability to command even the thunder and lightning, and to bring down the rain from the sky. Like all other little savages of my age, I, too, loved to dream of the days when I should become a warrior, and be able to put to shame and to scalp the enemies of my people. But my story is to be about the buffalo medicine-men.

It was on a hot summer day that a group of boys were playing, by the brook which ran by this Omaha village, a game for which I cannot find an English name. I was invited to join them; so I took part in the gambling for feathers, necklaces of elk-teeth, beads, and other valueless articles which were the treasures of the Indian boy. In the village, preparations were going on for the annual summer hunt, and all the people were astir in various occupations. Here and there sat women in the shade of their tents or sod houses, chatting over their work. Warriors were busy making bows and arrows, shaping the arrowshafts, and gluing the feathers to them; while in the open spaces or streets a number of young men were at play gambling as we were, but using a different game. Now and then a noisy dispute arose over the game of the young men, but by the interference of the older men peace would be restored.

Towards the afternoon, our game grew to be quite interesting, there being but one more stake to win, and the fight over it became exciting, when suddenly we were startled by the loud report of a pistol. We dropped our sticks, scrambled up the bank of the brook,

and in an instant were on the ridge, looking in the direction of the sound to see what it meant. It was only a few young men firing with a pistol at a mark on a tree, and some noisy little boys watching them. One of our party suggested going up there to see the shooting, but he was cried down, as he was on the losing side of our game, and accused of trying to find some excuse to break up the sport. We were soon busy again with our gambling, and points were made and won back again, when we heard three shots in succession: we were a little uneasy, although the shouts and laugh of the men, as they joked, quieted us, so that we went on with the game. Then came another single loud report, a piercing scream, and an awful cry of a man: "Hay-ee!" followed by the words, "Ka-gae ha, wanunka ahthae ha! O friends! I have committed murder!" We dropped our sticks, and stared at one another. A cold chill went through me, and I shivered with fright. Before I could recover myself, men and women were running about with wild shouts, and the whole village seemed to be rushing to the spot, while above all the noise could be heard the heartrending wail of the man who had accidentally shot a boy through the head. The excitement was intense. The relatives of the wounded boy were preparing to avenge his death, while those of the unfortunate man who had made the fatal shot stood ready to defend him. I made my way through the crowd, to see who it was that was killed. Peering over the shoulders of another boy, I saw on the ground a dirty-looking little form, and recognized it as one of my playmates. Blood was oozing from a wound in the back of his head, and from one just under the right eye, near the nose. The sight of blood sickened me, as it did the other boys, and I stepped back as quickly as I could.

A man just then ordered the women to stop wailing, and the people to stand back. Soon there was an opening in the crowd, and I saw a tall man come up the hill, wrapped in a buffalo robe, and pass through the opening to where the boy lay; he stooped over the child, felt of his wrists, then of his breast. "He is alive," the man said; "set up a tent, and take him in there." The little body was lifted in a robe, and carried by two men into a large tent which was hastily erected. A young man was sent in haste to call the buffalo medicine-men of another village (the Omahas lived in three villages, a few miles apart). It was not long before the medicine-men came galloping over the hills on their horses, one or two at a time, their long hair streaming over their naked backs. They dismounted before the tent, and went in one by one, where they joined the buffalo doctors of our village, who had already been called. A short consultation was held, and soon the sides of the tent were thrown open to let in the fresh air, and also that the people might witness

the operation. Then began a scene rarely if ever witnessed by a white man.

All the medicine-men sat around the boy, their eyes gleaming out of their wrinkled faces. The man who was first to try his charms and medicines on the patient began by telling in a loud voice how he became possessed of them; how in a vision he had seen the buffalo which had revealed to him the mysterious secrets of the medicine, and of the charm song he was taught to sing when using the medicine. At the end of every sentence of this narrative the boy's father thanked the doctor in terms of relationship. When he had recited his story from beginning to end, and had compounded the roots he had taken from his skin pouch, he started his song at the top of his voice, which the other doctors, twenty or thirty in number, picked up and sang in unison, with such volume that one would imagine it could have been heard many miles. In the midst of the chorus of voices rose the shrill sound of the bone whistle accompaniment, imitating the call of an eagle. After the doctor had started the song, he put the bits of root into his mouth, grinding them with his teeth, and, taking a mouthful of water, he slowly approached the boy, bellowing and pawing the earth, after the manner of an angry buffalo at bay. All eyes were upon him with an admiring gaze. When within a few feet of the boy's head, he paused for a moment, drew a long breath, and with a whizzing noise forced the water from his mouth into the wound. The boy spread out his hands, and winced as though he was again hit by a ball. The man uttered a series of short exclamations, "He! he! he!" to give an additional charm to the medicine. It was a successful operation, and the father, and the man who had wounded the boy, lifted their spread hands towards the doctor to signify their thanks. During this performance all of the medicine-men sang with energy the song which had been started by the operator. There were two women who sang, as they belonged to the corps of doctors.

The following are two of the songs sung at this operation: —

Thae'-thu-tun thae'-aw thae
Thae'-thu-tun thae'-aw thae
Thae'-thu-tun thae'-aw thae
Tha'e-aw thae

Ae'-gun ne'-thun thae'-aw thae tae'-aw ma
Shun-aw-dun thae-aw thae
Ae'-gun thae'-thu-tun thae'-aw thae
Shun' thae-aw thae.

TRANSLATION.

From here do I send,
From here do I send,
From here do I send,
I send.

Thus, the water to send, I 'm enjoined,
Therefore do I send,
Thus, from here do I send,
Therefore do I send

The first four lines of this song can be readily understood, but the last four need an explanation. The meaning is, Because I am commanded, or instructed (by the buffalo vision), to send the water (the medicine) from this distance, therefore I do so.

Ne-thun tha-dae-aw ma,
Ne-thun tha-dae-aw mae,
Ou-hae ke-thae e-thae-aw mae tho hae,
Ne-thun tha-dae e-thae-aw mae tho hae.

TRANSLATION.

The pool of water, they proclaim,
The pool of water, they proclaim,
Yield to his entreaties, they declare they will,
The pool of water, they proclaim, sending their voices to me.

The composer of this song is said to have seen in a vision a number of buffalo attending one of their number who was wounded. The vision was given to the man to reveal to him the secret of a healing potion. The first two lines mean that the attending buffalo, the doctors, have indicated a pool of water in a buffalo wallow as the place where the wounded one shall be treated; the third line, that they assent to the entreaties of the injured animal to be taken to the water, that his wounds may be healed in it. In the fourth line the word "ethae" has a different meaning than in the third line, and is not quite the same pronunciation. In the fourth line the word signifies to send in this way or in this direction. As all the words that the visionary animals uttered were directed to the dreamer's ears, the last line of the song is intended to convey this meaning. The round pool of water[1] they proclaim sending this way; that is, their voices to me.

This song is quite poetical to the Indian mind. It not only conveys a picture of the prairie, the round wallow with its gleaming water, and the buffalo drama, but it reveals the expectancy of the dreamer, and the bestowing of the power of the vision upon him for the benefit of sufferers.

Although there were twenty or thirty doctors in attendance, only four of them operated upon the patient in the manner above described. In a severe case like this one, all of the medicine-men unite in consultation, and each man is entitled to his share of the fees. When the case is not so severe, the relatives of the patient select one or two of the doctors to attend the wounded person. The buffalo doctors are organized into a society, and treat nothing but wounds. It is seldom that they lose a patient, but, when called to a person in a critical condition, they declare the hopelessness of the

[1] Water seems to hold an important place in the practice of this Medicine Society, even when roots are used for the healing of wounds. The songs say: "Water was sent into the wound," "water will be sent to his wound," etc. It is said the buffaloes heal their wounds with their own saliva, and there are Indians who declare that they have actually seen a wounded buffalo being doctored by others of the herd, who would lick the wound, and blow through their nostrils what seemed to be saliva, and the men who tell of seeing such scenes do not belong to the Medicine Society, or lay any claim to visions concerning the buffalo. I have myself shot more than one buffalo which had had its leg bones shattered by a bullet, but the wounds had healed, and the animal had been able to rejoin the herd to fall by my hand.

case, so that no blame may be attached to them should the sufferer die. All night the doctors stayed with the patient, the four men taking turns in applying their medicines, and dressing the wound.

The next morning the United States Indian agent came into the village, driving a handsome horse, and riding in his shining buggy. He first went to the chief, and demanded that the wounded boy be turned over to him. He was told that none but the parents of the child could be consulted in the matter; and if he wanted the boy, he had better see the father. The agent was said to be a good man, and before he offered his services to the government as Indian agent he had studied medicine, so that he could be physician to the Indians as well as their agent. I had attended the mission school for a while, and learned to speak a little of the white man's language; and as the government interpreter was not within reach, the agent took me to the parents of the boy, who were by the bedside of their sick one. On our way to the place we heard the singing and the noises of the medicine-men, and the agent shook his head, sighed, and made some queer little noises with his tongue, which I thought to be expressive of his feelings. When our approach was noticed, every one became silent; not a word was uttered as we entered the tent, where room had already been made for us to sit, and we were silently motioned to the place. We sat down on the ground by the side of the patient, and the agent began to feel of the pulse of the boy. The head medicine-man, who sat folded up in his robe, scowled and said to me, "Tell him not to touch the boy." The agent respected the request, and said that unless the boy was turned over to him, and was properly treated, death was certain. He urged that a sick person must be kept very quiet, and free from any kind of excitement, for that would weaken him, and lessen the chances of recovery. All this I interpreted in my best Omaha, and the men listened with respectful silence. When I had finished, the leader said, "Tell him that he may ask the father of the boy if he would give up the youth to be cared for by the white medicine-man." The question was asked, and a deliberate "No" was the answer. Then the medicine-man said, "He may ask the boy if he would prefer to be doctored by the white man." While I was translating this to the agent, the boy's father whispered in his child's ear. I then interpreted the agent's question to the boy. He held out his hand to me, and said with an effort, "Who is this?" He was told that it was "Sassoo," one of his friends. I held his hand, and repeated the question to him, and he said, "My friend, I do not wish to be doctored by the white man." The agent rose, got into his buggy, and drove off, declaring that the boy's death was certain, and indeed it seemed so. The boy's head was swollen to nearly twice its natural

size, and looked like a great blue ball; the hollows of his eyes were covered up, so that he could not see, and it made me shudder to look at him.

Four days the boy was treated in this strange manner. On the evening of the third day the doctors said that he was out of danger, and that in the morning he would be made to rise to meet the rising sun and to greet the return of life.

I went to bed early, so that I could be up in time to see the great ceremony. In the morning I was awakened by the singing, and approached the tent, where already a great crowd had assembled, for the people had come from the other villages to witness the scene of recovery. There was a mist in the air, as the medicine-men had foretold there would be; but as the dawn grew brighter and brighter, the fog slowly disappeared, as if to unveil the great red sun that was just visible over-the horizon. Slowly it grew larger and larger, while the boy was gently lifted by two strong men, and when up on his feet, he was told to take four steps toward the east. The medicine-men sang with a good will the mystery song appropriate to the occasion, as the boy attempted this feeble walk. The two men by his side began to count, as the lad moved eastward, "Win (one), numba (two), thab'thin (three):" slower grew the steps; it did not seem as if he would be able to take the fourth; slowly the boy dragged his foot, and made the last step; as he set his foot down, the men cried, "duba" (four), and it was done. Then was sung the song of triumph, and thus ended the first medicine incantation I witnessed among the Omahas.

Before the buffalo medicine-men disbanded, they entered a sweat lodge and took a bath, after which the fees were distributed. These consisted of horses, robes, blankets, bears' claw necklaces, eagle feathers, beaded leggings, and many other articles much valued by Indians. The friends of the unfortunate man who shot the boy had given nearly half of what they possessed, and the great medicine-men went away rejoicing. One or two, however, remained for a time with the boy, and in about thirty days he was up again, shooting sticks, and ready to go and witness another pistol practice.

It is only recently that I have been able, through inquiry, to find out two of the most important roots used in the healing of wounds, but how they are used is known only to the medicine-men. And to obtain that knowledge one would have to go through various forms of initiation, each degree requiring expensive fees. One of these medicines is the root of the hop vine, *humulus lupulus*, and the other the root of the *Physalis viscora*.

Francis La Flesche.

GOMBAY, A FESTAL RITE OF BERMUDIAN NEGROES.

The colored population of Bermuda have, in general, attained a higher stage of development and made greater progress in civilization than their kindred in the Southern United States. This is probably due in part to close contact (not amalgamation) with their Anglo-Saxon masters on these isolated islands, and in part to the admixture of Indian blood in their ancestors. Between the years 1630 and 1660 many negro and Indian slaves were brought into the British colony; the negroes from Africa and the West Indies, and a large number of redskins from Massachusetts, prisoners taken in the Pequot and King Philip wars. Many of the colored people show in their physiognomy the influence of the Indian type. Moreover, slavery was abolished in 1834, Bermuda being the first colony to advocate immediate rather than gradual emancipation; but the importation of negroes from Africa had ceased long before, so the type resulting from the mixed races continued to dominate. The faces of many of the dark-skinned natives are really fine, their lips being thinner, noses sharper, cheek-bones less obtrusive, and their facial angle larger than those of most negroes in the Southern States. They are polite in their conduct; they dress as well as any one in the same station in life, and in better taste than many of their white friends; they are much interested in education, having separate schools; they are deeply religious; and they are much attached to their own secret and benevolent societies. Though as improvident and lazy as elsewhere in a warm clime, squalor and beggary are almost unknown, thanks to the bounteous gifts of Nature in these semi-tropical islands. Rich and poor alike reside in houses built of the same material, — coral rock cut into convenient blocks and coated with an intensely white wash of lime. The negro huts are smaller than others, but cleanliness prevails, and they may be said to dwell in "marble halls."

Their English dialect is rather peculiar; they clip short their words, and give the vowels an unfamiliar quality, — at least to my ears. My stay in Bermuda was too limited to collect any vocabulary, but a resident gave me a noteworthy expression used by an old woman to whom a variety of pretty things (bric-a-brac) had been shown; the woman exclaimed, "What a moriety of eyesighties!" (Things pleasing to the eyesight.)

The singular custom called *Gombay* maintained by the negroes is supposed to be the survival of an ancient African rite, obviously highly modified by their civilized environment. The gombay parade is usually held on Christmas Eve, between 11 P. M. and 2 A. M.; per-

haps it has been transferred to the holiday season because greater leisure is enjoyed, and it is a time of general merrymaking. At this time groups of men and boys (women seldom take part) parade about the country, going from house to house singing, dancing, and playing on rude musical instruments, among which the triangle and tambourine are prominent, penny whistles and concertinas being also called to their aid. The men wear their ordinary garments, but are masked, bearing on their heads the heads and horns of hideous-looking beasts (formidable only to an uncultured mind), as well as beautifully made imitations of houses and ships, both lighted by candles. The houses are known as gombay houses, and are large enough to admit the head of the bearer inserted through a hole below, the building resting on his shoulders; these are more common than the ships, which are full-rigged. All are carefully constructed of wood, cardboard, colored papers, string, etc. As the men approach the houses, the group, sometimes twenty in number, dance a break-down, and shout: —

Gombay, ra-lay
Gombay, ra-lay.

After singing a while they claim small gratuities and pass along.

The significance of the word "gombay," pronounced gum-bay, not accented, I have not ascertained.

The ceremonies are now less common and elaborate than formerly, though very recently a revival seems to have sprung up. On questioning some negroes about gombay they seemed to be ashamed of their connection with the rite, and much difficulty was met in attempts to secure the songs. It is hard to determine which of several versions are the oldest and original, and to distinguish the genuine from the factitious. Numbers I. and II. were written out by a colored boy, and are supposed to be authentic. Number I. is certainly very primitive, lacking rhythm. Numbers VII. and VIII. are possibly partly due to the imagination of my informant, a bright colored man, whose memory was quite dormant until a silver coin roused it suddenly into activity. There is a general family likeness to the others, which were from different sources, but the allusion to a "ribber" (in No. VII.), a feature entirely lacking in the physical geography of Bermuda, is suspicious, and the reference to a "waterfall" shows its modern origin. A facility for extemporizing makes it difficult to prove the connection of a given song with the gombay rite. About twenty-five years ago an old negro rejoicing in the soubriquet of "Blind Isaac" used to go about the islands from house to house in quest of copper coins, and singing songs of his own composition; to him are attributed some of the characteristic verses now current among the negroes.

During the years 1862–64, when exciting and profitable ventures in blockade-running made the port of St. George a scene of great activity, Blind Isaac used to sing about a vessel that was wrecked on the south shore: —

The Mary Celeste she runned ashore,
She *did*, she *did*,

(emphasizing the sentiment by striking the ground at each *did* with a thick stick,)

She 'll never run the block no more,
No more, no more!

I.

Pretty girls,
I long to see you come down
With the money in your pocket,
Come down.

CHORUS.

Away, away, away!
I long to see you come down.

You pretty girls, come down,
Your curly hairs, come down. Chorus.

You bunch roses, come down,
You pretty litle dimples come down. Chorus.

Ladies give me money for dancing,
Ladies give me money all,
O ring, O ring, O ring O
And let us go.

No. II. is another version of the above, taken down from colored servants by a resident: —

II.

Pretty yaller girls, come down,
Bunch of roses, come down,
I long to see you come down,
A la, a la, a la,
I long to see you come down.

Pretty ladies, come down,
Money in your pockets, come down,
Bunch of roses, come down,
Hurrah, urrah, urrah,
I long to see you come down.

Knotted-headed girls come down,
I long to see you come down,
A la, a la, a la,
I long to see you come down.

III.

Nancy Green she dress so fine,
    Simon Taylor, high-lo.
She dress herself in a pumpkin vine,
    Simon Taylor, high-lo.

Miss Green she so fine,
    Simon Taylor, high-lo.
She thought one night she was dying,
    Simon Taylor, high-lo,
And high-low, away we go,
    Simon Taylor, high-lo,
High-lo, and away we go,
    Simon Taylor, high-lo.

IV.

I caught that ship yesterday morning,
    Simon Taylor, high-lo.
I took her about four o'clock in the morning
    Simon Taylor, high-lo.

Probably only a fragment.

V.

Ladies give me money for lingo ;
Ladies give me money for all,
Lingo, for lingo, lingo, lingo.

Ladies give me money for dancing;
Ladies give me money for all,
Lingo, lingo, for lingo, lingo.

VI.

Paget [1] girls are pretty girls,
    Simon Taylor, hy-lo ;
Warwick [1] girls, ugly girls,
    Simon Taylor, hy-lo.

Warwick girls got no hairs,
    Simon Taylor, hy-lo.
Take a bit of wool and stick it dere,
    Simon Taylor, hy-lo !

VII.

Oh turn that house upside down,
    Simon Taylor, hy-lo.
Hy-lo, and away we go,
    Simon Taylor, hy-lo.
I 'm gwine down de ribber to get some shads,
    Simon Taylor, hy-lo.
Mamie, mamie, give me some bread,
    Simon Taylor, hy-lo.

[1] Paget and Warwick are parishes of Bermuda. Somerset, named in VII., is another. These are changed to suit the prejudices of the singers.

O good Lord, I 'm almost dead,
Simon Taylor, hy-lo.
Somerset girl ain't got no hair,
Simon Taylor, hy-lo.
Take a bit of wool and stick it dere,
Simon Taylor, hy-lo.
And that 's what they call a waterfall,
Simon Taylor, hy-lo.

VIII.

Oh stop that car, don't you start,
Fire down below.
Oh stop that car, don't you start,
Fire down below.
O Captain Hory, will you listen to my story,
Dere 's a fire down below.
O woodman, hold that horse's head,
Dere 's a fire down below.
Ole massa's head is burning red,
Dere 's a fire down below.
O Doctor Lye, I 'm gwine to die,
Dere 's a fire down below.
O my Lord, I 've lost my eye,
Dere 's a fire down below.

I am under obligations to Miss Bessie Gray, Clermont, for information, and especially for taking down some of the gombay songs.

H. Carrington Bolton.

THE GENTILE SYSTEM OF THE SILETZ TRIBES.

During a visit to the Siletz reservation in Oregon, from August to October, 1884, it was found that the Indians dwelling there had come from different parts of the Pacific coast region, beginning on the north with the Nestucca River, in Tillamook County, Oregon, and extending as far south as the Klamath River, California. It was also ascertained that these Indians belonged to different linguistic stocks, named as follows: Athapascan, Yakonan, Kusan, Takilman, Shastian, and Shahaptanian.

A map of western Oregon and California, covering the region indicated, has been prepared by me for the Bureau of Ethnology, and on it have been placed the names of two hundred and sixty-nine ancient villages, which may be classed as follows: —

Californian Athapascan villages	13
Oregon Athapascan villages	106
Taqelma villages	17
Yaquina villages	56
Alsea villages	20
Siuslaw villages	34
Lower Umpqua (or Ku-ītc) villages	21
Kusan villages	2

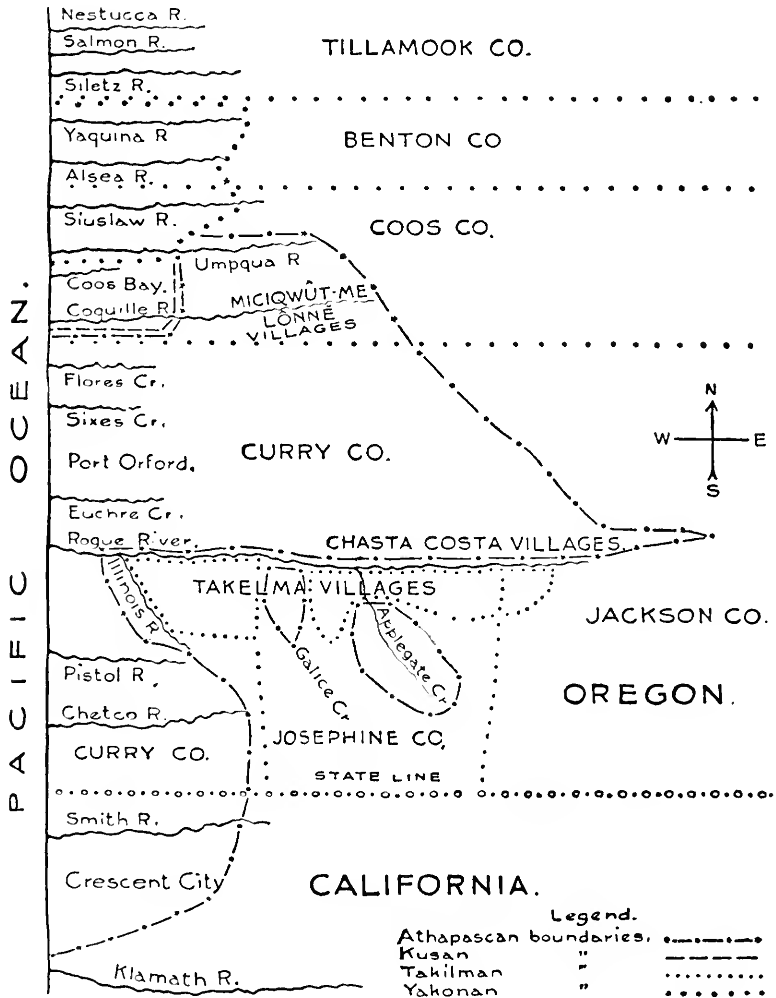
In 1884 the Nestucca and Salmon River Indians were still on the Siletz reservation; and I also heard of the Tillamook, Nestachee, Nehalem, Nehanan (called Ma′-tçuc-me′ ɹûnnĕ by the Naltûnne ɹûnnĕ), Kûn-ni′-wun-ne′-me, a tribe east of the Tillamook, Cow Creek (Ci′-stă-qwût ni′-li t'çat′ ɹûnnĕ), and Na′-ă-sû′-me′ ɹûnnĕ, a tribe dwelling near a small stream between Salmon and Siletz rivers; but I failed to meet any of them.

I was told that the Siletz tribe, that had dwelt on the river giving the name to the reservation, was extinct. On this account the names "Siletz Indians" and "Siletz villages," as used by Dr. Washington Matthews in his article on the Navajo gentes (Jour. Amer. Folk-lore, iii. 105) are not exactly correct, since none of the villages referred to were on the Siletz River, the most northerly ones being along the Yaquina River, the stream just south of the Siletz.

The desire to avoid a title of more than one line has led to the selection of the title, "The Gentile System of the Siletz Tribes," meaning thereby the system of those tribes now dwelling on the Siletz reservation.

A diagram is given in order to show the relative positions of the principal streams in the priscan habitats of the tribes and gentes under consideration.

In recording the languages of the tribes found on the Siletz reservation, I have used the alphabet of the Bureau of Ethnology, with a few additional characters. *U̮* is a sound between o in *no*, and u (=*oo* in *tool*).



A child belongs to the village of its father. This seems to be the rule among all of the tribes, though a few exceptions have been found, which might on closer investigation prove to be violations of the ancient rule. A man had to marry outside of his village, as all the women in that village were his consanguinities. Each village, as the Tutu tunne, Mikono tunne, etc., has its special burial-ground on the Siletz reservation. Several of the cemeteries have been

visited by the writer. The only exception was in the case of the Chetco tribe, which has but one burial-place. These people were formerly in nine villages, whose names have been recorded. Perhaps they have been consolidated, causing them to be regarded as belonging now to one village; though a few years ago, a man of one Chetco village could marry a Chetco woman of another village.

The kinship system is, with a few variations, substantially that of the Siouan family.

YAQUINA VILLAGES.

The territory formerly occupied by the Yaquina tribe extends from Elk City to the mouth of the river, a distance of about thirty miles. My sole authority for the names of the gentes was known as "Yaquina John." The tribe calls itself "Yû-kwĭn′-ă."

Villages on the north side of the Yaquina River. — 1. Çlka′-qaik, probably nearly opposite the site of Elk City. 2. Yi-k·qaic′ (see Yuk-qais of Alsea), probably the same as the *Lickawis* or *Luckawis* of Lewis and Clarke. 3. I-wai′. 4. Tcki′-ɹɔi-auk. 5. Ya′-häl. 6. K'ûn-nu̯′-pi-yu′. 7. Kwŭl-ai′-cau-ĭk (-ĭk is often a genitive ending). 8. Kqai′-cŭk. 9. Ho-lŭq′-ĭk. 10. Mi′-p·cŭn-tĭk, where Toledo now stands. 11. Hŭñ-kqwi′-tĭk. 12. Çlăl′-kqai-ŭn′-tĭk. 13. Ŭ-qwaikc′. 14. Kyu′-wăt-käl. 15. Cac. 16. Tçĭl-ki′-tĭk, above the site of Oneatta. 17. K'qil′-ŭq, near the site of Oneatta. 18. Kyau′-ku-hu. 19. T·k'qa′-ki-yu, on a small stream east of the town of Newport. 20. Mĭt-ts'ŭl′-stĭk, where Newport now stands — the gens of the parents of Yaquina John (*sic*).

Villages on the south side of the Yaquina River. — 21. Kqûl-hanct′-auk was where Elk City now stands, a little above Çlka-qaik. 22. Kwûl-tci′-tci-tcĕck′ was below Elk City. 23. Çlkwi-yau′-ĭk. 24. Mul′-cĭn-tĭk. 25. Ki-lau′-u-tŭkc′. 26. Tu′-hau-cu-wi′-t'çe. 27. A′-tcŭk. 28. Kqai-yûk′-kqai. 29. Pĭ′-ki-ĭl′-t'çĕ. 30. Kwût′-ti-tcûn′-t'çĕ. 31. Cu′-đauk. 32. T·kûl-ma′-ca-auk′. 33. K'ûm′-sŭ-k'wûm. 34. Kwŭl′-laq-t'au′-ĭk. 35. Çlu′-kwi-u-t'cçu′. 36. Pkqŭl-lu′-wa-ai′-t'çĕ. 37. Pu′-un-t'çi-wa′ŭn. 38. Ku′-ɹɔu-wi′-t'çĕ. 39. Kqi′-ɹă-lai′-t'çĕ. 40. Hi′-ɹɔĭn-su′-wĭt. 41. T'ulck. 42. Pku-u′-ni-uqt-auk′. 43. Kwĭl-aic′-auk. 44. Haçl′-t'û-qĭc′. 45. Hi′-wai-i′-t'çĕ. 46. Pai′-in-kqwŭ-t'çû, "Wild cat village." 47. Çli-nai′-ctĭk. 48. Kwa-ai′-tc'ĭ. 49. Ka′-k'u. 50. Hăk-kyăi′-wăl. 51. Çlĕl′-qûs. 52. Cĭl-qo′-ɹɔi, "at Sam Keys' farm." 53. Tcŭl-liçl′-ti-yu. 54. Kwŭl-laic′. 55. Na-aic′, on the south side of the river, at the mouth. 56. K'qōlq, south of Naaic, at "Davis's house."

ALSEA VILLAGES.

The tribe calls itself "Äl-si′," the meaning of which is unknown. The pronunciation "Al-se′-ya" is incorrect. The Alsea and Yaquina tribes speak the same dialect, distinguished by a few provincialisms. William Smith furnished the names of the villages of his people.

Villages north of the Alsea River. — 1. Kû-tau′-wă (probably the *Neckelo* of Lewis and Clarke) was at "Seal Rock," on the Pacific coast. The Naltûnne ɹûnnĕ called the people of this village "Tu-sĭn-nût′ ɹûnnĕ." 2. Kyä-mai′-su, "The wind comes from the ocean," at the mouth of the river. 3. Ta′-tcŭ-wĭt', meaning not gained. "Men went thither in companies and stayed there to fish." 4. Kau′-

qwan (the *q* is evanescent), on a stream now called Beaver Creek: probably the *Kowai* of Lewis and Clarke. 5. Yuk-qais' (the *q* is evanescent), "Where tide-water comes," probably the *Luckkarso* of Lewis and Clarke. See Yik'qaic in the Yaquina list. 6. Kăq-tcaⁿ-waic'. 7. Ci'-u-wa'-ŭk, said to be a "place near the river, filled with undergrowth." 8. Kqlo'-qwai yu'-tslu, "Deep Lake." 9. Me'-kŭmtk, "Long tree moss (black or green)."

Villages south of the Alsea River. — 10. Ya'-qai-yŭk', "Where the sandbar ends," called *Yahatc* and *Yahats* by the white people. It was 30 miles below Łɔiiñk, and was the village of William Smith's mother. 11. Łɔi'-iñk, "Spread out, as the skin of a canoe," north of Yaqaiyŭk and south of Kauhŭk (village of William Smith's father). 12. Kau'-hŭk, said to mean "High place," probably the *Kahunkle* of Lewis and Clarke. 13. Kwû-li'-sĭt, a deep and narrow creek. 14. Kwămk'. 15. Sqa'-qwai yu'-tslu, "Deep mouth of a stream." There were caves in the rocks, in which the people stayed during bad weather. 16. Kqlĭm-kwaic', "Man goes along with the current." 17. Çlku' ca'-ŭk, "Where the people forded the river, carrying things on their backs." In the spring they used to go towards the mouth of the river. 18. ӿăl'-bŭct', "Where the water rolls." 19. ɖa'-nĭt, "Ripple made by a rock in the river." 20. Çlku'-hwe-yŭk', "(Man) goes to the river." The village of William Jackson. (Çlku probably means *river;* and ŭk or yŭk is a locative ending *where?*)

SIUSLAW VILLAGES.

According to Mrs. William Smith, the proper name of this people is Cai'-yu-cl'a (Shai'-yu-shl'a). Her father was a Ku-ītc or Lower Umpqua, and her mother a Siuslaw. Mrs. Smith gave the names of thirty-four Siuslaw villages as follows: —

1. St'çu'-qwĭtc, near the ocean. 2. Tcĭm'-mŭk-saitc'. 3. Wai'-ɿūs, a white mountain. 4. Ckūtc, a mountain. 5. Pa-au'-wĭs. 6. Pi'-lŭm-ăs'. 7. T'ĭ-ê'-kwa-tc'ĭ. 8. K'ûm-kwû'. 9. Ts'ă'-ɿau-wĭs. 10. K'wŭs'-k'wê-mŭs'. 11. Kwŭl-hau'-ŭn-nĭtc'. 12. Çlkû'-aus (Query: çlkû, *river?*). 13. Kwûl-ɿsai'-yă. 14. Pĭçl'-kwŭ-tsi-aus'. 15. We'-tsi-aus'. 16. Kûs'-kûs-sû'. 17. Ku-dĭ'-mĭçl-tă'. 18. Tsă-hais'. 19. Măts-nĭk'ç'. 20. Pi'-ă. 21. K'qai-yū'-mi-ɿû. 22. Yu'-k'qwŭ-sti'-ɿû. 23. Kwŭn'-nŭ-mĭs'. 24. Tsi-ê'-qă we-yaçl', a dry land, where there are small stones. 25. K'qai'-kŭ-tc'ŭm', far up the river, near the site of Eugene City, Oregon. 26. K'qătc-ɿais'. 27. Hau'-wī-yät'. 28. K'u'-mi-yūs'. 29. Qa-lăk'w'. 30. Kqa-kqaitc'. 31. Hĭl-a'-kwĭ-tĭ-yūs'. 32. Çla'-tcaus. 33. Kwsi'-ɿɔi-ɿɔu', a village south of the site of Eugene City, below a large mountain. 34. Mĭ-çlă'-us-mĭn-t'çai' (t'çai, *land*), situation not given. The village of the mother of Mrs. William Smith.

LOWER UMPQUA VILLAGES.

The Upper Umpqua people belonged to the Athapascan stock; but the Lower Umpqua, who called themselves Ku-ītc', were of the Yakonan family. Mrs. William Smith, the authority for these Ku-ītc names, is the daughter of a Siuslaw mother and a Kuītc father; and her husband is an Alsea.

We find several early writers using the term *Kalawatset* (compare *Killawats*) as a partial synonym of Umpqua. Milhau gave Kalawatset as "the Indian name for the Umpqua River from its mouth

to the rapids, a distance of about thirty miles." I was unable to identify the term. The Umpqua River is called Ci-sta′ qwŭt by the Chasta Costa; and the Upper Coquille people (Micikqwût-me ɿûnnĕ) call the Lower Umpqua people, Ci-sta′-qwût-mê′ ɿûnnĕ′, i. e., *People dwelling on the stream called* Cista (Shi-sta).

The Ku-ītc or Lower Umpqua villages had the following names: —

1. Ts'ä′-lil-ä′, same as *Shalala*, *Silela*, *Isalleet*, and *Tsalel* of different writers. 2. Mī′-sûn. 3. Ta-qai′-yă. 4. Tc'û-qu′-i-yăçl′. 5. Tc'ụ-kūkq′. 6. Tçu-qi′-ɿă. 7. Tsûn′-na-kçi′-ă-mĭt′-çă. 8. Ntsi-ya′-mīs. 9. Kqu-wai′-hus, or Çlti′-ai-äm′-ĭlç kqu-wai′-hu, "Where they used to dry salmon (Çlti-ai′, *salmon;* ĭlç, genitive ending). 10. Sk'a′-qaus. 11. Tc'û′-pĭtc-n'u′ ckūtc (ckūtc, *mountain*). 12. Kai′-yŭ-wun-ts'u′-nĭt t'çai′ (kai-yu-wŭnts, *rock;* uni, *-y*, *-en;* t'çai, *land*), Rocky Land. 13. Tsi′-a-qaus′, "a high sandy place." 14. Pai′-u-i-yu′-nĭt t'çai′. Beachy Land. 15. Ts'e-t'çĭm′. 16. Wu′-i-t'û çla′-ă. 17. Tci′-tlä-tä′-mụs. 18. Ku′-i-lītc′. 19. Tki′-mi-ye′, at Winchester Bay. 20. Mĭ-ku-lītc′, at the mount of Winchester Bay, by the ocean, where there is now a light-house. 21. K'çă′-'ĕ.

KUSAN VILLAGES.

The Kūs or Coos are the *Cook-koo-oose, Kaus*, and *Cowes* of early writers. A French traveller speaks of Coos Bay as the "Bay of the Cow." According to Milhau (in his MS. Coos Bay Vocab., Smithsonian Institution Coll., No. 128; and in his Letter to Gibbs, Bur. Ethnology), the two local names on Coos Bay were Anasitch and Melukitz. The An′-a-sitch occupied the second Coos Bay village, which appears to have been on the south side, that on the other side being the Melukitz.

These Coos Bay people were not reached by me; but I met a man at Siletz Agency, who gave me a brief vocabulary of his language, the Mûl′lŭk or Lower Coquille, which proved on examination to be identical with the language of the Coos Bay people. The Mûl-lŭk village (compare *Meluk*itz, given above) was at the mouth of Coquille River (south of Coos Bay), on the north side, near the ocean, at the place where the town of Randolph now stands. On the south side of the same river, about where is now the town of Bandon, was the village of the Na′-su-mi of the Naltunne tunne list (compare A-*na-si*tch given above) or Na′-çu-mi′ ɿûnnĕ′ of the Tutu tunne list. These Nasumi were said to speak a language unintelligible to their Athapascan neighbors, and we can safely assume that they were Kusan rather than Athapascan. There used to be a people, the Na′-ă-sû me′ ɿûnnĕ (so called by the Naltunne tunne) on a small stream north of Siletz River; but we have no means of proving that they were related to the Nasumi. Between the two were the villages of the Yakonan stock.

UPPER COQUILLE VILLAGES.

The Upper Coquille people call themselves Mi-ci′-kqwŭt-me′ ʇûnnĕ, i. e., *People who dwell on the stream* Mi-ci (kqwŭt, *stream* ; me, *on*). They are Athapascans. Their priscan habitat was on the Coquille River, above the Mûllŭk and Naçumi ʇûnnĕ. The authorities for the names of their villages were Coquille Thompson, the chief, and an old man called Solomon.

1. Tqlûn-qas′ ʇûnnĕ′, above the Mûllŭk and below where Coquille City now stands. 2. Tçi′-nat-li′ ʇûnnĕ′, *People at the Forks*, on the site of Coquille City. 3. Qwēc′ ʇûnnĕ. 4. Çltc'a-rxi′-li-i′ ʇûnnĕ′. *People away from the Forks*, the *Choc-re-le-a-tan* of Parrish's list (1854) and *Chak-re-le-a-ton* of Kautz (1855). 5. Na-qi′-tûn ʇûn'nĕ, *People at the two* (naqi ?) *roads* (tun, *place* ?). 6. Se-qûc′-tûn ʇûnnĕ′, *People at the big rocks* (se, *rock* ?). 7. Tcûn-tca′-tă-a′ ʇûnnĕ′, *People by the large fallen tree.* 8. ʇûl-wût′-me or ʇûl′-wût-me′ ʇûnnĕ′, *People on the open prairie.* 9. K'çu qwĕs′ ʇûnnĕ′, *Good grass people.* 10. Tûs-qlûs′ ʇûnnĕ′. 11. Na′-qo-tca′ ʇûnnĕ (qotca refers to a *clear day*). 12. Na′-ta-rxi′-li-i′ ʇûnnĕ′, *People at the big dam* (in the river). 13. Ni-lĕs′ ʇûnnĕ′, *People at the small dam* (in the river). 14. K'çu na′-ta-a tcûn′ ʇûnnĕ′, *People by a small mountain on which is grass* (but no trees). 15. Çlkwan′-ti-ya′ ʇûnnĕ′. 16. Ki-mĕs′ ʇûnnĕ′ (Coquille Thompson), or Ku-mas′ ʇûnnĕ′ (Solomon), *People dwelling opposite a cove of deep water.* 17. Na′-tsûcl-ta′ ʇûnnĕ′, *People dwelling where they played shinny.* 18. Mĕc′-tcĕ, *Village at the mouth of a small creek.* 19. Saçl′-rĕq-tûn, *Village on the dark side of a cañon, where the sun never shines.* 20. Ĕ-ni′ ʇûnnĕ′, *People at the base of a plateau.* 21. Dul-dul′ ça-wai′-ă-mĕ, *Village where there are many of the insects called* duldul. These insects fly during summer and autumn nights, making a humming noise. 22. Il′-sĕçl ça-wai′-ă-mĕ, *Village where there are many* "ilseçl" (whatever they may be). 23. Tûs′-ta-tûn qu′-u-cĭ (*fide* Solomon. Thompson could not explain it, but said that tûcl′-ta-tûn meant an *old basket*). 24. K'qi-nuq′ ʇûnnĕ′, *People among the small undergrowth.* 25. Ti-mĕçl′ ʇûnnĕ′. 26. Rxö′-yi-nĕs′ ʇûnnĕ′. 27. Ka′-to-mĕ′-me ʇûn'nĕ, *People by the deep water.* 28. Tçlŭl-tci′ qwŭt me′ ʇûnnĕ′, *People at the stream* Tçlŭl-tci. 29. Ts'a′-ta-rxĕ-qe′ ʇûnnĕ′, *People among the ash trees.* 30. Sûn′-sûn-nĕs′ ʇûnnĕ′, *People at the small beach.* 31. Çlts'ûs-me′ ʇûnnĕ′, *People at* or *on the sand*; subsequently removed to Flores Creek (on the coast, between Coquille River and Sixes Creek). 32. Sûcl-ta′-qo-t'ça′ ʇûnnĕ′, *People back towards the head of the stream.*

ATHAPASCANS NORTH OF ROGUE RIVER.

While generic names have been found for three groups of Athapascan gentes in Oregon, *i. e.*, the Miciqwŭt-me ʇûnnĕ or Upper Coquille, the Chasta Costa, and the Chetco, I was unable to learn of any generic name for those gentes dwelling on the Pacific coast north and south of Rogue River, or for those inhabiting the Rogue River country. While, in answer to one of my questions, I was told that "T'û′-qwe-t'a′ ʇûnnĕ′" meant "All the people," it seemed plain that it was merely a collective term, destitute of any sociologic meaning. The same informant stated that villages included under this term had from time to time warred on other villages of the

same group, there being scarcely any feeling of national pride or unity.

1. Beginning on the Pacific coast, the first village south of the Naçumi was that of the Ni-le' ȷûnnĕ', described as "Jake's people," referring to some man on the Siletz reservation. 2. Na-tûtçl' ȷûnnĕ' (the people ?) or Na-tcûl'-tûn (the place), meaning not gained. 3. Kwa-ȷa'-mi, or Kwa'-ȷa-me' ȷûnnĕ', *People on the gulf* (Tutu), same as Sûk-kwe'-tcĕ (Naltunne tunne), meaning not gained, whence the local name *Sequalchin* or *Sequarchin.* This people is now called "Sixes," and they used to dwell on Sixes Creek. 4. Ku'-su-me' ȷûnnĕ' (Nalt.), or ɣōs-o-tcĕ' (Tutu), meaning unknown. 5. "Port Orford Indians," Qwûc-tcu'-mĭçl-tûn ȷûn'nĕ (of Nalt.), but the Tutu call them Kăl-ts'e'-rxe-a ȷûnnĕ', *People on a point of land extending far into the ocean.* 6. K'çu-qwût' ȷûnnĕ', *People at the good grass* (k'çu). 7. Kwûs-açl' qûn' ȷûnnĕ' (Nalt.); Kwûs-atçl'-qûn ȷûn'nĕ, of the Tutu, *People that eat mussels.* 8. "Euchres," "Eu-quah-chee," and "Yu-kwa-chi" of early writers, *i. e.*, Yu'-ki-tcê' ȷûnnĕ' (Tutu), and Yu'-kwi-tcê, or Yu'-kwi-tce' ȷûnnĕ' (Nalt.), *People at the mouth* (of the river ?). 9. Just north of the mouth of Rogue River, on the Pacific coast, was a village that had three names, according to Alex. Ross: ɣwi'-sŭt-qwŭt, referring to a *rat* (ɣwiⁿ) *that fell down*; K'çu-tĕt'-me tse'-ĕ-tût'-tûn, meaning not gained (k'çu, *grass*); and Nu'-tcu-ma'-tûn ȷûn'nĕ, *People in a land full of timber.* 10. At the mouth of Rogue River, on the north side, was the village of the Tcê'-mê, or Tcê-me' ȷûnnĕ', *People on the ocean coast,* popularly called "Joshuas," or "Yah-shutes." 11. Above the Tcêmê, and on the north side of Rogue River, was another Nu'-tcu-ma'-tûn ȷûn'nĕ. 12. Tcĕt-lĕs'-i-ye' tûnnĕ' (Tutu), Tc'ût'-lĕs-ye' ȷûnnĕ' (Nalt.), *People of the bursted rock,* or T'a-rxi'-li-i' ȷûnnĕ (Nalt.), *People distant from the Forks* (?). 13. Ḻu'-tu, or Ḻu-tu, ȷûnnĕ, "*People close to the water*" (Nalt.); some say that the name referred to a mountain on the north side of Rogue River. There have been many corruptions of this name, such as *Tou-tou-ten, To-to-tin, To-to-tut-na,* and *Lo-to-tin.* 14. Na'-kat-qai' ȷûnnĕ (Tutu), or Na'-kût-qe' ȷûnnĕ' (Nalt.), *People of the village above* (this one). Some said that was a relative term that could be used by the people of any village in speaking of the village next above them; but it is said to denote a special village in this case. 15. Çe-tcûn' ȷûnnĕ (Tutu), Se-tcûn' ȷûnnĕ' (Nalt.), *People at the foot of the large rock:* Abraham Lincoln's village. 16. Mi'-kwŭ-nu' ȷûnnĕ (their own name), Mi'-ko-no' ȷûnnĕ' (Tutu), or Mi'-kwun-nu' ȷûnnĕ' (Nalt.), *People among the white clover roots.* 17. T'a-rxi'-li i-tcĕt' ȷûnnĕ, *People at the mouth of the small stream called* T'a-rxi-li (Nalt.); Ta-rxe'-li i-tce' ȷûnnĕ', *People at the mouth of a small stream*, or tarxéli (Tutu). 18. Kwûs-se' ȷûn'nĕ), *People where bow-wood abounds* (Nalt.); ɣûc-cĕ' ȷûnnĕ' (Tutu). 19. E'-ta-a-t'çût' ȷûnnĕ' (Nalt.); E'-ta-a'-tça ȷûn'nĕ (Tutu), *People at the cove.* 20. T'a'-a-t'ço' ȷûnnĕ (Nalt.); Ta'-rxût-t'ço' ȷûnnĕ, *People on the prairie sloping gently to the river.* Above this last village Alex. had heard that there were the following: 21. Qûn-e'-tcu-ȷa'. 22. Tĕ-st'hi'-tûn, *Where something reclined* (?).

Alex. placed Ta-tci'-qwût ȷûn'nĕ next, but that was a Chasta Costa village. Instead of Tatciqwût ȷûnnĕ, ɣisa and Eneati gave Çĕçl'-qût ȷûn'nĕ (another Chasta Costa village, according to "Fiddler John"), *People at the smooth rock.*

Eneati gave Kçe-lŭt-li' ȷûnne (probably the Chasta Costa village of that name), as the next village on the north side of the river, and then he gave the following in regular order as they are named: Ta-tci'-qwût ȷûn'nĕ (Chasta Costa village), called Ta-tci'-k'qwŭt ȷûn'nĕ by ɣisa; Ta'-sun-ma' ȷûn'nĕ (same as the Chasta Costa Tal-sûn'-me); Tce-tût' ȷûnnĕ' (Chasta Costa village): Se-ĕçl' ȷûnnĕ', *People using salmon weirs* (perhaps identical with the Taɣelma Se-ĕçl-tûn, and if so, not an Athapascan people); Ti-sat' ȷûnnĕ'; and Tûs-la' ȷûnnĕ' (probably a Chasta Costa people).

Chasta Costa villages. — The Chasta Costa, or, as they call themselves, Ci′-stă kqwŭ′-stă, belong to the Athapascan stock. The meaning of the name is unknown; but Rogue River is called Ci′-stă-qwût ni′-li by the Naltûnnĕ ɿûnnĕ; and the Cow Creek Indians are called by the same people Ci′-stă-qwût ni′-li t'çat′ ɿûnnĕ, *People far from Rogue River.* I obtained the names of the villages from four Chasta Costa men, most of them being furnished by two old men, Cûçl-tas′-sĕ and Ta′-te-la′-tûn, and a few by "Government George" and "Chasta Costa John."

According to E′-ne-a′-ti, a Tutu, the Chasta Costa territory began at the junction of a stream called Ĕ-nĕ′-ti, with Rogue River. What stream is called Ĕnĕti is uncertain. The Illinois River is too far west, and Applegate Creek can hardly be intended, unless, as I suspect, Ta-tci-qwût ɿûnnĕ should be on the north side of Rogue River with the other Chasta Costa people; for Hûdedût, a Taʞĕlma village, was located at the mouth of Applegate Creek, on the south side of Rogue River. With but one or two exceptions, all the villages south of Rogue River, from Illinois River to "Deep Rock," were Taʞĕlma villages, as will be explained later.

1. Ta-tci′-qwût (*q* evanescent), *Plateau People*, the village of Cûçl-tas-sĕ and Ta-te-la-tûn. Compare Tatciqwût-mê, north of Klamath River, Cal. 2. Tc'û-na′-rxût ɿûn′nĕ. 3. Kçe′-lût-li′ ɿûnnĕ′, *People at the Forks* (of Ĕnĕti and Rogue rivers). 4. Kŭc′-le-ta′-ta. 5. Tse-ta′-a-mĕ. 6. Sû-ʞe′-tcû-ne′ ɿûnnĕ′. 7. Tce-tût′ ɿûnnĕ′, *People where the road crosses a stream.* 8. Tu′-kwi-li-si′ ɿûnnĕ′. 9. Se′-ta-a′-yĕ. 10. Tcûn-se′-tûn-ne′-ta (compare No. 24). 11. Qta′-lût-li′ ɿûnnĕ. 12. Se-tcuq′-tûn (probably a *rock* name). 13. Tc'uc′-ta-rxa-sût′-tûn. 14. Tcût′-tûc-cûn′-tcĕ. 15. Tă-ʞas′-i-tce′-qwût (qwût, *stream; q* evanescent). 16. Se′-tsû-rxe-a′-ʞĕ. 17. Mĕ′-ki-tcûn′-tûn. 18. Tăl-sûn′-mĕ ("a kind of acorn," Cûçl-tas′-sĕ and Ta-te-la-tun), or Ta′-sun-ma′ ɿûnnĕ (Government George and Eneati). 19. Si′-na-rxût-li′-tûn, a "cataract" name. 20. Sil′-qke-me′-tce-ta′-tûn. 21. Sû-rxûs′ tĕ-st'hi′-tûn, *Where the Black bear Lay down* (sûrxûs, *black bear;* st'hi, *to recline;* tûn, *where*). 22. T'a-ts'ûn′-yĕ. 23. Sku′-rxût. 24. Tcûn-se′-tûn-ne′-tûn (compare No. 10). 25. Ni′-ctu-we-ʞûl′-sûc-tûn. 26. Mûs-mĕ′. 27. Nat-qwûn′-tcĕ. 28. Tse-tût′-qla-le-ni′-tûn. 29. K'qlōc′-le-qwŭt′-tcĕ. 30. Se-nĕs′-tûn. 31. Qōtl′-ta-tce′-tcĕ. 32. Tu′-ʞŭ-lĭt-la′-tûn. 33. Tc'ûs-tê′-rxût-mûn-ne′-tûn, the gens farthest up the river according to Chasta Costa John and another man. Government George gave the names of other villages, which cannot be located: Se-qa′-ts'ă ɿûnnĕ (refers to a *rock*, se), and K'loç-tcĕ′ ɿûnnĕ. It is reasonable to suppose that the order given by Chasta Costa men is preferable to that furnished by Eneati, a Tutu, and that the latter's list needs revising. It is probable also that the villages called Çĕçl-qût ɿûnnĕ, Se-ĕçl ɿûnnĕ, Ti-sat ɿûnnĕ, and Tus-la ɿûnnĕ by Eneati are called by other names in the list of Cûçl-tas-sĕ and Ta-te-la-tûn; but we have no means of proving it.

VILLAGES ON THE SOUTH SIDE OF ROGUE RIVER.

The "Upper Rogue River Indians" call themselves Ta-ʞĕl′-ma, the meaning of which has not been learned. As they were first known to us as *Takilma*, the stock name is Takilman. The villages

of this people extended along the south side of Rogue River from "Deep Rock" (*fide* Hugh) to the valley of Illinois Creek, in what we now call Jackson, Josephine, and Curry counties. "Deep Rock" has not been found so far on any map; but Rock Point, above Evans Creek, corresponds to its location. Rock Point is east of Woodville, in Jackson County. The chief authority for the Takilman names was "Mr. Hugh." Evan's Bill (the chief) and John Punzie gave some information.

1. The village highest up Rogue River was Tço-wa'-tcĕ, to which belonged Evans Bill and his father. This village was near "Deep Rock." 2. Ta-lo' ɿûnnĕ' was Hugh's village. Evans Creek emptied into Rogue River on the north side, between Talo ɿûnnĕ and Skanowĕçl ɿûnnĕ. It should be observed that many of these Taɥĕlma names have Athapascan sounds, and several use the term tunne, *people*. But the language of the Taɥĕlma does not seem to be related to the dialects of the Athapascans that were their neighbors in the early part of this century. 3. Ska-no'-wĕçl ɿûn'nĕ. 4. K'ço-ɿai'-me, the village of Hugh's mother. 5. Yuc-la'-li, Coyote people, one of the exceptional cases in which the gens had an animal name. 6. K'ac-ta'-tă. Below K'actată was Galice Creek, called "Galleace Creek" by Palmer (in Ind. Rept., 1856, p. 218). The dwellers along this stream were of the Athapascan stock, and the survivors call themselves Tal'-tûc-tûn tû'-de, *People dwelling on the* Taltûc. The Naltûnne ɿûnnĕ call them Taⁿçl'-tăc ɿûn'nĕ. I met a few of them at the Siletz Agency, where they are called Galice Creek Indians. Below Galice Creek is Leaf Creek, and below Leaf Creek was another Taɥelma village, 7. Ckac'-tûn. 8. Ha'-ckûc-tûn. 9. Se'-wa-açl-tcû'-tûn. 10. Na-ɥi'-lă. 11. Ya'-a-si'-tûn, ten miles below Naɥilă. 12. Sĕs-ti-ku'-stûn (distinct from Chasta Costa or Ci-stă kqwŭ-stă, but it may be the same as Chasta Scoton of Indian Reports). 13. Tal'-ma-mi'-tce. 14. Se-ĕçl'-tûn (village said to be nearest the Chasta Costa). This may be the Se-ĕçl ɿûnnĕ of Eneati. Hû'-de-dût, the village of Evans Bill's mother, was at the forks of Rogue River and Applegate Creek; but Applegate Creek was claimed by an Athapascan people, the Da'-ku-be tĕ'-de (their own name), known to the Naltûnne ɿûnnĕ as Ts'û-qûs'-li-qwŭt-me' ɿûnnĕ. In the Illinois valley (and probably along the eastern side of Illinois Creek) were the Săl-wă'-qă, to whom belonged John Punzie and his father. John Punzie's mother belonged to another village, Túl-sûl'-sûn, which cannot be located.

The environment of the Taɥĕlma, taken in connection with their language and the names of their villages, deserves careful study, as it seems to point to a remarkable condition of affairs. It is probable that the Taɥĕlma were once the occupants of a territory larger than that just described, and that later on there was an invasion by the Athapascans, who established villages on all sides of them, and imposed Athapascan names on the Taɥĕlma villages, though they never succeeded in forcing the Taɥĕlma to abandon their own language.

ATHAPASCAN VILLAGES SOUTH OF ROGUE RIVER.

Near the mouth of Rogue River is a stream called Na-t'çu'-qwŭt, on which were four villages. This stream may have been one of the three now known

as Jim Hunt Creek, Indian Creek, and Hunter's Creek. 1. Near the mouth of Nat'çuqwŭt dwelt the Ĕ-ni'ʇûnnĕ', *People at the base of a plateau.* 2. On the Nat'çuqwŭt, above the Ĕni ʇûnnĕ, were the Na-t'çu' ʇûnnĕ', *People on the level prairie,* who gave a name to the stream. 3. Above them were the Tcĕt-lĕs'-tcan ʇûn'nĕ, *People among the big rocks.* 4. High up the stream were the Ts'e-tĭn' ʇûn'nĕ', to whom belonged the mother of Alex. Ross the Naltûnne ʇûnnĕ chief. 5. On the south side of Rogue River, between Nat'çuqwŭt and Skûmême, was the village Sĕn-tĕçl'-tûn. 6. Skû-mê'-me was on the south side of Rogue River, at its mouth, opposite the village of the Tcê-me ʇûnnĕ. 7. Ts'e-tût' ʇûnnĕ, *People where the road is on the beach,* were on the Pacific coast, south of Skûmême. 8. 'A'-ă-ne'-tûn, an extinct people, dwelt below Ts'etût ʇûnnĕ. 9. Qwai'-ctûn-ne' ʇûnnĕ, *People among the gravel* (Tutu), or Qwin'-ctûn-ne'-tûn (Nalt.), dwelt on Pistol River. Kautz called them *Wish-ta-nah-tin,* and Parrish styled them the *Wish-te-na-tin.* They were sometimes called "Pistol Rivers." 10. Qa'-i-na'-na-i-tĕ' ʇûnnĕ, a people that were exterminated, there being but two boys spared, one of whom was an old man at Siletz Agency in 1884. 11. Qe'-e-rxi'-a, or Mûn-kqĕ'-tûn, was located about twenty-five miles south of Pistol River (*fide* Alex. Ross). 12. Nal'-tûn-ne' ʇûnnĕ', *Mushroom People,* dwelt on the stream Nal'-tun-ne'-qwŭt, about twenty miles south of Qe'-e-rxi'-a. This was the village of Alex. Ross, the chief.

Chetco villages. — The Tcê'-ʇi, or Tcê-ʇi' ʇûnnĕ', had nine villages as follows: 1. Tcĕt-tan' ne'-nĕ (Baldwin Fairchild's village), on the north side of Tcĕt-qwŭt, or Chetco Creek, at the mouth. 2. Nu'-q'wût-tcu'-tûn, on the south side of Chetco Creek, near the mouth of the stream called Ma-qwŭt. 3. Q'û'-ni-li-i'-kqwût, on the same side of Chetco Creek, above the preceding village. 4. T'a'-tcu-qas-li'-tûn, on the same side of Checo Creek, and higher up the stream. 5. Se-t'ça'-tûn, *Where there are many stones* (?), above No. 4, on the same side of the stream. 6. Sĭs-qas-li'-tûn, above No. 5, on the same side of the stream. 7. Na'-ʇût-t'çu'-me ("*At the grass higher up the stream*" ?), above No. 6, and the village nearest the head of the stream. 8. Tcĕt-tan'-nĕ, just south of the mouth of Chetco Creek. 9. Çltc'a-rxi'-li-i'-tûn, *Village far from the Forks* (of Chetco Creek and Maqwŭt), on the upper part of Maqwŭt.

ATHAPASCAN VILLAGES IN NORTHWEST CALIFORNIA.

The Smith River Indians call themselves Qa'-a-mo' te'-ne, and were in two villages. The first, on one of the forks, was called Q'o'-sa ʇûn'nĕ by the Tutu, and Qwa^{n}'-s'a-a'-tûn by the Naltûnne ʇûnnĕ. The second, at the mouth of Smith River, was called Qo-on'-qwût ʇûn'nĕ by the Tutu, and Qû-wûn'-kqwût by the Naltûnne ʇûnnĕ.

South of Smith River were the A'-ta-a-kût'-ti (Tutu), or A'-ta-a-kût' (Nalt.), known to the white people as *Yon-tock-etts.* Next to them came the Tc'ĕs-çlt'ĭc'-tûn, who were probably the "Terwars" of some authors. South of these dwelt the E-tcu'-lit (Tutu), E-tc'u'-lĭt, or Tc'ĕs-qan'-me (Nalt.), probably identical with the "Tolowas" of the white people. Above Crescent City was the village of Ta-rxi^{n}'-'ă-a'-tûn. On the site of Crescent City was the village of Charles Lane's people, the ʇa-tin'-ʇûn. South of this was Mĕs-tĕçl'-tûn, beyond which was Ta-tla' ʇûnnĕ (Tutu), or Ta-t'ça'-tûn (Nalt.),

probably the "Ta-ta-ten" of Powers and others. Çlts'ûs'-me, *On the sand* (with which compare the Çlts'ûs-me' ɟûnnĕ of the Upper Coquille) was north of Tû-rxĕstl'-tsa-tûn, and south of the latter was Ta-tci'-qwût-me, *Village on a Plateau*, north of the mouth of Klamath River, which the Athapascans call Ta-tci-qwŭt (*Plateau River?*). Q̬wûn-rxûn'-me, the most southerly village recorded, was just south of the mouth of Klamath River.

It is unfortunate that so many of the village names are given without their translations, but it was impossible to obtain more information during the limited period of my visit. Should I find time in future to prepare Indian-English vocabularies of the languages recorded at Siletz Agency in 1884, it will be apt to lead to a satisfactory analysis of many local names which are now inexplicable.

A close study of this article ought to strengthen the suspicion that the Athapascans of Oregon were the dominant people, having reduced the Kusan nation as well as the Taɥĕlma ; and that prior to the incoming of the Athapascans, the Kusan territory had extended inland far up the Coquille River and the tributaries of Coos Bay.

J. Owen Dorsey.

FOLK-LORE SCRAP-BOOK.

Selling Warts. — There is a vein of superstition running through the mind of every individual, but in some districts this is more fully carried out than in others. Especially is this the case in settlements where the German or Irish race predominates. Lancaster County is full of it, and one would imagine that the city would be comparatively free from it, owing to the more enlightened condition of the people. The above remarks have been prompted through an incident which occurred yesterday. In walking along Orange Street a gentleman noticed a clean white envelope lying on the pavement. It was sealed but had no address or stamp upon it. On opening the envelope, to ascertain its contents, a sheet of note paper was withdrawn, which had a penny folded up in it. On the centre of the sheet of paper were three red spots arranged in a triangular shape, and below them the ominous inscription in ink, Wart Blood. It was a clear case of an old superstition bobbing up and which the gentleman had often heard tell of, namely, that of selling a wart or warts to the unlucky finder of the package who would appropriate the penny to his own use. The same superstition is common in some localities hereabouts in regard to putting some roaches in such a parcel along with some money and selling them. — *From the Lancaster (Pa.) Morning News, June* 28, 1890.

Please give me a Bow. — The latest fad among the school children of this city is to ask people they meet for a bow of the head. After school hours hundreds of youngsters, both boys and girls, can be seen passing along the streets on their way home with paper and pencil in hand. They accost every one they meet and say, "Please give me a bow." If the question is not understood they sometimes say, "Bob your head," or "Duck your nut." When the bow is given, as it generally is, wonderingly, the youngster marks one stroke on the paper. When one hundred marks, representing one hundred bows are obtained, the children bury the paper when no one is looking, and at the same time make a wish. At the end of four days the paper is unearthed and then, they say, the "wish always comes true." — *From the San Francisco Call, May*, 1890.

Additional Notes on the Irish Tinkers and their Language. — In the preceding number of this Journal (p. 157) was copied from the "Journal of the Gypsy Folk-Lore Society" (vol. ii. No. 2), a communication relating to the tinkers' jargon called "Shelta." The same number of the Journal in question contains an additional list of words belonging to Tinkers' Talk, which are here given.

Mr. Ffrench.	Mr. Leland.	Tiree List.	Mr. Crofton.	Mr. Norwood.
Fien or *Feen*, a man.	...	...	...	...
Bioer, or *Biuoer*, a woman.	*Bewer*, a female thief (p. 203). *Bewr*, woman (pp. 358 and 368).	*Beor*, a woman.	*Beör*, married woman.	
Goyan, a child.	*Gothlin*, or *goch'thlin*, child (p. 358). *Gothni*, *gachlin*, child (p. 368).	...	...	...
Lackeen, a girl.	*Lárkin*, girl (p. 359). *Leicheen*, girl (p. 364).	...	*Lackan*, girl.	...
Keen, a house.	*Kiéna*, house (pp. 365 and 370).	*Cian* (applied to tent, house, and cottage).	*Kin*, house.	*Kain*, a house.
Curragh, a horse.		...	...	...
Mouge, a pig.	*Muogh*, pig (p. 364).	...	...	...
Gillamese, boots.	*Gullemnocks* (p. 364) *Gullemnoch* (p. 365) shoes.	...	...	...
Rishpah, trousers.	*Réspes*, trousers (p. 364).	...	...	...
Rawg, a car.	*Rawg*, wagon (p. 365).	...	...	...
Gath, whiskey.	...	...	...	...
Lush, porter.	...	...	...	...
Crop, money.	...	...	...	...
Gassel, a donkey.	...	...	...	...
Nutha, a hat.	...	...	...	...
Griffin, a coat.	...	...	...	...
Millthogue, a shirt.	*Mélthog*, inner shirt (p. 364).	...	...	*Mill-togs*, shirt.

The above columns clearly show that, although Mr. Ffrench's tinker knows nothing of the *name* "Shelta," yet his "Tin-men's Cant" is really one with Mr. Leland's "Shelta, the Tinkers' Talk." It may be noted that Mr. Norwood also declares his ignorance of the name "Shelta," and that Mr. Crofton speaks of the language so named as being "well known to Gypsies as 'Mumpers' talk.'" But the title (or titles) given to the language is a matter of secondary importance. What really is important is the unmistakable fact that a language — vaguely connected with Romanes and Gaelic, but certainly neither Romanes nor Gaelic — exists among the tinkers and "mumpers" of the British Islands (not to mention newer countries). The words quoted in our pages are few enough, yet they serve to show how widespread the language is, for they have been gathered from (1) a tinker of southeastern Ireland; (2) a tramp at Aberystwith;[1] (3) an Irish tinker at Philadelphia, U. S.; (4) a tinker child in the island of Tiree, Argyllshire; (5) a lace-hawker at Southport; (6) an English Gypsy, and, in the case of Mr. Norwood's list, from various English Gypsies apparently. Some of the people familiar with this language are also familiar with Gaelic: others, again, know nothing at all of Gaelic. Many of them appear to know Romanes: according to Mr. Leland ("The Gypsies," p. v.) *all* of them do. It is, however, too early to assign any definite position to this language. That may well be postponed until we have largely increased our knowledge of it, as it is hoped we shall do with the coöperation of the members of this Society.

[1] Mr. Leland obtained one example of "bewer" in the same neighborhood, but from a different source, — an elderly female tramp, who applied it to herself.

NOTES AND QUERIES.

Spitting on the Hands (vol. iii. pp. 58, 161). — Spitting on the palms of the hands, and then rubbing them together, was a common thing with wood-sawyers and wood-splitters a few years ago, when wood was more generally used for fuel than it has been of late years.

I have often seen laboring men, in shovelling snow, use the same practice. I noticed, in my boyhood, that when any of the boys were about to run, or jump over a fence, they would invariably spit upon their palms, or make a motion something like spitting, and do the same thing whenever they were about to attempt any movement requiring extra strength of either arms or legs. I have done the same thing myself. I think most men in this vicinity must be familiar with this, and I do not know that the practice was confined to this locality. It seems to be a sort of deliberating or gathering of strength, before making any attempt at running or jumping. I have observed that men do this same thing in the game of "ten-pins" or any games of that character.

But a most singular illustration of the peculiarity referred to occurs to me. I have been told that it is a fact, although I cannot myself vouch for it, as ever having seen it, — that journeymen bread-bakers, sometimes in working up their dough, begin, perhaps without thinking much about it, by first rolling up their shirt sleeves, and then spitting upon the palms, prepare for an outlay of strength upon the mixture of flour and water. It may be the result of early habits and practices, which we all know are hard to change. This strikes us of course as very disgusting; but perhaps if we were "behind the scenes," in many shops and kitchens, we should notice things quite as disagreeable. I think the latter practice described shows that the object was not as some suppose, to make the hands stick to anything, but as I have said, it is a mere habit which had come originally from a kind of gathering strength by rubbing the hands together, and the spitting was often no more than a motion of the lips indicating that one could not get away from his old boyish habit.

Henry M. Brooks.

Salem, Mass., *July* 8, 1890.

Gypsy Sorcery, Magic, and Fortune-Telling. — This work will be published by T. Fisher Unwin, London, in the form of an *édition de luxe*, of which only 150 copies will be printed, price one guinea. Each copy will be numbered and signed. The edition will be on the best paper with large ornamental initials, etc., drawn by the author. The book is dedicated to the French Folk-lorists of the *Congrès des Traditions populaires* (1889), as a token of gratitude for hospitality.

As an example of the increase in value of limited editions, it may be remarked that the completed volumes of the Journal of the Gypsy Folk-Lore Society, of which only 150 copies are printed, now sell at more than double price.

Mr. Leland is to have charge of the next meeting of this Congress, which is to be held in London during the following year; every measure will be taken to render the occasion agreeable to American visitors, and it is hoped that the American Folk-Lore Society may be represented.

To kill Cats is Unlucky. — Yesterday, while cutting hay, the machine caught a cat, and cut off all four legs of the poor creature. The Irishman in charge threw the animal over the fence. In an hour or two the neighbors found it, and threw it back, saying, "He can't put off his bad luck on me, — I'll not kill his cats for him." Accordingly, the poor thing was tossed to and fro, until I heard of the matter, and found a man who happened to be of American birth, to put an end to the animal's pain. As he killed it he said, "I ain't superstitious, but no Irishman will ever kill a cat."

Mary H. Skeel, Newburgh, N. Y.

Voodoo and Vodun. — Reading with interest the papers on "Voodooism" in the various numbers of the Journal of American Folk-Lore, I observe this remark: "When human testimony is so defective, it is natural to regard the evidence of language. In an African superstition, one would expect the survival of some African words and phrases."

The word Voodoo itself, however, seems to be African, and to be used in a similar sense. In Featherman's "Social History of the Races of Mankind," volume on the Nigritians, p. 216, it is stated, that, in Dahomey, "Vodun or Vodum is the name for any object considered as fetish in the sense of a protecting talisman." With this fact may be compared the special use of Voodoo or Hoodoo in the United States as meaning that which brings good luck (vol. i. p. 17, note).

As to the worship of these same people, we are told that the snake is with them the highest divinity. It symbolizes supreme bliss and universal benevolence. Reverential honors are paid to a number of them sheltered in a fetish house. They are piously cared for by female devotees, who feed them and present offerings of silk stuffs, bullocks, goats, fowls, cloth, rum, etc. They are considered so sacred that a girl who accidentally touches one becomes possessed, and is at once a consecrated person, being taken from her parents to be taught the arts of singing and dancing, which constitute the ritual of the snake divinity. The evening and night are mentioned as the usual time for the young girls to become possessed (Nigritians, pp. 214, 215).

Louise Kennedy, Concord, Mass.

(The corresponding verb *envaudoueiller*, to bewitch, seems sufficient to mark *vaudou* as of French origin. As for Vodun, it may resemble *vaudou* in sound, yet have no etymological relationship. Such similarities are misleading. What does seem to appear more clearly, the more we know of the matter, is the close correspondence of European and African belief in regard to witchcraft and magic. — *W. W. N.*)

Footprints. — The following items I gathered, not from books but from the people, among the Hungarian Gypsies. A girl believes she can win a man's love by taking the earth in which he has trodden in a footprint. In Italy witches are believed to effect varied sorceries with earth pressed by a foot. They remove — that is, cut or saw — it with a piece of money of a peculiar kind; but no one except a witch has ever seen this coin. It is called the *sega mullega*, words which my informant could not explain; but they are clearly Gypsy: *saga*, a saw, and *mulla* or *mullega*, a word applicable to anything of a ghostly or witchly character. There is a very wild song beginning, —

Saga mullega, ye witches of Gaeta.

I should like to know if there is in negro or Indian folk-lore anything resembling this superstition as to footprints. — *C. G. Leland.*

(See, for Mojave belief, vol. ii. p. 175; Omaha superstition, vol. ii. p. 4.)

Salt River Tickets. — I would suggest the collection in America of *Salt River tickets*. There must be thousands of these. Also of valentines.

C. G. Leland.

A Wabanaki Counting-Out Rhyme (vol. iii. p. 71). — I am much interested in the paper of Mrs. W. W. Brown on a game of the Wabanaki Indians, in which they make use of a counting-out sentence of untranslatable words. As given by Mrs. Brown, these are: *Hony, keebee, laweis, agles, huntip*, and are practically the same with those I secured from a Penobscot half-breed, and published in my work, "The Counting-out Rhymes of Children." Writing them from the lips of the Indian, they sounded like this: *Ah'-nee, kah'-bee, lah-wis, hahk-lis, untip*. The differences between the two versions are hardly greater than those resulting from attempts to write phonetically in English — a notoriously difficult matter. In my volume I pointed out that the word "it," used to designate the victim in a play, has its analogues in many countries, and these usually denote some dreaded object or evil being. Thus German and French children call the victim "the wolf;" Madagascar children say "*boka*" (the leper); and Japanese "*Oni*" (the evil spirit). Mrs. Brown now adds to this list the Wabanaki term "*squaw-oc-t'moos*," or swamp-woman, a personage greatly dreaded. Perhaps the English "it" is a euphemistic expression.

H. Carrington Bolton.

Three Jolly Welshmen. — An old New England version of this nursery rhyme runs as follows: —

There were three jolly Welshmen,
Three Welshmen were they,
They all went out a-hunting
Was on St. David's Day;
And all the day they hunted,
And nothing did they find
But a horse in the wood,
And that they left behind.

To my weevle, weevle, weevle,
To my dadda, dadda, dowus,
Sing O! Holla-lu!

The one says, "It's a horse,"
The other he said "Nay;"
The one says, "It's a deer,
But its horns are shot away."
To my weevle, etc.

There were three jolly Welshmen,
Three Welshmen were they,
They all went out a-hunting
Was on St. David's Day;
And all the day they hunted,
And nothing did they find,
But a cat in the wood,
And that they left behind.
To my weevle, etc.

The one says, "It's a cat,"
The other he says "Nay;"
The one says, "It's an owl,
But its ears are shot away."
To my weevle, etc.

There were three jolly Welshmen,
Three Welshmen were they,
They all went out a-hunting
Was on St. David's Day;
And all the day they hunted,
And nothing did they find,
But the moon in the elements,
And that they left behind.
To my weevle, etc.

The one says, "It's the moon,"
The other he says "Nay;"
The one says, "It's a cheese,
But the half's cut away."
To my weevle, etc.

Julia D. Whiting, Holyoke, Mass.

Two Old Games. — The two following games of children are old, the second being known to date back at least a century: —

Bolivar. — Children form a ring with joined hands around one in the middle, and go around singing, —

Bolivar, Bolivar, ding, ding, ding,
Forty horses in a ring;
One jumped out and one jumped in,
Bolivar, Bolivar, ding, ding, ding.

As the last words are sung the circle is broken up, and all jump and dance

around ; the prisoner escapes, and by manœuvring some one else is left in the centre to take his place.

Flora. — A child lies down and pretends to sleep, saying, " I hope Flora won't come here." Another comes up softly and lightly touches the sleeper, who springs in simulated wrath and says, " Who 's that ? " To which the answer is, " Flora," by the escaping child. " Very well, if Flora does that again I 'll see her naked nose," replies the sleeper, who again composes himself to rest. This occurs several times, and finally the child is caught, and the sleeper calls out, " I 've got Flora ! I 've got Flora ! I have her naked nose ! " He pulls the child's nose, and exhibits his thumb between his first and second finger as the trophy. Of course this game is only for very young children.

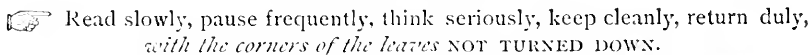
Iroquois Dog Feast. — In a somewhat exhaustive paper on the White Dog Feast among the several Iroquois nations, read by me at the Toronto meeting of the A. A. A. S. last year, but as yet unpublished, quotations were made from " Sullivan's Campaign." I had then no knowledge of the existence of this feast among the Oneidas, never having inquired of them ; but I find that De Witt Clinton noted it there in 1810. The pagans " still practised some of their ancient superstitions ; on the first new moon of every year they sacrificed a white dog to the Great Spirit, and devoted six days to celebrating the commencement of the year." This late date would not conflict with my belief that the other Iroquois derived it from the Senecas at a very recent day, all evidence tending that way.

W. M. Beauchamp.

Note written on the Fly-Leaf of a Book : —

This book belongs to ——— ———.

If thou art borrowed by a friend,
  Right welcome shall he be
To read, to study, not to lend,
  But to return to me.
Not that imparted knowledge doth
  Diminish learning's store,
But books, I find, if often lent,
  Return to me no more.


Read slowly, pause frequently, think seriously, keep cleanly, return duly, *with the corners of the leaves* NOT TURNED DOWN.

When a boy I found this in an old book and *captured* it. — *W. M. B.*

BIBLIOGRAPHICAL NOTES.

BOOKS.

A GRATIFYING illustration of the widespread interest in everything pertaining to Folk-lore is to be found in the generous space allotted to this branch of study in the new edition of Chambers' Encyclopædia. Besides biographies of the prominent folk-lore scholars of all countries, two noteworthy articles on Ballads and Folk-lore have thus far appeared, both from the pen of Mr. Thomas Davidson. These articles are models of treatment at once scientific and popular, and may be consulted with profit by scholars as well as by the general reader. In the article on Ballads, the fact is brought out that ballads stand on the same basis as folk-tales as to contents and diffusion. It is probable, however, that with ballads conscious borrowing plays a more important part than with folk-tales. Of great interest, too, is the history of the revival of interest in the ballad in modern times. This was one of the most important results of the Romantic movement, and was not without influence on the study of folk-tales. An excellent bibliography contains the names of the standard collections in this department. To it should now be added Nigra's "Canti popolari del Piemonte," Turin, 1888, and the interesting reviews in the "Journal des Savants," Sept.–Nov., 1889, by G. Paris, "Nuova Antologia," 16 March, 1889, by A. D'Ancona, and "Perseveranza," Milan, 20 Jan., 1889, by P. Rajna, in which most of the questions connected with the origin and diffusion of folk-songs are elaborately discussed.

Of even greater extent and value is the article on Folk-lore (vol. iv. pp. 708–714), in which for the first time a survey is given of the entire field, and a history of its study. The second half of the nineteenth century will always be remarkable for the enormous number of books on this subject, and the great interest displayed by the foundation of societies in nearly every country in Europe with journals and other publications. Mr. Davidson gives a luminous sketch of the rise of these studies and their justification in their connection with general mythology and anthropology. The various theories of the origin of Folk-lore are set forth in an unbiased manner, and the writer's own belief in Mr. Lang's theory is forcibly expressed. No point is overlooked, and an enormous amount of information in regard to collections and methods of study is conveyed in an exact and methodical manner, and no better "primer" could be recommended to the beginner in folk-lore studies. Mr. Davidson has also contributed many other valuable articles in this same field to other volumes of the Encyclopædia, notably the articles, Fable, Beast-fables, Fairies, etc., in all of which the writer is entertaining as well as exact and scientific.

THE FABLES OF ÆSOP, as first printed by William Caxton in 1484 with those of Avian, Alfonso, and Poggio, now again edited and induced by JOSEPH JACOBS. I. History of the Æsopic Fable. II. Text and Glossary. 2 vols. 8vo, pp. xix., 283, 322. London: David Nutt. 1889. [Bibliothèque de Carabas.]

Eight years before the discovery of this country the great English printer published at Westminster a collection of Æsop's fables translated from the German compilation of Stainhöwel. As this compilation became the standard Æsop of modern Europe, it was a happy thought to publish it in its English dress, and it was a still happier thought for Mr. Jacobs to introduce it by a general history of the Æsopic fable, which must take rank among the most remarkable achievements in this field of study.

Of the various branches of Folk-lore, the Fable has always proved the most attractive to scholars on account of its literary character, and the fact that it has been preserved, not like the folk-tale and folk-song by oral tradition, but by written documents. Before the revival of Oriental studies in the early part of this century, the Greek and Latin Æsop had engaged the attention of scholars and critics like Bentley and Lessing; but it was not until the discovery and publication of the great Oriental collections in their various forms, and of the mediæval versions, that a fascinating field of comparative study was opened. In spite of the monumental labors of Robert, Du Méril, Loiseleur Deslongchamps, and Benfey, many questions yet remained unsolved, and without their solution it was impossible to write a general history of the Æsopic fable. Some of these questions concern the origin of the Fable, — whether Greek or Indian; and others relate to the mode of diffusion in post-classical and mediæval times.

Mr. Jacobs has already, by his admirable introduction to the Fables of Bidpai, shown that he possessed the knowledge requisite to attack successfully these intricate problems, and the result is an essay full of brilliant discoveries and happy suggestions. Much in it rests, it is true, upon hypotheses, and the author, perhaps, "balances too much theory upon the corner of a letter in the Talmud" (p. 148); but after all, Mr. Jacobs has made a substantial contribution to the subject and cleared up many doubts.

We can mention here but a few of the results of Mr. Jacobs's investigations, hoping at some future day to examine the entire subject at greater length. The first point concerns the relation of Greek to Indian fables, and here Mr. Jacobs shows conclusively that the Fable arose independently in these two countries, and in them alone, and was in both countries "raised by special circumstances from folk-lore into literature." These circumstances were the use of the fable in Greece for political purposes, and in India for the purposes of moral instruction. The remarkable result of Mr. Jacobs's study of this question is the exceedingly small number of genuine Greek fables, not over eight. The Beast-Fable found in other countries — Egypt, Judæa, Rome, and Arabia — is merely sporadic, and all the evidence tends to show that, roughly speaking, the Fable is a product of India, and has been diffused within historic times by literary channels. This confirmation of the Benfey theory, as regards fable, does not seem to us necessarily to affect the question of the origin and transmission of other branches of Folk-lore, — the fairy tale for example. The fact is that at an early date the fable became literature, and its transmission ceased to be, to any great extent, a matter of oral tradition.

Other interesting questions involved in the ancient history of the Fable

are, the way in which the Buddhistic fables were imported into Europe, and the manner of their incorporation with the Roman (Greek) collection; Phædrus representing Æsop, and Babrius, Æsop and Buddha.

During the Middle Ages Phædrus was the representative of the Æsopic Fable to the learned world, as Mr. Jacobs remarks, and the recent work of Hervieux ("Les Fabulistes latins," 2 vols. Paris, 1884) shows us the vast mass of *rifacimenti* of that author. During this period England was the home of the Fable, and its diffusion was due to the versions in Latin and French made in that country. Mr. Jacobs has in a very ingenious manner discovered the source of Marie de France's fables in a collection of Greek fables in prose turned into Arabic, and enlarged by some sixty fables from the Arabic Bidpai and other sources, but still passing under the name of Æsop. This collection of 164 fables, Mr. Jacobs supposes, was brought to England after the Third Crusade of Richard I., and translated into Latin by an Englishman named Alfred, with the aid of an Oxford Jew. Part of Alfred's work was turned into English alliterative verse, and this was the version which Marie de France translated about 1220, attributing it to King Alfred.

Space is wanting to mention even other remarkable discoveries of Mr. Jacobs, and we must content ourselves with a few words in regard to the other features of the work which entitle the author to the gratitude of all workers in this field. Caxton's version, as has been said, was made from Heinrich Stainhöwel's compilation. This consisted of the Romulus (the prose solution of Phædrus), selections from Avianus, a Latin version from Babrius, mainly of the Indian element), some from Ramezio's Latin translation of the Greek prose fables, and a few from the Englishman Alfred, mentioned above. It will be seen from this that Caxton's version represents fairly well the entire *corpus* of Æsopic Fable. In addition to the above, Stainhöwel appended to his work the legendary life of Æsop attributed to Planudes (omitted in Mr. Jacobs's reprint of Caxton), and a selection from the tales of Petrus Alfonsi and Poggio Bracciolini. To all of the above Mr. Jacobs has given parallels in thirty-eight pages of fine print, a model of condensation. The arrangement of the parallels is, Oriental, classical antiquity, mediæval, modern foreign, and modern English. Mr. Jacobs's own contributions are chiefly under the first two heads, the parallel there being given, as he says, nearly *in extenso*. We cannot praise too highly this part of Mr. Jacobs's work, — the most ungracious task which a scholar can undertake, in which a single reference may represent hours of painful research. Hitherto the student has been obliged to consult the notes of Oesterley to Kirchhof and Pauli and Romulus; but now his labors will be lightened by Mr. Jacobs's *résumé*, which is rendered accessible by two indexes, one to fables, and another to the authors cited in the "Synopsis of Parallels." Finally, we must not leave unmentioned the "Pedigree of Caxton's Æsop," which contains, as the author quaintly says, "in the N. E. corner," most of his novelties, and which represents an enormous amount of labor. A word must be said for the make-up of the book, which, like the others of the series, is most dainty in paper, print, and illustration,

—an etching by H. Ryland, and a fac-simile from the Bayeux Tapestry. The work will be eagerly sought by all lovers of beautiful books (alas, that there is but a limited edition of five hundred copies!), and will be indispensable to all serious students of the Æsopic Fable. *T. F. C.*

KOREAN TALES. Being a collection of stories translated from the Korean Folk-lore, together with introductory chapters descriptive of Korea. By H. N. ALLEN, M. D., Foreign Secretary of Legation for Korea. New York and London: G. P. Putnam's Sons. 1889. 8vo, pp. 193.

All collections of popular tales which are properly made are valuable, and may throw some light upon the question of the origin and diffusion of popular tales. It is not likely, however, that any future collections of European or Aryan tales will possess much value for that purpose, and their interest will consist chiefly in their own intrinsic value as imaginative literature. On the other hand, every new collection of tales of the non-Aryan peoples will for a long time be read with interest as confirming or refuting the various theories proposed to account for this branch of Folk-lore. The collection made by Dr. Allen is not so interesting from this standpoint as might have been supposed, and the stories do not differ materially from those already familiar to us in translations from the Chinese, and it seems probable that they have been borrowed from that nation. On the other hand, the tales themselves are charming, and the collector has retold them in a masterly manner. They do not belong to the class of folk-tales pure and simple, which are characterized by brevity and a certain monotony and uniformity of coloring. The Korean tales are more literary in their form, and remind one of the Irish tales in the collections prior to Mr. Curtin's. This is well illustrated in the story of "The Enchanted Wine-Jug; or, Why the Cat and Dog are Enemies," in which the slightest thread of folk-lore runs through a very amusing story. A bit of amber, possessing the power of renewing the contents of any vessel into which it is put, is lost and recovered by the sagacity of the owner's dog. The other stories are chiefly tales of romantic adventure, with hardly a trace of the supernatural which is such a distinctive feature of the genuine folk-tale. Although disappointing in this respect, the Korean Tales will be found very entertaining, and it is to be hoped that Dr. Allen may give us another collection more popular in its form and contents.

T. F. C.

THROUGH ROMANY SONGLAND. By LAURA ALEXANDRINE SMITH. London: David Stott. 1889. 16mo, pp. xix., 226.

The romance of Gypsy life has been portrayed in a masterly manner by Borrow, who has not neglected the songs with which that strange people solace their weary wanderings. Other contributions to Gypsy songs have been made by Mr. Leland, and more recently by Miss Strettell in her dainty volume of "Spanish and Italian Folk-songs," London, 1887. No general collection of Gypsy songs, however, has been made until Miss Smith's present book, which contains specimens from Hungary, Spain, Russia,

England, Scotland, France, Germany, and India, in many cases accompanied by the music. Miss Smith has taken her material wherever she has found it, and as a result her book is somewhat uneven in its value, a number of songs having been admitted which evidently are not of popular origin. In the main, the songs of the Gypsies are purely lyrical, ballads or narrative poems being seldom found, and these lyrical poems are characterized by a melancholy fervor, which, in the Spanish ones, rises at times to a dramatic intensity. Such are: —

I will die, that I may see
  Whether death can end this frenzy,
This thirst for thee.

Gypsy maid, when thou art dead,
  Let them with my very heart's blood
Mark the gravestone at thy head.

I am greater than God in heaven,
  Since God will forgive thee never
All that I have now forgiven.

When I have lain ten years in death,
  And worms have fed on me,
Writ on my bones shall yet be found
  The love I bore to thee.

Miss Smith's pleasant volume offers little material for comparison with the folk-songs of other countries. On page 19, however, is given a Roumanian slumber song, with the remark that this class of songs nearly always begin and end with the slumber-suggesting word, *Nani-nani*. This word is of course the same as the Italian *ninna-nanna*, used in the same way. The word, the origin of which is not clear, is a Romance word, and would seem to indicate that the Roumanian *Gypsy* songs in which it occurs are of Roumanian (*i. e.* Romance) origin.

T. F. C.

Songs of Fairy Land, compiled by Edward T. Mason. New York and London: G. P. Putnam's Sons. 1889 (Knickerbocker Nuggets).

Although this dainty volume of the "Knickerbocker Nuggets" contains nothing of scientific value for lovers of Folk-lore, it is still of interest as showing the effect of Folk-lore upon literature. It has always seemed to the writer that a probable result of the present interest in every branch of Folk-lore would be a quickening of the imagination of the next generation. This, it is well known, constitutes the educational value for children of fairy tales. The volume opens appropriately (since it could not well begin with "A Midsummer's Night's Dream") with Drayton's delightful "Nymphidia; or, The Court of Fairy," and ends with Hood's "The Plea of the Midsummer Fairies." Between these bounds are some twenty-nine poems, the best known of which is our own Drake's "Culprit Fay." Mr. Mason's collection is made with taste and judgment, and will serve, if no other purpose, to show how much remains to be done in this field. The future poet has a

mine of material in fairy tales and mediæval legends. It may not be amiss to call our readers' attention to the fact that in the earlier volumes of the same series are contained several works of interest to students of folk-tales and folk-songs: these are, "Selections from the Gesta Romanorum;" "Book of British Ballads;" "Æsop's Fables;" and Lockhart's "Ancient Spanish Ballads."

T. F. C.

Myths and Folk-Lore of Ireland. By Jeremiah Curtin. Boston: Little, Brown & Co. 1890. 8vo, pp. vi., 345.

J. G. Kohl, in his "Ireland" (Amer. ed. by Harper & Brothers, New York, 1844), remarked on the character of "Ossianic" legends in Ireland, recommending them to the collector, and himself gives a story of the hero Cuchullin. K. von Killinger, in vols. 3 and 6 of his "Erin," Stuttgart, 1847–49, gave "Sagen und Mährchen" of Ireland, after the scanty materials at his disposal, and quoted the remark of Kohl, that in Ireland was to be found more than enough material for a second Thousand and One Nights. Considering that Ireland, from the point of view of the ethnologist, has remained one of the most primitive and interesting countries in Europe, it is a reproach to the study of folk-lore and mythology that the collections thus indicated as necessary have never appeared. Only such collections as the semi-literary tales of Patrick Kennedy, in his "Legendary Fictions of the Irish Celts," and a few fragments given by Lady Wilde, in her rather disappointing book, indicate the inexhaustible mass of tradition which folklorists have allowed to repose under their very eyes. Within little more than a year, Mr. Mooney, a visitor from America, who had learned Gaelic for the purpose of studying the traditions of his ancestral country, has printed in the "Proceedings of the American Philosophical Society" most interesting contributions; and now Mr. Curtin, likewise an American visitor, presents us with a volume containing the first genuine collection of Irish tales which has been published.

The tales of Mr. Curtin, twenty in number, divide themselves into two classes: first, romantic stories belonging to the common European stock of folk-tales; and secondly, narrations relating to the heroic cycles of Irish mythology. The former of these classes is well represented by the first of his numbers, called "The Son of the King of Erin and the Giant of Loch Lein." This tale is not in any way peculiar to Ireland, but a novelette diffused through Europe. The age of the tale in Ireland cannot be presumed to be very great, since the general correspondence of traits, in so long a story, does not permit the assumption of indefinite antiquity. The fourth tale of the collection, "Fair, Brown, and Trembling," seems to be a popular reconstruction of the literary form of "Cinderella." This being taken for granted, it is nevertheless very interesting to observe in what manner the traits have been altered. That ancient Irish localities are connected with the stories, to our mind, proves nothing in favor of their antiquity; it is doubtless true that such attribution, in comparison with the want of precise local indications in Slavic tales, makes a remarkable difference; but this is ex-

plicable by the tendency of the Irish mind to retain in vivid memory its ancient history, a tendency natural to an isolated, dispossessed, and cruelly treated people. We do not very well understand Mr. Curtin's doctrine in regard to the primitiveness of these myths; he seems to hold that they have been handed down from time immemorial, and form part of the legacy of the Celts from an ancient "Aryan" root; but this theory is now indefensible. Of Vedic, Greek, and German mythologies we know something; of early Celtic mythology next to nothing; while of the mythology of the ancestors of these races, previous to their separation, we are never likely to have any accurate idea. At all events, whatever conjectures may be made must depend on the evidence of proper names or inferences from manners and customs; the authority of legends cannot here be allowed. While rejecting the claim of this class of Irish tales to especial ancientness, we would, however, by no means be understood to discredit their value; on the contrary, their literary merit is considerable; they exhibit that peculiar character of wild imagination, pathos, poetic feeling, and occasional inconsequence which we are accustomed to associate with popular Celtic lore. It is instructive to observe in what manner the peasant narrators have reconstructed details which they received, in some cases, as we believe, through the hated English, who acted as intermediaries with the general mass of European popular tradition; exactly the same thing happened in the Middle Age, where the Arthurian romance, in its developed form, passed from the French-speaking poets and nobles of England to the bards of Wales, and there set itself up as if a really ancient and British legend.

Mr. Curtin, by the way, is mistaken in his idea that no stories are in the possession of Irish people who speak only English; on the contrary, English fairy-tales, lost in England through want of record, have continued to exist, in great mass, among Irish mothers and nurses. It is within the knowledge of the writer that only a few years since died in an Irish town a woman who had volumes of this sort of lore at her disposal; and many Irish persons can be found in America who can repeat folk-tales, not only in the English language, but also of English derivation. Ten years ago, a collection of such tales, equal in bulk, and perhaps in excellence, to that of the brothers Grimm, could have been made in Ireland. If it be true, as Mr. Curtin says, that only speakers of Gaelic are now willing to relate folk-tales, this does not alter the fact that there has been a constant interchange and intertranslation of Gaelic and English narratives. What has been said is equally true of English ballads, which have been freely sung in Ireland. The most bitter national hostility is no bar against a transfer of ideas. Ireland has been steadily anglicized, and the habits of thought and customs of its people assimilated to those of the English race, during a time of political enmity.

The second class of Mr. Curtin's tales, those relating to the Fenian (Ossianic) cycle, make, as we think, the most interesting part of the book. The correspondences of the surviving folk-tales with legends recorded in mediæval manuscripts is an interesting theme which could be discussed

only by a special student of Celtic folk-lore. The mediæval writers were often more intent on style than on matter, more desirous to produce fine poems than to represent the true popular account of the incidents they relate; modern traditions may therefore be of essential use in reconstructing the stories, as they were popularly told in the twelfth century, or earlier; but, in many cases at least, such legends represent mediæval and Christian Ireland, not the primitive period.

The Gaelic text of Mr. Curtin's tales would be a very valuable addition to modern Irish literature; and it is to be hoped that he will carry out his expressed purpose in printing the original texts of his excellent collection.

W. W. N.

ENGLISH FAIRY AND OTHER FOLK-TALES. Selected and edited, with an Introduction, by EDWIN SIDNEY HARTLAND. (Contained in the Camelot Series.) London: Walter Scott. 12mo, pp. xxiv., 282.

Mr. Hartland's volume presents a selection from the small number of printed English folk-tales. The collection is divided into Nursery Tales, Sagas, and Drolls. The Sagas are again distributed into Historical and Local, Giants, Fairies, the Devil and other Goblins, Witchcraft and Ghosts. The brief introduction states some of the problems relating to folk-tales, which the editor does not attempt, in his limited space, to discuss. The writer, in his introduction, makes a distinction between a Nursery Tale, or *Märchen*, and a Saga, holding that the latter is regarded as an actual narrative of fact, and is localized, being attributed to some particular man or some named deity. The localities attributed to nursery tales, on the contrary, are not intended to convey information, but given with a consciousness of invention. Again, as he considers, *Märchen* are intended for children. But these classes are variable, so that a tale which in one place is a Saga may in another be only a *Märchen*. Mr. Hartland gives very good reasons why English folk-tales are so few, and Welsh *Märchen* unknown. Folk-tales have been as plentiful in England as in any country, and no doubt as excellent; they have vanished solely from want of collection, being superseded by tales of literary origin more conformable in character to modern taste, while no doubt, as Mr. Hartland suggests, the absence of Welsh nursery tales is owing to the narrow religious tendency of the people. Mr. Hartland's collection is useful as presenting a conspectus of the relics of English tales, while, alas! displaying their pitiable paucity and inferiority. It is certainly interesting to see the name of Walter Scott attached to a book on popular traditions, though in the capacity of publisher.

W. W. N.

FLOWERS FROM A PERSIAN GARDEN, AND OTHER PAPERS. By W. A. CLOUSTON, author of "Popular Tales and Fictions," "Book of Noodles," etc. London: David Nutt, 270 Strand. 1890. 8vo, pp. vii., 368.

The dainty appearance of Mr. Clouston's pleasing book corresponds to the statement of the author in his dedication — addressed to Mr. Sidney

Hartland — that this collection of papers is intended to suit the tastes of a class of readers more numerous than the limited body of students of comparative folk-lore, for whom some of his former works were designed. The title is taken from the first of these essays, relating to the life and works of the Persian poet Saadi. This is followed by papers on "Oriental Wit and Humour," "Tales of a Parrot" (an account of the popular Persian book, *Túti Náma*), "Rabbinical Legends, Tales, Fables, and Aphorisms" together with several shorter articles, namely, "An Arabian Tale of Love," "Apocryphal Life of Esop," "Ignorance of the Clergy of the Middle Ages," and "The Beards of our Fathers" (an examination of the manner of wearing the beard in different times and countries). It will be perceived that a considerable range of information and amusing detail is to be found in these notices. The volume is also enriched with notes from the various learning of the author. The most extensive section is that devoted to Rabbinical lore, in which we have been especially interested by the Parables. Among the latter, for the benefit of Shakespearean scholars, may be noted that relating to the Seven Stages of Human Life (compare "As You Like It," ii. 7). The germ of the description is to be found in a Hindu apothegm of the sage Bhartrihari, translated by Sir Monier Williams, and cited by Mr. Clouston. In these verses life is represented as containing only four scenes, childhood, youth, manhood, and age. The division into seven stages is however made by Rabbi Simon, the son of Eliezer, who bases his arrangement on the ground that the author of Ecclesiastes (i. 2) uses the word "vanity" seven times in a single verse; in order to make up his number, the excellent Rabbi counts each plural form as equivalent to two singular, the verse containing two such plurals, and three singulars, or seven in all, according to his reckoning. The Rabbi's seven stages are naturally more abstract and general than Shakespeare's; they include the infant, the boy, the young man, the matrimonial state, the parental state, and the decrepit elder, who hangs down his head, as if surveying the earth in which his ambitions must finally be buried. Regarded as a specimen of book-making, it is a pleasure to examine a publication in every respect so satisfactory as the one before us.

W. W. N.

JOURNALS.

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Bibliography of Anthropologic Literature. R. FLETCHER. — Book Notices. — Notes and News.

2. **The American Antiquarian and Oriental Journal.** (Mendon, Ill.) Vol. XII. No. 3, May, 1890. The Sacred Enclosures of Ohio. S. D. PEET. — The Coming of the White Man Revealed. — Dream of the White Robe and Floating Island. SILAS RAND. — The Beautiful Bride. SILAS RAND. — Myths of the Puget Sound Indians. M. EELS.

3. **New Englander and Yale Review.** (New Haven.) No. CCXLIV. July. 1890. Domestic Poisons of the Sub-Papuans. W. CHURCHILL.

4. **Our Forest Children.** (Sault Ste. Marie, Ont.) Vol. IV. No. 3, June, 1890. Indian Tribes, Paper No. 13. Seneca Indians. E. F. WILSON. — No. 5, July. Paper No. 14. Nez Perce Indians.

5. **The Popular Science Monthly.** (New York.) Vol. XXXVII. No. 2, June, 1890. Animal and Plant Lore. III. FANNY D. BERGEN.

6. **The Babylonian and Oriental Record.** (London.) Vol. IV. No. 5, April, 1890. The Deluge Tradition and its Remains in Ancient China. TERRIEN DE LACOUPERIE. — No. 6, May. Puramdhi is the Goddess of Abundance in the Rig Veda. P. COLINET. — No. 7, June. Astôdans, and Avesta Prescriptions. L. C. CASARTELLI.

7. **Folk-Lore.** (London.) Vol. I. No. 2, June, 1890. Some Popular Superstitions of the Ancients. J. G. FRAZER. — Legends from Torres Straits, II. A. C. HADDON. — A Highland Folk-Tale and its Foundation in Usage. G. L. GOMME. — Peeping Tom and Lady Godiva. E. SIDNEY HARTLAND. — "How they Met Themselves." JAMES DARMESTETER and AUGUSTE BARTH. — Report: Celtic Myth and Saga. ALFRED NUTT. — Report: Italian Folk-Songs. MISS R. H. BUSK. — Notes and News. — Review. — Correspondence. — Miscellanea. — Folk-Lore Bibliography.

8. **Journal of the Gypsy-Lore Society.** (Edinburgh.) Vol. II. No. 3, July, 1890. The Heidens of the Netherlands. M. J. DE GOEJE. — Notes on the Gypsies of Northwestern Bohemia. R. VON SOWA. — The Vampire: A Roumanian Gypsy Story. F. H. GROOME. — Gypsy Grammar by the Archduke Josef, 1888. E. T. DE PONOR. — Kounavine's Materials for the Study of the Gypsies. (Concluded.) A. ELYSSEEFF. — Scottish Gypsies under the Stewarts. D. MACRITCHIE. — Slovak-Gypsy Vocabulary (L.-M). R. VON SOWA. — Review of Mr. Groome's Article, "Gypsies," in Chambers' Encyclopædia. J. EGGELING. — Notes and Queries.

9. **The Journal of the Royal Asiatic Society of Great Britain and Ireland.** April, 1890. The Trisula Symbol. W. SIMPSON. — Essay on the Pre-Vedic History of India, and the identity of the Early Mythologies of Europe and Asia, founded on a Study of the Brāhmanas and of Sacrificial Observances. J. F. HEWITT.

10. **Melusine.** (Paris.) Vol. V. No. 3, May–June, 1890. Un Chant monorime de la Passion. G. DOUTREPONT. — La Fascination: Gens et Animaux qui se fascinent euxmêmes; moyens d'acquérir la pouvoir de fascination. J. TUCHMANN. (Continued.) — Mœurs et Usages de Malmédy et de la Wallonie Prussienne. III. Q. ESSER. — L'Etymologie populaire et le folk-lore. IV. L'Etre suprême. H. GAIDOZ.

11. **Revue Celtique.** (Paris.) Vol. XI. Nos. 1 & 2, 1890. Anciens Nöels Bretons. (Continued.) H. de la Villemarqué.

12. **Revue des Traditions Populaires.** (Paris.) Vol. V. No. 5. May, 1890. Traditions et superstitions siamoises. Hardouin. — Les Zoophytes. P. Sébillot. — Miettes de Folk-Lore parisien. G. Fouju. — Devinettes de Haute-Bretagne. II. R. Bayon. — Les traditions populaires à l'Exposition. V. Section Russe. A. Certeux. — No. 6, June. Ceremonies et Coutumes nuptiales en Russie. L. Sichler. — L'Iconographie fantastique. II. Les Lutins. P. Sébillot. — Les Contes populaires dans les sermons du moyen-age. F.-M. Luzel. — Légendes et Contes Bassoutos. V. La légende de la tortue. VI. Raseretsana. E. Jacottel.

13. **La Tradition.** (Paris.) Vol. IV. No. 4, April, 1890. Le Folk-Lore en Angleterre. IV. T. Davidson. — Histoire de traditionisme en Finlande. I. Le Folk-Lore Finnois. (Concluded.) K. Krohn. — Berceuses des environs de Naples. — Contes et traditions des Esquimaux du Groenland. I. E. Petitot (translated from H. Rink). — A propos d'un article de M. Henri Gaidoz. H. Carnoy. — No. 5, May. La Folk-Lore de la Belgique. A. Harou. — L'âne dans les proverbes provençaux. I. J. Brunet. — Les Rites du mariage. I. H. Carnoy. — Palladiums et talismans des cités. II. J. Nicolaides. — Le Folk-Lore Polonais. II. De Zmigrodzki. — No. 6, June. Formulettes enfantines. IV. O. Colson. (Formulettes Wallones d'élimination.) — Des Usages de prélibation et des coutumes de mariage en France. J. Plantadis. — Traditions de la Bretagne. De Colleville.

14. **Variétés Biliographiques** (Organe de la Librairie E. Rolland, Paris.) Vol. I. No. 11, May–August, 1890. Flore populaire. (Continued.) E. Rolland.

15. **Archivio per lo Studio delle Tradizioni Popolari.** (Palermo.) Vol. IX. No. 2, April–June, 1890. Tradizioni popolari abruzzesi. G. Finamore. — Proverbi popolari de Polesine. P. Mazzucchi. — La Filata, o la coltivazione del canape nel Bellunese. — Voci, usi, pregiudizi, e storielle. I. La Filata. A. Nardo-Cibele. — Quelques remarques sur les jeux en Finlande. A. Ramm. — Études sur les thèmes de chanson. M. Wilmotti. — Una preghiera de pellegrini del secolo XV. V. Cian. — Canti funebri popolari di popoli e poeti selvaggi e poco civili. G. Ragusa-Moleti. — Raccolta di proverbi Calabri. (Continued.) L. de Pasquale. — Contes de marins recueillis en Haute-Bretagne. P. Sébillot. — Usi, leggendi, e pregiudizi popolari trapanesi. (Continued.) C. Simiani. — Canti popolari Romani. (Continued.) M. Menghini. — Il "Tabbaranu," giuoco popolare Siciliano fanciullesco. S. Salomone-Mario. — Spigolature di canti popolari parmigiani e monferrini. (Concluded.) G. Ferraro.

16. **Zeitschrift für Volkskunde.** (Leipsic.) Vol. II. No. 7, 1890. Einige Erzählungen des Giovanni Sercambi. G. Rua. — Der starke Hans. Eine Reihe mythischer Volksdichtungen. T. Vernaleken. — Albanesische Märchen und Schwänke. J. U. Jarnik. (Continued in No. 9.) — Deutsche Volkslieder aus Steiermark. A. Schlossar. (Continued in No. 8.) — Volksrätsel aus der Provinz Pommern. Archut. (Continued in Nos. 8,

9.) — No. 8. Die Fabel vom Streite der drei lasterhaften Brüder im 17. Jahrhundert. L. FRANKEL. — Die Japanischen Kinder- und Hausmärchen. D. BRAUNS. — Märchen aus der Provinz Posen. O. KNOOP. — Albanesische Lieder. D. MITKOS. — Kinderspiele der siebenbürgischen und südungarischen Zeltzigeuner. H. v. WLISLOCKI. (Continued in No. 9.) — No. 9. Volkslieder aus Hinterpommern. O. KNOOP. — Aberglaube aus dem Alterburgischen. E. PFEIFER. — Ein Feuersegen. A. PICK.

17. **Ons Volksleven.** (Brecht.) Vol. II. No. 4, 1890. Vertelsels. J. B. VERVLIET. — Sagen. J. CORNELISSEN. — No. 5. Vertelsels. J. VLUNIUS.

18. **Volkskunde.** (Ghent.) Vol. III. No. 5, 1890. Onze Vlaamsche "Componisten" ofte Liedjeszangers. P. DE MONT. — Vertelsels: Van drie Gebroeders. — No. 6. Over de Studie van het Volkslied. A. GITTÉE. — Sprookjes. J. DE ROTTER. — Vragen en Aanteekeningen.

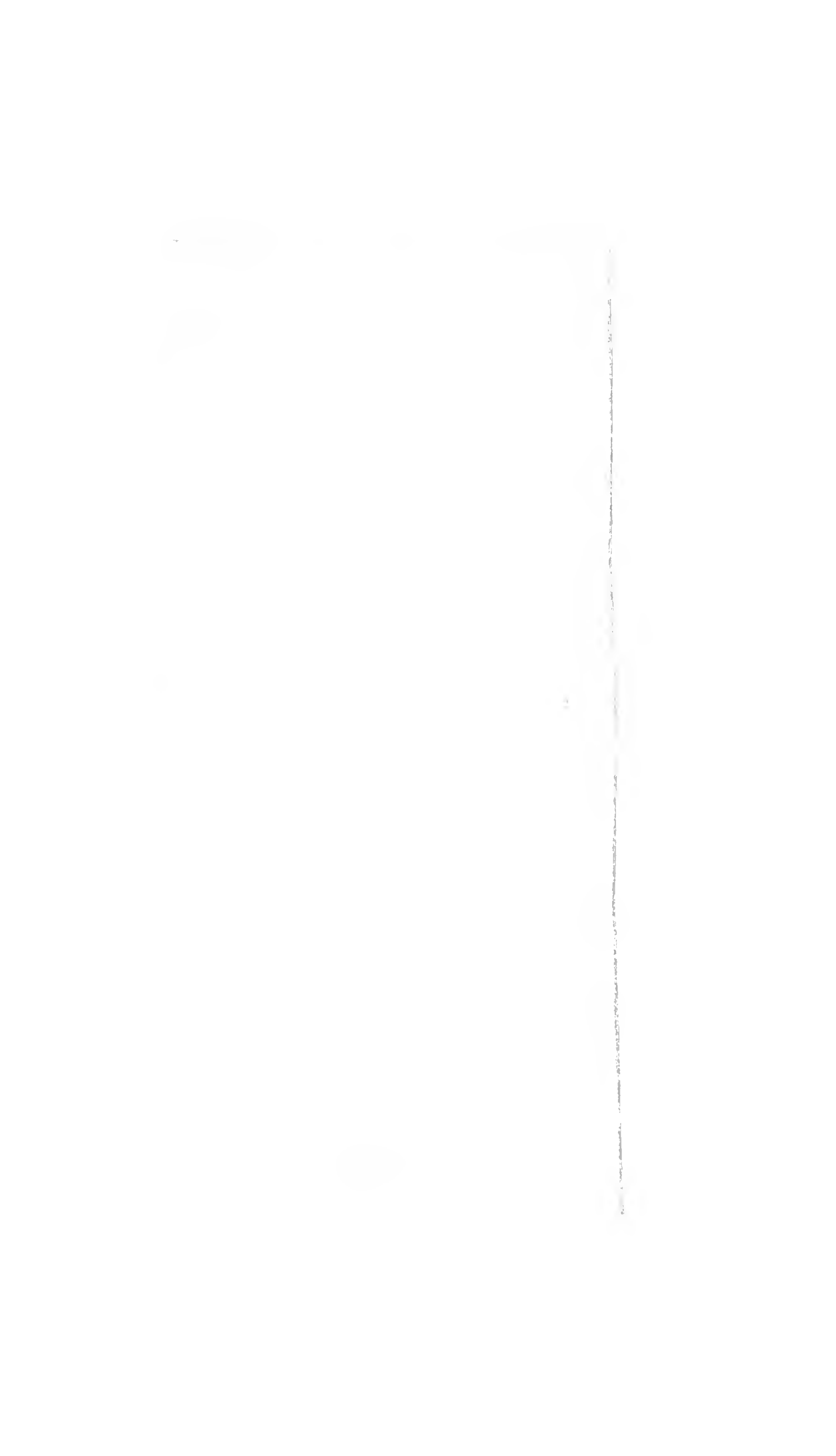
19. **Am Urquell.** (Vienna.) Vol. I. No. 10, 1890. Walpurgisnacht im Isergebirge. M. KÖSLER. — Wielant der Schmied. (Continued in No. 11.) Volksmedizin. H. HANDELMANN. (Continued in No. 11.) — Volksglauben (Aus Ostpreussen). H. FRISCHBIER. (Continued in No. 11: I. Kindheit. II. Die Teufel. III. Arbeit und Mahlzeit.)

20. **Vienna Oriental Journal.** (Vienna.) Vol. IV. No. 2, 1890. Zur Abgar-Sage. II. P. J. DASHIAN.

21. **Zeitschrift für Deutsches Alterthum und Deutche Litteratur.** (Berlin.) Vol. XXXIV. Nos. 2 and 3, 1890. Volksgesang und Ritterdichtung. R. M. MEYER. — Du bist mîn, ich bin dîn. J. BOLTE.

ANNUAL MEETING OF THE AMERICAN FOLK-LORE SOCIETY.

THE Annual Meeting for 1890 will be held in New York, N. Y., in the month of November, probably during Thanksgiving week. Detailed information respecting time and place will be sent through the mails. Opportunity will be given for the presentation of papers. The sessions will continue for two days. A full attendance is earnestly requested. The Chairman of the Local Committee is Professor H. Carrington Bolton. Address at University Club, New York, N. Y.



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A CONTRIBUTION TO PASSAMAQUODDY FOLK-LORE.

THE study of aboriginal folk-lore cannot reach its highest scientific value until some method is adopted by means of which an accurate record of the stories can be obtained and preserved. In observations on the traditions of the Indian tribes, the tendency of the listener to add his own thoughts or interpretations is very great. Moreover, no two Indians tell the same story alike. These are sources of error which cannot be eliminated, but by giving the exact words of the speaker it is possible to do away with the errors of the translator.

I believe that the memory of Indians for the details of a story is often better than that of white men. There may be a reason for this, in their custom of memorizing their rituals, stories, and legends. The Kāklan, a Zuñi ritual, for instance, which is recited by the priest once in four years, takes several hours to repeat. What white man can repeat from memory a history of equal length after so long an interval?

Phonetic methods of recording Indian languages are not wholly satisfactory. It is very unlikely that two persons will adopt the same spelling of a word never heard before. Many inflections, accents, and gutturals of Indian languages are difficult to reduce to writing. Conventional signs and additional letters have been employed for this purpose, the use of which is open to objections. There is need of some accurate method by which observations can be recorded. The difficulties besetting the path of the linguist can be in a measure obviated by the employment of the phonograph, by the aid of which the languages of our aborigines can be permanently perpetuated. As a means of preserving the songs and tales of races which are fast becoming extinct, it is, I believe, destined to play an important part in future researches.

In order to make experiments, with a view of employing this

means of record among the less civilized Indians of New Mexico,[1] I visited, in the month of April, the Passamaquoddies the purest blooded race of Indians now living in New England. The results obtained fully satisfied my expectations. For whatever success I have had, I must express my obligation to Mrs. W. Wallace Brown, of Calais, Me., whose influence over the Indians is equalled by her love for the study of their traditions.

The songs and stories were taken from the Indians themselves, on the wax cylinders of the phonograph. In most cases a single cylinder sufficed, although in others one story occupied several cylinders. None of the songs required more than one cylinder.

I was particularly anxious to secure the songs. The Passamaquoddies agree in the statement that their stories were formerly sung, and resembled poems. Many tales still contain songs, and some possess at this day a rhythmical character. I am not aware that any one has tried to set the songs to music, and have had nothing to guide me on that head.

In sacred observances it is probable that the music of the songs preserves its character even after other parts have been greatly modified, while the song retains its peculiarity as long as it continues to be sung. The paraphernalia of the sacred dance may be modified, as in the case of many New Mexican pueblos, into church festivals, but the songs must remain unchanged until superseded. It is noteworthy in this connection that in many of the songs archaic words occur.

The following list indicates the variety of records which were made: —

1–3. The story of how Glooscap reduced the size of the animals. These cylinders give the story in substantially the same way as published by Leland in his "Algonquin Legends."

4. A collection of Indian words corresponding with those found on page 82 of the schedule of the United States Bureau of Ethnology.

5. English words with Passamaquoddy translations.

6, 7. An old tale of how Pookjinsquess stole a child.

8. Song of the "Snake Dance."

9. "War Song."

10. Song sung on the night when the governor's election is celebrated. This song was sung by proxy, and contains compliments to the feast, thanks to the people for election, and words of praise to the retiring chief. It is a very old song, unknown to many of the younger Indians.

11. Numerals from 1 to 20; the days of the week; also, a "counting-out" rhyme.

[1] This work was undertaken as a preparation for similar observation in connection with the Hemenway Archæological Expedition. I am indebted to Mrs. Mary Hemenway, of Boston, for opportunities to make these observations.

12-14. Tale of Leux and the three fires.

15. Tale of Leux and Hespens.

17. An ancient war song, said to have been sung in the old times when the Passamaquoddies were departing for war with the Mohawks. A second part contains a song said to have been sung in the "Trade Dance," as described below.

18. War Song.

19. Pronunciation of the names of the fabulous personages mentioned in Passamaquoddy stories.

20-22. Story of the birth of a medicine-man who turned man into a cedar tree.

23. An ordinary conversation between the two Indians, Noel Josephs and Peter Selmore.

24-27. Modern Passamaquoddy story, introducing many incidents of ordinary life.

29-35. Story of Pogump and the Sable, and of their killing a great snake. How the former was left on an island by Pookjinsquess, and how the Morning Star saved him from Quahbet, the giant beaver.[1]

It appears to me that the selections above given convey an idea of some of the more important linguistic features of the Passamaquoddy language, but it is needless to reiterate that these results and observations are merely experimental. In another place I hope to reproduce the stories in the original, by phonetic methods. I have here given English versions of some of the stories recorded, as translated for me by the narrator, or by Mrs. Brown, and added some explanations which may be of assistance to a person listening when songs or stories are being rendered on the phonograph.

The majority of the remnants of the Passamaquoddy tribe are found in three settlements in the State of Maine, — one at Pleasant Point, near Eastport; another at Peter Dana's Point, near Princeton; and a third at a small settlement called The Camps, on the border of the city of Calais.

The manners and customs of this people are fast dying out. The old pointed caps, ornamented with beads, and the silver disks, which they once wore, are now rarely seen except in collections of curiosities. The old games, dances, and songs are fast becoming extinct, and the Passamaquoddy has lost almost everything which characterized his fathers.

There still remain among the Passamaquoddies certain nicknames borne by persons of the tribe. These nicknames are sometimes the names of animals, and in older times were more numerous than at present. Possibly these names are the survivals of the gentile or clan name once universal among them as among other Indian tribes.

[1] I have given below English versions of these, or the Indian stories told in English.

I spent several days at Calais, while collecting traditions with the phonograph, and also visited Pleasant Point, where I made the acquaintance of some of the most prominent Indians, including the governor. Most of them speak English very well, and are ready to grant their assistance in preserving their old stories and customs. The younger members of the tribe are able to read and write, and are acquainted with the ordinary branches of knowledge as taught in our common schools. I should judge from my own observations that the language is rapidly dying out. The white women who have married into the tribe have generally acquired the language more or less perfectly. In their intercourse with each other, Indians make use of their own language.

In taking these records with the phonograph I had an interesting experience. The first time I met Noel Josephs, I greeted him after the Zuñi fashion. I raised my hand to his mouth, and inhaled from it. He followed in identically the same manner in which a Zuñi Indian would respond. I asked him what it meant. He said that it was a way of showing friendship. He remembered that, when he was a boy, a similar mode of greeting was common among Indians.[1] Mrs. Brown recalled having seen a similar ceremony after she was received into the tribe. The meaning of this similarity I leave to others to conjecture. In a legend mentioned by Mrs. Brown concerning a game of "All-tes-teg-enuk," played by a youth against an old man, the latter, who has magic power, has several times regained his youth by inhaling the breath of his young opponent.[2]

THE SNAKE DANCE.

The Passamaquoddies, no doubt, in old times, had many dances, sacred and secular. Some of these were very different from what they now are, and in consequence it is not easy to recognize their meaning. Indians declare that in their youth dances were much more common. Possibly some of these will never be danced again. That the Micmacs, neighbors of the Passamaquoddies, had dances in which elaborate masks were worn, seems to be indicated by pictographs found on the rocks in Nova Scotia. Mrs. Brown has in her possession a head-band made of silver, similar to those worn in ancient times on festive occasions, and probably at dances. It was not necessarily a badge of a chief. In excavations made at East Machias, an Indian was found with a copper head-band and the rem-

[1] My surprise at this coincidence was very great, but I confess that I was also interested to hear from the lips of my Indian friend, at parting, the familiar Italian word, "Addio."

[2] *Some Indoor and Outdoor Games of the Wabanaki Indians*, Trans. Roy. Soc. Canada, Section II. 1889.

nant of a woven tiara. These relics are now in the hands of Dr. Shehan, of Edmunds, Maine. Copper head-bands have repeatedly been found on the skulls of Mound Indians. When a boy, I myself was present at the work of excavating an Indian burial place on the banks of Charles River, near the end of Maple Street, Watertown. With one of these skeletons a turtle shell was found, which was possibly an old Indian rattle.

One of the most interesting of the selections mentioned is the Song of the Snake Dance, No. 8. Although the ceremonial element has now disappeared from this song, it may be presumed that it originally had a religious importance similar to that of the Snake Dances of the Southwest, since the extent of the worship of the snake among North American Indians is known. The same dance is also celebrated by the Micmacs, having been performed by them during the past year. In both nations, it is generally united with other dances, and seems to be an appendage to the more formal ones.

The general impression among the Passamaquoddies is that this dance never had a sacred character. The name is said to have been derived from the sinuous course of the chain of dancers, and from its resemblance to the motion of a snake. While there is nothing to prove that it is a remnant of an ancient snake worship, still it is natural to presume that such is really the case. There are several tales relating to the manner in which men were turned into rattlesnakes, and how the noise of the rattlesnakes has its lineal descendant in the rattles of the dancers. The Indians told me of several songs used for snake dances, but in those which were sung I think I detected the same music, and am confident that the words as given occur in most of them. The discord at the end of the first line is also a feature of the snake dances which I have heard.[1]

The dance is performed at weddings and other festive occasions. It is not used alone, but only with others, and, as I am told, is employed at all times of festival.

SNAKE SONG.

The words of the first strain are as follows :—

Wăy′ ho yārhnie, way ho yārhnie.

The words of the second strain are as follows :—

[1] I myself have never witnessed the snake-dance. The description which follows was obtained from Mrs. Brown, who has seen it performed twice, as well as from Peter Selmore, Noel Josephs, and other Indians who have frequently taken part in it. The song was recorded on the phonograph from the lips of Josephs, who is recognized by the Indians themselves as one competent to sing the song. Josephs told me that he remembered when this and other dances took place in a large wigwam made of bark.

Hew nay ie hāh, hew nă'y ie hāh, hew nă'y ie hāh,
Hew nay ie hāh, hew nay ie hāh, hew nay ie hāh.

When the strain changes from the first to the second, the words *ho yar'h nie* become a discord like *noyāh.*

The first part of the song is sung alone by the conjurer, as he moves about the room in search of the snake. In the second part all in the chain of dancers join in with him in the song. The description of the song in Passamaquoddy, including the invitation to take part in the dance, is given on the first part of the cylinder. Calls to the assembly to join in the dance are interpolated in the second strain.

Way ho yah-nie, way ho yahnie, way ho yahnie, way ho yahnie, way ho yah-nie, way ho-yah.

Hew na - yie hah, hew na - yie hah, hew nayie hah, hew nayie hah, hew nayie hah.

The leader or singer, whom we may call the master of the ceremony, begins the dance by moving about the room in a stooping posture, shaking in his hand a rattle made of horn, beating the ground violently with one foot. He peers into every corner of the room, either seeking the snake or inciting the on-lookers to take part, meanwhile singing the first part of the song recorded on the phonograph. Then he goes to the middle of the room, and, calling out one after another of the auditors, seizes his hands. The two participants dance round the room together. Then another person grasps the hands of the first, and others join until there is a continuous line of men and women, alternate members of the chain facing in opposite directions, and all grasping each other's hands. The chain then coils back and forth and round the room, and at last forms a closely pressed spiral, tightly coiled together, with the leader in the middle. At first the dancers have their bodies bent over in a stooping attitude, but as the dance goes on and the excitement increases they rise to an erect posture, especially as near the end they coil around the leader with the horn rattles, who is concealed from sight by the dancers. They call on the spectators to follow them, with loud calls mingled with the music: these cries now become louder and more boisterous, and the coil rapidly unwinds, moving more and more quickly, until some one of the dancers, being unable to keep up, slips and falls. Then the chain is broken, and all, with loud shouts, often dripping with perspiration, return to their seats.[1]

[1] The last part of this dance somewhat resembles a play among boys, known as "Snap the whip."

In this dance all present take part; it always occurs at the end of the Passamaquoddy dances, though it may be followed by a dance of the Micmacs, or other foreign Indians. There was, when last presented, no special dress adopted for the snake-dance, and the horn rattle is used also in other dances. It seems probable that everything used in the old times has disappeared, with the exception perhaps of the last-named implement, yet the song resembles closely that of the olden time. The invitations to dance are possibly introduced, and the boisterous finale may be of modern date. There is recorded also on the phonograph, with the song, the invitation to the dance in the Passamaquoddy language. An invitation is extended to all to come to the dance. It is a proclamation that there will be a good time, much to eat, "Indian dances," snake dance, and Micmac dances. The shell of the turtle was used in old times for a rattle, in place of the horn, and in a story of the origin of the rattlesnake the conqueror is said to use a rattle of this kind. In the Zuñi dances, and in the Moqui snake-dance, a turtle rattle is tied to the inside of the left leg. The rattle, carried in the hand by the Moqui snake dancer, is a gourd, but the Passamaquoddies seem to find the horn better adapted for their purpose. The almost universal use of the rattle among the Indians in their sacred dances is very significant. The meaning of the snake song is unknown to the Indians who sing it. The words are probably either archaic or remnants of a sacred language or mystic words of an esoteric priesthood.

The Indian dances held in honor of the chief (governor) and other officers continued for several days. On the first night the newly elected chief sang a song complimentary to the food, thanking the tribe, greeting the past governor, etc. Noel Josephs, at the last celebration, sang this song by proxy, as the newly elected chief could not sing. When sung by proxy, the song is called by another name than when sung by the person elected. This song is preserved on one of the cylinders.

TRADE DANCE.

I have been told that there is an old custom among the Micmacs, still remembered by many now alive, which is probably a remnant of a ceremony with which was connected an old dance. To this custom is given the name of the "Trade Dance," for reasons which will appear. The account of the custom was given by Peter Selmore, who witnessed it not many years ago. It is said to be more common among the Micmacs than among the Passamaquoddies.

The participants, one or more in number, go to the wigwam of another person, and when near the entrance sing a song. The leader then enters, and, dancing about, sings at the same time a con-

tinuation of the song he sang at the door of the hut. He then points out some object in the room which he wants to buy, and offers a price for it. The owner is obliged to sell the object pointed out, or to barter something of equal value. The narrator remembers that the dress of the participants was similar to that of the Indians of olden times. He remembers, in the case of women, that they wore the variegated, pointed cap covered with beads, the loose robe, and leggings. The face of the participant was painted, or daubed black with paint or powder.

This song is recorded on cylinder 17.

The singer told me, and I can well believe it, that the song is very ancient. I have little doubt that in this ceremony we have a survival of dances of the olden times, when they assumed a significance now either wholly lost or greatly modified.

It is not without probability that the songs sung as ancient songs may have modern strains in them, but as a general thing I think we can say that they are authentic. I do not think I draw on my imagination when I say that one can detect a general character in them which recalls that of Western Indians. In order to experiment on this, I submitted the records to a person who had heard the songs of the Plain Indians, and who did not know whether the song which she heard from the phonograph was to be Indian or English. She immediately told me correctly in all cases which was the Indian, although she had never before heard the Passamaquoddy songs.

The folk stories of the Passamaquoddies are but little known to the young boys and girls of the tribe. It is mostly from the old and middle-aged persons that these stories can be obtained. I was told by one of these story-tellers that it was customary, when he was a boy, for the squaws to reward them for collecting wood or other duties with stories. A circle gathered about the fire after work, and listened for hours to these ancient stories, fragments no doubt of an ancient mythology, upon which possibly had been grafted new incidents derived by the Indians from their intercourse with the various Europeans with whom they had been brought in contact.

WAR SONGS.

I succeeded in getting upon the phonograph several war songs, typical of a large number known to the Passamaquoddies. The words of many are improvised, though there is no doubt that the tunes are ancient. The words of one of these songs are given below.

I will arise with tomahawk in my hand, and I must have revenge on that nation which has slain my poor people. I arise with war club in my hand, and follow the bloody track of that nation which killed my people. I will sacrifice my

own life and the lives of my warriors. I arise with war club in my hand, and follow the track of my enemy. When I overtake him I will take his scalp and string it on a long pole, and I will stick it in the ground, and my warriors will dance around it for many days; then I will sing my song for the victory over my enemy.

"M' TOULIN."

Passamaquoddy Indians are believers in a power by which a song, sung in one place, can be heard in another many miles away. This power is thought to be due to *m' toulin*, or magic, which plays an important part in their belief. Several instances were told me, and others have published similar observations. Leland, in his "Algonquin Legends of New England," pp. 517, 518, gives a weird account of an Indian who was so affected by *m' toulin* that he left his home and travelled north to find a cold place. Although lightly clad and bare-footed, he complained that it was too hot for him, and hastened away to find a climate more congenial to his tastes. In this account one is led to believe that the man was insane, and that to the Indian insanity is simply the result of *m' toulin.*

THE ORIGIN OF THE THUNDER-BIRD.

In a very interesting paper of A. F. Chamberlain, on "The Thunder-Bird among the Algonquins," in the "American Anthropologist," January, 1890, reference is made to the belief in this being among the Passamaquoddy Indians. On my recent visit to Calais I obtained from Peter Selmore a story of the origin of the Thunder-Bird, which is different from any mentioned by Leland. This story, I regret to say, I was unable to get on the phonograph.

A story of the old times.[1] Two men desired to find the origin of thunder. They set out and travelled north, and came to high mountains. These mountains drew back and forth, and then closed together very quickly. One of the men said to the other, "I will leap through the cleft when it opens, and if I am caught you can follow and try to find the origin of thunder." The first one passed through the cleft before it closed, and the second one was caught. The one that went through saw, in a large plain below, a group of wigwams, and a number of Indians playing ball. After a little while these players said to each other, "It is time to go." They went to their wigwams and put on wings, and took their bows and arrows and flew away over the mountains to the south. The old men said to the Indian, "What do you want? Who are you?" He told his mission, and they deliberated what to do. Finally they took him and

[1] The Zuñi folk-tales always begin with a similar introduction, which may be translated, "In the time of the ancients." The Passamaquoddies often end a story by the words which, being translated, mean "this is the end." The same occurs in other Indian stories.

put him in a mortar and pounded him up so that all his bones were broken. Then they took him out and gave him wings and a bow and arrows, and sent him away. They told him he must not go near the trees, for if he did he would go so fast that he could not stop, but would get caught in the crotch of a tree.

He could not get to his home because the bird Wochowsen blew so hard that he could make no progress against it. As the Thunder-Bird is an Indian, the lightning from him never strikes one of his kind.[1]

This is the same bird one of whose wings Glooscap once cut when it had used too much force. There was for a long time, the story goes, no moving air, so that the sea became full of slime, and all the fish died. But Glooscap is said to have repaired the wing of Wochowsen, so that we now have wind alternating with calm.

BLACK CAT AND THE SABLE.

The translation of the following tale of Pogump, or Black Cat and the Sable, was given me by Mrs. W. Wallace Brown.[2] The original was told into the phonograph in Passamaquoddy by Peter Selmore, in the presence of Noel Josephs. A bark picture of Pookjinsquess leaving the island, representing the gulls, and Black Cat on the back of the Snail, was made by Josephs. A copy of this picture is given at the end of this paper.

Mrs. Brown tells me there is a story which accounts for the hump on the back of Pookjinsquess, as follows: While leaning against a tree, some one cut off the tree above and below her shoulders, and she consequently carries the hump on her back.

Cooloo, the great bird that overspreads all with his wings, was a chief. His wife was named Pookjinsquess. The Sable and the Black Cat went in a stone canoe to a place where they make maple sugar. In this journey they were lost, and separated from each other. Sable in his wanderings came to a peculiarly shaped wigwam. He went in and found within a large Snake. The Snake said he was glad the Sable had come, as he was very hungry. The Snake told him to go into the woods and get a straight stick, so that when he pierced him he would not tear open his entrails. Sable then went out and sang in a loud voice a song which he hoped his

[1] The wind (Wochowsen) is represented as resisting the Thunder-Bird. According to Chamberlain and Leland, 'thunder beings are always trying to kill a big bird in the south." It is said by the Passamaquoddies that Wochowsen is the great bird which overspreads all with his wings and darkens the sky. Often when he passes by, the glare of the bright sun is ample to blind them.

[2] The version gives only the incidents as remembered, and can hardly be called a translation.

brother the Black Cat would hear and come to his aid.[1] The Black Cat heard him and came to him. Then the Sable told the Black Cat the trouble he was in, and how the Snake was going to kill him. The Black Cat told Sable not to be afraid, but that he would kill the big Snake. He told him that he would lie down behind the trunk of a hemlock tree which had fallen, and that Sable should search out a stick that was very crooked, obeying the commands of the big Snake. When he had found a stick, he should carry it to the Snake, who would complain that the stick was not straight enough. The Black Cat instructed Sable to reply that he would straighten it in the fire, holding it there until the steam came out of the end.[2] While the Snake was watching the process of straightening the stick and the exit of the steam, Black Cat told Sable that he should strike the Snake over the head. The Sable sought out the most crooked stick he could find, and then returned to the wigwam where the Snake was. The Snake said the stick was too crooked. The Sable replied, "I can straighten it," and held it in the fire.[3] When it was hot he struck the Snake on the head and blinded him.[4] The Snake then followed the Sable, and, as he passed over the hemlock trunk, Black Cat killed him, and they cut him in small fragments. Black Cat and Sable called all the animals and birds to the feast; the caribous, wild horses, and swift animals and birds were first to arrive at the feast. The Turtle was the last, and got only the blood. Then the Black Cat and Sable returned home to Cooloo, whose wife was Pookjinsquess. She thought she would like to have for her husband Black Cat if she could get rid of Cooloo. But Black Cat offended Pookjinsquess and made her angry. To make way with him she invited him to go with her for gulls' eggs. She took him across the water in a canoe to an island which was very distant. There they filled baskets with eggs and started home in the canoe. A large, very beautiful bird flew over them. They both shot their

[1] Probably Sable had a *m' toulin*, or magic power, and his song was heard by Black Cat, although miles away beyond hills and mountains.

[2] Evidently to excite the curiosity of the Snake.

[3] The fire was outside the wigwam, and the Snake put his head out of the wigwam, when he was struck. Possibly the Snake watched the process of straightening the stick through curiosity, and was off his guard.

[4] In another story which was told me, Glooscap turned the eyes of the Snake white in the following manner: —

"Once on a time Glooscap was cooking something in his wigwam, and the Snake wished to see what it was. So the Snake crawled up the outside of the wigwam and looked down through the smoke-hole into the cooking vessel. But Glooscap, who was stirring the pot of cooking food, held in his hand a great ladle. He noticed the Snake peering in at the smoke-hole, and, filling the bowl of the ladle full of the hot food, threw it into the eyes of the Snake. From that time the eyes of the Snake have been white."

arrows at it. The bird fell, and Black Cat jumped into the water to get what they had shot. When he got to where the bird fell he could not find it. Pookjinsquess went off, singing as she went the following song, which has been written out from the phonographic record by Mr. Cheney, and left Black Cat on the island.

Er tim lee ber nits nah o o o o Wait for me.

Nick ne ar ber yer nay ey.——

I think there are internal evidences of the antiquity of this song, although the English sentence, "Wait for me," shows the modern character of certain of the words. This sentence seems to supply the place of unknown Indian words. Several Indians assured me that the song was old. According to Leland, Pookjinsquess sang the following words when she left Black Cat : —

Niked ha Pogump min nekuk
Netsnil sagamawin !

Which he translates, —

I have left the Black Cat on an island;
I shall be the chief of the Fishers now.

The best I can make out of the phonographic record given me by Peter Selmore of the words which she sang is, —

Er tin le ber nits nah o o o o.
Wait for me.
Nick ne ar ber yer hay ey.

The second line sounds like the English "Wait for me," but is not distinct. The end of the first line is violently explosive. The third line ends in a word expressive of strong feeling, possibly revenge.

In a version of this story by Leland, Pookjinsquess leaves Black Cat on the island, and paddles away, singing songs. In his story, Black Cat was carried off from the island by the Fox, who swam out to get him.

Black Cat called to the gulls to defile Pookjinsquess with their dung. They flew over her, and as she looked up they covered her face with bird-lime.[1] They then burst out in a laugh, which they still have, when they saw how changed her face was.

[1] According to the narrator, the bird that did this was a very large one. Possibly it was Cooloo, the offended husband of Pookjinsquess.

Black Cat wandered about the island, until at last he found a wigwam of the grandfather, the "Morning Star," who told him he was on a very dangerous island. He told him it was the habit of the Great Beaver to destroy every one who came to the island.[1]

He told the Black Cat to climb a tree, and when he needed help to call out for him. Night coming on, water began to rise about the base of the tree, and the Giant Beaver came and began to gnaw at its base. The friendly ants[2] tried to keep the tree upright, but the water continued to rise and the Beaver kept on gnawing. Then the Black Cat in his sore dilemma called out, "Grandpa, come!" The grandfather responded, "I am coming; wait till I get my moccasins." The water rose higher. Again Black Cat called out, "Come, grandpa, come!" "I am coming," his grandfather said; "wait till I get my cap." Again Black Cat called, "Hurry, grandpa!" "Wait until I get my pipe," said the grandparent. But the waters had reached him. The tree swayed to and fro. "Come, grandpa, come!" said Black Cat for the last time. Then he said, "I am coming; wait till I open my door;" and then he opened the door of his wigwam and the Morning Star came forth, the water began to recede, and the Beaver swam away.[3] Then Black Cat's grandfather told him to come down, and he would send him over the water to the other shore on the back of the Wewillemuck. Black Cat thought that Wewillemuck was too small to carry him over, but his grandfather told him to seat himself between his horns, and when he wished Wewillemuck[4] to go faster he should tap him on the horns. The grandfather then gave his grandson a small bow and arrows, and put him on the snail's back between his horns.

As they were crossing the channel, Wewillemuck said to the Black Cat, "When we get near shore tell me." But Black Cat gave Wewillemuck a sharp rap on the horns, and the snail jumped forward and went so far that both went a far distance inland.

[1] Quahbet, or the Giant Beaver, was not on the best of terms with Black Cat, for Glooscap had slain many of the beavers, whose bones still exist, and are of giant size. This hatred probably arose, says Leland, from the time when Quahbeetsis, the son of the Beaver, inspired Malsumsis to kill Glooscap.

[2] The ants assisted Black Cat in many ways. They were also friendly to Leux, and on one occasion are said to have gathered the bones and fragments of the "Merry God" together and restored his life. Whether in the present instance they tried to keep the tree upright by piling the earth about its trunk or not, the narrator does not say.

[3] Possibly the gnawing of the Beaver is the ripple of the waves around the base of the tree.

[4] Mrs. Brown has identified Wewillemuck as the snail. Some of the Indians say that it is a large lizard like an alligator. The bark picture of this creature, made by Noel Josephs, is that of a nondescript difficult to identify.

Wewillemuck said, "Why did you not tell me we were near the land? Now I cannot get back to the water again." But Black Cat took his small bow and arrows, and with them carried Wewillemuck back to the water. So pleased was he that he said, "Scrape from my horns some fine dust, and, whatever you wish, put this powder upon it and it is yours." So Black Cat scraped off some powder from the horns of Wewillemuck.

The Raven was told to build a wigwam for Cooloo, who was chief. Pogump (Black Cat) went to see the chief, and killed him with the powder. Black Cat went to see Pookjinsquess; he scattered a ring of powder around her wigwam, and then set it on fire. It blazed up and ignited the wigwam, burning up the old woman Pookjinsquess, whose ashes, blown about by the winds, made the mosquitoes."[1]

Leland, in his version of this story, represents the Black Cat as identical with Glooscap,[2] and the Sable as a boy who had a flute by which he could entice to himself all the animals. The story of the sticks is similar, but the cutting up of the serpent is not mentioned. He says that Black Cat, who is preparing his arrows, and will return and destroy all, is Glooscap, who in another story kills the Snake, cuts him in fragments, and invites all the animals to eat him. The Turtle, the grandfather (adopted), arrives last, and only gets the blood for his share.

A STORY OF LEUX.

A story of the old time. In winter, while travelling, Leux met a number of wolves, which were going in the same direction that he was. At nightfall the old wolf built a fire and gave Leux supper. He gave him skins to cover himself while he slept, but Leux said that the fire was so warm that he did not need or wish a covering. At midnight Leux awoke and was almost frozen with cold. The next morning Leux was obliged to part with the wolves.[3]

The old wolf said, "How far are you going?" Leux answered, "Three days' journey." The wolf said then, "I will do for you the

[1] In this manner he obtains his revenge. Dr. Boas tells me he has heard a similar story of the origin of the mosquitoes on the West Coast.

[2] Mrs. Brown writes me that the Black Cat referred to is not identical with Glooscap. "There were very many of these mythological personages," she says, "who were able to do things as wonderful as Glooscap, but they were not of his nature. He worked for good, they for selfish purposes."

Mr. Leland's work exhibits throughout want of exactness in recording just what the Indians told him. It is in deductions and explanations that error is liable to arise. A story made up from the recital of several Indians is likely to exhibit their attempts to explain doubtful parts of the story.

[3] It would seem, from Leland's account, that the wolf admired Leux greatly because he cared so little for the cold or their care.

very best thing I can. I will give you three fires, one for each night." The wolf told him to gather some dry wood, put it in a pile, jump over it, and it would burn.[1]

Leux parted from the wolf, and as soon as he was out of sight he thought he would try to make a fire as directed by the wolf, remarking that he did not think it would burn. So he gathered some dry wood, made a little pile, and jumped over it, as he had been directed. The wood was ignited, as the wolf had predicted, much to the surprise of Leux. Leux then put out the fire. After walking a short distance he kindled another in the same way. This he put out as before, and at noon tried again, kindling the fire as before and putting it out immediately after. Now when night came Leux made a camp and collected a pile of good dry wood and jumped over it, as he had done previously, and as he had been directed by the wolf. But this time the wood did not burn. He repeatedly jumped over the wood, but in vain. The wood gave off a cloud of smoke, but no blaze appeared. That night it was bitter cold, — so cold that Leux was nearly frozen to death.[2]

One day two young girls (in Leland's account the two girls are weasels) were walking along, and k'Cheebellock came to them and carried them to his home in another world high up in the sky. The girls became homesick in the strange place, and every day they longed more and more to get back to the earth. Every day they cried for their homes. At last k'Cheebellock offered to carry them back to the earth, and took them up to transport them to their native land. But k'Cheebellock's wings were so large that he could not get to the ground on account of the high trees. So he left them in the top of a very high hemlock in the midst of the forest.[3]

The girls could not get down out of the tree. As time passed on, after a long time they saw a young man walking in the woods. They cried out to him to come and take them down. The first time they called, the young man did not look up. Now this man was Leux: they called again, and he replied that he was very busy building a road [trail], and he said he could not take them down he was so occupied. After a long time the girls saw Leux pass by again, and

[1] It was possible that the wolf gave him some charm or medicine with which to accomplish this.

[2] The above story is told substantially as here given by Leland, but with many additions. The source from which Leland obtained his account is not given. The account which I give is from Noel Josephs. In Leland's account Leux froze to death.

[3] Notice, also, that the thunder-birds were not able to approach the trees, and the Indian who was turned into a thunder-bird was warned not to approach the forest, for he moved so rapidly that he would get caught in the crotch of a tree.

they begged him to take them down from the tree. This time Leux replied that he would take them down if one of them would consent to become his wife. To this they agreed.

Now these girls had their hair tied with long shreds of eelskins. They took off these strings, which bound their hair behind, and securely tied them in hard knots on the top branches of the tree upon which they were. Leux climbed the tree and brought the girls down safe and sound. He then demanded one of them for his wife.[1]

But the girls said, "First, it is necessary for you to untie and bring down our hair bands for us." Leux climbed the tree to get the eelskin hair bands, but they had tied them so securely that it took him a long time to loosen the knots. When he came down the girls had built a large and beautiful wigwam. They then made Leux blind[2] [how, the narrator did not know].

Then the maidens call out to him, and now one and now the other invites him to come to her. As he follows their voices one of them leads him to fall into the water, and the other makes him stumble on porcupine quills. Exhausted, Leux then goes to sleep, wearied out with his exertions, but when he awoke the maidens had vanished.

The story of the Indian maids who were loved by k'Cheebellock, the spirit of the air, is told in another way by Leland, although that part of the story which pertains to Leux and the hair bands is the same in both accounts. In Leland's account we have a beautiful legend, Micmac and Passamaquoddy, in which two maids, called the weasels, are loved by the stars, not by k'Cheebellock. It is interesting also to note that the hair bands in this variant of the story were of eelskin, a fact which is not brought in Leland's account. k'Cheebellock is a superhuman deity of the Passamaquoddies, and is represented as a being without body, but with heart, head, wings, and long legs. He is stronger than the wind, and is the genius of the air. k'Cheebellock has sometimes been confounded with Kewok, but Kewok is the cannibal deity, or a cannibal giant. He is said to have a heart of ice, and to afflict the Indians in many ways. It is he who tears the bark from the wigwam, and who frightens men and women. Kewok is the being in whom a Norse divinity has been recognized by one or two well-known scholars

In olden times the hair of women was tied with hair strings which were securely bound to a flat plate on the outside. This plate was formerly of shell, or later of metal. To this hair string was ascribed

[1] It would be more in accord with the Indian words to say "have one of them" instead of "have one of them for a wife."

[2] The wigwam may have been so dark that he could not see anything, or perhaps he was blinded by his admiration for the girls.

certain magic powers, especially in love affairs, and the possession of it was a potent spell.

HOW A MEDICINE MAN WAS BORN, AND HOW HE TURNED MAN INTO A TREE.

A story of old times. There was once a woman who travelled constantly through the woods. Every bush she saw she bit off, and from one of these she came to be with child. She grew bigger and bigger until at last she could travel no longer, but built a wigwam near the mouth of a stream. The woman gave birth to a child in the night. She thought it best to kill the child, but did not wish to murder her offspring.[1]

At last she decided to make a canoe of bark, and in it she put her child and let it float down the river. The water of the river was rough, but the child was not harmed, or even wet.[2] It floated down to an Indian village, and was stranded on the shore near a group of wigwams. A woman of the village found the baby on the shore and brought it to her home. Every morning, after the baby had been brought to the place, a baby of the village died. The Indians did not know what the matter was until they noticed that the waif which the woman had found in the bark on the river bank went to the river every night and returned shortly after. A woman watched to see what this had to do with the death of the babes, and she saw the child, when it returned to the wigwam, bring a tongue of a little child, roast and eat it. Then it laid down to sleep. The next morning another child died, and then the Indian knew that its tongue had been cut out. It was therefore believed that the strange child had killed the baby. They deliberated as to what they should do with the murderer. Some said, cut him in pieces and cast the fragments into the river. Others said, cut him up and burn the fragments. This, after much consultation, they did. They burnt the fragments of the child until nothing but the ashes remained. Everybody thought it dead, but the next morning it came back to camp again, with a little tongue as before, roasted and ate the morsel. The next morning another child was found to have died the night before. After the weird child had roasted and eaten the tongue of its victim he laid down to sleep in the same place he had laid before he had been cut up into fragments and cremated. But in the morning the child said

[1] By combining this story with some given by Leland it would seem that the child was Glooscap. If that is so. this is the only account in Passamaquoddy lore in which his parthenogenetic origin is traced. Mrs. Brown insists, however, that the medicine man was not Glooscap.

[2] The resemblance of this story to the tale of Moses is very great. Whether or not it is derived from the early teaching of the church through Catholic priests, or from still earlier Norse legends, I leave others to decide.

that it would never kill any more children. He had now, in fact, become a big boy. He said he would take one of his bones out of his side. This he tried to do, and as he did it all the bones came out of his body at the same time. Then he closed his eyes by drawing his fingers over his eyelids so that his eyes were hidden (not necessarily blind). He could not move, because he had no bones and had grown very fat. He became a great medicine man, and told the Indians that whatever they asked of him he would grant them. Then the Indians moved away from the place and left the medicine man behind in a nice wigwam which they built for him. But they were accustomed to go back when they wished anything, and to ask the conjurer for it. The Indians used to go to him for medicine of all kinds. When he granted their request he said, "Turn me over and you will find the medicine under me."[1]

Once upon a time a young man who wished the love of women went to him and asked for a love potion. The old man said, "Turn me over." The young man turned the conjurer over and found under him an herb. The old man told him he must not give this away or throw it away. The young man went home to his wigwam. On his return home all the women of the place followed him, everywhere and at all times. He longed to be alone, and did not like to have the women so much about him. At last he was so much troubled by them that he went back to the conjurer and gave back the medicine to the medicine man, who took the herb, and the young man went away without it. Another man went to the conjurer for medicine. The old man said, "What do you want?" He said, "I want to live as long as the world stands." The old man said the request was hard to grant, but he would try to answer it. The conjurer, as was his wont, said, "Turn me over," and underneath his body was the herb. Then the conjurer told the man who wished to live forever to go to a place which was bare of everything, so bare indeed that it was destitute of all vegetation, and to stand there. He pointed out the place to him. This the man did, and, looking back at the conjurer, branches grew out all over him, and he was changed into a cedar tree. He is useless to every one, and there he will stand forever.

The first part of this story strongly reminds one of the story of Moses, and may have been due to contact with Europeans. It is to

[1] Dr. Rand (*American Antiquarian*, p. 8, vol. xii. No. 1) mentions a personage (Koolpejot) as "rolled over by means of a handspike." He is a great medicine man: he has no bones, always lies out in the open air, and is rolled over from one side to the other twice a year, during spring and fall. He adds that an intelligent Indian once suggested that this was a figurative representation of the revolution of the seasons.

be remarked that the mother of the child became pregnant by eating an herb. The child is therefore parthenogenetic. According to Leland, the medicine man who turned the man into a cedar tree is Glooscap. Glooscap performed many such miracles, as in the case of the story of the animals. In another story the father of Glooscap is mentioned as a being who lives under a great fall of water down in the earth. His face is half red, and he has a single eye. In another he can give to any one coming to him medicine to grant him whatever he wishes, and in still another Glooscap is now sharpening his arrows way off in some distant place. He will return to earth and make war.

"On whom will he make war?" "He will make war on all, kill all: there will be no more world; world all gone. Dunno how quick, — mebbe long time: all be dead then, mebbe — guess it will be long time."

"Are any to be saved by any one?" "Dunno. Me hear some say world all burn up some day; water all will take fire. Some good ones be taken up in good heavens, but me dunno; me just hear that. Only hear so."[1]

In their stories the Passamaquoddies tell the old stories as true; but they speak of other stories as what they hear. The part of the above account, of the return of Glooscap and the destruction of the world, they say is true. The last portion shows its modern origin in the statement that they hear that it is so.

The stories of the birth of Glooscap,[2] his power to work miracles, and his ultimate return to earth, are very suggestive.

The belief of the Indians in a Great Spirit is a figment of the imagination on the part of the whites. It is now extremely difficult to discover what the original belief of the Passamaquoddies was, as they are now Christianized and have been for many years.

From a scientific standpoint much has been lost by this change. There are several customs which are undoubtedly modifications of older observances which they probably replace. That these customs are secondary modifications, their general character seems to demonstrate. Still they have certain Indian features, and as such merit record. There are doubtless certain religious observances which have been changed by the influence of the whites. If these were rightly interpreted they might tell some very interesting story of the ancient beliefs of this people, but many of these observances have been so modified that their meaning, if they have any, is wholly obliterated.

Among these might be mentioned a common burial custom, an

[1] Quoted from Leland's *Algonquin Legends.*

[2] According to Leland's story.

account of which has never been recorded. I am informed by Mrs. Brown that when an Indian dies a gun is fired. The coffin is enveloped with fine white sheeting, and cords are tied around the sheeting to keep the cotton in place. When the coffin is lowered into the grave the cords are removed, and the cotton is given to the gravedigger. Possibly this custom may have been derived from some older one, or may have originated from contact with the whites. The mode of burial in coffins and the use of cotton sheeting are certainly modern customs, but may be modifications of some older ceremonial when other material was used.

The counting-out rhyme which is given on the cylinder is as follows: —

Hony, kee bee, lā ā-weis, ag-les, huntip.

The inflection on the last word is always a rising one. This is especially true on the last syllable of the last word, "tip." The counting out is not very different from that of white children. They all place two fingers of each hand in a circle; the one who repeats the doggerel, having one hand free, touches each finger in the circle saying, *Hony, kee bee, lā ā-weis, ag-les, huntip.* Each finger that the *huntip* falls on is doubled under, and this is repeated again and again until there are but three fingers left. The persons corresponding to these start to run, and the one caught has to play as *Squaw-oc-t'moos.*[1] To the Indian mind "counting out" has a significance, and even the simple *huntip* is a magic word, bringing good luck, as it lessens the chance of being *squaw-oc-t'moos.*" ["Journal of American Folk-Lore," vol. iii. No. 8, pp. 71, 72]

One of the songs, said to be a salutation, which was sung on the cylinders, has been written out from the phonograph by the late Mr. S. P. Cheney. The words, as nearly as I can make them out, are as follows: —

T'wā too boo hen ee too boo ho [to be way] bla
Tel ey wees ee lu
Hoi kay yu kar, heno yah ha,
Kaye yu kar, hen o yar-hah,
Kay yu kar, hen o yah-hah, kay yu kar, hen o yar-hah.

The first two lines are sung first to the upper staff, then repeated to the music on the second, which differs somewhat from the first. Then follows the third and fourth lines, which are sung to the third staff, and repeated with slight variation from the fourth.

[1] The word "squat" in Passamaquoddy means fire. Mrs. Brown spells the name of the swamp woman as follows: *Squaw-oc-t'moos.* The *a* is very long, and possibly can be best represented by *aw.*

T'wā too boo hen ee too boo ho bla tel ey wees ee lu

Hoi kay yu kar, hen - o yah ha, kay e yu kar hen o yar - hah.

The question of whether the Indians originally had characters to designate tones has been discussed by Theodor Baker ("Ueber die Musik der Nord Amerikanischen Wilden"). Although the Micmacs seemed to have had an elaborate system of hieroglyphics[1] to designate sounds, neither they nor their immediate neighbors, according to Vetromile, had characters to designate tones. The songs were probably committed to memory, and possibly on that account were often somewhat modified.

The cylinder with Passamaquoddy words and the English equivalents has the following records, which I have written down as nearly as I could from the phonograph, and verified by repeating them from my spelling to the Indians. With two exceptions, the Indians were able to understand the word meant, and to give me an English equivalent identical with that originally recorded. I have made these experiments of verification in order to test the capabilities of the phonograph. In the cases where my spelling of the word has failed to convey the sound of the word, the phonograph was perfectly understood by the Indian interrogated. This fact seemed to me to bring out a serious defect in the use of the phonetic method, which may not be confined to me alone. I doubt very much if the Indians could understand many of the words in some of the vocabularies of other Indians which have been published, if the words were pronounced as they are spelled. The records of the phonograph, although of course sometimes faulty, are as a general thing accurate.

[1] Pictographic writing, which is so well known among the Micmacs, was also practised by the Passamaquoddies. The sign of the Passamaquoddies is a canoe with two Indians in it and a porpoise. This sign appears on rocks in certain places. The design for the present flag of this tribe is of late conception, and shows the Christian influence.

When I wrote out the Passamaquoddy words given below, I was wholly ignorant of their meaning. I wrote them as I heard them on the cylinder, placing at their side the English equivalent. I then pronounced the word to an Indian, and he gave the same English word which I had myself written from the phonograph: —

k'tälgus (gin), *ear.*	Tups kuk, *neck.*
Wee tin, *nose.*	Wusquān, *elbow.*
Hük, *body.*	Kort, *leg,*
K'telobägen, *arms.*	Qūtque, *knee.*
Sqăt, *fire.*	Wukum, *heel.*
K'tägen, *foot.*	Wus quout, *liver* (*heart*).
Wittuk, *forehead.*	Wee bee, *tooth.*
(Puks que nor wūk), Pugorken, *blood.*	p'kŭtt, *smoke.*

The object of the above list is simply to show how nearly one can obtain the sound of the word phonetically by the phonograph. It is thought to illustrate a possible use of this instrument.

Vocabularies of Passamaquoddy words have been published, but as a general thing they are very incomplete. Miss Abby Alger, of Boston, has printed a short list of common words and phrases, and in Kilby's "History of Eastport" the Passamaquoddy names of certain localities, rivers, etc., are given.

It is probably impossible to get the same story in all its details from two different Indians. The variations in incidents are very numerous. Consequently the observer who follows me will undoubtedly find a great difference between the tale as I give it and as he hears it. That is to be expected, nor is it probable that these stories admit of absolute accuracy as long as human memory is fallacious. These stories are *membra dejecta* of older ones, and, although lineal descendants of ancient tales, are probably more or less modified or changed.

The following are a few of the mythological characters which play a part in many of the stories of the Passamaquoddies. They are all given on one of the cylinders of the phonograph: —

Leux. Mischief-maker. In certain stories, simple fellow.

Kewok. A formless being with icy heart, and when mentioned regarded as a terrible one.

Pedogiic. Thunder.

Pesok que tuk. Lightning.

Ooargamess. Small beings who live about rocks and chatter in unknown tongue. Have been seen in late times.

Lumpagonosis. Water beings.

Kelphit. A shapeless (medicine) being who is turned over twice each year. Under him are found flowers.

Pogumpt. Black Cat, Fisher.

k'Chebollock. The Spirit of the Air. This being is said to be without body, but to have a heart, wings, head, and legs.

Cadoux. Spirit of Night. Said to have been seen lately. An evil spirit which tears bark from the wigwam, and in many ways frightens the Indians.

Pook-jin-squess. The Jug. Called also the toad woman. In some Indian stories spoken of as governor.

Noosagess. A being associated with the wind.

Squaw-oc-t'moos. Swamp woman.

Mousham. Grandfather.

Glooscap. The beneficent being whose deeds are generally superhuman, and who figures in many heroic tales of the Passamaquoddies. The term as applied to a man is one of contempt. To call a man glooscap, or a woman glooscapess, is to call them liars.

Chematiquess. The big rabbit. There are many tales in relation to Chematiquess. The new one which I have treats of his efforts to escape Glooscap.

Mickemnise. The good fellow. I have also heard the Ouargamiss called Mickeminn.

Hespens. The raccoon.

Quarbet. The giant beast.

M'Sartoo. The Morning Star.

Consuce. The ancients ; said to be the fabricators of stone things. These were the makers of the stone axes or tomahawks which are found in the territory once inhabited by the Passamaquoddies.

The accompanying plate illustrates the above mentioned story of Pogump and Pookjinsquess, the original of which was drawn on birch bark by Noel Josephs.

Since the above was written, I have spent some time at Zuñi Pueblo, New Mexico, during which my studies of aboriginal language with the phonograph were continued. While it is too early to state the exact value of the records obtained, it may be interesting to know that I have succeeded in obtaining some important specimens of the songs, stories, and prayers of this tribe in the course of the summer. The songs of the sacred dances of the Zuñians are particularly adapted to successful recording with the phonograph. Of these there were obtained several so-called *Ko-ko* songs, such as are sung in the *Kor-kok-shi* or rain dances. The song sung at the *Ham-po-ney*, an ancient dance celebrated every eight or ten years by the women, was also obtained from one of the participants. This dance, an elaborate corn-dance, is said to be an ancient ceremony, and is, next in importance to the dedication of the houses, one of the most striking events in the Zuñian calendar. The rarity of its performance, and the possibility that when next performed it may be greatly modified, give a unique value to this record.

The most important of the ceremonies of the winter at Zuñi Pueblo is undoubtedly the *Sha-la-ko*, at which certain of the houses to the number of seven, which have been built during the past year,

are dedicated. The song and prayer of the *Sha-la-ko* was sung for me into the phonograph by one of the Zuñians, who had, as I was told, taken part in the celebration a few years ago.

Among other interesting records may be mentioned the prayer of the hunter to his fetish when on the hunt; and that of the Priest of the Bow, formerly sung when he went to war with the Navajos. I also obtained a song of the *She-vo-la* dance, which bears evidence of great antiquity.

I failed to get what I especially desired, viz., a record of the Zuñi ritual or history of the tribe. Although repeatedly promised that it should be given, and while at one time I thought that I had obtained part of it, I must acknowledge an utter failure to accomplish what was hoped in this line. The Zuñi epic, so called, is still unrecorded on the phonograph, although at one time I was so confident that I had obtained it, that I stated such to be the fact, and my statement has appeared in print.

There is among the Zuñians an interesting ceremonial for rain, which is observed on the night before the departure of the pilgrims who visit the Sacred Lake for water, as a preparation for the first of the solstitial rain dances. I have been able to obtain the chant and words of this ceremonial, called the *Dw-me-chim-che*, from one who has taken part in it. The observance is so primitive, and bears so many evidences of antiquity, that a record of the chant has an importance, in the study of the customs of this interesting people, second to none with which I am familiar.

Experience has taught me that records of songs are the best which can be obtained. These are, as a rule, better adapted to the phonograph. Rituals and prayers are repeated in such a low tone that they are, as a general thing, imperfectly reproduced on the wax cylinders of the phonograph. A natural timidity of the Indians with respect to repeating the sacred formulæ, and the absolute fear which some of them have when the records are repeated to them by the phonograph, prevented my obtaining many of these valuable records. Still I have made a beginning, and have obtained enough to demonstrate the value, I think, of the instrument, in the preservation and study of aboriginal folk-lore.

I have prepared an elaborate account of the ceremonies witnessed by me, in many of which the songs, formulæ, and prayers of the participants were repeated on the phonograph, and the records themselves will be published as soon as they are carefully worked out.

J. Walter Fewkes.

CONCERNING NEGRO SORCERY IN THE UNITED STATES.

THE material which follows consists mainly of cuttings from newspapers, taken from a collection made by Mr. Stewart Culin, of Philadelphia. A writer in the "Atlanta Constitution," November, 1885 (as these citations are from Northern newspapers the exact date does not appear), remarks: —

There are in Atlanta perhaps a hundred old men and women who practise voudooism. They tell fortunes, point out the whereabouts of lost and stolen goods, furnish love philters, and cast spells upon people and cattle. The patrons of these professors of the black art belong to all ranks and classes of negroes. It is by no means uncommon to find an intelligent house servant, a church member in good standing, and a leader in the "Society of the Holy Order of the Sisters of Senegambia," thoroughly under the influence of some withered old mummy of a voudoo doctor, who keeps her in a state of abject fear, and extorts a large portion of her monthly wages. Good, clever negroes frequently lose their health and spirits without any known cause, and in some instances they admit to white friends, in whom they have confidence, that they have been conjured or voudooed. An endless number of instances could be mentioned. At the present writing, there is in the city a respectable negro who believes that he is under a spell and must die. His offence consisted in dismissing his voudoo doctor. In revenge, the old fraud turned upon his patient, and with a menacing look and gesture said, "For this your vitals shall burn, and burn, and burn!" The victim of the curse firmly believes that his vitals are burning up, and, if he fails to bribe his persecutor to let him alone, he will probably lie down and die.

The same paper mentions a particular case of such supposed enchantment, occurring in July, 1883, the woman's name being Elsie Foster: —

From daylight until dark, and from dark until daylight again, the woman lies upon her bed, an immovable and almost lifeless body. Her eyes are always open, and fixed with a steady gaze upon the ceiling. Occasionally her hands go up to her forehead, and as they do she moans as though enduring the greatest pain. She positively refuses to talk, if talk she can. Since the day she was seized with the strange illness, she has not closed her eyes one moment. But the strangest part of the story is her total abstinence from food. Not one mouthful of food has passed her lips for nearly a month, and yet she does not seem to have fallen away one ounce. The woman's neighbors all declare that she has been 'conjured" by the old woman, who bears the reputation of being the only successful "conjurer" in Atlanta. The "spell," as they call it, was occasioned by the bottle, in which there was water and a half dozen hairs. These hairs

constitute the power of the charm, and are supposed to have been pulled from the right hind leg of a cat, which the "conjurer" turned loose as soon as she secured what she wanted. The only cure for the "spell" is the capture of that cat, and as the particular cat is known to only the "conjurer," its capture seems almost impossible. The husband of the afflicted woman has offered the "conjurer" fifty dollars for the cat, or to have the "spell" removed, but with a peculiar persistency she avows she has had no hand in the affair. This declaration none of her acquaintances credit. They all declare she never admits anything of the kind. In vain hopes of getting the right cat, about fifty members of the feline tribe have been butchered in that part of the city recently, but the death of none has removed the spell.

A similar case is communicated by Mrs. Fanny D. Bergen: —

In Charleston, S. C., less than two years ago, a negro girl of about eighteen or nineteen years, a domestic, became hysterical very suddenly, and seemed to show symptoms of insanity. This occurrence followed close upon the girl's refusal of a persistent suitor. The employers of the girl at once called a competent physician, who was unable to account for her condition, and recommended that she be removed to the city hospital, which was done. Here, after treatment proved unavailing, she was pronounced insane, and the physicians in charge urged that she be sent to an insane asylum. As the sister of the patient refused to allow this to be done, the girl's former employers were much perplexed to know what to do with her, after her removal from the hospital, but at this juncture a woman "voudoo doctor," who plied her calling surreptitiously among the negroes of the city and vicinity, offered, through a third person, to take off the spell for twenty dollars. The family with whom the sick girl had lived finally paid the money, the voudoo doctor treated the patient for about a week, gave her medicine, and cured her. It was generally believed by the girl's colored friends that her insanity was caused by a "spell" laid on her by the rejected lover, and removed by the voudoo doctor. My informant in regard to this case is a man of ample education and much culture, of marked scientific tastes, and personally acquainted with most of the parties concerned. He saw the girl while in the hospital, and had the account of her case from the attending physician, as well as from her employers.

Voudoo doctors, like all medicine men, carry bags to hold their charms. An account of such a bag is given in the "Times," of Selma, Alabama, May, 1884: —

We have before us something of a curiosity in the shape of a voudoo or conjure bag. Negroes in this section, even in their most enlightened circles, have never gotten rid of that lowest order of superstition common to the race since the birth of their most ancient forefathers, which is a firm belief in and practice of what has been called voudooism. The little bag we have before us was picked up on Broad Street, in front of the Selma Furniture Store, a few days since. It contains a rabbit's foot, a piece of dried coon-root (a bulbous plant that grows spontaneously in Southern

forests), also some other herbs and roots dug from the woods, and some small particles of parched tobacco. The rabbit's foot, perhaps, possesses more powers of sorcery than any other instrument in use among the black magicians of the South. Numbers of negroes in the South carry a rabbit's foot in their pockets, or concealed about their persons, as constantly as the plowboy carries his knife. There is not one negro out of every hundred who will allow another person, white or black, to approach them with the enchanted foot. They will almost go into spasms of terror, and will fight as for dear life, rather than come in contact with a rabbit foot in the hand of another person. What there is about the foot of an ordinary rabbit, or more properly speaking hare, that sways such a powerful influence for the negro juggler, is something we can't understand, but that it does is a settled fact. There is an old negro at labor for the city now who was arrested and tried for vagrancy several days since. He claims to be a voudoo doctor, and many negroes in town actually fear him as they would a rattlesnake. Perhaps the bundle of trash before us is the property of this same old superstitious negro, and if so, according to the doctrine of voudooism, his magical powers are all lost.

In the "Philadelphia Evening Telegram," August 7, 1884, it is said: "The left hind foot of a graveyard rabbit, which has a potent influence among the Southern negroes, has been presented to Governor Cleveland as a talisman in the campaign. The rabbit from which the foot was taken was shot on the grave of Jesse James."[1]

The "Obeah Man" of the West Indies also carries a conjurer's bag: —

Sometimes, as an outward sign of his trade or calling, he carries about with him a staff or wand, with serpents wreathed about it, or the rude likeness of a human face roughly delineated on the handle. Lizards' bones, cats' claws, ducks' skulls, grave-dirt, — that is, earth taken from the grave of a newly buried corpse, — hang in a bag by his side. He has his cabalistic book[2] (albeit he can seldom read), full of strange characters, crude figures, and roughly traced diagrams and devices, which he pretends to consult in the exercise of his calling. (Correspondence of the "Philadelphia Press," August 4, 1885.)

[1] Jesse James was a celebrated robber, as only European readers need to be told. Mr. Mooney, in this Journal, has remarked that the rabbit's foot, to be efficacious, must be the left hind foot of a graveyard rabbit, taken at the midnight hour (vol. ii. p. 100). This preference of the left side, the rear, the nocturnal time, and the conection with an evil-doer, is entirely in accordance with the ideas of European witchcraft. It must, however, be said that other informants hold that *any* rabbit's foot is talismanic. *W. W. N.*

[2] The book of magic, with its diagrams, sufficiently indicates that "Obeah" sorcery in the West Indies has been affected by European influences. It may be remembered that Mr. Cable, in *The Grandissimes*, calls his negro sorceress "Palmyre philosophe;" a name indicating her art as, in part at least, the descendant of mediæval French magic. Conjurers in all countries must have bags to carry their stock in trade.

One of the charms used by negro conjurers is *grave-dirt.*[1] In the year 1884, according to correspondence of the "New York World" (October 11), an aged widow in Philadelphia, who by the exercise of economy had succeeded in providing for herself a home, was induced to abandon her dwelling by the machinations of a colored woman, who proclaimed herself a fortune-teller[2] and clairvoyant:[3] —

The clairvoyant assured the ignorant and superstitious woman that some person had taken grave-dirt from Lebanon Cemetery, and flying down the chimney at midnight had deposited it in the cellar. This frightened the old woman, and she would not go down any more into the cellar. Every night she barricaded the inner basement door to keep Beelzebub from coming up-stairs. The doctress told Mrs. —— that one of her tenants had buried pins, evil roots, and needles in the earth of the cellar, and that she had also burned in the cellar some grave-dirt, and thrown in the fire chicken bones, to make the house haunted. She declared to her dupe that, in order to escape an awful disaster, she must discharge her tenants, forsake her home, cast off her adopted boy, and remove all her possessions.

The "Philadelphia Press," October 13, 1882, gives an account of the examination of a colored woman belonging to Camden, New Jersey, in which State she had rendered herself liable to indictment for fraud in professing to work charms by "occult and crafty science." The accusation was, that she had defrauded Charles Lecan, colored, out of one dollar, and had threatened to paralyze him if he did not give her more money in payment for services rendered in endeavoring to secure for him the presidency of the Reading Railroad by means of spells and incantations. The woman was a vulgar impostor, but the charm she had directed the man to use in applying for a situation is curious; he was to take a small package of black powder, and scatter it on the floor of the warehouse, at the

[1] Grave-dirt is used for the purposes of superstition in all countries. Tacitus (Annal. ii. 69) mentions the terror of Germanicus Cæsar from a mysterious malady which he attributed to the arts of Piso: "In the ground and the walls of the house were found disinterred remains of human bodies, charms, and prayers, and the name of Germanicus, written on lead tablets: ashes half burned, and smeared with corrupted matter: and other wicked devices (maleficis) by which it is believed that souls are devoted to the deities of the nether world." Here the idea is the ancient and familiar notion, that contact with a corpse, or what belongs to a corpse, brings the person so affected under the power of death. Another and more complicated representation, however, arises when the effect of the earth taken from a grave is supposed to vary with the saintly or demoniacal character of the person with whom the relic is connected. *W. W. N.*

[2] A *fortune-teller*, in Irish parlance, is equivalent to a sorcerer: "Sure she must have been a fortune-teller;" *i. e.*, a wonder-worker. *Fanny D. Bergen.*

[3] *Clairvoyant* is used by Maryland negroes as equivalent to *voudoo.* *F. D. B.*

same time repeating the words: "As the dead remain, so let them lie, in the name of the Father, the Son, and the Holy Ghost." [1]

There is a belief among Southern negroes that white physicians destroy the lives of negroes in order that they may obtain the blood, or parts of the body, to use in preparation of their medicines.

Thus the "Boston Herald," May 23, 1889, has the following, in the form of a dispatch from Columbia, S. C.: —

The negroes of Clarendon, Williamsburg, and Sumter counties have for several weeks past been in a state of fear and trembling. They claim that there is a white man, a doctor, who at will can make himself invisible, and who then approaches some unsuspecting darkey, and, having rendered him or her insensible with chloroform, proceeds to fill up a bucket with the victim's blood, for the purpose of making medicine. After having drained the last drop of blood from the victim, the body is dumped into some secret place where it is impossible for any person to find it. The colored women are so worked up over this phantom that they will not venture out at night, or in the daytime in any sequestered place. One old colored woman insisted that she knows the white men make castor oil out of negro blood, and that in slavery times a negro would die before he would take a dose of castor oil.

To these few extracts may be added some citations concerning the character of the charms employed by negro sorcerers for the purpose of bewitching their victims. (See the charm described by Mr. Pendleton in this Journal, vol. iii. pp. 205, 206.)

Col. C. C. Jones, in his volume on "Negro Myths" (Boston, Houghton, Mifflin & Co., 1888, p. 152), remarks: —

The ordinary fetish consisted of a bunch of rusty nails, bits of red flannel, and pieces of brier-root, tied together with a cotton string. A toad's foot, a snake's tooth, a rabbit's tail, or a snail's shell was sometimes added. In price it varied from twenty-five cents to a dollar. To insure the efficacy of the desired spell, it was necessary that the charm should be secretly deposited under the pillow of the party to be affected, placed upon the post of a gate through which he would pass, or buried beneath the doorsteps of his cabin.

The following examples are contributed by Mrs. Bergen: —

In Chestertown, Md., less than ten years ago, a hen's egg, with gunpowder stirred into the contents at the broken end, was found buried in the dust of the road, probably to work a spell upon some designated person. In the same locality, an old colored man, who had become lame, on being asked what was the matter, said that a snake had been conjured into his leg. A young negro woman, employed as cook in the same neighbor-

[1] This black powder may have been grave-dirt, and the whole performance originally a charm to lay evil spirits, the religious character of which certainly does not appear to connect it with Africa. *W. W. N.*

hood, was noticed to be in a peculiar nervous condition. In answer to questions about herself, she said that some woman on the street had torn a piece out of her (the sick woman's) dress, and "buried it against her, to put a spell on her." And then, too, she said, another woman had "sowed salt" against her, and said something to put a spell on her. The most effective charm, however, in the estimation of the colored people in the neighborhood of Chestertown, is that worked with "ground-puppies" or "ground-dogs." These names are given to some common species of salamander (*Amblystoma*). As many "ground-dogs" as possible are to be put into a wide-mouthed bottle, and buried under the threshold of the person whom it is desired to conjure, at the same time making crosses with the four fingers on the earth above the buried bottle. After a time the "ground-puppies" will burst the containing bottle, and then they will find their way into the stomach of the person against whom the spell is directed, and kill him. They can be driven out by taking internally a tincture made by soaking May-apple root, or snake-root, in whiskey. It is safest, however, to consult a "fortune-teller doctor," if one has reason to suspect the presence of ground-dogs in his stomach.

In Georgia and South Carolina, generally, a spell upon one's enemy is thought by the negroes to be worked by burying under his doorstep a "hair-ball," that is, one of the compact, felted balls of hair not infrequently found by butchers in the stomachs of cows or oxen. On the other hand, such a ball, carried on the person, is a sure protection from spells, and they are much sought after for use as amulets.

Mr. Cable, in an article on "Creole Slave Songs," in the "Century Magazine," April, 1886, gives some account of Voudoo practices in Louisiana: —

To find under his mattress an acorn hollowed out, stuffed with the hair of some dead person, pierced with four holes on four sides, and the two small chicken's feathers drawn through them so as to cross inside the acorn; or to discover on his doorsill, at daybreak, a little box containing a dough or waxen heart stuck full of pins; or to hear that his avowed rival or foe has been pouring cheap champagne[1] in the four corners of Congo Square

[1] These libations seem as likely to be a survival of the sacrifices, ***numinibus infernis***, as offered by practitioners of magic during the Middle Age, as a properly negro custom. As to the use of hair of the dead, common to universal magic, the idea at the base seems symbolic. The connection of ideas perhaps is: As this hair has fallen, so may your hair fall; as these nails have ceased to belong to the living body, so may your nails also perish. The essence of the malediction is in the will of the sorcerer, who is supposed to have at his command the evil powers which he has conciliated, and which he can so direct as to render his curse effective; the rite is the symbolic act necessary to express that will, and apply the destructive agency to the person assailed.

No doubt the meaning of the iron nails and the red cloth, above mentioned as employed in charms, is similar, namely: As this hard iron rusts and passes away, so may your bones rot; as this bright cloth is torn, so may your fair body be wrecked and divided. As for the figurines, with the pins which pierce them, they belong to the magic of all times and peoples.

at midnight, when there was no moon, — will strike more abject fear into the heart of many a stalwart negro or melancholy quadroon than to face a levelled revolver.

Mr. Cable ("Century Magazine," 1886, p. 820) describes the apparatus of the Louisianian witch as consisting, for the most part, "of a little pound-cake, some lighted candles' ends, a little syrup of sugar-cane, pins, knitting-needles, and a trifle of anisette." In his "Grandissimes," he gives the names of some of the spirits invoked, — *Assonquer*, the imp of good fortune; *Agousson*, the demon of love affairs.

What is the significance of the particular roots and herbs used in negro charms does not appear; perhaps the chief force is in the expression of division into fragments and destruction. Probably, however, these owe their efficacy to connections of thought not elucidated.

SONG-GAMES OF NEGRO CHILDREN IN VIRGINIA.

Mr. W. H. Babcock has printed, in "Lippincott's Magazine," March and September, 1886, and in "The American Anthropologist," July, 1888, an interesting collection of song-games played by children of the District of Columbia. Many of these, which in the ear of a New Englander have a strangely foreign sound, I have heard repeated to my children by their colored nurse. One of the articles named I read aloud to a colored servant, born in Virginia. She recognized many of the games as old friends, and sang others, which are given below.

These games are played by as many children as possible in some open field or common, and generally towards the close of the day. A circle is formed with one or more in the centre, all the players singing, and as far as possible suiting the action of the body to the words. The following are examples of the songs: —

1. Skip, Angelina, so go home, so go home.
   And get your wedding supper
   You better not wait till ten o'clock, ten o'clock.
   To get your wedding supper
   Skip all around the cherry-tree, the cherry-tree.
   And get your wedding supper
   Walk, Angelina, you go home, you go home.
   Ten o'clock will be too late to get your wedding supper.

2. Sweet pinks and roses,
   Strawberries on the vine,
   I choose you a partner,
   And go along with me.
   We 're walking on this green ground,
   And round and round we go,
   And if you want a lady,
   Pray take yourself with me.
   Hand me your lily-white hand,
   And go along with me.

3. It 's raining,
   It 's hailing,
   A cold frosty morning,
   In steps the farmer,
   A-drinking of the cider,
   I 'll be the reaper,
   You 'll be the binder,
   I lost my true love,
   And where shall I find her?

In the following, called "Old Johnny Huntsman," the children form as for a quadrille. The two opposite couples walk forward in turn, singing: —

4. Walk him Johnny Huntsman
You can't touch square.
Walk him Johnny Huntsman
You can't touch square.
Poor little Johnny was my son,
And I can bounce him all around
From my elbow to my thumb,
I 'll never come here no more.
Run him Johnny Huntsman
You can't touch square.
Run him Johnny Huntsman
You can't touch square.
Poor little Johnny Huntsman
He 's down in the garden
You can't catch square.
He 's down in the garden
You can't catch square.
Poor little Johnny Huntsman
He 's hid among the daisies
You can't catch square.
He 's hid among the daisies
You can't catch square.
Poor little Johnny Huntsman.

While playing this, they march in twos, opening to form two lines:

5. Here we go, two by two.
Do you want to get married?
Yes, I do.
Marry by love, and let it be true.
Salute your bride and pass on through.
The needle works finely
The thread runs through,
I courted many pretty girls
Before I courted you.
Hug so neat, kiss so sweet,
Take all of that to make it look neat.

The next is played in sets of four, eight, or twelve: —

6. Mosquito he fly high, } *sway the body.*
Mosquito he fly low; }
I get my foot on mosquito head, } *turn hands.*
He 'll fly high no more. }
Boil the cabbage down, } *whirl.*
Boil the cabbage down; }
I 'm not after no foolishness now,
Boil the cabbage down.

Stop that tickling me,
Stop that tickling me;
I 'm not after no foolishness now,
Boil the cabbage down.

The following seems to be a curious medley: —

7. Go on, Lize,
Go on, Liza Jane,
The funniest thing I ever saw,
Buffalo kick off bell-cow's horn;
Go on, Liza Jane.

Go on, Lize,
Go on, Lize,
Go on, Liza Jane,
The funniest thing I ever saw,
The black cat skipping chine-e-o;
Go on, Liza Jane.

Go on, Lize,
Go on, Lize,
Go on, Liza Jane,
I 'll tell my mother when I get home,
The boys won't let the girls alone;
Go on, Liza Jane.

In this the players take hold of hands while going round: —

8. Jennie loves brandy,
I love gin.
I had an old cow,
And she gave such milk,
She made me think I was as rich as silk.

The refrain used, while jumping rope, seems to be quite varied; the version my servant gave is this: —

9. The Bible is a holy and visible law,
I marry this Indian to this squaw,
By the point of my jack-knife,
I pronounce you man and wife.

Mary Olmsted Clarke.

ENGLISH FOLK-TALES IN AMERICA.

I.

THE LITTLE CAKEEN.

THE following story was written down for me in March, 1889, by Miss Frances Perry, of Exeter, N. H., from her recollection of the form in which it was repeated to her by a relative, some fifteen years ago. It is thought to have been derived from an Irish domestic. "The Little Cakeen" is an interesting variant of the tale already printed in the Journal of American Folk-Lore (vol. ii. pp. 60, 217), under the title of "Johnny-Cake."

Once upon a time there was a little maneen and a little womaneen; and the little womaneen made a little cakeen and put it in the oven to bake. And the little maneen stood at one side of the oven, and said the little cakeen was done; and the little womaneen stood at the other side and said it was n't. And while they were quarrelling about it, the little cakeen jumped out of the oven and ran off; and the little maneen and the little womaneen ran after it.

Pretty soon the little cakeen came to a little pusheen, and the little pusheen said, "Where are you going so fast, little cakeen, on those little legs of yours?"

And the little cakeen said: "I'm running away from the little maneen; I'm running away from the little womaneen, and now I'll run away from you!" So the little pusheen ran after it. Then it came to a little dogeen, and the little dogeen said, "Where are you going so fast, little cakeen, on those little legs of yours?" And the little cakeen said: "I'm running away from the little maneen; I'm running away from the little womaneen; I'm running away from the little pusheen, and now I'll run away from you!" So the little dogeen ran after it (and so on, with coween, heneen, owleen, etc.). Then it came to a little foxeen; and the little foxeen said: "Where are you going so fast, little cakeen, on those little legs of yours?" And the little cakeen answered: "I'm running away from the little maneen; I'm running away from the little womaneen; I'm running away from the little pusheen; I'm running away from the little dogeen; I'm running away from the little coween; I'm running away from the little heneen; I'm running away from the little owleen (etc., etc.), and now I'll run away from you." But the little foxeen said: "Oh! don't do that, little cakeen; I will show you where to hide." So the little cakeen said, "All right!" So the little foxeen said: "Jump upon my tail;" and the little cakeen jumped on his tail. Then the foxeen said: "Jump on my back;" and the little

cakeen jumped on his back. Then the little foxeen said: "Jump on my head;" so the little cakeen jumped on his head. Then the little foxeen said: "Now jump in my mouth." So the little cakeen jumped into his mouth, and he ate it all up!

In an obliging note, Miss Perry adds: "I am not sure but that the maneen, womaneen, etc., came to the fox and asked him if he had seen a little cakeen, and he said that no little cakeen had passed; so they all ran home again."

George Lyman Kittredge.

II.

THE FORGETFUL BOY.

To the Editor of the Journal of American Folk-Lore:

Dear Sir, — Inclosed you will find a copy of one of the old stories I used to hear when I was a boy, as near as I can reproduce it by the aid of a cousin who used to hear it with me. My grandmother heard it in childhood at North Bridgewater, now Brockton. You will see that I have tried to give the exact words as they sounded to me, as nearly as I can represent them. I doubt this having any real value in the line of "folk-lore," but you can judge better than I. I don't remember any application that was made of the story then, but in repeating it now it seems to me it was told for a warning to forgetful boys. The exact form of expression in one or two places we cannot now recall, but have given it as nearly as possible. I have never met the story or any semblance of it in print or in conversation. I should be glad to know if it survives anywhere, and if so, whether coming from the same source, and with what variations. I have fragments of others, some of which are certainly allied to the celebrated world-wide stories like Cinderella.

Yours very truly,

Silvanus Hayward.

A man had a boy who when he was sent of errands would forget what he was sent for. So one day, when he sent him to the butcher's to get a sheep's pluck, to make him remember he told him to keep a saying, "Heart, liver, and lights." So the boy started, saying, "Heart, liver, 'n' lights! heart, liver, 'n' lights!" By and by he came across a man puking. He took him and gave him a whipping, and said, "You want I should puke up my heart, liver, and lights, do you?" "No," said the boy; "what shall I say?" and the man told him to say, "I wish they may never come up!" So the boy went on, saying, "Wish 'ey may never come up! wish 'ey may never

come up!" By and by he came across a man planting beans, and he took and whipped him and said, "You wish my beans should never come up, do you?" The boy said, "No, what shall I say?" "Say, I wish fifty-fold this year and a hundred-fold next.'" So the boy went on, saying, "Wish fifty-fold this year, 'n' a hundred-fold next! Wish fifty-fold this year 'n' a hundred-fold next!" By and by he came across a funeral, and they took and whipped him, and said, "You wish fifty-fold to die this year and a hundred-fold next, do you?" The boy said, "No, what shall I say?" "Say, 'I wish they may never die!'" So the boy went on, saying, "Wish 'ey may never die! wish 'ey may never die!" By and by he came across a man who was trying to kill two dogs, and he took and whipped him and said, "You wish the dogs should never die, do you?" The boy said, "No, what shall I say?" "Say, 'The dog and the bitch are going to be hanged!'" So the boy went on, saying, "The dog 'n' the bitch are gōn ter be hanged! the dog 'n' the bitch are gōn ter be hanged!" By and by he came across a wedding party, and they took and whipped him and said, "You call us dog and bitch, do you?" The boy said, "No, what shall I say?" "Say, 'I wish you may live happily together!'" So the boy went on, saying, "Wish y' may live happily together! wish y' may live happily together!" By and by he came across two men who had fallen into a pit, and one of them had got out and was trying to get the other out. And he took and whipped him and said, "You wish we may live happily together in this pit, do you?" The boy said, "No, what shall I say?" "Say, 'One 's out and I wish the other was out!'" So the boy went on, saying, "One 's out 'n' I wish t' other w's out! one 's out 'n' I wish t' other w's out!" By and by he came across a man with only one eye, and he took and whipped him till he killed him.

NOTE. With this story may be compared a more refined version in the "Folk-Lore Record," iii. 153, as follows: —

STUPID'S MISTAKEN CRIES. — There was once a little boy, and his mother sent him to buy a sheep's head and pluck: afraid he should forget it, the lad kept saying all the way along: —

"Sheep's head and pluck!
Sheep's head and pluck!"

Trudging along, he came to a stile: but in getting over he fell and hurt himself, and, beginning to blubber, forgot what he was sent for. So he stood a little while to consider; at last he thought he recollected it, and began to repeat: —

"Liver and lights and gall and all!
Liver and lights and gall and all!"

Away he went again, and came to where a man was sick, bawling out: —

"Liver and lights and gall and all!
Liver and lights and gall and all!"

Whereon the man laid hold of him and beat him, bidding him say: —

"Pray God send no more up!
Pray God send no more up!"

The youngster strode along, uttering these words, till he reached a field where a hind was sowing wheat: —

"Pray God send no more up!
Pray God send no more up!"

This was all his cry. So the sower began to thrash him, and charged him to repeat: —

"Pray God send plenty more!
Pray God send plenty more!"

Off the child scampered with these words in his mouth till he reached a church-yard and met a funeral, but he went on with his: —

"Pray God send plenty more!
Pray God send plenty more!"

The chief mourner seized and punished him, and bade him repeat: —

"Pray God send the soul to heaven!
Pray God send the soul to heaven!"

Away went the boy, and met a dog and a bitch going to be hung, but his cry rang out: —

"Pray God send the soul to heaven!
Pray God send the soul to heaven!"

The good folk nearly were furious, seized and struck him, charging him to say: —

"A dog and a bitch agoing to be hung!
A dog and a bitch agoing to be hung!"

This the poor fellow did, till he overtook a man and a woman going to be married. "Oh! oh!" he shouted: —

"A dog and a bitch agoing to be hung!
A dog and a bitch agoing to be hung!"

The man was enraged, as we may well think, gave him many a thump, and ordered him to repeat: —

"I wish you much joy!
I wish you much joy!"

This he did, jogging along, till he came to two laborers who had fallen into a ditch. The lad kept bawling out: —

"I wish you much joy!
I wish you much joy!"

This vexed one of the folk so sorely that he used all his strength, scrambled out, beat the crier, and told him to say: —

"The one is out, I wish the other was!
The one is out, I wish the other was!"

On went young 'un till he found a fellow with only one eye; but he kept up his song: —

> "The one is out, I wish the other was!
> The one is out, I wish the other was!"

This was too much for Master One-eye, who grabbed him and chastised him, bidding him call: —

> "The one side gives good light, I wish the other did!
> The one side gives good light, I wish the other did!"

So he did, to be sure, till he came to a house, one side of which was on fire. The people here thought it was he who had set the place a-blazing, and straightway put him in prison. The end was, the judge put on his black cap, and condemned him to die.

BLACKFOOT INDIAN LEGENDS.

The dwellers in the western lodges have many legends relating to places of historical interest in the country, and these throw a flood of light on the religious ideas, migrations, social and domestic customs, political life, and other matters of interest connected with the tribes comprising the Blackfoot Confederacy. Some of the legends are local, and, when told by the aged men as they sit around their camp-fires, vary somewhat in detail, according to the intellectual ability, inventiveness, and strength of memory of the narrator. I have listened to some of these legends as told, over and over again, for the past nine years, and I find that the young men are not able to relate them as accurately as the aged ; besides, as the country is becoming settled with white people, they are less disposed to tell to others their native religious ideas, lest they are laughed at, because of not believing the same things as their superior brethren of the white race. As the children grow up, they are forgetting these things, and the years are not far distant, when the folk-lore of the Blackfeet will be greatly changed, and many of their traditions forgotten.

THE LEGEND OF SHEEP CREEK.

Napioa, which means "The Old Man," who is the Secondary Creator of the Blackfeet, was travelling one day with the Kit-fox, near Sheep Creek, which is located about twenty-five miles south of Calgary, in the Provisional District of Alberta. As they travelled together they saw a large rock, and Napioa felt constrained to make an offering of his robe to it. He presented the robe and, with the Kit-fox as his companion, departed. He had not proceeded far upon the way, when, perceiving that it was going to rain, he told his companion to return, and ask the rock to give him back his robe, as he was afraid of being drenched with the rain. The rock refused to give the robe to the Kit-fox, and then Napioa, becoming angry, said, "That old rock has been there for a long time and never had a robe. It has always been poor. I will go back myself and take away my robe."

He returned and took the robe by force, and then the rock became very angry, and followed them, determined to punish them. Napioa fled southward toward High River, and the Kit-fox, anxious for his own safety, hid in a hole in the ground. Napioa saw an old buffalo bull, and he called to him for help ; but when the buffalo came to his rescue, the rock ran over him and crushed him to death. Then two bears came to help Napioa, and they too were killed by the

rock. Two small birds, with very large strong bills, came to help him, and they attacked the rock, breaking off pieces from it, as they suddenly pounced upon it, and then flew upward. In a short time they killed the rock, and Napioa was saved. The Indians then named the stream "Oqkotoksceetuqta, the Rock Creek, or Stony Creek," but it is called by the white people at the present day, "Sheep Creek."

LEGEND OF TONGUE CREEK.

Tongue Creek is situated between Sheep Creek and High River, about nine miles south of Sheep Creek. In the distant past Napioa was travelling in the vicinity of Tongue Creek, when he espied a band of elk sporting themselves on its banks. They came to a place where the bank was steep, and they all leaped down, seeking a sandy resting-place in the bed of the stream. Napioa reached the creek, and, lighting a piece of wood, he threw the firebrand over the bank. The elk heard him, and asked him what he wanted. "Oh," said he, "I was laughing when you spoke to me, and I could not answer; but that is a very nice spot down there, and I want to go down, for there is abundance of beautiful clean sand." When the elk saw the firebrand they became frightened, and, rushing headlong over each other, broke their necks. A single young elk escaped, but Napioa said, "Never mind, there are many more elk in the country; that one can go." Napioa pitched his lodge, and erected a pole with a flag upon it. He skinned the elk, filled his lodge with the meat, and made preparations to camp there and have a feast. While thus engaged, a coyote entered his lodge and asked him for something to eat, but he would not give any. He noticed that the coyote had on a necklace of shells, and said he, "If you will give me that necklace, I will give you something to eat." The coyote replied, "I cannot do that, for this is my medicine (amulet) and it is very strong." Napioa then said, "Well, I will run a race with you, and if you beat me I will give you some of the meat." But the coyote refused, and as he did so he held up a bandaged foot, and said, "I cannot run for I am lame!" and the two went off together, the coyote protesting that he had a sore foot, and could not run. He managed to get Napioa a long distance from the lodge, and then quickly unloosing the bandage from his foot, he ran back to the lodge. Napioa followed, a long distance behind, shouting, "Save me some of the meat!" When the coyote reached the lodge, he called aloud for his fellow coyotes, who speedily came and devoured all the meat. Napioa had placed the tongues upon the top of the pole, but a mouse ran up the pole and ate them all. When Napioa found that the meat was all gone he said, "Then I will have the

tongues, for the coyote could not get them." But as he took down the remaining portions, he threw them away, saying, "They are not good!" The Indians call this creek "Matsinawustam, The Tongue Flag," but the white people call it "Tongue Creek."

LEGEND OF RED COULEE.

There lies in a "coulee" near the Marias River, on the road that leads from Macleod to Benton, a large "medicine stone," venerated by the Indians belonging to the Blackfoot Confederacy. The "coulee" is named by the Indians the "Red Coulee." When the Blackfeet came from the north, the Snake Indians, who at that time inhabited the country, told the Blackfeet that there was a large medicine stone on the top of a hill, close to a ravine.

Several years after they were told this, a Blackfoot chief with fifty men went southward on the war-path. They all went to this stone, and the chief, being sceptical about the mysterious powers possessed by it, laughed at his men for exhibiting such childishness as to believe in it. In derision he hurled the stone down the mountain-side into the ravine, and then departed. They engaged in a battle with some Indians in the South, and all of them were killed, only one man returning to tell the fate of his comrades.

Ever since that time the Indians have called the place the "Red Coulee," and as they travel to and fro, they never forget to go there and present their offerings, to insure safety in battle and protection by the way.

LEGEND OF THE RED STONE.

On the river flat at the mouth of one of the ravines at Lethbridge, and not many yards distant from the coal mine, lies a stone, which oftentimes I have seen painted, and surrounded by numerous Indian trinkets, which had been offered to it by the Indians. The Blood Indians call it "Mikiotouqse;" that is the Red Stone. Tradition states that a long time ago, a young man lay down beside this stone, and fell asleep, and as he lay there he dreamed that the stone spoke to him, and said, "Am I the Red Stone?" And the young man said, "Yes, you are the Red Stone." When he awoke, he felt that this must be a mysterious stone, that could thus converse with him, and he made offerings to it. Until the present day these offerings are made, the Indians believing that by giving to it reverence they will be blessed in all things that concern them in this life.

John McLean.

MOOSEJAW, N. W. T., CANADA.

A PHONETIC ALPHABET USED BY THE WINNEBAGO TRIBE OF INDIANS.

In the winter of 1883–84, while I was with that branch of the Winnebago tribe which resides in Nebraska, a party of Sauk and Fox Indians arrived to make a visit. They numbered fifteen or twenty, were in old time Indian costume, and seemed bent upon enjoying old-time pleasures. There were feasts and dances, and all sorts of Indian gayety. I met the visitors on several occasions, and some of them spent considerable time with me, talking over various subjects. Among other matters, they told me that one of their tribe had invented an alphabet, and that many of the Indians could by its use write their native language. None of the visitors, however, had learned it, so I failed to obtain a copy, or to secure the inventor's name.

Within the year following, some Winnebagos went to return the visit, and while among the Sauk and Fox one of the visitors acquired the alphabet, and became before long quite expert in its use, to his own amusement and that of his friends. In August, 1885, the agent of the Winnebagos wrote me: "The tribe have suddenly taken to writing their own language, and people who have never learned English have acquired this art. The people claim they took the basis of it from the Sauk and elaborated it themselves. It is a very suggestive sight to see half a dozen fellows in a group, with their heads together, working out a letter in these new characters; it illustrates the surprising facility with which they acquire what they want to learn."

During my sojourn among the Winnebagos of Nebraska, in 1887–88, I inquired concerning this alphabet, and found that the people generally were quite well aware of its existence, and they invariably told me that they had gained it from the Sauk. When I pressed them for further information, as to how long the Sauk had possessed it, or who invented it, they were unable to give me any further account than that the Sauk had it and had invented the alphabet.

The Winnebago, who upon his visit to the Sauk in 1884 or 1885 first acquired the alphabet, soon discovered its adaptability to the writing of the Winnebago language, and he at once put it to that use. He taught others of his tribe, and the knowledge spread rapidly among the Winnebagos of Nebraska, and also to that part of the tribe living in Wisconsin, so that at the present time the principal correspondence of the tribe takes place by means of these characters.

This phonetic alphabet consists of seventeen of our letters and two

new characters, making nineteen symbols in all. Thirteen of the letters borrowed are consonants and four are vowels.

Of the thirteen consonants, six only retain their English sound: these are M, N, Th, W, Y, and X.

The other seven are as follows, with their equivalent sounds:—

B = pee.	D = jar.	G = gwar.
K = ga.	L = R.	R = S.
T = td.		

The four vowels, a, e, i, o, have the following sound: ä, e̱, ï, o. The capital A = hah.

The two new characters are: đ = sh; *m* = rk. These sounds can best be heard in combination with a vowel. [The German đ is used to represent the first of these characters, but it is nearer to a Roman d crossed by a long comma.] The italic *m* represents the second character, but this is more like a continuous wavy line.

đa = shar.　　　　Ka*m* = gark.

There is no spelling; the fifteen initial sounds, with their four vowel modifiers, form 128 combinations, like syllables, and with these one can easily write any words in the Winnebago language.

A few examples will show how this alphabet is used:—

Wank shick ra,	means people;	the word is written,	W a k đi*m* la.
She shick,	means bad;	the word is written,	đi cti*m*.
nump,	means two;	the word is written,	no ba.
Henukao,	the name of the eldest	daughter; written,	Ai no k.
Sin ne hhee,	means cold;	the word is written,	Ri ni Ai.

The following table was prepared by the Indian who first introduced the alphabet among the Winnebagos, and was used by him in teaching me how to write with it.

Ka = gah	Ke = gay	Ki = gee	Ko = go	Ka*m* = gark	Ke*m* = gake	Ki*m* = geek	Ko*m* = goke
da = jah	de = jay	di = g	do = jo	da*m* = jark	de*m* = jake	di*m* = geek	do*m* = joke
wa = wä	we = we̱	wi = wï	wo = wo	wa*m* = wärk	we*m* = we̱rk	wi*m* = week	wo*m* = woke
xa = xä	xe = xe̱	xi = xï	xo = xo	xa*m* = xärk	xe*m* = xe̱rk	xi*m* = xeek	xo*m* = xörk
ta = tdä	te = tde	ti = tdï	to = tdo	ta*m* = tdärk	te*m* = tde̱rk	ti*m* = tdeek	to*m* = tdörk
ma = mä	me = me	mi = mï	mo = mo	ma*m* = märk	me*m* = make	mi*m* = meek	mo*m* = moke
na = nä	ne = ne	ni = nï	no = no	na*m* = närk	ne*m* = nake	ni*m* = neek	no*m* = noke
La = Rä	Le = Ray	Li = Ree	Lo = Row	La*m* = Rark	Le*m* = Rake	Li*m* = Reek	Lo*m* = Roke
*ga = gwar	ge = Gway	gi = gwee	go = gwo	ga*m* = Gwark	ge*m* = Gwake	gi*m* = Gweek	go*m* = Gwooke
*ra = Sah	re = say	ri = see	ro = So	ra*m* = Sark	re*m* = Sake	ri*m* = seek	ro*m* = soke
Tha = Thä	The = They	Thi = The	Tho = Tho	Tha*m* = Thark	The*m* = Thake	Thi*m* = Theek	Tho*m* = Thoke
Ya = yä	Ye = yea	Yi = Ye	Yo = Yo	Ya*m* = Yark	Ye*m* = Yake	Yi*m* = Yeek	Yo*m* = Yoke
ba = pah	be = pay	bi = pee	bo = po	ba*m* = park	be*m* = pake	bi*m* = peek	bo*m* = poke
a = ä	e = e̱	i = ï	o = o	a*m* = ark	e*m* = ake	i*m* = eek	o*m* = oke
đa = shar	đe = shay	đi = shee	đo = sho	đa = shark	đem = shake	đi*m* = sheek	đo*m* = shoke
Aa = hah	Ae = hay	Ai = hee	Ao = ho	Aa*m* = hark	Ae*m* = hake	Ai*m* = heek	Ao*m* = hoke

In this table I have preserved the exact order as given me by my Winnebago friend. The order is certainly different from that in

which one of my race would be apt to arrange this phonetic alphabet, but it may yield something toward discovering the secret of the origin of this curious arrangement, by revealing the manner in which sounds group themselves to the Indian ear.

The syllables are spaced; the words are seldom run together when writing. As the close of a word is not apt to be marked by any wider space than that used between the syllables, it sometimes takes a little ingenuity to read a letter, not to mention one's familiarity with the language.

I have examined the Cherokee alphabet, thinking this one might be an outgrowth or corruption of that invented by Sequoah, but it does not seem probable to me.

The education of Indian youth in English has set Indians to thinking of how they can preserve their language, and I have seen many boys and some girls who have labored to make our English letters bend about the Indian words. It would seem as though we might in time expect several such inventions as this chart, but they will all probably have the same fate as our own childish devices to create a new language and a new alphabet.

Duties have called me west of the Rocky Mountains, where I am unable to trace the origin of this ingenious alphabet. I shall be grateful for any information concerning the use of this chart among other than the Winnebago and Sauk and Fox tribes, and also concerning any similar methods in use among other tribes.

Alice C. Fletcher.

NEGRO CREATION LEGEND.

The following myth, recorded by the Rev. Père Mothon, who states that he took it down from the mouth of an aged negro on the banks of the Mississippi (in Louisiana?) is worthy of attention. It is imbedded in a discursive article in the "Annuaire de l'Institut Canadien de Québec," 1878 (at page 3), and is well worth reproducing here in English: —

"In the beginning of the world, God, in order to people the earth, wished to create a man of each nation, to do which he took a clod of earth, kneaded it, and, detaching pieces from it, fashioned in succession a *Negro*, a *Chinaman*, an *Indian*, and so with all the other peoples. When the lump of earth was exhausted, there were yet lacking two men to reach the number upon which he had himself fixed. What was to be done? Not finding earth to suit him, God stretched forth his arm and seized the first animal which came beneath his hand. It was a *butterfly*; he clipped off its wings, made for it arms and legs, breathed upon it, gave it a soul, and placed it in a corner of the earth. This was the first *Frenchman*. With a second movement like the first, the Creator extended his hand, and seized again the first thing that met it. This time it happened to be an *ant*; he made it undergo the same operations, gave it the form and shape of a man, breathed into it a soul, and placed it in another corner of the earth. This was the first *Englishman*.

"And consequently the Englishman and the Frenchman, having proceeded from animate beings, instead of coming from a lump of earth, have always made their way in this world better than the rest."

This myth may be useful for comparison with other and similar legends.

A. F. Chamberlain.

NOTES ON THIEF TALK.

SOME years ago, as the special correspondent of a leading paper in New York, we were called upon to write on all sorts of subjects, the range of which reached from the biography of Mrs. Mary Ann Nelson, the heroic peanut woman of New Orleans — this was, in fact, a history of epidemics in the South — to an exhaustive article on Louisiana state finances.

Naturally, in pursuit of all sorts of information, we had to go to some very strange places, and, in the course of business, had to see some very strange people. One day we were sitting with one of the most desperate characters that our city has produced, — a man who died in our streets, like most of his victims, literally with the boots on, — when a very modest little volume lying on a centre table attracted attention. Taking it up, it was found to be entitled, "Vocabulum, or the Rogue's Lexicon, compiled from the most authentic sources by George W. Matsell, Special Justice, Chief of Police, etc., etc. Published by George W. Matsell & Co., proprietors of the National Police Gazette, No. 3 Tryon Row, New York. 1859."

Here was a matter of particular interest, and this was intensified when a glance at the book revealed the still more singular fact, that a number of these thief words were pure Anglo-Saxon. And so the question followed: "Are these words actually used in the conversation of thieves?" The person interrogated smiled (evidently at our ignorance), and answered in the affirmative. Subsequent interviews with some of the best officers on our police force fully confirmed this.

Not long since, we had the pleasure of meeting one of the best as well as oldest detectives in our country, — a man who has followed his profession for fully half a century, and who is now at the head of his department in our city. On making some inquiries in regard to the words in Matsell's "Vocabulum," he stated that all of these were, or had been, thief words, and with few exceptions were in actual use with the most accomplished *cracksmen* at the present time. Going to a bookcase, the detective took down a copy of Matsell's book. Turning to the Advertisement on page 129, he said: "This is a fair specimen of our Cant or Flash, and all the words we see here may be considered as standard words in this *patter*, and are really spoken now." Out of a total of one hundred and seventy-three words contained in the Advertisement, not counting duplicates or repetitions, we found that thirty-nine were thief words, making an average of twenty-one and a half per cent., leaving a balance of seventy-seven and a half per cent. of words which are perfectly good English.

The most notable feature of American thief talk is its appropriation of *English rhyming slang.* To be sure, the extent of this appropriation is not very great; still in no other tongue, so far as my knowledge extends, does a single word of rhyming cant appear. This seems strange, as such words are especially fitted for the purpose of deception, and their absence from all neo-Latin languages, to which it seems that they ought especially to belong, is something not readily explained.

It may be further noticed, that by far the greater part of the words in Matsell's book are taken from the oldest English of the lexicons. When the American is obliged to reform his vocabulary, for reasons best known to himself, he takes what he requires from English provincialisms, Old English, or Anglo-Saxon, or else he utters the Old English thief words in the strangest manner conceivable. Nor is this a novelty, since a number of these oddities are to be found in the earliest vocabularies of American cant which we have, namely, in the glossaries of Tufts and Mount.

In Matsell's "Vocabulum" abbreviations are numerous; *e. g. Hash,* to vomit, the last sound in the expression, *Flash the hash,* to vomit, which is to be found in Egan's Grose, 1823. *Hatches,* in distress, short for *under the hatches,* in trouble, which appears in Grose's "Classical Dictionary of the Vulgar Tongue," 1785. *Leg,* a gambler, evidently an abbreviation of *Black-legs,* a gambler, or sharper on the turf or in the cockpit, given in Grose.

Not only do abbreviations abound in Matsell's book, but these are also misprinted, or (more probably) perverted intentionally, *e. g. Slavey,* a female servant. In Parker's "Life's Painter of Variegated Characters," 1789, p. 144, we have *Molly Slavey,* a maid servant.

In Matsell's "Vocabulum" not only do we find the strangest hybrids, *i. e.* the union of English and foreign words, but the position of these in a sentence, according to the rules of English composition, is often reversed; *e. g. Virtue-ater,* a prostitute, where *ater* is evidently the Greek "without." *Virtue* of course is English, and a woman without virtue must be the character mentioned.

In Matsell's compilation it is also to be noticed, that complete changes have been made in words or expressions, as well as in definitions given in the old vocabularies, from which these words or expressions were taken; *e. g.* "Rocked in a stone cradle." In Grose's "Classical Dictionary of the Vulgar Tongue," we have *rocked;* "he was rocked in a stone kitchen,"—a saying meant to convey the idea that the person was a fool, his brain having been disordered by the movement of his cradle.

In Matsell's book, changes in definition—the words to which they are attached remaining unaltered—are almost innumerable,

and it is therefore unnecessary to give any of these. But still stranger liberties are taken with the words than with their definitions, — letters being added or omitted. *Daub*, says Matsell, is a ribbon. *Dobbin*, says Parker, op. cit., 1789, is a ribbon.

In Matsell we find some remarkable substitutions of one word for another. A notable example is *switched*, defined to mean married. Here it would seem that the American had railroad talk in his head, and so his idea of being married was, to be switched off. The English *swished* is to be found in Egan's Grose, 1823.

In Matsell we find some strange additions to the actual signification of words, *e. g.* "*Tace*. A candle." The following appears in Grose: "*Tace*. Silence, hold your tongue. *Tace* is Latin for a candle; a jocular admonition to be silent on any subject." Ed. 1788. Now this jocular admonition the American rogue thinks proper to take as an actual definition; hence *tace*, a candle.

When our American thinks proper to be original, his inventions are almost as remarkable as his perversions and improvements. Among these may be found *to smite*, signifying to drink, apparently from the effect, — water *not* being understood; *stop*, a detective officer; *subside*, defined to mean get out of the way, run away; *sucked*, cheated, etc., etc.

Matsell's vocabulary contains, by count, 2,161 words. Our notes would explain nearly all of these. What follows is simply a selection.

Contractions. — (M.) Matsell's Vocabulum. (H.) A Caveat or Warening for Common Cursetors vulgarely called Vagabones. By Thomas Harman, Esquire, 1567. (New Dict.) A new Dictionary of the terms Ancient and Modern of the Canting Crew. By B. C., Gent. London: [no date. 1699-1700]. (G.) Grose's Classical Dictionary of the Vulgar Tongue, eds. 1785, 1788, 1790. (E. G.) Grose's Classical Dictionary of the Vulgar Tongue, revised and corrected by Pierce Egan. London: 1823. (R.) The Regulator, or a Discovery of Thieves, Thief-Takers, and Locks, alias Receivers of Stolen Goods, in and about the City of London. By a Prisoner in Newgate. London: 1718.

Adam. An accomplice, — in compliment to the original man, who was the first accomplice.

Albert. A chain. In 1849, the jewellers of Birmingham presented Prince Albert with a watch chain. Hence *Albert*. Not in English Cant glossaries.

Altemal. All in a heap, without separation. "*Altemall*. All together." New Dict. Dutch accounts are said to be presented without items. (*Altemael*, Dutch, meaning all together.)

Amerace. Very near, don't go too far, be within call. (It would seem as if this word might be a misprint for *Ames Ace*, which occurs in Grose with this sense. — *Ed.*)

Autum. A church. In H., 1569, this is written *Autem*. Old

French, *Antif* ou *Anti*, feminine *antive*, "était une epithète, qu'au xiiie et au xive siècle on donnait, comme *autain*, *autaine*, aux constructions dont la physiognomie ressemblait à celle des églises." Michel, "Etudes de philologie comparée sur l'argot," 1856. This word is now represented in modern *argot*.

Bam. A lie. To bamboozle, humbug, — in G., 1785. (From Italian verb *bamboleggiare*, to trifle.)

Bardy. A sixpence. (Found nowhere else, as far as our knowledge extends. *Bard* is still old Scotch for beggar, vagrant. Cassell & Co.'s "Encyclopædic Dictionary," 1888. *Bardy* may be a diminutive. A beggarly sixpence, as we all know, is proverbial. Hence perhaps *bardy*.)

Ben. A vest. (An abbreviation of *benjy*, which appears in the "Life of David Haggart," written by himself, while under sentence of death, 1821.)

Bender. A spree, or drunken frolic. Native American. Has no relation to *bender*, as it appears in E. G., 1823. (The derivation is obvious.)

Bingo. Liquor. "Bingo, C. Brandy." New Dict., 1699. (In Persian we have *bang*, hemp, and also an intoxicating liquor made out of the leaves of hemp, from which this word might possibly be derived.)

Black Act. Picking locks. "Black Art. Cant. The art of picking a lock." G., 1785.

Bloke. A man.

Boke. The nose. "The Slang Dictionary," London, 1873, has *Boke*, a nose, and says it was originally pugilistic slang, but now general.

Bolt. To run away. G., 1785.

Bone. To take, to steal, to ask him for it New Dict., 1699, has this word with all the above definitions except the last.

Boodle. A quantity of bad money. *Bodle* is a Scotch coin, less in value than the *Bawbee*, being one sixth part of a penny. "Not worth a bawbee" is proverbial; so "not worth a bodle" would seem to express something even more insignificant. *Boodle* nowadays is good coin which is only figuratively and morally bad.

Booze. Intoxicating drink. *Bowse*, drink. H., 1667.

Bouny. A purse. H. (A. S., *Pung*, a purse.)

Bubble. To cheat. "Bubb or bubble. C. One that is cheated." New Dict.

Bufe. A dog. H.

Buffer. A pugilist.

Bugging. Taking money from a thief, on the part of a policeman. ("*Bugging.* C. Taking money by bailiffs and sergeants of the defendant not to arrest him." New Dict., 1699.

Bummer. A sponger. American only, I believe.

Bun. A fellow that cannot be shaken off. "*Burre.* A hanger-on or dependent; an allusion to the field burrs, which are not easily shaken off." New Dict., 1699. *Bun* would seem to be a perversion or misprint.

Bustled. Confused, perplexed, troubled, puzzled.

Can. A dollar. Evidently a peculiar American abbreviation of *Canary Bird*, a guinea. G., 1785. The term would seem applicable to the gold dollar in use at the time of Matsell's writing.

Cap Bung. Hand it over; give it to me. Apparently another original Americanism. (*Cap* would seem to be abbreviation of Lat. *capere* and *bung.* See above. *Cap bung* would seem to mean, reach the purse.)

Captain Toper. A smart highwayman. Not found elsewhere, we believe. *Toper* seems to be a perversion of *toby.* "To toby a man is to rob him on the highway. A person connected with this offence is said to be done for a toby. The toby applies exclusively to robbing on horseback, the practice of footpad robbery being properly called the 'spice,' though it is common to distinguish the former by the title of high toby, and the latter low toby." E. G., 1823.

Cap your lucky. Another American invention, apparently. (From *capere* and *luck.*)

Carler. A clerk. Not in English cant, as far as we know.

Carrel. Jealous. A misprint or perversion for *Carvel*, who was jealous. So says G., 1785.

Cass. Cheese. American abbreviation of *Cassan*, cheese, in H., 1567.

Caved. Gave up. American. Now slang.

Charley. A gold watch. Another American invention. "Charley, a watchman." E. G., 1823. The American rogue cuts this definition in half, and makes the term to mean a gold watch.

Chates. Gallows. "Chattes, the gallowses." H., 1569.

Chatts. Lice. "Chatt, a louse." So New Dict., 1699. It may be noted here, as a singular fact, that the rogue invariably expresses everything in the most delicate manner possible. Any number of examples of this might be given.

Cherry pipe. A pipe; a full-grown woman. Perversion of English rhyming slang. *Cherry ripe*, a pipe. The full-grown woman is an American addition.

Chin. A child. American abbreviation of greasy chin. G., 1785. (See under *Grease.*)

Chive. A file or saw. "*Chive*, C., a knife." New Dict., 1699. (Gipsy *chivomengro*, letter, lawyer, knife.)

Chovey. A shop or store. Not English cant, though used by English costermongers.

Clear. Run, go away, be off. American abbreviation of *clear out.*

Cleymans. Artificial sores made by beggars in order to impose upon the credulous. "*Cleymes,* C. Sores without pain raised on beggars' bodies, by their own artifice and cunning (to move charity), by bruising crowsfoot, speerwort, and salt together and clapping them on the place, which frets the skin, then with a linnen rag, which sticks close to it, they tear off the skin, and strew on it a little Powder'd Arsnick, which makes it look angrily or ill favoredly, as if it were a real Sore." New Dict., 1699.

Cocum. Sly, wary.

Commit. To inform.

Copped. Arrested. Not in English thief talk apparently.

Cove. A man. *Cofe,* a person. H., 1567.

Crack. To force, to burst open. G., 1785, "to break."

Cracksman. A burglar who uses force instead of picklocks or false keys. "A housebreaker." E. G., 1823.

Cramped. Killed; murdered. Apparently an American perversion. "*Crapped,* hanged (Cant)." G., 1785.

Crib. A house. "Crib, a mean house; also, a bed." "Life of David Haggart," 1823.

Crokus. A doctor. "*Crocus,* or *Crocus metallorum,* a nickname for the surgeons of the army and navy." G., 1785.

Crossleite. To cheat a friend. Apparently another American perversion. "*Crossbite,* C., to draw in a friend, yet snack with the Sharpes." New Dict., 1699.

Cross fanning. Picking a pocket with the arms folded across the chest. Another peculiar American misprint or perversion. *Fanning,* it would seem, should be *faming,* from *fams,* hands.

Cues. The points. No longer thief talk, we believe, but theatre slang, answering to catchword, hint, intimation.

Cuffir. A man. "Cuffin, C., a man." New Dict., 1699. "*Cuffen,* a manne." H., 1567.

Culing. Snatching reticules. Another American expression not found in English cant. (Derivation from the last syllable of reticule.

Curlers. Fellows who sweat gold coins by putting them in a bag, and, after violently shaking, gather the dust. (French ropemakers use the word *curle* to express whirl.)

Curbinglaw. Stealing goods out of windows. "Curbing law, to hook goods out of windows. (Cant.) The curber is the thief, the curb the hook." G., 1785. (May not *law* be a perversion of *lay,* q. v.?)

Cussine. A mule. (An attempt at the French *Coussin.* For an explanation of derivation, see *Cushion,* in Grose, 1785.)

Cut bene. Pleasant words; to speak kindly. "To cut bene whyddes, to speak, or give good words." H., 1667.

Cutting-his-eyes. Beginning to see; learning; suspicious. Another singular perversion. In G., 1788, we have "To cutty-eye, to look out the corner of one's eyes; to leer; to look askance. 'The cull cutty-eyes at us;' the fellow looked suspicious at us."

Daisy-roots. Boots and shoes. Daisy roots, a pair of boots. English rhyming slang.

Danan. Stairs. An American perversion of *Dancers*, stairs.

Daub. A ribbon. "Dobbin," says Parker's "Life's Painter," 1789, "is a ribbon."

Deck the cove. See the fellow. Not in English thief talk, as far as we know.

Done. Convicted. "Done or done over; robbed; also convicted or hanged. Cant." G., 1788.

Dopey. A thief's mistress. G., 1785.

Dookin.—Cove. A fortune-teller. Not found in English Cant. (*Dukkerin* is Gypsy for fortune-telling.)

Funk. To frighten. "*Funk*, vox Academicis Oxon. familiaris." To be "in funk vett. Flandris fonck est Turba, perturbatio; in de fonck siin, Turbari, tumultuari, in perturbatione versari." L. Junius, "Etymologicum Anglicanum."

Gaff. A theatre, a fair. E. G., 1823. "The old terms of giff-gaff. It is just niffer for niffer." Walter Scott in "The Fortunes of Nigel."

Galigaskin. A pair of breeches. G., 1785. "Galligaskins, q. d., caligae Gallo Vasconicae, called because the *Vascones* used such instead of Spatterdashers, a sort of wide Slops used by the inhabitants of Gascoign in France." Bailey, "Universal Etymological English Dictionary," ed. 1790.

Gammon. To deceive. E. G., 1823. "Gammon and Patter is the language of cant, spoke among themselves; when one of them speaks well, another says he gammons well, or he has got a great deal of rum patter." Parker's "Life's Painter," 1789. "A Bull or Gammon, *alias* that is he that jostles up to a man, whilst another picks his pocket, and no sooner got *(sic)* his Booty but tips it, *alias* gives it to his Bull or Gammon." "The Regulator," 1718.

Gelter. Money. A very familiar expression. *Out of kelter* is nothing more or less than out of *gelter*, *i. e.* money. In Parker's "Life's Painter," 1789. (A perversion of German *geld?*)

German flute. A pair of boots. English rhyming slang.

Glibe. Writing. "*Gybe*, a writing," H., 1567, of which this is a perversion.

Gonnoff. A thief who has attained to the higher walks of his profession.

Gorger. A gentleman; a well-dressed man. (The S. D., 1873,

derives this word from "gorgeous." Perhaps from *Gorjer*, Eng. Gypsy for Englishman, stranger, alien, gentile; any one not a Gypsy.)

Half-a-hog. A five-cent piece. In New Dict., 1699, we find "*Halfhord*, C., sixpence," and this may have suggested "Half a hog."

Hams. Pants. "*Hams* or Ham cases, breeches." G., 1785.

Hang bluff. Snuff. The original is the English rhyming slang *Harry bluff*, of which *hang bluff* is either a misprint or perversion.

Hang it up. Think of it; remember it. "*Hang it up*, speaking of a reckoning; score it up." G., 1785.

Hare it. Return; come back. Apparently American only.

Hash. To vomit. "The last word in the expression, 'Flash the hash,' *i. e.* vomit." E. G., 1823.

Heaver. The breast or chest of a person. "*Heaver*, C., a breast." New Dict., 1699.

Heavers. Persons in love. Derivation evident. "*Heavers*, thieves who make it their business to steal tradesmen's shop books. Cant." G., 1788. *Heavers* continued to mean thieves down to 1823, if not later. See E. G., 1823.

Herring. Bad. "*Herring.* The devil a barrel the better herring, all equally bad." G., 1788.

Hollow. Certain; a decided beat. "*Hollow.* It was not quite a hollow thing; *i. e.* certainty or decided business." G., 1788.

Horness. Watchman. (Evidently a perversion of *hornies*, constables, watchmen, and peacemakers, in Parker's "Life's Painter," 1781. (Derivation from *horn*, because they *hooked* people.)

Hummer. A great lie. New Dict., 1699, defines this "a loud lie; a rapper." In the little book just quoted, we have also *hum cap*, old, mellow, and very stout beer; also *hum* or *humming* liquor, double ale; stout. In "Street Robberies Consider'd," London (no date), written by a converted thief, we find *hum*, strong. According to this, *hum* in *humbug* may not come from the verb to hum, but from the adjective, as above given.

William Cumming Wilde.

Editor's Note. — The proof of this article did not meet the eyes of its author. Major William Cumming Wilde, of New Orleans, La., in which city he was widely known, died November 4, 1890, in the country, to which he had retired after his marriage, which had taken place two months before. Major Wilde took particular interest in the study of the singular dialects which are proper to thieves and vagabonds, and with regard to the origin of English cant, in particular, held views sufficiently indicated by an article which has appeared in this Journal (vol. ii. p. 301). The modest and gentle character, as well as the intelligence of the writer, endeared him to many friends, by whom he will long be remembered.

WASTE-BASKET OF WORDS.

COD. — To make fun of a person, by giving him false information. "Oh, you 're just *codding* me!" *New England. Central Illinois.*

CUD. — "He 's a tough *cud*," *i. e.* a hard case. *Maine.*

CURRU'MUXES. — High jinks. "Cutting up your *currumuxes.*" *Vermont.*

DUST. — Equivalent to "making tracks." "Get up and *dust.*"

HIPPINS. — A child's diaper. *Virginia and West Virginia.*

HETCHELING. — A "blowing up," or scolding. "I 'll give you a *hetcheling.*" *North Ohio*, local. Derivation, from the *heckling* of flax.

JAMBOREE. — A merrymaking. "Have a regular *jamboree.*" *Ohio.*

JOBATION. — A scolding. Equivalent to *hetcheling. New England.*

LALLYGAG. — To "spoon," make love. *Maine.*

LUNK-HEAD. — A dunderhead, fool. *General.*

MOGG. — To move slowly. "He *mogged* along." *Maine.*

SLIMPSY. — Slender.

SHACKLY. — Tumble-down. Also *ramshackly. New England.*

SKEEZICKS. — A worthless fellow, "scallawag." *New England. Ohio.*

George M. Harmon, College Hill, Mass.

THANK-YE-MARM. — A dip-hole in the snow, calculated to give a jounce in coasting or sleighing. *West Massachusetts.*

Also, in Massachusetts and New Hampshire, a popular name for the water-bars or open drains which run obliquely across the hill-roads.

SAGATIATE. — (Vol. iii. p. 64.) This word came into use here between 1853 and 1859, being used only in the phrase, "How does your corporosity sagatiate the inclemency of the weather?" It was introduced by the Ethiopian Minstrels of the day, and like other catch-words had its short career. I do not think the expression has been heard here for many years. *Henry Phillips, Jr., Philadelphia, Pa.*

A correspondent observes that *corporature* for "body" was used in 1657, and suspects that *sagaciate*, as he has often spelled it, is a form of *saginate*, to fatten. Thus to *saginate* is "to hang down heavily as if oppressed by weight," *i. e.* fat. There would seem, however, to be no doubt that *sagatiate* and *corporosity* are "factitious words."

FOLK-LORE SCRAP-BOOK.

Folk-Lore Museums. — From a communication contained in the "Public Ledger," of Philadelphia, September 3, 1890, setting forth the interest and utility of museums containing objects having relation to folk-lore, we extract the following passages: —

"Such a museum would have an extended field, and might embrace a vast number of objects which do not ordinarily come within the domain of the collector, and yet are most valuable as illustrating customs, myths, and superstitions.

"Amulets, charms, implements for games, and objects used in divination and in religious and other ceremonies, especially among primitive peoples, would be included, as well as those natural objects with which man has associated some myth or legend, or has attributed with occult and supernatural properties.

"Many illustrations of the latter class may be cited, such as the pierced pebble of natural formation, referred to by Jacob Abbott in one of those familiar children's classics, the Rollo Books, which children call a 'wishing-stone,' and cast with a wish into the nearest stream. The rabbit's foot to bring good luck, and the potato and the horse-chestnut carried to prevent rheumatism, belong to the same category, with many other articles, often quite uninteresting in themselves, and yet which, if properly arranged and labelled with their special story or signification, would form a vastly entertaining collection, and a valuable aid in the study to which the Folk-Lore Society is devoted. . . .

"No subject within the range of scientific investigation appeals more strongly to popular interest than that so well designated as 'folk-lore,' and the very instinct that underlies the custom of collecting strange and rare and curious objects is one through which much of this same lore may be accounted for. As folk-lore deals with ideas, so it would be the mission of the folk-lore museum to collect, arrange, and classify the objects associated with them. Such a museum would form an essential part of a museum of ethnology, and would serve an admirable part in supplementing the existing collections of art and archæology.

"It would include amulets and charms, not alone the admirable specimens of glyptic cut, such as are brought together by collectors of gems, but objects of paper and wood and metal, of which a great variety may be found among the people of the foreign colonies of our cities, as well as among the native Indians and our negro population. Many contributions relating to religious usages and ceremonies could be obtained among the same classes; while the subject of games, in itself practically inexhaustible, would furnish material for a museum of its own. . . .

"Among the materials used in games, special attention might be paid to playing cards. No collection of playing cards exists in any of the public institutions of this country, and there are few, if any, private collectors, although in Europe they have been deservedly the object of serious study.

The British Museum contains a superb collection, of which a special catalogue has been made, while other notable examples are found in the National Library at Paris. They have many points of interest, as, for example, their connection with the early history of printing; but they claim the particular regard of the folk-lorist, who may some day throw light upon the identity of the kings and queens around whom so many new traditions have grown since they commenced their long reign upon the pasteboards.

"Toys would form another and most interesting department of the museum. How many of them must have lost their original significance, to be rediscovered, it is to be hoped, at the hands of the student of folk-lore! The Noah's ark remains, with its birds and beasts two and two, and Shem and Ham and Japhet, with little round wooden hats, to illustrate and confirm the possibilities in store in the future investigation. Poor Noah's ark! The children of this generation have quite foregone such trifles, and it may well take its place, and that not too soon, in the folk-lore museum. The East is replete with toys that illustrate popular myths, like the Indian miracle toy of the rescue of Krishna, in which the water recedes when it touches the figure of the infant god; and the zoölogical mythology is also well displayed in the many creatures represented among children's playthings.

"Coins, too, would have to have a place in the museum; not the treasures usually prized by numismatists, but the broken sixpences and love tokens, the 'touch money,' and the many pieces valued as charms to invite good luck or drive away bad fortune."

The "Buffalo Express" (Illustrated), October 12, 1890, contains a long and interesting account of the Green Corn Dance of the Iroquois at the Cattaraugus Reservation, New York, by Mrs. Harriet Maxwell Converse. The relation well exhibits the religious ceremonies in their present form, highly Christianized and civilized. Space compels us to reserve for the next number extracts from this article.

NOTES AND QUERIES.

International Folk-Lore Congress. — The date of the Second International Folk-Lore Congress has been fixed to be held in London, on or about the 20th of September, 1891, under the presidency of Mr. Andrew Lang. It is to be hoped that there may be a good attendance from America. A guarantee fund has been formed, and the prospects for an agreeable meeting are highly flattering. Americans desirous to attend may communicate with the Honorable Secretary of the Folk-Lore Society, Mr. J. J. Foster, Offa House, Upper Tooting, London, S. W.

A Proposed Folk-Lore Museum. — Above will be found printed (page 312) portions of a paper written by a member of the Philadelphia Chapter,

concerning the interest attaching to folk-lore museums. The project of establishing such a museum, in connection with the work of collection carried on by the Chapter, having been suggested by a member, has been favorably received, and will be acted on during the following winter, when provision will be made for the care of the collection. A folk-lore library has already been established in connection with the Chapter, under the care of Mr. John W. Jordan, at the rooms of the Historical Society of Pennsylvania, where it will be accessible for consultation by members of the Chapter, and others who may be interested.

MARRIAGE OF A WIDOW IN A SHIFT. — I find in Shearf and Westcoat's "History of Philadelphia," 1884, vol. ii. p. 1687, the following passage, which may be of interest to the readers of the "Journal of American Folk-Lore": —

"It is not doubtful that the ancient English tradition in regard to the marriage of a widow was carried into practice in Philadelphia in or about the year 1734. The tradition runs that the lady, clad in a single and most intimate garment, was stationed behind the door of her room; her arm was protruded through an opening in the door, and the minister officiated with that barrier between the bride and the groom. The arrangement was in consonance with the vulgar idea that a widow could only be held responsible for the debts of a deceased husband to the extent of what she carried upon her person when she was married a second time; hence grew the custom of 'marrying in the shift.' Kalm, writing in 1748, cites an instance of a widow affecting to leave all to her husband's creditors, and 'going from her former house to that of her second husband in her chemise.' Her new husband met her upon the way, and, throwing his cloak about her, cried out, 'I have lent her the garments.' The ceremony was most curiously like the marriage investiture that prevails to the present time in the eastern provinces of Hindostan."

W. J. Potts.

CAMDEN, N. J.

CANT AND THIEVES' JARGON. The article in the present number by Mr. W. C. Wilde may call attention to the question of the existence of a thieves' jargon in America, and to the point whether this jargon is purely European in character or has developed any special features in this country. The peculiar views of Mr. Wilde, on the old English origin of many of the words given by Matsell, will be regarded as open to controversy, since etymologies based on resemblance of sound go for little in modern philology. But the point which concerns us most is, whether the work of Matsell is really a reproduction of American Cant, or a free invention of his own, based on English works. We must confess that many of Matsell's words appear to us exceedingly fishy, and that the differences between those he gives and those contained in English glossaries may, as it seems to us, be mere careless errors of his own. There is a field for any one who has time and opportunity, to explore from personal observa-

tion the cant of the criminal classes in New York and elsewhere, a task which we trust some one will pursue. The existence of thieves' language in China is remarked by Mr. Culin (see the Folk-Lore Scrap-Book). Children, as is known, often employ jargons of their own, apparently made up much in the same manner, using them for the purpose of concealment.

W. W. N.

Version of the Game of the Child-stealing Witch (vol. iii. p. 139). — The persons represented are a Mother, many children, and the Old Witch, who is always lame, must carry a stick, and wears a cloak.

The Mother, who is blind, goes out to work, giving each child a piece of sewing, to be done in her absence, represented by the hem of her dress, and which she calls a stint. She bids the children be good, and not let the Old Witch get them. As soon as she leaves, the Old Witch knocks at the door, and asks for fire to light her pipe, saying: "If you don't give it to me, I 'll kill you." As the eldest daughter turns to get the fire, the Witch seizes one of the children, and runs away. When the Mother comes back, the children kneel before her, and she puts her hands on their heads, calling them in turn, Monday, Tuesday, Wednesday, etc. One of the children, slipping down to the end of the line and stooping, simulates the youngest child, who is gone.

This process is repeated until all are gone but one who can no longer keep up the pretence of representing others in addition to herself. The Mother calls out, "O, the Old Witch, has taken all my children! Let us go back for them." She and the daughter go forth, and come to the place where the Old Witch is giving a party. She invites the Mother in. The children are kneeling on the floor, with aprons or dresses over their heads. The Old Witch invites the Mother to taste, saying, "This is Ice-cream," etc., until she comes to a child which she says, is Cherry-pie. The Mother exclaims, "Why, this tastes like my Fanny; how did you get here, child?" The child replies, "My great big toe brought me here;" whereupon all the children start up and run, pursued by the Mother and the Witch. The one whom the Mother catches plays the part of Mother in the next turn, and the one caught by the Witch becomes the new Witch.

Mary H. Skeel.

The Number Twelve. Can any one give any explanation of the use of the number twelve, which is employed as a sacred number, and is still preserved in counting our linen, spoons, eggs, and many other things?

Mary H. Skeel, Newburgh, N. Y.

Derivation of Names of Female Acrobats. — A few days ago the London "Globe" inquired why it was that all the show names of female acrobats begin with Z. My attention was attracted to this many years ago, and I came to the conclusion that all these Zazals, Zamiels, and Zæos, are supplied with "fake names on the slangs," by Hebrew impresarios who have dipped into the Cabala, for they all seem to be derived from Jewish

words meaning "the devil," or at least some of his angels. I write with all due deference and under correction. Possibly some of your readers may kindly add to or subtract from my remarks.

Charles G. Leland.

BIBLIOGRAPHICAL NOTES.

BOOKS.

THE GOLDEN BOUGH. A Study in Comparative Religion. By J. G. FRAZER, M. A., Fellow of Trinity College, Cambridge. In two volumes. London and New York: Macmillan & Co. 8vo, pp. xii., 407, 409.

In this remarkable book, Mr. Frazer, in order to make an extensive exploration in the domain of primitive religion, begins by propounding a riddle. Respecting the worship of Diana in the Arician grove, — the grove of Lake Nemi, represented by Turner in a famous picture, — Latin writers tell a strange story. According to their scanty allusions, the priest of the grove was a runaway slave, who had procured his office by slaying his predecessor, and might in turn himself be slain by any successor who was able, in the first place, to break off the bough of a certain tree, affirmed to be the Golden Bough plucked by Æneas before his journey to the land of the dead; hence the title of Turner's painting and of Mr. Frazer's book. What was the meaning of the strange rite, and what was the Golden Bough?

Judging by the reflected illumination furnished by the analogy of primitive religions, our author concludes that this custom was an example of the common practice of putting to death the divine king or priest who typified and embodied the generative power of the earth, a custom explained by the notion that, as this personage contained within himself the life-giving soul which was the principle of fertility, so his natural death would introduce decay and decline into the vitality of nature, and he must therefore be slain, in order that his life-giving spirit, while still in its full vigor, might be appropriated by his successor. As for the branch, he supposes this to be the mistletoe, which, being evergreen, was regarded as the life of the oak.

It is evident that such a work is not be judged by the certainty of the result thus barely stated. Where a rite is isolated and must be interpreted through analogy, it is manifest that the chances of error are innumerable. It seems scarcely proved that the position of the priest in the Arician grove may not have been what the legend of the worship at Nemi represented it to be, namely, a survival of the custom of sacrificing strangers. In the course of time, the fugitive or wanderer may have been allowed a chance for his life; of several such visitors or captives, one may have been allowed to do battle with another, and afterwards been retained as devoted to the sanctuary. At all events, the possibilities of variation of a primitive usage are so great that one naturally doubts any single explanation.

In the present case, however, the hypothesis is not the main point of Mr. Frazer's undertaking. He proceeds in his research by a series of steps, which individually remain sound, even if the distance from one to another sometimes appear too great to surmount. His book is not only a storehouse of facts in religion and folk-lore, but exhibits those facts ingeniously gathered into sequence, and used to establish propositions, of which some are clear and indubitable, others plausible and open to controversy. It becomes clear to the reader that the study of philosophies and religions is intimately associated with folk-tale and folk-custom, that the survivals of to-day explain the dark places of past habit, and that our daily thoughts are intimately linked with those superstitions which seem rudest and crudest. At the outset, an admirable treatment of sympathetic magic exhibits the manner in which man, in the simplicity of his infancy, imagines that he can, by the exercise of his will or by stated actions, cause wind and rain, affect the light of the sun and the fertility of the seasons. The writer presents the theory of incarnate gods living in the person of the chief or king, in whom exists, and who believes himself to possess, the powers required for furnishing his tribe with their sustenance, and supplying the earth with its power of fertility. Tree-worship in modern survival and in antiquity is described, and its continuance in the European observances of the first of May. With these Mr. Frazer connects the worship of Zeus and Hera, beliefs respecting Ariadne and Diana, whose cult in the Arician grove is assumed to have that of a tree-spirit or woodland deity. The nature of taboos is explained, as systems of provisions designed to detain the soul in its bodily dwelling-place, and prevent it from the risk of capture or escape, a loss which would cause the pining or death of the person. In a chapter on "Killing the God," it is shown how from this manner of viewing life results the practice of killing the living divinity before the flight or diminution of the animating soul can endanger the prosperity of the tribe from which vital force would thus have departed. By the death and resurrection of vegetation, Mr. Frazer explains the myths of Adonis, Attis, Osiris, Dionysius, and Demeter; to the rites of these personages, in his opinion, belonged human sacrifices, in which the victim represented the god, and was supposed to embody the spirit of fertility. He points out how, instead of human form, the same spirit had numerous animal incarnations, and how the flesh of the sacrifice might be distributed in order to fertilize the fields, or sacramentally eaten with a view to strengthening the vitality of the clan. Looking for the nature of the "Golden Bough," the author, by the aid of the myth of Balder, discovers it in the mistletoe. He concludes his discussion as follows: "The result of our inquiry is to make it probable that, down to the time of the Roman Empire and the beginning of our era, the primitive worship of the Aryans was maintained nearly in its original form at the sacred grove in Nemi, as in the oak woods of Gaul, of Prussia, and of Scandinavia; and that the King of the Wood lived and died as an incarnation of the supreme Aryan god, whose life was in the mistletoe or Golden Bough."

The reaction against the popular theory of the "Solar Myth" could

hardly go further. From the conception of the primitive Aryan as an innocent child who climbs the hilltop at morn in order to behold the glory of the rising orb, the dawning of which he celebrates in poetic hymns, to the Aryan priest, who regards himself as the source of the impulse which causes that orb to ascend, or as the incarnation of a divine principle of nature whose life exists especially in the mistletoe, is indeed a change.

We cannot allow this occasion to pass without a protest against our author's conception of primitive religion. He mentions (i. 348) four marks of such religion, as follows: (1) No special class of persons set apart for the performance of the rites; no priests. (2) No special places; no temples. (3) Spirits, not gods; names generic, not proper; no marked individuality; no accepted traditions. (4) Rites magical rather than propitiatory.

We ask, where does primitive religion exist, if this alone be primitive? What people can with certainty be affirmed to have, or any time to have had, no special places of worship, no priests, no named deities, and no oral traditions respecting these? So far as respects American races, every number of this Journal has contained records which contradict the definition of Mr. Frazer. The idea, especially, that the primitive Aryan, before the separation of the different stocks, was limited as our author implies, appears to us counter to all reasonable probability. No doubt, inferences as to the remote prehistoric state of mind of tribes concerning which no records exist, may, with more or less plausibility, be formed; but these inferences, after all, are hypotheses about on a level with those relating to the origin of language. So far as observation goes, the first glimpse we have of primitive religions of European, Asiatic, and American races exhibits a highly complicated sum of conceptions, accompanied with a literary development (if it be not a paradox to use the term as applied to literature without letters) of no mean order.

So, again, when we read (ii. 90) that "the gods whom hunters and shepherds adore and kill are animals pure and simple," we feel constrained to ask, do these hunters and shepherds possess the conception of animals pure and simple? The animal of the savage is anything but a pure and simple being: he is, to all intents and purposes, human; he possesses the whole complex of human reason; he has a separate human form, which he may at any moment assume, in and under which he may become the hero of adventures. Is this a pure and simple conception? As primitive religion, at the earliest moment at which it presents itself to our view, is thus complicated, and as its conceptions, even in the simplest races, are already spiritualized, it is in vain to suppose that the whole system can be formulated in a small number of propositions, or summed up in a single conclusion.

But it is far from our purpose to quarrel with Mr. Frazer; we are rather grateful to him for the exhibition of materials so rich, and for the literary skill with which he has made accessible observations so important to the central ideas of our modern thought. If the pendulum of speculation in regard to mythology swings from side to side, it also beats out the progres-

sion of time; a solid basis remains established; and the interesting book before us shows how human is that basis, and how all periods, beliefs, and doctrines are connected in folk-lore. *W. W. N.*

THE TESTIMONY OF TRADITION. By DAVID MACRITCHIE. Author of "Ancient and Modern Britons." With twenty illustrations. London: Kegan Paul, Trench, Trübner & Co. 1890. 8vo, pp. ix., 205.

This book should be of exceptional interest to every folk-lorist, both on account of its subject-matter and also on account of the manner in which it is treated. The intent of the author is to show that the current popular beliefs in dwarfs, especially considered as supernatural manikins, goblins, fairies, and all the smaller tribe of spirits, have been derived in Great Britain or Northern Europe from traditions of aboriginal races of short stature. That such races have existed in many countries, whence they were gradually driven by more powerful and taller invaders, is generally known and admitted. Mr. MacRitchie has rendered special service by collecting with great care from many sources, and setting forth in commendably clear English, the facts or illustrations which refer to it. What is more peculiarly his own discovery, or, as certain cavillers might say, "theory," is that the Picts were identical with the Pechts or Pechs, still remembered in Scotland as "unce wee bodies," and that these were of a kind with the Finns or Feens of Scotch, Irish, and Shetland traditions, while more remote, but in certain aspects of the family, are the Laplanders and similar races. The extent to which the latter are ethnologically allied with the former will in all probability remain for a long time a problem; that they were confused with them in popular traditions admits of no doubt. That the Pechts lived in hills, or in stone dwellings of beehive form, over which earth was piled, and that the fairies were called "hill-folk," with many other facts of the kind, is certain. These facts Mr. MacRitchie has set forth in a most interesting manner. No future writer on the subject can fail to avail himself of his researches and comments.

The chief part of the book appeared in the "Archæological Review," August and October, 1889, and January, 1890; and more than one writer has expressed decided dissent from the author's theory. This brings us to the question, whether the theory or hypothesis accord by which a collection is formed or around which it is gathered, invariably determines the value of the work. There have been in the course of the last few years, especially in the department of folk-lore, instances in which the labor of years, guided by genius, carried out in suffering, privation, and at ruinous expense, has been calmly pooh-poohed and set aside by some closet critic because he dissented from the theory by the aid of which the invaluable facts were gathered and brought together. One man may carry his trout home in a guinea basket and another in an old sixpenny bag; but what should we think of him who should judge of the value of the fish by the receptacle? No house can be built without a scaffolding; it is very much the fashion to forget that it is only a means of building. What the Pechts or Picts were may be determined in due time, but that popular tradition assigns them a

place as supernatural or dwarfish beings is evident from the great amount of valuable and interesting material which Mr. MacRitchie has collected.

Mr. MacRitchie has been accused, unjustly we presume, of deriving all belief in fairies from the existence of small prehistoric races. What he has really done has been to show very clearly that a vast amount of popular faith among Norsemen, British Celts, and others, in certain supernatural beings, was actually derived from this source. There are certainly other roots of the belief; thus the French *fée* is derived from the Latin *fatum*, — a kind of guardian spirit, always a woman, not generally diminutive.

Charles G. Leland.

Volksglaube und Religiöser Brauch der Südslaven. Vorwiegend nach eigenen Ermittlungen. Von Dr. Friedrich S. Krauss. Aschendorffsche Buchhandlung. Münster (Westphalia). 1890. 8vo, xvi., 176.

This latest work of Dr. Krauss is one of the series of treatises on the non-Christian religions of the world now being published by the Aschendorff Company in Münster, Westphalia, and is unquestionably one of the most important contributions to the study of the primitive beliefs of modern Europe. By the South Slavs are meant the people of Servia, Bulgaria, Croatia, Bosnia, and Slavonia, along the Lower Danube, the greater portion of whom have been for centuries subjected to the dominion of an Asiatic barbarism which has effectually checked progress, and preserved the superstitions and usages of the Dark Ages. The author has already established a reputation by his researches in this special field, and brings to the task a quick sympathy, a tireless energy, and a lifelong acquaintance with the country and the language of the people he describes.

The several chapters of the work treat respectively of sun, moon, and star beliefs, the fates, tree souls, disease spirits, the plague demons, the vilas or fairies, witches, dwarfs and giants, death fetishes, and sacrifices. There appears to be no true sun or moon cult, although the heavenly bodies have a prominent place in the folk-lore of the people. Especially is this the case in the numerous wedding songs, where the bride is always represented as the morning star, while the bridegroom appears as the sun or moon. We find the familiar beliefs in regard to the influence of the moon upon the crops, together with the well-known stories concerning the man in the moon, in addition to other myths which may be peculiar to the region. In Slavonia the man in the moon is a Gypsy blacksmith, with hammer and tongs in his hands, and his anvil by his side. Were he not there, the moon would be as warm and bright as the sun. Some see in the spots the face of the holy Saint Matthew, while others make them out to be a horse's head.

The Fates (*Rozdanica*) are three white robed sisters who dwell in some unknown mountain wilderness. They appear at the midnight hour by the cradle of the new-born infant, pronounce its life destiny, and are gone. The youngest speaks first, the second softens or makes harsher the decree, and the eldest gives the final decision from which there is no appeal. They determine how long the infant shall live, when and how he shall die,

what shall be his trade, his wealth, or his poverty, and when and whom he shall marry. To gain their favor and secure a propitious oracle, bread, salt, and some pieces of money are left in the cradle beforehand for each of the three sisters. The belief does not seem to be borrowed from the classic mythology, but is evidently a survival of the primitive universal religion.

Trees are frequently the prison-houses of guilty souls whose sins have barred them out of Paradise for a time. The souls of unbaptized infants also are sometimes thus imprisoned, and the legend tells of one child-spirit that was condemned to such lonely exile for "thirty-three years, thirty-three days, thirty-three hours, and thirty-three minutes." The most curious part of this belief is that throughout all this time the imprisoned soul retains its human thought and feeling, and should the tree be cut down the soul dies. The sacrilegious woodcutter, however, dies likewise, at once or after a lingering illness, unless he offers as a vicarious sacrifice a living hen, which he beheads upon the stump of the tree with the same axe which has done the work. This precaution is always taken when there is reason to suppose that the tree conceals a soul.

The whole theory and practice with regard to disease and medicine is strikingly like that of our own Indians. In fact it is practically identical, even to the mystic ceremonies and the construction of the formulas. In some respects the Slav formulas are really more elaborate, having drawn about equally from the Pagan and the Christian mythologies. In reading the description given by Krauss, it is almost impossible to realize that we are dealing with Europe, and not with Omahas or Cherokees. Sickness is commonly sent by disease spirits (*bolehčici*), women with long red-brown hair, who go from house to house and shoot disease arrows into men and animals alike. To propitiate these spirits, honey cakes and other offerings are brought in the darkness to a cross-road frequented by the ghosts, where the cakes are set down, the spirits are called to the feast, and the giver returns, happy in the assurance of their favor. All internal pains and diseases are due to the fact that a spirit hostile to the human race has taken up its residence in the body of the patient. The witch doctor first performs curious incantations with water and burning coals to determine whether the sickness is from God, the Devil, the fairies, the witches, or some other occult source. This question settled, other mystic ceremonies follow, with long formulas, with which the disease spirit, "conceived without father, born without mother, baptized by no priest," is driven from the threshold and banished "where sun never shines, where cock never crows, where a cow never lows, where a sheep never bleats, and where man prays never to God," to disappear "like the clouds in the heavens, like the dewdrops on the grass."

Pestilence is the work of three terrible spirit sisters, who devour the flesh of their victims. They are small in stature, without nose or ears, with the eyes of a snake, the claws of a cat, and the hoofs of a goat. Long years ago, there was a king who lived seven years with his queen and then killed her because she bore him no children. Seven wives he married in succes-

sion, and each shared the same fate at the end of seven years. When the last one died no other woman would marry him, until one day, while hunting in the forest, he met a strange woman, whom he married and lived with three years, and by her had three daughters, all of whom were born with the hoofs of goats. The mother then told the king that she was an evil spirit, and immediately disappeared. In his anger the king shut up his three children in a dungeon, from which they finally escaped, and at once began to devour his people. The pestilence was loose in the land. The people died by hundreds day after day, and no skill could save them, until at last only the king was left alive. Then the whole kingdom sank down into the earth, and where it once was is now a deep ocean. The three plague sisters betook themselves to other lands, each to a separate continent, and continue forever their work of death. If the three ever meet again in the same country, they will destroy each other and pestilence will cease.

There are interesting chapters also on giants, dwarfs, witches, and sacrifices; but we can only notice briefly the vilas, the fairies of the Slavs. The vilas are tree-souls which have broken from their woody prisons and assumed visible shape. They resemble maidens of wondrous beauty, with bright, clear countenance and slender figure, and clothed only with their long dark or golden hair, which falls in thick masses to their feet. Should a single hair be lost, the vila dies. They move through the air on invisible wings, which are put on or off at will.

The book deserves the careful study of every ethnologist.

James Mooney.

Mehmed's Brautfahrt (Smailagic Meho), ein Volksepos der südslavischen Mohammedaner. Aufgezeichnet von Dr. F. S. Krauss; deutsch von Carl Gröber. Wien, Hölder. 1890. 16mo, pp. 130.

"Mehmed's Bridal Journey" belongs to that special kind of popular epics called guslar songs, which seem now limited to the Southern Slavs of the Mohammedan creed south of the Danube. The literary world has become more extensively acquainted with this highly interesting sort of epics through the folk-lorist Dr. F. S. Krauss, who in 1884 was detailed by the late Archduke Rudolf to make a thorough study of South-Slavic folk-lore, and succeeded in taking down over one hundred and ninety thousand verses of oral literature. The original Slavic text of the "Bridal Journey" was communicated to him by a guslar eighty-five years old, and he lost no time in publishing it, with ample scientific annotations, at Pretner's publication office, Ragusa, 1886. The troubadours of that country (Bosnia, Hercegowina, etc.) are called guslars, from the gusla, a one-chorded violin serving to accompany the trochaic, uniformly five-footed verses which make up these historic songs. Although these epics are naïve productions of untutored minds, many of them contain beautiful passages of unexpectedly high value, and these are heightened by the sonorous and graphic qualities of the Slavic dialect in which they are composed. Their length is very different; the Orlović, formerly published by Krauss in Slavonic and German,

consists of 672 verses, while the Mehmed (or Mého) contains no less than 2,160. Mr. Carl Gröber, who is a captain of artillery living near Pressburg, Hungary, has, in the above-mentioned book, translated Krauss's text into readable German verses, and added a literary introduction with notes, but without reprinting the Slavonic text. Most of these guslar songs rest upon a historical basis, which, however, is often difficult to trace. Of this heroic poem the subject-matter is a war episode of the year 1657, the battle of Czikvár, near Stuhlweissenburg, Hungary. This was the time when the Turkish sway over Hungary was still undisputed, and, though many incidents of the romantic story as now before us are enlargements due to fiction, the historic basis of the whole is distinctly perceptible. Young Mehmed induces Fatma, a beautiful heiress, to follow him to Ofen, the capital, with all her treasures. He brings her there at the head of a large and brilliant armed retinue, and from there to the field of Mohacz, when at a river passage the whole body is suddenly set upon by the command of the Christian general, Peter of Wallachia. After a terrific contest of three days, Peter is finally defeated and captured, and the marriage bells are forthwith ringing for Mehmed and his happy bride.

A. S. Gatschet.

Curiosità Popolari Tradizionali. Publicate per cura di Giuseppe Pitrè. Vol. vi. Usi, Credenze e pregiudici del Canavese. Pp. xii., 176. Vol. vii. Credenze, usi e costumi abruzzesi. Palermo. Libreria internazionale L. Pedone Lauriel di Carlo Clausen. 1890. 12mo, pp. viii., 196.

The indefatigable labors of Giuseppe Pitrè, in collecting and publishing the folk-lore of Italy, are continued in these two volumes of the series on the curiosities of popular tradition. The first, on the beliefs of the inhabitants of the Canavese (province of Turin), consists of notices and accounts obtained from printed sources, gathered from a number of obscure publications, arranged and classified with due regard to clearness and order. In this region, evidently, folk-lore is disappearing as fast as the costume, which has undergone so complete a change. It is less than a century since the rustic of this province, according to the author's description, wore a dress almost the same as that of the artisan, namely, a frock of dark or reddish cloth, with red buttons and buttonholes, open in front so as to display the hempen shirt with its green cravat, green breeches, red hose, shoes with buckles, a black hat tipped with red, and in winter also a red mantle. From this gay attire to the present sad-colored frock, breeches, and cap is indeed a significant change. Different chapters treat of infancy, marriage, sickness, and popular medicine, *fate* (fairies), devils, giants, death, things beyond the tomb, the carnival, and fortunate auguries. The second volume contains material obtained from oral tradition, which is so rich in Southern Italy. Three chapters relate to meteorology, astronomy, and festivals of the year. The first two of these abound in psychologic interest; folk-lore, it is clear, contains the key which unlocks for our comprehension the mysteries of past religions. The conceptions of the peasant of South-

ern Italy are still highly mythological. The service done by Pitrè to students of thought can hardly be overestimated; these volumes abound in points on any one of which it would be easy to consume more space than is at our disposal. In the future, doubtless, we shall have occasion to use some of these for purposes of comparison. We content ourselves with two points. One of the methods of conjuring thunder-storms in the Abruzzi is to expose to the threatening cloud a child called an innocent soul, — *anima innocente* (p. 29). The spots on the moon are variously considered to be the marks which the moon has received during her struggle with the sun in eclipse, or from the Devil, to express his disgust at the beauty of Creation, Marcus Aurelius, Adam and Eve, Cain hidden behind a thorn-bush, Veronica, the face of the Madonna, "the nun and the monk" (p. 40, f.).

W. W. N.

Collection Internationale de la Tradition. Vol. iv. Traditions Japonaises sur la chanson la musique et la danse. Par le Dr. D. Brauns. Paris: J. Maisonneuve. 1890. 12mo, pp. viii., 106.

Vol. v. Les Conciles et Synodes dans leurs rapports avec la traditionnisme. Par Frederic Ortoli. 1890. 12mo, pp. xiii., 142.

Vol. vi. Etudes traditionnistes. Par Andrew Lang. 1890. 12mo, pp. xix., 106.

The three little books before us continue a series, the object of which is to give brief essays accompanied with a short account of the personality and opinions of the authors.

Dr. Brauns gives an interesting and instructive discussion of Japanese traditions relative to their music. With this he has no sympathy, regarding the irregular sounds of the national orchestra as worthy only of savages; he considers Japanese music as a degradation of ideas borrowed from China, and the race as wanting in the taste which renders possible a liking for European productions. He gives an account of the myths relative to this subject, which he considers as also entirely borrowed. Japanese Shintoism, he thinks, is imported, and its mythology introduced, in part, by prehistoric contact with China, but especially by intercourse dating from the thirteenth century. The primitive religion he regards as ancestor worship. The Japanese, he says, have not arrived at the adoration of nature as matter opposed and superior to man, nor at the veneration of its phenomena as governed by a multitude of divine beings. There is among them only the adoration of the dead, of souls, and of ghosts. He finds the source of fictions relating to the origin of music in the noise of the wind, storm, thunder, etc.; the true gods, as distinguished from demons, impersonations representing the succession of night and day, of summer and winter; the contrasts of light and darkness appear, as he thinks, only in the later imported traditions. Dr. Brauns refers particularly to the writings of Basil Hall Chamberlain, and mentions with commendation, as giving a faithful picture of Japanese music, a novel of Mr. Edward Greey, "The Golden Lotus," Boston, 1883.

The treatise of M. Ortoli contains extracts from the proceedings of

councils and synods, arranged under the titles of "Astrologie," "Culte des arbres," "Magie," "Lutte contre les anciennes religions," etc.

The volume of Mr. Lang consists of a collection of brief papers and reviews. These articles relate to Primitive Boycotting, The Royal Power in History, A Neglected Side of the Greek Religion, Singularities of the Precepts of Vishnu, Popular Tales in Homer, Ghosts in Mediæval Sermons, and Tradition in Scotland (a review of Napier's book). The articles are marked by the familiar characteristics of the author, — various information, suggestiveness, ability, and tendency to dwell on the comic aspect of his subject. *W. W. N.*

CONTRIBUTIONS OF ALCHEMY TO NUMISMATICS. By HENRY CARRINGTON BOLTON, Ph. D. Read before the New York Numismatic and Archæological Society, December 5, 1889. Author's Edition. New York, 1890. 44 pp. 4to. Three plates.

Alchemy may be entitled the folk-lore of chemistry; it is therefore of interest to observe that Professor Bolton regards the supposititious art not as the father of chemistry, but as a collateral degradation of the science. This resulted from the application through avaricious motives of erroneous speculative principles concerning the constitution of matter, as composed of the union of qualities, a doctrine that reverts to Aristotle. While alchemy is not in any sense to be regarded as the origin of chemistry, the pseudo-science undoubtedly aided in its development. Thus, in the case of alchemy, superstition exhibits itself as the natural result of imperfect scientific observation and false deductions.

In this work the author describes over forty coins and medals struck to commemorate the transmutation of base metal into silver and gold; the series begins with the Rose-nobles of Raymond Lully, in the fourteenth century, and ends with a medal struck in 1716, at the castle of Ambros, Tyrol. The credulity of all classes of persons in alchemy was very general for centuries, and even the year 1889 saw the appearance, in Paris, of a work maintaining the doctrine of transmutation on chemical grounds.

The little volume is a model of typography, and the plates represent medals still treasured in the numismatic cabinet in Vienna.

JOURNALS.

1. **The American Anthropologist.** Vol. III. No. 4, October, 1890. The Ascent of Man. F. BAKER. — Excavations in an Ancient Soapstone Quarry in the District of Columbia. W. H. HOLMES. — Writing Materials and Books among the Ancient Romans. A. P. MONTAGUE. — Indian Origin of Maple Sugar. H. W. HENSHAW. — On the Nishinam Game of "Ha" and the Boston Game of "Props." R. E. C. STEARNS. — Aboriginal Fire-making. W. HOUGH. — Quarterly Bibliography of Anthropologic

Literature. R. FLETCHER. — Notes and News. Oriental Customs of Courtesy. C. ADLER. — Iroquois Superstitions. J. N. B. HEWITT.

2. **The American Antiquarian and Oriental Journal.** (Mendon, Ill.) Vol. XII. No. 4, July, 1890. Cliff-Dwellings of the Mancos Cañons. F. H. CHAPIN. — The Great Serpent and other Effigies. S. D. PEET. — Fable about Creating the Animals. — Editorial. — The Snake Clans among the Dakotas. — No. 5, September. The Difference between Indian and Mound-Builders' Relics. S. D. PEET. — Symbolism among the Dolmens and Standing Stones of France. A. S. PACKARD. — Glooscap, Cuhkw, and Coolpurjot. S. T. RAND. — Editorial. Quivira, the Phantom City. — Druidic Worship in Pre-Columbian America. — Sneezing. — Linguistic and Ethnographic Notes. A. S. GATSCHET.

3. **American Notes and Queries.** (Philadelphia.) Vol. V. No. 10, July 5, 1890. Popular Superstitions. (Also, No. 12.) — No. 17, August 23. Race-track Slang. — No. 20, September 13. Singular Place-Names. (Also, No. 22.) — No. 21, September 20. Devil-Plants. — Tree on Buildings.

4. **The Canadian Indian.** (Owen Sound, Ontario.) Editors: E. F. WILSON, H. B. SMALL. Published under the auspices of the Canadian Indian Research Society. Monthly. Annual Subscription, $2.00: Single copies, 20 cents. — Vol. I. No. 1, October, 1890, pp. 1–24. Four Hundredth Anniversary. — Anthropology in Canada. Our Object. — My Wife and I. Chapter xix. Zuñi. E. F. WILSON. — List of Members of the Society. — Notes about the Navajoes. A. M. STEPHENS.

5. **Proceedings of the Canadian Institute.** (Toronto.) Third Series, Vol. VII. Fasc. No. 2, April, 1890. Language of the Mississaguas of Scugog. A. F. CHAMBERLAIN. — The Maroons of Jamaica and Nova Scotia. J. C. HAMILTON.

6. **Dialect Notes.** (Boston.) Part II. 1890. A New Englander's English and the English of London. E. S. SHELDON. — Dialect Research in Canada. A. F. CHAMBERLAIN. — Miscellanies. SYLVESTER PRIMER. — Notes from Cincinnati.— Kentucky Words and Phrases. J. P. FRUIT. — Notes from Louisianna. J. W. PEARCE. — Various Contributions. — Additions and Corrections to words mentioned in Part I. — Bibliography. (Rearrangement of Bibliography of G. Tucker of works on Americanisms, printed in the tenth volume of the Transactions of the Albany Institute.)

7. **The Antiquary.** (London.) New Series, No. 7, 1890. Holy Wells; their Legends and Superstitions. R. C. HOPE. (Continued in Nos. 8, 9.)

8. **Folk Lore.** (London.) Vol. I. No. 3, September, 1890. English and Scotch Fairy Tales. — Collected by ANDREW LANG. — The Collection of English Folk-Lore. MISS C. BURNE. — Magic Songs of the Finns, II. J. ABERCROMBY. — The Riddles of Solomon in Rabbinic Literature. S. SCHECHTER. — Notes on Chinese Folk-Lore. J. H. STEWART LOCKHART. — Report on the Campbell MSS. at Edinburgh. A. NUTT. — Recent Research in Comparative Religion. J. JACOBS. — Report of the Annual Meeting of the Folk-Lore Society. — Correspondence. "How they met

Themselves." C. G. LELAND. — "Fascination and Hypnotism." H. ELLIS. — Folk-Tale of Campbell and its Foundation in Usage. J. JACOBS. — Notes and News. — Miscellanea. — A Jataka in Pausanias. W. H. D. ROUSE. — Bibliography.

9. **The Indian Antiquary.** (Bombay.) Part CCXXXVI. July, 1890. The Aborigines of Sokotra: an Ethnographical, Religious and Philological Review. J. S. KING. — Part CCXXXVII. August, 1890. Notes and Queries. Omens in Madras. Social Customs. Opprobrious Names.

10. **Journal of the Asiatic Society of Great Britain and Ireland.** Vol. XX. No. 1. August, 1890. Tribes of Central Australia. A. W. HEWITT.

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12. **The Nineteenth Century.** (London.) No. 161, July, 1890. Official Polytheism in China. A. LYALL.

13. **Bulletin de la Société Neuchateloise de Geographie.** (Neufchatel.) Vol. V. 1889–1890. Bushmen et Hottentots. L. METCHNIKOFF. — Au Pays des Boers. Miss J. JACOT.

14. **La Tradition.** (Paris.) Vol. IV. No. 7, July, 1890. La theorie de Dulaure en mythologie. A. J. DULAURE. — Vieux proverbes Français. (17th century.) — Formulettes infantines. H. CARNOY. — La medicine au village. J. GAUTIER. — Les anciens conteurs. VII. S. PRATO. — Le folk-lore polonais. II. M. DE ZMIGRODZKI. — No. 8, August. Les noces du soleil, récit populaire bulgare. Remarques sur le conte. M. DRAGOMANOF. — Esthetique de la tradition. H. CARNOY. — Devinettes et enigmes populaires. DE COLLEVILLE.

15. **Mélusine.** (Paris.) Vol. V. No. 4, July–August, 1890. La nouvelle brochure de M. Gaston Paris. A. LEQUIN. — Les contes populaires dans l'antiquité classique. H. GAIDOZ. — La Fascination. J. TUCHMANN. (Continued in No. 5.) — Review. Work of F. Ortoli. Les Conciles et Synodes dans leurs rapports avec le traditionisme. H. G. — No. 6, September–October. L'opération d'Esculape. H. GAIDOZ. — Reviews. Work of F. S. Krauss. Volksglaube und religiöser Brauch der Südslaven. H. G. — Work of Jeremiah Curtin. Myths and Folk-Lore of Ireland. H. G. — La Mythologie Lithuanienne et M. Veckenstedt. J. KARLOWITZ.

16. **Revue des Traditions Populaires.** (Paris.) Vol. VII. No. 7, July, 1890. Folk-Lore Européen comparé. I. La mère et l'enfant. M. DE ZMIGRODZKI. — Les traditiones populaires et les écrivains français. V. Molière. P. SÉBILLOT. — Traditiones et superstitions de Dauphiné. FERRAND. — Moeurs et coutumes de mariage. L. SICHLER. (Continued in No. 8.) — No. 8, August. Quelques proverbes français du XVe siècle. R. ROSIÈRES. — Les mollusques. P. SÉBILLOT. — Extraits d'an-

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17. **Archivio per lo studio delle Tradizioni popolari.** (Palermo.) Vol. IX. No. III, July–September, 1890. Il San Giovanni Battista a Venezia. C. MUSATTI. — Il S. Giov. Batt. nell' Agordino. F. PELLEGRINI. — Il S. G. B: Ricordi veneti. A. NARDO-CIBELE. — Di alcune Credenze per la festa di S. G. B. in Piemonte. F. SEVES. — Il braccio di S. G. B. in Siena. G. B. CORSI. — Fiori di S. G. E. MARTINENGO-CESARESCO. — La Fête de la Saint-Jean chez les Slaves du Sud. F. S. KRAUSS. — Il fuoco di S. G. nell' Isergebirg, M. RÖSLER. — La Festa di S. G. nel Nyland in Finlandia. M. di MARTINO. — Il lago sfondato ed il sonno di S. G. B. P. VETRI. — La festa di S. G. nell' Abruzzo. A. DE NINO. — Uso e credenze do S. G. nello Schleswig-Holstein. H. CARSTENS. — Canti funebri di popoli e poeti selvaggi o poco civili. G. RAGUSA-MOLETI. — La preghiera a ruota nel Tibet. — Come contano alcuni popoli. — La Leggenda di Cola Pesce. G. PITRÈ. — Note di traditioni e Leggende. G. M. COLOMBA. — Storielle popolari. G. NERUCCI. — Spigolature di Usi, Credenze, Leggende. — Canti pop. romani. M. MENGHINI. — Usi e Costumi degli Sloveni Veneti. La Festa di S. G. B. F. Musoni. Contes de Marins recueillis en Haute Bretagne. P. SÉBILLOT.

18. **La Calabria.** (Monteleone.) Vol. II. No. 11, July, 1890. Astronomia e meteorologia. — No. 12, August. Novellina greca di Bora. — Vol. III. No. 1. September. Novellini pop. di Barile.

19. **Ravista Lusitana.** (Porto.) Vol. II. No. 1, 1890. Cancioneiro pop. das ilhas dos Açores. T. BRAGA. — Tradicoes pop. açoreanas. H. R. LANG.

20. **Alemannia.** (Bonn.) Vol. XVIII. No. 2, 1890. Überlinger Sagen. T. LACHMANN. — Vorarlberger Volks- und Ortsneckereien. C. HAUSER. — Die Sagen Vorarlbergs. A. BIRLINGER.

21. **Altpreussische Monatsschrift.** (Königsberg.) Vol. XXVII. Nos. 3, 4, 1890. Dialectische Räthsel, Reime, und Märchen aus dem Ermlande. A. TREICHEL. — Ostpreussische Sagen. H. FRISCHBIER.

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23. **Das Ausland.** (Stuttgart.) No. 28, 1890. Das Recht in Afrika. A. Fleischmann. — No. 29. Über Ramasan und Khidreless. G. Albert-Pera. — No. 35. Neger-fabeln. Emin. — No. 36. Bräuche der Marokkaner bei häuslichen Feste und Trauergefällen. Quedenfeldt. — No. 40. Religion und Kultus der alten Mexicanen. E. Seler.

24. **Internationales Archiv für Ethnologie.** (Leyden.) Vol. III. No. 2, 1890. Aanteekeningen aar aanleiding von Dr. Firsch's onderzoekingen in Nieuw-Guinea. F. S. A. de Clercq.

25. **Mittheilungen der Anthropologischen Gesellschaft in Wien.** (Vienna.) Vol. XX. Nos. 1 and 2, 1890. Ornamentale Parallelen. Proceedings, Jan. 14, 1890. W. Hein. — Die Bewohner des Nicobaren-Archipels. Svoboda.

26. **Vienna Oriental Journal.** Vol. IV. No. 3, 1890. Zur Abgar-Sage. P. J. Dashian. — Notes on Sráddhas and Ancestral Worship among the Indo-European Nations. M. Winternitz.

27. **Zeitschrift für Völkerpsychologie und Sprachwissenschaft.** (Berlin.) Vol. XX. No. 3, 1890. Das periodische Auftreten der Sage. H. Steinthal.

28. **Zeitschrift für Vergleichende Litteratur-Geschichte und Renaissance-Litteratur.** (Berlin.) Vol. III. Nos. 4, 5, 1890. Deutsche Volkslieder in Schweden. J. Bolte. — Die Reisen der drei Sohne des Königs von Sererdippo. Ein Beitrag zu vergleichende Märchenkunde. G. Huth.

29. **Zeitschrift für Volkskunde.** (Leipsic.) Vol. II. No. 10, 1890. Uber den Geisterglaube und seinen Einfluss auf die religiösen Vorstellungen der Germanen. C. Rademacher. — Der starke Hans. Eine Reihe mythischer Volksdichtungen. J. Vernaleken. — Volkslieder aus Sommerfeld und Umgegend. W. E. Priefer. — (Continued in No. 11.) — Albaneschische Lieder. E. Mitkos. — Hochzeitsbräuche aus dem Böhmerwald. J. J. Ammann. — (Continued in Nos. 11, 12.) — No. 11. St. Nicolaus. I. V. Zingerle. — Albanesische Märchen und Schwänke. J. U. Jarnik. — Volkslieder aus Hinterpommern. O. Knoop. — Aberglaube aus dem Altenburgischen. E. Pfeifer. — No. 12. Die neu entdeckten Göttergestalten und Götternamen der norddeutschen Tiefebene. O. Knoop.

30. **Volkskunde.** (Ghent.) Vol. III. No. 7, 1890. De Humor in de Taal. I. Schelmsche Antwoorden. A. Gittée. (Continued in No. 8.) — De Stoet der Reuzen te Brussel. P. de Mont. — Vertelsels.

31. **Ons Volksleven.** (Brecht.) Vol. II. No. 6, 1890. De Vogelen in het Volksgeloof en de Volksdichtveerdighed. A. Harou. (Continued in No. 7.) No. 7. Volksgeloof. — Sprookjes en Vertelsels. — No. 8. Passielederen. J. B. Vervliet. Kindergebedekes.

32. **Wisla.** (Warsaw.) Vol. IV. No. 2, 1890. Systematyka piésni ludu polskiego. (Polish popular ballads.) 4. Izabela i rycerz elf. (Lady Isabel and the elf knight; citation of numerous Polish and Slavonic forms of this ballad, with reference to the collection of F. J. Child.) J. Karlowicz.

BOOKS RECEIVED.

By the kindness of authors and publishers, the following works have been received by the Editor; those relating to folk-lore will be noticed in succeeding numbers of this Journal.

English Fairy Tales. Collected by Joseph Jacobs, Editor of "Folk-Lore." Illustrated by John D. Batten. London: David Nutt, 270 Strand. 1890. 8vo, pp. xii., 253.

The Women of Turkey and their Folk-Lore. By Lucy M. J. Garnett. With an Ethnographical Map and Introductory Chapters on the Ethnography of Turkey; and folk-conceptions of Nature, by John S. Stuart-Glennie. The Christian Women. London: David Nutt, 270–271 Strand, W. C. 1890. 8vo, pp. xvi., 382.

Mamma's Black Nurse Stories. West Indian Folk-Lore. By Mary Pamela Milne-Home. With six full-page Illustrations. William Blackwood & Sons, Edinburgh and London. 1890. 12mo, pp. xii., 131.

Curiosità Popolari Tradizionali. Pubblicate per cura di Giuseppe Pitrè. Vol. ix. Novelline popolari sarde. Palermo. Libreria Internazionale di Carlo Clausen. 1890. 12mo, pp. vi., 144.

Receipt is also acknowledged of the following pamphlets.

Basket-Work of the North American Aborigines. By Otis T. Mason, Curator of the Department of Ethnology. From the Report of the Smithsonian Institution, 1883–4. Part II. pp. 291–306. Washington: Government Printing Office, 1890.

Throwing-Sticks in the National Museum. By the same. Same Report, pp. 279–289.

A Study of the Eskimo Bows in the United States National Museum. By John Murdoch. Same Report, pp. 307–316.

A Collection of Stone Implements from the District of Columbia. By S. V. Proudfit. Department of the Interior. From the Proceedings of the United States National Museum, pp. 187–194. Washington: Government Printing Office, 1890.

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SECOND ANNUAL MEETING OF THE AMERICAN FOLK-LORE SOCIETY.

THE Second Annual Meeting of the American Folk-Lore Society was held at New York, in Hamilton Hall, Columbia College, on Friday and Saturday, November 28th and 29th, 1890.

The Society was called to order on Friday, at 11 A. M.

The President, on taking the chair, introduced Dr. JOHN S. NEWBERRY, of New York, as prepared to offer a welcome to the Society on the part of Columbia College.

Dr. NEWBERRY observed that he intended to make no elaborate address, and that his remarks would be entirely informal. There was an affiliation between Columbia College and every other institution which was a colaborer in efforts to improve and elevate popular taste. In the case of folk-lore, there was especially an educational work to be performed. Much had already been done to demonstrate its value as a source of history, and the assistance which it might offer to psychology; but it would take some time to accustom the public to the proper estimate of its importance. Those who had paid attention to the subject would recognize the value, as historical data, of the stories, legends, and traditions which appear to float through the popular life of all countries, and which exhibit a common origin. Such persons would see that the largest part of the life of humanity exists only as folk-lore, and that such survival is the only record of literature before letters. Even the trifling remains still preserved among civilized peoples were of great possible value in furnishing material for comparison; while any one who had anything to do with primitive races understood how much their traditions could offer toward rendering possible the history of civilization. Whoever succeeded in impressing on the public the possible service of folk-lore would do a good work; and Columbia College was glad to offer a cordial welcome and coöperation in this task.

The Society proceeded to the transaction of business, the first business in order being the report of the Council, such report having been adopted at a meeting of the Council held previous to the Annual Meeting.

REPORT OF THE COUNCIL.

The Council of the American Folk-Lore Society, in presenting their Annual Report, have satisfaction in expressing their conviction that the Society stands on a basis much more solid than at the conclusion of the second year of its existence, when it could hardly be said to have passed the experimental stage.

The work already accomplished by the Society, both directly in the way of publication and mediately through the influence it has been able to exert, is sufficient to render it no longer necessary to justify the existence of the organization.

It may be confidently affirmed that no branch of American historical research offers a field for original investigation comparable to that presented by the traditions, rites, beliefs, and customs of the aboriginal races. On the other hand, the rapidity with which these tribes are penetrated by the ideas of civilization is strikingly illustrated by the movement now in progress among Indian tribes of the United States. Every year, by increasing the difficulty of research, adds to the likelihood that many problems of primitive religion and usage will, in consequence of deficiency of information, remain permanently unsolved, a failure which, again, must of necessity obscure the comprehension of more advanced developments of human intelligence. It is therefore greatly to be desired that to the task of collection should be devoted an energy in some degree commensurate with its importance, and that labors in this direction should be extended and systematized.

As respects other branches of the work, especially observations concerning immigrant races, the material already printed in the publications of the Society has been sufficient to demonstrate the various interest of the subject, the width of the field open to the collector, and the manner in which existing habits and beliefs serve to explain history.

In their last Annual Report, the Council recommended that provision be made for more extended publication; and authority was accordingly granted to arrange for such undertaking. It appears to the Council that the time has now arrived for carrying into effect this proposition. It is designed, accordingly, to undertake the publication of a Library of American Folk-Lore, of which two volumes may annually be issued. In accordance with the Rules, no member will be required to procure these volumes; but any member who so

desires will be allowed to subscribe for them at a greatly reduced price. It is intended that the matter annually printed should at least equal in bulk the size of the Journal; while it is proposed that a subscription of two dollars in one year, in addition to the three dollars required to be paid by members, or a total annual payment of five dollars, shall entitle a member to receive all the regular publications of the Society.

The Council are confident that the plan thus outlined will not be defeated by lack of sufficient support. The most easy way to secure success is the enlargement of membership; and they are of opinion that with a certain degree of personal effort on the part of members, the present membership can easily be doubled.

The establishment of local chapters or branches has also been recommended. This plan has, during the year, been carried out with success in Philadelphia and Boston; and the Council believe that the beginning thus made will be continued in the formation of other local organizations.

In conclusion, the Council wish to congratulate the members on the opportunities of usefulness which seem to be offered to the Society.

On motion, the report was adopted without discussion.

The report of the Secretary was read, as follows:—

During the current year, the membership of the Society has exhibited a gratifying increase, the number of members whose names appear on the roll of the Society being four hundred and thirty. A considerable number of applicants have not yet completed membership.

Nothing has as yet been done in the way of organizing a library, although a number of journals are regularly received by way of exchange. These might, at the close of the year, be bound and offered for the use of members, care being taken to insure their prompt return.

During the year 1889 the Secretary also acted as Treasurer. His account for this year stands as follows:—

Receipts.

328 subscriptions for 1889, at $3.00 each	$984.00
21 " " 1888, " "	63.00
Single copies, etc.	3.00
Total receipts for 1890	$1,050.00

Expenses.

Paid to Houghton, Mifflin & Co., for manufacturing and distributing the Journal		$907.88
Other expenses (circulars, stamps, etc.)		117.72
Total expenses for 1889		$1,025.60
Balance carried over	$24.40	
Balance on hand, January 1, 1889	80.12	
Balance in the treasury, January 1, 1890	$104.52	

The above account represents the sums which passed through the hands of the Secretary. Messrs. Houghton, Mifflin & Co. received from sales, during the year 1889, and credited to the Society, in part payment of the expenses of the Journal, the sum of $307.00, which should be added both to the receipts and expenses as above given, in order to obtain the total amount, thus making the annual receipts $1,357.00, and the expenses $1,332.60.

On behalf of the Editor of the Journal, and of the Editorial Committee, a report was presented to the following purport: —

The principle on which the Journal of American Folk-Lore was founded, and according to which it has hitherto been conducted, is, that preference be given to unpublished original matter, and that compilations and theoretical discussions, while by no means to be neglected, should nevertheless occupy a secondary position.

It may, perhaps, be considered as a justification of this method of selection, that the pages of the Journal, as is considered by the Committee, contain a considerable mass of new information calculated to cast light on the complicated problems of myth and usage. With the recent impulse which seems to have been given to ethnological research in America, it may confidently be expected that studies of the ideas and traditions of our aboriginal races will become more minute and detailed, as would be natural to expect in a branch of research so fruitful and important.

As regards observation in the field of the English folk-lore of the United States and Canada, as well as in the kindred field of the collection of negro folk-lore, the chief difficulty encountered arises from the small number of the members of the Society in those districts in which the material exists in most abundance. It is greatly to be desired that membership should be extended in the regions in which such opportunity is especially found.

Our great cities, bringing together, as they do, a various population recruited from every part of the globe, give occasion for studies in which information is to be obtained not only on the printed page,

but at first hand and from living persons; and examination of the ideas and customs imported by such immigrants will continue to furnish material for the pages of the Journal.

It would be easy to point out deficiencies of the Journal, as well as to suggest directions in which additional interest and variety might be sought, did means exist for expansion.

The Journal now exchanges with many European special journals relating to this department. This system of exchange it is hoped to extend and complete.

In conclusion, the Committee wish to express their obligations to the small band of special students to whom ethnological studies in America have hitherto been left, and whose unselfish devotion alone has rendered it possible to conduct a journal devoted to exploration in the various fields of unwritten tradition.

Respectfully submitted.

FRANZ BOAS,
D. G. BRINTON,
T. F. CRANE,
J. OWEN DORSEY,
W. W. NEWELL,
Committee.

On motion, a committee was appointed for the nomination of officers for the ensuing year. At a later period in the day the committee, through Mr. STEWART CULIN, made their report, and, a ballot being taken, the following were elected officers for 1891: —

President, OTIS T. MASON, Washington, D. C.

Council, FRANZ BOAS, Worcester, Mass.; H. CARRINGTON BOLTON, New York, N. Y.; DANIEL G. BRINTON, Philadelphia, Pa.; T. FREDERICK CRANE, Ithaca, N. Y.; JAMES DEANS, Victoria, B. C.; J. OWEN DORSEY, Washington, D. C.; ALICE C. FLETCHER, Nez Perces Indian Agency, Idaho; ALCÉE FORTIER, New Orleans, La.; VICTOR GUILLOÛ, Philadelphia, Pa.; HORATIO HALE, Clinton, Ont.; MARY HEMENWAY, Boston, Mass.; CHARLES G. LELAND, London, England; JOHN S. NEWBERRY, New York, N. Y.; F. W. PUTNAM, Cambridge, Mass.

No other regular business coming up, the Society proceeded to receive papers, communications. The President called on Miss ALICE C. FLETCHER, who had lately arrived from Montana, to give some account of observations made by her with respect to the religious excitement now prevailing among several Indian tribes in the United States. The substance of the remarks of Miss FLETCHER on this subject will be found below.

Dr. BOAS remarked that similar excitements had often been observed. Such a movement, attended by much enthusiasm, had oc-

curred among the natives of the west of Greenland at the beginning of the present century, when at the outset a prophetess appeared and converted an entire settlement. What was known as the "dancing disease," which occurred in Europe during the Middle Ages, constituted a similar phenomenon. There was a revelation to an individual, and the excitement spread from Aix-la-Chapelle as far as Italy. There was a similar craze now in progress in Siberia, where the natives fall into ecstasies and see visions. He did not attribute these crazes to a great extent to politics, — they are a disease; but considered them as a nervous disease.

Prof. D. S. MARTIN remarked that a frequent tendency to ideas of this kind appeared among oppressed or subjected races. A curious instance of this fact was recalled to his mind by the present discussion. Shortly before the outbreak of the Civil War, there arose a "craze" among some of the negroes in Kentucky, which caused quite an excitement for a short time. They had heard something of General Frémont, and conceived a vague idea of him as a great, wonderful person who would in some way bring about their freedom. The story took the form that he was to come with an army of followers, and appear for their deliverance on Christmas night. While they were in this state of excitement, a flood occurred in the river; and the negroes explained it very satisfactorily by the theory that Frémont and his men had come, and were awaiting the proper time for their appearance, concealed under the water at the bottom of the river!

Prof. A. L. RAWSON observed that the Bedawins of Syria, Arabia, and Egypt had told him similar stories, in which the expected Messiah was said to be Ali, or Hassam, or Hakim, or Faker-ed-Din, according to the locality of the tribe of those who pretend to faith in Mohammed, and Aishenoor (The Life Light), or Aish Kobeer (The Great Life), among the pagan Arabs. In all cases the notion was that some irresistible, kindly being, who had formerly lived and ruled among them, would come the second time and deliver them from their oppressors, the dominant Turkish race. Many of the pagan Arabs looked for a deliverer who would restore a mythical golden age of long ago.

It would be a valuable work for some one to collate and compare these Messiah stories, if the inquiry extended no farther than the Bedawins and our American Indians. The similarity between these two races is remarkable, both in the sentiment and the substance of the tales.

Dr. D. G. BRINTON remarked that the belief in a coming Messiah was not introduced to the Indians through Christian teachings, but was an integral part of their ancient mythology. This is illustrated

by the words of Montezuma at his first interview with Cortez. He told the Spanish captain that the Aztecs looked forward to a deliverer to come from the East. The Lenape Indians have the same faith. It is seen in their tribal name, which, according to Rev. A. S. Anthony, should be translated "The Man will come," *i. e.* The Restorer or Deliverer.

The Society then adjourned for lunch at the Buckingham Hotel, provided by the courtesy of citizens of New York.

The afternoon session was opened at 2 P. M., the first paper presented being that of Prof. O. T. MASON, entitled "The Natural History of Folk-Lore." (This paper will be found printed below.)

After several members had expressed their interest in the paper, Prof. H. C. BOLTON read a letter of an amusing character, received by him from Mr. WALTER LEARNED, of New London, containing remarks on the language used by railroad employees. (See Notes and Queries, below.)

Mr. A. F. CHAMBERLAIN, of Clark University, read a paper on "Naniboju among the Ojibways and Mississaguas." (This paper will be found printed below.)

Professor RAWSON remarked that in 1867 he had published an account of a trip to the Pictured Rocks of Lake Superior, with many pictures, one of which is a view of the so-called Pulpit from Chapel Beach. An Indian who lives on Grand Island, a few miles from the Pictured Rocks, said that the name was incorrect, and that the true name is the grave of the Naniboju, or Good Spirit, who was expected to wake one of these days, and call all Indians to a great war dance, when the white man would melt like the snow before the braves.

On the north shore of Lake Superior, near Pigeon River, a high bluff is named the Seat of Naniboju, and the site of his former council fires is shown to the visitor. It is said that when he comes he will build a beacon fire on that rocky point which will paint the sky red from the big water toward the sun-rising to the big water toward the sun-setting.

Mr. GEORGE BIRD GRINNELL said that these stories are of especial interest to him, since they are very much like various tales current among the Blackfeet of the Northwest, with whom for some years he had been closely associated, and many of whose stories he had collected with a view to putting them permanently on record.

Among the Blackfeet, however, the hero of this story bears a name different from that used in Mr. Chamberlain's paper. He is called "Nā'pi," and is the second god of the Blackfeet system of religion. They say that he is the Creator. He made the mountains, the prairies, and the rivers. He created the animals and the people. Prayers are addressed to him as often as to the sun. Notwithstanding all

his power, Nā'pi is often a most malicious and foolish person, and many stories which exemplify these characteristics are told of him. At the same time, he is the chief character in a number of stories almost exactly similar to those contained in Mr. Chamberlain's interesting paper on Naniboju.

In answer to questions, Mr. Grinnell said that the Blackfeet of whom he spoke were the true Blackfeet of Algonquin stock, and that the word "Nā'pi" meant, when applied to this god, old man. The primary signification of the word is "white," as Nā'pi Kuán, that is, white man.

Mr. Stewart Culin, of Philadelphia, read a paper on "Children's Street Games," as played in Brooklyn, N. Y. (This paper will be found printed below.)

Remarks on this paper were made by several speakers. (See Notes and Queries, below.)

A paper was read by Mr. Louis Vossion, of Philadelphia, on "The Nat-Worship among the Burmese." (This paper will be found printed below.)

Professor Mason expressed a high opinion of the value of the paper, on which remarks were made by others of those present.

Dr. Franz Boas, of Worcester, Mass., made a communication on "The Dissemination of Tales among the Natives of North America." (This paper will be found printed below.)

The Treasurer of the Society, Mr. Henry Phillips, Jr., having offered his resignation, in consequence of engagements incompatible with serving in such capacity, Dr. John H. Hinton, of New York, was elected Treasurer, to serve for the unexpired remainder of the term of five years (dating from 1889).

At the evening session, Mr. William Wells Newell, of Cambridge, Mass., presented an account of "The Practice of Conjuring Noxious Animals as surviving in the Folk-Lore of New England."

Prof. Daniel S. Martin, of New York, read a communication entitled "Survival of Superstitions among the Enlightened."

Dr. H. C. Bolton, of New York, gave an account, illustrated by projections of original photographs, of "Some Hawaiian Pastimes." (The remarks made by Dr. Bolton will be found printed below.)

Dr. John S. Newberry exhibited lantern slides relating to a proposed paper on the ancient history of American civilization, the reading of which was prevented by the lateness of the hour.

At 10.30 P. M. the meeting adjourned to reassemble on Saturday, at 10 A. M.

The President mentioned the meeting of the International Folk-Lore Congress, which it is proposed to hold in London, about September 20, 1891, and where it is hoped that a representation from America may be present.

He also announced that, in accordance with a vote of the Council, the price of the Journal to subscribers who were not members of the Society would henceforth be fixed at $4.00 per annum, instead of $3.00 as at present; an exception, however, would be made in the case of libraries and societies, which would be allowed to subscribe, through the publishers, on the same terms as hitherto.

The first paper read was by Prof. THOMAS WILSON, of Washington, the subject being "The Amulet Collection of Professor Belucci, Florence, Italy, and how it came to be made."

Remarks on this paper were made by Messrs. H. C. BOLTON and MONCURE D. CONWAY.

Mr. MONCURE D. CONWAY stated, with reference to the use of saints' images on medals for fits, that in some parts of Protestant England, where saints' charms would be too "papistical," silver coins were substituted; and these, in Norfolkshire, are contributed by the friends of the sufferer, and fused into a ring, which is worn for fits. In colonial America, the silver changed to prosaic iron. An iron ring was inefficaciously placed on Patsy Custis, George Washington's adopted daughter, when she suffered from fits, at Mount Vernon.

Rev. J. OWEN DORSEY read a paper on "Siouan Cults." (This article will be printed by the Bureau of Ethnology.)

Remarks were made by Dr. BRINTON and Miss FLETCHER.

Mr. CHARLES F. COX, of New York, read a paper on "Faith Healing during the Sixteenth and Seventeenth Centuries," of which the following is an abstract: —

There is no absolutely new form that superstition can assume. It long ago passed its highest point of evolution, so that species of this genus do not now originate. Such varieties as occasionally seem to arise anew and flourish for a while are merely reappearances of the ancient stock, greatly weakened in character and with a decidedly reversionary tendency.

In illustration of this fact, it is the purpose of this paper to bring together, in brief summary, the historical evidence that manias, similar to the recent craze for mind-cures, faith-cures, and "Christian science," were prevalent during the sixteenth and seventeenth centuries, more particularly in England.

This state of things was due more to Paracelsus than to any other one person, though he himself was a product of the supernaturalism of the times, and in his character epitomized the spirit of the age. The mystical element which he introduced into the practice of medicine continued to dominate the profession for nearly two hundred years.

Although he is generally regarded as the originator of the whole system of chemical medicine, he taught that both vegetable and mineral preparations were to be used largely as means for the awakening and directing of the curative power of faith. For the same purpose he made common use of amulets, philters, and magical salves. He is credited with the invention of the "*sympathetical ointment*," which was employed as a cure for wounds by applying it to the weapon which had caused the hurt, instead of to the wound itself.

His teaching and practice were adopted and advocated, fifty years after his death, by Van Helmont in Brussels, and Fludd in London. Spirited controversies arose as to whether the magical ointment operated beyond the presence of the patient and without his cognizance, and whether it acted by natural or by supernatural influence. The weight of opinion was in favor of what is now called "absent treatment," and on the side of a natural operation directed by the beneficent Creator. But a contest was long waged over the purity of doctrine held by the different branches of the Paracelsian school, one charging another with having corrupted the master's teaching and with transmitting a spurious practice. One of the ingredients in the "weapon salve" was moss grown upon a human skull, and the question which divided the schools was whether the moss was to be taken only from the skulls of hanged persons, or whether that from the skulls of those slain or broken on a wheel was equally commendable.

After a while the philosophy of the subject underwent so great a change that a simple, dry, inorganic powder took the place of the complex unguent of animal substances. Thus came about the celebrated "*Power of Sympathy*," concerning which Sir Kenelm Digby delivered his "Discourse in a Solemn Assembly at Montpellier," in 1657, and in support of which he related many remarkable cases of miraculous cures. The "weapon salve" was applied to the instrument which caused the injury, but the "Power of Sympathy," which appears to have been common green vitriol, exerted its beneficial effect through contact with anything containing blood of the injured person, as, for example, a portion of his stained clothing. According to Digby's narrative, however, there is abundant evidence that the patient knew of the mode of treatment and of its progress, and that mental suggestion was a necessary element in the cure.

The avidity with which the sympathetic powder was sought after by all classes of people was merely one of the signs of the times. Every sort of mysterious curing was in vogue, and the regular practice of medicine was in danger of being supplanted and exterminated. With the faith-healers, all pretence of physical agency was then dropped, and even the simple solution of vitriol gave way to the laying-on of hands and stroking.

The sovereigns of England had for centuries been accustomed occasionally to apply a supposed remedial influence through the touch of the royal hand. But now the mania for supernaturalism laid its irresistible grasp upon the king himself, and forced him into an extensive and elaborate conduct of the business usually given over to the professional physicians. An imposing function was carried out at stated intervals, at which crowds of eager invalids, whose expectations of relief had been raised to fever-heat by previous examinations and registrations, were admitted to the presence of his majesty and the chief officers of state, and, after taking part in a solemn religious service, especially appointed for such occasions, and conducted by the court chaplains, were severally presented to the king by his attending surgeons, and, kneeling, received not only his healing touch upon the affected part, but also a golden amulet strung upon a silk ribbon, which was hung about the recipient's neck. In this way, Charles II., during twenty-two years, bestowed his beneficent influence upon 92,107 of his unfortunate subjects.

Of course, cures were effected. In fact, Dr. John Browne, "one of his Majestie's Chirurgeons in Ordinary," who took part in these imposing ceremonies, and who has left an intensely interesting account of the whole matter, declares: "I do humbly presume to assert that more Souls have been Healed by His Majestie's Sacred Hand in one Year, than have ever been cured by all the Physicians and Chirurgeons of his three Kingdoms ever since his happy Restoration."

Prof. J. Walter Fewkes, of Boston, Mass., gave an account of certain Zuñi dances, as lately observed by himself. (This will be printed as a separate paper in connection with the work of the Hemenway Exploring Expedition.)

Dr. Frederick Starr, of New York, read a paper on the "Folk-Lore of Stone Implements." (A part of this paper will be found printed below.)

On this paper Mr. A. F. Chamberlain remarked as follows: —

The Ottawas have a curious explanation for the piles of flints found on the surface of the ground. Ne-naw-bo-zhoo, the demigod, pursued his wicked brother, who had a body of stone, and every time he struck him with his club the chips would fly off. At last he succeeded in killing him, and a mass of flinty rock near Antrim City, Michigan, marks the spot where the carcass of the monster lies.[1] A somewhat similar legend is said to be current among the Iroquois and Cherokees.

[1] A. J. Blackbird, *History of the Ottawa and Chippewa Indians of Michigan* (1887), p. 76.

In a Passamaquoddy myth related by Leland,[1] we find mention of "thunder-bullets," or *bed-dags k'chisousan*, as they are called. It is a sign of good luck to find one of these stones.

Rev. W. M. Beauchamp, in his interesting article on "The Origin and Early Life of the New York Iroquois,"[2] tells us that the Mohawks, in 1667, gathered from the shore of Lake Champlain "pieces of flint, nearly all cut into shape." As to the origin of these, "the Indians explained that some invisible men in the lake prepared these weapons. If the Indians gave them plenty of tobacco, the supply became abundant."

There are, doubtless, other stories of a similar kind, which would be not less interesting.

A paper was offered by Mr. L. E. Chittenden, of New York, "On an Early Superstition of the Champlain Valley." (See Notes and Queries, below.)

A paper, which will be printed below, was offered by Rev. W. M. Beauchamp, D. D., of Baldwinsville, N. Y., on "Hiawatha."

A communication was presented from Mr. Charles G. Leland, now of London, England, on "A Tuscan Witch Song."

Mr. Leland related how, four years since, he had discovered in Florence, Italy, a large amount of witch-lore derived from the district known as Toscána Romagna. Among the persons who had acted as his informants was a fortune-teller, from whom he had subsequently obtained a great number of magical cures, spells, stories, and songs. Among these he had found many formulas recorded by Marcellus Burdigalensis, a writer of the fifth century. He had also been able to make a large and varied collection of poems relating to witchcraft and sorcery, an example of which he gave. (See Notes and Queries, below.)

After a resolution of thanks to the President and Trustees of Columbia College, and to the members of the Society living in New York, the Society accepted the invitation of the Anthropological Society of Washington, and adjourned to meet in that city in 1891.

[1] *Algonquin Legends of New England*, p. 265.

[2] *Trans. Oneida Hist. Soc.*, 1887–1889, p. 135.

DISSEMINATION OF TALES AMONG THE NATIVES OF NORTH AMERICA.

THE study of the folk-lore of the Old World has proved the fact that dissemination of tales was almost unlimited. They were carried from east to west, and from south to north, from books to the folk, and from the folk to books. Since this fact has become understood, the explanation of tales does not seem so simple and easy a matter as it formerly appeared to be.

We will apply this experience to the folk-lore and mythologies of the New World, and we shall find that certain well-defined features are common to the folk-lore of many tribes. This will lead us to the conclusion that diffusion of tales was just as frequent and just as widespread in America as it has been in the Old World.

But in attempting a study of the diffusion of tales in America we are deprived of the valuable literary means which are at our disposal in carrying on similar researches on the folk-lore of the Old World. With few exceptions, only the present folk-lore of each tribe is known to us. We are not acquainted with its growth and development. Therefore the only method open to us is that of comparison. This method, however, is beset with many difficulties. There exist certain features of tales and myths that are well-nigh universal. The ideas underlying them seem to suggest themselves easily to the mind of primitive man, and it is considered probable that they originated independently in regions widely apart. To exemplify: The tale of the man swallowed by the fish, or by some other animal, which has been treated by Dr. E. B. Tylor ("Early History of Mankind," p. 345; "Primitive Culture," vol. i. p. 328), is so simple that we may doubt whether it is due to dissemination. The German child tells of Tom Thumb swallowed by the cow; the Ojibway, of Nanabozhoo swallowed by the fish; the negro of the Bahamas, according to Dr. Edwards, of the rabbit swallowed by the cow; the Hindoo, of the prince swallowed by the whale; the Bible, of the prophet Jonah; the Micronesian, of two men inclosed in a bamboo and sent adrift. Are these stories of independent origin, or have they been derived from one source? This vexed question will embarrass us in all our studies on the folk-lore of primitive people.

Then, we may ask, is there no criterion which we may use for deciding the question whether a tale is of independent origin, or whether its occurrence at a certain place is due to diffusion? I believe we may safely assume that, wherever a story which consists of the same combination of several elements is found in two regions, we

must conclude that its occurrence in both is due to diffusion. The more complex the story is, which the countries under consideration have in common, the more this conclusion will be justified. I will give an example which will make this clearer. Petitot ("Traditions Indiennes du Canada Nord-ouest," p. 311) tells a story of the Dog-Rib Indians of Great Slave Lake: A woman was married to a dog and bore six pups. She was deserted by her tribe, and went out daily procuring food for her family. When she returned she found tracks of children around her lodge, but did not see any one besides her pups. Finally she discovered from a hiding-place that the dogs threw off their skins as soon as she left them. She surprised them, took away the skins, and the dogs became children, — a number of boys and one girl. These became the ancestors of the Dog-Rib Indians. We may analyze this story as follows: 1. A woman mated with a dog. 2. Bears pups. 3. Deserted by her tribe. 4. Sees tracks of children. 5. Surprises them. 6. Takes their skins. 7. They become a number of boys and one girl. 8. They become the ancestors of a tribe of Indians. These eight elements have been combined into a story in the same way on Vancouver Island, where a tribe of Indians derives its origin from dogs. The single "elements" of this tale occur in other combinations in other tales. The elements may have arisen independently in various places, but the sameness of their combination proves most conclusively that the whole combination, that is, the story, has been carried from Arctic America to Vancouver Island, or *vice versa.*

It is, however, necessary to apply this method judiciously, and the logical connection of what I have called "elements" must be taken into account. A single element may consist of a number of incidents which are very closely connected and still form one idea. There is, for instance, an Aino tale of a rascal who, on account of his numerous misdeeds, was put into a mat to be thrown into a river. He induced the carriers to go to look for a treasure which he claimed to possess, and meanwhile induced an old blind man to take his place by promising him that his eyes would be opened. Then the old man was thrown into the river, and the rascal took possession of his property. We find this identical tale in Anderson's fairy tales, and are also reminded of Sir John Falstaff. While it is quite probable that these tales have a common root, still they are so consistent in themselves that the same idea might have arisen independently on several occasions. In cases like this we have to look for corroborating evidence.

This may be found either in an increase of the number of analogous tales, or in their geographical distribution. Whenever we find a tale spread over a continuous area, we must assume that it spread

over this territory from a single centre. If, besides this, we should know that it does not occur outside the limits of this territory, our conclusion will be considerably strengthened. This argument will be justified even should our tale be a very simple one. Should it be complex, both our first and second methods may be applied, and our conclusion will be the more firmly established.

I will give an example of this kind. Around the Great Lakes we find a deluge legend: A number of animals escaped in a canoe or on a raft, and several of them dived to the bottom of the water in order to bring up the land. The first attempts were in vain, but finally the muskrat succeeded in bringing up a little mud, which was expanded by magic and formed the earth. Petitot recorded several versions of this tale from the Mackenzie Basin. It is known to the various branches of the Ojibway and to the Ottawa. Mr. Dorsey recorded it among tribes of the Siouan stock, and kindly sent me an Iowa myth, related by the Rev. W. Hamilton, which belongs to the same group. On the Atlantic coast the legend has been recorded by Zeisberger, who obtained it from the Delawares, and Mr. Mooney heard it told by the Cherokees in a slightly varied form.

They say that in the beginning all animals were up above, and that there was nothing below but a wide expanse of water. Finally, a small water-beetle and the water-spider came down from above, and, diving to the bottom of the water, brought up some mud, from which the earth was made. The buzzard flew down while the land was still soft, and by the flapping of its wings made the mountains. The Iroquois have a closely related myth, according to which a woman fell down from heaven into the boundless waters. A turtle arose from the flood, and she rested on her back until an animal brought up some mud, from which the earth was formed. I have not found any version of this legend from New England or the Atlantic Provinces of Canada, although the incident of the turtle forming the earth occurs. We do not find any trace of this legend in the South, but on turning to the Pacific coast we find it recorded in three different places. The Yocut in California say that at a time when the earth was covered with water there existed a hawk, a crow, and a duck. The latter, after diving to the bottom and bringing up a beakful of mud, died. Whereupon the crow and the hawk took each one half of the mud, and set to work to make the mountains. This tale resembles in some respects the Cherokee tale. Farther north I found the tale of the muskrat bringing up the mud among the Molalla, the Chinook, and the Bilqula, while all around these places it is unknown. As, besides, these are the places where intercourse with the interior takes place, we must conclude that the tale has been carried to the coast from the interior. Thus we obtain the

result that the tale of the bringing up of the earth from the bottom of the water is told all over an enormous area, embracing the Mackenzie Basin, the watershed of the Great Lakes, the Middle and South Atlantic coasts, and a few isolated spots on the Pacific coast which it reached overflowing over the mountain passes.

We will now once more take up the legend of the woman and her pups. I mentioned that two almost identical versions are known to exist, one from Great Slave Lake, the other from Vancouver's Island. The legend is found in many other places. On the Pacific coast it extends from southern Oregon to southern Alaska, but in the north and south slight variations are found. Petitot recorded a somewhat similar tale among the Hare Indians of Great Bear Lake, so that we find it to occupy a continuous area from the Mackenzie to the Pacific coast, with the exception of the interior of Alaska. Among the Eskimo of Greenland and of Hudson Bay we find a legend which closely resembles the one we are considering here. A woman married a dog and had ten pups. She was deserted by her father, who killed the dog. Five of her children she sent inland, where they became the ancestors of a tribe who are half dog, half man. The other five she sent across the ocean, where they became the ancestors of the Europeans. The Greenland version varies slightly from the one given here, but is identical with it in all its main features. Fragments of the same story have been recorded by Mr. James Murdoch at Point Barrow. We may analyze this tale as follows: 1. A woman married a dog. 2. She had pups. 3. Was deserted by her father. 4. The pups became ancestors of a tribe. Here we have four of the elements of our first story combined in the same way and forming a new story. Besides this, the geographical distribution of the two tales is such that they are told in a continuous area. From these two facts we conclude that they must have been derived from the same source. The legend of the half-human beings with dog legs forms an important element in Eskimo lore, and according to Petitot is also found among the Loucheux and Hare Indians. This increases the sweep of our story to that part of North America lying northwest of a line drawn from southern Oregon to Cape Farewell, the southernmost point of Greenland. It is worth remarking that in Baffinland the mother of the dogs is, at the same time, the most important deity of the Eskimo. These arguments hardly need being strengthened.

We may find, however, additional reasons for our opinion in the fact that there are other stories common to Greenland and Oregon. One of the most remarkable among these is the story of the man who recovered his eyesight. The tale runs about as follows: A boy lost his eyesight, and ever since that time his mother let him

starve. His sister, who loved him dearly, fed him whenever she was able to do so. One day a bear attacked their hut, and the mother gave the boy his bow and arrow, levelled it, and the boy shot the bear. His flesh served the mother and sister for food all through the winter, while she had told the boy that he had missed the bear and that it had made its escape. In spring a wild goose flew over the hut and asked the boy to follow it. The bird took the boy to a pond, dived with him several times, and thus restored his eyesight. The boy then took revenge on his mother. I recorded this story once on the shores of Baffin Bay, once in Rivers Inlet in British Columbia. Rink tells the same story from Greenland. Here we have an excellent example of a very complex story in two widely separated regions. We cannot doubt for a moment that it is actually the same story which is told by the Eskimo and by the Indian. Besides this story there are quite a number of others which are common to the Eskimo and to tribes of the North Pacific coast.

From these facts we conclude that diffusion of tales between the Eskimo and the Indian tribes of the western half of our continent has been quite extensive. On the other hand, notwithstanding many assertions to the contrary, there are hardly any close relations between the tales of the Algonquin and the Eskimo. In Leland's collection of New England tales, for instance, I found only one or possibly two elements that belong to Eskimo lore, — the capture of a bathing girl by taking away her clothing, and the killing of birds which were enticed to come into a lodge. Both of these appear, however, in combinations which differ entirely from those in which they occur in the Eskimo tales.

There are, however, very close relations between the tales of the Algonquin and those of the Pacific coast. I will select one of the most striking examples. Leland, in his collection of Algonquin legends (p. 145), tells of two sisters who slept in a forest, and, on seeing stars, wished them to become their husbands. On the following morning they found themselves in heaven, one the wife of a man with beautiful eyes, the other the wife of a man with red twinkling eyes, — both the stars whom they had desired for their husbands. Then they peeped down through a hole in the ground and perceived the earth, to which they eventually returned. This abstract may stand for another story which I collected at Victoria, B. C. There are quite a number of other Algonquin tales which are found also on the Pacific coast. I select some more examples from Leland's book because the distance between the tribes he studied and those of the Pacific coast is the greatest. He tells of the rabbit which tried to rival in a variety of ways a number of animals. The same tales are told of Hiawatha and Nanabozhoo; in Alaska they are told of the

raven. In a Passamaquoddy legend it is stated (Leland, *op. cit.*, p. 38) that a witch asked a man to free her from vermin which consisted of toads and porcupines. When she asked the man to crush the poisonous vermin he deceived her by crushing cranberries which he had brought along instead. I collected the same tale in a number of places on the North Pacific coast.

This series of complex stories from the extreme east and the extreme west of our continent leaves no doubt that each originated at one point.

The end of the story of the women who were married to stars differs somewhat in New England and on the Pacific coast. In the East the stars permit the women to return, while in the West they find the possibility of return by digging roots contrary to the commands of their husbands. In doing so they make a hole through the sky and see the earth. They then make a rope, which they fasten to their spades and let themselves down.

We find the same incident in a story which Mr. A. S. Gatschet collected among the Kiowa. In the creation legend of this tribe, it is told that a woman was taken up to the sky. The analysis of the two legends reveals the following series of identical incidents: 1. A woman taken up to the sky. 2. Is forbidden to dig certain roots. 3. She disobeys her husband, and discovers a hole through which she can see the world. 4. She secretly makes a rope and lets herself down. In this case we may apply our first principle, and conclude that the tale in this form must have sprung from one centre. This conclusion is strengthened by the fact that the rest of the Kiowa legend coincides with another tale from the Northwest coast, which is also a creation legend. The Kiowa tale continues telling how the son of the sun fed upon his mother's body. Then an old woman captured him by making arrows and a ball (which is used as a target) for him and inducing him to steal them. I have recorded this tale among the Tsimshian at the northern boundary of British Columbia.

The comparisons which we have made show that each group of legends has its peculiar province, and covers a certain portion of our continent. We found a number of tales common to the North Pacific and the Arctic coasts. Another series we found common to the territory between the North Atlantic and Middle Pacific coasts. The Kiowa tale and the Northwestern tale indicate a third group which seems to extend along the Rocky Mountains. I will not lay too much stress upon the last fact, as the province of these tales needs to be better defined. It appears however, clearly, that tales, and connected with it, we may add, other cultural elements, have spread from one centre over the Arctic and North Pacific

coasts, while there is hardly anything in common to the Eskimo and Algonquin. These facts strengthen our view that the Eskimo, before descending to the Arctic coast, inhabited the Mackenzie Basin, and were driven northward by the Athapaskans. We must also assume that a certain cultural centre corresponds to our second province of legends.

We will finally compare some American myths with such of the Old World, but we shall confine ourselves to those to which our first principle may be applied. I have found a series of complicated tales which are common to both. One of the most remarkable is the story of the cannibal witch who pursued children. Castrèn ("Ethnologische Vorlesungen," p. 165) has recorded the following Samoyede fairy tale: Two sisters escaped a cannibal witch who pursued them. One of the girls threw a whetstone over her shoulder. It was transformed into a cañon, and stopped the pursuit of the witch. Eventually the latter crossed it, and when she almost reached the sisters, the elder threw a flint over her shoulder, which was transformed into a mountain and stopped her. Finally the girl threw a comb behind her, which was transformed into a thicket. On the North Pacific coast we find the identical story, the child throwing three objects over its shoulders, — a whetstone which became a mountain, a bottle of oil which became a lake, and a comb which became a thicket.

Among a series of Aino tales published by Basil Hall Chamberlain I find four or five ("Folk-Lore Journal," 1888, p. 1 ff. Nos. 6, 21, 27, 33, 36) which have very close analoga on the North Pacific coast.

Another very curious coincidence is found between a myth from the Pelew Islands and several from the North Pacific coast. J. Kubary (in "A. Bastian. Allerlei aus Volks- und Menschenkunde," i. p. 59 ff.) tells the following: A young man had lost his fish-hook, the line having been broken by a fish. He dived after him, and, on reaching the bottom of the sea, reached a pond, at which he sat down. A girl came out of a house to fetch some water for a sick woman. He was called in and cured her, while all her friends did not know what ailed her. In British Columbia we find the same story, an arrow being substituted for the hook, a land animal for the fish. There are a number of other remarkable coincidences in this tale with American tales from the Pacific coast. It is said, for instance, that a man owned a wonderful lamp, consisting of two mother-of-pearl shells, which they kept hidden, and which was finally taken away by a boy, exactly as the sun was stolen by the raven in Alaska.

It is true that comparisons ought to be restricted to two well-defined groups of people; coincidences among the tales of one

people and a great variety of others have little value. Still, diffusion has taken place all along the east and north sides of Asia. Setting aside the similarity of the Northwest American tales with those from Micronesia, I believe the facts justify the conclusion that transmission of tales between Asia and America has actually taken place, and, what is more remarkable, that the main points of coincidence are not found around Behring Strait, but farther south; so that it would appear that diffusion of tales, if it took place along the coast line, was previous to the arrival of the Eskimo in Alaska. I admit, however, that these conclusions are largely conjectural, and need corroboration from collections from eastern Asia and from Alaska, which, however, unfortunately do not exist.

I hope these brief notes will show that our method promises good results in the study of the history of folk-lore.

It is particularly important to emphasize the fact that our comparison proves many creation myths to be of complex growth, in so far as their elements occur variously combined in various regions. This makes it probable that many elements have been embodied ready-made in the myths, and that they have never had any meaning, at least not among the tribes in whose possession we find them. Therefore they cannot be explained as symbolizing or anthropomorphizing natural phenomena; neither can we assume that the etymologies of the names of the heroes or deities give a clue to their actual meaning, because there never was such a meaning. We understand that for an explanation of myths we need, first of all, a careful study of their component parts, and of their mode of dissemination, which must be followed by a study of the psychology of dissemination and amalgamation. Only after these have been done we shall be able to attack the problem of an explanation of myths with the hope of success.

Franz Boas.

SOME HAWAIIAN PASTIMES.[1]

THE pleasure-loving Hawaiian aborigines, still passionately devoted to flowers, music, and dancing, formerly practised a variety of athletic sports and games peculiar in part to their isolated community. Under the enervating influences of civilization the people now neglect the dashing sports of their ancestors, and have adopted in their stead modern games, such as cards, dice, etc., with which they satisfy their love of gambling with less physical exertion. The pastimes of the natives naturally fall under three heads, athletic sports, aquatic sports, and games. Mr. James Jackson Jarves, the historian, who lived on the island from 1837 to 1840, enumerates nearly a score of sports, that we group as stated :—

ATHLETIC SPORTS: *Moku-moku*, boxing, a favorite national game sometimes attended by fatal results ; the more freely blood flowed in combat the greater the delight of the spectators ; in this respect emulating the features of a modern prize-fight.

Hakoolu, wrestling, *Loulou*, a trial of strength by hooking the fingers, and *Uma*, a trial of the strength of the arms, are associated sports.

Foot-races were common ; the king's messengers are said to have attained great speed, making the circuit of Hawaii, about three hundred miles over a very bad road, in eight or nine days. Their pace was a dog-trot, but in the light of modern six-day go-as-you-please exhibitions, their performance was not remarkable.

Pahe, throwing or rather glancing heavy darts two to five feet in length along a level place, carefully prepared for the purpose.

Ulu-maika was a species of bowling in which stone disks with flat sides were rolled on the ground to reach a given mark. These stones resemble those used by the American Indians for *chunke*, a somewhat similar game. They were highly polished, and about the size of two fists ; specimens are now preserved as curiosities by the residents, and a furrow on gently sloping ground leading to a level expanse was pointed out to me as a spot where the bowling had been practised. Mr. Arthur C. Alexander, of Honolulu, informs me that this game has not been played for at least a generation. In the neighborhood of one of the courses on Molokai he found, some years ago, a score or more of the disks, whole and broken, some of which were beautifully made.

AQUATIC SPORTS. Inhabiting islands in such a latitude that the

[1] Illustrated with projections of original photographs; read at the Annual Meeting of the American Folk-Lore Society, November 28, 1890.

ocean is agreeably warm throughout the year, and depending in some measure on fish for their food, it is not surprising that the Hawaiians acquired extraordinary skill in canoeing, swimming, diving, and surf-riding, the latter sport being peculiar to the Pacific Islanders. At least four varieties of these aquatic sports bore distinctive names:

Kulakulai, wrestling in the sea;

Honuhonu, swimming with the hands only, the feet being interlocked;

Lelekawa, leaping from lofty cliffs into the sea, a sport still in vogue, and one in which children of foreign-born residents early become expert; and

Hee-nalu, or surf-riding, to which we shall again refer.

GAMES. *Puhenehene;* this game consisted in concealing a small stone in one of five loose bundles of cloth, and in full gaze of all watching, yet so adroitly as to deceive them. As all games were more or less associated with gambling, these simple-minded Kanakas would seem to have discovered independently thimble-rigging tricks of their civilized contemporaries.

Konane, an intricate game of draughts, played with colored stones upon a flat stone ruled with a large number of squares.

Lelekoali, rope-swinging; *Ume*, *Kilu*, and *Papuhene*, games of an impure nature; sliding down steep hills on smooth boards; and the ever favorite dancing complete the list. (Jarves, "History of the Hawaiian or Sandwich Islands." Boston, 1843. 8vo.)

On the fertile island of Kauai, at the northwest end of the group, one which is less visited by tourists than some others, a unique pastime was until recently carried on at rare intervals of time, that replaced the pyrotechnical displays of other nations. On the northwest coast of Kauai precipitous cliffs rise abruptly from the sea to a height of one thousand to two thousand feet (*Pali*), and from these giddy heights the ingenious and beautiful display of floating firebrands took place. An eye-witness (Mrs. Francis Sinclair) thus describes the scene: —

On dark, moonless nights, upon certain points of these precipices, — where a stone would drop sheer into the sea, — the operator takes his stand with a supply of *papala* sticks (a light and porous indigenous wood), and, igniting one, launches it into space. The buoyancy of the wood, and the action of the wind sweeping up the face of the cliffs, cause the burning branch to float in mid-air, rising or falling according to the force of the wind, sometimes darting far seaward, and again drifting towards the land. Firebrand follows firebrand, until, to the spectators who enjoy the scene in canoes upon the ocean hundreds of feet below, the heavens appear ablaze with great shooting stars, rising and falling, crossing and recrossing each

other in a weird manner. So the display continues until the firebrands are consumed, or a lull in the wind permits them to descend slowly and gracefully into the sea.

The *Papala* tree (*Charpentiera ovata*) attains the height of about twenty feet, and grows only upon the highlands from two to three thousand feet above the sea. When in full bloom it has a very peculiar and graceful appearance, reminding one of the most delicate seaweed. The wood is very light and porous, and, being easily ignited, has been chosen by the natives for their grand and original pyrotechnics. (Mrs. Francis Sinclair, Jr., "Indigenous Flowers of the Hawaiian Islands." London, 1885. 4to. Plates. Cf. Hillebrand's "Flora of the Hawaiian Islands.")

While a guest of Mr. George S. Gay, on the little island of Niihau, I enjoyed opportunities of learning several points of folk-lore interest. This islet of the Pacific is about twenty-two miles long, varies in width from four to eight miles, and embraces, approximately, seventy thousand acres. The natives residing here now number less than one hundred, and their isolation has preserved them from the evils attendant upon civilization, especially that variety of civilization introduced by sailors at every seaport of the world. The inhabitants, however, have not been exempt from the decadence in numbers which is rapidly de-Hawaiianizing the kingdom; for, at the census of 1832, they numbered over one thousand. The circumstance that, for twenty-five years, the entire island has been owned by a single family of Scotch origin, engaged in sheep-raising, and who have had the welfare of the natives at heart, especially in limiting the supply of alcoholic liquors, has further tended to preserve them from obvious evils. A sort of patriarchal life exists on Niihau; the only white family residing there receives tribute from the natives, who supply at stated times and in their courses fish, cocoanuts, sweet potatoes, and a certain amount of labor.

Here I witnessed, by the courtesy of Mr. Gay, the sport of surf-riding, once so universally popular, and now but little seen. Six stalwart men, by previous appointment, assembled on the beach of a small cove, bearing with them their precious surf-boards, and accompanied by many women and a few children, all eager to see the strangers, and mildly interested in the sport. After standing for their photograph, the men removed all their garments, retaining only the *malo*, or loin-cloth, and walked into the sea, dragging or pushing their surf-boards as they reached deeper water.

These surf-boards, in Hawaiian "wave-sliding-boards" (*Papa-henalu*), are made from the wood of the *viri-viri* (*Erythrina corallodendrum*), or bread-fruit tree; they are eight or nine feet long, fifteen to twenty inches wide, rather thin, rounded at each end, and care-

fully smoothed. The boards are sometimes stained black, are frequently rubbed with cocoanut oil, and are preserved with great solicitude, sometimes wrapped in cloths. Children use smaller boards.

Plunging through the nearer surf, the natives reached the outer line of breakers, and watching their opportunity they lay flat upon the board (the more expert kneeled), and, just as a high billow was about to break over them, pushed landward in front of the combers. The waves rushing in were apparently always on the point of submerging the rider; but, unless some mishap occurred, they drove him forward with rapidity on to the beach, or into shallow water. At the time of the exhibition, the surf was very moderate, and the natives soon tired of the dull sport; but in a high surf it is, of course, exciting, and demands much skill born of experience.

As commonly described in the writings of travellers, an erroneous impression is conveyed, at least to my mind, as to the position which the rider occupies with respect to the combing wave.[1] Some pictures, too, represent the surf-riders on the seaward slope of the wave, in positions which are incompatible with the results. I photographed the men of Niihau before they entered the water, while surf-riding, and after they came out. The second view shows plainly the positions taken, although the figures are distant and consequently small. (Photographs exhibited.)

A few days later, on another beach, I was initiated in the mysteries of surf-riding by my host, who is himself quite expert; and while I cannot boast of much success, I at least learned the principle, and believe that practice is only needed to gain a measure of skill. For persons accustomed to bathing in surf, the process is far less difficult than usually represented.

The Pacific Ocean bordering the Hawaiian Islands is well stocked with fish, and the natives depend on them for the nitrogenous food needed to supplement the starchy *poi.* On Niihau they fish for squid with two strong hooks (formerly made of bone, now of English manufacture), attached to a line that is weighted in a peculiar fashion. The hooks are fastened between a spotted cowry shell (*cypræa*) and a hemispherical mass of granular olivine (grooved on the convex surface to secure the line). The stones are about the size and shape of a half-orange; the material[2] is sought by the men

[1] Jarves speaks of the men as "boldly mounting the loftiest wave, and, borne upon its crest, rushing with the speed of a racehorse towards the shore." Miss Bird says they "keep just at the top of the curl, but always apparently coming down hill with a slanting motion." Miss Gordon Cumming writes of the man "poised on the rushing wave." The engraving in Nordhoff's *Northern California, Oregon, and the Sandwich Islands*, page 51, shows the surf-riders on the seaward slope of the waves, in which position they could not advance.

[2] Olivine is a common constituent of certain lavas, but this material is quite

of Niihau on the neighboring tiny island of Kaula, which is occasionally visited for the purpose of collecting a supply. The Hawaiians believe that the shell and the green stone attract the squid, and is necessary to their capture; certain specimens of the stone are regarded as very choice and are highly treasured. They also have the superstition that the stones lose their charm if you cook a squid caught with a given stone, and to injure an enemy the native tries to steal a piece of a squid caught by him, and by cooking it to deprive the fishing-stone of its virtue. Squid-fishing is commonly practised on all the islands, but the use of olivine and cypræa shell is peculiar to Niihau. The natives eat the squid both raw and cooked. It is also dried for future consumption.

A traveller in the tropics is prepared for the bountiful resources of nature that makes it possible to sustain life with a minimum of artifice and exertion, but I confess to surprise at learning that even children's marbles grow on shrubs. I saw boys playing with the hard, almost perfectly spherical seeds of the *Kakalaioa* plant (*Cæsalpinia bonducella*, Flem.[1]). The name of the plant signifies thorny, and is singularly appropriate; it grows in rocky places in the lowlands. The seed pods, which grow on long stalks, are thickly covered with sharp spines something like a chestnut burr. They are first green, then brown, and when ripe almost black, and grow in bunches of eight to thirteen. Each pod has one or two seeds, stony hard and of lead color. The seeds, when dried, are very tough, and, shaken in a bag, rattle with a metallic sound much like true marbles. The game, of course, is a foreign importation, and, so far as I could ascertain, is not protected by a high tariff.

Before leaving the interesting island of Niihau, and bidding my kind hosts "*Aloha*," I visited the sonorous sand-dunes at Kaluakahua. My study of musical sand is recorded elsewhere; here I would only make brief mention of a superstition connected with it. The Hawaiians say that the sounds produced when the sand slides down the steep dunes are caused by *uhane*, spirits, who grumble at being disturbed. These sandhills are used by the natives for interments, as bleached and well-preserved skeletons and skulls still evidence.

peculiar, consisting of a mass of olivine intermingled with a little pyroxene. My friend, Mr. Arnold Hague, of the United States Geological Survey, says of the specimen: "I think there is no doubt that it occurs as a dike in basaltic rock; it is quite interesting, as such very basic dikes are somewhat rare. The brilliant green color is probably what makes it so attractive to the natives, and if it has any virtue in aiding them to catch fish, it probably comes from the same brilliancy in color."

[1] This is officinal in the Indian pharmacopœia, being used in the treatment of malarial fevers. See article by Dr. H. H. Rusby in *Druggists' Bulletin*, New York, October, 1889. Cf. Hillebrand's *Flora*.

I have previously pointed out in this Journal (vol. ii. p. 227), that the Bedouins of the Desert of Sinai attribute the same natural phenomenon to the *Nagous* or wooden gong of a buried monastery. Permit a short digression in order to record in this connection a third superstition attached to musical sandhills and not before published. Such dunes occur near the southern end of the Peninsula of Lower California, and the Mexicans relate the following legend: Many centuries ago there was a flourishing monastery at this spot, but owing to the wickedness of the monks it was overwhelmed by drifting sand. The monastery bells, however, were not involved in the fall of the monks, having been blessed with due ceremony by high ecclesiastics; hence the sound of these holy bells is still heard at matins and vespers.

This tradition resembles that of the Arabs, but is ingenious in accounting for the overthrow of the monastery and the survival of the music-yielding bells.

I landed at Niihau by the monthly steamer, but I left the island in an open whaleboat, crossing the channel to Kauai. My companion on this voyage had secured at Kaluakahua a very fine skull, with teeth in perfect preservation, and altogether an ethnological treasure. Mr. Gay cautioned him not to let the superstitious boatmen see the skull, lest they should refuse to start on the voyage, and he concealed it in a piece of baggage. The transit from Kii to Waimea is often made in four to six hours, but on this occasion head winds and no wind, strong tides and heavy seas, combined against us, and, though the Kanakas rowed bravely, we spent thirteen and a half weary hours in the little boat. My companion, who suffered terribly from seasickness, now regards the superstition of the Hawaiian sailors as well founded, and vows never to undertake another sea voyage with a skull in his portmanteau! [1]

H. Carrington Bolton.

[1] The paper was illustrated by specimens of the Hawaiian disks (chunke stones), kindly loaned by the Auburn Theological Seminary through Prof. Frederick Starr; of the shell and olivine stone used in fishing: photographs of surf-riders; the seeds used for marbles; and botanical specimens from the Torrey Herbarium, Columbia College.

FOLK-LORE OF STONE TOOLS.[1]

The curious notions that prevail regarding stone tools the world over are well known to folk-lore students and archæologists. On the subject in America, however, little has as yet been gathered. It is a field which will well repay research by the members of our Society. We may look for such material under three groups: —

A. Native Lore of Indians.

(1) Ideas respecting the power of Stone Tools.

(2) Notions regarding their origin.

B. Immigrant Lore of Whites.

(3) Superstitions regarding origin and power.

Our Indians are too near their own Stone Age for a great volume of such notions to have arisen among them. Yet we may see its beginnings.

Stone axes, if ever, are seldom made among the Pueblos of New Mexico at the present day. Nor are they used for their original purpose to any extent. Many are, however, treasured among the people, and looked upon with respect as things that have come down from ancestors. C. Carter Blake says: "I was at a little house called San Nicolas, in the Chontales Hills (the owner of which, Señorita Justa Aragon, was perhaps the only pretty half-breed girl I ever saw), and observed a celt, formed of green diorite, being used to crush maize on the rough quartzose piedra which served as a mill. . . . I had never seen a similar case, and offered the young lady a handsome price for it, but she replied that it had come down from heaven in a thunder-storm, and had been an heirloom amongst her Indian ancestors for many years. It furthermore insured the retention of perpetual virtue to the maiden who should grind maize with it. Under the circumstances I was obliged to abandon the negotiation."

In Emmons' MS. Catalog of his Alaska Collection in the American Museum of Natural History, we find that "such value was placed upon these stone implements in early days that, when the man of the house started out to cut with one, the wife must refrain from all merriment and conduct herself becomingly, lest the instrument break."

No. 169 in Emmons' Collection was worn as a charm by an old Indian, though he admitted that it had once been an adze. Certain stone knives in the same series had come to be tribal property, and were looked upon with veneration. Mr. Henshaw says that stone

[1] Abstract of a paper read at the Annual Meeting of the American Folk-Lore Society, November 29, 1890, by Prof. Frederick Starr, of New York, N. Y.

plummets are called sorcery stones by the Santa Barbara Indians of California, who say that they are used by medicine men in making rain, curing the sick, and in ceremonies.[1]

Curious notions are already found regarding the origin of stone tools. The California Indians told Mr. Frost that stone arrowheads were "no good," that they were made by the lizards.[2] The Twanas of the Northwest claim that they were made by the wolf before he degenerated to his present form.[3] Mr. De Cost Smith, of our Society, tells me that among the Dakotas it is believed that they are made by spiders, and that an Indian told him he had found one after he drove the spider away!

Of immigrant belief of this kind we *ought* to find much. I know of but two cases. In Porto Rico, stone axes and arrowheads are called *piedras-de-rayo*, — "thunder-stones." I am assured that the belief in the thunderbolt origin of grooved stone axes prevails in Bollinger County, Missouri.

On this paper Mr. A. F. Chamberlain remarked as follows: The Ottawas have a curious explanation for the piles of flints found on the surface of the ground. Ne-naw-bo-zhoo, the demigod, pursued his wicked brother who had a body of stone, and every time he struck him with his club the chips would fly off. At last he succeeded in killing him, and a mass of flinty rock near Antrim City, Michigan, marks the spot where the carcass of the monster lies.[4] A somewhat similar legend is said to be current among the Iroquois and Cherokees.

In a Passamaquoddy myth related by Leland,[5] we find mention of "thunder-bullets," or *bed-dags k'chisousan*, as they are called. It is a sign of good luck to find one of these stones.

Rev. W. M. Beauchamp, in his interesting article on "The Origin and Early Life of the New York Iroquois,"[6] tells us that the Mohawks, in 1667, gathered from the shore of Lake Champlain "pieces of flint nearly all cut into shape." As to the origin of these, "the Indians explained that some invisible men in the lake prepared these weapons. If the Indians gave them plenty of tobacco, the supply became abundant."

There are doubtless other stories of a similar kind, which would be not less interesting.

[1] *American Naturalist*, vol. xx. p. 87: Henshaw.

[2] *Ibid.*, vol. xxii. p. 479: Frost.

[3] *Smithsonian Annual Report*, 1878, p. 236: Eels.

[4] A. J. Blackbird: *History of the Ottawa and Chippewa Indians of Michigan* (1887), p. 76.

[5] *Algonquin Legends of New England*, p. 265.

[6] *Trans. Oneida Histor. Soc.* 1887–1889, p. 135.

EXHIBITION OF GEMS USED AS AMULETS, ETC.

At the Annual Meeting of the American Folk-Lore Society, November 28, 1890, Mr. George F. Kunz of New York made an exhibition of certain gems possessing an interest in connection with folk-lore, of which the following is a description.

Star sapphire (asteria,) Ceylon. Light blue sapphire, cut *en cabochon* showing lines of a six-rayed star. In Ceylon these are worn because they are believed to bring good fortune to the wearer and guard him from evil spirits.

Moonstone from Kandy, Ceylon, believed to bring good fortune, and considered holy. These are never sold on any other than cloth of yellow, the sacred color.

Lodestone, a native oxide of iron having magnetic properties. In Europe it was worn for centuries for the power it was supposed to possess, and for the charm it was believed to give the wearer. Large quantities of it are found at Magnet Cove, Arkansas. It is estimated that from one to three tons are annually sold to the negroes of the South, to be used by the voudoos, who employ it as a conjuring stone. In July, 1887, an interesting case was tried in Macon, Georgia, where a negro woman sued a conjurer to recover five dollars which she paid him for a piece of it to serve as a charm to bring back her wandering husband, which it failed to do. As the market value of this stone was only seventy-five cents a pound, the judge ordered the money refunded.

Lodestone (native magnet) worn by the physicians of the fifteenth, sixteenth, seventeenth, and eighteenth centuries.

Tabasheer, bought at the bazaar held at Calcutta, Hindostan, November, 1888; a variety of opal found in the joints of the bamboo, and sold in India for medicinal purposes. This is thought by the writer to have been the snakestone mentioned by Tavernier as possessing the power of neutralizing the bite of the cobra di capello.

Amber circular bead, — very ancient; Cholula, Mexico: believed to be the first noted occurrence of its use as an ornament by the old Mexicans. It was used as an incense in their temples.

Strings of crude amber beads worn by a chief in northern Africa (originally from the Baltic Sea).

Prehistoric beads of garnet, drilled from both sides, — from ancient Bohemian graves.

Small charms made of red and white carnelian, agate, etc., some in the form of rude arrows; found in an ancient Assyrian grave. These are similar in character to those in the Assyrian gallery of the Louvre.

Agate seals, — one containing a Pehlevi inscription, — older than the Persian.

Persian seals, of chalcedony and jasper, not ancient. To every contract is affixed a seal. Nowhere is the use of seals so universal as in Persia, where every mule-driver, or other person who cannot write, carries a seal.

Ancient Assyrian seals, cut in bloodstone, hematite, sard, carnelian, and chalcedony.

Assyrian seals cut in hematite and black slate.

Turquoise talismans, inscribed with inscriptions from the Koran.

Fragment taken from the jade tombstone of Tamerlane, the celebrated Tartar prince, and conqueror of Persia, India, and Egypt. The tombstone is in the mosque Guer Emir at Samarcand. This fragment is from the collection of Dr. Heinrich Fischer. Whoever procured this piece left the remainder of the tombstone for some enterprising American or English collector.

Persian talisman of dark green jade, on which is inscribed the entire first chapter of the Koran.

Mace-head of white jade, said by General Richard Khan (secretary and interpreter of the present Shah of Persia (Nasr-Ed-Din) to have belonged to the great Persian conqueror, Nadir Shah, obtained by him in his loot of India, with other jewels of the treasuries of the kings and moguls of Delhi, which were estimated at the time to be worth £32,250,000. This mace-head is decorated in East Indian style, and contained one hundred and sixty-nine precious stones of fair size, which were removed from it and sold by the descendants of Nadir Shah, who now reside at Teheran, Persia, in a destitute condition.

Votive adze of jadeite, Oaxaca, Mexico. Largest archæological jadeite object known. Weight two hundred and twenty-nine and three-tenths ounces troy. This is of especial interest, because there have been cut from the back two pieces, and an attempt has been made to separate a third portion. Jadeite celts were cut into halves and quarters and then ornamented. This cutting was done to extend the material, owing to its scarcity.

Breastplate of jadeite, ornamented with a Maya face ; taken from a tomb near Santa Lucia, Cotzulmaguapa, Guatemala, near the temples and tombs of the ancient kings of Quiche.

Necklace of emerald-green jadeite beads, and one bead of rock crystal, from the valley of Mexico.

Necklace of beads of emerald-green jadeite, amethyst, green moss agate, serpentine, aragonite, marine shells, etc., from San Juan Teotihuacan, Mexico.

Hei-Tiki fetich charm of Maori chiefs, from South Middle Island,

near Massacre Bay, New Zealand, made of the Oceanic variety of jade, with scalloped circular eyes of the haliotis or abalone shell.

Jade Hei-Tiki fetiches or charms, made of the Oceanic variety of jade; in one the eyes look toward the right, and in the other toward the left.

Chinese armlet of jadeite (imperial jade); — the material mined at Mogung, Burma.

Earring, Maori work, — New Zealand, made of the Oceanic variety of jade.

Aztec pendant of bloodstone (green jasper, with red spots), from Mexico; used by the Aztecs and in Spain in the fifteenth and sixteenth centuries to stanch the flow of blood from a wound.

Gold ornament, star-shaped, with raised representation of the whorl of a shell, from Cholula, Mexico.

Labrets — lip ornaments — made of obsidian, from the valley of Mexico.

Fetich from the Pueblo of Santa Domingo, near Wallace Station, New Mexico, made of gypsum, with eyes of turquoise; used by the medicine men of the Pueblo Indians in their ceremonies to induce rain.

String of beads and a small animal fetich, made of marine shells, to which are attached drilled pieces of turquoise and steatite, from an ancient Zuñi grave near Tempe, Arizona.

A rock-crystal tablet, found in an excavation near Cholula, State of Puebla, Mexico, evidently made to represent an inundation (the whole tablet represents the goddess of water), the lines being the water, and the date of the inundation given as occurring in the "year of four flint."

Lip ornaments, one made of beryl, three inches by one and a half inches; and one of aventurine quartz, worn in the lower lip by the Botacudo Indians of Brazil, Calhau, Brazil, South America.

George Frederick Kunz.

THE DAUGHTER OF THE SUN.

A LEGEND OF THE TSIMSHIANS OF BRITISH COLUMBIA.

During the past summer I was unavoidably detained a week or two at Port Essington, British Columbia, waiting for a steamer to take several others and myself over to Haida Land. While there, I was so fortunate as to glean a few Tsimshian legends from a friend, one of which I shall send you for publication. It is, I believe, known as the "Legend of the Daughter of the Sun," and is as follows: —

The old folks tell us, that long ago there lived among the Tsimshians two brothers, whose wives gave birth, the one to a son, and, about the same time, the other to a daughter. The son of the one was remarkable for his plainness, while the daughter of the other was remarkable for her beauty. When they reached the years of maturity the son of the one fell in love with his cousin, the daughter of the other, who did not return the affection bestowed on her, but to his every request to become his wife gave a refusal. To his earnest entreaties she would say, "Do this for me, and do that; bring me such a thing, and bring me such another, and then I will become your wife." When each request was performed, and he claimed his just reward, she only laughed at him and called him a fool. Tired at length with her repeated refusals, he asked her what she meant by such conduct; he told her how strong and how unchangeable his love was.

"Well," she replied, "if you love me as you say, you will not refuse me one last request." "What is it?" he replied; "I will do it if I can." "Cut your hair close, such as slaves do, then come to me and I will be your wife." As a mark of subjection, it was customary amongst the native tribes on this coast to compel their slaves to wear short hair. So every freeman, who chose to have his hair cut short, was looked upon as no better than a slave, and so continued until it again grew long. Hearing this last request he hesitated, well knowing the consequences; however, after a while he went and had it cut, and presented himself, in order to claim his reward.

When she saw him she said, "You fool! to cut your hair for a woman, and become like a slave; I never shall have one like you for my husband: so go away and bother me no more." This last was the worst cut of all. He left, sad and sorrowful; day after day he wandered aimlessly about, not caring where he went, nor what became of himself. In his wanderings he came to a large house, outside of which he stopped, not caring to make his presence known to the inmates. After a while a woman came outside, who, seeing his

woebegone appearance, asked him what he wanted, and what was the matter with him. To her he told his troubles from beginning to end, withholding not a single item. When he had finished the relation of his troubles she said, "My son, I knew all thy past life before you told me. Thou hast told thy story truly, and withheld nothing from me. By thy doing so I will help thee along, which I could not have done had thy tale been false. Better days shall yet be thine. Thy cousin, who is indeed fair to look upon, refused thee; but there is one fairer still who shall not. Before long, the Daughter of the Sun shall become thy wife. Rest with me a while, and be refreshed before thou goest, and when you go I will show thee the way."

When ready to leave she took him outside, and showed him a path leading from her house, and told him to follow it a long way until he came to a very high mountain, to the top of which he was to climb. From its top he would find another road leading onward. This road also he had to follow, and at its farther end he would find a beautiful palace, where the people would show him what to do.

After leaving his kind hostess he journeyed onward, the road being long and wearisome, where his spirits, which had risen by his rest, again began to fail. By this time the mountain which had long been looming in the distance appeared to be getting nearer, which after a while he reached and began to climb. After a long and tedious climb he gained the summit, from which he found the road as directed. Once more on the road he hastened onward, until at length he found the beautiful house. Reaching it, he went to the door and knocked. In answer to the questions of Who was there? What he wanted? and Where he came from? he told his pitiable story of unrequited love, and how he had been sent to get the Daughter of the Sun as his wife. Hearing this, they called him in and made him welcome; also they told him in a little while they would give him a pretty wife. After a while they said here was a wife for him, and brought the Daughter of the Stars, who was very beautiful, more so than any one he had ever seen. Yet she, although pretty, did not please him; so they took her away and brought him one prettier still, — the Daughter of the Moon, who, although she looked well, was not accepted because her beauty was too cold.

At last they brought the one intended for him, — the Daughter of the Sun, — the one for whom he had come so far; one who, as she stood before him in all her radiant beauty, fairly dazzled his eyes, and no doubt was a wife to him far ahead of his first love.

What this story was told for I am unable to tell, unless it was told "to point a moral."

James Deans.

OAKVALE, B. C., *December* 31, 1889.

A CREATION MYTH OF THE TSIMSHIANS OF NORTHWEST BRITISH COLUMBIA

The following strange creation myth I found a few summers ago during a fortnight's stay among these people.

When Caugh (the raven god) had formed the world, and had it stocked with animals, birds, fishes, and every living creature but mankind, the earth then being in a condition to receive a higher order of beings, he, Caugh, decided to make a race endowed with qualities which would enable them to have dominion over all the others, and finally to conquer the world, — a race who could claim him as father.

So, in order to bring this about, he had sexual connection with a stone and an elderberry-bush both at the same time.

In order to shape the destiny of the coming race, a great deal depended on which of the two should first become a mother. If the stone gave birth first, the people who sprung from it would be all covered with scales, and would not have died. If the bush first, the people would have nails on fingers and toes, and sooner or later, in turn, all would die. The bush gave birth first, and so, in consequence, the people had nails and became subject to sorrow, sickness, and finally to death. When the stone saw that the bush was delivered it stopped bearing, and so ended the matter.

James Deans.

Editor's Note. — F. Boas has published an abstract of this tale in the "Fourth Report of the Committee on the North-Western Tribes of Canada" of the British Association for the Advancement of Science, 1889, p. 7: A long time ago a rock and an elder, near the mouth of Nass River, were about to give birth to man. The children of the elder were the first to be born, therefore man is mortal. If the children of the rock had been born first, he would have been immortal. From the rock, however, he received the nails on hands and feet.

GAMES AND POPULAR SUPERSTITIONS OF NICARAGUA.

Central America furnishes a comparatively unexplored field for the collector and student of Folk-Lore. Native Indian tales and superstitions are here found intermingled with those of Southern Europe, and the customs, language, and myths of two widely diverse peoples are so curiously blended that it is sometimes difficult to tell precisely what was contributed by old Spain, and what by the native inhabitants. This question may arise in connection with some of the specimens of Spanish-American folk-lore presented in this paper. In Nicaragua, where the following observations were made, as everywhere in Spanish-American countries, the inhabitants consist of two classes, — the Spanish-Americans, of more or less pure blood, who dress as we do, and whose lives conform in great measure to our own; and the Indians, whose costume is distinctive, and who are separated from the dominant people by an impassable chasm. They are superstitious, but not more so, it would seem, than the descendants of their conquerors.

It is the common belief of all the inhabitants of Nicaragua, Indians and Spaniards, unlettered and educated, that after a person has been exposed in the sun and agitated, as on returning from a journey, the animal heat of his body finds vent from his eye, with fatal effect upon young children and infants who may be exposed to its influence. The *Ojo caliente*, or "heated eye," as it is called, is so much feared, that children are always sent away or covered with a cloth when any person approaches who is thought to be agitated and overheated from exposure to the sun. It is also said that the "heated eye" of an intoxicated person is very dangerous to children. It is believed that the *Ojo caliente* would break their bones and cause their dissolution, and the deaths of many infants are attributed to this cause. Corals are worn by children as a protection against its influence, with the addition of an alligator's tooth, which is also considered efficacious.

Children in Nicaragua have an extensive lore of their own. Stories somewhat resembling those of "Uncle Remus" are told them, among which might be mentioned *Coyote cola quemada*, "The wolf with the burnt tail;" and *El pajaro del dulce encanta*, literally, "The bird of the pleasant enchantment."

The games of the Spanish-American children are intricate and amusing. One bears the curious title of *Sud-sud de la Calavera*,[1]

[1] Under the caption of *Zum-zum*, a kind of humming-bird, E. Prichards, of Saint Domingo, gives the following account of a similar game played in that island,

which might be translated as "The thud-thud of the skull," but this is probably remote from its original meaning. In this game one of the players walks rapidly around the others, who sit in a circle, and finally drops a handkerchief behind one of them, without that person's knowledge. Continuing to walk around them, he picks up the handkerchief and strikes the selected player, who immediately leaps up and is pursued around the circle by the first one, who strikes him continually with the handkerchief. As they run, the following colloquy takes place:

1st Player. *Martinello!*
2d Player. *Señor amos.*
1st Player. *La mula le vendi!* "The mule is sold!"
2d Player. *El dinero?* "Where is the money?"
1st Player. *Le jugué!* "I gambled it away!"
2d Player. *La Java?* "Where are the knuckle bones?"
1st Player. *La quemé!* "I burnt them!"
2d Player. *La cenisa?* "Where are the ashes?"
1st Player. *En su camisa!* "In his shirt!"
2d Player. *El huevito?* "Where is the egg?"
1st Player. *En el ollito!* "In the little pot!"
2d Player. *Y la sal?* "Where is the salt?"
1st Player. *En su santisimo lugar!* "In its most holy place!"

At this both sit down, and the one who is seated last becomes "it," and proceeds to drop the handkerchief, and the game is continued as before.

Another game is called *Pi-si-si-gaña.*

In this the players clap their hands, palms down, one on top of the other, in a single pile, and the one whose hand is uppermost asks the questions, while the others reply, as follows: —

Pi-si-si-gaña, jugamos la caraña. "*Pi-si-si-gaña.* Let us play the *caraña.*"
Con quien la jugamos? "With whom shall we play it?"
Con la maño cortado! "With the man with the hand cut off!"
Quien la cortó? "Who cut it off?"
La Renia! "The queen!"
Que se hizo la renia? "Where is the queen?"

called *Zum-zum de la caravela:* "Juego muy usado entre los muchachos, que se sientan en rueda con las manos atras y abiertas: otro con un pañuelo retorcido va dando vueltas por detras diciendo, '*Zum-zum de la caravela, al que se duerme le doy una pela*' hasta ponerle en las manos que quiera: este se levanta entónces, corriendo tras el primero para darle con el pañuelo diciéndole, '*¿Martinejo?*' y le responde: '*Señor viejo*' — *¿y el pan que te di?* — *me lo comi* — *¿y el huevito?* — *en el hoyito* — *¿y si mas te diera?* — *mas comiera* — *¿y la sal?* — *en su santisimo lugar.* Entónces se sienta en su puerto de la sueda, y continua el otro ejecutando lo mismo." *Libro de Lectura, No. 2,* New York, n.d.

Se fue a hallar agua. "She has gone to draw water."
Que se el agua? "Where is the water?"
Se la bebieron las gallinas. "The hens drank it."
Que se hicieron las gallinas? "Where are the hens?"
Se fueron a poner huevos. "They have gone to lay eggs."
Que se hicieron huevos? "Where are the eggs?"
Se los comió el fraile! "The friar has eaten them!"
Que se hizó el fraile? "Where is the friar?"
Se fue a decir misa! "He has gone to say mass!"
Que se hizó la misa? "Where is the mass?"
Se le llevó el viento en un papelito! "The wind has carried it off rolled up in a paper!"
Che-chi-re-chi! A comer sopitas de miel, a la puerta de San Miguel! "*Che-chi-re-chi.* Go eat honey cakes at the door of St. Michael's."

As he says this, he suddenly pinches one of his comrades, who must then leave the room, whereupon each of the players, including the one who went out, is given a name, which is usually that of a fruit. Then they call to the exiled one, *En que cabellito te queres venir?* "On which horse do you want to come back?"

He answers, *En el de mi amo porque al mio esta rajadito desde el cuez hasta el rabito!* "On that of my master, for mine is split from the cross to the tail!"

Quien queres mas? "Which one will you have?" they cry, calling out to him all the names that have been given to the players, including his own. If he guesses the latter, he must come back on foot, but if one of the others, as is most likely, that person is compelled to bring him back on his shoulders; and so the game continues.

It is said that in olden times, before the existence of the telegraph, many events became known at places far distant from their occurrence, immediately afterwards, or upon the day following. Stories are still current and still believed in Nicaragua of notices of death and other calamities being transmitted at a speed outstripping the fastest messenger. This is thought to have been done through the mysterious agency of *La Voladora*, or "The Flying Women." These are said to have been a kind of witch, who could leave their bodies, and go instantly whither they would. For a woman to become a *Voladora* it was necessary for her to visit one of the sisterhood, who, after the novice had recited the creed backwards, and the "prayer of the black cat," would twirl her rapidly around until her spirit left its body and was free to go and return at its will. A story is told of a priest who found the inanimate body of a woman. All efforts to resuscitate her proved unavailing, when he happened to think that she might be a *Voladora*, and dropped the wax from his candle upon her body so that it formed a cross, when life immediately returned.

The *Segua* is another kind of witch, with whom naughty children are threatened. It is believed that certain native women become at times possessed of an evil spirit and take to the woods. This notion is current among all classes, and the *Segua* are universally dreaded. There is also a widespread belief in a creature called the *Cadejo*, which is described as an animal resembling a large black dog, with a bushy tail and huge, glaring eyes. It has a white spot of long and shaggy hair on its breast, from which it receives its name.[1] It is always seen at night, usually in the small hours, and is often encountered in the vicinity of burial-places. If unmolested, it does not attack the traveller, but trots peaceably before him in the middle of the road. Death and misfortune always follow its appearance, either to the person who sees it or his family.

Another omen of misfortune is called *La Carreta Nagua*, or "The Covered Cart." This is said to appear mysteriously in the silent hours of the night. It makes a terrific rumbling, but no oxen are seen to draw it, and when followed it usually disappears among the trees. It is supposed to appear before some great calamity, or the death of a notable person, but fortunately it is only seen at long intervals.

It is believed that after a death unusual noises are sometimes heard. They mostly happen in deserted houses, especially after a death which has been due to a contagious disease. It is said they are caused by the spirit, who has forgotten something in the world, and it is customary to place paper and pen and ink in some convenient place, so that the ghost can write its orders.

E. A. P. de Guerrero.

[1] Spanish, *cadejo*, shaggy, matted hair.

IROQUOIS NOTES.

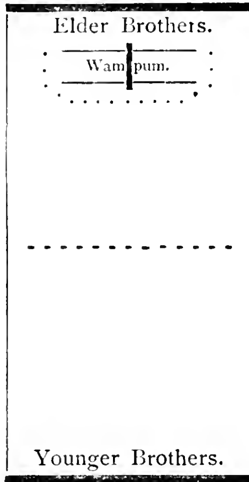
Two Tuscarora chiefs were raised at the Lewiston Reservation, near Niagara Falls, June 26, 1889, — Luther W. Jack as principal chief, and Samuel A. Thompson as war chief. The former succeeded to the name of Na-wah-tah-toke, or "Two-moccasins-standing-together." Thompson's new name was Wah-oh-i-wah-tah-tea, or "A Continuing Voice." An Onondaga war chief was also raised. His name was Kah-nā-há-ken-yat, "Many-people-at-a-distance." Also a Seneca war chief, whose name was Ka-nyh-rai-toot, or "Neck-sticking-out-of-the-water."

I was not present, but A. Cusick gave me the following account, which corresponds with the Onondaga usage: At 11.15 A. M., Morris Green, an Onondaga runner, left the Elder Brothers, the Onondagas, Senecas, and Mohawks, assembled near the Baptist Church, bearing their message to the Tuscaroras. He had a notched stick, showing the number of those who came to condole them. About thirty Onondagas were present, and nearly one hundred Senecas. There were no Mohawk chiefs, and the New York Iroquois have been considering a proposition to take the St. Regis Indians in place of that nation as a matter of convenience. The Elder Brothers formed in line, and marched towards the council house, with bowed heads, an Onondaga chanting a lamentation. Midway, as they came from the east, they met the Younger Brothers, the Tuscaroras, Oneidas, and Cayugas coming from the west. Two Tuscaroras acted as escort for the Onondagas. A council fire was burning by the roadside, and the Elder Brothers ranged themselves on the west side of this, the Younger Brothers on the east. Lamentations followed, and Thomas Webster, an Onondaga chief, spoke for the Tuscaroras, the ceremonies being in Onondaga. Then he went to the other side of the fire, and answered for the Onondagas. After this he walked slowly up and down between the lines, chanting lament.

Soon after twelve o'clock the march began for the council house, the Younger Brothers leading, and taking seats at the south end of the house, the Elder Brothers at the north. In the mourning chant which followed, and which was formerly used on the road, are the names of the principal chiefs. As is natural in New York, the names correspond more closely with Morgan's than with Hale's Canadian list. I took down all that Cusick was able to write out at the time, and we carefully compared them.

After the chant, blankets and quilts were hung across the centre of the council house as a dividing curtain, the Elder Brothers still

remaining at the north end, and the others at the south. The Elder Brothers began a chant, the Onondagas chanting first, gathered in a circle, and with their heads bowed down. A cane was laid across their seats, and on this were placed several bunches of strings of wampum. This is part of the Onondaga chant: "Hi-e! Hi-e! (continued) O-yeh-goon-ton, ta cha noh. Ke-heh-oh, ta cha noh Ak-oon-ha-ka, ta cha noh. A-ka-so-tah. Ho-tee-wah-na!" As sung to me the chant is quite musical.



The quilts were then taken down, and Cusick went to interpret for the Tuscaroras, among whom he was born, although an Onondaga by mother-right. Speeches and chants followed from the Onondaga chief, La Fort. The chant was "Che-yeo-ho-tah, Ho-ka-so-tah, ta cha noh!" He took the wampum to the Younger Brothers, one bunch at a time, and it was hung on a cane. He thus delivered the law to them. These bunches are of several strings of wampum, tied together at one end, and free at the other. I have elsewhere described these, but they severally contain a lament for the late chief, the name of the new one, his duties, and other matters of importance.

The curtains were hung again, and the Younger Brothers chanted, in this instance by proxy. The chant ran thus: "Ki-yah-ne, ta cha noh. Hie! hie! Ha-ko-ha-ke, ta cha noh. Hie! hie! Ha-kah-to-neh, ta cha noh. Hie! hie! Ho-ka-so-tah, ta cha noh. Hie! hie! Ge-ya-hon-tak, Ho-ka-so-tah, ta cha noh," etc.

The curtains were taken down again, and Cusick was called to interpret by La Fort, who spoke in Onondaga, and described the laws. Thomas Webster answered for the Tuscaroras, saying, "You said this to me; I will do right;" and returned the wampum, string by string. Then La Fort said, "Now we are ready; show me the men." Two Tuscaroras were presented, and he announced their proper chief names. A charge was given them, concluding with, "That is all I can say to you, and I think it is enough."

This ended the condolence. Three kettles of beef were brought in in baskets, and every person had a piece. There was also bread, of which each one received half a loaf. Afterwards a new pipe and a bag of tobacco were given to each chief, and they smoked and were content. There was a recess until the room was lit up, when there were speeches and dances.

Although a principal chief was raised at this time, and he sits in

the general council, yet he occupies much the same position as a territorial delegate in Congress, the Tuscaroras being considered a part of the confederacy only in a limited way. La Fort expressed the idea of this addition to the Long House to me in this way. It was as though he built a house, and afterwards a wood-house in the rear. This was not really part of the house, though it seemed to be.

Among the condolences recorded in the last century, that in which Sir William Johnson shared at Onondaga, in 1756, is one of the most interesting, though a sachem was not then raised. The Cayugas sent two messengers from Onondaga, June 18th, who met Johnson five miles away, and word was returned of the hour of his entrance to join in the condolence to the Onondagas on the death of their chief, Red Head.

Three Cayugas met him a mile from the castle, stopping two hours to arrange "the condolence, agreeable to the ancient custom of the Six Nations. Then Sir William marched on at the head of the sachems, singing the condoling song which contains the names, laws, and customs of their renowned ancestors, and praying to God that their deceased brother might be blessed with happiness in his other state." Mohawk and Oneida chiefs performed this ceremony. "When they came within sight of the castle, the head sachems and warriors met Sir William, where he was stopped, they having placed themselves in a half moon across the road, sitting in profound silence. There a halt was made about an hour, during which time the aforesaid sachems sung the condoling song. Hands were then shaken, and they were welcomed to the town.

"Then Sir William marched on at the head of the warriors, the sachems falling into the rear, and continued singing their condoling song. On entering the castle Sir William was saluted by all the Indians firing their guns, which was returned by all the whites and Indians who attended Sir William. The sachems proceeded to a green bower, adjoining to the deceased sachem's house, prepared on purpose, and after they were seated they sent for Sir William ; when he came they addressed themselves to him, wiped away their tears, cleaned the throats, and opened the heart according to their customs."

The grand ceremony followed on the next day, in full Iroquois council, and was performed by a Mohawk chief. Belts covered the grave, comforted relatives, brightened the covenant chain, and dispelled the clouds of day and night, Iroquois councils being held at the latter season. A scalp replaced the deceased, and a glass of rum for all washed down sorrow. This ended the condolence.

I was interested in finding that the general name for the White Dog Feast of the Onondagas closely corresponds to that of the old

Dream Feast of the seventeenth century. The Jesuits used the Huron name Honnonouaroria in speaking of the Onondaga feast, and it is generally interpreted as a turning of the brain, being then a time of the maddest license. Among the Onondagas now it is Ko-no-why-yáh-ha, in the feminine; for men, Hoo-no-why-yáh-ha. Either from custom or originally, it means the Asking (or Begging) Feast, and this feature appears in the earliest accounts. A woman, for instance, wants something, and a man speaks for her to whom she has told her dream or desire. "You hear! she pleads;" (with a rumble like a bull). "Guess what it is." Some one says, perhaps in joke, "Maybe she 'll like this!" "Neah!" that is, "No!" One house guesses for the other, and they have some fun out of it. At last a guess is properly made, and the response is, "Neah-wen-ha," or "Thank you." All take part in this from the two houses into which the clans are divided. Challenges are made for future feasts. One says, "I think I can beat any one running." Another replies, "You are the man I am looking for;" and the race is subsequently arranged, the house of the challenger furnishing the bread.

O-ji-ja-tek-ha, a Canadian Mohawk, applied the terms, "Re-robing the Creator" and "Tobacco," to this feast, an allusion to the old idea that one dog's skin was to furnish a new garment for their deity, and the other to make him a tobacco pouch; perhaps, also, to the customary use of tobacco in this feast. Among the Onondagas the principal day is termed Koon-wah-yah-tun-was, *i. e.* "They are burning dog."

The Maple Dance has ceased, as they now make no sugar. It is called Heh-teis-ha-stone-tas, or Putting in Syrup, apparently into the trees.

The Planting Dance is Ne-ya-yent-wha-hunkt, or Planting Time. The Strawberry Feast is Hoon-tah-yus, adding the word for strawberries. The meaning is, then, that of putting in strawberries, the feast being supposed to insure more fruit.

The Green Bean Dance is Ta-yun-tah-ta-t'kwe-t'ak-hunkt, or Breaking the Bellies, in allusion to the protruding beans in the green pods.

The Green Corn Dance has merely a name, T'unt-kwa-hank cha ne-kah-neh-hoot-ha, Dance of the Green Corn.

The Harvest Dance is T'unt-kwa-hank cha ne-unt-hent-tees-ah-hunkt, or Dance for the Harvest; all is finished.

Just west of the village of Onondaga Valley is a deep ravine where the pigmies, or Indian fairies, lived. The Onondagas call these Che-kah-ha-wha, or Small People. Mrs. Erminie A. Smith gives a slightly different name, Go-ga-ah, or Little Fellow. I was

informed that the Mohawks called these fairies Yah-ko-nen-us-yoks, or Stone Throwers, and some story must be connected with this name which I did not think of looking up. The Tuscaroras term them Ehn-kwa-si-yea, or No-men-at-all; *i. e.* Supernatural Men, or something besides men.

In Clark's "History of Onondaga," a name and story are connected with Green Pond, west of Jamesville, which the Onondagas do not recognize. He says that an Indian woman lost her child, and a prophet told her it would not be restored, but if she always cast some tobacco into this pond the child would be happy. So the custom was taken up by all, and thence came the name of Kai-yah-koo, or Satisfied with Tobacco, which the whites have recently applied to it. The story has this unlikely feature, that no traveller could throw tobacco into the water, for precipitous and rocky banks bound the pònd on three sides, reaching two hundred feet in height, their bases covered with débris. The Indians give it the name which Morgan applied to a former Indian village, a little farther south, that of Tu-yah-tah-soo, Hemlock Knots in the Water, which is appropriate. They assert that the name of Kai-yahn-koo belongs to the Green Lake near Kirkville, which is easily accessible. When going from Onondaga to Oneida, there they used to stop and smoke while resting. Rest is implied in the word, and the interpretation, "Satisfied with tobacco," probably came from the customary smoking part. On the reservation now, men will often stop at the end of a row, when hoeing corn, and say, "How! how! Kai-yen-ko-hah!" "Come! come! let us take a rest!"

But the first-mentioned pond has a story in keeping with its wild scenery, for it is the reputed ancient resort of the False Faces, when celebrating their greatest mysteries. An Onondaga hunter once heard many voices there while quietly passing by, and, creeping up to the edge of the rocks, he looked down from the precipice upon the deep lake beneath. The False Faces were coming up from the water, loaded with more fish than he had ever seen. They were very merry over their good luck, and were shouting, "Hoh! hoh!—o—o—oh!" as they came along. But their old chief looked up and around and said, "Some one is coming; look out!" So they went to the face of the precipice, and one by one disappeared in the rocky wall. The man above remained quiet, but he heard their voices in the rocks far under him, as they sung, "Hoh! hoh!—o—o—oh!" until the sounds died away in the ground, and all was quiet again.

Perhaps the frequent crevices in the limestone ledge have given rise to stories of this kind. I recently went some distance into one on the Onondaga Reservation, a winding and descending passage which extends to a great and unknown depth in the ground. This

is the one into which the Indians say they threw an old witch when they had cut her into pieces. There are other stories about the place, which is curious enough in itself. Marks of strange fossils have originated others, but these cannot be mentioned now.

Although both Morgan and Hale mention the Ball clan of the Onondagas, no such clan exists in New York. O-ji-ja-tek-ha said he could not find it in Canada. The error seems to have come from the Small Mud Turtle clan, a division of the Turtles, sometimes calling themselves the Ball people. The Eel clan is peculiar to the Onondagas, all the Eels on the Tuscarora or other reservations belonging to that nation. Although they may have been unknown at an early day they connect themselves with one of the Hiawatha tales, and are a numerous and influential clan. The present Ta-do-da-ho is of this tribe. Their name is Teu-ha-kah, or People of the Rushes, and thence Eels. In the Hiawatha story he finds them fishing on the river, and so they claim this name. In the Cherokee war a large number of captives were taken into this clan, and the descendants of some of these are well known yet.

I recently attended a large meeting of the Iroquois Temperance League, at Onondaga, which was of great interest, but mainly as showing the changed condition of affairs. Except in the way of speeches, it was conducted precisely as a white man's convention would have been. At an evening session five white persons were present, and several hundred Indians from various reservations, and all the speeches were in various Iroquois dialects. In most of these, interpreters were used between the Tuscaroras and the others, as the Tuscarora differs much from the other Iroquois tongues.

After the evening sessions there were dances at the council house until after midnight, sometimes over a hundred being on the floor at once. The music was that of Indian drums and rattles, the players beating time with their heels, once with the left heel, twice with the right. A guttural chant goes on at the same time, but is not easily performed. One of the dances for Indian girls I do not find in Morgan's list by the name used at this time. It was Dek-tsi-re-du-go-wah, as given by a Mohawk, or "The Larger Chickadee." In this the younger girls take the front, and the older ones the rear, the men having no part. It is quite likely to have another name.

The present worship of the Six Nations of New York, or Iroquois, is sometimes called "The New Religion," but a frequent Onondaga term for such gatherings is "A Feast of Con-ya-tau-you," after the Prophet's name. This is Ga-ne-o-di-yo, or Handsome Lake, in Seneca, and he is often called the Peace Prophet, to distinguish him from the Western War Prophet of the same period, who was the brother of Tecumseh. The Seneca chief was the brother of Corn-

planter, and his revelation is generally regarded as having been made in the latter's interest, to offset the power of Red Jacket. Morgan discredits this, and with good reason. Born in 1735, most of his life was one of dissipation, and he was already old when his revelation and reformation took place late in the century. Drinking was given up, and his life was thenceforth spent in reforming the habits of his people, especially that of intemperance. When he first claimed this revelation, Webster the trader was at Onondaga Lake, and some Onondaga chiefs on their way to Buffalo drank heartily with him as they went to the council. On their return not a man would touch a drop, so greatly were they impressed by the Prophet's words. A curious result followed. The nominally Christian Oneidas rejected his authority, and continued the use of spirits as a kind of protest, while his followers became sober.

In Clark's "Onondaga" there is a good account of Handsome Lake, but Morgan has given the fullest account of his revelation in the "League of the Iroquois," deriving the relation and ritual from the grandson of the Prophet. Much of this was given as the exact words of the "four messengers."

In a trance of a death-like nature, three celestial beings appeared to him, to whom a fourth was afterwards added. These are called the "Four Persons" by the Onondagas, among whom they are still held in high veneration. A curious reference to these appears in one of our public documents. A delegation of Senecas and Onondagas visited Washington in 1802, and under date of March 13th Secretary Dearborn wrote: "The Handsome Lake has told us that the four angels have desired him to select two sober men to take care of this business, and that he has chosen" two for this purpose. The President did not object to them.

The "Four Persons" revealed the will of the Great Spirit to the Prophet, and took him to heaven and elsewhere, that he might see the future condition of good and bad. Rules of life and directions for public worship were also imparted, as well as forms of words for the proper ritual. The main features of the new religion have been preserved, but worship has varied much in minor points, and even in some of importance. The Prophet adopted the old feasts, with some revision of ceremonies, but it was found impossible to overcome all old habits, as in bringing the people promptly to a morning observance of the feasts. The Green Corn Dance was to occupy four days, but has been reduced to three. From the ceremonies of this feast, Mr. Morgan quotes the words that the Great Spirit willed "that the children be brought and made to participate in the Feather Dance." Elsewhere he says that this was not used at this festival, but that the Thanksgiving Dance took its place. The distinction is

but slight, the difference being in the use of short thanksgivings, in the one case, between the divisions of the dance. This, however, occasioned a difference of names, the Great Feather Dance being called O-sto-weh-go-wa, and the Thanksgiving Dance Ga-na-o-uh by the Senecas.

"The Keepers of the Faith," or Ho-nun-de-ont, were persons chosen to take charge of religious observances, and the number varied. They might be of either sex, and old women are quite conspicuous in preparing for the feasts.

The "Four Persons" assigned Washington a separate heaven, but some revelations were curiously suggestive of old Greek and Roman ideas. The Great Spirit also took a prominent place as the great Creator and Ruler, but lower divinities still have room. The ritual words are simple and impressive, often beautiful.

The Prophet often visited his warm friends, the Onondagas, and at their home he died in 1815, being buried under the old council house, a little north of the present building, where his form still reposes. As Christianity leavened his revelation, so it affected his burial, which reminds us of interment under ancient churches.

W. M. Beauchamp.

SOME TALES FROM BAHAMA FOLK-LORE.[1]

In an earlier paper,[2] in presenting some of these tales, I attempted to draw a picture of the people and their environment, of Green Turtle Cay, one of the more isolated of the Bahama Islands. It was my purpose that, with this picture in mind, the reader might gain a more philosophical idea of the folk-lore; as indeed, conversely, a consideration of the folk-lore of any race gives to a large extent an index of the intelligence and the environment of that race.

It is under the sunny skies of the sub-tropics, where an even-tempered atmosphere invites man to be lazy, and the struggle for existence can always be postponed for a day, that there is a good opportunity for cultivating story-telling. Under these conditions, in a community largely cut off from the rush of human affairs, with few books and newspapers, where every animal and tree and jutting headland is a matter of importance, the stories are strongly localized, and become built into a folk-lore at once peculiar and interesting. Such a community is Green Turtle Cay. The inhabitants, as to color, are about evenly divided; the white people being rather stupid and narrow-minded, albeit the negroes are bright and interesting.

For the most part the negro children are the medium of perpetuation of the folk-lore. The conventional negro dialect is considerably modified by an intermixture of cockney and of correct English pronunciations. The same tale narrated by different individuals, or by the same individual at different times, will vary not alone in the pronunciation of certain words, but also in unimportant details of the plot.

From these causes, the phraseology of the stories, which I attempted to write phonetically at the time of hearing, is often found inconsistent. These tales are divided by the narrators into "old stories" and "fairy stories," the former including for the most part the folk-lore proper. The fairy stories have generally suffered modification in their translation into Bahama lore, and in some cases it is very difficult to detect the original.

The "old stories" have to do in the main with animals, whereas in the fairy tales the characters are generally human beings. The "Brer" of Uncle Remus,[3] or the "Buh" of Charles C. Jones,[4] is

[1] Read at the Annual Meeting of the American Folk-Lore Society, November 29, 1890.

[2] "Folk-Lore of the Bahama Negroes:" *The American Journal of Psychology*, vol. ii. No. 4, August, 1889.

[3] *Uncle Remus, His Songs and His Sayings.* The Folk-Lore of the Old Plantation. Joel Chandler Harris. New York, 1881.

[4] *Negro Myths from the Georgia Coast.* Charles C. Jones, Jr., LL. D. Boston, 1888.

among the Bahama negroes contracted to simply B', which connected with the name of the animal personifies it. The habit of mixing together the parts of several tales in order to make one, as is seen in some of the fairy stories, gives us an odd and generally more or less obscure resultant tale.

Professor Crane,[1] in his admirable review of "Uncle Remus," gives a number of parallel stories from the folk-lore of other races, especially comparing the tales of the Southern negroes with those of the natives of South America, given by Smith (" Brazil, the Amazons, and the Coast," New York, Charles Scribner's Sons, 1879), and by Hart (" Amazonian Tortoise Myths," Rio de Janeiro, 1875). Professor Crane shows conclusively the negro origin of the Indian tales, and points out their wide diffusion.

OLD STORIES.

DE MAN AN' DE DOG.

Once it vwas a time, a very good time,
De monkey chewed tobacco an' 'e spit vwhite lime.[2]

Now dis day it vwas one man. 'E had one sour-sop[3] tree; 'e did n't use to let no people know. He wife an' 'e children could hardly get anything to heat. Every mornin' de man use t' go from his house to dat tree to heat his breakfast.

Now de woman say, "Wonde' whey my husban' does git hevry t'ing to heat." She get one bag o' hashes. She say, "My husban', come 'ere an' let me fix your shirt!" Den she tied de bag hashes on he back. Vw'en de man vwas goin' to dat tree de hashes did drop hout. 'E vwent to his sour-sop tree; 'e heat as much 's 'e vwan', den 'e come avay. Vw'en 'e come home de vwoman say, "My husban', come 'ere; le' me fix your shirt again." Den she take de bag hashes off 'im.

Hafter dat de vwoman vwent dere to de sour-sop tree; she pull hevry one clean; only leave one. De man say, "My soul! somebody been here, take hall my sour-sop!" De man climb up in de tree. 'E take one stick; 'e reach up to dat limb an' try to get 'e sour-sop down, an' 'e could n't get it.

'E see B'Sheep; 'e say, "B'Sheep, get dis sour-sop fur me; I 'll give you half." B'Sheep say, "No, I vwan' hall!"

'E see B'Tiger. De man say, "B'Tiger, get dis sour-sop fur me; I 'll give you half." B'Tiger say, "No, I vwan' hall!"

[1] "Plantation Folk-Lore," Professor T. F. Crane, *The Popular Science Monthly*, vol. xviii. p. 824.

[2] This verse always introduces an "old story," and sometimes, in their fondness for the doggerel, the negroes thus begin a fairy story.

[3] A species of Anona, the *A. muricata.*

'E see B'Lion. 'E say, "B'Lion, git dis sour-sop fur me; I 'll give you half." B'Lion say, "No, I vwan' hall!" Den he see B'Dog; 'e say, "B'Dog!" "B'Dog say, "*Hey!*" 'E say, "Get dis sour-sop fur me; I give you half." B'Dog say, "*Hall* right!" B'Dog ketch it. Soon 's 'e git 'im, *so*, 'e put hoff a running, 'im an' de dog. De dog fin' de man vwas comin' on 'im so, 'e burry right up in de sand.

Now de dog jus' leave 'e two heyes out; vw'en 'e get dere de man say, "Ho my! look at de san' got heyes." De man vwen', tell de people de san' got heyes. 'E gone call hall de people. Vw'en hall on 'em come now, dey look; dey say, "Ho yes, de san' got heyes fur truth!" Vw'en de man dig; vw'en 'e foun' hout vwas dat same dog, 'e *ketch* 'im; 'e squeeze 'im dead.

E bo ban, my story 's en':
If you don't believe my story 's true,
Hax my captain an' my crew.[1]

B'LOGGERHEAD,[2] B'DOG, AN' B'RABBY.

Once it vwas a time, etc.

Now dis day B'Loggerhead an' B'Dog could n't find nothing to heat. B'Loggerhead say, "B'Dog, you like fish?" B'Dog say, "Yes!" B'Dog say, "B'Loggerhead, you like Conch?"[3] B'Loggerhead say, "Yes."

Now dey *gone;* dey gone to B'Rabby's craw.[4] Plenty conchs an' fish vwas dere. So B'Loggerhead *pitch*[5] right inside; gone right flat to bottom.

W'en B'Dog pitch, 'e float. 'E pitch again; *float!* Pitch again; *float!* B'Dog say, "I cahn' get no fish; I goan' tell B'Rabby!" B'Dog *gone.*

B'Rabby vwas vay up on de hill lookin' at 'em. B'Dog say, "Hey, B'Rabby! B'Loggerhead down dere eatin' all your conchs!" B'Rabby ketch B'Dog; vw'en 'e dash 'im down 'e kill 'im. 'E *gone;* 'e taught 'e do B'Loggerhead like 'e do B'Dog. Vw'en 'e fire de stick at B'Loggerhead, *so*, B'Loggerhead jump right out de craw. 'E take one little boat; 'e vwent chasin' B'Loggerhead. Vw'en B'Loggerhead pitch at B'Rabby, *so*, it nearly turn de boat over. *Good!* B'Rabby say, "You know you goin' sink me." Vw'en B'Loggerhead pitch at B'Rabby, *so*, 'e knock de boat right over. B'Rabby say, "O, damn! I gone!"

E bo ban, etc.

[1] The ordinary conclusion of a tale.
[2] A common species of turtle.
[3] Conch, a common mollusk.
[4] Live-box for fish.
[5] Dive.

B'RABBY AN' B'TAR-BABY.[1]

Once it vwas a time, etc.

So dis day B'Rabby, B'Booky, B'Tiger, B'Lizard, B'Helephant, B'Goat, B'Sheep, B'Rat, B'Cricket, all o' de creatures, all kind, — so now dey say, "B'Rabby, you goin' help dig vwell?" B'Rabby say, "No!" Dey say, "Vw'en you vwan' vwater, how you goin' manage?" 'E say, "Get it an' drink it." Dey say, "B'Rabby, you goin' help cut fiel'?" B'Rabby say, "No!" Dey say, "Vw'en you 'r' hungry, how you goin' manage?" "Get it an' eat it." So all on 'em gone to work. Dey vwen'; dey dig vwell first. Nex' dey cut fiel'.

Now dis day B'Rabby *come*. Dey leave B'Lizard home to min' de vwell. So now B'Rabby say, "B'Lizard, you vwant to see who can make de mostest noise in de trash?" B'Lizard say, "Yes!" B'Rabby say, "You go in dat big heap o' trash dere an' I go in dat over dere (B'Rabby did vwant to get his vwater now!). B'Lizard *gone* in de trash; 'e kick up. Vw'ile 'e vwas makin' noise in de trash, B'Rabby dip 'e bucket full o' vwater. 'E *gone!*

So now vw'en B'Helephant come, an' hall de hother animals come out de fiel', B'Helephant say, "B'Lizard, you goin' let B'Rabby come here to-day an' take dat vwater?" B'Lizard say, "I could n't help it!" 'E say, "E tell me to go in de trash to see who could make the mostest noise." Now de nex' day dey leave B'Booky home to min' de vwell. Now B'Rabby *come*. 'E say, "B'Booky, you vwan' to see who can run de fastes'?" B'Booky say, "Yes." 'E say, "You go dat side, an' le' me go dis side." *Good!* B'Booky break off; 'e gone a runnin'. Soon as B'Booky git out o' sight B'Rabby dip 'e bucket; 'e *gone*.

So now vw'en B'Helephan' an' em come dey say, "B'Booky, you let B'Rabby come 'ere again to-day and take our vwater?" 'E say, "'E tell me who could run de fastes', an' soon 's I git a little vays 'e take de vwater an' gone. So B'Helephan' say, "I know how to ketch him!"

Dey *gone;* hall on 'em in de pine yard. Dey make one big tar-

[1] This tale presents an interesting variant of "The Wonderful Tar-Baby Story," and of "How Mr. Rabbit was too sharp for Mr. Fox," by Harris; and of "Buh Rabbit an de Tar Baby," by Jones. Crane (*l. c.*) finds in the *South-African Folk-Lore Journal* an interesting parallel to this story. "A number of animals build a dam to hold water, and the jackal comes and muddies the water. A baboon is set to guard the dam, but the jackal easily outwits him. Then the tortoise offers to capture the jackal, and proposes 'that a thick coating of bijenwerk (a kind of sticky, black substance found on beehives) should be spread all over him, and that he should go and stand at the entrance of the dam, on the water-level, so that the jackal might tread on him, and stick fast.' The jackal is caught, but, with his customary craft, escapes."

baby. Dey stick 'im up to de vwell. B'Rabby *come*. 'E say, "Hun! dey leave my dear home to min' de vwell to-day." B'Rabby say, "Come, my dear, le' me kiss you!" Soon as 'e kiss 'er 'e lip stick fas'. B'Rabby say, "Min' you better le' go;" 'e say, "You see dis biggy, biggy han' here;" 'e say, "'f I slap you wid dat I kill you." Now vw'en B'Rabby fire, *so*, 'e han' stick. B'Rabby say, "Min' you better le' go me;" 'e say, "You see dis biggy, biggy han' here; 'f I slap you wid dat I kill you." Soon as B'Rabby slap wid de hudder han', *so*, 'e stick. B'Rabby say, "You see dis biggy, biggy foot here: my pa say, 'f I kick anybody wid my biggy, biggy foot I kill 'em." Soon as 'e fire his foot, *so*, it stick. B'Rabby say, "Min' you better le' go me." *Good!* soon as 'e fire his foot, *so*, it stick. Now B'Rabby jus' vwas hangin'; hangin' on de Tar-baby.

B'Booky come runnin' out firs'. 'E say, "Ha! vwe got 'im to-day! vwe got 'im to-day!" 'E gone back to de fiel'; 'e tell B'Helephan'; 'e say, "Ha! B'Elephan', vwe got 'im to-day!" Vw'en all on 'em gone out now dey ketch B'Rabby. Now dey did vwan' to kill B'Rabby; dey did n' know whey to t'row 'im. B'Rabby say, "'f you t'row me in de sea" (you know 'f dey had t'row B'Rabby in de sea, dey'd a kill 'im), — B'Rabby say, "'f you t'row me in de sea you won' hurt me a bit." B'Rabby say, "'f you t'row me in de fine grass, you kill me an' all my family." Dey take B'Rabby. Dey t'row 'im in de fine grass. B'Rabby *jump* up; 'e put off a runnin'. So now B'Rabby say, "Hey! ketch me 'f you could." All on 'em gone now.

Now dis day dey vwas all sittin' down heatin'. Dey had one big house; de house vwas full o' hall kin' o' hanimals. B'Rabby *gone*: 'e git hup on top de house; 'e make one big hole in de roof o' de house. B'Rabby sing hout, "Now, John Fire, go hout!" B'Rabby let go a barrel o' mud; let it run right down inside de house. Vw'en 'e let go de barrel o' mud, *so*, every one on 'em take to de bush, right vwil'; gone right hover in de bush. B'Rabby make all on 'em vwent vwil', till dis day you see hall de hanimals vwil'.

E bo ban, etc.

B'BIG-HEAD, B'BIG-GUT, AN' B'TIN-LEG.

Once it vwas a time, etc.

Dis day it vwas B'Big-head, B'Big-gut, an' B'Tin-leg. Dey ain't had no pa. Dey ma vwas dead. Dey only had four dough boys. So now B'Big-head say, "Now, brothers, let 's go look for water." Now dey share o' dough boys; dey all three, each had little can. Dey each put dough boys in de can, an' dey vwent to look for water now. Dey walk 'til dey come to one coco'nut tree; now B'Big-gut

say, "You go, B'Big-head." B'Big-head say, "I can't go;" 'e say, "If I go, soon as I look down, my head so big I fall down!" Den 'e say to B'Big-gut, 'e go. B'Big-gut say, "My gut so big if I go I fall down!" Now B'Tin-leg say, "I 'll go!" Now all on 'em had de dough boys down on de ground. Now B'Tin-leg vwas goin', a clim'-in' up de tree. Vw'en B'Tin-leg look down an' see B'Big-gut brush-in' de flies off his dough boy, B'Tin-leg t'ought B'Big-gut vwas eatin' it. 'E jes' kill himself on de coco'nut tree; kickin' an' flingin', jes' so. B'Big-gut laugh so much till 'e bust his gut.

Den it only leave B'Big-head, one now. Now B'Bighead vwen' to look for water. B'Big-head come to one well. 'E vwas drinkin' water. B'Heagle come dere, an' de Heagle did want water an' B'Big-head would n't let him get none. Den him an' de Heagle had a fight. De Heagle kick him. When de Heagle went an' kick him B'Big-head ketch his foot. After B'Big-head ketch his foot, den 'e could n' hold it, an' de Heagle shake 'im all to pieces.

E bo ban, my story 's end, etc.

B'RABBY HAD A MOTHER.[1]

Once it vwas a time, etc.

B'Rabby had a mother; father vwas dead; de times vwas very hard; did n' know vwat to do for a livin'. B'Rabby said to 'is mother, "You lay down on de bed an' preten' dat you are dead." So B'Rabby cried out, "Poor B'Rabby got no mother!" Hax 'im, "Where was his mother?" 'E said, "She is dead" (doing dat to get food). 'E said, "Don't hax me nothin', but go in de room an' see for yourself." Vw'en B'Rabbies started to go in de room to see de dead mother, 'e stood behind de door with a club in his hans, an' after de room got full 'e jumped inside vwith 'is club an' lock de door. 'E began to knock down B'Rabbies. Some 'e kill; some 'e cripple, an' de balance get clear. Him an' his mother had a plenty of meat to heat.

Hafter dat, by him servin' such a dirty trick dey despised him, would not have nothing no more to do with him, an' B'Rabby said, "I did n' ker about it; had meat to heat an' vwater to drink."

E bo ban, my story 's end, etc.

B'MAN, B'WOMAN, AN' B'MONKEYS.

Once it vwas a time, etc.

Now dis day, it vwas a poor man; 'e did n' have no money. Now

[1] This tale and the following are founded upon the same idea; that of certain animals, in order to obtain food, enticing other animals to their destruction. Similar stories are found in the folk-lore of our Southern negroes, and indeed in that of most races.

'e did vwan' fix a plan to get some money. De vwoman tell de man to make believe like 'e vwas dead. She dress de man an' lay 'im out in de house. De vwoman vw'en she call all dese monkeys, tell 'em to come help 'er to sing ; say her husband is dead.

Now whole lot o' monkeys come, one-tail monkey, two-tail, tree, four, five, six, seven, eight, an' nine-tail monkey. Now dis big nine-tail monkey, 'e vwould n' come in ; 'e jus' stan' at de door.

Now de vwoman pitch de song :

♩ = 120.

My hus - ban's dead an' 'e gone to co

Get up my man, an' lick - ee O!

Vw'en de man get up, *so*, 'e kill every one besides two ; dat big monkey vwas standin' to de door vwent outside ; one little t'ree-tail monkey stay up on de roof o' de house. Vw'en 'e come down on de vwoman, *so*, 'e sink 'er right t'r'u' de floor.

E bo ban, my story's end, etc.

B'RABBY, B'BOOKY, AN' B'COW.[1]

Once it vwas a time, etc.

Now dis day it vwas B'Rabby an' B'Booky. It vwas blowin' ; dey did n' have nuthin' to heat ; dey could n' ketch no fish. Dey vwas trabblin' along to see if dey could n' find something to heat. An' now vw'en B'Rabby look 'e see one big cow ; 'e gone to de cow. Den 'e take his hand an' spank on de cow bottom. 'E say, "Hopen, Kabendye, hopen !" W'en de cow bottom open B'Rabby jump in vwid his knife an' his pan. 'E cut his pan full o' meat. B'Rabby say, "Hopen, Kabendye, hopen !" and de cow bottom hopen an' B'Rabby jump out.

[1] Dr. Franz Boas has found this tale, in its essential ideas, in the folk-lore of the Vancouver Island Indians, and even more widely distributed. It is also much the same story as "The Sad Fate of Mr. Fox," by Harris, and the name of the cow, "Bookay," in that tale, may be the original of B'Booky here, or *vice versa*. In Bahama stories, however, B'Booky is one of the important heroes, appearing in a number of tales. It is possible that the term may have originated from the French-speaking negroes of Louisiana, one of whose heroes is *le bouc*, the male goat. Crane gives from Bleek a story in which the Elephant swallows the Tortoise, in order to kill him. But the Tortoise "tore off his liver, heart, and kidneys," and thus killed the Elephant, then "came out of his dead body and went wherever it liked."

Good! Now B'Rabby vwas goin' home; his pan full o' meat. B'Booky see B'Rabby; say, "B'Rabby, whey you get all dat meat?" B'Booky say, "'f you don' tell me whey you get all dat meat I goin' tell!" B'Rabby say, "Go right down dere whey you see one big cow." B'Booky say, "Hall right!" B'Rabby say, "Vw'en you git dere you must take your han' an' spank hard on de cow bottom an' say, "Hopen, Kabendye, hopen!" B'Rabby say, "Soon as dey hopen you must jump hin." Den 'e say, "You see one big t'ing inside dere; you must n' cut dat!" B'Rabby say, "Mind, 'f you cut dat de cow goin' to fall down dead." B'Booky gone. Vw'en 'e got dere 'e take his hand; 'e spank on de cow bottom an' 'e say, "Hopen, Kabendye, hopen." Den 'e jump hin. B'Booky cut, 'e *cut*, 'e *cut* his hand full! B'Booky wan' satisfied; 'e went an' 'e cut de cow heart; de cow fall down; *Bran'*, 'e dead! Den B'Booky say, "Hopen, Kabendye, hopen!" After 'e foun' de cow bottom could n' hopen, 'e vwen' inside de cow mouth. Nex' mornin', vw'en de people come to feed 'im, dey found de cow dead.

Now dey begin to clean de cow; skin 'im. After dey done clean 'im dey cut 'im hopen; dey take hout hall his guts. B'Booky vwas inside de maw; swell up. De vwoman say, "Cut dat big t'ing open. See what in dere!" After dat dey vwent to cut it open; den B'Booky jump 'way yonder. Dey did n' see 'im. B'Booky say, "See what you t'row on me. Ma jus' sent me down here to buy fresh beef, den you go t'row all dis nasty stuff on me!" De people say, "Hush, don' cry, we give you half o' de cow!" B'Booky say, "I don' want no half!" 'E say, "I goin' to carry you to jail!" Den de man say, "No, B'Booky, we give you half o' de cow!" De man goin' t'row anudder stinkin' pan o' water an' blood hout. B'Booky jump 'way yonder. De man t'row it on B'Booky. Den B'Booky say, "Now I ain' goin' to stop; I goin' carry you right to de jail!" De man say, "Hush, B'Booky, don' cry, I goin' give you half o' de cow!" Anyhow, dey give B'Booky half o' de cow. B'Booky take it on his shoulder; 'e gone.

Vw'en 'e look 'e see B'Rabby. B'Rabby say, "Hey, whey you get all o' dat meat?" B'Booky say, "I went down dere; I cut dat big, big t'ing in de cow, an' de cow fall down dead." Den 'e say, "W'en de people come in de mornin' to kill de cow," 'e say, "I was inside de cow; vw'en dey cut dat big t'ing I jump 'way yonder; I say, 'See what you t'row 'pon me!' 'e say, "Den dey give me half o' de cow." B'Rabby say, "Dat 's de way to do!"

E bo ban, my story's end, etc.

Charles L. Edwards.

(*To be continued.*)

A PAGE OF CHILD-LORE.

PROBABLY a large majority of the readers of the Journal know the formula that children — boys at least — repeat when they see the word *Preface*. It is referred to in "St. Nicholas." To a boy, the discovery that such a profound and mysterious meaning can be read into the word is a delightful surprise. The formula is : —

*P*eter *R*ice *E*ats *F*ish *a*nd *C*atches *E*els.

To my certain knowledge, this is known from Massachusetts to Florida and California. The inquiry on which this statement is based dates back of the "St. Nicholas" article. I first heard the formula when a small boy. It is a true bit of child-lore that passes from generation to generation of schoolboys, and from place to place.

Not quite so common, but still widespread, is the play upon "Preface" reversed : —

*E*els *C*atch *A*lligators ; *F*ather *E*ats *R*aw *P*otatoes.

Until a year ago I did not know that there was a series of these things. There is, however, and they are quite widespread. This upon *Finis* : —

*F*ive *I*rish *N*iggers *I*n *S*pain ; and reversed,
*S*ix *I*rish *N*iggers *I*n *F*rance.

And upon *Contents* : —

*C*hildren *O*ught *N*ot *T*o *E*at *N*uts *T*ill *S*unday.

I find a curious custom among the children in this part of New York city. If two boys meet a negro, one of the boys crosses his two fingers and draws them, thus crossed, down the other boy's coat sleeve, at the same time saying "Grease." It is *luck* to be the first one to do this. This occurs among all the boys of the neighborhood. I do not know whether it prevails outside.

In my boyhood, when we had sideache from running, we always spit on the ground, put a stone over the spot, and pressed the foot of the aching side upon the stone, to effect a cure. This was universal (Western New York). See Journal, ii. p. 108.

A common notion among us as little lads was that "lizards" (newts) counted people's teeth. If they succeeded, the teeth fell out and the victim died. I *know* that our crowd of boys used carefully to keep our mouths shut when we passed a pond where these little amphibians abounded.

With what rapidity child notions travel to-day! Cigarette pictures were a craze among street-boys for months before they were

used for chance games. I think that flipping of cards struck New York, New Haven, and Baltimore within a single week. The game is like pitching pennies, but there were some special rules about the manner of flipping the cards; these were identical in the three places! *How* did the idea travel?

Frederick Starr.

NEW YORK, N. Y.

THE INDIAN MESSIAH.[1]

The advent of the Messiah has been talked of among the Indians of the Missouri valley for five or six years. It started from a young Cheyenne who, having lost a near relation, went forth alone to wail, after the usual custom. He fell in a trance and dreamed he wandered over the country, seeing the lost game; finally he came upon a camp, when he met his dead relatives. Buffalo meat was drying before the tents, and cooking over the fire; every one was happy and enjoying plenty. As he stood looking at the scene, a line of light beyond the camp caught his eye; it slowly increased in width and brilliancy until a luminous ray stretched from the village to the eastern horizon. Down this path walked a figure clad in a robe, and lighter in color than the Indians. He proclaimed himself to be the Son of God whom the white men had crucified, and opened his robe to show his wounds. He was coming, he said, the second time to help the Indians; they must worship him and he would restore to them the game, and there should be no more suffering from hunger, and the dead and the living would be reunited. The white race would disappear; they had done wickedly. Here the Cheyenne awoke.

After the manner of Indians, this man, who lived with the Arapahos, waited some time before he told his dream. Then others had like visions, and began to hear songs. Those who learned the songs gathered together to sing them with rhythmic movement of the body. Following the lines of other ancient Indian cults, the people fell in trances as they danced, and were supposed to talk with the dead and learn of the future life. From this simple beginning the "Ghost Dance" grew. By and by people began to tell that the Messiah had been seen in the White Mountains near Mexico, and others heard of him in the mountains of the Northwest. A year or more ago delegations of Sioux, of Cheyennes, and Arapahos and other tribes, went to find the Messiah, and returned with wonderful stories. Some brought back bits of buffalo meat, and ornaments belonging to the dead. The manner of the destruction of the white race was described. Those in the south said it was to be by a cyclone; those in the west, that an earthquake would begin at the Atlantic coast, and, "rolling and gaping" across the continent, would swallow all the people. The northern Indians expected a landslide, and the Indians, by dancing when the earth began to move, would not be drawn under.

[1] Portion of remarks made at the Annual Meeting of the American Folk-Lore Society, November 28, 1890.

From the Sioux delegation visiting Washington in February, 1891, I learned that the songs sung at the dance were in the Arapaho tongue; that the dance was not of any stated length, or at any stated time, nor was it preceded by fasting, nor was a feast prepared either during or after the ceremony. The dancing resembled that of the "Woman's Dance," and was performed around a pole, somewhat smaller than that used in the Sun Dance, and cut with some of the rites attending the cutting of the Sun Dance pole. During the dance the people did not move rapidly, nor did they simulate the motions of an animal or of the warrior. They closed their eyes, that they might see into the other world. They sometimes wore a skin shirt, fashioned like that of "the man in the West" who taught them of the Messiah, and carried no warlike weapons.

The "Ghost Dance" presents nothing new as a rite, as it holds to old forms in the trance, the manner of dancing, and use of the pole. Its teachings of a deliverer, and the events to follow his coming, are equally old.

The belief in a deliverer can be traced as far back as we have any records of the aborigines. It is one of their fundamental myths. It is notable, in the present instance, that the new Messiah conforms to the old hero-myth in three essential characteristics. First, he is divine. The Indians speak of him as "The Son of God;" and, while this term applies to Christ, it is also applicable to the mythical hero, since he is connected with the mysterious power, the Creator. Secondly, he does not resemble the Indian race, but is of a lighter hue. Thirdly, he comes from the East wrapped in a robe, surrounded by light. In the identification of the mythical deliverer with the Christ of the white race, we see the unconscious attempt of the Indian to reinforce the ancient hero of his myth with all the power of the God of the triumphing white man.

The continuity of life after death, of both men and animals, is undoubted among Indians. The reality of dreams or visions is unquestioned. When a man closes his eyes, or falls into a faint or trance, among his living companions, the pictures he sees are considered to be reflections of actual persons and things, and are never attributed to freaks of memory or imagination. The lost game, the dead friends, are frequently seen in dreams; therefore their continued existence is thought to be proven beyond a doubt; and, as the living can thus enter the presence of the dead and return unchanged to this life, so the restoration of the dead to the living is comparatively a simple thing. This belief has been frequently appealed to in the various struggles of the Indians to recover their lost independence, — one of the best known instances being that of the Prophet, who thus sought to encourage the Indians to league together

for united action against the white race by promising the vast reinforcement of the dead.

The idea of a future happiness which has in it nothing of former experiences of pleasure is hardly conceivable. Different races and persons, therefore, picture a future life according to their culture; and, although these pictures vary widely in details, they have one element in common, — the absence of mental or physical suffering. The notion of future happiness to the uneducated Indian would naturally imply the restoration of past conditions of life, and this would necessitate the absence of the white race. By our occupation of this continent we have brought about the destruction of the game, of native vegetation in part, thus cutting off the Indian's old-time food supply, interfering with his modes of life and his ancient cults. Moreover, we have crowded many tribes off coveted lands on to tracts of barren soil, where only the government ration stands between the untutored red men and starvation. On these reservations we hold the tribe practically prisoners; for, should they attempt to leave their barren hills, they would be driven back by the military. The conviction that ours is a cruel and unjust race has been seared into the Indian mind in many ways. The story of the death of Christ has made a stronger impression upon some Indians than the story of his life of benefactions, and there are many natives who regard the manner of his death as additional evidence of the white man's inhumanity, he not having hesitated to attack the Son of God.[1] Such being the Indian's estimate of the white race, it is not to be wondered at that he has ventured to ally his treatment with that bestowed upon the Christ, and to predicate the destruction of the common offenders. The version making the earthquake the means of annihilation seems to have originated among the tribes of the Rocky Mountains; while the cyclone and landslide were suggested by those who live where the winds make havoc and quicksands render regions dangerous to dwell upon. Thus the forms of the catastrophes seem to have been suggested by the environment of the Indians framing the story.

It is an interesting fact that this craze is confined almost exclusively to the uneducated. The Indians affected belong to tribes which formerly lived by hunting, and knew almost nothing of raising maize. It is not unlikely that the "craze" would have died out with-

[1] Eight years ago, among the Ogallala Sioux, I listened to men arguing the superiority of the Indian's reverence and sacrifice in the Sun Dance over the cruelty and cowardice of the Christians, who were not only guilty, by their own account, of murdering God's Son, but who sought to secure through this act their vicarious release from future suffering. This statement I have met many times in different tribes.

out any serious trouble, having been overcome by the quiet, persistent influence of the progressive and educated part of the people; but the non-progressive and turbulent elements have sought to use this religious movement for their own ends, while conjurers, dreamers, and other dangerous persons have multiplied stories and marvels, growing greater with each recital. Thus a distrust has grown up around the infected tribes, and a situation of difficulty and delicacy has come about.

In view of all the facts, it is not surprising that these Indians, cut off from exercising their former skill and independence in obtaining their food and clothing; growing daily more conscious of the crushing force of our on-sweeping civilization; becoming, in their ignorance, more and more isolated from a new present, which is educating their children in a new language and with new ideas, — that these men of the past, finding themselves hedged in on all sides, and shorn of all that is familiar to their thought, should revert with the force of their race to their ancient hope of a deliverer, and to confound their hero with the white man's Messiah, who shall be able to succor the failing Indians, feed their half-famished bodies with the abundant food of old, to reunite them with their dead, and give back to them sole possession of their beloved land. In a rudely dramatic but pathetic manner this "Messiah craze" presents a picture of folk suffering, and their appeal for the preservation of their race, to the God of their oppressors.

Alice C. Fletcher.

ACCOUNT OF THE NORTHERN CHEYENNES CONCERNING THE MESSIAH SUPERSTITION.

Mr. George Bird Grinnell, editor of "Forest and Stream" (New York), a person thoroughly familiar with Indian customs, and himself by adoption a member of the Blackfeet tribe, while at Fort Keogh, in the autumn of 1890, had an opportunity to learn from the chiefs of the Northern Cheyennes their version of the origin and spread of the superstition. A statement of Mr. Grinnell's experience as given in an interview published in the "New York Tribune," November 23, 1890, is given substantially as follows according to the author's revision: —

I spent several days at Fort Keogh, living in a camp of Cheyenne scouts employed by the government. While there I saw and talked with two of the principal chiefs of the Northern Cheyenne tribe, Two Moons, the war chief, and White Bull, the peace chief. Both of these chiefs talked with me very freely about the spread of the religious superstition among the Indians concerning the new Messiah. Both of them felt very anxious, for they feared that the excitement might lead to an outbreak. They told me, what I had already known, that this supposed Messiah had predicted certain special events to come off in September, and when these failed to happen the Northern Cheyennes lost faith in the new doctrine. But shortly after the failure of the prophecies, some Shoshones and Arapahos came over from Fort Washakie to visit the Cheyenne agency, and when they got to the Cheyenne camp they reported that while travelling along on the prairie they had met with a party of Indians who had been dead thirty or forty years, and who had been resurrected by the Messiah. Since their resurrection, the formerly dead Indians, so the visitors said, had been going about just like the other Indians who had never died.

This started up the excitement again, and all the Indians at the agency began to dance. Two Moons and White Bear were all the more alarmed because of the trouble that the Northern Cheyennes had had last spring. That trouble shows a trait peculiar to the Indian character. Two white men had been killed, one of them by no one knew whom, but four or five Indians were arrested on suspicion, were kept in jail for several months, and were then released, not a particle of evidence having been offered against them. The other white man was killed by two young men of the Cheyenne tribe. This one was a settler who had gone out in search of a lot of milch cows. The Indian boys were out hunting, and one of them, stepping quickly out from behind some bushes, frightened the cows. The settler was angry, and struck the Indian boy with a rope. The young fellow went away and talked with his companion, and both turned toward the settler, whose attitude was menacing. The second young Indian raised his rifle and shot the settler dead. The boys went back to camp and told American Horse, their chief, what they had done. They did not want to be imprisoned and

hanged, but they knew that they would have to die, and preferred to die like warriors. So they told American Horse to send word to the troops and the Indian police that they had fled to a hill four or five miles away, and could be captured there.

The boys dressed themselves in their best clothes, armed and painted themselves, and, mounting their horses, rode to the hill they had named. The troops and the Indian police were told, and started out to capture the boys. Half a mile from the hill the boys were seen standing by their horses. As soon as they saw the troops they mounted their horses and charged, two boys against a hundred men. When within a range of two hundred yards the troops opened fire, but the boys pressed on, charged clear through the troops unhurt, and succeeded in getting a quarter of a mile beyond their enemies, when they turned and charged back. Both boys were killed as they came on the second time.

This irritated the Cheyennes, who are the bravest of men, Indians or white. It is clear that if people believe that they are going to be resurrected in a short time, they do not mind dying very much, and the Cheyennes are so extremely brave anyway, that this belief makes them all the more dangerous and reckless. This tribe have not been treated well, as it is. They have no land excepting on the hill-tops, the best land having been settled upon by the whites before the reservation was given to the Indians. Nothing will grow upon the Cheyenne lands without irrigation. Still, I do not think that the Cheyennes will go into any organized revolt. Some crazy officer of the troops, or some hot-headed settler who may become frightened, may kill an Indian or two, and then the younger men may start in to get revenge. In this way, and in this way alone, I believe, a general outbreak may be precipitated.

I never heard of the dance of the Indians called the "Ghost Dance" until I returned to the East. In the Indian country it is known as the "Dance to Christ." The Southern Cheyennes and the Southern Arapahos were among those by whom I saw it danced. The Indians believe that the more they dance the sooner the Christ will come. The dance usually lasts for four nights, beginning a little before sundown and continuing until any hour the next morning. The Indians, men, women, and children, form a circle, probably one hundred feet in diameter, standing shoulder to shoulder, close together. All, of course, face inward. Several men take their places in the circle and start the dance by singing a song in the Arapaho tongue. They move slowly to the left, one foot at a time, keeping in unison with the music. The scene is extremely weird when the moon is up. The Indians clad in white sheets look like so many ghosts. Their rapt and determined faces show how earnest they are. The hoarse, deep voices of the men and the shriller notes of the women mingle in a kind of rude harmony. They sing exactly together and their dancing is in perfect time to the music of the song. As I beheld it, the scene was one to thrill the looker-on.

At intervals of a few notes particular emphasis is given, and the note so emphasized is the signal to move the left foot to the left. So the circle

moves around, quaint shadows playing on the turf both in and out of the circle of the dance. Frequently a few of those sitting outside the circle step into it to dance, while those who have been dancing may stop to rest. They move their heads and bodies very little, but step to the left in time with the music, so long as the song is kept up. At intervals, all in the circle sit down to rest and smoke. Even the Cheyennes sing the music of the Dance to Christ in the Arapahoan tongue. This is because the original discoverer of the Messiah was Arapaho.

I talked with "Billy" Roland, the scout, who had seen Porcupine. Porcupine claimed to be the second man of the plains tribes who had seen the Messiah. Most of the Indians now, I believe, claim to have seen him. The fact is, however, that I could find no one in the Cheyenne camp who claimed to have seen the Messiah in the flesh, — that is, no one but Sitting Bull, an Arapaho. It must be understood that it is Sitting Bull the Arapaho, not Sitting Bull the Sioux, who claims to be the original prophet. This Arapaho was absent from his tribe for twelve or fourteen years with the Gros Ventres of the Prairie, a branch of the Arapahos. I think the revelations came to him when he was at Fort Washakie, the headquarters of the Northern Arapaho tribe. This tribe split up about forty years ago, one half going south as far as the Indian Territory, and the other going to the far north. They visit each other back and forth, however, and keep up a constant correspondence by letter, one of the disadvantages, perhaps, of the Indian education.

While I was at the Pawnee agency a lot of letters were received from the Sioux, trying to get the Pawnees to unite with them. Some of the Indians came to me and asked me if I believed in the Messiah theory, and I told them "No." When I left the Pawnees last month, there was no reason to believe that they would take part in any outbreak. There was some excitement reported among the Poncas during my stay with the Cheyennes, and many of them came to the Cheyennes to learn the "Dance to Christ." At that time, too, the Caddoes were dancing according to the new doctrine. The Caddoes are a branch of the Pawnees, and are too intelligent, I believe, to go into a revolt. Still, although more civilized than most of the tribes, and having farms and houses, there was more excitement among the Caddoes than among any of the other tribes. The Wichitas, Comanches, and Kiowas were also dancing in October. They are probably wilder than any of the others, but I don't think even they could be influenced to join an open revolt.

In answer to further inquiries, Mr. Grinnell informs the editor that during the autumn of 1890 he spent some time among the Southern Cheyennes, and that when he was in their camp he saw Sitting Bull the Arapaho, who asserts that he is the chief prophet of the new religion. Mr. Grinnell has sent a fuller account of his observations among the Northern and Southern Cheyennes, written in November, 1890, and in part printed in the "New York Times," which is given below: —

Although the tribes in the Indian Territory believe that the Christ appeared to the Indians in the north, the truth is that the more northern tribes know nothing about the new religion. About the Blackfeet, Assiniboines, Gros Ventres of the Prairie, Rees, Mandans, and Gros Ventres of the Village, I can speak with great confidence, for within two months I have seen and talked with men of all these tribes. But as soon as one gets south of the Northern Pacific Railroad he begins to hear, if he goes into an Indian camp, whispers of the coming of the Messiah, or the women and children singing the songs of the worship dances. The Northern Cheyennes are interested believers in the coming of this Christ. All, or almost all, the bands of the Missouri River Sioux believe in him; so do the Shoshones, the Arapahos, north and south, the Kiowas, Comanches, Wichitas, Caddoes, and many other smaller tribes. All the above-mentioned tribes hold the worship dances. The Pawnees, Poncas, Otoes, and Missourias have heard of the Messiah and believe in him, but they have not yet generally taken up the dances.

Something over a year ago an Arapaho Indian named Sitting Bull came into the Shoshone Agency at Fort Washakie, in Wyoming, and told the Indians there that somewhere up north he had seen a Christ. He gave a detailed account of his journeyings up to the point where he reached the place where he saw the vision, for such it appears to have been, described the person whom he saw, told what he had said, and that he foretold a restoration of the old order of things which prevailed on the plains and in the mountains before the advent of the white settlers. The Christ told Sitting Bull of his previous life on this earth, when he had come to help the white people, of their refusal to accept him, showed the scars on his hands and feet where he had been nailed to the cross, and finally said that before long the whites would all be removed from the country, the buffalo and the game would return in their old-time abundance, and the Indians would settle down to the old life in which they depended for subsistence on game killed by the bow and arrow. After some further conversation Sitting Bull was fed on buffalo meat and then fell asleep, and woke up near his own camp.

I am not at all inclined to credit the statement that this religion originated with Sitting Bull, but am disposed to think that he received the idea from other Indians, perhaps farther west. At all events, it appears quite certain that he had not been living with his tribe for ten or twelve years. Where he had been during this time is not known. Possibly with the Northern Cheyennes, or perhaps with the Gros Ventres of the Prairie.

This announcement by the Arapaho received a good deal of attention from the Indians at Washakie, and some time in the winter a Northern Cheyenne named Porcupine, who was visiting there and who heard the story, made a pilgrimage to see for himself if these things were true. His story, as I received it recently when in the country of the Northern Cheyennes, was as follows: From Washakie he went to some point where he took the cars and travelled for some distance; then, leaving the railroad, he went two days in a wagon until he reached the borders of a large lake,

near which is an Indian agency. Near this lake were camped a great many Indians of different tribes and some whites. When Porcupine reached there, these people told him that the Christ would be there to meet them the following afternoon. The brush, sage and rose bushes, had been cut off close to the ground over a circle perhaps one hundred feet in diameter, and in the underbrush close to this circle a little place had been cut out and a piece of canvas spread on the ground for the Christ to lie no when he should come.

The next day, as the sun was getting low, the people all assembled about this circle, and presently a man was seen walking into it. The people stood about until he had reached the middle of the circle, and then they went in to meet him. He stood in the midst and talked to them, appearing to be able to talk all languages and to make himself understood by all the tribes present. On the first occasion of his appearance he had short hair, a beard, and wore citizens' clothing, — in other words, was apparently a white man. Subsequently he had long hair, down to his waist, and his skin was darker, like an Indian's. He told the people that things were going to be changed; that the game and the buffalo would be brought back; that they should again have their own country, and that the world should be turned upside down and all the whites spilled out. He closed his speech by saying that in the night he should go up to heaven to see God. Then he went to the place prepared for him and lay down and slept.

Next morning about nine or ten o'clock the people again gathered about the circle, and presently the Messiah walked in among them. He told them that he had just returned from heaven, where he had seen God. He taught the people a dance and several songs, and ordered them to hold one of these dances for four days and four nights at the full of every moon. Such is Porcupine's story.

The locality at which Porcupine saw the Christ is not known, but as nearly as I can gather, from those who claim to be best informed on the subject, it was near some lake in western Nevada, possibly Walker Lake or Pyramid Lake.

In this new dance the people form a circle facing inward and standing shoulder to shoulder, touching each other. They sing the new songs taught them by the prophets of this religion, and move with a slow-stepping motion in time to the song from right to left, bending the knees slightly at each step, so that the head dips down a little. In the midst of the ring formed by the dancers usually stands an old man, who with uplifted hands exhorts them.

As the ceremony proceeds, some of the dancers become excited, and at intervals a man will break out of the ring and rush to the centre of the circle, there falling stiffly on the ground, where he may lie for hours perfectly motionless. Women, too, rush to the centre of the circle, but they seem to be affected less easily than the men, and will sometimes dance about for ten or fifteen minutes, crying and wailing and making strange gestures, before they fall over and lose consciousness. At a dance of

Cheyennes and Arapahos that I attended a few nights ago, there were at one time in the circle three prostrate men and two men and two women on their feet. At a Caddo dance that I witnessed recently, several women broke away from the ring and danced about like intoxicated or insane persons outside the circle, finally falling apparently insensible. One of these, a young girl not more than sixteen or seventeen years old, recovered in a short time and rose and walked away.

With the Northern Cheyennes, the dance differs in one or two details from that practised among the southern section of this tribe. Among the Northern Cheyennes, four fires are built outside of the circle of the dance; one fire toward each of the cardinal points. These fires stand about twenty yards back from the circle, and are built of long poles or logs, set up on end, so as to form a rough cone, much as the poles of a lodge are set up. The fires are lighted at the bottom and make high bonfires, which are kept up so long as the dance continues.

One of the cardinal points of faith of this religion is, that those who are dead will all be raised, and will again live upon the earth with their people. Sometimes during a dance a man who has been in a trance will revive, and may rise to his feet and shout in a loud voice that he sees about him certain people who have long been dead. He will call these risen dead by name, and say that he sees them standing or sitting near certain of the people who are looking on, mentioning the names of the latter. The people believe that he sees these long-dead people, and are frightened to know that they are close to them. It is not quite clear whether the living regard these persons whom they cannot see as actually resurrected but invisible, or as ghosts. As nearly as I can gather by talking with the Indians, they think them ghosts.

In connection with these dances what are regarded as miracles are not infrequently performed. For example, the other night one of the prophets announced that a number of persons long dead had arisen from the grave and had come to visit him. They had brought him, he said, a piece of buffalo meat, and that night the people should again taste their old-time food. After the dance was over this man appeared in the ring holding in his hands a small wooden dish full of meat. He called up to him the dancers, one hundred or more, one by one, and gave to each a small piece of meat out of the dish. After all had been supplied the dish appeared to be still half full.

The Cheyennes and other tribes in this territory frequently receive from the northern Indians letters touching on religious topics, and sometimes these letters contain most extravagant statements, which, however, are received by the Indians with implicit faith. A letter which came recently told of an attempt on the part of some United States troops to arrest a prophet. The soldiers approached him and tried to take hold of him in order to take him to the guard-house, but as they reached out their hands to seize him their arms would fall down to their sides. For a long time they tried to take hold of him, but they could not do it. He did not attempt to resist or run away, but sat there motionless. At length the soldiers gave it up for a bad job and went away.

Still more remarkable is an account which tells of a narrow escape by one of the three major-generals of the army. According to this story, General Miles, with some troops, went out in person to arrest the Christ. When they came to the place where he was, he told the general that it was useless to attempt to arrest him; it could not be done, and it would be better for him not to try to do it. The general said that he had received his orders and must obey them. He then commanded the troops to take the prisoner into custody, whereupon the Christ made it rain for seven days and seven nights, and the result was that all the soldiers were drowned, General Miles alone escaping alive to tell the tale of the disaster.

The Southern Cheyennes state that the destruction of the white race will take place by its being overwhelmed in a sea of mud. The surface of the earth will become a mire in which the whites will sink, while the Indians will remain on the surface. This I believe to be a purely Indian conception, for more than one tribe believe that the giants who used to inhabit the earth, before the creation of the Indians of to-day, were destroyed by the Deity in just this way. In my book on the Pawnees ("Pawnee Hero Stories and Folk-Tales," p. 356) I have stated that the Pawnees believe their predecessors on this earth to have perished in that way. The Arikaras have the same belief, which is no doubt shared by all members of the Pawnee family, and perhaps by other tribes.

An account of the manner in which these spirit dances are performed is given by Mrs. James A. Finley, wife of the post trader at Wounded Knee, which is here printed as copied into the "Essex County Mercury" (Salem, Mass.), November 26, 1890: —

This dance is participated in often by as many as five hundred Indians. In preparing for the dance, they cut the tallest tree that they can find, and, having dragged it to a level piece of prairie, set it up in the ground. Under this tree four of the head men stand. The others form in a circle and begin to go around and around the tree. They will dance continuously from Friday afternoon till sundown on Sunday. They keep going round in one direction until they become so dizzy that they can scarcely stand, then turn and go in the other direction, and keep it up until they swoon from exhaustion. That is what they strive to do, for while they are in a swoon they think they see and talk with the new Christ. When they regain consciousness they tell their experience to the four wise men under the tree. At the end of the dance they have a grand feast, the revel lasting all Sunday night. They kill several steers and eat them raw, and drink and gorge themselves to make up for their fast.

The Indians lose all their senses in the dance. They think they are animals. Some get down on all fours and bob about like buffaloes. When

they cannot lose their senses from exhaustion, they butt their heads together, beat them upon the ground, and do anything to become insensible, so that they may be ushered into the presence of the new Christ. One poor Indian, she says, when he recovered his senses, said that Christ had told him he must return to earth, because he had not brought with him his wife and child. His child had died two years before, and the way the poor fellow cried was heartrending. At a recent dance, one of the braves was to go into a trance and remain in this condition four days. At the close of this period he was to come to life as a buffalo; he would still have the form of a man, but he would be a buffalo. They were then to kill the buffalo, and every Indian who did not eat a piece of him would become a dog. The man who was to turn into a buffalo was perfectly willing, and Mrs. Finley presumes they have killed and eaten him by this time. This lady is of the opinion that if the government lets them alone there will be no need of troops; they will kill themselves dancing. Seven or eight of them died as a result of one dance, near Wounded Knee.

It seems evident, in a general way, that the Indian Messianic excitement is the result of a combination of primitive beliefs and introduced Christian conceptions; but the task of giving a correct account of the origin, progress, and varieties of the movement is likely to be attended with much difficulty, and to illustrate the obstacles encountered by any person who undertakes, even under the most favorable circumstances, to write history; while, with regard to the relation of the original Indian ideas and dances to those now developed, the most divergent opposite views exist. The editor of this Journal has therefore prepared the following letter, to be sent to persons whose position has given opportunity for accurate observation respecting the superstition: —

CAMBRIDGE, MASS., *February* 1, 1891.

DEAR SIR, — I am anxious to obtain all accessible information regarding the character and causes of the religious excitement existing among several Indian tribes, with a view to presenting a history of the matter in the "Journal of American Folk-Lore." I would therefore request you to furnish me with any particulars which you may be able to give respecting the following points: —

1. The origin and progress of the movement in your neighborhood, and anything relating to the history of the belief respecting an Indian Messiah, forms of his manifestation, revelations supposed to be made by him, etc.

2. The nature and method of the Ghost or Spirit dances, the songs used in these, with Indian words if obtainable, the ritual of preparation, fasting, acts of self-injury, etc., and beliefs relative to the dances.

3. Manifestations accompanying the phenomena, — ecstacies, vi-

sions, trances, stories of miracle and resurrection, preachings, if such exist, and legends to which the expectation has given rise.

4. The state of mind resulting from final failure, and the manner in which defeat is explained; the effect which failure has on the original belief.

5. Any other material which you may consider to be connected with the subject.

In return, I shall be happy to send to informants copies of the "Journal of American Folk-Lore" containing articles based on information received.

Yours very truly,

Editor of "Journal of American Folk-Lore."

WASTE-BASKET OF WORDS.

CALINDA. — This is the name of a song or dance still remembered in Louisiana, where it has been practised by negroes, and is supposed to be of orgiastic character and African origin. Mr. G. W. Cable ("Creole Slave Dances," "Century Magazine," February, 1886) says that the song in that State "was always a grossly personal satirical ballad." He cites an example of such a song, the refrain being, "Dancé Calinda, Bon-djoum! Bon-djoum!" It appears from his account that the Calinda was performed by whites as well as negroes. Saint-Méry, in his "Description de l'Isle Saint Dominique" (i. 49, 652), calls the dance *Calenda*. With him it would appear to be rather a general term for a dance than the name of a particular movement. Mr. Lafcadio Hearn, in a story of Martinique, uses the form *Caleinda*. Improvisation appears to be the idea which it suggests to him ("Harper's Magazine," January, 1890, p. 224). I believe the word to be only a survival of the Latin *Calendæ*, Calends. Thus in the Provençal romance "Flamença" (thirteenth century) we read: "Cantan una calenda maia" (they sing a song of the calends of May). These songs were danced. De Puymaigre ("Chants Pop. Rec. dans le Pays Messin," p. 203) observes that the "trimazos" (May-songs), formerly serious, have degenerated into satire. This satire, however, was doubtless one feature of the ancient observance. If this is the origin of the term, the Latin word, in Louisiana and the West Indies, has outlasted its use in Europe. — *W. W. Newell.*

CULCH. — This word, meaning rubbish, is common in the West of England. — *C. G. Leland, London, Eng.* Another correspondent would spell the word *Culsh*, and remarks on its use as frequent in England.

ENCHOUSE. — Miss Addie E. Hopkins, of Provincetown, Mass., informs me of a word and phrase, wholly new to me, which she has heard only from people of seventy or eighty years of age, living in or coming from Truro, Mass. When referring to anything very expensive they described it as being "as dear as *enchouse*." The word was accented on the first syllable, which was pronounced as in *enter*; the *ch* was sounded as in *chance*, and the four last letters as in *ouse*. It seems likely that it referred to some article of commerce once known on Cape Cod, but now passed out of use. But what could it be? — *T. W. Higginson, Cambridge, Mass.*

FINNICKY. — Fussy, particular. Common in New England.

KEEPING-ROOM. — In New England, the chief room or parlor.

KERHOOT. — Crowd, assembly. "The whole kerhoot of them." From "Ogeechee Cross-Firings," in "Harper's Magazine," May, 1889.

KITCABOODLE. — Used in New England, in the same sense as the preceding. "The whole kitcaboodle." — *Jane H. Newell, Cambridge, Mass.*

The original of this word was the phrase "Kit and caboodle," which, possibly, may be still in use in some parts of New England. In this phrase *kit* generally referred to individuals, and *caboodle* to their belongings, — "the whole kit and caboodle of them" making a stronger expression than either "the whole kit of them" or "the whole caboodle of them." The

phrase was shortened to "kit 'n' caboodle," which was probably the immediate ancestor of the above.

MOSEY. — To move along slowly. "To mosey along." Central Ohio. — *Fanny D. Bergen, Cambridge, Mass.*

PERNICKETY. — Fussy, particular. "She 's awful pernickety." New England. — *F. D. Bergen.*

PUDGICKY. — Similar to preceding, but with a notion of being cross and fretful. — *Jane H. Newell, Cambridge, Mass.*

ROOM. — Used in the same sense as *keeping-room*. (See above.) "In the room." Ohio and New Brunswick. — *F. D. Bergen.*

SPON-IMAGE. Likeness. I have formerly heard employed as a familiar expression the phrase: "He 's the very *spon-image* of his father." — *F. J. Child, Cambridge, Mass.* *Spawn* is somewhat coarsely used in the same sense. — *F. D. Bergen.* *Spon-image* is therefore *spawn-image*.

WUDGET. — A tangle, snarl. "What a *wudget* this is." New England.

DUST, HETCHEL, ETC. — Of the words mentioned in the last "Waste-Basket," *dust, hetchel, lolly-gag* (for *lallygag*), *skeezicks*, and *thank-ye-marm* are very common in Central New York, and the last three also in Eastern Pennsylvania. — *H. C. G. Brandt, Clinton, N. Y.*

A correspondent asks: "What is the origin of the following words, which are frequently heard in general use in certain parts of Eastern Pennsylvania?"

FAZE, or PHASE. — Used in the sense of "to overcome."

REE HORSE, or RHEA HORSE. — A frisky or unmanageable horse.

REDDING-COMB. — The ordinary comb for the hair. (This is a perfectly good old English word. To *red*, or *redd*, the hair is to comb it out. Halliwell, "Dict. of Archaic and Provincial Words;" Jamieson, "Etym. Dict. of the Scottish Language." *Red-kaim*, or *Reddin-kaim*, "is a wide-toothed comb for the hair." Jamieson. — *Ed.*)

FOLK-LORE SCRAP-BOOK.

IN the last number, attention was called to an article of Mrs. Harriet Maxwell Converse, printed in the "Buffalo Express," October 12, 1890, on the Green Corn Dance and the Great Feather Dance of the Seneca Indians. These dances were held in September, 1890, in the Cattaraugus Reservation, Newtown, N. Y. Mrs. Converse is, by adoption, a member of the Snipe Clan of the Seneca nation, and has a hereditary connection with the nation, her grandfather and her father having both been adopted as members of the Seneca nation, the first in 1792 and the second in 1804. The latter Mr. Maxwell was a friend of the famous Red Jacket, and had prepared a vocabulary of the Six Nations, which, unfortunately, was destroyed by fire. Mrs. Converse received, at the time of her adoption as the great granddaughter of Red Jacket, the name of Gă-yā-nis-hä-oh, signi-

fying, "The Bearer of the Law." This is a hereditary clan name of dignity, bestowed on both men and women, and is never assigned to any person until after the death of the former bearer of the name.

Among the festivals of the Iroquois Indians, one of the most important is the Ah-dake-wa-o, or Green Corn Festival, commonly called the Green Corn Dance. This dance continues for three days, and, though varied in proceedings, the ceremonies of each day terminate with a feast. Like all the religious ceremonies of the red man, "thanksgivings" predominate in this, the Ah-dake-wa-o. The "Great Feather Dance," included in this festival, is also religious, and, that guests from each nation may unite in the universal thanksgivings, and join in this dance, these festivals are never "called" the same day of the month on the separate reservations.

In the distribution of the various offices and duties pertaining to the ceremonies, the matrons, as well as the men, take share. They are denominated Ho-non-de-ont, or "Keepers of the Faith," and to their care is intrusted the "preparations" for the feast. As the festival-time draws near, these matrons are also appointed to visit the cornfields at sunrise every day, and bring to the council-house several ears of corn, there to be examined by one of the "head men," who decides, when it is in fit condition for eating, the date when the feast shall be called.

This year the "summons," or invitations, from the chiefs at the Cattaraugus Reservation were sent to those who were to be the active participants and guests from Tonawanda and Allegany reservations that, on September 10th, at sunrise, the introductory ceremony of the Ah-dake-wa-o would begin at the council-house on the Cattaraugus Reserve. This council-house, located one mile from Lawton Station on the Erie Railroad, and standing on a prominent elevation in the centre of an open space of eight acres of undulating grassy ground, was erected on the spot where the Seneca Indians, withdrawing from the Buffalo Reservation, felled the trees of the dense forest, and made the settlement they called "The New Town." This little Indian village, retaining its old name though having lost its significant "The," is now known as Newtown. The council-house, a one-storied wooden structure about eighty feet long and fifty feet wide, constructed in accordance with the cardinal points of the compass, — north, south, east, and west, — has two entrances, one at the northeastern end of the building, designed for the women, and the other at the opposite southwest end for the men only; and although the council-house has no inner division, the women always sit apart from the men during a council or a dance. At the east end of the building, within a brick chimney that juts out about four feet from the wall, yawns a huge fireplace, in which still remained the ashes of the last feast (in the old times these ashes were not removed save at the New Year festival); the long crane that hung within its smoke-begrimed depths suggested the swinging of the great kettles of the corn soup and succotash of the winter-time feasts. On the three sides of the chimney above the fire-place are projecting shelves, on which were deposited the various donations to the feast which had been presented by the "foreign" guests and friends. At the west end of the

building stands an old-fashioned iron stove, rusty and fireless during the summer time, but in which great logs can be thrust to the comfort of the participants in the winter festivals. On the south and west sides of the council-house, and extending lengthwise, are three rows of undivided seats, not unlike the pews in very old churches, arranged step-like, one above the other ; and for further accommodation ordinary wooden benches are provided in the east end of the house, that all may be seated during the ceremonies. In the centre of the room two benches were apportioned to the singers and musicians. One of these benches was well worn in deep ridges, the result of the vigorous strokes of the turtle-shell rattles in the hands of the musicians.

It is the custom for the Ho-non-di-ont, or men keepers of the faith, to build at sunrise, on the morning of the feast, the "first fire," and to place upon it tobacco and some ears of corn as a special offering to the Great Spirit, and, while the offering was burning, to ask his blessing, after which the fire is extinguished and a new one built in its place by the women who have charge of the public feast. Although the "summons" called for a convening of the people at sunrise, yet at eight o'clock the councillors had not assembled, which delay, however, was afterwards explained. The great variety of vehicles that had brought the guests to the festival were ranged around the outer edges of the grounds ; groups of young men playing ball ; young women and girls sauntering about, evidently intent in the "chat of pleasant conversation ;" old men with tottering steps, elderly women with pathetic gayety slowly making their way to the council-house ; matrons hurriedly busy preparing the soup and succotash boiling vigorously in large iron kettles suspended over the great logs that burned with a glow suggestive of comfort and warmth in the chill mist that veiled the far-away hills, — all added to the picturesqueness of a scene that was striking in its effectiveness.

It was not long before a general movement in the assemblage gave notice that the ceremonies were about to begin. The women slowly entered the building by the northeast door, the men passing in at the southwest entrance and arranging themselves with order in the seats ; the musicians, with their turtle-shell rattles, had already taken their places on the benches appropriated for them ; and when quiet prevailed, — and there is no congregation of people who remain so perfectly quiet as an assemblage of Indians at a religious "gathering," — the "head speaker" began the feast ceremonies with an invocation to the Great Spirit. The men, with uncovered heads, bent in reverent attention (Indians never kneel), and the women looked solemn and earnestly serious as the speaker, in low voice, rendered his prayer. After a pause, lifting his voice, he proceeded with the following address (I give the *literal* translation) : —

"My friends, we are here to worship the Great Spirit. As by our old custom we give the Great Spirit his dance, the Great Feather Dance. We must have it before noon. The Great Spirit sees to everything in the morning ; afterwards he rests. He gives us land and things to live on, so we must thank Him for his ground and for the things it brought forth. He gave us the thunder to wet the land, so we must thank the thunder.

We must thank Ga-ne-o-di-o [Handsome Lake, the prophet of the "new religion"] that we know he is in the happy land. It is the wish of the Great Spirit that we express our thanks in dances as well as prayer. The cousin clans are here from Tonawanda; we are thankful to the Great Spirit to have them here, and to greet them with the rattles and singing. We have appointed one of them to lead the dances."

During this speech the men remained with their heads uncovered. At its conclusion, and following a slight pause, a shout from outside the council-house gave notice that the "Great Feather" dancers were approaching.

The "Great Feather Dance," one of the most imposing dances of the Iroquois, is consecrated to the worship of the Great Spirit, and is performed by a carefully selected band of costumed dancers, every member of which being distinguished for his remarkable powers of endurance, suppleness, and gracefulness of carriage. As they drew near to the council-house the swaying crowd gave way, permitting the leader and his followers to pass through the west door, where, taking their places at the head of the room, they remained stationary a moment as the speaker introduced the leader to the people and proceeded, in a voice keyed to a high pitch, to offer the ceremonial "thanks," the dancers, meanwhile, walking around the room, keeping step to the slow beating of the rattles. Each "thanks" was followed by a moderately quick dance once around the room, and terminating at the halt into a slow walk, which was continued during the recital of each "thanks" until all were rendered.

THE THANKSGIVINGS.

We who are here present thank the Great Spirit that we are here to praise Him.

We thank Him that He has created men and women, and ordered that these beings shall always be living to multiply the earth.

We thank Him for making the earth and giving these beings its products to live on.

We thank Him for the water that comes out of the earth and runs for our lands.

We thank Him for all the animals on the earth.

We thank Him for certain timbers that grow and have fluids coming from them [referring to the maple] for us all.

We thank Him for the branches of the trees that grow shadows for our shelter.

We thank Him for the beings that come from the west, the thunder and lightning that water the earth.

We thank Him for the light which we call our oldest brother, the sun that works for our good.

We thank Him for all the fruits that grow on the trees and vines.

We thank Him for his goodness in making the forests, and thank all its trees.

We thank Him for the darkness that gives us rest, and for the kind Being of the darkness that gives us light, the moon.

We thank Him for the bright spots in the skies that give us signs, the stars.

We give Him thanks for our supporters, who have charge of our harvests. [In the mythology of the Iroquois Indians there is a most beautiful conception of these "Our Supporters." They are three sisters of great beauty, who delight to dwell in the companionship of each other as the spiritual guardians of the corn, the beans, and the squash. These vegetables, the staple food of the red man, are supposed to be in the special care of the Great Spirit, who, in the growing season, sends these "supporters" to abide in the fields and protect them from the ravages of blight or frost. These guardians are clothed in the leaves of their respective plants, and, though invisible, are faithful and vigilant.]

We give thanks that the voice of the Great Spirit can still be heard through the words of Ga-ne-o-di-o (by his religion).

We thank the Great Spirit that we have the privilege of this pleasant occasion. [Vigorous dancing followed this, all shouting in gladness, in which the speaker joined.]

We give thanks for the persons who can sing the Great Spirit's music, and hope they will be privileged to continue in his faith.

We thank the Great Spirit for all the persons who perform the ceremonies on this occasion.

With this the thanksgiving ended. There is an Iroquois harvest festival in which is included thanksgivings for all the harvest, when each grain and fruit-producing tree, vine, or bush is separately recognized.

The speaker then ordered the dance to begin, and the dancers, who in single file had walked slowly around the room during the recital, save at the interludes of the "thanks," began a movement of a more animated character.

In all its features and characteristics the Feather Dance is quite unlike the War Dance. In its performance the dancer remains erect, not assuming those warlike attitudes of rage or vengeance which so plainly distinguish the two dances. All the movements of the Feather Dance are of a graceful character, its undulating and gentle motions designed to be expressive of pleasure, gladness, and mildness. Each foot is alternately raised from two to eight inches from the floor, and the heel brought down with great force in rhythm to the beat of the rattles. At times there was an indescribable syncopated movement of wondrous quickness, one heel being brought down three times before it alternated with the other, the musicians beating the rattles three times in a second, every muscle of the dancer strung to its highest tension, the concussion of the foot-stroke on the floor shaking the legging bells; the lithesome, sinuous twistings and bendings of the body momentarily accelerated by the dancers' shouts of rivalry mingled with the plaudits and encouraging cries of the excited spectators, as they filed swiftly round and round the council-house, were thrilling to a degree of intenseness! The dancers accompanied themselves by joining the singers in a weird syllabic chant consisting of but two notes — a minor third — which

was strongly accented as they sang the *Ha-ho — Ha-ho — Ha-ho;* then with quicker time all joined in the refrain, *Way-ha-ah*, *Way-ha-ha*, *Way-ha-ah*, and terminating in the strong guttural shout, *Ha-i*, *ha-i*, as the dancers bowed their heads in accent.

In this dance there were fifty men in costume, for whom, at the "rest" intervals, a refreshing drink, made from the juce of the wild blackberry, added to sweetened water, was provided. In the slower movements many of the women, at the exhortation of the speaker urging all to unite in the Great Spirit's dance, joined the dancers at the foot of the column, finally forming an inside circle.

At noon the costumed dancers went to their homes, returning again in ordinary citizen's dress. During their absence an opportunity was offered to any person who might desire to have children named, or names changed. A child three months old was "presented" for a name, the babe having been the realization of a dream. Before its birth its "grandfather" had dreamed that a boy would be born who would be a great hunter, and as the older Indians have strong faith in dreams, this child was particularly mentioned as a proof of the infallibility of the dreamer. The name given was "The Swift Runner."

The speaker of the day then made a short address, inviting all to partake of the feast. This was the signal for the young men, who then came in, bearing two great kettles, of the capacity of eight gallons each, and containing, one the beef soup, and the other the succotash. One of the Ho-non-di-ont, in a prolonged exclamation, said grace, in which he was joined by a swelling chorus from the multitude in acknowledgment of their gratitude to the Great Giver of the feast. As the red men do not sit down together at a common repast, except at religious councils of unusual interest, the succotash and soup were distributed in vessels brought by the women for the purpose, and all the guests carried equal portions to their respective homes, there to be enjoyed at their own fireside.

It was near sunset when the feast was over, and the people slowly dispersed, making way to their homes, a few, however, remaining for the social dances not included in the religious feast. Previous to their departure a a faith-keeper announced that, according to the ancient ways, the feast games between the rival clans would be played on the next day. He also cautioned them that they "must not be dejected if they lost, as they had heard by the Great Spirit that what they lost on earth would be returned to them in heaven. If they won they must not boast, nor hurt the feelings of their opponents, but assume their victory with dignified silence."

The second day opened with the Gus-ka-eh, the peachstone or Indian dice game. This was played in a dish a foot in diameter, and four articles were contributed as a donation to a "pool." A good deal of excitement prevailed during the betting, which was a privilege extended to any of the members of the contending clans. The Wolf, the Bear, Beaver, and Turtle clans played against the Deer, Snipe, Heron, and Hawk. The game was won by the latter clans. There were no other events of particular interest that day. It was expected that the game would continue all day (the

festival cannot go on until this game is finished, and it sometimes lasts two or three days), but on this occasion it proved of short duration. At the end of the contest a feast was offered, as on the previous day, and there were more social dances in the evening to "entertain the visiting guests from Tonawanda and Allegany."

The third day was "Women's Day," — the women opening the ceremonies with a dance, for which there were special singers, and songs accompanied by a small drum and rattles made of horns, about four inches in length, and not unmusical in effect. The women dance entirely unlike the men. They move sideways, raising themselves alternately upon each foot, from heel to toe, and then bringing down the heel upon the floor at each beat of the rattle and drum, and keeping pace with the slowly increasing column that moved around the council-house with a quiet and not ungraceful movement. After some urging by the faith-keeper, two thirds of the women present joined in the circle, also many young girls, and children from four years upwards.

There was no pairing or taking of partners in any of the dances, as each individual danced alone. Following this "women's" dance came another, in which both men and women joined, called the "Thank Dance for the Crops." After that another women's dance, the "Shuffling Dance," followed by the men's dance, "Shaking of the Rattle." For each of these dances there were different steps and songs. Next came the "Snake Dance," beginning with four men clasping hands, the leader shaking a rattle and singing; others, including the women and children, gradually joining the dance line until there was not room enough in the council-house for the circle within circle of dancers. This dance, which includes in its movements the "hunting" for the snake, and represents the action of its body in swift gliding and in the convulsions of death, lasted about three quarters of an hour.

There had been a misty rainfall all the day, but as the dancers were exulting in enthusiasm the sun separated the clouds, and, as an Indian expressed it, "looked in" upon them through the west window, filling the room with its cheery glowing. The nodding plumes, the tinkling bells, the noisy rattles, the beats of the high-strung drums, the shuffling feet and weird cries of the dancers, and the approving shouts of the spectators, all added to the spell of a strangeness that seemed to invest the quaint old council-house with the supernaturalness of a dream!

As the sun neared its setting the dancers stopped in a quiet order, and the "speaker of the day" bade farewell to the clans, "active officers," and guests, wishing them a safe journey homeward under the guidance of the Great Spirit; and admonishing them all to lead good lives for another year, and hoping they might be privileged to meet again to thank the Great Spirit for his goodness, he dismissed the "gathering," and, after invoking the blessing of the Great Spirit, declared the Green Corn Festival of 1890 ended.

A final and bountiful feast was then served, after which the people peacefully separated, and in an orderly way departed for their homes.

There were between 500 and 600 Indians present, and during the ceremonies of the three days there was no irreverence, vulgarity, nor any unseemly conduct.

[In regard to the present worship of the Six Nations, the reader may refer to the remarks of Dr. W. M. Beauchamp, "Iroquois Notes," p. 39, above.]

NOTES AND QUERIES.

Membership of the Society. — The membership of this society, like that of most others, is extended, not by the natural force of circumstances so much as by personal interest. Experience shows that there are many persons who take a warm interest in one or another branch of the ground covered by the society, but it is necessary that some member should bring the matter to their notice. With a view of explaining the requirements and advantages of the society, a new circular has been prepared, which will be sent to any member for the purpose of distribution. With a little effort it would be easy to double the present membership.

Paper of Professor Mason. — At the request of the writer, now the President of the American Folk-Lore Society, this paper, which should have appeared as the first article of the present number, according to announcement made in the circular mentioned, is reserved until the following number, the engagements of the author not permitting its preparation for the press at an earlier period. Circumstances have also rendered necessary some additional variations from the table of contents as announced in the circular. Papers presented at the annual meeting, and mentioned in the report of Proceedings as to be printed, either wholly or by abstract, and which do not appear in this number, will be included in No. XIII., which is expected to be ready at the beginning of May.

Marriage Prohibitions on the Father's Side among Navajos. — In my article on "The Gentile System of the Navajo Indians," in the "Journal of American Folk-Lore," vol. iii. No. ix. p. 110, I make the following remark: "Can the modern Navajo marry into the phratry of his father? I regret that I cannot answer this question."

Since writing the above interrogatory, I have returned to the Navajo country, and have given special attention to finding a reply to it. I have learned from a number of Indians their gentile affiliations on both paternal and maternal sides, and have then asked them carefully whom they might and whom they might not marry among the various gentes and phratries of the tribe. As a result of these inquiries I have found that the forbidden degrees of kindred are just the same in the father's as in the mother's line. No man or woman may marry into his (or her) father's gens, nor into the phratry or sub-phratry with which his father's gens has special affiliation. They believe that the most fearful calamities would befall them

if they were to infringe this rule, — death by fire being the punishment especially reserved for the incestuous, and they believe that a clandestine meeting with one of the forbidden kindred is as dangerous as open espousal. *Washington Matthews.*

SUPERSTITIONS CONCERNING THE DEAF. — Professor T. A. Kiesel, in "American Annals of the Deaf" (vol. xxxv. No. 4, October, 1890), has an interesting article on "Superstitions concerning the Deaf in Cape Breton Island." These superstitions may be briefly resumed as follows: —

1. People will not receive from a deaf-mute money for food.

2. In a certain case deaf children were believed to be the result of a widow's curse.

3. To take a deaf child away from home against his will brings ill-luck upon his folks.

4. A man was lost in the woods, where he died. A search was made for him, and the party looked everywhere that a little deaf-mute boy, who came with them, pointed. At last the poor frightened child came to a standstill, and burst out crying. It was said that the body was found at the very spot where the boy stopped.

5. A certain gentleman stated that a light was to be seen moving about the neighborhood, and that when it came to the spot where the dead body lay buried it went out.

These items of folk-lore collected by Professor Kiesel may induce others to make a study of the very interesting lore of the people regarding the deaf and dumb. *A. F. Chamberlain.*

WORCESTER, MASS.

ARABIAN GAMES AND FOLK-LORE: A BIBLIOGRAPHICAL NOTE. — In a work by the Rev. Henry Harris Jessup, D. D., entitled "The Women of the Arabs" (New York, [1873]), the so-called "Children's Chapter" (pp. 233–369) contains many items of folk-lore interest. In Part VI. of the chapter is some account of thirteen different games played by boys in Mount Lebanon, Syria. Among these are shooting marbles, leapfrog, cat in the corner, blindman's buff, baseball, "tied monkey," "pebble, pebble" (like button, button), and others peculiar to the country. The author says a Syrian boy wrote out for him a list of no less than twenty-eight games played by him and his companions.

A section on the Nursery Rhymes of the Arabs contains thirty-six stanzas (in English rhyme), sung at the bedside or in play. Several admirable folk-tales, with their appropriate verses, conclude a valuable contribution to folk-lore literature that might be overlooked by readers; hence this brief notice. *H. Carrington Bolton.*

GUIDE TO THE COLLECTION OF FOLK-LORE. — A brief statement has been drawn up, in the form of a four-page circular, containing a classification of Folk-Lore, with especial reference to English Folk-Lore obtainable in America. In this circular the various divisions of Folk-Lore are mentioned, and

illustrated by brief examples. The author is Mrs. Fanny D. Bergen, whose collection is the basis of a classification of Animal and Plant Folk-Lore, Current Superstitions, etc. To this is appended an additional section by W. W. Newell, respecting Tales, Songs, Customs, etc. This circular will be printed in the next number; meantime, any person who desires a copy may obtain one by addressing the Editor of this Journal, or Mrs. F. D. Bergen, 17 Arlington Street, Cambridge, Mass.

RECORD OF FOLK-LORE AND MYTHOLOGY.

Under this head it is designed to offer a quarterly account of the progress of collection and investigation in these departments of research, as extensive as the limits of space and opportunity shall allow. For this purpose is solicited the coöperation of persons who may be able to furnish information as to different divisions of the work. In the present number it has been impossible even to present the regular Record of American Folk-Lore; a notice only will be offered in regard to the important undertakings of the Hemenway Southwestern Archæological Expedition.

NORTH AMERICA.

Zuni. — The results of the researches of the expedition above named are to be printed in the form of a journal, entitled "The Journal of American Ethnology and Archæology," which will be issued at such intervals as may be found convenient, and will contain extended articles from the conductors of the explorations in question. The first number, which will be ready about the time of the appearance of this notice, includes a most interesting paper by Prof. J. Walter Fewkes, entitled "A Few Summer Ceremonials at Zuñi Pueblo."

The observances treated of in this paper are Foot-races, Rabbit-hunts, Planting of Prayer-plumes, and Communal Burning of Pottery, all of which belong to the time of the summer solstice. At this period no member of the Zuñi tribe will trade for four days; while at the time of the winter solstice, it is said, he will not trade for seven days, and for a certain period no one will carry fire out of the household. The course of the sun at the time of the summer solstice is watched with care by the Cacique of the Sun, a priest on whom devolve this and sundry other duties. East of the town of Zuñi stands upright in the field a small post of petrified or silicified wood. This post, which in certain respects is a gnomon, projects a few feet above the soil, and is situated in full view of the distant Tā-ya-ol-o-ne, or Thunder Mountain, and the neighboring depression, the so-called Gate of Zuñi. Every morning the priest takes his stand near this post, and watches the sunrise from the foot-hills between the mountain and the valley. At the time of the solstice, the sun rises at the point most distant from the mountain; while on the following day it shows a retreat, and begins to approach the mountain mesa. This the priest notes, and, as he

watches its course, counts the days for the dances. Then it is that the town herald announces from the house-tops that the time for the rain-dances and the attendant religious ceremonials has arrived. A calendar of the Zuñi year, as Dr. Fewkes remarks, is still a desideratum.

Dances for rain are performed in the celebration of many of the religious observances, and have been repeatedly mentioned by travellers since the earliest discovery of the pueblo. Those particularly belonging to the summer time are called the *Kor-kōk-shi*, or "Good Dances," of which eight occur in the summer months. The object of these ceremonies is to obtain rain for the growing crops, and they are performed, as is said, only in the summer. The rain dances have a general likeness to each other, although there is always some variation in the dress of the dancers.

As one of the preparations for the rain dances, water is brought to the pueblo from the Sacred Lake, or from the Ojo Caliente, the Zuñi Hot Springs. Both these sources of supply lie toward the southwest, from which quarter come the great summer rains. The Sacred Lake being at a distance, the departure for that expedition, as noted by Dr. Fewkes, took place four days before the dance.

A preliminary ceremony is the burning of pottery throughout the pueblo.

The first of the "Good Dances" is preceded by a rite called "The *Du-me-chim-chee*, or The Ducking of the *Koy-e-a-ma-shi*." These latter are personages who correspond to our clowns, and who introduce a comic element into the sacred ceremonials. These clowns, who are naked with the exception of a loin-cloth, make a procession, chanting the words *Du-me-chim-chee*, *Du-me-chim-chee-a-a*, and, half walking, half trotting, proceed, under the eaves of the houses, through all the lanes, and about the outer walls of the pueblo, each member of the line holding his hands on the hips of his predecessor. Meantime the women and girls of the town stand on the house-tops with jars full of water, which they pour on the heads and bodies of the clowns, who endeavor to obtain the most complete ducking possible.

It is remarked in a foot-note that, in the ceremony of the winter solstice, fire, instead of water, is used, and that in this celebration, which lasts seven days, strangers are asked not to light any fires, or even smoke in the streets. If a fire must be lighted in a camp out of doors, a propitiatory ceremony is necessary, and a ring of sacred meal is made on the ground, within which the fire is kindled. The meal is conceived to perform the office of a wall in averting evil influences.

Many of the personages who take part in the summer ceremonies are beings of a mythological character, including the hill-dwelling *Kō-kō*, who enter the town from the direction of their supposed mountain habitations; the boy who impersonates the God of Fire; and the Old Scold, an enemy of the clowns. The curious masks and attire of these characters have been represented through the aid of the camera, and the music taken down with the phonograph, according to the results of successful experiments described in this Journal (No. XI., Oct.–Dec., 1890).

Dr. Fewkes remarks on the rapid change now taking place in Zuñi,

where new houses are constantly built, of a more commodious character, so that the old town will soon be a thing of the past, a fact equally obvious in the ceremonials.

It does seem incredible that complete and accurate observations of a spectacle so interesting should have been left to the present day; and we must repeat what we have before observed, that such neglect of a people, in no respect less interesting than our semi-mythical Aryan ancestors, strikingly exhibits the hitherto one-sided character of American scholarship. It seems almost superfluous to observe that no thoroughly sound theories of mythology can be devised until the investigation of surviving primitive religions shall be more accurate than it now is. As to what is said about the prohibition of taking away fire from houses at the time of the solstice, we may ask the reader to compare what is said about the corresponding Irish May Day practice in this Journal, vol. iii. 1890, pp. 143, 146.

IRELAND AND WALES.

Ossianic and Arthurian Mediæval Sagas. — The heroic sagas of Irish, Welsh, and Armorican Celts are as yet imperfectly understood, though having interesting relations to early English history, and to French and English mediæval romance. One of the very few living scholars who is an authority in this field, and qualified to speak at first hand, Professor H. Zimmer, in two characteristic articles in the "Göttingische gelehrte Anzeigen" (Nos. 12 and 20, June 10 and October 1, 1890), has lately given an exposition of his opinions on this subject in the form of reviews of the works of A. Nutt and of G. Paris on Arthurian romance. We are glad to be able to give some account of the opinions of this distinguished scholar, relating as they do to matters still sharply controverted, and discussed by English and French historians and students of literature with generally imperfect comprehension of the material. We shall, however, not follow closely the course of argument of the writer, but extract such of his explanations as appear to us likely to be of interest and value to readers.

The ancient Irish heroic saga, says Zimmer (p. 495) includes two legendary cycles, which were originally entirely distinct: (1) the Cuchulinn saga, belonging to Ulster and Connaught, and commonly called Ultonian; and (2) the Ossianic cycle, or, as he prefers to say, the Finn saga, connected with Munster and Leinster. The first named is, in many respects, older: the persons involved, Cuchulinn and Conchobar, lived, according to mediæval Irish chronology, some decades before and after the birth of Christ; while, in the course of the seventh century, stories relating to these characters were united in the form of more extended narrations, and became fixed in literature. These tales are now presented in two great collections, of which the first, called "Lebor na huidre," is of the end of the eleventh century; the second, the book of Leinster, was written before 1160. The language is as old as that of old Irish glossaries, namely, of the eighth and ninth centuries. In all these respects the other cycle appears to be more recent. Its chief hero, Finn MacCumaill, the father of

Ossian, is assumed to have lived about 273 A. D. The longer narratives respecting him seem to have been made up in the twelfth and fourteenth centuries, and are contained only in MSS. of the fifteenth; the language is Middle-Irish of the fourteenth century.

These texts, even of the older cycle, are by no means free from foreign elements. On the contrary, two strata of these introduced elements are clearly discernible. The language of the oldest documents is full of Norse words. Hercules, the Amazons, Simon Magus, and Darius figure in the earliest tales. Such borrowing might be expected, when we consider the connection of the Irish clergy with classical antiquity.

More important is the influence of North Germans. At the end of the eighth century, Norwegians appeared on the English, Welsh, and Irish coasts. In 870 the Dane Amlaib, who was practically master of Ireland, subdued Alclud, or Dumbarton, a fortress of the Northern Kymri. The successor of Amlaib was *Gillamuire*. The name itself indicates his conversion to Christianity, for Gillamuire means "servant of Mary," being formed from the Norse word *gildr* (whence the Irish *gilla*, Highland Scotch *gillie*) and Maria. The Christianization of the Northmen was followed by their Irishizing. The Irish, like other peoples of Western Europe, are therefore a mixed race, mingled with Teutonic blood, and the effect of this intermixture appears in their traditional literature.

Of Norse influence, Zimmer gives a startling example. According to him, the Fenians derive their name neither from the Finns, a memory of prehistoric inhabitants (as some have held), nor from the idea of hunting (compare *fiad*, wild), but from the Norse *fiandr*, a Viking horde! Will the Irish Fenians be flattered or insulted by the association, which makes them, one may say, more German than the Saxons? As to the head of the Fenians, and foremost of Irish heroes, whose name is still the theme of household tales, Finn MacCumhail (pronounced MacCool), the father of Oisin (Ossian), he also is not an Irishman; he is, if we may be allowed to deal with his name as with that of an Indian chief, White Kettle, that is, *Ketill Hviti*, or, in Irish, *Caitil Find*, a highly respectable sea murderer, who did his best to burn Dublin in 852, but had the misfortune himself to be removed by Amlaib. This viking, having distinguished himself by ravaging Ireland for ten years or so, according to Zimmer, received his reward by being apotheosized as an Irish hero. In the ninth and tenth centuries the characteristic ideas of German paganism were transferred to him. In the second half of the tenth he was (demonstrably, says our author) connected with the earlier Irish pagan legends, and so became the centre of the hero tales of the Gael.

Though Irish tradition, like all tradition, has an affinity for the assimilation of foreign elements, our author nevertheless allows to the Celts (it is allowed to speak of Celts only when we are talking about what is common to Irish, Welsh, and Bretons) a distinct manner of dealing with their hero tales. While Germans, from the oldest times, had heroic songs, Zimmer entirely denies such poesy to the Celts. According to him, their heroic traditions, from Roman times, were expressed solely in the form

of a prose epos (pp. 805–807). Their bards were not narrators; they were lyricists. The surviving Irish epos of the older form consists of prose narrations, with the introduction of short strophes. (In this respect the Irish sagas closely resemble the Norse sagas.) Zimmer thinks that these old tales cannot have been a rendering into prose of ancient songs, but, from primitive antiquity, had a form the same as at present. However, in the later Finn cycle, we meet with poems of dramatic character. This development, thinks our writer, is a result of the mixture of Germanic blood; the German epic form was borrowed. (Pp. 806–814.)

In this connection it is interesting to observe how extensive is the volume of Irish story handed down to the present day. In a tale ascribed to the tenth century, mention is made of one hundred and seventy-seven tales of various sorts. About one half of these are preserved in MSS.

To return to the examination of the stages of Irish traditional story. As even in the oldest period, in the tenth century, the mediæval account of the Trojan war was familiar by translations; as in succeeding ages the German heroic epos had its influence, — so in the third stage, from the twelfth century to the fifteeenth, Irish legend is affected by the universal mediæval popular literature. Finally, in the fourth and last epoch, from the fifteenth century onwards, mediæval literature exercises a predominating control, and calls forth a new Irish literature in which the foreign elements are assimilated. The general character of the Irish productions becomes fabulous and romantic, though these narrations commonly group themselves about Finn. It is commonly assumed that all these tales and poems are born of the inexhaustible wealth of Irish fancy, the blooming of a national impulse slumbering through thousands of years. But this is not to be accepted. These stories are to be regarded as the working over in the popular mind, according to the precedents of ancient tales, of materials communicated from abroad. Zimmer, rather strangely, does not treat of folk-tales, like Campbell's, and those lately printed by Curtin, a large class of which are Irish only in name, being simply literal translations of, or trifling alterations of, a common European stock. Alluding, for example, to the lay of "The Great Fool," in which A. Nutt sees the survival of a preliminary stage of the Perceval story (connected with the legend of the Trail), Zimmer mentions that in the oldest Gælic text it is immediately preceded by an "Adventure of the Knight with the Lion," which latter, of course, is simply a rendering of a French mediæval story, a fact which sufficiently establishes the foreign origin of the lay referred to. (Pp. 504, 506.)

As regards Welsh hero tales, Zimmer takes occasion to point out the inapplicability of the name Mabinogion, incorrectly applied in the title of Lady Guest's work, and hence taken as a synonym for Welsh tales. He regards the three Welsh romantic tales relating to Arthur as translations from the French, or founded on the French; he gives (p. 521) his view of the Breton Arthurian cycle, which he considers to correspond to the second Irish stage above mentioned, that is, to represent, not an original pancymric tradition, but a local development. Arthur was a creation (histori-

cal or not) on the basis of the wars of the fifth and sixth centuries. From the eighth to the eleventh century he became the basis of a new legend, just as from the tenth to the fourteenth century Finn did in Ireland. As the Irish saga included an admixture of classic and German elements, so with the Arthurian legends, which underwent independent development in Wales and Brittany. As the Finn episodes were formed under the influence of the older poetry, so with the Arthurian, in which about a central figure were grouped additions continually invented (p. 522). Zimmer finds an example of Middle-Cymric prose Arthurian epos in the Welsh tale of Kilwych and Olwen, which he thinks may be a revision of a tale of the tenth century.

It would require too much space, and would lead too much into the range of the problems of literature, to describe the views of our author respecting the Arthurian cycle, as presented in a lively attack on the doctrines of Gaston Paris. It is enough to say that he conceives the mediæval French epos to have drawn on a development of the Arthurian stories arising in Brittany, and communicated by French Bretons in the form of prose folk-tales.

The opinions of Zimmer are by no means likely to be accepted as in any respect a finality; but it is agreeable to have a discussion of points closely affecting early English history and middle-English literature from the pen of a man who is versed in the world of Irish tradition, which, as he says, is an Africa which few have crossed.

Concerning the development of mediæval Arthurian romance, and the relation of this literature to Celtic folk-lore, we may have something to say in a future number.

W. W. N.

LOCAL MEETINGS AND OTHER NOTICES.

Philadelphia Chapter of the American Folk-Lore Society. — At the annual meeting of the chapter, held at the rooms of the chapter, No. 1520 Chestnut Street, on January 14th, the following officers and committee were elected to serve for 1891: —

President, Dr. Daniel G. Brinton; Treasurer, J. Granville Leach; Secretary, Stewart Culin; Librarian, John W. Jordan, Jr.; Committee, Rev. Alfred L. Elwyn, D. D., Richard L. Ashurst, C. Leland Harrison.

A meeting was held on the evening of November 10th, at 1520 Chestnut Street, with Richard L. Ashhurst, Esq., in the chair.

A paper entitled "Games and Popular Superstitions of Nicaragua," by Mrs. E. A. P. de Guerrero, was read, and Mr. Edwin A. Barber contributed a paper on "Some Games and Amusements of the Western Indians, particularly the Ute Tribe of California." Mr. Culin read two papers, one on "Children's Street Games" and another entitled "Some Boys' Games from Various Places."

Boston Association of the American Folk-Lore Society. — The first meeting of the season was held at the house of Miss A. L. Alger, No. 6 Brimmer Street, Boston, Friday, November 21st, at eight P. M. Mr. Stewart Culin, of Philadelphia, read a paper on "The Literary Games of the Chinese." A general discussion followed, turning upon the character and conduct of the Chinese colony in Boston. Explanations extremely interesting to the meeting were made as to these. A question arose as to the influence exerted by direct Christian instruction on the Chinese, it being held on one side that this influence was practically null, and that conversions to Christianity occurred only among the more ignorant and less respectable part of the immigrants, and were usually, even with these, of a fictitious and assumed character, while, on the other hand cases were cited in which Chinese converts, having returned to their native land, had undergone great suffering and hardship for the sake of their religion. A rule was adopted that membership in the association should henceforth be elective, a preliminary condition, however, being membership in the national society.

The meeting for December was held on the 31st, at the house of Dr. Clarence J. Blake, 226 Marlborough Street. The principal paper of the evening was read by Prof. Charles J. Lanman, of Harvard University, on "Buddhist Fables," followed by a discussion. Miss Mary Chapman read a paper on "The Character of the Chinese in America," with reference to the discussion of the previous meeting. It was voted, on the recommendation of the Secretary, Mr. W. W. Newell, that a journal, called a "Portfolio," be established, intended to contain such suggestions, observations, and inquiries, relative to the subjects in which the association is interested, as may be sent by any of the members, with or without their names, in writing, to the Secretary, such "Portfolio" being in order to be read at the beginning of each meeting.

The meeting for January was held at the house of Mr. Joseph B. Warner, Cambridge, on the 23d. According to resolution of the previous meeting, the "Portfolio" was read, containing the proceedings of the last meeting; a communication on "Rhymed Prayers," as contained in "The American Magazine and Historical Chronicle," published at Boston, Mass., in 1746; and an inquiry respecting forms of "Old Quilt Patterns," from Mrs. Fanny D. Bergen, Cambridge, Mass., who is desirous of obtaining such information as may enable her to complete a collection and description of the names and forms of patterns used in this curious species of fancy work, commonly practised in colonial days.

The Thaw Fellowship. — A fellowship fund has been established, to be known as "The Thaw Fellowship Fund," the trustees being named as the trustees of the Peabody Museum of American Archæology and Ethnology, in connection with Harvard University, in whose hands is placed the sum of $30,000. The fund is named in memory of the late William Thaw, of Pittsburgh, the donor being his widow, Mrs. Mary Copley Thaw. The immediate object of the fund is to promote the philanthropic and

scientific work of Miss Alice C. Fletcher among the Indians; and it is provided that Miss Fletcher shall receive the income of the fund during her life, or so long as she may carry on the tasks indicated. During the period of her labors among the Indians, Miss Fletcher has been associated with the Museum as a special assistant. The same line of work and research is hereafter to be permanently carried on by the income of the fund.

International Folk-Lore Congress, 1891. — The attention of the members of the society is particularly called to the International Folk-Lore Congress, which has already been announced as to be held in London about the 20th of September, 1891. Everything will be done to render the occasion agreeable, and it is very much to be desired that a good delegation from America should be present. Members of the American Society who are likely to attend, or who expect to be in England about the time named, will confer a great favor by sending their names to the Secretary of the American Folk-Lore Society.

The Canadian Indian Aid and Research Society. — This society has met with success quite equal to the expectations of the promoters. The journal of the society, entitled "The Canadian Indian," is published monthly. The annual subscription is $2.00. The journal is not primarily of a scientific character, but contains a collection of observations on various subjects connected with manners and customs, as well as with education, schools, etc. The patron of the society is the Governor-General. The Secretary is Rev. E. A. Wilson, Sault Ste. Marie, Ontario. The next meeting of the society will be at Toronto, on the second Thursday of May, 1891.

BIBLIOGRAPHICAL NOTES.

BOOKS.

Races and Peoples. By Daniel G. Brinton. New York: N. D. C. Hodges. 8vo, pp. 313.

Dr. Brinton has undertaken the difficult task of presenting the whole vast field of anthropological science in a concise and readable form, and he has admirably succeeded in giving us a book that is attractive, and, in all its parts, suggestive. Although it does not bear immediately upon questions to which this Journal is devoted, its subject is so closely related to our own, that a brief notice of the interesting volume seems in place. The book, notwithstanding the briefness with which necessarily all problems are treated, teems with new ideas and excellent critical remarks. The introductory chapter treats of "The Physical Elements of Ethnography." The second, "The Psychical Elements of Ethnography," is a succinct presentation of the chief causes governing the development of society. The author distinguishes associative and dispersive elements: the former in-

cluding the social instinct, language, religion, and art; the latter, the migratory and combative instincts. Dr. Brinton is inclined to consider the sexual instinct, and the resulting parental and filial affections, to be the prime cause of association, and rejects all theories based on promiscuity. In the third chapter the author sets forth his ideas regarding the development of man, and presents a classification of mankind. The general classification is based on physical characteristics. According to these, he distinguishes Eurafrican, Austafrican, Arran, American, and Insular and Littoral peoples. These he subdivides into branches, the latter into stocks. The rest of the book is devoted to the discussion of the various races. Dr. Brinton considers North Africa the primal home of the Eurafrican race, whence he believes the Hamitic, Shemitic, and Aryan peoples derived their origin. The last he considers as a mixed race on account of the predominance of two distinct physical types. If we should apply this test to any of the better known peoples, we should have to class them among the mixed races. There is certainly no homogeneous variety of man found in any part of the world. Therefore the reduction of the Aryan race to two prototypes appears rather doubtful. The descriptions of the other races, although brief, are always striking and interesting. In the concluding chapter Dr. Brinton sums up a number of important problems, — those of acclimatization, race mixture, and of the ultimate destiny of the races. He emphasizes justly the close relations between ethnography and historical and political science. This work will undoubtedly greatly contribute to making this close connection better known and more thoroughly understood.

F. B.

The Two Lost Centuries of Britain. By Wm. H. Babcock. Philadelphia: J. B. Lippincott & Co. 1890. 12mo, pp. 239.

Mr. W. H. Babcock, of Washington, D. C., a lover and collector of folklore and interested member of the American Society, having undertaken an investigation into the life of sixth century Britain, primarily for his own purposes and as the employment of leisure hours, has printed his results for the eyes of others interested in the same field of research. The material on which he has founded his observations are the works of Gildas and the so-called Nennius; the early Welsh poetry contained in the translations of Mr. Skene; Welsh mediæval tales, incorrectly called the Mabinogion; historians and essayists who have treated of kindred subjects; Malory's compilation of Arthurian romance, etc.

Mr. Babcock has no illusions as to the small prospects of obtaining agreement for any results in this line of research. He makes observations on the confusion and obscurity attending the whole question of race types, which he illustrates (p. 32) by the contrast existing, at the close of the last century, between the mixed population of the coast of Essex and the population of the interior of the region. To Arthur, Mr. Babcock devotes five chapters; the reader will find in these a presentation of the utter contradictions and hopeless entanglement of the historians of the Cymry. The

writer has a heartfelt interest in his subject, and a comprehension of the picturesque aspects of the struggles respecting which we would gladly know more than our means of information allow.

W. W. N.

English Fairy Tales, collected by Joseph Jacobs, Editor of "Folk-Lore." Illustrated by John D. Batten. London: David Nutt. 1890. 8vo, pp. xiv., 253.

It is a surprising and melancholy fact that the fairy tale has almost disappeared in England, and that English children must depend upon Perrault and Grimm for most of their nursery tales.

The few English tales left are often found only in debased chap-book versions, or survive only in the form of popular ballads. A recent editor of a selection of English fairy tales ("English Fairy and other Folk Tales," The Camelot Series, London, 1890), Mr. E. Sidney Hartland, attempts an explanation of the dearth of fairy tales in England. This he attributes to two causes: the spread of education, and Evangelical Protestantism. Without discussing here the causes of the great poverty of English fairy tales, it is sufficient to acknowledge the fact, which is emphasized by both Mr. Hartland's collection and the one now under review. The former editor made no pretence to original collection, but contented himself with taking what material he could find from works already in print. How meagre the material is in the department of *märchen*, a glance at the table of contents will show. Mr. Jacobs, on the contrary, in his preface does not acknowledge the scarcity of English nursery tales. He asks: "Who says that English folk have no fairy tales of their own? The present volume contains only a selection out of some one hundred and forty, of which I have found traces in this country. It is probable that many more exist." The reason why such tales have not hitherto been brought to light is "the lamentable gap between the governing and recording classes and the dumb working classes of this country; dumb to others, but eloquent among themselves." The statement is also made that "a quarter of the tales in the volume have been collected during the last ten years or so, and some of them have not been hitherto published." It is very disappointing after this to find that, of the forty-three stories in the book, all but four have already been printed (eleven in the recent collection by Mr. Hartland, cited above). A fragment of one of the four (X. "Mouse and Mouser") is in Halliwell, and a Scotch version in Chambers's "Popular Rhymes;" another is a version of "Jack and the Beanstalk;" the third (XX. "Henny-Penny;") is in Halliwell with another title; and only the fourth (XXX. "Mr. Miacca") is new. Of the remaining thirty-nine stories, nine are from Halliwell, seven are from Henderson's "Folk-Lore of the Northern Counties," six from the English "Folk-Lore Journal," two from the "Journal of American Folk-Lore," and three from chap-books. The remaining twelve are drawn from various sources, and it is interesting to find that, in order to eke out the number, Mr. Jacobs has been forced to use a Scotch tale, a Gypsy tale, reduce three English ballads to prose, and include Southey's "The Three Bears," which is not a popular tale at all.

It should perhaps have been said at the outset that Mr. Jacobs's object was to prepare a story-book for children, and that explains his selection and the freedom with which he has treated his material, rewriting the tales in dialect, and occasionally introducing and changing an incident. These changes are carefully mentioned in the Notes, where the source of the story is given, with parallels quite full for England, and interesting remarks, in one case (XXI. "Childe Rowland") of considerable extent and importance.

Mr. Jacobs has succeeded in his object, which was to give a book of English Fairy Tales which English children would listen to, and it is not worth while to criticise here the methods by which he has accomplished this, especially as he says, "I hope on some future occasion to treat the subject of the English Folk-tale on a larger scale, and with all the necessary paraphernalia of prolegomena and excursus. I shall then, of course, reproduce my originals with literal accuracy, and have therefore felt the more at liberty on the present occasion to make the necessary deviations from this in order to make the tales readable for children."

We may add in conclusion that the book is beautifully printed and illustrated.

T. F. C.

THE EXEMPLA, or Illustrative Stories taken from the Sermones Vulgares of JACQUES DE VITRY. Edited, with Introduction, Analysis, and Notes, by THOMAS FREDERICK CRANE, M. A., Professor of the Romance Languages in Cornell University. London: Printed for the Folk-Lore Society by David Nutt, 270 Strand, W. C. 1890. 8vo, pp. cxvi., 303.

The Introduction to this work (102 pages) contains: I. Use of *exempla* (that is, apologues) in sermons prior to Jacques de Vitry. II. Life and Works of Jacques de Vitry. III. The use of *exempla* in sermons posterior to those of Jacques de Vitry. IV. Collections of *exempla* for the use of preachers. V. Collections of *exempla* not in Latin, but based upon the Latin collections, and intended for the edification of the general reader.

Then is given the Latin text of 314 *exempla*, succeeded by Analysis and Notes, with Indices.

In the Introduction the writer traces the use of apologues as employed by preachers: the first example of the systematic introduction of these is to be found in the homilies of Gregory (before 604) delivered in the basilicas of Rome. The practice does not appear to have become common until the thirteenth century, when a great impulse was given to preaching by the establishment of the Franciscan and the Dominican orders; the founder of the latter was himself in the habit of introducing numerous illustrative stories. As these apologues were intended for the people, they exhibit the ideas and taste of the time, have a place in the history of manners, and sometimes bear on problems of Literature and of Folk-Lore.

The use of amusing stories in the pulpit was objected to in the twelfth century, as at the present day; for, said the fault-finders, a good preacher ought to make his hearers cry and not laugh. But Jacques, an experienced

fisher of men, knew what he was about: as is observed in his prologue, once on a time, when he saw that his hearers were beginning to nod, he observed, "Yonder sleeper will not disclose my secrets," on which every soul in the congregation brisked up, fearing that he himself was the person referred to, and became exceedingly intent on the thread of the discourse. Wisdom, as he remarks, is justified of her children.

For the material of his stories, Jacques had, first of all, a great fund of fables, Æsopian, Oriental or Occidental: King Log and King Stork; The Frog and the Ox; The Fox who told the Thrush that peace had been made between birds and beasts; the Sick Kite who wanted the Dove to intercede on his behalf, and the like; then incidents historical, or professedly so, as how the emperor Charles (Charlemagne) tested the obedience of his sons: legends, like that of the nun who ate a devil on a lettuce-leaf, because she had neglected to make the sign of the cross; incidents out of his own experience, as of the heretic who could not cross himself; jests, as of the man who, being caught in a crowd in a church, had to hear the sermon, and prayed God that he might get safe away without being converted; jokes against women, always popular with one sex, and not seriously objected to by the other; and stories of a literary cast, in which we sometimes find a form of the germ which afterwards blossomed into flower in the writings of Molière and Shakespeare. Now and then, also, he introduces a bit of popular rhyme, or a charm used in the neighborhood. It will easily be understood that Jacques (he rose to be a cardinal) must have had an immense success. We wish that he had confined himself to preaching a crusade against the Saracens, and had not thought it necessary to attack the Albigenses; however, no doubt he supposed that he was in the right.

In the Notes (135 pages) the theme of each *exemplum* is given, with such comparative notes as can be offered in reference to its literary history, reaching sometimes to considerable length, and laying under contribution the whole mediæval literature of the subject, to which, indeed, the Notes will serve as a guide.

When this work was undertaken, Professor Crane hoped to be able to put upon the title-page "edited for the first time." After the book was in the hands of the printer, Cardinal Pitra published selections from the Sermones Vulgares, but without comparative notes, and abounding in errors. A number of *exempla* have also been printed in the "Contes moralisés de Nicole Bozon," published by the Société des anciens textes français, 1889. But the existence of these partial publications will in no way interfere with the value of that of Professor Crane, the object of which, as he states in his preface, is to show the influence of a single preacher on the circulation of popular tales by exhibiting as fully as possible in the notes the diffusion of his stories.

W. W. N.

THE WOMEN OF TURKEY AND THEIR FOLK-LORE. By LUCY M. J. GARNETT. With an Ethnographical Map, and Introductory Chapters on the Ethnography of Turkey, and Folk-Conceptions of Nature. By JOHN S. STUART-GLENNIE, M. A. The Christian Women. London: David Nutt, 270-271, Strand, W. C. 1890. 8vo, pp. lxxviii., 382.

The beautiful volume before us, which sufficiently proves that, in the charm of paper and type, America has still much to learn from the mother-country, is the first of two volumes which make up this work; the title of the second volume being "The Semitic and Moslem Women." The book is the result of Miss Garnett's travels and personal observation. The races treated of are the Vlach, Greek, Armenian, Bulgarian, and Frank. The subjects discussed under each head are indicated by the first chapter, which is headed "Vlach Women: their Social Status and Activities — Family Ceremonies — Beliefs and Superstitions — and Folk-poesy." The poetry seems, except in the case of some minor additions, to be drawn from printed sources; but the observations on manners and customs are from presonal observation, and, so far as we know, unique. A more fascinating field for the student it would be impossible to find. In considering the vastness of the material, and the necessity at every point of extensive monographs, one ardently indulges the desire, unlikely, alas! to be fulfilled, that a Folk-Lore Society might be formed at Constantinople.

Miss Garnett's observations are not only most agreeable in themselves, but in some cases bring into vivid relief the utility of the study of Folk-Lore as an aid to Archæology and History. Many archæologists, we are aware, are quite indifferent to modern tradition, conceiving that it has little to do with the study of antiquities; the perusal of Miss Garnett's book might change their opinion. Thus, in relation to the Vlachs, our author remarks, describing a marriage ceremony (page 16): "A singular rite of purely Latin origin is now performed by the bride. As she is lifted from her horse to the threshold, butter or honey is handed to her, with which she proceeds to anoint the door, signifying that she brings with her into the house peace, plenty, and joy." This is the custom which seems meaningless to the college student, who, in a Latin author, finds the expression *ungere postes superbos*, to anoint the proud door-posts. How much more human and familiar it appears when the symbolic sense is perceived in the modern survival! Still more interesting, to an American investigator of the customs of the pueblos will be the account of a modern Greek usage (p. 123).

"In Thessaly and Macedonia it is customary, in times of prolonged drought, to send a procession of children round to all the wells and springs in their neighborhood. At their head walks a girl adorned with flowers, whom they drench with water at each halting-place while singing this invocation: —

Perperià, all fresh bedewed.
Freshen all this neighborhood;
By the woods, on the highway,
As thou goest, to God now pray:
O my God, upon the plain,
Send thou us a still, small rain;

That the fields may fruitful be,
That vines in blossom we may see ; . . ."

Want of space forbids us to extract further.

The Introduction of Mr. Stuart Glennie deals with the author's personal theories as to the history of civilization, and must be passed over as beyond our sphere.

W. W. N.

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30. **Australasian Association for the Advancement of Science.** (Report.) Vol. I. (Sydney, 1889.) Under Section G (Anthropology), the first volume of the Australasian A. A. S. (formed in 1888) contains the following articles: 1. Outlines of Anthropology. J. J. Wild. — The Genealogy of the Sun: a Samoan Legend. R. S. Pratt. (A detailed account of a sun legend current in the Samoan Islands, with the Samoan text and an English rendering.) — The Numerals in the Etruscan Language. John Fraser. — Maori Art. (Abstract.) Augustus Hamilton. — The Last of the Tasmanians. Hon. J. W. Agnew. (Some interesting information regarding Tanganni, the last of the Tasmanians, who died in 1876.) — Some Niceties of Expression in the Language of the New Hebrides. Rev. J. Copeland. — A Comparative View of some of the Customs and Social Habits of the Malayan and Papuan Races of Polynesia. Rev. S. Ella. (Details of the physiological characteristics, home and social life, dwellings, agriculture, mythology, etc., of the Papuans and Malayans.)

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THE NATURAL HISTORY OF FOLK-LORE.

THE object of this paper is not to discuss natural history in folk-lore. That is, no doubt, a branch of the subject, and its discussion would fill many volumes. Indeed, you will agree with me that there are not many phenomena of nature apparent to the unaided senses which have not over and over again entered into the thoughts and directed the actions of the folk. My purpose is to inquire how the folk-lorist is to bring his work into line with that of other naturalists.

In order to comprehend the true position of folk-lore in the sciences which go to make up anthropology, you have only to remember that we are concerned with the past of our race as well as with the present. There are three volumes to this record, — that which is written in things, that which is preserved in documents, and that which comes down to us in sayings and customs. The science which investigates the first is archæology; the second is history; and the third, for the study of which no name has been devised, is folk-lore.

Folk-lore in this discussion means the lore of the folk. The folk include all unlettered men and women and tribes, and even lettered people when they think and act like the folk, rather than in accordance with the rules of science and culture. We all have traditions and manners which we cannot shake off, although we know them to be absurd. The greatest men have had their foibles in this respect, which linked them with the crowd. The folk are: (1) all savages, (2) the old-fashioned people, (3) the children, and (4) all of us when we are old-fashioned.

The lore of the folk includes what they claim to know, and what they do. The boundaries of this definition are not accurately fixed. Omitting the doubtful margin, however, there is enough left that is clearly our territory in common.

Folk-lore has reference to what is customary, what men and women and children think and say and do in common.

There are two kinds of action in every life. If we were left alone, each one would act spontaneously and independently, doing what seemed good in his own eyes. But hemmed in as we are by family, friends, society, government, business, school, church, associations, crafts, and fashion, we find it more convenient to act as others act, and to think as they think, than to originate a new set of actions and thoughts on every occasion. The first kind of actions we perform at our wits' end, the second kind we fall into. We are impelled into the first by inward pressure, natural proclivity; but we are attracted, led, driven into the second.

Now, as it is possible for an individual to repeat an original action until it becomes fixed and automatic, so also may we perform in unison with others, certain actions, until they become easy and agreeable.

Those actions which living beings are induced to perform in common become fixed, characteristic, varietal, specific. They go on surviving and holding over, even after the causes which combined to produce them have ceased to operate.

Those actions which they perform spontaneously give rise to new classes of activity, or they die in the struggle. In the same way custom and invention are the corner-stones of human action. The former becomes folk-lore, the latter progress.

Folk-lore stands for the hereditable part of our activity; invention is the creative, originating part of our action. Folk-lore is crystalloid; invention and science are colloidal. Folk-lore is kept alive by public opinion, and is opposed to progress; invention and science are centrifugal, venturesome, individual.

This ability to act in common has itself had a historic growth, beginning with such savage acts as beating time to a rude dance, and rising to a grand chorus, a great battle, or a modern industrial establishment employing thousands of men marking time to one master spirit.[1]

We shall now show how the methods of the naturalist may be applied to our science with regard to morphology.

[1] I am aware that the term "folk-lore" has been employed in two senses: first, to denote the sum of knowledge possessed by any folk, or the traditional material; secondly, to signify knowledge about any folk, or to include inferences and conclusions derived from a study of this material. Clearness would seem to require that the word should be confined, for the present at least, to the first meaning, which it was originally invented to express. Again, there has been, and still is, a question as to whether by the term "folk" should be understood only the illiterate portion of highly cultivated communities, or simply any body of persons forming a community, when regarded as acting and feeling in common. American folk-lorists will probably agree in the opinion that in America, the wider signification alone will be found useful.

If we had a number of crystals laid before us, how would the scientific mineralogist proceed in studying them? His first effort would be to understand and discriminate their forms; the folk-lorist may follow his example, and search for the external, formal distinctions of his material. It is apparent to everybody that unlettered people have, first, their opinions or theories upon many subjects; this he would call folk-thought. It is no less apparent, secondly, that these same people have their practices or ways of doing things, and this he would call folk-custom or wont. Folk-thought and folk-wont added together would make folk-lore. Folk-thought gives rise to the library, folk-wont to the picture gallery and the museum.

Now we cannot separate thought from wont, as some have tried to do. The best plan is to keep the library, the gallery, and the museum under one régime.

Another formal distinction in folk-lore is purely literary. Folk-thought and folk-sayings, on all sorts of subjects, are sometimes in prose, at other times in verse or rhyme. The prose saying may be proverb, maxim, fable, parable, allegory, *märchen*, myth, story; the versified lore may be the same things, besides songs, ballads, counting-out rhymes, epic poems, and other forms.

Some folk-lorists have founded their classifications on these formal characteristics, and indeed this is a very useful method for the collector, the man of business, or the intelligent woman, who is willing to consecrate any amount of leisure to some definite object within the limits of their comprehension. But the scientific student of folk-lore may have to seek other concepts in his final arrangement.

The moment the mineralogist has finished his study of form, he concerns himself about specific gravity and chemical composition. The components of his specimen must be determined and discriminated. All of the distinguished scholars who have given their attention to our subject have attempted classifications of folk-lore after the same fashion, based on analysis.

The chemical solvent, the blow-pipe analysis, are imitated in a suitable method of tabulation. The important elements of the specimen, that is, the dramatis personæ and incidents, are laid out for comparison, and the future student will have to do with these. If he is not satisfied with the diagnosis already made, he may, without cost, refer to the original specimen and dissect it for himself. The folk-specimen has this advantage, that no bungling or malicious analyst can destroy it by dissolving it into its elements. The archæologist who rummages a mound, the palæontologist who removes a fossil from its associations, the anatomist of a rare animal who destroys the connections of parts, all have closed the door of research. The folk-cabinet is like the piles of enumerators' atlases

in the Census Office. The material is ever at hand to be considered.

The refined analysis of the belief, the saying, the action, is to be our reliance in discovering the characteristics upon which a national, scientific classification is to be based.

Supplementary to such work, we have in America the opportunity of better collecting. You can imagine what sort of natural history that would be which one would make up from the desultory mention of travellers, or even from specimens gathered for commercial purposes. You may be pleased to know that the Bureau of Ethnology in Washington, at infinite pains, is gathering the stories of our Indians. The work is done by men who insist on hearing a narrative over and over again until there is no mistake about accuracy; no physicist or mineralogist is more careful than Dr. Dorsey and his colleagues at this point. No attempt has yet been made to combine this material, to anatomize it. As yet there need not be. In all sciences, the period of accurate instrumental, multiplied observation must succeed that by the mere senses, preparatory to higher generalizations. In our science we shall occupy an enviable position if it be possible to have the reputation of accuracy. Whatever the issue, would it not be grateful to us to read that no other body of original material can compare with ours for accuracy and genuineness? I am inclined to insist upon this point, and to devise the preparation of a pamphlet of definite instruction to collectors, which the Smithsonian Institution, I doubt not, would print and circulate free of cost to the Society. I am glad that attention has already been drawn to this matter in the January number of the "Journal."

In this matter of collecting, there is one subject that I would emphasize again and again, and yet I would use the utmost caution and politeness in calling attention to it. I refer now to *personal equation.*

In every observatory there is accurate record made of each observer's personal equation, — the difference of time between the crossing of a spider line by a star and the recorded time of the observer.

No astronomer would be offended if one were to say to him in a courteous manner, "You do not tell the truth." He would calmly say, "My personal equation is three tenths of a second, minus."

As we approach the more complex sciences, the personal equation varies in all those records which are based on sense perception. In anthropology the variation from truth is not only in number, time, distance, weight, color, and motion, but in the subtile inferences which always accompany sense perceptions. I have witnessed some

very curious effects upon the minds of those who overlooked this important matter. There are archæologists who will not read a word of the old Spanish chroniclers because of their personal aversion to them. You will see every-day examples of this false reading because we have not calmly eliminated the personal equation of the chronicler and accepted the residuum as true. I make no reference here to falsifiers of any kind, and their name is legion, or to those shallow people who obtrude themselves into all sciences. My allusion is to honest people who, for the reason I have assigned, fall short of the truth.

Indeed, I see no reason why the modern collector may not go a step further, carefully study out his own personal equation, and save the reader the trouble by eliminating it himself. That would be a forward step in anthropology, perhaps, for which we are not now prepared.

Beyond the accumulation of most valuable material, what ought to be our next aspiration? Perhaps I may discourage you in this answer. It should not be and cannot be, according to the canons of science, the discovery of mysteries, the guessing of the riddle of existence, or any other great matter. It is simply and prosaically this, that we pursue with fidelity scientific processes, on material carefully collected, by means of refined apparatus; we may hope to know how folk-thoughts and folk-customs came to be what they are, and how they are linked to culture-lore. In coöperation with the archæologist and the decipherer, the folk-lorist hopes to restore much of the lost history of our race.

Consider the botanist or the zoölogist. By means of much time and money expended, he comprehends the ongoings, the becomings, the changes of nature. The forces behind these things act as far away from his microscopic limit as that is distant from the visible things around him. The folk-lorist, who studies ballads and proverbs and counting-out rhymes, must find out how these things were made, how they grew, the law of their organic development. He will have then arrived at the half-way house of wisdom. But the analysis of each thought, saying, invention, custom, story, and so forth, must be made as carefully as I would have him do his collecting in the first instance. I would invoke the method of the patent attorney, who will take to pieces before your eyes the most complicated machine and show you the order of invention, the chronological order in which each part was added. It is not enough to say that this or that people say or do this or that; we must know exactly what they say or do, and how they say and do it, down to the fastening-off thread.

A word may be added regarding lore-areas. The naturalist who would treat comprehensively a species — for example, our honey-bee

— would not be content with giving the creature a binomial name based on anatomy. All that bees are and do would be included in his study. The unfolding of a single life would be as interesting to him as the telling of a tale or the singing of a ballad, would correspond with E. Sidney Hartland's pursuit of the "Outcast Child" in many lands and down the centuries. The points of view in the study of bee-life would be offset by our tracing the lore of the folk into the activities of human life. I do not know of any side from which the one subject may be viewed, that may not be advantageously occupied for the other.

Much attention has been paid in the last few years to biological regions. No naturalist neglects them. You will hear him say again and again that he does not want a mineral, a plant, an egg, a mammal skin or skeleton, if you cannot tell him quite definitely where you got it. Indeed, Dr. Virchow told the German Anthropological Society, in 1889, that a human skull counted for little unless the collector had marked well its source.

Already this fact is recognized, and, as a preparation for the true determination of lore-areas, many volumes are devoted to the folklore of regions. I must repeat the warning of our honored president, however, and remind you that topography or chorography for us has a variety of meanings. The term "folk-lore of Norway and Sweden" would mean, for one mind, all the lore of that peninsula, with especial reference to the pressure which long days and nights, mountains, fjords, cold and storm, abundance of fish, and dark forests had exerted over the thoughts, the speech, the ways of men there. That would be topographic lore. For another mind this term would have reference to the unfolding of the nationality and language of the peninsula, which would be demographic lore. And to a third, there would appear a blue-eyed lore and a black-eyed lore, based on the distinctions of race or blood, which would be ethnographic. We cannot, in the final count, neglect any of these points of view. Chorography for us means place, race, or people, according to the motive of our search. Besides, a lore-area has frequently a circumscription of its own, smaller or larger than any of those enumerated.

The problem of origins thrusts itself before the eyes of the folklorist as well as before the naturalist, the archæologist, or the historian. In startling fashion, the same language, arts, social structures, beliefs, tales, and mottoes appear in regions far apart. Were they separately created? Did a certain people, like the modern Gypsies, travel about and carry these with them? Did the sayings and doings travel themselves across vast distances by a species of commerce? None of these questions can be answered as long as our material is

filled with sediment and foreign bodies. In our own land we shall have to exercise extreme caution. There is scarcely a fraction of territory where the Indian was not a century or more in contact with whites before the recorder made his appearance. In some areas this space of time reaches to three hundred and fifty years. And even the negro race had ample time to introduce its lore to the aborigines before the reporter arrived on the spot. Especially is this true of the aborigines now in the Indian Territory, who were deported from the Southern States only fifty years ago, after remaining in close contact with negroes two hundred years. In the Spanish Americas the contact remains to this moment.

The classifications of folk-lore which I have seen, even those in which the connection with anthropology is recognized, give prominence to the subjective side rather than to the objective side of the inquiry. It is anthropology standing off and regarding the folk, forming opinions about them, and writing books about them. From our point of view, the term "folk-lore" is both subjective and objective. But it is primarily objective. It is the anthropology which the folk hold. It is their beliefs about the heavens above, the earth beneath, and the waters under the earth. Cosmogony, chemistry, physics, botany, zoölogy, and mankind, bodily, intellectual, and spiritual, — whence came the objects and the phenomena involved in these, what is their nature, power, and limitations?

Consider for a moment the range of the science called anthropology. In addition to investigating what man is, it now comprehends all that he does, his activities manifested in speech, in arts of comfort, in arts of pleasure, in social organization, duties and customs, in philosophy, literature, and science, in religion. Without doubt, there is also a folk-speech, folk-trades and practices, folk fine art, folk-amusement, folk-festival, folk-ceremonies, folk-customs, folk-government, folk-society, folk-history, folk-poetry, folk-maxims, folk-philosophy, folk-science, and myths or folk-theology. Everything that we have, they have, — they are the back numbers of us.

It is true that the cosmogony of the folk overshadows all the beliefs and practices of the folk; the light from the spirit world streams over every thought, and seems to have led some into the error that the folk are only myth-makers. But no one seems to have noticed that also, with the most learned, every object and movement of the present life is reflected back upon the heavenly life. Nothing takes place there that was not enacted here. Every god and minor spirit is a copy of something real. Mythology is only a part of folk-lore, and can be fairly understood only when we have a correct understanding of the culture plain of the myth-teller and his audience. I hope I may be pardoned for repeating that every specialist in an-

thropology must first go down and sit at the feet of the folk, to be instructed in all the ways of life, and in the proper method of accounting for phenomena.

Most classifications of folk-lore that I have examined have been based on a mixture of classific concepts partly formal, partly functional, and partly metaphysical.[1] For my own part, I have found it better to work the other way, to make collections in the smallest possible classes of folk-lore, just as our museum collectors gather specimens, waiting for these to group themselves as occasion may demand. The linguist will naturally fix his mind on folk-speech, — etymologies, spelling, pronunciation, definition, sentence-making, wherever he may find them. The house-builder, cabinet-maker, tailor, craftsman, doctor, sailor, and others will search out each his share of practical lore. The musician, draughtsman, painter, sculptor, or landsape-gardener will compass sea and land to complete his technic family tree.

Around the governmental organization, the military organization, the family, the community, the guild, the union, cluster traditions and customs, ceremonies, festivals, games, as thick as leaves in the forest. These are capable of separate collection, and naturally fall together. The science of the folk, as before mentioned, falls naturally into cosmogony, sky-lore, weather-lore, mineral-lore, plant-lore, and man-lore, or history and philosophy.

What we call literature had its parent and predecessor in folk-speech. I do not mean now the matter, but the manner of saying. It would not do to speak of the *belles-lettres* of the unlettered. But they hand down by tradition in prose and verse the choicest utterances of their distinguished men, and these are their treasured compositions, and will find their patrons in men of literary taste. The historian especially at this time will search out the methods of recording events among the uncivilized, in order that he may catch a glimpse of the old chroniclers at their work. I have a fancy that, in the near future, the little scraps and shreds of lore will be gathered for historic purposes very much as the archæologist brings together the materials, tools, pictures, and descriptions of processes, and the products of the humblest industries.

[1] The conspectus contained in the *Handbook of Folk-Lore* by Mr. George Laurence Gomme, as I am informed by the editor of this Journal, will be found under Bibliographical Notes below. Mr. E. Sidney Hartland has advocated a division into two departments, Folk-thought and Folk-practice or Folk-wont, including in the latter, worship. Mr. J. S. Stuart-Glennie divides the study of man's history into Folk-lore and Culture-life, dividing the former into (1) elements and subjects, embracing folk-beliefs, folk-passions, and folk-traditions, and (2) expressions and records, comprehending folk-customs, folk-sayings, and folk-poesy.

Finally, in the presence of the spirit-world, we contemplate folk-religion, which is what they believe about the spirit world and what they practice in view of that belief. What they believe is *folk-creed;* what they practice is *folk-cult.* Folk-creed and folk-cult constitute folk-religion, just as folk-thought and folk-wont constitute the folk-lore of anything whatever.

By this process of gathering material, with no view to classification, we enable the systematic student to write books on child-lore, moon-lore, flower-lore, rabbit-lore, weather-lore, sea-lore, folk-medicine, or any other line he may select. The lore of a people, a region, a race, includes the whole range of anthropological sciences regarded from the point of view of that people, region, or race. In the same way, world-lore expands the vista to all times and climes, Those who pursue the subject with this ruling conception in mind, take up some *infimus conceptus,* like "counting-out rhymes," and find every example thereof under the sun. I have frequently imagined, for the different lore-areas, cards ruled in squares, with the classific concepts of anthropological science in the vertical column and the objects of folk-thought and folk-custom across the top. In each square the collector, by a number or reference, could indicate the character of the folk-response to the binomial conception. All that Mr. Bolton and other folk-loric globe-trotters would have to do would be to glance over the whole set to see whether he had overlooked any examples. Better still, these indefatigable gentlemen might be induced to fill up many of the vacant squares for us. The world would then form an encyclopædia folk-lorica.

Some day we may hope to realize Mr. J. S. Stuart-Glennie's definition of folk-lore, that it is our learning about the folk, just as bird-lore is what the folk believe and do about birds. But that will be the last chapter in the book, and can be written only after the natural historian of the human mind declares the information all in, and all the little squares on my cards properly filled up.

Until that time, let us be patient, accurate, unprejudiced, scientific. I remember very well the struggle to bring archæology within the rules of refined work. The researches of Putnam and Holmes in the last years how the beneficent result. Folk-lore, also, has its camp-followers, with whom we should part company at an early day. Above all, let us not forget that all science, and every human industry, custom, and belief, originated with the folk. Before astronomy, was astrology; before physics, were caloric and discrete forces; before chemistry, was alchemy; before biology, was natural history; before anthropology, was mythology: and it may be that some day our own precious oracles will turn out to be old wives' fables.

Otis T. Mason.

THE INDIAN MESSIAH.

The suggestion made in the last number, that writing the history of the "Messiah Craze" would prove a difficult task, has received early and unexpected confirmation. An article in the "American Anthropologist," April, 1891, by First Lieutenant Nathaniel P. Phister, U. S. A., sets forth a theory altogether new. According to this account, the doctrine was first preached in 1869 by a Piute Indian, who lived in Mason's Valley, about sixty miles south of Virginia City, Nevada. This prophet died after preaching for two or three years. After his death, interest in the matter ceased until September, 1887, when a new prophet, Kvit-tsów by name, took up the matter. There is no doubt, says Lieutenant Phister, that the revival instituted by him has resulted in the present Indian disturbance, so far, at least, as religion or superstition is connected with the latter. According to the doctrine of this preacher, who still lives and teaches, the downfall of the Indians is ascribed to their religious indifference, and their restoration to prosperity and power is dependent on resumption of the ancient customs. When this change is manifest by the conduct of the Indians, the Great Spirit will send a flood of mud to drown the white people, will heal the sick, restore the young to youth, bring back the buffalo to the prairie, and the Indian dead to life. Kvit-tsów receives these revelations in a state of trance. While declaring the invulnerability of himself and his followers, he does not advise war, but, on the contrary, teaches that the promised future will ensue as a reward of faith. The time of fulfilment is now set in May. In September, 1889, two delegates from each of twelve different tribes were sent to hear the prophet and report on his teaching. Some of these delegates from eastern tribes had travelled two or three months to reach Mason's Valley. Some conversed by the sign language; hence, thinks Lieutenant Phister, the doctrine was altered and perverted in transmission to the Arrapahoes, Sioux, Cheyennes, and other tribes.

It is much to be wished that Lieutenant Phister would give the evidence in detail, and that inquiries should be made into the character and career of the earlier prophet. Had the conditions allowed it, the new faith would probably have developed into a permanent religion. So remarkable a phenomenon ought not to be passed over without doing everything possible for its elucidation.

W. W. N.

NAT-WORSHIP AMONG THE BURMESE.[1]

About 200 B. C., shortly after the great council held in Pataliputra by the pious king Asoka, the Buddhist religion was established, at the mouths of the Iraouaddy and Salween rivers, where once existed the old kingdoms of Pegou and Thaton, the land of Souvarna-Bhoumee. But in Upper Burmah proper, the seat until 1885 of the independent kingdom of Burmah, the Buddhist religion was firmly established, only in 1020 A. C., by the king Anaoyatazô, the builder of the beautiful temples of Ananda, Thapiniou, and Gaudapaléne, at Pagan, so well described in Colonel Yule's "Mission to Ava."

It may be firmly asserted that in no country in the world, Ceylon even not excepted, a purer form of Buddhism exists than in Burmah; the great monasteries of Mandalay are really the best Buddhist academies of the world, containing the richest libraries. The Tathanâbaïn, or head-priest of Burmah, is for that country what the Archbishop of Canterbury is for England, the undisputed head of the religion. And, at the same time, we observe the very strange and seemingly incredible phenomenon, that in no country does geniolatry, or spirit-worship, retain a firmer hold on the inferior classes of the population. That spirit-worship is a direct remnant of the old faith of the Burmese before the introduction of Buddhism. In fact, the wild tribes which surround the Burmese on all sides, the Kyens, the Katchyens, the Karens, have no other religion than this primitive cult of the spirits of nature, and their influence is clearly felt in this strange survival of this same cult among their more enlightened neighbors.

The spirits, in Burmah, are called by the name of *Nats*. The word *Nat*, whose etymology has not yet been definitely settled, even by Burmese scholars, such as Mason, Judson, Sir Arthur Phayre, Bishop Bigandet, has two widely different meanings. The first is properly applied to the Dewahs, or inhabitants of the six inferior heavens belonging to the Hindu system of mythology. The second sense is entirely different: it means the spirits of the water, of the air, of the forest, of the house, in fact of all nature, animate or inanimate, under all its aspects and manifestations. For example, the word *Nat*, in its first meaning, is found in the following expression, used by the Burmese when their king has breathed his last; they say: "*Nat youâ sanvi*," "he left for the country of the Nats." But the second meaning is much more accessible to the imagination

[1] Read at the Annual Meeting of the American Folk-Lore Society at New York, November 28, 1890.

of the masses, and consequently more universally understood by them; the Nats are to them like the thousand genii of their popular Panthéon to the Greeks. We may remark, by the way, that in Japan the decease of the mikado is mentioned in the official documents in nearly the same terms; viz.: "his return to the celestial spirit world." The same exists in China, Siam, and Annam. In such cases the word *Nat* is used in its first sense; but the second one is much more commonly understood by all, small or great, in Burmah. I have seen very few villages, especially in the extreme northeast, and in the villages scattered over the mouths of the Iraouaddy, where there does not exist a special shrine, called Nat-tsin, dedicated to the worship of the spirits. Sometimes it is simply a kind of cage; sometimes a kind of zéyat, or caravansary, with a roof of carved teak timber, pillars red-lacquered, and a dais, at the extremity of which is seated on a platform a sort of idol, the eyes protruding, a spire-crown on the head, representing, or intending to represent, the Nat of the village. Offerings of food, fruits, and water are constantly placed at the foot of the dais by all the villagers. These idols are generally hideous, and remind one of the ugliest African fetiches.

The principle of these offerings to the Nats is not dependent at all on any idea of atonement, but simply of propitiation. I may add that bloody sacrifices are never made before these shrines; the repulsion for the shedding of the blood of living beings, taught by the Buddhist religion, has thoroughly penetrated the masses in Burmah, even when addicted to the most primitive form of geniolatry.

The wild Karens, especially the Karennî or red Karens, recognize only bad Nats: at the entrance of every Karen village are laid down carefully bamboos with rice-spirit, food, and also axes, swords, and arrows, in order that the Nats, finding on their way everything they want, even arms to fight amongst themselves, if so inclined when drunk, they do not come to the village, for disturbing and alarming the inhabitants. The Burmese, on the contrary, believe in good Nats (Nat-gon) and bad Nats (Nat-sô); they believe, moreover, that each man has his own good or bad spirits, who are constantly fighting, and he is good or bad himself according to the victory of the one or the other. It is the Zoroastrian principle, as found everywhere under its primitive form in the far East.

Each house is also believed to possess its own spirit, called Eing-song-nat. In no part of the Burmese beliefs can be better or more clearly observed the coexistence of the two religions, the old and the new, the Shamanism of the ancestors transmitted by tradition, and the orthodox Buddhism imported from India. On the veranda

of nearly every house in Burmah, a common earthen pot, full of water, is placed on a little stand against a post of the house. Over this water certain prayers, or magic formulæ, have been pronounced by the astrologers of the village. When the astrologers come to the house to perform these purely pagan rites, they are as well and as respectfully received as the Buddhist monks of the next monastery. This water, in which are soaked some leaves of the sacred Thabié-péne, is sprinkled at times in the rooms, over the beds, and all over the house, to avoid the visits of spectres, beloos, or evil spirits. During the four years I resided in Mandalay, I never could help having on my veranda my own pot of water, consecrated during my absence, and, what is worse, water sprinkled lavishly all over the house, sometimes even on my books and papers, to my great discomfort. If I had rudely objected to these practices, I could not have kept the peace and respect of my Burmese servants. I told my visitors that it was holy water, without any explanation, and some believed it. Amongst the peasants of Russia, as it is said, a domovoï, or house spirit, is believed to exist in every house, and to be, like the Nat, malicious if ill treated, and very kind if well treated. In Russia small cakes and oil are placed on the stove for the domovoï, as in Burmah roses and fruits are placed in the village shrine of the Nat-tsin.

When a grave, contagious disease appears in a city or a village, the figure of a beloo, or evil monster, is roughly painted on a water-pot, and at the end of the day the pot is broken in pieces by the stroke of a dah, or native sword. When the sun has set, all the men ascend the roofs of the houses, armed with bamboos, and there for nearly half an hour they keep beating the teak-timber posts and the roof, to frighten out of his senses the mischievous Nat; at the same time the women and children scream and yell at the top of their voices, making a hideous noise. This is repeated two or three nights, until they think the Nat has fled. I was witness of it many times in Mandalay and in Rangoon. Of course the Buddhist priests or monks, yahans or ponghis, are opposed to these practices, and call them idolatrous. In 1876 the king Mendoume-men, who died in November, 1878, and who was a scholar in Pali literature, having been a priest before ascending the throne, issued himself a strong edict against the cult of the Nats, but it was of no avail: this cult to-day is more popular than ever, in fact it forms a religion that coexists with Buddhism.

The special character of the Burmese is a great gayety. They are absolutely free from the prejudices of castes, and have much tenderness for animals. Their religion is easy, and they are very far from being fanatical or angry worshippers: their orthodox religious ob-

servances have more or less the character of pleasure parties. The families go regularly to the pagodas every ouboth-né, or duty-day, viz., at full moon, the eighth day of the waning, the change, and the eighth day of the crescent. After a short visit to the statue of Gautama, they breakfast heartily in one of the numerous zéyats of the place, smoke long perfumed cheroots, chat and gossip with each other; the women are dressed in their best, with brilliant silk robes, the head crowned with fresh flowers; a regular courtship is freely indulged in by the young boys and the beautiful *maïnklé*, or young girls of the party.

Moreover, the Buddhist priestcraft in Burmah is very far from active or proselytizing; the priests live quietly in their monasteries, and their power is purely moral. They have never succeeded, and will never succeed, in removing the traces of the ancient pagan cult of the Nats. The Burmese, although profoundly respecting their ponghis, go on as before, worshipping, at the proper time and occasion, the Nats of the wind, of the fire, of the metals, of the earth, of the thunder, the clouds, the house, the torrents, the mountains, and the forests.

When a Burmese has to leave his village to go to another part of the country, he will never start without having consulted his horoscope, and also without hanging to the wheels of his bullock-car a few branches of the sacred Thabié-péne (Eugenia Malaccensis) to propitiate the Nats who may reside in the points he is about to cross. The same fact may be observed in the very heart of the forest: when a hunter or traveller comes across a big tree he never fails to deposit an offering of flowers and rice at its feet, in case it be the residence of a special Nat; if no special Nat reside there, the Nat of the forest will appreciate his intention and protect him on his way.

Some of the Nats are more celebrated in certain districts, and special festivals are held for them at regular periods. The spirit of the forests is called Hmin-Nat; Oupaka-nat reside in the clouds. Before harvesting, the Burmese cultivators have regularly a Nat-feast, marked by a procession around the fields, and large offerings to the Nat of the district, in order to get a good harvest.

Many villages have a special woman, young or old, called Nat-maïmma. At the Nat festivals she dances before the procession going to the shrine, and at other times she is regularly consulted on every kind of matter, just as regular sorceresses, or the witches of the Middle Ages.

Each boat, and especially the race-boats, in Burmah has invariably on its bows a representation of the Kalawaïk, the bird of Wishnou, and a branch of the sacred Thabié-péne. One of the favorite pas-

times of the Burmese is boat-racing. Lovers of the picturesque could never dream of anything more beautiful than a boat-race in Burmah, on the blue waters of the great Iraouaddy. When one of these races is to take place, the rowers of each of the concurrent boats never fail to place at the prow a bunch of roses, some bananas, and some branches of the sacred Thabié-péne, to propitiate the Nats, whose special abode is that point of the river where the race is to take place.

The traveler can see at Tagong, a village between Mandalay and Bhamō, the image of a Nat, which is simply a head roughly carved at the extremity of a wooden post six feet high. The Burmese believe that when the inhabitants do not make the usual offering of flowers, or when the passers-by, foresters, huntsmen, or fishermen pass before the Nat without bowing with respect with joined hands in his direction, the Nat has the power of inflicting terrible colics on his contemptors. So widespread is this belief that among the diseases whose remedies are inserted in the Burmese medicine book is gravely inserted "the Tagong colic." It may be mentioned, by the way, that the medicine-men have an extreme influence among the Burmese; they are more or less sorcerers, without any of the remarkable powers of some Indian fakirs, and are rather comparable to the Red Indian Wahkan men.

When a Burmese is very sick and at the point of death in a house, the priests of the nearest monastery are called by the family to his deathbed, but not at all for comforting or converting in any way the afflicted man. The Buddhist doctrine teaches, in fact, that no force on earth can have any influence on the destiny of a person, such destiny being regulated entirely by his or her own *Karma*, the balance between his (or her) good or evil actions, by his (or her) own merits or demerits. The presence of such pure persons as are the priests is deemed sufficient to destroy the influence of the evil Nats which may be around. If the ponghis are requested to touch the sick persons with their holy hands, it is because their mesmeric aura is believed to have a good and curative influence, and that they have what the Hindu calls "Hastha Viseshan," the lucky hand. But in such matters the Burmese has two strings to his bow. The Nat is never forgotten. At the precise moment when the priests are busy at the deathbed, reciting the sacred prayer, "Aneissa, dokka, anâta" (all is illusion in life, all is pain, all is unreality and a passing shadow), the friends and relations of the sick man slip quietly out by a back door, and wend surreptitiously their way to the shrine of the nearest Nat, with large offerings of roses, rice, and honey.

Some travellers have said the Burmese is lazy. I am afraid their opinion is only just in appearance, for the following reason. When

a child is born, the very first thing his mother does is to have the horoscope cast by the nearest astrologer; the little palm-leaves are carefully preserved, and now, until his grave, all the days of the owner are, according to its indications, fortunate or unfortunate. It may be these travellers I mention above observed some Burmese in one of their unfortunate days when they object to working; but their objection is born of prejudice, not of laziness.

All over Burmah, Friday, as a rule, is an unlucky day; "*Thouk-kyā, ma thouā t'néne*" (Don't go on Friday), is a current proverb. The new year of the Burmese commences by the month of Tagou, corresponding to the first part of April. The tradition, purely Indian, is that on that occasion, *Thagiâmin,* the king of the Nats, descends upon the earth for three or four days. The festival is called water-feast. The Brahman astrologers, called poonahs, and who are found in Mandalay, Prōme, Rangoon, and every important city, determine by astronomical observations of their own if the king of the Nats will reside three or four days on earth, and, what is more important, the exact time of his apparition. At the time appointed by these fellows, who reap a good harvest from the public credulity, guns are fired everywhere, water and offerings are brought to the monasteries; the statues of Buddha are washed by women with silver cups full of water; young and old people, meeting in the streets, throw goblets of water over each other, young people using mischievously large syringes; the merriment is extreme everywhere, all the strangers, Chinese, Chans, Karens, Indians, Europeans themselves, taking part in it good-humoredly. The houses are open; fruits, tea, cigars, betel, are provided freely for all passers-by. At the end of three days, or four days, if the king of the Nats has been good enough to stop so long on earth, guns are fired everywhere, and the festival is over until next year. The king of the Nats has ascended again to his happy abode. The belief in the two different kinds of Nats is clearly illustrated in many such occasions.

All these religious festivals have their special rituals, formulas, and invocations. These legends or traditions are not only entertaining, but are of great value to the student; it would be interesting for the general history of folk-lore to have them carefully collected, a thing not altogether impossible, now that all Burmah is in the hands of the British.

The belief in the Nats is not special to the Burmese; it is found amongst all the nations of Indo-China. The *Mahâ yazâ Ouin,* or "Royal Chronicle of Burmah," narrating the battles of the Burmese against the Peguans, Chinese, Muniporis or Siamese, reports the Guardian Nats of these nations fighting in the midst of their respective armies.

The Burmese have a curious idea of what we call the soul. Unable to understand the rather abstract and complicated system of the elevation of the mind on the Path of Truth, as taught by the Buddhist philosophers, they have given a form to the immortal part of our being, and they call it *Leip-bya*, the exact translation of which is *butterfly-spirit.* They say that when a man is asleep his Leip-bya is wandering around, sometimes very far from his body, and that it returns when he wakes again. Thus dreams are explained by the various good or bad encounters made by the Leip-bya when it is wandering about. When a man falls really sick, the Burmese pretend that his Leip-bya has been swallowed or captured by a bad Nat, and if the medicines of the doctor (ze'thama) are of no avail, the ceremony of the *Leip-bya ko* takes place immediately. Offerings of the most tempting sort are laid down by the family of the stricken man at the shrine of the Nat of the village. He is humbly requested in long prayers to consent to eat the good fruits, the excellent fish, the sweet honey, provided humbly for him, and in exchange to let the Leip-bya of the sick man alone. If he accepts the bargain the man is cured, and his Leip-bya returns to his body ; if he dies it is because the Nat has swallowed honey, fruits, offerings, Leip-bya, and all ; and he is freely cursed by the family, until another case of grave sickness arises, when another ceremony of Leip-bya ko takes place in the same manner.

The Burmese believe that it is extremely dangerous to awaken anybody suddenly, for fear his Leip-bya may have no time to return, in which case death is sure to follow immediately. A foreign tourist could never prevail, unless with extreme difficulty, on a Burmese to awaken him in the morning from his slumber, by the fear that his Leip-bya might be wandering too far from his body, and have no time to regain its quarters if he were suddenly awakened. I tried myself, on many occasions, to break that strange prejudice among my own servants ; but I saw them so half-hearted and low-spirited in obeying my orders that I gave up my efforts, fearing that if I felt sick the poor fellows would believe really my Leip-bya gone for good. I simply bought, in a Mandalay bazaar, an unprejudiced alarm-clock, to awaken me in time when I had to start early in the morning.

The priests say vainly that the belief in the Nats incapacitates a man for obtaining the Niebban.[1] Their advice is useless. Nothing is more remarkable than the tenacity which characterizes the survival of these doctrines and strange beliefs of old. At the brightest hours of Buddhism, even at the epochs of its most fervent revivals, the Nat-worship is never entirely eradicated, but simply sleeping.

The word "worship," which I employed as the title to this paper,

[1] Nirvāna.

is not entirely correct. It is not a worship in the exact sense of the word; it is not even the Indian occultism, or study of the unknown forces of nature: it is a simple propitiation of spirits, which a thin veil only separates from the exterior world, in fact a pure geniolatry. The old popular beliefs of the aborigines have persisted in Burmah in spite of the purer influences of Buddhism, just as they are found nowadays in the table-lands of the Himmalayan Mountains, whence the Burmese emigrated to the Iraouaddy valley. It is the old phenomenon so well known to the students of folk-lore, and which nowhere can be more clearly traced than among the populations of Indo-China, and especially among the Burmese.

Louis Vossion.

FOLK-LORE FROM BUFFALO VALLEY, CENTRAL PENNSYLVANIA.

Buffalo Valley was included in a purchase from the Six Nations, made at Easton on the 23d of October, 1758. The land of the new purchase was almost immediately taken up by settlers.

Although the Swedes were the first to occupy land now embraced within the boundaries of Pennsylvania, yet they were early supplanted by the Dutch. But it was not until the English had established themselves at Philadelphia, in 1682, that colonization could be said to have begun. Many colonists were brought from the Palatinate — Rhenish Bavaria — to England, and from there sent to the new colony, bound for a certain term of service to indemnify their transportation and board. The records of the Susquehanna Valley show a great preponderance of German names, and the descendants of these people occupy, for the most part, the same region to-day.

Indian massacres were frequent, and the records of the valley are crimson with the blood of the mother and child drawn by the murderous tomahawk of the treacherous savage.

Frontier life one hundred years ago was vastly different from what it is to-day. There was no regular army to hold the bloodthirsty savage in check, and forts and blockhouses were few and poorly fortified. Each settler showed himself a man, and relied upon his neighbor to do the same; and when the plot of an Indian massacre was discovered, all rallied to the common defence.

I am inclined to think that in this very fact is to be found the mainspring of that rich and varied series of old-time German gatherings of which I shall presently speak.

Life on any frontier is necessarily crude, and, while the wants of the settlers are few, their sources of supply are equally limited. This was especially true during the Revolution. In 1774, resolutions were passed discouraging all importation from the mother country, so that the colonist was thrown almost wholly upon his own resources.[1]

[1] At a Convention for the Province of Pennsylvania, assembled at Philadelphia, January 23, 1775, "it was resolved to kill no sheep under four years old, or sell such to the butchers, and the setting up of woollen manufactures, especially for coating, flannel, blankets, rugs, etc., was recommended; also, the raising of madder and dyestuffs, flax and hemp, making of salt and saltpetre, gunpowder, nails and wire, making of steel, paper, setting up manufactures of glass, wool, combs, cards, copper in sheets, bottoms and kettles. It was further recommended to the inhabitants to use the manufactures of their own and neighboring colonies, in preference to all others; and that a manufacturer or vender of goods who should take advantage of the necessities of the country to raise prices should be considered an enemy to his country." — *Annals of Buffalo Valley, by John Blair Linn, Harrisburg, Pa., 1877.*

Agriculture was the chief occupation. The soil was rich, and after it was once broken the cultivation of vegetables and cereals cost but little labor. Fish were comparatively abundant in the rivers, and each settler had his herds to draw upon for meat. Flax was easy of cultivation; wool was plenty; everybody wore homespun clothing; and in almost every homestead will be found to-day the silent but yet eloquent spinning-wheel and distaff, witnessing the departure of more primitive days.

The period between the Revolution and the Rebellion was one of unparalleled prosperity among the Pensylvania Germans, and during that interval the seeds of superstition sown in the mother country germinated and ripened into the profuse and rich folk-lore we have to-day. The Indian had been driven westward; the Continental Army no longer drained the country of its best young men; those accustomed to combine for defence now assembled to further education; and the naturally social disposition of the German found expression in gatherings called "frolics."

In those days of primitive machinery, the old principle "that many hands make light work" became the watch-cry of the community; and when a task of some magnitude was to be performed, all the young folk of the region would gather at the appointed place and accomplish the work.

First among these "frolics" must be mentioned "*schnitz-ins*," from the German *schnitzen*, to cut, the term *schnit* being applied to a piece of cut apple.

If there is any one of the so-called "*spreads*," and I can think of more than thirty different ones, upon which the Pennsylvania German relies more than another, it is apple-butter. To reduce a barrel of cider to apple-butter requires about two bushels of apples, and on the evening before the "*bīlin*" took place a "*schnitz-in*" was held. The labor-saving apple-parer had not yet been invented, and boys and girls vied with each other in speed and neatness of paring and quartering the apples. These were occasions of great merriment. Story-telling, jesting, and coquettish repartee inspirited the labor of the evening, and activity of tongue was only equalled by nimbleness of finger. When the apples had been prepared, refreshments were served, usually consisting of pies, cakes, cider, and other things so delectable to the German palate; after which the festivities of the evening would close with a good old-time "*jig*." [1]

[1] Formerly the boiling took place on the same evening as the *schnitz-in*. This would prolong the festivities until morning. As the cider needed to be stirred constantly, a girl and her lover would both stir at the same time. A favorite custom while paring the apples was to remove the peeling in one piece, twirl it around the head three times, and allow it to fall on the floor. The letter that it would form in falling would be the initial of her lover or his sweetheart.

By daylight the next morning, the forty-gallon copper kettle, swinging from the ponderous crane in the old stone fireplace, or swung from a rail supported by equally high crotches of two picturesque old stumps, was filled with cider and the *bīlin* had commenced. After three hours of steady boiling after the cider had been reduced about one fourth of its original volume, the apples were added, and the boiling continued for about six hours, when the whole would be reduced to a homogeneous viscid mass. This was dipped from the kettle into crocks holding about a gallon and a half each, and stored in the garret, to be drawn upon as needed. Not infrequently one family, especially if there were many boys, would lay in store during the fall as many as twenty-five or thirty crockfuls of this standard *spread* for the winter's consumption.

A little prior to my time, the implement for cutting grain was the sickle. In those days it was customary for women to labor in the fields, and all went out to work at sunrise and worked till sunset. The sickle was followed by the cradle, and that in turn has given place to the reaper with its self-binding attachments. But it is the cradle period of which I wish to speak, and in regard to this I speak from experience.

That the grain might dry as quickly as possible, it was cut down with the cradle, and allowed to lie upon the ground unbound for several days. While thus lying, a wet season might set in, and the farmer thus caught would experience great difficulty in getting in his crop. His neighbors, who had been more fortunate, seeing his perplexity, would come to his rescue, and the first bright day or moonlight night would find fifteen or twenty jolly lads eager to join the *bindin'* and help the farmer through. Frequently races would take place, in which the more energetic ones would contest to see who was most skilful in throwing the band around the golden sheaf. Just as the work was finished, the thoughtful housewife, accompanied by her neat and buxom daughters, would appear, bringing a "piece," as she would say, of which pie would constitute the major part.

Much the same might be said of *corn-cut-ins* and *husk-in matches*, but these have been so popularized of late that I shall not dwell upon them.

It has truthfully been said of Pennsylvania that the barns are better than the houses. This only shows the intensely humane streak in the nature of the Pennsylvania German, for he does not like to retire on a cold wintry night without knowing that all of his stock is stabled. But to erect such barns as are seen on the line of the Pennsylvania Railroad below Harrisburgh, or in Buffalo Valley west of Lewisburgh, requires a considerable force. After the barn is

framed, invitations are sent out to all the neighbors to come to the *raisin'*, and gladly each one takes his handspike or pikepole and lends a helping hand.

Sunday-school picnics and county fairs are events held in fond anticipation by the embryo farmer, and he is stimulated to harder work by the promise that he may attend, *provided the work is all finished beforehand.*

With the return of spring comes the vendue, or public sale. Some farmer, who has accumulated sufficient of this world's goods, sells at auction his wornout implements and retires to the nearest village, there to join that happy, idle, and yet sapient crowd of intelligencers whom you always find perched upon the nearest dry-goods box, ever ready to cheer up the village storekeeper, or debate the weighty questions of the day with the country parson.

Trading was the occupation of the few. Among Pennsylvania Germans "keeping store," as we say, was not so much a pleasure as a necessity. The country store, — what recollections these words awaken! A veritable Wanamaker's, — perhaps not in quantity or in quality of goods kept, but surely in variety, for everything is to be had there, from a paper of pins to a steam threshing-machine.

But there is one feature of frontier life that has wholly disappeared from the region of which I have been speaking. Before the days of the railroad and canal, all supplies of a finer grade had to be *teamed* from Philadelphia. That is distant about 160 miles, and several weeks were required to make the trip. Game of all kinds was plenty, and I have sat by the hour around the old fireplace, cheered by the crackling chestnut or blazing pine, and heard my aged grandsire relate fascinating and yet blood-curdling experiences with man and beast. Now he tells of Bruin, perched upon the topmost limbs of some lofty hickory, gathering in the savory nuts. Now of the teamster who slipped beneath the wheels of his own wagon, and had his legs cut off, while the ever-hungry wolves howled close around him, only kept at bay by the dumb but kind and knowing team of six. Now we roar with laughter as the old man vividly portrays the doings of an Irishman just over, who claims to know all about frontier life, but who really has never before slept beneath the open canopy of heaven. The journey has been for miles through the woods across the mountain. The wagon has broken down, and night has overtaken them many miles from the nearest tavern. The team has been cared for, and the old man has stretched himself out beside the wagon for the night. The Irishman, who has professed so much bravery, is allowed to shift for himself. Night has fallen; the howl of the wolves is becoming more distinct; from a ravine near by is heard the heartbeat-stopping cry of the panther; the

doleful notes of a screech-owl drop from a limb directly overhead; and the whippoorwill lends his strain to the chorus of animal voices. A moment of stillness follows, — a stillness that seems almost to congeal the flow of thought; for an instant neither bird nor beast is speaking, when suddenly the night-hawk, with his most terrifying whoop, swoops through the resonant air, and the Irishman, thinking the end has come, falls upon his knees and prays for protection from *the owls and those awful whippoorwills*, entirely heedless of the wolves and panthers prowling close about him.

Thus he entertained us through the long winter evenings, yet I have only touched upon a scene that was common around many a primitive hearthstone.

But those days have all gone now; and while at that time the young man who could not handle six horses with a single line could not be found, to-day he who can do so is the exception.

The sons with their wives settled in the immediate neighborhood, and on such days as Thanksgiving and Christmas all gathered at the old homestead to enjoy a sumptuous collation.

Although not a very educated class of people, yet they were eminently devout. Mostly of the Lutheran and German Reformed churches, the Bible was their rule of action for Sunday. Naturally superstitious, their actions during the week were controlled largely by the almanac; and many of their beliefs and practices, which we look upon as so strange and even ridiculous, will be found prescribed in the Centennial Almanac. A richer field for the folk-lorist can scarcely be found than among the Pennsylvania Germans. The material of the present paper was collected within a week. Most of it was given me by persons beyond seventy and some beyond ninety years of age; so that in the next decade much valuable material will be irrevocably lost, unless something is immediately done to preserve it. I would earnestly solicit, from those who are interested in it, their coöperation in preserving the customs and beliefs of this most interesting people. Material sent to my address at Lewisburgh, Pa., will be most thankfully received and published in due time.

THE MOON.

All cereals, when planted in the waxing of the moon, will germinate more rapidly than if planted in the waning of the moon.

The same is true of the ripening of grain.

Beans planted when the horns of the moon are up will readily pole, but if planted when the horns are down will not.

Plant early potatoes when the horns of the moon are up, else they will go too deep into the ground.

Plant late potatoes in the dark of the moon.

For abundance in anything, you must plant it when the moon is in the sign of the Twins.

Plant onions when the horns of the moon are down.

Pick apples in the dark of the moon to keep them from rotting.

Make wine in the dark of the moon.

Make vinegar in the light of the moon.

Marry in the light of the moon.

Move in the light of the moon.

Butcher in the increase of the moon.

Boil soap in the increase of the moon.

Cut corn in the decrease of the moon, else it will spoil.

Spread manure when the horns of the moon are down.

Lay the first or lower rail of a fence when the horns of the moon are up. Put in the stakes and finish the fence when the horns are down.

Roof buildings when the horns of the moon are down, else the shingles will curl up at the edges and the nails will draw out.

Lay a board on the grass: if the horns of the moon are up, the grass will not be killed; if they are down, it will.

Cut your hair on the first Friday after the new moon.

Never cut your hair in the decrease of the moon.

Cut your corns in the decrease of the moon.

OMENS.

If a bird enters your room it is a sign of death.

The neighing of horses presages a death in the family.

Breaking a looking-glass presages a death in the family.

Drop a fork, a man is coming.

Drop a knife, a woman is coming.

Drop a dishcloth, somebody is coming.

If a rooster crows in the door, some one is coming.[1]

If a coal drop in the grate while watching the fire, some one will call within an hour.

Walk between two men in the street, you will be disappointed in your errand.

Burning ears indicate that some one is talking of you. If the right, good; if the left, bad.

If the dish-water boil, the girls will never be married.

Spilling salt indicates a quarrel.

Dream about fire, or trouble with cross animals, and a quarrel will follow.

[1] The Zuñi Indians believe in bird omens. In the great game of the *kicked-stick*, the runners augur the result of the race from the birds which they frighten in certain preceding ceremonies.

To dream of pulling teeth or of being dressed in black presages death.

If it thunders on Sunday, goose eggs will not hatch.

If the first person who comes to your door on New Year's Day has light hair, you will have good luck all the year; but if dark hair, bad luck.

Two persons combing one person's hair, one will die.

A person coming in one door and going out another will bring you bad luck.

Sweep the house after supper, you will never be rich.

A Friday night's dream told on Saturday is sure to come true.

SMELLING FOR WATER.

Hold a forked willow or peach limb in the hands with the prongs pointing downward. Move over the spot where it is desired to find water. If water is present, the stick will turn down in spite of all that you can do; has been known to twist off the bark. The depth of the water is known by the number and strength of dips the stick will make. Ore can be found in the same way.

WEATHER SIGNS.

Thunder late in the fall will be followed by warm weather.

Thunder early in the spring will be followed by cold weather.

If the ears of corn burst open, or project beyond the husks, there will be a mild winter.

If the ears are plump and tightly encased in the husk, a severe winter may be expected.

If the muskrats build nests, a severe winter will follow.

If the spleen of a hog is short and thick, the winter wiil be short; if long and thin, long.

February second is called Ground-hog Day. If the ground-hog or the coon comes out on that day and sees his shadow, he will return to his hole and six weeks of severe weather will follow.

If the fields are covered with a heavy crop of weeds in the fall, a severe winter will follow.

If the moon is three days in the sign of the Fishes, you may expect great floods.

If falling rain produces bubbles, the shower will be a short one.

Rainbow at night
Is the sailor's delight;
Rainbow in the morning
Is the sailor's warning.

Evening red and morning gray
Set the traveller on his way;

> Evening gray and morning red
> Pour down rain on the traveller's head.

Sun-dogs foretell a storm.

When the ground is covered with snow, if the turkeys go into the fields, or the guinea-hens hollo, there will be a thaw.

Chickens that crow at ten o'clock at night will bring rain before morning; according to the old saying, —

> Chickens that go crowing to bed
> Are sure to get up with a watery head.

When the chickens seek shelter from a storm it will not rain long.

When chickens in the rain have their tail-feathers down, it will continue to rain until they raise them.

Hogs are good barometers.

It was the custom to keep a great number of hogs at the still-houses. These were fed on malt. When they would fight among themselves, it foretold a storm.

An intelligent farmer of White Deer Valley told me that he had a small herd of hogs feeding on the neighboring mountains several months in the fall. One evening they all came into the barnyard and were seen to be gathering straw to make nests. That night a very heavy snow fell that lasted through the winter.

MISCELLANEOUS.

By many farmers, especially the boys, it is thought desirable to have a black sheep in the flock. To get it, make the ewe jump over a black hat.

It is thought that, in raising turkeys, gobblers are the most profitable; and among chickens, hens the most profitable. Accordingly, to set a turkey hen, carry the eggs out in a hat; to set a chicken hen, carry the eggs out in a bonnet.

Always set an odd number of eggs.

Things planted in "Virgo" turn to flowers.

Things planted in the "Crab" will go down.

Wean nothing in the sign of the "Heart."

Anything sewed on Ascension Day will be struck by lightning. "A little company of persons were caught in a storm. One asked: 'Has any one anything on that was made on Ascension Day?' 'I have an apron,' a girl responded. She removed it and placed it on a stump near by, and the lightning struck it immediately."

A person with a sour disposition will make the vinegar sour by looking into the barrel.

One with a fiery temper will make the fire burn with only a look.

When there is a death in the family, if you do not change the vinegar barrel, the vinegar will spoil.

Never sweep dirt out of the house on Friday evening; you sweep out the good luck.

An extract from the old marriage ceremony of the German Reformed Church relating to woman: "She was not taken from the feet, to be trampled upon; nor from the head, to rule over you; but from the side, to be your equal; from under the arm, to be protected; and from near the heart to be beloved."

Two noted parties frequently went on fruit-stealing excursions. As many of the farmers had cross dogs, they claimed to keep these off by squeezing the left thumb hard into the hand. When they would hear a dog bark, one would say: "*Now, Pit, drich der link dauma recht hot nigh.*" (Now, Pete, squeeze your left thumb in hard.)

A certain farmer had a dog which was kicked by a horse and ran away. The hired boy informed the farmer that the dog would not return until he called him through a knot-hole in the weather-boards of the barn. The boy was from Berks County, Pennsylvania.

Nearly all the farmers believed that wheat turned to cheat; and forty years ago to affirm the contrary, in the eyes of the people generally, was to acknowledge yourself a blockhead.

There is one Ember Day in every three months. The day before Ember Day, Ember Day itself, and the day following were supposed to indicate the weather for the three months following.

Ember Day was supposed to rule the price of grain. If its number in the days of the month was small, below 10 or 12, wheat would be low; if high, over 20 or 25, wheat would be high.

The shower of meteors in the spring of 1833 was explained by saying: "The stars are cleaning themselves."

DRAGONS.

This is a name that is sometimes applied to a phenomenon perhaps more frequently called Jack-o'-the-Lantern, or Will-o'-the-Wisp. It seems to be a ball of fire, varying in size from that of a candle-flame to that of a man's head. It is generally observed in damp, marshy places, moving to and fro; but it has been known to stand perfectly still and send off scintillations. As you approach it, it will move on, keeping just beyond your reach; if you retire, it will follow you. That these fireballs do occur, and that they will repeat your motion, seems to be established, but no satisfactory explanation has yet been offered that I have heard. Those who are little superstitious say that it is the ignition of the gases rising from the marsh. But how a light produced from burning gas could have the form described and move as described, advancing as you advance, receding as you recede, and at other times remaining stationary, without having any visible connection with the earth, is not clear to me.

The more superstitious ones say that it is a token of death beckoning you on to destruction, and many stories are told of "Blue Jim," and other like characters who have been seen.

This origin of the name Jack-o'-the-Lantern was given me by an old man, who does not vouch for it in any way, and thinks he read it somewhere, but does not know where: "There was a man named Jack-o'-Lanthorn, who was noted for his wickedness. It was agreed that he should do whatever he wished in this world, and at his death he was to go to the Devil. When he died he first went to the portals of Heaven and asked for admission, but was refused. He then went to Hell, but there he was told that he was so very bad that he would make the evil ones there unmanageable. So he was turned away, and sent to wander in the bogs and marshes, and was given this mysterious light to guide him in his wanderings."

WARTS.

To remove warts from the hands: —

Steal a piece of meat and bury it under the drop of the house.

Cut an apple, a turnip, or an onion in halves; rub the warts with the pieces, and bury them under the drop of the house.

Wash your hands in the water found in a hollow stump, and if you never see the stump again the warts will go away.

If you see two persons riding a gray horse, say: "If you take them, take these," and pass one hand over the other.

CURES.

One born on Sunday was supposed to have the power to cure the headache.

To cure a snake bite, kill the snake and swallow the heart.

Cure ague by tying it to a tree.

Goitre: look at the waxing moon, pass your hand over the diseased parts and say: "What I see must increase; what I feel must decrease."

Sprains are cured by rubbing on the first Friday after the full moon.

Certain diseases are cured by allowing a black cat to eat some of the soup given to the patient.

Goitre is cured by rubbing the neck three times with the hand of a corpse.

To cure a boy of homesickness, put salt in the hems of his trousers and make him look up the chimney.

Flesh wounds in a horse are cured by probing with the terminal buds of a peach limb, then tie a string around the limb and hang it in the chimney. As the limb burns away the wounds will heal.

"Falling away" is cured, in a child, by placing it in the oven.

Place a buckwheat cake on the head to drive away pain.

Cure whooping cough by breathing the breath of a fish.

Also, cure a child of whooping cough by placing it in the hopper of a mill until the grist is ground.

To cure "falling away" in a child, make a bag of new muslin and fill it with new things, and place it on the breast of a child. It must remain there nine days. Meanwhile the child must be fed only on the milk of a young heifer. After the nine days carry the bag by the little finger to a brook that flows towards evening and throw it over the shoulder. As the contents of the bag waste away the child will recover.

If you pick your teeth with the nail of the middle toe of the owl, you will never have toothache.

POW-WOWING.

The efficacy of pow-wowing was formerly believed in by very many people, and is still believed in by a few. The charm seems to consist in repeating a little formula and making a few passes with the hand. This power can be transmitted to one of the opposite sex. It is believed to be able to cure nose-bleeding, or to stop the flow of blood from any cause; to remove instantly the pain from cuts, bruises, and burns; to cure almost any skin disease, and many others more deeply seated. Many instances were related to me by intelligent persons where, apparently, the pow-wow removed the pain. They do not believe the pow-wow did it, and yet they think to call it a coincidence is a very poor explanation. Several instances of very intense scalding were cited, in which the patients were suffering very great pain, and, apparently, the instant the pow-wower said her formula and made her passes, the pain ceased. Another case. A horse had his foot so badly cut that his owner feared he would bleed to death. Every known means was used, but the flow of blood could not stopped. The son was sent for an old man, now over ninety years of age, who was supposed to possess this power. The distance was two miles. As the boy told his errand to the old man, he said: "It is a bad case, we must hasten." When they had gone about half way he said: "You need not hurry so much, it is better." And just before they reached the place he remarked: "No hurry now, it is all right." Those who were attending the horse affirm that the horse's foot stopped bleeding at the time the old man stated.

Sometimes the possessors seem to lose this power. A boy had a bad case of nose-bleeding. It was night, and he hastened to an old man accustomed to pow-wow. The old man told him he could do

nothing for him, he had lost his power. He then went to a woman, and she told him just the same. In neither case did the persons see the patient. The boy died.

WITCHES.[1]

The belief in witches seems to have been more or less general.

Lay a broom across the door and it will keep out the witches.

Black cats are possessed.

It ruins a gun to shoot a cat.

Three horseshoes nailed on the doorstep with toes up will prevent the witches from entering the house.

If you find a horseshoe with three nails in it, nail it to the hog trough, and it will keep the witches from riding the hogs to death.

Witch doctors can transfer witches from one person to another.

Old hunters carry silver bullets, which they say they use to shoot witches.

To free himself of a witch, a man painted an imaginary picture of her on the wall, and then shot her.

When something has gone wrong, a common method of finding the witch is to boil some milk in a pan on the stove. By pricking the milk with a flesh-fork the witch can be made to appear.

To keep witches from entering the house, bore holes in the door-sill, and place in them pieces of paper containing mysterious writing. Then plug up the holes.

A girl was churning, but the butter would not form. She took some milk and stamped it into a hole in the ground, saying: "I will make his ribs sore." Presently a man called, and wanted the people of the house to give him something, even a piece of tobacco. They refused, and he died soon after. The butter formed as soon as he left the house.

A farmer thought his cows were bewitched. Two had died, and three more were sick. He wrote something on pieces of paper, and placed these above the doors and windows. None of the members of the family went to work, but all sat in the house waiting for the witch to appear. In a short time a man called, and wanted something to eat and his horse fed. He was at once accused of being the witch.

When the hay on the mow gets low, the witches come down through the floor and ride the cattle, so they become poor.

Colts with tangled manes become dull and sickly. The knots in

[1] One accused of witchcraft among the Zuñi Indians is hung up on the southern side of the old Spanish church. I was told that two persons were hung up in the summer of 1889. One of these, a young man, was charged with blowing away the clouds. After hanging for two days he was clubbed to death.

the manes are supposed to be the stirrups used by the witches in riding the colts. Remove the tangles and the colts recover.

Witches are supposed to shoot animals with little hair balls, which pass through the hide and lodge without leaving any hole.

When, after considerable churning, the butter does not come, thrust in a red-hot poker to burn the witch.

I might mention many witch stories, but one will suffice. About fifteen years ago my uncle, while driving about dusk, overtook a man on foot. Noticing that he was a great cripple, he asked him to ride. Naturally the conversation turned on the stranger's affliction, and he related the following circumstance, which, my narrator has since learned, is thoroughly believed by nearly all the people in the neighborhood:[1] "About two years ago I was in sound health. My wife did not believe in witches, nor did I, but my mother-in-law, who makes her home with us, not only believes in them, but by many is supposed to be one. She and I do not live agreeably, and several times she had threatened to 'put a spell' on me. One morning I went to the field to bring the horses, and returned earlier than usual. As I returned, my mother-in-law, who stood in the doorway, commented upon my quick return, to which I replied that I always did things up in a hurry. She then said, 'You will not long do so.' From that day my flesh began to fall away, and my skin to tighten, until now it is like parchment, and perfectly tight. Every part of me is shrinking, and I am so crippled I can hardly walk." So far as my informant knew, he was a man of good habits. The affliction is an established fact, but no one has yet given any satisfactory explanation. It can, at least, be called a striking coincidence.

EXTRACTS FROM A GERMAN CENTENNIAL ALMANAC.

Unlucky days which are found in every month: —

January 1, 2, 3, 4, 6, 11, 12.	May 7, 8.	September 10, 18.
February 1, 17, 18.	June 17.	October 6.
March 14, 16.	July 17, 21.	November 6, 10.
April 10, 17, 18.	August 20, 21.	December 6, 11, 15.

Whoever is born on one of these days is unlucky, and will suffer poverty.

Also, whoever gets sick on one of the aforesaid days seldom recovers sound health again.

Whoever becomes engaged or gets married will come to great want and wretchedness.

One should not make a journey on these days;

Or carry on business;

[1] This incident was not given me in direct discourse. I have put it so in order to avoid ambiguity of pronouns.

Or have a lawsuit.

On Ascension Day and the days of Simon, Judas, and the Apostle St. Andrew, there should be no letting of blood.

The signs of the zodiac should be observed during the course of the month as they are marked for each day in the common almanac.

Whenever a cow calves in the sign of the Virgin, the calf will not live a year. But if this should happen under the Scorpion, the calf will die sooner.

Wean nothing under this sign, or that of the Goat or Waterman, so that it shall not get the deadly distemper.

A COMMON RULE FOR EVERY YEAR.

If an eclipse of the sun occur when the corn is in blossom, the ears will not fill, and there will be a great scarcity. But if an eclipse of the sun occur in March, April, or the first two weeks in May, there will be much very good wine; but it will be bad for the corn, because a dry, hot summer will follow.

WEATHER SIGNS.

In America the weather is so uncertain and so variable that one can scarcely depend on the calendar; yet in haymaking, on account of his work, one would like to find out the weather for a day ahead. To do this the following weather sign can be practised and used if necessary.

Go to a stream, catch a leech, and put it into a glass jar that contains at least a quart of water and is four fifths full. Close the jar with a small piece of linen, and place it on the window-sill. If the weather is to be fine and clear the leech will lie on the bottom in a circle, without any agitation. If rainy, it will crawl to the top and stay there until it begins to rain. If windy, it will run to and fro until the wind stops. If thunder-showers and heavy rains, it will get out of the water and twist and stretch itself as though in pain. During great cold in winter and great heat in summer it will lie still on the bottom. If there is to be snow or damp and rainy weather, it will fasten itself up at the mouth of the jar. In summer give it fresh water every week at least, and in winter every two weeks. With this care it will live for years, and cost only a little trouble.

J. G. Owens.

A SUGGESTION AS TO THE MEANING OF THE MOKI SNAKE DANCE.

STUDENTS of American Ethnology have known for several years of an interesting ceremony called the Snake Dance, which is said to be biennially performed at the Moki pueblo, Wolpi. As is well known, in this dance living snakes, some of the most venomous character, are carried in the mouths and hands of the celebrants.

This weird, and to our ideas loathsome performance, has been repeatedly witnessed by Americans, and although often described, has never been satisfactorily interpreted.[1]

From the predominance which is given to the rattlesnake and everything connected with this animal throughout this ceremony, the first and most natural impression would be that the observance is an elaborate form of rites connected with serpent worship, which is known to have such a tenacious hold on the minds of all rude peoples. It would at first sight seem absurd to question such a conclusion were it not for the existence of certain subordinate facts which turn one's attention in other directions. Certain of these minor details are with difficulty explained by this hypothesis.

My belief that the Snake Dance is primarily a ceremonial connected solely with serpent worship was somewhat shaken by the information which I gathered from various sources, that the same dance was celebrated without the snakes on certain occasions. Evidently a ceremonial connected with snake worship without the introduction of the snake would be like the play of Hamlet with Hamlet omitted. If there exists a religious observance which the Indians consider the same as the Snake Dance, but in which the snake is absent, a study of such ought to throw light on the inner meaning of both. The hint that there is a snake dance without snakes seems worth following up, for if it could be proven that such was the case, a study of the common elements of both ought to tell the story of their inner meaning. As the observance without the snakes would seem to be the simpler one, the problem could be more readily solved by studies of it than of the more complicated. If, moreover, we could prove an identity of the two, simple and complex, we would be on a good road for progress, in discovery. We have, in other words, a problem

[1] The most complete description of the Snake Dance which has appeared is that given by Captain John G. Bourke in his book, *The Snake Dance of the Moquis of Arizona.* This work of about 375 pages contains several chapters on this subject, but by no means exhausts the subject with which it deals. These chapters rather increase one's interest to know more, and one rises from their perusal with the impression that much more remains to be discovered before he can fathom the meaning of this intricate observance.

not unlike many with which the morphologist and embryologist have to deal in determinations of the homologies of organs of animals and plants. If complex religious ceremonials are developments from primitive ones, as we may justly conclude or rather take for granted that they are, the direction in which the elaboration takes place must be governed by definite laws which are capable of determination, and may be submitted to analysis. To discover the laws by which to interpret the hidden meaning of ceremonials, the ethnologist has often to penetrate below or behind accretions resulting from symbolism, which have grown about primitive ideas and obscured their prominence. Religious ceremonials when once developed are slow to change, but it is evident that they do not spring at once into elaborate observances. They develop from simpler to complex stages, and environment plays an important part in the direction in which this development takes place. As a consequence, oftentimes the primary idea of the ceremony has been lost or obscured by symbolism. I believe many instances of this might be mentioned, and that the Snake Dance is as good an illustration as could be wished.

A parallel case showing a little different development, but illustrating the same idea of the modification of ceremonials by elaboration, may be seen in two Zuñian ceremonials known as the *Ham-po-ney* and *Klar-hey-wey*. These two dances are essentially the same, but the former is very much more elaborate than the latter. This elaboration pervades all parts of the ceremonies connected with these dances, and no single element overshadows the others. They are strictly homologous, and this homology can be traced in everything connected with the two. No one can, I think, for a moment doubt their identity, or that *Ham-po-ney* and *Klar-hey-wey* are but different expressions of the same fundamental idea, although one is simple, the other complex. That idea can best be discovered by a study of the simpler ceremonial. So in the Snake Dance and that which is reputed to be the same without the snakes. If it can be proved that they are identical, evidently the simpler is more profitable to study in order to fathom the meaning of the more complex. This was the idea which led me to accept with pleasure the hint that the problem of the Snake Dance could be approached in a way different from any which has yet been followed, and I was therefore interested in the information that a simpler performance of the ceremony was still in existence. The observance which I have been led to suppose to be the simpler form of the Snake Dance is that celebrated on alternate years and known as the *Lay-la-tuk*.

A priori, at least, we can suppose that subordinate features in any ceremonial, when it is in the process of evolution, may attract more attention than primary ones, and may even develop at the expense of

the latter. A study of many existing religions will, I think, furnish instructive data pointing in this direction. I can readily agree with those who hold that the Snake Dance has come to be a form of snake worship, but I would suggest that it originated from a ceremonial of a far different nature. It may at present be looked upon by the Indians as a form of serpent worship, or possibly as a dramatization of historical episodes, and yet its origin may have been far different. I think it is possible to penetrate back of these ideas to the origin of the dance and suggest that it is a simple form of water ceremonial. The reasons which have led me to look in this direction will, I hope, appear in the following pages.

For some unknown reason, the snake is regarded among the Mokis, as among some other Indian tribes, as the guardian of the springs. Like the frog, this animal has come to be an emblem of water, and naturally is used as a symbol of the same in rain or water ceremonials. The sinuous motion of this animal recalls the lightning which accompanies the rain, and a zigzag line is used as a sign to designate both. The great plumed serpent, *Kol-o-wis-si*, of the Zuñians lives in the water; indeed, the idea of a serpent guarding a sacred spring is so widely spread in the mythology of primitive peoples that it may be looked upon as a fundamental principle in many mythological systems. To kill a snake means, in the Moki conception, to destroy a guardian of some water source or spring. Conversely, to propitiate him is to bless with abundant water. As the snake is a symbol of water, pictures of this animal necessarily find an appropriate place in rain or water ceremonials.

Near the end of the month of August, 1890, at the close of my stay in Zuñi pueblo, word came to me by a Zuñian just returned from Wolpi, that the Mokis were about to celebrate the Snake Dance. I knew from many sources that this could not be the dance in which snakes were carried in the mouth, for that had been performed the year before, and at Wolpi at least it is only performed on alternate years, and the ceremony of the veritable Snake Dance occurred the preceding year (1889). Satisfied, however, that there was something to be learned from the study of a ceremony which was said to be the same as the Snake Dance without the snakes, I hurried away to Wolpi, where I arrived in due time to witness the event which had been foretold. It was possible for me to gather some information in relation to this ceremony, and to collect enough data to lead me to believe that the same idea is embodied in the two ceremonials. While I may be wrong in my conclusions as to their identity, I am at least confident that a knowledge of the observance[1] I

[1] There are two distinct parts to the ceremony of the Snake Dance. In the former, or that without the snakes, we have the nearest likeness to the *Lay-la-tuk*.

am presently to describe is necessary before one can make a final judgment of the inner meaning of the Snake Dance.

I arrived at the foot of the easternmost mesa of the Mokis on the afternoon of August 20, 1890, and immediately followed the trail up to the pueblo of Teg-u-a; from there through *Shu-sho-no-vi* to Wolpi, where the ceremony was to take place. The time of the observance is a little over a week from that in which in former years the Snake Dance occurred. This fact has a meaning, for the annual calendar of religious events is pretty closely adhered to among the more distant pueblos. From verbal information I learned that there is considerable variation in the date of the month in which the Snake Dance occurs, but that it almost invariably happens near the end of August.

When I arrived at Wolpi the participants in the ceremony were at a spring in the plain, where certain important preliminaries were being celebrated. These I did not witness, consequently my account is defective at the very threshold. I was, however, told that the *O-ma-ou*, or water god, inhabits this spring.[1]

On my climb up the trail to the mesa top, near Teg-u-a, I observed a shrine, which is probably the same as one of those mentioned by Bourke. This shrine is situated about fifty feet below Teg-u-a, near the end of the trail up which we mounted, and called by the Mokis (as I am informed by Tom Polacca) *Kar-ge*, the "end of the trail." It lies on a slight elevation, a little above the path, and has the form of a rock inclosure made of small stones, in the centre of which a spiral concretion (fossil?) was observed. The "torso, with rudimentary suggestions of arms and thighs," mentioned by Bourke, was not seen in this shrine when I visited it.

At a short time before sundown the participants in the exercises at the spring formed in line, and slowly marched up the trail, along the narrow path worn into the rock by frequent footsteps, to the dance place about the Sacred Rock[2] of Wolpi. From Bourke's description I judge that the Snake Dance also occurs in the late afternoon.

The procession of dancers from the spring[3] was composed of

The second part, in which the snakes are brought in, has very little likeness to the former, and is almost wholly occupied with snake ceremonials. As a consequence, this part has also very remote resemblances to the *Lay-la-tuk*.

[1] Not that from which most of the water for consumption in the pueblos is obtained, but more to the south, in the plain about the mesa. Bourke says nothing of similar ceremonials about this or any spring in his account of the Snake Dance. We see here, therefore, a difference in the two ceremonies from the very first.

[2] The Snake Dancers pass around this rock in their ceremonials.

[3] It would probably be more appropriate to designate this rather as a pool than a spring.

about twenty persons, who were all scantily clad. Their heads were without coverings, and the majority, possibly all, were males.

The procession was led by a priest, a barefooted old man, who held in one hand a basket of sacred meal. Upon his head projected a pair of horn-shaped appendages, but, unlike the priest in the Snake Dance, he wore no garlands. Behind him marched a boy with a small earthen vessel, in which was water said to have been taken from the sacred well where the preliminary ceremonials had been performed. Following him were two women. The boy carried a wand made of feathers. He was almost nude, but was daubed with paint or white streaks over the body and down the legs. Great strings of shell-beads hung about his neck, and he was otherwise adorned.

Each of the twenty men who followed had two sunflowers in their hair, and each carried in one hand a stalk with leaves and green corn upon it. We must not lose sight of the fact that green corn plays a rôle in this dance. In the Snake Dance also it is so conspicuous as to be highly significant. In a representation or rehearsal of the Snake Dance in Teg-u-a, Mr. Whitney saw garlands of the leaves of corn, and in one of the estufas an old man, after making a sinuous line (symbol of rain) in the air with the right index finger, and hissing in imitation of lightning, says Bourke, "made a sign as if something was coming up out of the ground, and said in Spanish, '*Mucho maiz*' (plenty of corn), and in his own tongue, '*Lo la mai*' (good)."

The second division of dancers in the Snake Dance, says Bourke, "two by two, arm in arm, slowly *pranced* around the Sacred Rock, going through the motions of planting corn to a monotonous dirge chanted by the first division."

It seems strange that ceremonials connected with planting corn should be introduced at this stage of the dance, unless some occult relationship exists between it and the inner meaning of the Snake Dance. This fact is not difficult to explain on the water theory of the origin of the dance. It must, however, be said that the rain dances are about over in August at Zuñi, and that corn dances had begun before I left that pueblo.

Besides the members of the procession which I have described above, there were additions to the number of participants in the final ceremonies, for the procession was joined at the dance plaza by other boys, all with horns on their heads, and ornamented with shell necklaces. Behind the procession came two men, naked or nearly so. These persons wore a quiver of deerskin over their shoulders, and carried a bow and arrows in one hand. In the other hand they bore a whizzer, or flat wooden slab tied to the end of a string, with which they made a whirring noise like wind. These

personages are said to be members of the *Ka-lek-to-ka,* which is a sacred organization corresponding to the *Pith-la-she-wa-ney*[1] at Zuñi.

The existence of this order in Moki, while it is what might be expected from the similarity of the two peoples, is not mentioned in the writings which I have been able to consult. Bourke, in his account of the Snake Dance, speaks of an old man who "bore aloft in his right hand a bow (one of those so gayly ornamented with feathers and horse-hair, which had been noticed upon the upper end of the estufa ladders). With his right hand this old man rapidly twirled a wooden sling, which emitted the shrill rumble of falling rain, so plainly heard," etc. Bourke, however, does not recognize this man as a member of a secret organization, nor does he give the name of such. I believe, however, that we have in this "old man" a representative of the "Priesthood of the Bow,"[2] and the same which I have mentioned above.

Before I describe the dance, let me say something of a lodge which had been built on the open space near the Sacred Rock. This structure is made of cottonwood boughs, and is not unlike that figured by Bourke, with the exception that it is not covered with a buffalo robe. It stands, however, in the same relative position to the rock. The word *She-hep-kee* has been given me as the Moki name of this lodge. It is conical in shape, and resembles a typical *tepee* of the nomadic tribes. It is in this lodge that the snakes are placed in the Snake Dance, and within it also in the *Lay-la-tuk* the offerings are received at the close of the ceremonials. A man, *Uch-che,* is concealed within it, and he is said to receive the offerings.

When the procession entered the dance plaza the members formed two platoons, facing the sacred lodge, the priest standing in front, the two *Ka-lek-to-ka* behind. The two women and the boy stood near the priest. They sang a low song, accompanied with a horn, keeping time with a rattle similar to the T-shaped rattle described by Bourke. There was no dancing, but at intervals the priest stamped with one foot on the ground.

The dancers, says Bourke, after the snakes had been released,

[1] Mr. Cushing, whose authority is recognized as the highest in regard to the linguistics of the Zuñians, and who is himself a member of this society, spells the name *Api-thlan shi-wa-ni.* It might seem preposterous for me to venture to use another form, but I have simply followed the pronunciation which I have heard. The orthography of Zuñi words is not yet an exact science.

[2] Of course it does not follow that this is a badge of the organization, and is not carried by other persons in Moki or Zuñi dances. It is used by the *Koy-e-a-mash-i* in the *Kor-kōk-shi* at Zuñi, and is associated with *Pau-ti-wa,* who is said to carry it. Its use among widely separated tribes, and on different continents, is spoken of elsewhere in my paper on "The Summer Ceremonials at Zuñi Pueblo."

moved in line twice around the Sacred Rock, and in pairs in front of it *stamped the ground* with the right foot. The snake-bearers in the second part of the Snake Dance, after dropping the snakes, stamped with the "left foot" twice, "emitting," says Bourke, "a strange cry, half grunt and half wail." The same ceremony of stamping the ground with the right foot takes place also in *Lay-la-tuk*, and has a significance in the interpretation of the observance.

In the opening of the ceremonial the priest first sprinkled sacred meal on the ground in the form of the *O-mou*, or rain symbol, making several loop-like figures in four rows, drawing each figure at the end of a song,[1] one behind the other. As the platoons advanced, one of the women threw into the right-hand loop a ring about six inches in diameter with two feathers attached to it. The boy then threw an offering into the middle loop, and the other woman cast a ring with feathers into the left-hand loop. If these offerings fell outside the loop at which they were aimed, the priest put them in place in the loop at which they were thrown. The women and boy then advanced and picked up the offering. The platoons advanced a few steps to a short distance from the loop-like or rain figures and sang in a low, melodious voice, accompanied with a horn. At the close of the song the old priest made another set of rain-cloud loops extending parallel with the former, and the women and boy cast their offerings as before. The platoons then advanced and sang the same song, accompanying it as before with the horn and the whizzer. While they were singing, the priest made new rain figures on the rock as before.

In the Snake Dance a "circle" of sacred meal is said to be made on the rock, and in this circle the snakes are deposited. Which one of the participants made this circle is not clear to me, but when the snakes were deposited in it the "chief priest recited in a low voice a brief prayer."

After the offerings had been cast into the loops four times, and the platoons had sung as many songs, all had advanced so far as to be closely huddled about the sacred lodge. Offerings of water were then handed, apparently into the hands of the *Uch-che*, and the participants in the ceremony slowly filed away under the archway. Immediately all the spectators separated to their homes. It was now twilight, and on my return to the place, a few moments after, I observed that the sacred lodge had been removed, and a small hollow in the rock under the lodge, or in front of it, was covered by a flat stone slab, which was being carefully plastered

[1] I am somewhat doubtful about this statement. My observations in relation to it are supported by those of my assistant, Mr. Owens, who independently watched the ceremony.

up in place by an old man and woman. I was told that the offerings had been deposited in that place, and that the ceremony was over.

On examining the rocky floor of the place upon which the platoons had stood when they chanted the song before the sacred lodge, I found the rain symbols clearly marked out, but whether these had in part been made before the dance I am not wholly sure.

The casting of the offerings of rings by the women into the loops made by the old priest I cannot harmonize with any event recorded in the Snake Dance. The snakes are, however, thrown together into the ring of sacred meal, out of which it is believed by the Mokis they cannot escape; but this is not done by the women, and only by the widest stretch of the imagination can the rings be likened to snakes. Still it is possible that new observations, which are certainly very much needed on this point, may lead to interesting results.

The interpretations which others have advanced in explanation of the Snake Dance are in part built upon the testimony of Indians, which is not on the whole perfectly satisfactory. Indeed, it may be a mistaken idea to suppose that the Indians themselves, even the best informed, know the meaning of the ceremony. If it has arisen in the manner I have suggested, one could easily see how a native, unless he was an antiquarian, would be ignorant of the true meaning. There are, as is well known, festivals among the whites which would long ago have lost their significance were it not for written descriptions of them. Oral traditions may keep alive a history, but these traditions are undoubtedly often faulty, especially as regards questions which could have little more than an antiquarian interest not particularly active among rude peoples. Hence, possibly, the rather unsatisfactory answers which have come from cross-questioning the Indians themselves. The testimony, however, should not be neglected.

According to Bourke, Nahe-vehma, when questioned about the dance, said that the Mokis "have this dance to conciliate the snakes, so they won't bite their children." Bourke adds: "My own suspicion is that one of the minor objects of the Snake Dance has been the perpetuation, in dramatic form, of the legend of the origin and growth of the Moqui family." It would seem that the rite should not be limited to the Mokis, as he shows, later on, that the dance was also celebrated in other pueblos,[1] and it is known that the Snake Dance was seen at Acoma and elsewhere by the early Spanish travellers.

[1] Possibly, however, he supposes that the ceremony. as performed in the other pueblos, was derived from that at Moki.

It would seem from the testimony of Nanahe, given by Bourke, that there is a secret snake order to which is intrusted the preparation and care of the dance, but nothing was elicited from him as to the inner meaning of the dance. The existence of a snake order does not militate against the water theory of the dance, nor does it of itself signify serpent worship. Of greater interest as bearing on the subject is the statement of the old chief, Pedro Pino, who, according to Bourke, says: "I have seen the Snake Dance a long time ago. *Then* the Moquis used to gather up *all kinds of animals*, — all kinds that move on the ground, snakes, rattlesnakes, toads, jack-rabbits, etc., — and take them to an estufa, where there was an old man who knew a great deal about medicine." Possibly we have here a survival of the time before the snake symbol had overtowered other rain symbols, and assumed such a predominance as to determine the whole character of the dance. The existence of the snake order, mentioned by Nanahe, is what would be expected in this preponderance in the development of the snake part of the ceremony, but more evidence than the simple existence of this order is necessary to show that this dance is essentially an observance of rites connected with serpent worship.

In endeavoring to discover the true meaning of the Snake Dance, many observers have, I believe, been deceived by the great predominance given to the snake in the ceremonials, for I doubt very much whether we can regard it as an example of snake worship pure and simple. It seems to me that it is rather a secondary development of a primitive ceremonial, the origin of which was quite different. I believe that it arose from an elaboration of an observance something like the *Lay-la-tuk*, which from its simpler form still contains the germ of the ceremonial. I believe that the snake with other animals was first introduced in the dance as a symbol, just as the turtle appears in the *Kor-kōk-shi* dances at Zuñi. It was then, as now, a symbol of water, since it was regarded the guardian of the springs. The effect of its introduction would be as follows: Interest would naturally centre in the snake, and as a result everything connected with its capture, its care, and the method of carrying, would take the strongest hold on the minds of the people. Evidently under these influences the ceremonials connected with everything pertaining to the snake would reach such a development as to completely overshadow the simple idea which gave birth to the ceremony in which the snake was only a symbol.

The suggestion which I have here made as to the inner meaning of the Snake Dance, and its relationship to *Lay-la-tuk*, is simply a working hypothesis. Many difficulties which I confess I am unable to meet suggest themselves, but I believe that in studying the cere-

mony on this line of inquiry we are destined to approach nearer the truth than on any which has been thus far advanced. What is now most needed is an accurate examination of everything connected with both these ceremonies. A casual visit to the pueblo at the time of the observance is not sufficient, for that step in obtaining knowledge has already been taken. The next advance must be by a careful comparative study reaching through a period of time long enough to embrace all the ceremonies in any way connected with both these observances. The time when this can be done is limited, for the custom will soon become extinct, and before we are aware of it the last celebration will be held. It is more than probable that there will be but a few more Snake Dances on the Moki mesas, and that even now it is threatened with extinction, so that the present year may be its last. When this weird observance has become a matter of history, the cry for more observations will grow with increasing years, and with an ever-growing interest in American ethnology. The observations thus far made are all too limited to form the basis of an intelligent judgment as to the meaning of this unique performance in the isolated Moki pueblo. Every effort, then, ought to be made to faithfully record the details of the last exhibitions of this ceremony for students who come after its extinction.

J. Walter Fewkes.

OREGONIAN FOLK-LORE.

THE WOODRAT AND THE FIVE RABBITS.

THE story goes that a woodrat lived with its mother, and that five cotton-tail rabbits lived in close vicinity. The rat said to them: "Let us have a quarrel!" One of the rabbits inquired: "Why do you want us to quarrel with you?" to which the woodrat replied: "That 's all right; let us have a fuss! don't you always prefer the bitter leaves of some sort of cabbage to everything else?" The rabbit answered: "You must certainly be a professional thief; just yesterday I saw you watching all around for the right moment to steal something, your big ears bent sidewise!" The woodrat: "And you I always see skipping about with your crooked legs to snatch the leaves from the cabbage-bush!" To this the rabbit replied: "You are an ignoramus and an old fool! you are good for nothing except to eat holes into your grandmother's long dress. That is why you want to attack me."

Hereupon the rat went away to a distance, and spread out a net to catch its victim. Then it seized a stick, and approaching the rabbit's den forced him to leave it, drove him into the net, and beat him to death.

In the same manner the woodrat started a quarrel with another of the cotton-tail rabbits. "Let us have a fight!" "Why should we fight?" And they engaged in a fight because the rabbit reproached the rat for eating up its grandmother's dress. "You are nothing but a fool and a good-for-nothing eater of cabbage-bushes!" replied the rat. The rabbit said: "We all know you are a mean thief and pilferer who lives in an old wooden shed." "You nincompoop!" replies the other, "you poor offspring of well-to-do parents, mind well what you are going to do to me! Get out from there!" and the rat drove him away, ran after him and killed him, brought his body home and ate him up. Thus the remainder of the rabbits disappeared, all being exterminated by the formidable woodrat in the same manner; it and its mother ate them up and danced over them a medicine dance. But during the dance the rat's wooden lodge caught fire, and both inmates perished in the conflagration. That is the end of the tale.

THE STORY OF THE BEAVER.

A beaver rowed a dug-out canoe, and had two young going with him. A woodrat came up to him, asking what was the news. "I cannot tell you any news, but you can; tell me quick what you know!" the beaver replied. Then the woodrat said: "The rat was married to his mother, they say; that 's the kind of news I know!"

Then the rat went away to watch the canoe upon an ambush; it then attacked and shot at the canoe, and when it was upset it saved the two young beavers, while the old one plunged to the bottom of the lake. Then the woodrat went straight home and hid itself in its mother's lodge, to avoid the beaver's wrath. But when the beaver arrived, he discovered the rat and inquired of him: "Whither did you flee?" "Why do you want to know? I went to get a necklace of beads to present to you," replied the rat. The beaver took the beads and indignantly threw them into the fire. Upon this the woodrat attacked him, and told its mother to make an open space in the midst of the camp-fire to throw the beaver into. "I am going to throw the beaver into the fire; when he is there, cover him up with earth!" But things went off differently, for the beaver seized both the rat and his mother, and threw them into the fire. "Utututu!" cried the rat in the fire; "so it is me whom you are going to cover up!" and it whirled about in the fire, while its hair and flesh was singed. The beavĕr then apostrophized it for its meanness: "I did not come to see you here for a mere child's play; you get a painful punishment now, and the Indians would certainly scoff at you if they could see where you are now. After your body is charred up, the people would not like to have a smell of you,[1] and would call you simply the 'stinking one,' you miserable fellow, you who own nothing but a house of sticks, and are of no account!" Hereupon the beaver set fire to the wooden lodge of the rat and its mother, took his two young under his arms, and went home. So far goes the story.

HUNTING EXPLOITS OF THE GOD K'MUKAMTCH.

After creating the world, K'mukamtch took a stroll on the surface of the earth, and perceived five lynxes sitting on trees. Being dressed in an old rabbit-fur robe pierced with holes, he tore it to pieces and threw it away, exclaiming: "If I kill the five lynxes around me, I shall have a better fur-cover than that one." He picked up stones, but when he threw one, he missed his aim and one of the lynxes climbed down the tree and ran away. Sorrowfully he said: "I won't get a good mantle this time!" Then he threw a stone at another lynx, and, missing it, the animal likewise jumped down and disappeared. "Now my fur-robe will become rather small!" The three remaining lynxes sat on their trees and scoffed at the unsuccessful deity. This tickled him. He threw another stone and missed again; another and another, all with the same result, and when the

[1] This refers to the fact that some Indian tribes of the Pacific coast, as the Shasti, *e.g.*, are roasting woodrats to eat them. These animals gather a quantity of sticks around their dens; hence the term, "house of sticks," or wooden lodge.

last one of the beasts had scampered off, K'mukamtch ejaculated, "Now the skin will not even cover my back;" and while singing,

"Ló-i lóyan lóyak, ló-i lóyan lóyak,"

he went to pick up the pieces of his old fur-cover, which he had torn up, pinned them together with wood-splinters, put it around his body, and continued his way.

Having gone to a short distance, he found an antelope suffering from the toothache, and stretched out on a clearing in the woods. He spread his pieced-up mantle over the animal, and began to kick at it to make it bloodshot. He looked around for a stone-knife to skin it with, but after having released it of his hold the antelope ran away behind his back; he turned around, saw it running, and said: "My antelope looks exactly like this one!" The animal then ran past him, and when he saw his own mantle lying on the back of the antelope he cried: "Stop! stop! The Indians will laugh at you when they see that you are wrapped in that miserable old rabbit-skin of mine."

AMHULUK, THE MONSTER OF THE MOUNTAIN POOL.

Amhuluk at first desired to establish his residence in the fertile plains of Atfálati, but seeing that they were not large enough for him, he set out for a more extended region. Such a one he found at the Forked Mountain; he stopped there and has ever since occupied that spot. Every living being seen by him is drowned there, all the trees within his reach have their crowns upside down in his embrace, and many other things are gathered up in his stagnant waters. The monster's legs seem deprived of their hair, and several kinds of dogs he keeps near him. His horns are spotted and of enormous magnitude.

Three children were busy digging for the ádsadsh-root, when Amhuluk emerged from the ground not far from them. When the children became aware of him, they exclaimed: "Let us take his beautifully spotted horns, to make digging-tools of them!" But the monster approached fast and lifted two of the children on his horns, while the eldest managed to escape. Wherever Amhuluk set his feet the ground was sinking. When the boy returned home he said to his father: "Something dreadful has come near us, and has taken away my brother and my sister!" He then went to sleep, and when he lay on his couch his parents noticed that his body was full of blots.

Immediately the father put his girdle around his dress and started for the Forked Mountain, where his children had met their death. He found the tracks of the son who had been fortunate enough to escape the same fate, followed them, skirted the mountain, and there he saw the bodies of his children emerging from the muddy pool.

Then they disappeared for a while, to emerge again on the opposite slope of the mountain. This apparition occurred five times in succession, and finally the father reached the very spot where the children had been drowned. A pool of water was visible, which sent up a fog, and in the midst of the fog the children were seen lifted up high upon the horns of Amhuluk. With his hands he made signals to them, and the children replied: "Didei, didei, didei" (we changed our bodies).

The father, painfully moved, set up a mourning wail and remained upon the shore all night. The next day the fog rose up again, and the father again perceived his children borne upon the horns of the monster. He made the same signals, and the children replied: "Didei, didei, didei." Full of grief, he established a camping lodge upon the shore, stayed in it five days, and every day the children reappeared in the same manner as before. When they appeared no longer, the father returned to his family and said: "Amhuluk has ravished the children. I have seen them; they are at the Forked Mountain. I have seen them upon the horns of the monster; many trees were in the water, the crown down below, the trunk looking upward."

Of this series of four tales the three first ones all come from the Modoc people, the congeners of the Klamath Lake people of southwestern Oregon; whereas the fourth one was obtained among the Kalapuya Indians, now on the Grande Ronde Reservation, northwest of Salem, the Oregonian capital. A few elucidations only are needed for a full comprehension of these stories. They are accurate and almost verbal translations from the texts of the respective Indian languages.

The first and second tales excel through the graphic manner in which the character and habits of the quadrupeds involved are described.

In the third tale, K'mukamtch, the chief deity of the Klamath and Modoc mythology, represents the summer and the winter sun, and in some of the myths also stands for the clouded sky. His name may be interpreted by "the old man of our ancestors." His demoniac power is unequalled in ruse and force; he is dreaded by everyone, not loved or reverenced; and in the dealings with his son Aishish he is cruel and remorseless. His popularity among men is inferior to that of Aishish, and hence he often becomes the target of mockery of the genii and personified animals introduced into his society. What the originators of the tale thought of him is also the general idea which the Modoc people entertain of this tricky deity. *Five* is the mystic or sacred number in all the Oregonian folk-lore products.

The fourth story was obtained by me in 1877 among the Tuálati, Atfálati or Wápatu Indians of the Kalapuya family, whose feeble remnants now reside upon the Grande Ronde Reservation, and whose former home was upon Gaston Lake, south of Hillsborough. There are scarcely over twenty of these aborigines living now. Their myths are peculiarly attractive, and although the Kalapuyas were never a warlike people, they maintained their ground in the Willamet valley, western Oregon, for many centuries. As to its morphology, their language is extremely primitive; every noun and every adjective may be changed into a verb, and the verb has such an enormous multitude of forms that its inflection is difficult to grasp. Of higher deities they had none, and an abstraction only, Ayuthlme-i, existed in their stead, a term which corresponds exactly to the wákan of the Sioux, and to our ideas of "miraculous, divine, strange, incomprehensible." The sun was not an object of their worship, as it seems, but occurs in their myths as the *flint-boy*, a personification symbolizing the active, productive power of the rays of the summer sun.

The mountain pool with its weird surroundings is depicted with great ingenuity in the tale. It and the "Forked Mountain" lie fifteen miles west of Forest Grove, northwestern Oregon.

Albert S. Gatschet.

THE AMULET COLLECTION OF PROFESSOR BELUCCI.[1]

An amulet is something which may be worn or carried as a remedy or protection against mischief, or to bring good luck. A talisman is a figure, more or less magical, cut or engraved under certain superstitious circumstances, usually having reference to holy things, and to which wonderful or supernatural powers are ascribed. It is believed to give the wearer certain advantages, such as preservation against accident, disease, the evil eye, etc., or to render him invulnerable in battle. Both amulet and talisman have beneficial effects only upon the wearer. Charms, on the other hand, may enable the wearer to obtain a power over others for good or for evil. A charm operates as a spell, an enchantment. It exerts an occult influence, and works by a secret power. It may subdue opposition or gain the affections. It may consist of a material thing, or of words or characters written or spoken. It may be an act which, though insignificant in itself, becomes of importance when performed at a given time or place, or under particular circumstances. Some objects may combine the qualities of amulets, talismans, and charms.

The principal evils against which amulets and talismans are a protection are lightning, fire, disease, shipwreck, drowning, ill-luck, the evil eye, etc.

Prof. Joseph Belucci, of Perugia, Italy, driving with Desor, the celebrated Swiss archæologist, the latter was led to remark that cab-drivers fastened to their whips pieces of badger-skin, and Belucci, inquiring into the reason of this practice, was answered by the coachmen that it was an amulet which brought good luck to the carriage and horses, and guarded them from disease and danger. He resolved to investigate the extent to which similar beliefs prevailed among the Italian people. The result of his efforts was the formation of a collection which, as exhibited at the Paris Exposition, numbered four hundred and twelve specimens. This success shows what may be accomplished by the labors of one individual. If it be considered how difficult it would be among our people to obtain, either by gift or purchase, a madstone, or the horse-chestnut which a man may have carried in his pocket for years, it will be perceived what such a gathering implies. The same persistent efforts employed in America in connection with the myths, legends, and folk-lore of North American Indians would suffice to found a collection quite as unique as important.

[1] Abstract of paper read at the Annual Meeting of the American Folk-Lore Society, November 29, 1890, by Thomas Wilson, Esq., of Washington, D. C.

The paper then described the collection, indicating in a manner more or less full the object employed, the manipulation required, and the particular virtue ascribed thereto. The space at command permits nothing more than a list of these.

1. Protection against lightning, thirty-two objects, — the *pierre de tonnerre*, or *pierre de fondre* (thunder stones or lightning stones). Polished stone hatchets, sometimes called celts. Arrow or spear heads or bits of stone, or material corresponding to them, fifty-one objects. Flint, shark's tooth. (Some of these were drilled for suspension as pendants, but the most are mounted in silver and provided with a ring for suspension.)

2. Against the bite of serpents or venomous reptiles, and counteracting any evil effect when bitten, fourteen objects. Serpentine or kindred material, some in form of polished stone hatchets, but principally natural pebbles, with hole for suspension.

3. Against venoms in general, bites of any animal, particularly *Locosides*, six objects. Rhinoceros claw in silver, pepperwood.

4. Against all venom, — *pierre de crapaud* (frog stone). These are natural formations found on the seashore.

5. For protection against or cure for nephritic or kidney diseases, seventeen objects. Nephrite, called *pierre nephritique*, or *du flanc* (reins), or some of its kindred material. Saussurite, jasper.

6. Against the evil eye and fascination, one hundred and forty-nine. Principally crystal or coral objects ; heart-shaped, ithyphallic, thumb-like, eye-shaped, or, if of agate, with rings resembling an eye, etc. But it also includes teeth, horn, cock's foot, mole's foot, imitation toads or frogs, etc., made in silver or lead.

7. Against sorcery, thirty-nine objects. Amber, minerals drilled for suspension, usually flat, badger skin or bone, etc.

8. To arrest the flow of blood, twenty-eight objects. Bloodstone, red jasper, agate, or carnelian.

9. Against intestinal worms in children, forty-nine objects. Madrepore, fossils, or *pierres étoilées*.

10. Against hail and tempest, two objects. An oval bead of alabaster and a bronze medal of the cross of Saint Benoit.

11. Against toothache and vertigo, six objects. *Dentalium Elephantinum*.

12. Against hemorrhoids, five objects. Rhinoceros claw.

13. Against the bite of any animal, one object. Wood of pepper-tree from Egypt.

14. Against snake-bites, one object. The dried skin of a snake.

15. Against grief, one object. Garnet, frequently worn by widows as a brooch.

16. Against epilepsy, one object. A bit of human cranium.

17. Against hydrophobia, four objects. A dog's tooth and a wolf's tooth.

18. Against robbers, one object. Bronze medal of Saint Benoit.

19. Against shipwreck and drowning, one object. Silver medal of Saint George.

20. Against apoplexy, one object. Bronze medal of St. Andrea Avellino.

21. Protection of sheep against the disease *cacheric palustric* (Ital. *goglio*), one object.

22. Against demoniac temptations, one object. Bronze medal of Saint Anastasia.

23. Protection of animals against disease, one object. Bronze medal of Saint Anthony.

24. Against puerperal fever, two objects. Ivory placque.

25. Protection of infants against falls, fits, convulsions, eight objects. Including bronze and silver keys blessed by the Pope.

26. For good luck, especially in love, two objects. Orchis bulb, Brazil nut.

27. Good luck to hunters and gamesters, one object. Lizard with split tail.

28. Preservative of eyesight, ten objects. Including *pierres de hirondelles*, or swallow stones, — small pebbles found in the nests of swallows, credited with power to restore the eyes of their young when destroyed.

29. Aids in secretion of milk, thirty-four objects. *Pierres du lait*, including glass ball of milky color, milky agate, white madrepore, mother of pearl, etc.

30. To dry up milk, two objects. Fragments of polyporus and of cork.

31. To cure gravel, one object. Snail shell.

32. To cure headache. Swallow stones (same as 28).

33. To cure fever, six objects. Snail shell.

34. To cure erysipelas, two objects. Old silver coins.

35. To cure warts, four objects. Byzantine coins, called *scifato*.

36. Aids in dentition of infants, five objects. Pig's tooth, bone.

37. Aids to menstruation, two objects. Red coral, wrought and mounted.

38. To aid parturition, — *pietra gravida*. (These are concretionary, argillaceous limonite, in form of a hollow globe or ball, containing small detached pieces, believed to be the offspring of the stones. They are kept in a sachet, or drilled for suspension, and are in the beginning attached to the left arm, and during accouchment to the left thigh.)

Thomas Wilson.

POPULAR NAMES OF AMERICAN PLANTS.

At a meeting of the Boston Association of the American Folk-Lore Society, May 15, 1890, a paper with the title above printed was contributed by Mrs. F. D. Bergen, who is desirous of completing a collection of such names. Observations on the subject under discussion were also offered by Rev. Silvanus Hayward, who subsequently put his remarks into the form of the letter printed below. The interest and value of a good collection of popular plant-names is obvious, and it is very desirable that persons who may be able and willing to contribute should send their material to Mrs. Bergen, Cambridge, Mass., or to the Editor of this Journal.

Globe Village, Mass., *June* 21, 1890.

My home was in the small town of Gilsum, New Hampshire, in the southwest part of the State, adjoining Keene. You can find a history of that town in the University Library, or the Boston Public Library. The special names of plants came mostly from my grandmother, born in North Bridgewater, but removing in childhood to Cummington, Mass. A few came from Connecticut, my aunt, with whom I was brought up, being from Glastonbury, or rather her parents coming from there. Some, also, are from my father, whose parents came from Mendon, Mass. In all probability, most of whatever might be called folk-lore of any kind, in my memory, came from Bridgewater originally. I have taken pains to run through the Botany hastily, and inclose a list of the names familiar to my childhood which are not found in the *recent* edition of Gray's "Manual." Several of them may be found in Wood, especially in the older editions. My knowledge of botany is not more than a thin smattering, having never had an hour's instruction, and being too busy always in other directions to make any thorough study of the subject. You will remember that Bryant, who came from Cummington, calls the Hepatica triloba the Wind Flower. So we called it, but also Liverwort, and my father always said "noble Liverwort." Anemone Virginiana was Thimble Weed, as also probably some other species. The only Buttercup we then knew, which I think must be the only *conspicuous* species that grew there, we called *Yellow Daisy*, being Ranunculus acris. Thalictrum polygamum (formerly Cornuti) my father called *King of the Meadow.* Aquilegia we always called *Honeysuckle.* Actæa alba was *Cohush.* Nuphar advena was *Bullhead Lily*,— merely a local name, I suspect. Silene armeria had only the name *Sweet Susan;* never Sweet William, as Gray has it, for this name was reserved exclusively for Dianthus barbatus. Lychnis chalcedonica

(which I do not find in Gray) was *London Pride.* Spergula arvensis was very fittingly named *Pine Weed.* When children, we knew Nigella damascena only as *Lady in the Green;* afterwards Love in a Mist, and Devil in the Bush, from what locality I do not know. Impatiens fulva was called *Sullendine,* doubtless a corruption of Celandine, to which the plant bears scarcely the slightest resemblance. We had no other name than *Whistle Wood* for Acer Pennsylvanicum, — a name for which I can guess no reason, as we always made whistles from Basswood. Polygala pauciflora I did not know in childhood; but when I first met it in Francestown, N. H., it was there called *Baby-feet,* the reason of which is obvious. Our name for Mitella diphylla was *Coolwort.* Sedum telephium we knew correctly as *Houseleek;* but in other places in New Hampshire I have found it called *Blow-leaf,* also *Aaron's Rod,* both for obvious reasons. *Prickly Cucumber* was our only name for Echinocystis lobata. Aralia hispida was *Dwarf Elder.* A. racemosa we generally called by the correct name, *Spikenard,* but we pronounced it with short *i,* as if Spicknard, and my grandmother called it always *Pettymorrel.* A family visiting us from Maine called it *Life of Man,* and I have met the same name elsewhere since then. Epilobium angustifolium we only knew by the name our grandmother taught us, *Wickup.* Cornus Canadensis was *Pudding Berry;* Viburnum lantanoides, *Witch Hopple;* Bidens frondosa, *Cuckle;* Gnaphalium, *Mouse-ear;* Nabalus and Lactuca, *Milkweed;* and Azalea nudiflora, *Election Pink,* because in bloom at the old-time "election," when the governor took his seat in June. Grandmother called Monotropa uniflora *Convulsion Root. Carpenter Weed* was our only name for Brunella vulgaris. We had in the garden a tuft of what I think was Phlox maculata, which we always called *Litchnidia.* Gentiana Andrewsii my father called *Belmony.* Asarum Canadense was *Snakeroot;* father said, "*Colt's-foot Snakeroot.*" Our only name for Polygonum Persicaria was *Heart's-ease.* P. Hydropiper was *Smartweed,* and P. sagittata, *Scratch-grass.* Several vines of the same genus we knew only as *Wild Bean,* evidently from the form of the leaves.

Amaratus retroflexus we called *Abraham's Cabbage;* Circæa Lutetiana, *Water Nettle;* and Taxus Canadensis, *Juniper.* In South Berwick, Maine, and I think some other places, I found *Juniper* used for Larix Americana. Mrs. Hayward, who came from Middleborough, Mass., when I spoke of *Milkweed,* always understood Asclepias, which I was taught to call *Silkweed.* The numerous shrub Salices we called *Pussy Willows,* as doubtless most children everywhere. One species was *Sage Willow,* because of its sage-like leaves. Arisæma triphyllum was always *Dragon Root,* or *Lady in a Chaise.* The name *He-loll,* as it was pronounced, and as I always thought of it till the

other evening, when you suggested *Heal-all*, was applied particularly to Clintonia borealis, but also to all plants with similar leaves, as Cypripedium acaule and others. Trillium erectum we called *Squaw Root* only; but my grandmother would sometimes call it Bä-ä-th Root, as nearly as I can represent it, unquestionably a broad pronunciation for Birth Root. My father used to gather the early plants for greens, and called them *Benjamins*. All ferns we knew as *Brakes*, and the common pasture brake we called Polypod, probably an Asplenium. Pteris aquilina was *Hog Brake*, probably because of the mucilaginous roots which the hogs eagerly sought for. Gaultheria procumbens seems to have an almost endless variety of epithets, the origin of which it would be difficult to trace, I think. Boxberry was the name that came from Bridgewater or Cummington, though we also knew the name *Checkerberry*. My daughter tells me that her cousins and other young people at Gilsum now call the young shoots *Pippius*, though I never heard it formerly. In South Berwick, Me., and many other places, the berries are called *Ivory Plums*, and the young shoots *Ivory*, often contracted to *Ivy*. A very rough, coarse, rank-growing weed in the swamps, which I think now was some kind of Aster, grandmother called *Scabish;* and one of the frequent Asters around rocks and the edges of thickets, with purple-white flowers, as I remember, she called simply *Fall-weed*. Euphorbia marginata, cultivated in flower-gardens is called *Snow on the Mountain*, — not a local name, I think. The various thalloid plants which we could peel off the rocks or logs we called *Lungwort*, which I notice Gray calls Liverworts in the new edition. Equisetum arvense was called *Devil's Guts*, that is, the *fertile* stems, the name coming, I think, from Connecticut. One more I hesitate a little about giving, but it is a very apt illustration of how names are formed. Streptopus roseus I learned to call Scoot-berry long before I understood why it was so called. The sweetish berries were quite eagerly eaten by boys, always acting as physic, and as the diarrhœa was locally called "the scoots," the plant at once received the name. Whether it still survives I doubt; but if a family of boys had gone out and established homes on farms in different parts of the country, such a name would be likely to have received extensive currency. I cannot tell the exact locality where Cichorium Intybus was called *Blue Dandelions*, but think it was in the southern part of New Hampshire.

Could I go back to the old deserted farm, and there meet the old family circle, now almost entirely passed to "the beyond," I have no doubt many more names would recur to my memory, but this is the best I can just now furnish. I will try to so keep the subject in mind that, if any names incidentally come to recollection, they may be preserved for your use. The spelling has been simply to repre-

sent the idea I received of it when a boy. Some may be entirely incorrect, as the one for Clintonia.

Any aid I can render in your researches in this or any other direction will be gladly given at any time.

Very truly yours,

Silvanus Hayward.

In this connection may be mentioned examples of Onondaga Plant-Names, given in an article contributed by Rev. W. M. Beauchamp, D. D., to the "Daily Journal," Syracuse, N. Y., April 13, 1891. The following are some of the appellations mentioned, the names being here given only in translation. *Yellow Cowslip* (Caltha palustris), is called "It opens the swamp," a title referring to its character as an early spring flower. *Yellow Lady's Slipper* (Cypripedium pubescens), "Whippoorwill Shoe." *May Apple* (Podophyllum peltatum), "Soft Fruit." *Poison Ivy* (Rhus toxicodendron), "Stick that makes you sore." (Strange to say, the common Virginia creeper has no separate designation.) *Soft Maple*, "Red flower." *Milkweed* (Asclepias), "Milk that sticks to the Fingers." The Violet is known as "Heads entangled," in allusion to the habit of interlocking and afterwards separating the heads in a childish game. *Slippery Elm*, "It slips," the bark being peeled at a time when it parts easily, for making canoes. *Witch Hazel* (Hamamelis Virginica), "Spotted stick." *Sassafras*, "Smelling stick." *Wild grape*, "Long vine," the cultivated variety being termed "Big grapes." *Thistle*, "Something which pricks;" varieties distinguished as in the last case. The berries are named from their shapes, as "Cap" (Raspberry), "Big Cap" (Thimble-berry), "Long Berry" (Blackberry), "Growing where the ground is burned," that is, on dry knolls (Strawberry). *Jack-in-the-pulpit* (Arisæma triphyllum), "Indian Cradle" (pappoose with the hood drawn over the head). *Squirrel Corn* (Dicentra Canadensis), "Ghost Corn," that is, food for spirits (the tubers being subterranean).

TOPICS FOR COLLECTION OF FOLK-LORE.

PART I. *a.* ANIMAL AND PLANT LORE.—*b.* MISCELLANEOUS SUPERSTITIONS. BY FANNY D. BERGEN.

PART II. *a.* CUSTOMS.—*b.* GAMES.—*c.* LITERATURE. BY WM. W. NEWELL.

PART I.

An experience of eight years in collecting folk-lore has taught me, among other things, the difficulty of calling to mind, at moments when they are most needed, the various subjects about which questions should be asked. I therefore submit the classification which I have adopted in arranging my own material.[1] In order to make clear the scope of the headings, illustrations of characteristic superstitions or practices are inserted. Any system that can be proposed will upon trial prove somewhat arbitrary; still some kind of working classification is necessary.

I. ANIMAL AND PLANT LORE.

1. *Animal and plant weather-lore.*

E. g., A cat washing her face is a sign of rain. If an ox licks its forefoot, under its "dew-claw," it is a sign of a storm. When the corn-husks are thick, it is a sign of a cold winter coming. Leaves on the trees blowing, so as to show their under sides, sign of rain.

2. *Rhymes or incantations addressed to animals.*

E. g., The familiar rhymes to the lady-bug, or those to cause the grasshopper to spit. Saying "Mumbly-up" repeatedly over an ant-hill will summon the ants to the surface. Then saying "Mumbly-down" will send them back again.

3. *Popular names of animals and of plants*, especially those not mentioned in works on Zoölogy and Botany.

E. g., Snake-feeder for dragon-fly, "ground-pup" or "ground-dog" for the common spotted salamander, jewel-weed, slipper-weed, lady's eardrop, lady's pocket, touch-me-not, for *Impatiens*, "crow-victuals" for *Leonurus*, witches' money-bags for *Sedum telephium.*

4. *The uses of animals and plants in folk-medicine.*

E. g., Oil tried out of angle-worms, by exposure to the sun, will cure rheumatism. A bee-sting may be cured by rubbing it with any three different kinds of leaves. Saffron tea will cure jaundice.[2]

[1] My own collection embraces material drawn from various portions of the United States and Canada, from English-speaking people of whatever nationality or heredity.

[2] See, also, the writer's article on Animal and Plant Lore, *Popular Science Monthly*. June, 1890.

5. *Omens*[1] *derived from human beings, animals, or plants.*

E. g., It is unlucky to meet a cross-eyed person. To carry the hand of a dead friend will bring prosperity. The great toe will keep off disease. The toe of an enemy will "conjure" enemies. The bad influences from one who has the evil eye may be averted by sticking an awl in his footprints. The fisherman who meets a lone crow will have no luck. A male cat coming to a house and making friends is a sign of good luck, but the coming of a female cat indicates bad luck. A skunk coming about the house foretells a new courtship. If a cow comes up to the house and licks one of the windows it indicates the approaching death of some one of the family. Don't kill a "lizard" (salamander) or you 'll die within the year. The seventeen-year locust has a W on its wings, and foretells war. Peacock feathers about the house are ill-omened and bring disaster. At a wedding, if a spider drop on the bride or on anything that she is carrying, it foretells good luck. A crowing hen is ill-omened, and in many places is killed to avert threatened disaster. Notice the first butterfly that you see in the spring, for you 'll have a garment of the same color as the prevailing hue of the insect. If a rabbit crosses the road in front of you it will bring bad luck, unless the ill omen is averted by making a cross in the dirt of the road with the foot and spitting in the cross. When going on a visit, if you meet a pig in the road it is a sign that your visit will be unwelcome. If friends, on one's leaving home, stick a bit of live-for-ever in the ground, it will indicate the fortune of the absent one. If he prospers it flourishes, if not it will wither or die. It is unlucky to keep or cultivate "Wandering Jew" (*Tradescantia*).

6. *Imaginary chemical and physical effects of animal and vegetable substances.*[2]

E. g., Soap can only be made to "come" satisfactorily by stirring it with an ash stick.

7. *Sacred animals and plants.*

E. g., The ass is a sacred animal, because once ridden by Christ, and it has ever since that time borne on its back a saddle-shaped mark. The leaves of the aspen quiver because it stood on Mount Calvary at the time of the Crucifixion, or because it is the tree on which Judas hanged himself.

8. *Miscellaneous animal and plant lore.*

E. g., Snakes will not crawl over ash-wood. If a snapping turtle bite you, he will not let go until it thunders.

[1] All omens are popularly known, and must be asked after, as "signs."

[2] This class overlaps the preceding one, and there is much witchcraft implied in both classes.

9. *Superstitions regarding human hair, teeth, nails, excreta, etc.*[1]

E. g., The combings of the hair must not be thrown away, but burned. If they were thrown away, birds might get them and cause headaches for the owner of the combings; or the birds might carry the hair to hell, making it necessary to take a trip thither for its recovery. You must n't cut the nails on Friday, or the Devil will get them and make a comb of them to comb your hair with. The placenta of the human mother, after delivery, must be burned, not thrown away; otherwise the mother will not recover promptly.

10. *Saliva charms and superstitions concerning saliva of men and of animals.*

E. g., Moistening the eyes with saliva, especially fasting saliva, will relieve inflammation in them. If wood will not split, spit on it. If a bird flies into the house, it is an omen of death. As a charm to ward off the omen, spit on the floor, draw a circle around the saliva, then walk around the circle, with the back turned, and spit a second time. Making the sign of the cross under the knee with the finger moistened with saliva will cure a foot that is "asleep."

II. MISCELLANEOUS SUPERSTITIONS NOT INCLUDED IN ZOÖLOGICAL OR BOTANICAL MYTHOLOGY.

1. *Weather-lore.*

E. g., From twelve till two tells what the day will do.

2. *Moon-lore.*

E. g., Pickle your beef or pork only in "the increase of the moon," that it may not "shrink in the pot."

3. *Withershins.*

E. g., The crank of a churn must be turned, or eggs or cake beaten, always in the same direction, usually "with the sun."

4. *Cures by means of amulets and incantations.*

E. g., Red beads worn around the neck will prevent the nose-bleed. Sty on the eye can be cured by rubbing it with a gold ring.

5. *Omens from dreams.*

E. g., It is unlucky to dream of straw.

6. *Omens from particular days, seasons, etc.*

E. g., It is bad luck to begin any work on Friday.

7. *Omens of visitors.*

E. g., Chairs standing back to back foretell the coming of a visitor.

8. *Money.*

E. g., If one finds money and keeps it through the year, it will bring good luck.

[1] Many of these are of a character such as to render them unsuitable for publication, except in a scientific monograph of the subject.

9. *Death-omens.*

E. g., A ringing (called "death-bell") in the ears is the sign of the approaching death of a dear friend.

10. *Wishing.*

E. g., Wish while holding a lighted match until it goes out, and you will get your wish.

11. *Love and marriage omens.*

E. g., To be married in a brown dress brings the bride good luck.

12. *Love charms and divinations*[1] *and philters.*

E. g., Name the bed-posts, upon going to bed, after unmarried acquaintances. The post first seen upon awakening represents the one you will marry. Carrying bones of a toad from which the flesh has been eaten by ants will compel the affections of the opposite sex.

13. *Nurses' signs.*

E. g., Some one article of an unborn infant's wardrobe must be left unmade or unbought, or the child may not live.

14. *Omens and conclusions from human features, markings, or other peculiarities.*

E. g., Hazel eyes indicate a pleasant disposition. One born with two crowns (*i. e.*, spots at the upper back part of the head from which the hair radiates) will break bread in two kingdoms.

15. *Wart-cures and causes of warts.*

E. g., Stick a pin into the wart, throw the pin away, and the finder will have a wart, while your own will disappear.

16. *Children's superstitions, superstitious customs, and sayings.*

Superstition.

E. g., Hold a pebble under the tongue while running, and you will not get out of breath.

Custom.

E. g., Count the cracks in the board sidewalk or a board fence while passing along. The spaces between the cracks are said to be "poison."

Saying.

E. g., In making a solemn asseveration, say, "I cross my heart," to give the statement almost the force that would be attached to a statement made by an adult under oath.

Fanny D. Bergen.

[1] Love divinations are very generally known as "projects."

PART II.

I. CUSTOMS.

1. *Customs connected with particular days.*

Christmas in North Carolina is celebrated with noise, firing of guns, etc., and is not a season for presents. — Maskings in the streets, in some places, are still kept up on certain days. — Hallowe'en usages are universally known. — On the eastern shore of Maryland, Shrove Tuesday (Tuesday previous to Lent) is called Pancake Day; in each house are made rich cakes of this description, which serve as the principal part of one meal.

2. *Customs relating to human life, especially birth, courtship, marriage, and death.*

The practice of carrying a baby upstairs before it is taken downstairs. The usages of "bundling" and "sparking." — The "Infare," or reception given to a bride at the house of her father-in-law, as formerly in use in Ohio and other Western States. — The habit of coving the mirror, or inverting pictures, after death. — The manner of proceeding to the grave. — In North Carolina it is customary, a year after the death of any person, to hold a preaching, called "funeral."

3. *Social Customs.*

The gatherings formerly usual, under the names of "bees," "quiltings," "house-raisings," and other assemblies in which the community took part in the labor of an individual.

4. *Table Customs.*

The practice, formerly observed, of consuming everything placed upon one's plate, or, by a diversity of usage, of leaving some portion. — Characteristically local dishes, service, or manners. — In former times, in Ohio, it was common for children to stand at table, being expected to assist in waiting.

5. *Customs of Dress.*

In New England it is still common for women to wear necklaces consisting of gold beads, it being formerly usual to purchase these beads one by one, as a mode of investing savings.

6. *Religious Customs.*

Among the Moravians of Bethlehem, Pa., marriages were formerly, in a measure, determined by lot. — Usages of peculiar sects, as Dunkards, Mennonites, etc.; those of Mormons; of Voodoos, in the Southern States among negroes, a subject concerning which some uncertainty exists; of faith-healers and clairvoyants; in general, local religious practices having peculiar characteristics.

7. *Miscellaneous Customs.*

Customs of work belonging to primitive social conditions, as baking in the old-fashioned brick oven, beating clothes with the paddle

or "pounder" in washing, as now practiced in North Carolina and formerly in Ohio; making beer in the spring from spruce and other twigs; gathering of simples for medical use (query, by the light of the moon?); covering up the fire in order to obtain a light in the morning. — Customs of asseveration and obligation; it is said that in secluded districts in North Carolina a person who has received an insult may cut in his arm a "vengeance-mark" in the form of a cross, requiring the offence to be avenged.

II. GAMES.

1. *Ring-games.*

"Ring round the rosy." — "Oats, pease, beans, and barley grows." (See "Games and Songs of American Children," Harper & Brothers, New York, 1888.)

2. *Games in which stories are acted out.*

The game of "Old Witch," as played by girls, in which children are stolen by a witch and afterwards recovered.

3. *Games of action.*

Tag, with its many varieties. The primitive idea seems to have pursuit by a witch, against whose power the touch of iron was a protection; hence the name, "iron-tag."

4. *Games of gesture.*

Children's games with the fingers and toes. Knee-games and knee-songs.

5. *Games of skill.*

"Tit tat to, three in a row." Often played in the ashes.

6. *Games with implements.*

Old-fashioned games of ball and marbles, with their rules and formulas. — Also here may also be mentioned oracles with dandelion stamens, apple-seeds, etc.

7. *Counting-out rhymes.*

"Eny, meny," etc. A collection has been made by H. Carrington Bolton, "Counting-out Rhymes of Children," New York, D. Appleton & Co., 1888. See "Journal of American Folk-Lore," 1889, p. 33.

8. *The "times" of sports.*

"Marble-time," "hoop-time," etc.

III. SONGS.

1. *Old English ballads.*

Oh who will shoe your feet, my dear,
Or who will glove your hand,
Or who will kiss your red rosy cheeks,
When I 'm in the foreign land?

(*Fragment from North Carolina.*)

2. *Colonial ballads.*

3. *Songs of Negroes.*

These present a field for research, both in respect of the words and the music. But it will soon be too late.

4. *Songs of children.*

"I 'll give to you a paper of pins,
And that 's the way my love begins."

IV. TALES.

1. *Fairy tales.*

There is a story of a hero who comes to the house of a giant, obtains the love of the giant's daughter, is set to perform certain tasks, which are accomplished by the aid of animals, ants, birds, etc., and finally escapes with the maiden. Such tales, not dependent on print, still exist in America, although sparingly.

2. *Animal folk-tales.*

The stories of Uncle Remus, Tales of the Fox, the Bear, etc., were formerly told in English also.

3. *Comedies or jests.*

"Johnny-cake" ("Journal of American Folk-Lore," vol. ii. 1889, p. 60), a tale in which the cake, while warming at the fire, being alarmed at the prospect of being eaten, takes flight, and is vainly pursued by various characters, but finally caught by a fox.

4. *Local legends.*

In a New England town, where certain tracks exist in the rock, it is related that they are the prints of the feet of an Indian demon who was in the habit of descending from his den in the neighboring mountain, in order to carry off maidens. In the West there is a crop of legends connected with the settlement, which have recently grown up about localities. Thus a tree springs up in a certain spot to commemorate the birth of a child, or a rock opens to protect a woman from the pursuit of savages. (See *Legends of Iowa,* "Journal of American Folk-Lore," ii. 287.

5. *Witch-tales and ghost-tales.*

In a Massachusetts town is told a story of a traveller who was drowned by being overtaken by a flood. At the same time, at a distance, a witch was seen to pour water into the river, thus creating a storm.

6. *Narratives.*

Any local stories of a quaint character, or tending to illustrate former times. — Descriptions of the character and conversation of types which are disappearing.

V. RHYMES.

"The twelve days of Christmas," "Monday's child is fair of face." — In general, any rhymes seeming to possess quaintness or originality, belonging to any of the classes familiar through printed collections of nursery rhymes.

VI. FORMULAS.

"I see the moon, and the moon sees me;
God bless the moon, and God bless me."

When children see the word *Preface*, they repeat a rhyme forming an acrostic. ("Journal of American Folk-Lore," 1891, p. 55.)

VII. RIDDLES.

"Round the house, round the house, drop a white glove in the window." (The snow.) "Four down-hangers, four stiff-standers, two lookers, two crookers, and a whisk-about." (A cow.)

VIII. PROVERBS.

"Them as knows nothin', fears nothin'." "Joy go with you and a good breeze after you." — The collection of original American proverbs and sayings has hitherto been very trifling, yet many exist.

IX. PHRASES.

"A perfect Nimshi." "Everything is all criss-cross." "To be off like a jug-handle." "To feel like a stewed witch."

X. WORDS.

Any rare, quaint, or dialectic words, or words used in unusual senses. For example: —

Culch, *Enchouse*, *Finnicky*, *Keeping-room*, *Kerhoot*, *Kitcaboodle*, *Mosey*, *Pernickety*, *Pudgicky*, *Spon-image*, *Wudget*, *Dust*, *Hetchel*, *Faze* or *Phase*, *Ree Horse* or *Rhea Horse*, *Red-Kaim* or *Redding-Kaim*. (From the *Waste-Basket of Words*, "Journal of American Folk-Lore," 1891, p. 70.)

W. W. Newell.

WASTE-BASKET OF WORDS.

WORDS FROM THE DIALECT OF MARBLEHEAD.

CAUTCH. — Food improperly cooked or otherwise ruined. I think this is the Marblehead pronunciation of *culch.*

CLITCH. — A most expressive word, meaning to stick, to catch. It is not the same as "clutch."

CRIMMY. — Chilly. An old fisherman says: "Ain't it too crimmy to go sailen'?" or, "It 's a crimmy night."

CULCH. — This word, when applied to human beings, has a secondary sense of disgust. "He 's a mean old culch!" The epithet is the worst which can be used.

FROACH. — A piece of clumsy and imperfect needle-work; what would elsewhere be termed a botch.

GROMMET. — The name given by fishermen to a ring formed by a strand of a rope.

GROUT. — A sour, crabbed wild apple. *Grout ale* is a heavy and thick ale.

GROUTY. — Crabbed, ill-tempered; in this sense universal in New England. Applied to ale, it signifies muddy and thick. Probably derived from the foregoing.

GRUMMET. — A crumb or small piece of bread. A woman says to her child: "Don't let fall no grummets." Derivation from *crummet,* a little crumb.

PIXIE-LATED. — Confused, bewildered *(pixie-led).*

PLANCHMENT. — Ceiling. Now seldom heard. An old woman said: "The roof wets so, I 'm afraid the planchment 'll fall." From *planched,* that is, boarded.

SQUAEL. — To throw stones, to pelt. "Squael him," that is, throw stones at him. — *Alice Morse Earle.*

PUNNY. — As I walked past a crowd of boys with sleds, who were enjoying that wretched apology for a glorious New England coast, a slide down the slight and short declivity of a city street, — I heard loud shouts from the coasters of "Punny! punny there! punny!" This was their cry of warning to passers-by, who might be in the way of their dangerous sleds. The word is also used as a verb in such sentences as the following: "Let 's go out and punny down hill." In other parts of Long Island the word is changed to "*ponny,*" or "*porny.*" In Worcester, Mass., in my girlhood, the coast always resounded to the warning cry of "Lilley! lilley!" sometimes prolonged to "Lill-lill-lill-ay-ey." I remember very well the shout of laughter when a little cousin from Alabama, tasting for the first time the joys of coasting, sent up a high shriek of warning: "Watch aout! watch aout!" Providence had no child tongue; her boys shouted in good, plain, grown-up English, "Clear the track!" In Worcester and in Brooklyn, at the present day, sliding or "sledding" down hill is universally

called coasting. The "double-runner" of New England becomes, however, on Long Island, a "bob-sled," or even a "bob."

Snoop. — This word I have frequently heard in New England, used both as a verb and as a noun. It implies sneaking, spying, prying around. Bartlett says it is from the Dutch *snoopen*, and is peculiar to New York, meaning to steal and eat surreptitiously: thus, "A servant has snooped the cakes." I have, however, often heard the word in Worcester, where there are no resident families of Dutch descent. There it would be said: "They caught him snooping at the door," that is, peeping and listening. In Gloucestershire, England, a *snoup* means an unexpected blow on the head. There is also an old English word *snoke*, to pry out; and *snook* meant to lurk, to lie in ambush. I think my expressive word *snoop* is from *snook*, and not from *snoopen*. — *Alice Morse Earle, Brooklyn, N. Y.*

FOLK-LORE SCRAP-BOOK.

Ghost Dance at Pine Ridge. —An interesting account of the dances near Pine Ridge Agency, South Dakota, is contributed to the "New York Evening Post," April 18, 1891, by Mrs. Z. A. Parker. The accuracy of the description is vouched for by Miss Elaine Goodale, of the Agency. According to this account, the Indians at Pine Ridge began their ghost-dancing about the 20th of June, selecting a beautiful location near the White Clay Creek. The white visitors found "over three hundred tents placed in a circle, with a large pine-tree in the centre, which was covered with strips of cloth of various colors, eagle-feathers, stuffed birds, claws, and horns; all offerings to the Great Spirit." In the centre, about the tree, were gathered the medicine-men, and those who, in visions, had been permitted to hear and see departed friends. The writer observes: —

I think that they wore the ghost-shirt or ghost-dress for the first time that day. I noticed that these were all new, and were worn by about seventy men and forty women. The wife of a man called Return-from-Scout had seen in a vision that the spirits of her friends all wore a similar robe, and on reviving from her trance she called the women together, and they made a great number of the sacred garments. They were of white cotton cloth; the women's dress was cut like their ordinary gowns, — a loose robe with wide, flowing sleeves, painted blue in the neck in the shape of a three-cornered handkerchief; with moon, stars, birds, etc., interspersed with real feathers, painted on the waist and sleeves. While dancing they wound their shawls about their waists, letting them fall to within three inches of the ground, — the fringe at the bottoms. Some wore beautiful brocades, and others costly shawls given them by fathers, brothers, and husbands, who had travelled with Buffalo Bill. In the hair, near the crown, a feather was tied. I noticed an absence of any manner of bead ornaments, and, as I knew their vanity and fondness for them, wondered why it was. Upon

making inquiries, I found that they discarded everything that they could which was made by the white men.

The ghost-shirt for the men was of the same material — shirt and leggings painted in red. Some of the leggings were painted in stripes running up and down, others running around. The shirt around the neck was painted blue, and the whole garment fantastically sprinkled with figures of birds, bow and arrow, sun, moon, stars, and everything which they saw in nature. Down the outside of the sleeve were rows of feathers tied by the quill-ends, and left to fly in the breeze; also a row around the neck and up and down the outside of the leggings. I noticed that a number had stuffed birds, squirrel-heads, etc., tied in the long hair. The faces of all were painted red, with a black half-moon on the forehead or on one cheek.

As the crowd gathered about the tree, the "High Priest," or master of ceremonies, began his address, giving them directions as to the chant and other matters. After he had spoken for about fifteen minutes they arose and formed in a circle. As nearly as I could count, there were between three and four hundred persons. One stood directly behind another, each with his hands on his neighbor's shoulders. After walking about a few times, chanting "Father, I come!" they stopped marching, but remained in the circle, and sent up the most fearful, heart-piercing wails I ever heard, — crying, moaning, groaning, and shrieking out their grief, and naming over their departed friends and relatives, at the same time taking up handfuls of dust at their feet, washing their hands in it, and throwing it over their heads. Finally, they raised their eyes to heaven, their hands clasped high above their heads, and stood straight and perfectly still, invoking the power of the Great Spirit to allow them to see and talk with their people who had died. This ceremony lasted for about fifteen minutes, when they all sat down where they were, and listened to another address, which I did not understand, but which I afterwards learned was words of encouragement and assurance of the coming of the Messiah.

When they rose again, they enlarged the circle by facing toward the centre, taking hold of hands, and moving around in the manner of school-children in their play of "needle's eye." And now the most intense excitement began. They would go as fast as they could, — their heads moving from side to side, their bodies swaying their arms, with hands gripped tightly in their neighbors', swinging back and forth with all their might. If one more weak or frail came near falling, he would be jerked up and back into position, until tired nature gave way. The ground had been worn and worked by many feet, until the fine, flour-like dust lay light and loose to the depth of two or three inches. The wind, which had increased, would sometimes take it up, enveloping the dancers, and hiding them from view.

In the ring were men, women, and children; the strong and robust, the weak consumptives, and those near to death's door. They believed that those who were sick would be cured by joining in the dance and losing consciousness. Any one can imagine what this intense excitement, combined

with the dust and fatigue, would do for them. From the beginning they chanted to a monotonous tune the words : —

"Father, I come!
Mother, I come!
Brother, I come!
Father, give us back our arrows!"

As a result of this dance over one hundred persons remained on the ground, lying in an unconscious condition. The dancers then stopped, seating themselves in a circle, and as each person recovered from his swoon he was brought forward and told to relate his experience. The performance was repeated three times a day, accompanied by fasting and ablutions, those who united in the dance being required to bathe every morning.

Dance among the Iowas. — A correspondent of the "New York Tribune," writing from Guthrie, Oklahoma, January 11, 1891, describes a dance among the Iowas. This tribe had been visited by Sioux runners, and the solemn character of the ceremony seemed to indicate a religious motive similar to the ghost dance. However, in this case, the dancers were made up and moved in a manner to represent the buffalo, bear, ponies, etc. The squaws did not dance, but peeped from the tepees. For five hours the drum was heard, and at the close of the ceremony only three men could make the circle without falling, while at last even these succumbed.

The "Messiah Craze." — Several accounts printed in newspapers correspond to the statement of Lieutenant Phister, elsewhere noticed, that the Messiah was to be found in Nevada. According to a narration attributed to Sitting Bull, since slain, which went the rounds of the press, that chief is represented to have recounted the manner in which a hunting party followed a star, which guided them to a grotto in a mountain wilderness, which opened and revealed to them the deliverer.

Imposture, of course, played a part in the movement. Thus an Indian is said to have arrived in Washington Territory, coming by train, who alleged that he had been brought back to life by the Messiah ("Walla-Walla Journal," January 9th). The Kiowas are stated to have sent a messenger to Nevada, whither it was supposed the Messiah had fled. This messenger found the person he sought in a small camp, and approached him with great awe, expecting to be recognized and addressed in his own tongue; but the professed Messiah asked the other, through a Shoshone interpreter, what he desired; on which the messenger concluded him to be an impostor, especially as he was not shown the dead relatives whom he expected to meet ("Christian Advocate," St. Louis, Mo., March 18, 1891). In this case the professed Messiah is said to have been a half-breed named Jack Wilson; but several papers printed descriptions of a Piute named Johnson Sides, living near Reno, Nevada, in which the latter is made to figure as a claimant to the Messiahship, which he altogether denies. The Chippewas, in January, are said to have given up their hostility to the Sioux and joined in the dance, though not believing in the coming of a Messiah ("Herald," Los Angeles, Cal., January 10, 1891).

Among causes of the movement, much stress is laid on the desire of the medicine-men to retain their waning power. Bishop Hare, of South Dakota, in a public address at Cambridge, Mass., described the whole movement as the last effort of the heathen reactionary party. Miss Elaine Goodale, of Pine Ridge, in an article in the "Independent," New York, has pointed out that only a minority of the Indians at the Pine Ridge Agency took part in the hostile demonstrations, while many of the Christian Indians at the time were engaged in holding services in the church at the Agency, which after the action they converted into a hospital.

A writer in the "News," Des Moines, Iowa, January 17th, gives the following example of Messianic superstition, attributed to the Indians of the Pacific slope: —

"It is remembered now that in 1883 the Sanpoels, a small tribe in what was then Washington Territory, became greatly agitated over the teachings of an old chief who professed to believe that another flood was near at hand. He said that the Great Spirit had commanded him to collect tribute and build an ark that would outride the waves. His great canoe, one hundred and twelve by two hundred and eighty-eight feet, is still to be seen in an unfinished condition near one of the tributaries of the Columbia."

A Mexican merchant, visiting Sandusky, Ohio, is represented as stating that the remains of the Indian population in Mexico, in the neighborhood of the Great Mound at Cholula, are in the habit of holding regular dances, in which they mourn over the past and sing of a coming Messiah. — *Register, Sandusky, Ohio, January 19th.*

Messianic Excitements among White Americans. — The "New York Times," November 30, 1890, contains an article giving an interesting summary of recent religious delusions in the United States, which is quite sufficient to prove that a considerable unlettered portion of the white population stands on very nearly the same level as the Indians in respect to liability of being affected by such anticipations; we extract the following paragraphs: —

It was only in the summer of 1888 that one Patterson, of Tennessee, went around preaching that a wonderful thing was to happen; and when he thought the times were ripe he declared that the second advent of Christ had come, in the person of A. J. Brown, who had served as Patterson's assistant. These two fanatics secured a large following as they went forth preaching their new doctrine, promising to forgive sins and heal all diseases. It was finally announced that Brown must go up into the mountains and fast for forty days and nights in order that he might be fittingly prepared for the mission intrusted to his hands. He suddenly disappeared, and nothing was seen of him for many days. When the prescribed period had passed, on a Sabbath morning in June, his followers went out toward the hills and suddenly he appeared before them clothed in white, with his hands uplifted. A great shout went up and the people rushed toward him,

falling upon their knees and kissing his feet. Many who were ill declared themselves healed by his touch. So great was the fanaticism of these people that one girl declared she was ready to die to prove her faith, and the non-believers around the town of Soddy, where these things happened, became so fearful that human life would be sacrificed that they sent for the sheriff, at Chattanooga, and it required all his power to compel Patterson and Brown to leave the neighborhood, that quiet might be restored.

A year later, in 1889, occurred that remarkable series of impositions upon the credulity of the colored people, where one man after another proclaimed himself as the Christ, promised miracles, drew crowds of excited men and women from their labors, and created consternation in those portions of the South where their performances were carried on. In one case a man nearly white, who gave his name as Bell, went among the negroes who lived along the Savannah River, and proclaimed himself as the returned Christ, crying out that those who hoped to be saved must give up everything and follow him. Hundreds believed him, left the cotton fields, the sawmills, and the turpentine stills, and followed Bell, obeying his lightest word, and ready to fall down at his feet in worship. So great was the disturbance that the authorities were led to arrest Bell, and when he was taken his followers would have torn his captors to pieces and rescued him had he given the word. He told them to be patient, declaring that an angel would come to him and break his prison doors by night, and that he could not be harmed. As he had some money in his possession he was not held for vagrancy, and although thought not to be in his right mind was soon discharged from custody. He then continued his preaching, followed by even greater crowds than before; announced that the world would come to an end on August 16th; that all white men would then turn black and all black men white, and that he could supply all who wished to ascend on the last day with wings at five dollars a pair.

Bell was finally sent to the insane asylum, but a series of other successors sprang up among the negroes, and met with ready acceptance, the excitements, while they lasted, interfering with the work and business of the region. But particularly remarkable, as occurring among whites, and in a class relatively superior, was the Messianic delusion of Rockport, Ill., a movement which seems to have established a sort of sect.

A very marked example of imposition upon the one side and blind credulity upon the other, the basis being a claim of the visible Christhood in the flesh, is furnished in the career of George J. Schweinfurth, at Rockford, Ill. In the cases above cited, the claimants were obscure and ignorant men, while the dupes were of the lowliest among the freedmen, who were guided only by their emotions, and had no help from culture and education either in themselves or in the community around them. Vastly different was the Rockford delusion, springing up in the most intelligent section of the West, at the behest of the wife of a Congregational minister, who preached that in her own person were the attributes of the risen Lord. It is some sixteen years since Mrs. Dora Beckman advanced this claim, and her followers were at first few in number, but they were strong in faith, and they located their church at Bryan, near Rockford, and went

zealously to work. Mr. Beekman, not believing in the new doctrine, was torn by conflicting doctrines until finally he found relief in insanity and an asylum.

Among the converts finally came Schweinfurth, a young Methodist minister, of pleasing address and appearance and of some mental power. He was soon installed as bishop, and sent forth upon mission labor. After a time, as in the case of Ann Lee, the founder of Shakerism, Mrs. Beekman's claim of immortal life was disproved by her death, and the shrewd bishop stepped into the breach, declaring that the divine spirit had passed from their former leader to himself. The claim was allowed, and to-day he is worshipped by hundreds, not merely as the Christ returned to the flesh, but as the maker and ruler of the earth as well.

The writer gives many examples of similar movements, in some cases leading to self-injury, in others to actual murder. Child sacrifice sometimes appears, as in a case of a negro mother of Springfield, Ohio, on which case, however, timely interference saved the life of the babe.

In 1888, a certain Silas Wilcox, in Missouri, taught the doctrine that the drinking of blood was a cure of disease, and this teaching led to the bleeding of a number of children in order that their elders might be healed. The writer remarks that to give an account of the delusions even of the last two years would far exceed the space at his disposal. That the credulity is not purely religious, but, in the absence of such enthusiasm, extends to the common affairs of life, is shown by the recent case in Oakland, California, when the prophecies of one Mrs. Woodworth that the coast, at a given date, would be swept by a tidal wave, caused many families to abandon their homes, and persons enjoying fair prosperity to sacrifice their property at a price greatly below its actual value.

NOTES AND QUERIES.

Stick Doctoring. — When the early settlers of the Hudson River came over from Holland, they seem to have brought with them a form of mixed superstition and medicine, called "stick doctoring."

One Dr. Brink practised at Kingston. He is reported as always carrying two little fir twigs, crossed, and a vial of ointment, by some said to be only butter without salt. His system was to pass his finger, covered with his ointment, several times around the affected part of the body, then place his hands crosswise over the place and blow against the cross. He would then mark a cross over the spot, and pass his sticks two or three times over it, muttering something unintelligible, but reported to be the Lord's Prayer repeated backwards. If the injury were caused by a tool or weapon, he always bound it in the same ointment, and hung it on the wall until the wound was healed.

Another case: Dr. Kraus's name still lives among the Fishkill Highlands, . . . the form of treatment being about the same. Although the cure was not always certain, it must have sometimes taken place, to account for the

respect in which these men were held. Members of the most intelligent families of that day — De Windt, Gosman, Schoonmacher, etc. — confess to having called the doctor and seen his cures. Is it a trace of old-time tree-worship, or older sorcery, or modern faith-cure?

Mary H. Skeel, Newburgh, N. Y.

Weather Lore. — I would like to add some items of folk-wisdom to Mr. Newell's and Mrs. Bergen's collection of "Weather Lore" (vol. ii. p. 203). In order to make my material useful, I will indicate localities in parentheses. There is no attempt here at classification, except that I confine myself to prognostications derived from animals, birds, fishes, etc.

The braying of a donkey is sign of rain. (Yates Co., N. Y.)

Pigs see the wind. (Long Island.)

When a storm is brewing the cows are uneasy. (Ohio.)

When the clouds are full of water the fish will not bite. (Yates Co., N. Y.)

If the cat washes over one ear there will be a shower. (New York, N. Y.)

If the cat washes both ears many times there will be a flood. (Westchester Co., N. Y.)

If the cat washes the right ear with right paw there will be rain. (New York, N. Y.)

If the cat washes the right ear with the left paw there will be thunder and lightning. (New York, N. Y.)

It is going to be a cold winter if the shells of mussels and clams are unusually thick. (New Jersey.)

So, too, if crab-shells are thick, it is a sign of cold winter coming on. (N. J.)

The closing up of the field-mouse's hole indicates a severe winter. (Yates Co., N. Y.)

When the coons are fatter than usual, a colder winter than usual is due. (Kentucky, also Pennsylvania.)

Bull-frogs croak after dark in dry weather for rain. (Yates Co., N. Y.)

If the wild geese fly south very early in the fall, it indicates a cold wave coming on. (Long Island.)

It is quite a general idea that the goose-bone indicates the temperature in store for us. Some weather-prophets claim to be able to read the goose-bone. Thus, the darker the spots the colder the weather is sure to be. (Conn.) The row of dark spots about the sharp keel of the bone is an unfailing sign.

Thus, I have before me a drawing made from a spring goose. It is darkly shaded about the keel, and the draughtsman says: "If this does n't insure a hard winter, I don't know what does." (Philadelphia.) The spots this year (1890–91) are unusually dark.

L. J. Vance.

Folk-Lore of Stone Implements. — Mr. A. F. Chamberlain's citation of a note of mine is so apt that I give the whole account from the "Jesuit Relation of 1668," chapter second. Fathers Fremin, Pierron, and Bruyas

were on their way to the Mohawks in July, 1667, when their Indian escort stopped on the shore of Lake Champlain, about two miles north of Ticonderoga.

"Here we halted, without knowing why, until we observed our savages gathering from the shore pieces of flint, nearly all cut in shape. We did not give this any thought at the time, but afterward learned the mystery, since our Iroquois told us that they never fail to stop at this place to pay homage to a nation of invisible men, who dwell here under the water, and are occupied in preparing flints all but ready for use for passers-by, provided that they in turn meet their obligations by making them an offering of tobacco; if they give much, there comes in return a great abundance of these flints. These watermen go in the canoe like the Iroquois, and when their leader comes to throw himself into the water to enter his palace, he makes such a noise that it fills with terror those who have no knowledge of this great genius and his diminutive men. At the recital of this fable, which our Iroquois gave us very seriously, we asked them why they did not give tobacco to the Great Spirit of heaven also, and to those who dwell with him. Their reply was, that they had no need like those of earth. The occasion for this ridiculous story is the fact that the lake is often swept by severe storms, which cause high waves, particularly in the bay where Sieur Corlart, of whom we have spoken, perished; and when the wind comes from across the lake it casts upon the shore quantities of flint ready to strike fire."

It will be remembered that the Mohawks called themselves "Possessors of the Flint," and had a steel and flint for their national sign. Possibly their name for fairies, which I recently gave, Yah-ko-nen-us-yoks, or "Stone Throwers," may have come from this story. It will also be recalled that the Mohawks abandoned the worship of Agreskoué, their war-god, for that of the Great Spirit but a few years later. To the former they offered human sacrifices at times. The offering of tobacco was usual, and is still retained.

I met with the superstition regarding celts, or deer-skinners, in Montgomery County, N. Y., two years since, where some people regarded them as thunderbolts. The early inhabitants there were from so many lands that I am not sure from what European nation it was there derived.

The Oneidas had a religious veneration for the Oneida Stone, having a tradition that it followed the nation in their removals. It was somewhat cylindrical, weighed over a hundred pounds, and "when it was set up in the crotch of a tree, the people were supposed invincible" (Mass. Hist. Coll. vol. v. p. 14). In 1796 the principal chief of the pagan Oneidas "regarded the Oneida Stone as a proper emblem or representation of the divinity whom he worshipped." There are frequent allusions to religious honors paid to unworked stones in early records. The name of the Mohawks, founded on their use of the flint and steel, is one of the incidental proofs of the recent origin of the Iroquois Confederacy.

W. M. Beauchamp.

Folk Remedies. — In a pension claim a witness fixed the date of claimant's disability as follows: "About the 10th January, 1865, he was at my house to get some *first shots* to rub on his knees for rheumatism." As I could find no one who could explain this, I wrote to the witness, receiving this reply: "The first shots is the first run made when stilling, or the first whiskey that is run off when starting." My correspondent says further that there are several persons there (Independence, Mo.), who use this remedy for rheumatism.

The daughter of a physician here was persuaded, while on a visit to Bristol, Tenn., to tie a mole's foot to a string which was hung about her baby's neck while teething. Though laughing at the absurdity, she said that the child never kept her awake a single night.

Another lady here prevented her children's taking the whooping-cough by tying around their necks a "green leather string with nine knots in it." Green, I suppose, refers to the condition, not the color, of the leather.

In this last case I presume the magic lies in the number of the knots rather than the material of the string. But the efficacy of the mole's foot, I imagine, is found in the old doctrine of signatures. Like the incipient tooth, the foot burrows about in the dark.

H. E. Warner.

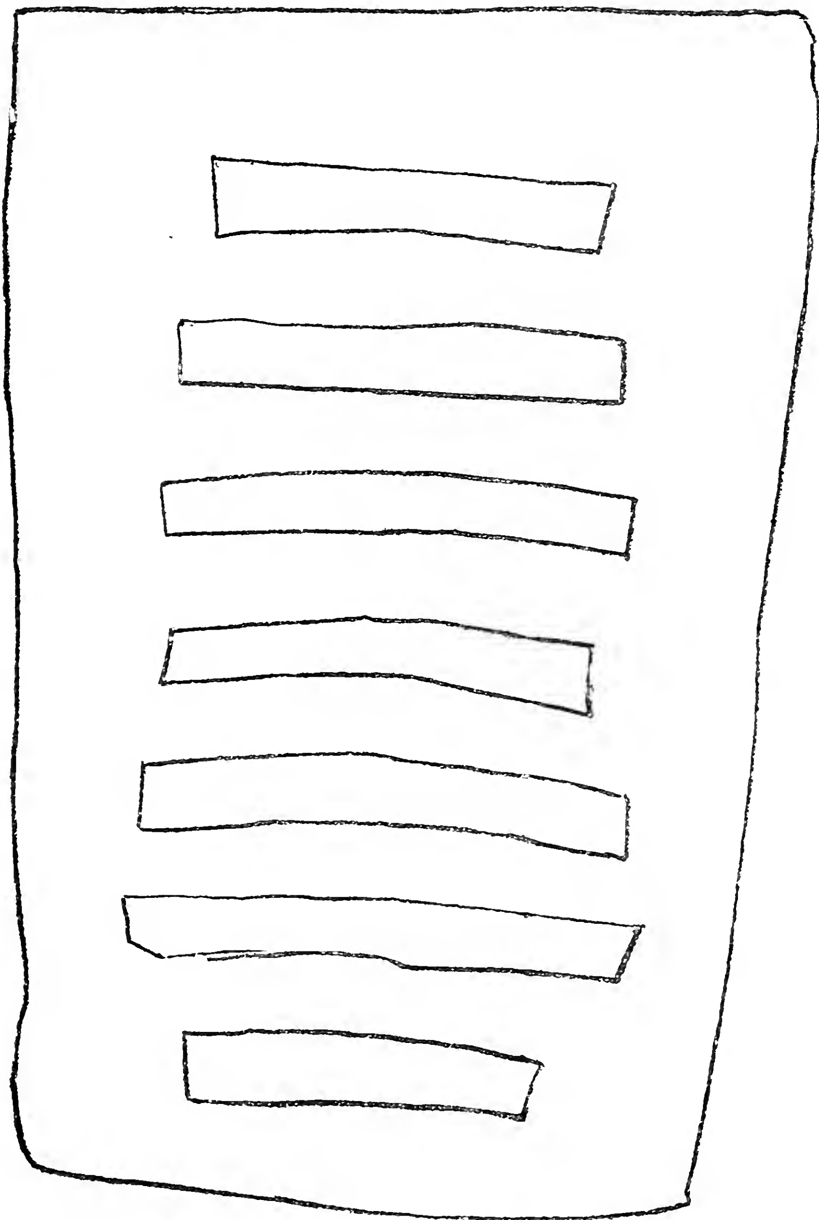
Washington, D. C.

All-Fools' Day in Italy. — Mrs. Eustace B. Rogers (*née* Anna North Alexander), writes from Florence, under the date of March 9, 1891, a lively description of a custom evidently allied to All-Fools' Day usages: —

"Last week I noticed groups of giggling, mischievous-looking boys gathered in unusual numbers all over the city; and as a friend and I passed a large group, one little lad sneaked up quietly and pinned onto her dress a slip of bright blue paper cut in a singular fashion, and when we discovered it men, women, and children within a block shouted with glee. It at once occurred to me that this must be the Italian All-Fools' Day, and on inquiry I ascertained that the custom in Florence dates back hundreds of years. The day was *Mezza Quaresima*, in French *Mi-Carême*, or Mid-Lent, which fell this year on March 5th. The pinning on to passers-by of papers cut into rudely shaped ladders is all that remains of the ancient and elaborate celebration of *Mezza Quaresima*. Formerly, on the first day of Lent, a large puppet of an old, hideous woman was hung up in the Piazza Signoria high in air. This represented Lent, a period thoroughly hated by the people, as in those days it meant no music, no flowers, no bright colors in dress, no recreation, but only rigorous fasting and a condition of things that was thought miserable by the light-hearted, fun-loving Italians. To celebrate the happy arrival of Mid-Lent, great crowds assembled in the Piazza, and a long ladder was placed so that a person could reach the puppet, which was then ceremoniously cut in half, amidst the shouts and cheers of the multitude below eagerly watching. The upper half of Signora Lent dangled ignominiously in mid-air until Easter ended the reign of ashes and sackcloth. The little bits of paper, cut into the shape of ladders, are all that now remains of this curious custom. It is suggested that our English

April-Fool's Day was imported from Italy by some one who saw the day, Mid-Lent, fall on April 1st."

My correspondent incloses a bit of blue paper, of which the following is an exact copy, full size, and which was actually used on the occasion described. The resemblance to a ladder is highly conventional.



On inquiry of Prof. T. F. Crane, an authority on Italian folk-lore, I learn that he is not acquainted with this custom, and that it is not mentioned in Pitrè's "Guiochi Fanciulleschi" (Palermo, 1883), nor in "Spettacoli e Feste" (1881).

The origin of All-Fools' Day has been much discussed. Some Oriental scholars derive it from the *huli* feast among the Hindoos, where a custom of sending people on empty errands prevails. Another writer thinks it dates back to the occasion when Christ was sent to and fro between Herod, Pilate, and Caiphas (Bellingen, 1656). Others have conjectured the custom refers to the rape of the Sabines. The day used to be kept in England on March 25th. John Brand, in his "Observations on the Popular Antiquities of Great Britain," devotes a section in volume one to this custom, which seems to greatly puzzle antiquarians.

H. Carrington Bolton.

Possible Origin of a Nursery Rhyme. — It is probable that everybody who will read this paper knows the nursery formula of Peter Piper, which is in full as follows: —

Peter Piper picked a peck of pickled peppers,
A peck of pickled peppers Peter Piper picked;
If Peter Piper picked a peck of pickled peppers,
Where is the peck of pickled peppers Peter Piper picked?

Well, there lived in Naples in the first half of the seventeenth century a learned *protomedicus* and priest named Peter Pipernus, of Benevento. Now Pipernus, reduced to its week-day clothes, is Piper, or the Latin for pepper. This Peter Pepper wrote a book, "De Effectibus Magicis, Libri Sex," now become very rare indeed, which was published by Colligni, at Naples, in 1647. In it the author assumes that all diseases are of diabolical or magic origin, and are to be cured by religious or divine magic, — that is, by means of medicines which have been mixed while pronouncing pious incantations (he calls them such), and carrying sacred "amulets." Of these formulas to cure diseases there are many pages, such as: —

"Hel + Helci + Adonai + Soter + Emanuel + Sabaoth + Agla + Agios + Otheos + Tetragrammatæ + Imago + Sol + Flos + Vitis + Athanatos + Ischyros + Floy + Lapis + Angularis," etc., etc.

The formula of Peter Pepper is given by Mrs. Valentine, if I mistake not, as a cure for the hiccough, and is included among the spells and charms of the nursery, with that of "Robert Rowley" and "Swim, Swam, Swim," etc. What I conclude is briefly that —

If Peter Piper wrote a book of incantations,
And Peter Piper *is* an incantation,
Was n't Peter Piper number two
Derived from Peter Piper number one?

And when we reflect that the incantations in both cases are for the cure of disorders, the similarity is still more apparent. I conjecture that the nursery rhyme was written by some jesting scholar, who, having read the work on religious magic, imitated its spells by spelling the master's name

in English fashion. In any case the coincidence, if it be no more, is very curious.

It is worth noting in this connection that the original Peter Piper, though a true Catholic, is quite unconsciously heathen at times. Thus he gives us the old Roman Etruscan prescription included as a magical cure by Jacob Grimm (from Marcellus) of applying a live cat to the stomach to ease pain; and declares that *inter sacra amuleta* are to be included "gold, incense, myrrh, rue, hypericon, and blessed grains," all of which, like the cat, were pre-Christian, and with it are still known as excellent charms and sorceries in Tuscany.

Charles G. Leland.

FLORENCE, *October* 24, 1890.

"ANGLO-CYMRIC SCORE" (vol. iii. p. 71). — A correspondent furnishes an example of this score as used in Rhode Island: —

Having accidentally come across the number of the Journal for January-March, 1890, I noticed a "counting-out rhyme," which possesses a special interest for me, as being one of my earliest recollections.

This score or enumeration, as used in the Rhode Island village where I first heard it, differs slightly from that given in the Journal, being as follows: —

"Een, teen, teddery, peddery, satter, latter, doe, dommy, an, dick; een-dick, teen-dick, teddery-dick, peddery-dick, bimpin; een-bimpin, teen-bimpin, teddery-bimpin, peddery-bimpin, jiggetts."

The above rhyme or jargon was introduced into the school by an English boy, who said that at that time (about 1870) it was the one commonly used in "counting-out" games in Sheffield.

Frank P. Stockbridge.

WASHINGTON, D. C.

FOLK-LORE JOTTINGS FROM ROCKHAVEN, D. C. — An Owl Dialogue, as overheard by a belated colored girl of Fairfax County, Va.: —

He Owl. Who, who, who are you?
She Owl. Who, who, who are you?
He Owl. Who, who, who are you?
Rough-shod, shoe-boot,
Chicken soup so good,
Who cooks for we-all?

She Owl. Who, who, who are you?
I cooks for myself;
You cooks for yourself;
Who cooks for we-all?
He Owl. Who, who, who are you?
She Owl. Who, who, who are you?
Chorus of Little Owls. Who, who, who are you?

Down near the Maryland seacoast this summer I learned that the kildeer plover is, or has been, regarded as having some occult relation with the weather. His cry of "Kildee, kildee!" is said to call up the wind; while to kill him — it was held aforetime — would awaken a violent storm.

There is more variety in District of Columbia phantoms than I had supposed. I bought two old setter "ghosses" with my place near Georgetown, and although they have not been gracious to the newcomer, so that I know nothing of them at first hand, I am well posted by hearsay testimony.

One is, or seems to be, a yellow dog, who hunts by night the half-open valley beyond the screen of woods below the house. It is thought by some to be the spectre of an unlucky negro woman, who broke her neck long time ago by falling out of an apple-tree, now as effectually vanished as her bodily self; though why she should choose to appear in that eccentric and ungodly guise may be one of those secrets which "ghosses" only can tell.

The other is even more preposterous and unaccountable. No one, so far as I know, has been able to identify him (her, it) or explain his origin. But if, passing along the road at dusk, or in faint moonlight, you chance to espy, at the foot of a certain white-shafted old cedar-tree, a dark, shapeless Bundle, by all means have a care of yourself; the Unearthly One is before you. If you draw nearer, it may melt out of vision, as indeed it has done before; but again there is no telling what else it may do.

Perhaps there is some old story behind this, which time has worn away till we have only the ungainly superstition that I record here. This is the more likely from the age of the tree, which appears as a landmark and already a relic of old time in my neighbor's plotted survey dated 1804. Nearly back of it, where a ledge of rock elbows its way out of the hillside, there formerly stood a dwelling, but when, or whose, I have not been able to learn. There is not the least trace of it remaining; only the bare memory. House-site and landmark tree and ghost are all a double bow-shot from me to-night over the open land. Perhaps it is as well. That Bundle would be an awkward guest for a quiet and fairly human study. Probably he is more at home in the outer blackness and marrow-chilling rain.

But if he *should* come, I am forearmed by that expert in the occult and the ghostly who undertakes the concoction of our meals. This is the same witchly maiden who played eavesdropper to the owls. Not every one "kin see ghosses," but she "*kin*." More, she has talked with them, and knows the one golden rule of such converse. Whatever you have to say must be said in one breath. That 's the rule with "ghosses." If you so much as gasp, or make the least indrawing through the lips, your slippery companion is gone forever.

You must be careful, also, to say nothing that may hurt his feelings, for "ghosses" are very susceptible. Being once joined and escorted along the road by a dead man, who had become unreasonably bloated in life and even more after death, she mentioned carelessly this personal defect, with no doubt a little African snigger of amusement over the memory. "Laws, Mr. Jones, you jes' certainly did look *big* when you was laid out — te-he!" or something in that way. Whereat the irate supernatural being took to swelling again before her frightened eyes, until his bulk had exceeded all enduring, and he exploded and was gone.

I do not know how much of this, and more that goes with it, is merely individual creation, but am inclined to believe that the traditional element

is much greater. The girl is sane enough, and in matters of moment, so far as tested, fair-dealing and truthful. Probably she would not be above the pleasure of exciting wonder by invention, which every romancer shares with her: but whether the great exploder be a voluntary or involuntary work of fancy, that fancy must have been guided by what she had already heard from her elders. In this way, however explained, the story becomes a folk-lore document from beyond the river.

As to the dog-spirit and the phantom bundle, whatever their origin, I do not learn of them through negro informants. I have rather avoided inquiries in that quarter, being unwilling to plant such notions near home, in minds where they may not exist already.

William H. Babcock.

WASHINGTON, D. C.

THE HOBYAHS: A SCOTCH NURSERY TALE. — When a child, I used to hear the following story told in a Scotch family that came from the vicinity of Perth. Whether the story came with the family I am unable to say. I have spelled the word "Hobyah" as it was pronounced.

The effectiveness of the story lies in a certain sepulchral monotone in rendering the cry of the Hobyah, and his terrible "look me."

S. V. Proudfit.

WASHINGTON, D. C.

Once there was an old man and woman and a little girl, and they all lived in a house made of hempstalks. Now the old man had a little dog named Turpie; and one night the Hobyahs came and said, "Hobyah! Hobyah! Hobyah! Tear down the hempstalks, eat up the old man and woman, and carry off the little girl!" But little dog Turpie barked so that the Hobyahs ran off; and the old man said, "Little dog Turpie barks so that I cannot sleep nor slumber, and if I live till morning I will cut off his tail." So in the morning the old man cut off little dog Turpie's tail.

The next night the Hobyahs came again, and said, "Hobyah! Hobyah! Hobyah! Tear down the hempstalks, eat up the old man and woman, and carry off the little girl!" But little dog Turpie barked so that the Hobyahs ran off; and the old man said, "Little dog Turpie barks so that I cannot sleep nor slumber, and if I live till morning I will cut off one of his legs." So in the morning the old man cut off one of little dog Turpie's legs.

The next night the Hobyahs came again, and said, "Hobyah! Hobyah! Hobyah! Tear down the hempstalks, eat up the old man and woman, and carry off the little girl!" But little dog Turpie barked so that the Hobyahs ran off; and the old man said, "Little dog Turpie barks so that I cannot sleep nor slumber, and if I live till morning I will cut off another of his legs." So in the morning the old man cut off another of little dog Turpie's legs.

The next night the Hobyahs came again and said, "Hobyah! Hobyah! Hobyah! Tear down the hempstalks, eat up the old man and woman, and carry off the little girl." But little dog Turpie barked so that

the Hobyahs ran off; and the old man said, "Little dog Turpie barks so that I cannot sleep nor slumber, and if I live till morning I will cut off another of his legs." So in the morning the old man cut off another of little dog Turpie's legs.

The next night the Hobyah's came again and said, "Hobyah! Hobyah! Hobyah! Tear down the hempstalks, eat up the old man and woman, and carry off the little girl!" But little dog Turpie barked so that the Hobyahs ran off; and the old man said, "Little dog Turpie barks so that I cannot sleep nor slumber, and if I live till morning I will cut off another of his legs." So in the morning the old man cut off another of little dog Turpie's legs.

The next night the Hobyahs came again and said, "Hobyah! Hobyah! Hobyah! Tear down the hempstalks, eat up the old man and woman, and carry off the little girl!" But little dog Turpie barked so that the Hobyahs ran off; and the old man said, "Little dog Turpie barks so that I cannot sleep nor slumber, and if I live till morning I will cut off little dog Turpie's head." So in the morning the old man cut off little dog Turpie's head.

The next night the Hobyahs came and said, "Hobyah! Hobyah! Hobyah! Tear down the hempstalks, eat up the old man and woman, and carry off the little girl!" And when the Hobyahs found that little dog Turpie's head was off they tore down the hempstalks, ate up the old man and woman, and carried the little girl off in a bag.

And when the Hobyahs came to their home they hung up the bag with the little girl in it, and every Hobyah knocked on top of the bag and said, "Look me! look me!" and then they went to sleep until the next night, for the Hobyahs slept in the daytime.

The little girl cried a great deal, and a man with a big dog came that way and heard her crying. When he asked her how she came there and she had told him, he put the dog in the bag and took the little girl to his home.

The next night the Hobyahs took down the bag and knocked on the top of it and said, "Look me! look me!" and when they opened the bag the big dog jumped out and ate them all up; so there are no Hobyahs now.

Pin Lore. — I was talking yesterday with a half Gypsy girl, — her mother was a Spanish Zincala, — when I picked up a pin remarking: —

> See a pin and pick it up,
> All that day you will have luck;
> See a pin and let it lay,
> You 'll have bad luck all that day.

And added, —

> Needles and pins!
> Needles and pins!
> When a man 's married
> His trouble begins.

Also,

> It is a sin to steal a pin,
> It is a greater to steal a tater.

Also, that it brings luck to see a pin with its head towards you, and to pick it up by the head.

To which the Romany added, "If you pass a pin you 'll pass a shilling," — remarking that it was a common saying. And it sounds like one, but I never heard it before.

Charles G. Leland.

THE DIALECT OF RAILWAY EMPLOYEES. At the annual meeting of the American Folk-Lore Society, November 28, 1890, was read a letter of an amusing character, from Mr. Walter Learned, of New London, Conn., in which the writer, in a humorous strain, called attention to the peculiar speech of brakemen and train hands, especially as developed on the New York, New Haven, and Hartford Railroad. Mr. Learned remarks: —

"From the elision of the vowels, I am inclined to think the dialect allied to the Hebrew tongue, an hypothesis which would be strengthened by its deficiency in grammatical technicalities. Certainly its strong rhythmical tendencies would point it out as belonging to some primitive tongue. As we hear it, it has manifestly been corrupted by English, yet it materially differs from that language, and must clearly have sprung from some other root than the Anglo-Saxon. It is quite un-American in its constant use of the rising inflection. In this particular, and in certain other minor points, it resembles the dialect of the newsboy. The dialects are clearly not the same, however. While some variation may be noted in its use, the general points of resemblance are such that it constitutes a common tongue all over the land, though spoken with various degrees of purity and fluency. It is quite impossible to represent it in the characters of the English alphabet. It is particularly rich in nasal sounds which are foreign to our tongue, and also contains sounds which are only to be found in some of the 'click' dialects of Africa. I have alluded to its rhythmic character. As heard from the lips of some of the venders of refreshments it becomes almost a chant, and has a barbaric sound which suggests that it may be the survival of some early worship. One syllable is usually prolonged and dwelt upon. Thus, near New Haven you hear, '*A-aem* n chickn *sand*itches jelrols n lunchis!' I have marked the rising inflection. This, I may observe, is invariable at the end of every line. Near Hartford the call is varied to '*Ooo*ranges and kunkahs,' the first syllable very long, the last two very short. It is curious to observe that while ordinarily in this dialect the vowel sounds are slighted, and the general effect is to shorten a word by omitting several of its syllables, yet the contrary is sometimes observed. Thus Thamesville becomes Tha-mes-ville, with the soft 'th.' There is, I think, connected with this dialect some rude sort of music. The intervals are apparently few; I should say that only the minor third and fifth were used."

The writer remarks that, so far as he has been able to discover, the dialect is employed only by railway employees, and that the manner in which it is acquired are attended with a certain degree of mystery. He observes that it had been his privilege to know intimately a brakeman who was a fluent speaker of this dialect, but that the latter never permitted himself

to use the tongue when off duty. From this the writer concludes that facility in the speech can be acquired only by actual service on one of the railways; and he suggests that the philologist who would take a position as a train-boy, for the purpose of acquiring and elucidating the dialect, would be of essential service to the cause of science.

THE COSTUMES OF AFRICA. — Ethnology has up to the present period been mainly an empiric or at the utmost of an inductive character; for the votaries of ethnologic science were compelled at first to make large collections of implements, dress, weapons, and other objects, before they could think of drawing conclusions upon the ethnic peculiarities of the peoples they were investigating. The conclusions then were drawn from the facts by induction, and also in many instances by a sort of comparative method, which, on account of the great difference in space and time of the nations compared, could but in a few cases be depended upon. The large and well arranged collections now existing in the museums of ethnography allows the modern ethnologist to unite the inductive with the deductive method of his science, that is, he has to combine the empiric facts gained by induction with the *psychologic* moments to be found within every person and people, to discover the *instincts* which have produced in mankind the most appropriate, the best-intentioned, and chastest customs and practices, as well as the queerest, oddest, and apparently nonsensical habits or manners of acting. Ethnology is a science in which we cannot make any experiments as in natural science; this deficiency has to be supplied by something else, and this is the study of the psychology of nations, and of the human individual.

This is the new departure proposed for ethnology by Dr. Heinrich Schurtz, the historiographer of the *throwing-knife* in Central Africa (see Schmeltz's "Archiv"), and developed in the preface to his recent work, "Outline of a Philosophy of Costume, with special regard to the Negro Race," Stuttgart, J. G. Cotta, 1891, 8°, pp. 147 (ten illustrations). The "Outline," he says, is intended to exemplify my deductive method in the domain of ethnology in order to show, by the specialty of *costume*, how the inductive method should be combined with the deductive in obtaining results of permanent value.

To discover the origin of costume and dress is a matter connected with many difficulties, for at the present time there are but few pieces of wardrobe that serve their original purpose. Some were enlarged for motives of modesty or of coquetry, others enlarged or reduced to meet the exigencies of temperature. Nakedness sometimes becomes a token of subjection; complete covering of nobility and high birth. The special features of African dress are very interesting reading. White is the color of mourning with some nations; shells of ostrich-eggs strung up like beads are worn by women of the Herero; black articles are preferred to any others for wearing, especially by the people on the Cameroon and the Kassai.

It is the opinion of the author that modesty is the primary cause of the development of costume, and that a close connection exists between costume and difference in sex. All important changes in sexual life are made

recognizable by a change of costume. The sense of modesty is a necessary consequence of the social evolution of human beings, and costume is the outward sign of this feeling, being the sign accompanying sexual monopoly, or, as we call it, the married state.

To readers who have a desire to acquaint themselves with costumes that seem to us most absurd and even unthinkable, Schurtz's book will be a mine of information; but its main value lies in the philosophic method that has inspired it.

A. S. Gatschet.

Greek Folk-Lore concerning the Moon. — One of the most fascinating portions of folk-lore study is the consideration of the beliefs and superstitions concerning the earth's satellite, and of the numerous deities presiding over its daily and monthly course. Some of the most *antique* ideas of popular speculation that exist among men are still surviving in this field, and we all know, for instance, how difficult it is to eradicate the inveterate but false conception of the country people that the lunar changes have an influence upon the weather. By some, the fanciful rules contained in old calendars about planting, tilling, or grafting at the new or full moon are still believed in as gospel truth. In W. H. Roscher's series on mythologic subjects of ancient Greece, the fourth volume deals with Greek moon-lore exclusively, its contents being based on profound and repeated perusals of the ancient authorities.[1] In all mythologies there is a natural and obvious relation between sun and moon, and thus the story of the love or disdain of the one to the other is repeated in Greece, also, in manifold shapes and myths. The deities and heroes representing the two celestial bodies are numerous, but they always represent the same God with attributes which may differ to some extent. Thus Selene is called also Mēne, Phœbe, Maira, and Ægle. Roscher gives his reasons why the older deities Artemis and Hecate have to be considered as lunar goddesses as well, and that Hera and Aphrodite appear at times in the same quality, though their real office differs from that of Selene. The Greeks regarded the moon as female only, but among Italic nations he appears sometimes as a male (*Deus Lunus*). The heroines with whom moon-myths are embodied are Europa, Pasiphaë, Antiope, Telephassa, Procris, Kallisto, Atalante, Iphigenia, Kirke, Medea, and what not. The relations existing between sun and moon have been immortalized in the stories of Pan and Selene, Endymion and Selene, Apollon and Artemis, Minos and Pasiphaë, Zeus and Selene. During lunar eclipses, the Greek people was accustomed to shout with noise and to strike metal vases, a performance which forcibly reminds us of the practice of our Indians to shoot guns and whip their dogs in order to scare off by the noise the monster which is eating up the moon. The conception of these goddesses as huntresses was founded on more than one fact, as the author ingeniously points out; the moon is constantly *in motion* when passing through the immense area of the starry heavens after the game forming

[1] Wilh. Heinr. Roscher: *Ueber Selene und Verwandtes.* Mit einem Anhange von N. G. Politis über die bei den Neugriechen vorhandenen Vorstellungen vom Monde. Illustr. Leipzig, Teubner, 1890. Octavo, pp. 202.

part of the Zodiac. The ancients were in the habit of hunting at night, especially by moonlight; the moon is often seen tarrying near mountain peaks; its rays were compared to the arrows or lancets of the hunter; the celestial dog Sirius was considered as the hunter-dog of Orion or Artemis. The moon, as the most powerful demon of night, had a paramount influence on magic, and hence was regarded as the protector of sorcerers of both sexes, the remedial or sorcerer's herbs being gathered during certain moonlit nights. The moon was supposed to be a protector of health not only, but also a producer of various distempers, as epilepsy, mania, headache, eyesores, etc., which it was also in its power to cure. When the moon increases, the growth of plants and animals is thereby favored and promoted; sowing and planting has therefore to be brought to an end before the moon is full, and wool, hair, and warts have to be cut before the new moon. Dewfall is also produced by the moon.

A. S. Gatschet.

RECORD OF AMERICAN FOLK-LORE.

NATIVE RACES.

North Pacific Coast. — Mr. Adrian Jacobsen has contributed to the "Ausland" (1890, Nos. 14, 15, 18, 22, 50) a series of traditions collected on various points on the North Pacific coast. The first two papers treat of the secret societies of the Indians, of their privileges, and of the traditions referring to their origin. Among the later papers, those referring to the Bella Coola claim the greatest interest, as the author is best acquainted with this group of people. Among others, we find in the collection a version of the magic flight, the ascent to heaven by means of a chain of arrows, the tradition of the origin of the secret societies of the Nootka (in No. 22). Most of the traditions contained in the last number, and ascribed to Rivers Inlet, belong properly to Bella Coola. The Gani-Killoko (Kanigyilak) tradition, No. II., which is ascribed to Bella-Bella, belongs properly to the north point of Vancouver Island.

Mr. James Deans continues to give, in his communications to the "American Antiquarian" and to the "Journal of American Folk-Lore," notes of his interesting collection of tales, traditions, and customs of the Haida and their neighbors. The January and March numbers of the "American Antiquarian" contain two stories of shamanistic rites and traditions. The story of the shaman "Belus," as rendered by Mr. Deans, is certainly not free from European influence, although it seems that the moral element appearing in this tale does not point *a priori* to a foreign source. This element is by no means absent in undoubtedly uncontaminated aboriginal lore. In the same journal, Dr. E. Guernsey gives some very brief abstracts of well-known Tlingit tales.

The United States National Museum has published a profusely illustrated work by Ensign Albert P. Niblack, U. S. Navy, on the Coast Indians of Southern Alaska and Northern British Columbia, which is mainly devoted

to a description of the arts and industries of the Indians of Southern Alaska. It contains a few scattered notes on subjects connected with folk-lore, which are mainly confined to the last pages of the book. Among the authorities used, we miss Krause's important work, "Die Tlinkit-Indianer," which, on account of the author's thorough use of the literature and his acute observation, must always be considered a standard work. The Sixth Report on the Indians of Northwestern Canada to the British Association for the Advancement of Science contains descriptions of the Songish (Lkuñgen), Nootka, Kwakiutl, and Shushwap. The industries of these tribes are only briefly alluded to, the descriptions referring mainly to the details of social organization, customs, and current beliefs, religion and shamanism and secret societies. The last named are treated in particular detail, and a series of songs sung at the celebration of festivals of the secret societies of the Kwakiutl is given. We find, also, songs of a number of other tribes. The report contains only incidental references to the mythologies of the tribes treated. The latter half of the report is devoted to linguistics.

Modoc. — Mr. Albert S. Gatschet tells us ("Am. Ur-Quell," 1891, p. 1) a curious myth of the tornado and the weasel, to which he adds an ingenious interpretation of the same. The tornado is represented as a monster with a big belly, which is eventually torn by the weasel, and proves to be filled with bones, — the stones, dust, and leaves carried away by the storm.

California. — Mr. James Mooney obtained some interesting notes on the Cosumnes tribes of California from Col. Z. A. Rice ("American Anthropologist," 1890, p. 259). Among other remarks we find a brief description of a dance, and the statement that, as a final resort in illness, prayers were offered to the sun, which seemed to be their principal deity. The women had a ceremony somewhat resembling the sun-dance of the Upper Missouri tribes. The petitioner took her position at daybreak, sitting upon the ground, with eyes intently fixed upon the sun, and tears streaming down her cheeks. She continued to send up prayers and lamentations all day, turning her body with the sun until it sank.

Kiowa. — Mr. Albert S. Gatschet has published a creation myth of the Kiowa, which seems to be of great importance in a comparative study of American myths ("Ausland," 1890, No. 46). The myth opens with a visit of a girl to heaven, where she married the sun, and later on tried to let herself down to the earth by means of a long rope. The rope proves to be too short, and she is killed by her husband while hanging in the air. She falls, and her son feeds on her body. He is eventually adopted and reared by the spider, and becomes the ancestor of the Kaiowe.

Arrapahoe. — F. J. Pajeken has contributed some notes on the religious ideas of the Arrapahoes to the "Ausland" (1890, No. 51). The remarks of the author are rather superficial, and do not bring out any points of greater importance except some curious notions; for instance, the idea that the soul of a strangled person cannot leave the body, because it cannot reach

the mouth, through which it must pass. The idea that the soul after death lives exactly under the same conditions which prevailed at the time of the death of the person seems to be very strongly developed.

Canadian Algonquin and Menomoni. — Mr. A. F. Chamberlain gives a brief account of the Indians of Baptiste Lake, which embraces some notes on the fragments of traditions still remembered by the band. One of the most complete versions of the Nanibohzu (Manabush) cycle of legends has been recorded by Dr. W. J. Hoffman ("Am. Anthropologist," 1890, p. 246 ff.), from which many of the obscure passages of this legend become for the first time clear. The Algonquin myth of this being seems to have varied quite considerably in the eastern and western regions; many anecdotes of foreign origin were evidently ascribed to him, and so the original form of the tradition has become very obscure. Another contribution to the same subject is Rev. Silas T. Rand's record of parts of the Glooscap myth as told by the Micmac ("Am. Antiquarian," 1890, p. 283). The description of his abode in the future world is of special interest. He lives there in company with the earthquake deity, and with the one who is in spring and autumn "rolled over by handspikes." The latter is evidently a deity of the seasons.

Zuñi. — Dr. J. Walter Fewkes publishes in the "Bulletin of the Essex Institute," p. 90, a short description of the summer ceremonials at Zuñi and Moqui pueblos. The full description is included in "The Journal of American Ethnology and Archæology" (see p. 80). — *F. B.*

WEST INDIES.

Jamaica. — Mrs. Milne-Home makes a very welcome contribution to folk-tales of American negroes in the form of a collection from Jamaica.[1] She observes that, if one desires to be told a fairy tale, he must ask for Anansi stories, which are now chiefly related by nurses to children, although in former days also recited at gatherings of grown persons. Anansi is a spider, who in Jamaica takes the place of the rabbit in the Southern States of the Union, or the tortoise of the Amazonian myths. He is undersized and hairy, and passes for a sort of fairy, whose friendship is often unlucky, and whose gifts turn to leaves or stones. He is ugly to look on, a hider of treasure, and speaks through the nose, — a peculiarity reproduced by the tale-tellers. There are fourteen tales, besides twelve reprinted from Dasent. They exhibit, like all negro lore, a singular admixture of African and European elements, together with a considerable portion of local invention and alteration. Of African origin, for example, is the tale of Anansi and the Tiger. The former is reported to have said that the latter was his riding-horse; when sued for defamation of character, he pretends to be sick, and induces the stupid Tiger to allow him to ride on his back into court. The tale is told, in Uncle Remus, of the Rabbit and the Fox; and, on the Amazon, of the Lizard and the Tortoise. Another story recites how

[1] *Mamma's Black Nurse Stories.* West Indian Folk-Lore. By Mary Pamela Milne-Holme. With six full-page illustrations. William Blackwood & Sons, Edinburgh and London. 1890. Pp. x., 131.

Anansi, who cannot cross water, when pursued by the Tiger, spins a thread for a bridge, and throws across the Goat in the form of a white stone. The form of these tales is confused; their original character sometimes does not clearly appear. There is a variant which relates that Anansi is himself the pursuer, and is outwitted by the Dog, who tells him that he can be hit with the stone, and so gets him to throw over his companion, the Goat, in that shape. Other tales relate how the Bull and the Snake, being desirous to marry, change themselves into human form, but are recognized in consequence of their unwillingness to take off their hat or gloves, which conceal the remnant of animal form remaining. It would seem that such tales must be locally modified, adapted from European elements, or at least affected by such; others, again, are of pure European origin. Such is the relation of the manner in which a boy kills a monstrous Bull, and cuts out his tongue; Anansi pretends that he killed the beast, and wishes to marry the king's daughter, but the production of the tongue exposes the deception. Such appears to have been the original form of the tale, which is scarcely to be traced in the confused version of the negro reciter. Very interesting is the tale of "De Lady and de Little Doggie." This is the famous legend of the ghost mother who returns to her abused babe in order to caress, wash, and dress it. The story is altered, but what is remarkable is, that there is an English nursery song attached to the narrative. The English ballad of The Mother's Return, if it ever existed, has been lost. Can this fragment, collected from a negro nurse in Jamaica, be the survival of an English song of the middle age? The rhyme, to which a melody is given, runs: —

> "Where is my sister, my little doggie?
> Upstairs asleep, my fair lady."

The faithful little dog brings to the mother the babe, who performs the ablution of the child and departs at the break of day. If the song is really ancient, as in other cases, it has sunk to the level of a nursery rhyme. The progress of the negro mind in America, and its absorption of the ideas of the whites, makes a most curious chapter of psychology; and the collection before us adds something to the means of tracing this evolution.

VÔDU AND VOODOO. — Maj. A. B. Ellis contributes to "The Popular Science Monthly" for March an article entitled "Vôdu Worship." The word "Vôdu" Major Ellis finds to belong to the Ewe language, spoken on the slave coast of West Africa, being derived from a verb *Vo*, meaning to inspire fear, and used to denote a god, or anything belonging to a god, *Vodu-no* meaning a priest. On the southeastern corner of the Ewe territory are Whydah and Ardra, territories which, in 1724 and 1727, were ravaged by the king of Dahomi, and a large number of these peoples shipped as slaves across the Atlantic. Among the relics of the races in question still exists a python-worship, the name of the python-god being Dañg-ghi (*Dañg*, snake, and *aghi*, life); this deity is a benefactor of mankind, who has his own order of priests, and many "wives," or sacred prostitutes. In the temple at Whydah is kept a large number of snakes; attached to the worship is an oracle, and the festivals are orgies, the women being supposed inspired by the god.

The sacred color is white, and white ants are considered to be the messengers of the god. A century ago St. Méry described the Vaudoux dance and worship as existing in Hayti chiefly among the "Aradas."

[So far, Major Ellis's article is a contribution to knowledge. Unfortunately, he undertakes to go farther, and to use the accounts of Sir Spencer St. John, former British resident in Hayti, given in his well-known book entitled "Hayti; or, The Black Republic," as an authoritative statement of fact respecting Vaudoux worship and cannibalism in that island. It has been previously pointed out in this Journal that the statements of St. John are a totally uncritical mass of opinions and gossip, representing not any valuable independent investigations, but only the folk-lore of the island. There is wanting proper testimony concerning the existence of cannibalism in Hayti, and up to the present time no satisfactory evidence has been given concerning the activity of any Vaudoux priesthood. If Major Ellis had informed himself, before writing the article, of the special literature of his subject, he would not have fallen into the error of citing exploded fables as veritable facts. Major Ellis offers observations to explain why Vaudoux worship is found only in Hayti and Louisiana: there was an emigration of Haytian slave-masters into the latter State, hence the name and the usages. This explanation involves a begging of the question. It is not proven or probable that there is any difference between the Vaudoux customs of Hayti and the Obi practice of Jamaica; the distinction is probably solely in the name. The customs of Vôdu are hardly responsible for the Voodòoism of the United States. The reason why the word occurs only in French colonies, as previously shown in this Journal (i. 20; ii. 41), is in all probability because the term *Vaudou*, denoting sorcerer, was imported from France, as indicated by the identity both of the name and the superstitions. It would appear that there has been a confusion of words and a confluence of superstitions. Surprising as this circumstance appears, it is only an example of the remarkable blending of African and European influences exhibited in Negro-American lore. A peculiar illustration of this is the French word *onguent*, ointment, which in a dialectic form, pronounced *wanga*, is taken by St. John for a genuine African word, and cited as a proof of the paganish and savage character of West Indian negro practice. (See vol. ii. pp. 43, 44.) — *W. W. N.*]

LOCAL MEETINGS AND OTHER NOTICES.

Boston Association of the American Folk-Lore Society. — *February 20th.* The association met at the house of Mr. A. Prescott Baker, 3 Arlington Street, the president presiding. Mr. Walter G. Chase gave an account of a "Trip to Alaska in 1867," illustrated by lantern slides, giving representations of coast-scenery, mountains, and glaciers. The appearance, domestic employments, and dwellings of the natives were also shown, as well as pipes, domestic utensils, objects of ornament and costume. Pro-

fessor F. W. Putnam made observations on some of the objects shown in the views, and upon carvings and other objects which were exhibited. Mr. Chase also presented a paper containing observations on Alaskan customs.

March 20th. The association met at the house of Miss L. Norcross, 9 Commonwealth Avenue, the president in the chair. Mrs. W. Wallace Brown, of Calais, Me., contributed a paper, read by Miss Alger, entitled "Chiefs and Chief-making among the Wabanaki," containing accounts of ceremonies not before described. This was followed by the exhibition of articles of costume, ornaments, wampum belts, games, and drawings on birch-bark, which were explained by Mrs. Brown. Mr. W. H. Ladd showed a necklace made of antelope hoofs, and a head-dress taken from the battlefield at Wounded Knee. Professor Putnam gave a summary of a paper by Miss Alice C. Fletcher on "Omaha Music."

April 17th. The association held its annual meeting at the house of Mr. George H. Mackay, 218 Commonwealth Avenue. The officers of the preceding year were unanimously reëlected. Miss Mary W. Lincoln read a paper on "The Gypsy Trail," containing a description of the manners and customs of mediæval gypsies, with a sketch of theories respecting their origin, and an account of the manner of their appearance in Europe. The character of gypsy melodies was exhibited by musical illustration through the kindness of a guest of the association. A conversation followed, in the course of which attention was called to the signs still used by tramps in the United States.

A performance was given, under the auspices of the Association, at the Chinese theatre in Boston, on February 12th. The sale of tickets resulting in a considerable profit to the society, it was resolved that the sum of seventy-five dollars should be placed at the disposal of the editor of the "Journal of American Folk-Lore" for the purpose of promoting the collection of folk-lore, the remainder being reserved for necessities of the local association.

At the December meeting it was voted that a journal, called "The Portfolio," be established, intended to contain such suggestions, observations, and inquiries relative to the subjects in which the association is interested as might be contributed by any of the members, the intention being that this journal be read at the beginning of each meeting. One number of this "Portfolio" has been printed, containing the record of proceedings at the various meetings since the establishment of the local society, and a list of members of the association. In addition, "The Portfolio" contains contributions by members. Persons interested can obtain a copy by writing to Mr. W. W. Newell, Cambridge, Mass.

International Folk-Lore Congress. — The Second International Folk-Lore Congress has been postponed, and will be held in London on October 1, 1891, and following days, under the presidency of Mr. Andrew Lang. The subscription (10*s*. 6*d*.), entitling to a card of membership, should be sent to the Hon. Secretary, J. J. Foster, Esq., Offa House, Upper Tooting, London, S. W.

It seems desirable that each Section shall meet on a separate day, at which

papers shall be read devoted to questions connected with that Section. The committee recommend that under each Section the papers and discussions should be taken, as far as possible, in chronological or logical order, dealing in turn with the relations of the subject — Tales, Myths, or Customs, in their present phases — to those of savage, oriental, classical, and mediæval times and conditions.

It is suggested that the papers, so far as practicable, should serve to test a conception now widely held especially among English folk-lorists and anthropologists, — the conception, namely, of the homogeneity of contemporary folk-lore with the earliest manifestations of man as embodied in early records of religion (myth and cult), institutions, and art (including literary art).

Thus on the day devoted to Folk-tales it is hoped that papers and discussions will be forthcoming on the Incidents common to European and Savage Folk-tales — Ancient and Modern Folk-tales of the East, their relations to one another, and to the Folk-tales of Modern Europe — Traces of Modern Folk-tales in the Classics — Incidents common to Folk-tales and Romances — The Recent Origin of Ballads — The Problem of Diffusion.

On the day devoted to Myth and Ritual such subjects may be discussed as: The Present Condition of the Solar Theory as applied to Myths — Modern Folk-lore and the Eddas — Primitive Philosophy in Myth and Ritual — Sacrifice Rituals and their meaning — Survivals of Myths in Modern Legend and Folk-lore — Witchcraft and Hypnotism — Ancestor-Worship and Ghosts — Charms, their Origin and Diffusion.

On the day devoted to Custom and Institution it is suggested that some of the following topics be discussed: Identity of Marriage Customs in Remote Regions — Burial Customs and their Meaning — Harvest Customs among the Celtic and Teutonic Populations of Great Britain — The Testimony of Folk-lore to the European or Asiatic Origin of the Aryans — The Diffusion of Games — The Borrowing Theory applied to Custom.

Everything possible will be done to render the occasion an interesting one to strangers. It is much to be desired that there should be a satisfactory attendance from America. Americans expecting to be able to attend will please communicate with the Secretary of the American Folk-Lore Society, or directly to J. J. Foster, Esq., Hon. Sec., Offa House, Upper Tooting, London, S. W.

BIBLIOGRAPHICAL NOTES.

BOOKS.

The Handbook of Folk-Lore. By George Laurence Gomme, Director of the Folk-Lore Society. London: Published for the Folk-Lore Society by David Nutt, 270 Strand. 1890. 12mo, pp. viii., 192.

This little book is not an introduction to folk-lore, but a *questionnaire*, or book of instructions to collectors, classified under various headings. Each chapter begins with general remarks, intended to awaken the interest and direct the researches of the investigator. The classification of the subjects of which folk-lore is composed, and the definitions of the study,

belong to Mr. Gomme. Other hands have composed some of the sections, while a chapter on the collection of folk-lore is from the pen of Miss Burne. The order adopted is as follows:—

1. *Superstitious Belief and Practice:*
   (a) Superstitions connected with great natural objects;
   (b) Tree and Plant Superstitions;
   (c) Animal Superstitions;
   (d) Goblindom;
   (e) Witchcraft;
   (f) Leechcraft;
   (g) Magic and Divination;
   (h) Beliefs relating to Future Life;
   (i) Superstitions generally.

2. *Traditional Customs:*
   (a) Festival Customs;
   (b) Ceremonial Customs;
   (c) Games;
   (d) Local Customs.

3. *Traditional Narratives:*
   (a) Nursery Tales, or Märchen; Hero Tales; Drolls, Fables, and Apologues;
   (b) Creation, Deluge, Fire, and Doom Myths;
   (c) Ballads and Songs;
   (d) Place Legends and Traditions.

4. *Folk-Sayings:*
   (a) Jingles, Nursery Rhymes, Riddles, etc.;
   (b) Proverbs;
   (c) Nicknames; Place Rhymes.

The questions are not confined to the needs of the collector in Great Britain, but are intended to apply to all continents, as will be seen by the following example, under the head of "Superstitions concerning Trees and Plants:"—

76. Are forests considered to be the abode of deities? or spirits?
77. Are there gods of special trees? What are their names and attributes?
78. What sacrifices are made to the forest trees? Describe minutely the ceremonies connected therewith.
79. Are forests supposed to be haunted? Relate any tradition of spectres being seen in forests.
80. Is an invisible axe heard in forests? How is it accounted for?
81. Are trees planted on graves?
82. Is it unlucky to cut down trees?
83. Does it forebode evil if a tree falls or is blown down?
84. What ceremonies are performed when trees are felled?
85. Describe any custom of placing rags and other small objects upon bushes and trees.
86. Describe any May-pole customs and dances.
87. Describe any custom of wassailing of fruit-trees.

This question book, it will be seen, occupies a wide field, and is intended to be used in all continents.

The chapter on "Folk-Tales, Hero-Tales, Drolls," instead of questions, contains the classification of folk-tales proposed by Mr. Baring-Gould, being a modification of that originally suggested by J. G. von Hahn. The society, however, has decided that a complete analysis of the stories must be obtained before classification is possible. Mr. Gould's plan is, therefore, given only as a guide to the collector. It might, however, have been added that it is serviceable only for the collector in Europe and parts of Asia; in America and in Africa, applied to native races, it would simply tend to produce confusion.

The first chapter, entitled, "What Folk-Lore is," is devoted to definitions. It is stated "that the definition of the Science of Folk-Lore, as the society will in future study it, may be taken to be as follows: The comparison and identification of the survivals of archaic beliefs, customs, and traditions in modern ages." It may be doubted, however, whether a large part of folk-lore does not consist of archaic survivals of any kind, except in the sense in which man himself is a survival. It is only necessary to mention English ballads and proverbs, which are, in the main, of modern origin.

The proper definition of the term "folk-lore" is likely to remain matter of controversy. It seems to the writer that the only useful or indeed possible sense of the word is the wide and somewhat vague signification in which it is now commonly employed, namely, as denoting the tradition of any folk, that is, of any given tribe or nation, — tradition handed down from age to age, by word of mouth, and without the intervention of the written page.

W. W. N.

Beside the Fire. A Collection of Irish Gaelic Folk Stories. Edited, translated, and annotated by Douglas Hyde, LL. D. (Anchraobhin Aoibhinn, with Additional Notes, by Alfred Nutt. London: David Nutt, 270, 271 Strand. 1890. 8vo, pp. lviii., 203.

Dr. Hyde has already printed, in the Irish language, a collection entitled "Leabar Sgeulaigheachta; or, Book of Stories." He undertakes to give the exact language of informants, together with their names and localities, — important points neglected by previous collectors. The volume contains fourteen tales, six with Irish text. Dr. Hyde observes that a great similarity exists between the Scotch Gaelic tales of Campbell and Irish folk stories. He has, therefore, endeavored to give only tales having no parallels in the Scotch collection. It is on this account that only a small number of the tales belong to the class of folk narratives which are found in nearly equivalent forms in most other European countries. Dr. Hyde follows the accepted practice in speaking of these latter as Aryan traditions, and supposing that the connection between Scotch and Irish stories may be in part at least explained by historical contact going back to the fifth century. There is, however, reason to suppose that the diffusion of these narratives in Europe belongs, in the main, to a much later

date, namely, to the twelfth and thirteenth centuries. It would be better to give up entirely the meaningless word Aryan as applied to folk traditions, and to leave that term exclusively for philologists.

Several of the tales belong to the survival of fairy mythology or of old superstitions. In this class of stories, also, the resemblance between Irish and English traditions has been very close. For example, a tale which occupies many pages of Dr. Hyde's book is entitled "The Alp-Luachra," this word denoting a species of newt, much dreaded throughout Ireland, in which country the tale is current. The narrative recites how a farmer falls asleep in the field, suffers pains in the side, fails to receive relief from doctors, is told by a beggar-man that he has swallowed the creature named, and is finally cured by a prince, who gives him salt meat to eat, and then makes him lie near a stream of water, when the brood of newts in his belly emerge to drink, and pass into the brook. It was but a few days before the date of this notice, that the writer was warned by a young lady of much intelligence against drinking from a brook, because one was liable to swallow a serpent's egg, in which case the snakes would probably grow within the system, and could only be removed by fasting, and then lying with open mouth in front of a bowl of milk, on which the animals would emerge in order to satisfy their unappeased hunger! This superstition, substantially, is the root of the Irish tale.

Particularly gratifying is the tendency to restore respect for a fine language so cruelly neglected and depreciated as the Irish has been. Great credit is due to the publishers for their interest in the matter, as well as to the ability of Mr. Alfred Nutt, who has added notes and comments. If a suggestion may be allowed, it does not appear to the writer necessary to preserve the separate alphabet. The text can be easily transliterated into ordinary type, a method which will both diminish expense and increase the chance of attention. Men in these days have no time to learn a new alphabet, and Campbell has set the example of using the common form.

One observation of Dr. Hyde is of great value; this is, that the tales preserved in manuscripts are rather the work of minstrels and of individual invention than really traditional forms. This remark will apply, also, to most of the tales contained in the mediæval manuscripts.

W. W. N.

Gypsy Sorcery and Fortune-Telling. Illustrated by Numerous Incantations, Specimens of Medical Magic, Anecdotes, and Tales. By Charles Godfrey Leland, president of the Gypsy Society. Copiously Illustrated by the Author. London: T. Fisher Unwin, Paternoster Square. 1891. 4to, pp. xvi., 271.

Before offering the brief notice of this work allowed by our space, let a word be said of the extremely beautiful form of the book, which is ornamented with original illustrations of a fantastic character. The volume is dedicated to the members of the Congrès des Traditions Populaires of 1889, and especially to the French members of that body.

The purpose of the publication, as defined by the writer, is to bring together examples of the customs, usages, and ceremonies current among gyp-

sies as regards fortune-telling, witch-doctoring, love-philtering, and other sorcery. These are treated in a discursive manner, with the aid of anecdote and narrative. The author lays especial stress on the prevalence of magic in the modern world, remarking that books of fate, or directions for fortune-telling, are still to be purchased in all cheap book stalls, and have an immense circulation. Mr. Leland had written, forty years ago, a book of folk-lore, entitled "The Poetry and Mystery of Dreams." This work, as he lately found, had been borrowed by some anonymous writer, and used as the basis of a sixpenny dream-book.

For the reason of the identification of gypsies with magic, Mr. Leland suggests a probable theory, namely, that the character of supernatural knowledge being suggested by the wild and wandering life of the gypsy population, and forced upon them by the superstitious fear of the races among which they lived, the reputation was found to open an easy and profitable means of support, and was, therefore, accepted and encouraged. He supposes, also, that the gypsies have had much to do with the circulation of spells and superstitions. At all events, among them excellent examples of such magic can be found. Many of these are given, from the printed collections of H. v. Wlislocki and F. S. Krauss, as well as from the observations of Mr. Leland himself.

The theory of exorcism is, that diseases, being endowed with personality, must be treated with discretion, flattered, and deceived into effecting their own removal. They are, therefore, not destroyed, but banished by being conjured into water, earth, or animals. Many remedies owe their efficacy to their symbolic character, blood being valued as the source of life; saffron, on account of its identification with the color of light; certain signs, like the phallic and Aphrodisiac, because expressions of vitality; and so on. The ideas thus put into practice are those which naturally occur to an uninstructed mind. As an example may here be cited a curious custom of the Hungarian gypsies. On Easter Monday a wooden box is made, containing certain magical herbs, and sent about by the oldest person of the tribe from tent to tent, after which it is borne to the nearest running stream. If any one is unwise enough to open the box, he endures all the evils included. Mr. Leland gives, in successive chapters, cures for grown people, children, and animals, pregnancy, the recovery of stolen property, love-charms, the supposed habits of witches, gypsy amulets, proverbs relating to gypsies, the method of acquiring magic power, and observations on the general subjects involved. Whenever the folk-lore of the English population of America is fully written, it will be seen that almost all the methods and principles which sound strange when given as gypsy usage, will be found to be duplicated in domestic belief and practice.

W. W. N.

Myths and Folk-Tales of the Russians, Western Slavs, and Magyars. By Jeremiah Curtin. Boston: Little, Brown & Co. 1890. 8vo, pp. xxv., 545.

Mr. Curtin has placed the student of folk-lore under increased obligations by the publication of this work, which manifests the same careful attention to details and fidelity of interpretation so pleasantly noticeable in his earlier volume on the "Myths and Folk-Lore of Ireland."

On page 303 we find the curious statement that a princess would marry the man who should prove himself able to make shoes and clothes for her "without measure."

It may be straining parallelisms a little, but the temptation cannot be resisted of placing on record that this brings to mind the ancient marriage customs of our own aborigines, which included, in many cases, some such tribute from suitor to maiden. Thus, among the Zuñis, the lover would make a pair of moccasins for the girl of his choice; the Apache would cut out and sew a dress for her.

In the story of "Three Kingdoms," and in "Vasilissa, Golden Tress," the whirlwind is deified; to the apprehension of the Apache and many another redskin, the whirlwind is a "chidin," or ghost, on its travels.

The Indian medicine man would promptly claim as his own property the cap of invisibility described in "The Footless and Blind Champions."

The necessity of personal purification before attempting deeds of magic or prowess, is inculcated in "Kostchi without Death," and would be highly approved of by every aboriginal American whose opinion on the subject might be sought. It is true that the Russian hero was going to mass; but that was only a link in the chain of events, a prelude to the programme.

Throughout the volume there are many examples of Lycanthropy, or the transmutation from the human creature to the animal. The American Indian would accept this statement without a quiver of the eyelids. It is the same power which he believes, and which his old men have practised for generations; it is the same thing which our forefathers held as gospel truth. Ordinances against were-wolves prevailed in France down to the reign of Louis XIV. It is not impossible that this widely disseminated belief had some humanizing effect upon the sacrificial rites of primitive society. The animal whose power to transform itself into a man, and *vice versa*, was duly recognized by priest and layman, must be, in sacrifices of efficacy, equal to that of the human victim it represented, and for whom it was soon substituted.

The American Indian's belief in an underground world is repeated in "Mirko, the King's Son," in the Magyar myths.

There is a very curious ceremony alluded to on page 89, "kissing a cow under the tail." The Abbé Dubois, in his "History of the Peoples of India," London, 1809, tells us that this was a religious ceremony in the East.

To sum up, it may be said that Mr. Curtin's two books will give the general reader a fund of interesting knowledge concerning the myths and superstitions of two great branches of the human family.

John G. Bourke.

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20. **Volkskunde.** (Gent.) Vol. IV. No. 1, 1891. Walcheren un Zeeland. K. BAART. — (Continued in No. 3.) Einge Beschowingen over ons oud Kluchtspel. A. GITTÉE. — De Humor in de Taal. A. GITTÉE. — Sagen. No. 2. Eene Kleinigheid over Verloren Mandag. P. DE MONT. — Iets over Sint-Marten, Sinter-Greef en Sint-Nikolaus. P. DE MONT.

21. **The Indian Antiquary.** (Bombay.) No. CCXLIII. 1891. Folk-Lore in Salsette. G. F. D'PENHA. — No. CCXLIV. Folk-Lore in Southern India. NATESA SASTRI. — Notes and Queries. Marriage in China. R. C. TEMPLE.

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NANIBOZHU AMONGST THE OTCHIPWE, MISSISSAGAS, AND OTHER ALGONKIAN TRIBES.[1]

WIDE-SPREAD amongst western Algonkian peoples are the stories of the deeds and exploits of a hero-god, who figures in their creation and deluge-legends, who taught them many of the arts and inventions, and who sometimes deceived, as well as helped them. Among the Otchipwē he is known as Nánībōzhū or Nánabozhu;[2] the Nipissings of Oka know him as Wisakedjak, also as Nenabojo;[3] with the Mississagas he is Nánībōzhū or Wánībōzhū;[4] among the Crees he is styled Wisakketchak, and the Santeux Otchipwē call him Nenâboj, or Nanabush;[5] the Ottawas and Chippewas of Michigan know him as Ne-naw-bo-zhov,[6] the Menominees as Manabozho or Manabŭsh.[7]

He has close analogies with the Napiû of the Blackfeet of the far western Algonkian region and with the Gluskap of the Micmacs on the shores of the Atlantic Ocean.

The meanings of the various names by which he is known are uncertain. Dr. D. G. Brinton in his interesting and thoughtful essay, "The Hero-God of the Algonkins as a Cheat and a Liar,"[8] has ventured the opinion that Nanibozhu and Wisakketchak, as well as the Micmac Gluskap, contain within them an indication of the deceitful character of the personage to whom they are applied. Mr. Blackbird states that "the meaning of this word [Ne-naw-bo-zhoo] in the

[1] A paper read at the Annual Meeting of the American Folk-Lore Society. November 28, 1890.

[2] See authorities cited below.

[3] Cuoq, *Lexique de la langue Algonquine* (1886), p. 268, pp. 442, 443.

[4] *Journal of American Folk-Lore*, iii. 150.

[5] Lacombe, *Dict. de la langue des Cris* (1874), p. 653.

[6] A. G. Blackbird, *History of the Ottawa and Chippewa Indians of Michigan* (Ypsilanti, 1887), p. 72.

[7] Dr. W. J. Hoffman in *American Anthropologist*, vol. iii. (1890), p. 247.

[8] *Essays of an Americanist* (1890), pp. 130–134.

Algonquin language is 'a clown.'"[1] Father Cuoq, while recognizing in both these words "la physionomie parfaitement algonquine," considers them as compound words, the etymology of which he confesses himself unable to discover. He notes the fact that among the Christianized Indians, Wisakedjak and Nenabojo are "à peu près synonyme de *singe*, dans le sens figuré de ce mot. On dira de quelqu'un qui imite ce qu'il voit faire! c'est un *wisakedjak*."[2] Captain Back says: "Notwithstanding the power that Wœsack-oot-chacht here displayed, his person is held in very little reverence by the Indians, and in return he seizes every opportunity of tormenting them."[3] Lacombe says that to Wisakketchak the Northern tribes "attribuent une puissance surnaturelle, avec un grand nombre de ruses, de tours, et de folies."[4] The idea of "clown," "deceiver," "tormentor," may be contained in these words, but nothing is certain regarding the derivation. It is matter of regret that the Nanibozhu tales have not all come down to us or been recorded in the language of the Indian narrator himself. Had we the *ipsissima verba* in the various Algonkian dialects, it is reasonable to suppose that much that is archaic and ancient in speech would be forthcoming. We cannot be certain that folk-etymology has not been at work; perhaps the primitive significations of the names Nanibozhu and Wesakedjak have been lost in the form which they may have assumed since the conception of their character as deceitful and clownish has arisen.

The achievements of the hero-god Nanibozhu were many; I shall enumerate here the principal ones known to the Otchipwē and Mississagas:[5] —

How he saved himself on a raft when the whole world was covered by the waters of the deluge; how he got the muskrat to dive and bring up a little mud in his claw, which, when placed on the raft, increased in size and formed a new earth. How he hunted the Great Beaver around Lake Superior and broke open the great beaver-dam at the foot of that lake. How he transformed himself into a swan, but, disregarding an injunction, fell down while flying with real swans. How he deceived the water-fowls in his dancing wigwam, but was exposed by the "diver."

Many of his exploits are located in the neighborhood of Lake Superior, the Otchipwē Kitchīgāming or "Big Water of the Otchipwē." A depression in a rock on the southeast shore of Michipicotea Bay

[1] *Op. cit.* p. 73.

[2] *Op. cit.* p. 443.

[3] *Voyages and Travels of Capts. Beechey and Back, R. N.*, London, 1836, p. 562.

[4] *Op. cit.* p. 653. *Wisakketjakow* ("c'est un fourbe. un trompeur"), which Lacombe gives. seems a recent derivative from Wisakketjâk.

[5] From information furnished the writer by the Rev. Allan Salt, a Mississaga. See the Menomoni article by Dr. Hoffman.

marks where he rested after jumping across that body of water. On the north shore of the Lake, eastward from Thunder-bay Point, is Nanibozhu's grave. It is a mountain some three miles long, and, when seen from the water at a distance has the appearance of a man lying upon his back. When the Indian passes this spot he makes a sacrifice to the god by dropping a little tobacco into the water. To a mountain overhanging the waters of Lake Superior, and to a point of land close by, Nanibozhu's name has been given. Near the latter is a large impression resembling that left when a man sits down in the snow. In the long ago, the Indians say, Nanibozhu sat upon that stone and smoked his pipe before he left for his kingdom in the west. Whenever the Indians pass by that way they drop some tobacco upon the stone "so that Nanibozhu may smoke in his kingdom in the west."[1]

The Ottawas and Chippewas of Michigan have other legends of the hero-god. They tell how he spoiled maple sap by diluting it so that the Indians might have to labor hard in order to make sugar from it,[2] a legend also related of Manabush by the Menominees.[3] How, by driving his staff into the heart of every tree, he made them cease to furnish fat and oil as they had formerly done.[4] The great rocks of flint on the east shore of Grand Traverse Bay, near Antrim City, Michigan, are the corpse of the stone-monster (his brother) whom Ne-naw-bo-zhoo there slew.[5] On a smooth rock on the shores of the Ottawa River there are the prints of human footsteps, and, near by, a round hole "about the shape and size of a kettle." These the Ottawas and Chippewas believe to be the track of Ne-naw-bo-zhoo and the kettle which he dropped while pursuing his brother. Into these holes bits of tobacco are dropped as luck offerings for a successful journey, etc.[6]

It is around the roaring camp-fire, when winter's winds howl, and the snow flies thick and fast, that the Indians love to tell these tales their fathers told them; for did they relate them in summer, frogs and other disagreeable things would enter into the camp. While they are being told some of the listeners laugh, whereupon the narrator stops in his story to say, "Nanibozhu is also smiling and pleased because his great exploits are admired."[7] No doubt each narrator tells the story in his own way, omits some points that seem to him of little value or interest, and by and by inserts into the

[1] *Journal of Rev. Peter Jacobs* [a Mississaga], Boston (1853), p. 16.
[2] Blackbird, *op. cit.* p. 72.
[3] *Amer. Anthropologist*, vol. iv. p. 41.
[4] Blackbird, *op. cit.* p. 72.
[5] *Ibid.* p. 74. Compare Emerson. *Indian Myths*, p. 343.
[6] *Ibid.* p. 74.
[7] Information from Rev. Allan Salt in January, 1889.

legend incidents which do not occur in its archaic form. Then he may deem it necessary to give a local coloring to the tale, and may be willing even to point out the exact spots where the events narrated took place. It is only by possessing accurate accounts of these myths from different sources and in different dialects, that we shall be able to determine with reasonable accuracy what the oldest form of each particular legend actually was. Unfortunately most of them have been recorded in English or French only, and not in the native tongue of the Indian narrators. The writer has endeavored to obtain a complete text of the Nanibozhu legend in Otchipwē and Mississaga, but so far has not been successful ; he did, however, get the text of a considerable portion of it : "How Nanibozhu deceived the water-fowls" [1] and his adventures after that. The story, however, stops just before the Deluge episode occurs ; the writer hopes to publish it in Indian and English before very long.

The great Algonkian deluge-story appears to have its analogues in the legends of the Athapascans, the Siouans, the Iroquois, the Cherokees, besides various tribes of British Columbia and California.[2] The object of this paper is chiefly to discuss this myth as we find it recorded of the various tribes of Algonkian stock. Certain scholars have held that the Cree is the most archaic of all Algonkian dialects, and it has been maintained that the primitive home of the whole stock was "north of the St. Lawrence and east of Lake Ontario." It is well to keep these theories in mind while we are considering the different versions of the same great legend.

Over the signature "Pe-ah-be-wash," a *nom de plume* of Prof. Ellis of the University of Toronto, there appeared in the "Varsity," [3] in 1888, "The Story of Nana-bo-zhoo and his brother," as related by an Otchipwē named Ozhawashkogezhik. This very important and detailed legend may be résuméd as follows : Long ago there lived an old man named Nana-bo-zhoo in a big wigwam with his brother, who was a great hunter, and those animals he did not shoot with his bow he ran down and killed with his club. The animals, in great fear, held a council to consider the means of preventing N.'s brother from killing them all. The white deer, who was able to outrun all the rest, was chosen to decoy him out on the ice of a lake, so that when the "sea-lion" made a loud noise the ice would break and the hunter

[1] This myth corresponds remarkably with the legend of "Ictinike and the Turkeys," a Siouan myth recorded by Rev. J. Owen Dorsey (*Amer. Antiquarian*, November, 1886). It is evidently the same as the story "How Lox deceived the Ducks" (*Algonq. Leg. of New Engl.* pp. 186, 187). C. P. Emerson, *Indian Myths*, p. 344.

[2] See Dr. F. Boas, in *Journal of American Folk-Lore*, iv. (1891), 15.

[3] *The Varsity*, Toronto, vol. ix. No. 7, December 22, 1888, pp. 55–57. With this compare the myth recorded in Emerson, *Indian Myths*, pp. 246, 247.

be drowned. One day N. being out for a walk saw the white deer, came back and asked his brother to get the animal for him and to be sure to run him down and club him, so as not to spoil his skin, for N. was a skillful dresser of furs and skins. So the brother set out and ran after the deer all day without reaching him. About sunset they came to a lake and the deer ran out upon the ice. When they got near the middle of the lake the hunter seemed to be gaining upon the deer, who appeared to be somewhat tired; he was just raising his arm to strike him down, when there was a loud noise, the ice cracked and the hunter sank to the bottom, while the animal escaped.

N., finding that his brother did not return, was somewhat anxious when nightfall came on, but supposed his brother had wandered a long way and would be back next day. Three days passed and the hunter did not return. Then N. took his brother's bow and arrows and followed his tracks to the lake, but when he got there a snow-storm covered them up. In the spring the ice melted and N. could not find the tracks. One day, however, he saw the kingfisher seated on a tree looking into the water. By telling the bird that he would paint its feathers and give it pretty colors, N. induced it to say that it was watching the "sea-lions" playing with N.'s brother. N. again bribes the bird, by promising to give it a tuft of feathers on its head, to tell him how to get his brother away from the "sea-lions."

So N. walked along the lake shore until he came to a nice sandy beach. The day was calm and as he looked at the water he saw it begin to boil. N. changed himself into an old tree-stump and waited to see how things would turn out. Very soon the "sea-lions" came out and began to sport about on the beach. By and by one of them noticed the stump and said it must be N., for it had not been there before. The "sea-lions" discussed the matter for some time; at last the one who had first seen the stump suggested that they should try to pull it up, which they could not do if it were a real stump. So they tugged away, and N. had to exert all his power and magic to prevent his being pulled up. The "sea-lions" then gave up the attempt, and, lying down in the sun, were soon fast asleep. N. then changed himself into a man and shot the biggest "white sea-lion," who made a great noise, whereupon they disappeared beneath the waters of the lake.

N. then walked along the lake shore and soon met a big toad with a club in his hand and a bag thrown over his shoulder. The toad was singing, and, when N. spoke to him, said that he was going to cure the white "sea-lion" that had been wounded by N. Then N. killed the toad, took up the club and bag, and changing himself into a toad, went along singing. Going into the lake he dived down and walked along the bottom until he came to a door through which he

saw the "sea-lions" sporting about. He went in singing, and when asked what he wanted, said that he had come to cure their chief who had been wounded by N.

As the door opened he saw his brother hanging across the doorway. When all the "sea-lions" came into the room, N. told them that he could do nothing unless he were left alone. When they had gone he killed the "sea-lion" and, taking down his brother, made for the shore with him. The "sea-lions" chased him, and when they got to the edge of the lake they made the waters rise and follow N. and his brother, who kept running farther inland, pursued by the "sea-lions" and the waters, and accompanied by all the birds and beasts.

At length they reached the summit of the highest mountain, closely followed by the waters. N. then built a raft and got on it with his brother and all the animals, and when the waters covered the mountain the raft floated away. After some time N. called to him the best divers to see which of them could find bottom. After the beaver, the otter, and the loon had gone down, and after a long time risen up to the surface dead (Nanabozhoo breathed life into them again), the muskrat tried, and after a very long time came up dead. But N., upon examining him, found that his fore-paws were clasped together, and in them he discovered a little bit of mud. Then N. made him alive again, petted and praised him, but would not let him go down again as he desired to do. Taking the little bit of mud, N. rolled it between his hands until it was very fine and then threw it in the air, when it spread out over the water and covered it. Then with his fingers he drew upon it the lakes, rivers, islands, mountains, hills, etc., and the world was made.

This version of the Nanibozhu Deluge-legend comes from the Otchipwē of Ontario, and by reason of its wealth of detail I have chosen it as a standard wherewith to compare the other versions. It will be observed that here the occupation of Nanibozhu (a dresser of furs) and his brother (a hunter), the indirect and direct causes of the flood, the means of escape, the names of the animals who dived in search of earth, the method of forming the new land, and the way in which its physical features were produced, are all plainly indicated.

The Rev. E. F. Wilson[1] has recorded the tradition of the Flood as related by Chief Buhkwujjenene, an Otchipwē of Sault Ste. Marie, on the north shore of Lake Huron. The outline is as follows: —

1. Nanabozhoo's son (beloved by his father) is forbidden to go near the water.

[1] *Missionary Work among the Ojebway Indians* (London, 1886), pp. 107, 108. The same legend appears in the *Algoma Missionary News and Shingwauk Journal* for 1879.

2. Disobeys him, goes out in a canoe and is heard of no more.

3. N. vows vengeance on the "gods of the water," who have destroyed his son, and sets out to seek them.

4. The loon offers to show N. where the two water-gods are sleeping on the shore.

5. N. follows the loon until he finds them, and kills them with his tomahawk and war-club.

6. When the gods are dead, the waters of the lake rise up to avenge them, and follow N. to the dry land, so that he has to run for his life.

7. N. flees to the highest mountain and climbs to the top of the highest pine-tree on it. The waters continue to rise.

8. N. breaks off some of the highest branches and builds a raft on which he gets, together with some of the animals, who are struggling in the waters.

9. N. thinks of making a new world; it is necessary to have a little piece of the old.

10. Selects the beaver from all the animals, to dive after some earth. The beaver tries and comes up dead.

11. The otter is sent next, and meets the same fate.

12. Then the muskrat tries and comes up dead, but in the clenched paws is a little earth.

13. N. takes the earth carefully, rubs it in his fingers until it is dry, places it in the palm of his hand and blows gently over the surface of the water.

14. On the new world thus formed N. and the animals disembark.

15. N. sends out a wolf to see how big the world was. He remains away a month. He is sent out again and is absent a year.

16. N. then sends out a very young wolf who dies of old age before he can get back. [Compare Emerson, "Indian Myths," p. 121; and Ottawa Legend.]

17. N. says the world is big enough and can now stop growing.

The differences between this and the previous legend are very curious. Here Nanibozhu seeks to avenge his son, whose misfortune is caused by disobedience; there are but two "gods of the water;" the loon acts as guide to N.; the details of the finding are omitted; the two monsters are killed; the incident of the tallest pine-tree is introduced; the means whereby the raft is constructed are indicated; some only of the animals are saved; N. blows the dry earth out over the waters; the incident of the wolf sent out to find the size of the earth is mentioned, while the origin of the physical features is not referred to.

From the "tribe of Ojibbewa Indians dwelling on the North Shore

and at French Bay," the Rev. J. J. Hindley, M. A.,[1] has published in verse two legends of "Nanabush." The first tells how Nanabush was seized with a desire to leave the spirit-land. With his brother Chee-by-yah-booz he enters the womb of a fair and noble maiden, the only daughter of an aged man. The relatives of the maiden, upon discovering her condition, drive her from home, and she dies after giving birth to the twins. N., the greater of the two, soon becomes a wise man, able to talk with the birds and beasts, and even with the earth. He loves his brother dearly and warns him especially to beware of the ice-covered lake, where dwells their common foe, the "white-lion" (*wah-bi-mee-zhee-be-zhee*). One day, however, C. rashly ventures upon the lake, and is seized, dragged, and killed by the "white-lion." Finding that his brother does not return, N. goes into the forest and questions the beasts and birds, but to no purpose. Then sitting down in his wigwam he laments aloud, and all nature sympathizes with him: spirits, men, and animals implore the Great Spirit to save them from the earthquakes and cataclysms caused by the grief of N., to whose sorrow earth reacts. The Great Spirit then bids C. go to his brother, who receives him with a glad song, but after giving him a coal of fire and a hunting-knife, bids him seek the Better Land in the land of sunset, to wait there until he himself shall come.[2] C. goes, and N. soon afterwards is seized with contrition and begs the Great Spirit to restore his brother again to him. This request is refused and N. gives way again to grief, and nature responds as before, so that men, beasts, and birds are forced to invoke the Great Spirit a second time. The Great Spirit declines to restore C., but sends the bear (*muk-qwah*) to invite N. to come to heaven (*ish-pe-ming*), but the latter, absorbed in his grief, takes no notice of the messenger. Other animals are sent, but to no purpose. At last the white otter (*wa-bi nee-gik*) pleads long and earnestly, and finally N. rises and follows in the otter's tracks. N. reaches the happy hunting-grounds and is cordially welcomed by the Great Spirit, and becomes a changed being. After dwelling there for some time, he returns to the earth, where he instructs the Red Men in the arts of war and peace, in religious rites, and in "medicine," bringing down with him the "medicine-bag" (*pun-je-goos-im*) and the great knowledge imparted to him by the Great Spirit, so that the Otchipwē might after death attain the Spirit Land. Busied with these things he lives on, but ever and anon he thinks of C., his lost brother. Tak-

[1] *Indian Legends.* Nanabush, the Ojibbeway Saviour. Moosh-kuh-ung or the Flood. Barrie [Ontario], 1885, pp. 22. Compare Emerson, *Indian Myths* (1884), pp. 246, 247.

[2] It would appear that from this time onward death made his presence felt among the Ojibbewa.

ing compassion upon him, the Great Spirit sends him the eagle (*me-ge-ze*) "to bear him to and fro upon the earth."

The legend entitled "The Deluge" (*Moosh-ku-ung*), may be given in brief as follows: —

1. One day Nanabush, walking along the shore of the enchanted lake, sees something tossing about on the waves.

2. He asks the kingfisher (*kish-ke-mah-ze*) to tell him what it is, but the hungry bird declines to stop to talk. N. then promises to paint its breast in brilliant colors and to give it a tuft of feathers on its head, whereupon the bird tells him that it is a part of his brother the hunter, who has been killed by the "white-lion," and also informs him that the "lions" are accustomed to disport themselves in the sun on a certain beach.

3. After redeeming his promise to the bird, N. sets out, after arranging his bow and arrows and selecting the best shaft. Arriving at the place indicated, he changes himself into a branchless tree upon the shore.

4. Two loons pass screaming by, with signs of fear.

5. The waters begin to boil and beat, and beasts and serpents come forth, among them the "white lion" and his cousin the "yellow lion" (*oo-ga-wush-kwa mee-ghe-be-zhee*). They all see the stump, and, suspicious of evil, cry out, "It must be N., our foe."

6. The great serpent hastens to the tree, coils himself round it and tries to crush it, but in vain, for N. has the aid of the Great Spirit.

7. The great bear (*ke-che-mah-quah*), still suspicious, hugs the tree fiercely, and tests it with tooth and claw, but gives it up after some time, declaring that it is a real tree, in which opinion the rest concur.

8. After they have disported themselves until tired they all lie down to sleep, leaving the chipmunk (*kwin-gwis*) to act as sentry.

9. N. assumes his natural form and creeps up towards his foe, but is seen by the watchful chipmunk, who chatters loudly. N., however, bribes him to help him in deceiving his foes. So, when the otter, awakened by the chattering, asked the chipmunk what was the matter, the latter tells him that he was only chiding the bluejay (*teen-dees*), who had been stealing from his supper of nuts, whereupon the otter goes to sleep again.

10. Then N. approaches the "white lion" and shoots him, but not mortally. Severely wounded, and with a terrible roar, the monster, followed by the rest, plunges beneath the lake.

11. N. returns home rejoicing. Some days afterwards, when walking in the forest, he meets an old woman (*min-de-moya*) with a load of fine basswood bark. He interrogates her; she suspects him, but he manages to calm her suspicions, and learns that in the village

(*odana*) beneath the enchanted lake, the wounded "lion" still lives, and that she with another old woman wait upon him and sing around his couch a sacred song of lamentation. The basswood bark, she tells him, is to make a "telegraph" along the shores of the lake, so that the feet of any one coming would strike against the bark and give warning of his approach.

12. Having learned all he could, N. empties her skin of bones and flesh, and, diminishing his form, gets into it. Guided by the frog (*o-muh-kuh-kee*) he hastens to the wigwam of the "white lion."

13. The other old woman, suspecting something, asks many questions; to none of these does N. reply, but kills her, and enters the wigwam.

14. N., seeing the arrow still sticking in the side of his foe, seizes it with his teeth and drives it home to his heart.

15. He then proceeds to cook some of the flesh, when the alarm is sounded, and N. seeks refuge in flight, and, though closely pursued by the infuriated monsters, reaches the shore in safety.

16. Looking back he sees that the waters of the enchanted lake are rising and following him. He reaches the top of the highest mountain, but the flood still rises and bathes his feet and legs. N. then climbs the tall pine-tree, and still the waters rise. He invokes the pine-tree to stretch itself up higher, and promises that it shall be the tallest and stateliest of all trees. Three times does he invoke it and three times does it increase its height, then it stops, it can do no more. The flood keeps rising until it has reached the chin of N., on the top of the pine-tree. Then it ceases to rise.

17. Looking around him, he sees men and animals struggling in the flood, and calls the otter (*ne-gik*), the beaver (*ah-mik*), and the muskrat (*wahg-hushk*) to counsel with him. He tells them that they must try to dive to the bottom and bring up a little earth, so that the world may be rebuilt.

18. The "ambitious" otter tries first, but comes up dead. Then the beaver tries with like result. N. restores them both to life.

19. The muskrat dives, but rises up dead like the others. N., however, searches his paws, and finds a little clay. He brings the muskrat to life again and styles him "prince of divers."

20. N. rubs the clay between the palms of his hands until it is dry, and then throws it forth over the waters. It assumes the form of an island, on which N. and the animals and men are to land.

21. He soon sees that the island is too small, and sends out the bear to tramp down the soil so that it may expand and become wide. But the bear, though industrious, makes too many swamps and morasses, and N. recalls him, saying that bears may like swamps, but men and other animals want higher land.

22. Next the deer (*wah-wah-shkash*) is sent forth, and, bounding along, he soon creates hills and valleys, mountains and deep ravines. N. is not very well pleased with the steep declivities, and stops his labor.

23. He then bids the butterfly (*ma-man-gwa*) try. Taking on its wings grains of dry dust the insect flies swiftly over the waters and scatters them all around the island, so that meadows and prairies decked with flowers and bordered by trees are formed. N. is so pleased that he assigns to the butterfly the task of completing the work.

24. In order to find out the size of the island, N. sends out the pigeon (*o-mee-mee*), who fails to return.

25. Then the raven (*kah-gahze*) is dispatched. After days and weeks have elapsed, he perches upon the top of a pine-tree, just above the head of N., who reproaches him for his delay. The tired and emaciated bird explains that the earth is boundless, and N., in his joy, promises that the raven shall never lack for food. And the new earth is complete.

If we compare the versions of Mr. Hindley with those given above, we shall notice some very marked differences. We learn the origin of the principal characters: they descend from heaven and are born twin sons of a virgin mother; N. is the greater of the two, and becomes a very wise man; his brother disobeys and is lost; all nature is moved by his grief; the Great Spirit is introduced and frequently invoked; the brother is restored, but sent back to the other world by N., who afterwards repents; then N. goes to heaven on the invitation of the Great Spirit, where he is instructed in many things, which, returning to earth, he imparts a knowledge of to the Red Men. Then the "Deluge-legend" seems to be somewhat independent of this, for in the former the brother is restored by the intervention of the Great Spirit, while in the latter the brother disappears from the story very early and is not spoken of again. The course of vengeance of N. is pretty much the same as in the legend recorded by Professor Ellis, but there are some very curious variants. N. sees something tossing on the waves (in the other case he sees the kingfisher looking into the water); his brother is killed by the "white lion;" the great serpent and the bear are specified as the animals who tried to pull up the stump; the incidents of the chipmunk as sentry, and the otter who is awakened by his chattering, are peculiar; it is an old woman, instead of a toad, that N. meets in his walk, and in lieu of changing himself into her form, he gets into her skin; the introduction of the basswood bark serves instead of the bag (in the other legend); here, curiously enough, the frog acts as guide; the manner in which N. killed the "white lion" is specified;

the cooking of the flesh does not occur in the other legends; the incident of the pine-tree stretching itself seems peculiar to this version; we are informed exactly how high the waters rose (up to N.'s chin); the raft is not mentioned, but it would appear that, by some means or other, certain men as well as animals survived; the new earth appears as an island, and the way the size is increased and the physical features formed does not appear in the other versions, nor do the incidents of the dispatch of the pigeon and the raven. Altogether this version of Mr. Hindley seems to vary very considerably from that of Dr. Ellis, even in what are perhaps essential points.

The next legend we shall examine is the "Legend of the Ottawa and Chippewa Indians of Michigan respecting the Great Flood of the World," as given by Mr. A. J. Blackbird,[1] an Ottawa. In outline the story is thus: —

1. Ne-naw-bo-zhoo is the first-born of the two sons of a maiden (who lives with her grandmother); she had premonitions of the characters of her sons, and is assured in a vision that they will redeem the world. N. was born just like any other child; the birth of his brother caused the mother's death. N. was reared by the grandmother, but the second child ran off into the wilderness and was never heard of again.

2. When N. became a man he was "a great prophet for his nephews" (as mankind are called), and an expert hunter. He learned from the grandmother that his brother was a monster with a body of flint and had caused his mother's death; in a rage he resolved to seek the monster and slay him, and set out with his huge war-club, and accompanied by a great black wolf (his hunting-dog). His club was so strong that by the mere motions of it the tallest trees were broken into pieces.

3. After many days hunting, N. got a glimpse of the monster, but had to chase him all over the world; from time to time he would get near enough to strike him with his club, but would only succeed in breaking off pieces of his flinty body. (This accounts for the heaps of flints found lying upon the earth in various places.)

4. Finally, on the east shore of Grand Traverse Bay, Michigan, near the place now called Antrim City,[2] he killed him, and the flint rocks thereabouts are the carcass of the monster.

5. After this N. travelled all over the continent, sometimes in human, sometimes in animal shape.

After this somewhat independent introduction, the story proceeds: —

1. The "god of the deep" was jealous of N.'s wolf; so he killed

[1] *Op. cit.* pp. 72–78.

[2] See *Journal of American Folk-Lore*, iv. p. 11.

it, and made a great feast, to which sea-serpents, water-tigers, and every kind of monster of the deep were invited.

2. When N. heard of it he was very angry and set out to the shore (he knew the spot very well) where the monster and his friends were wont to disport themselves.

3. After stringing his bow and trimming his arrows, N. changed himself into a black stump near by. The other monsters wanted to go out and sport and asked the god to go with them, but he was suspicious and told them to examine the shore well first. They came back, reporting that they found nothing but an old black stump, which, however, they had not noticed before. He told them to go back and examine the stump carefully.

4. So one of the water-tigers climbed on the stump and tried it with his claws, but noticed nothing peculiar; then the sea-serpent coiled himself around it "so tight that N. nearly screamed with pain." Then the "sea-god" came forth, and soon all the monsters were dozing on the beach.

5. N. then "unmasked himself" and shot the "god of the deep" right through the heart.

6. N. then fled, pursued by the other monsters and by the waters, which rose mountains high. He ran all over the earth, and when he could no longer find any dry land, he "commanded a great canoe to be formed," into which he got with the animals who were fleeing with him, and was saved.

7. N., after the canoe floated off, wanted to find out how deep the water was. He ordered the beaver to dive down to the bottom, but he died before reaching it. N. then took him back into the canoe and made him alive again by blowing into his nostrils.

8. After a while he ordered the muskrat, but that animal, having seen the beaver come up lifeless, did not want to go. So N. flattered him and asked him to do it. The muskrat went down to the bottom, but died before reaching the surface again. As N. was taking him into the canoe in order to make him alive again he noticed a little bit of earth clasped in the animal's paws.

9. This he took, made into a small parcel and tied it to the neck of the raven.

10. Then N. told the raven to fly to and fro over the face of the waters, and soon they began to subside and the earth resumed its natural shape, "just as it was before."

In this legend we have two semi-independent branches, "N. and his brother," and the "Deluge." It differs from the other stories in that we get a glimpse of the contest between the good and the bad brother so frequent in certain other non-Algonkian peoples; this portion of the story has also a local coloring. The indirect cause of

the deluge is stated to be the killing of N.'s wolf by the "god of the deep;" it is the water-tiger and the sea-serpent who examine the stump; N. appears to kill the chief monster outright. It is worthy of remark that a canoe (not a raft) is "commanded to be formed;" only the beaver and the muskrat dive; the episode of the raven is quite peculiar.

Schoolcraft[1] has recorded a myth, which, in some particulars, is even more curious, for in it we can find explanations of some of the characters we have just passed in review. Briefly the story is as follows: —

1. Long ago a great manito visited the earth and made a maiden his wife.

2. Four sons were born at a birth, causing the death of the mother.

3. The first was Manabozho, the "friend of the human race;" the second was Chibiabos, who presides over the dead in the Land of Souls; the third was Wabassa, who, fleeing immediately to the north, was transformed into a rabbit, and became a great manito; the fourth was Chokanipok, the "flint man."

4. The death of the mother was attributed to Chokanipok, and a long and terrible war ensued between him and Manabozho. In one of the battles M. cut large pieces from the body of C., and these stones are the flints scattered over the earth which supply fire to men. Finally C. was killed by M., who tore out his bowels and changed them into trailing vines.

5. After this, M. travelled over the earth, dispensing various arts and inventions. He introduced among men lances and arrow-points, and implements of bone and stone; he also taught them how to make axes and snares and traps; he also killed the ancient monsters whose bones are now found under the earth, and cleared the streams of many of the obstructions placed there by the Evil Spirit.

6. He also placed four good spirits at the four cardinal points,[2] whither the calumet is turned before smoking in the sacred feasts. The spirit of the north gives snow and ice, so that men may pursue

[1] "Of Nanibozho and the Introduction of Medical Magic." *Archives of Aborig. Knowledge*, vol. i. (Philadelphia, 1860), pp. 317–319. Compare Emerson, *Indian Myths*, pp. 337–338.

[2] Rev. Allan Salt informs the writer that the Ojibways of the Rainy River region know these gods by the following names: God of the East, *Wau-bau-no;* God of the South, *Shau-wun-da-se;* God of the West, *Kau-beau-no-kay;* God of the North, *Kau-poon-kay;* and in honoring them by turning towards them the stem of the calumet, before commencing the business of a council-meeting, the order was first towards the sun, and then, in succession, towards the east, south, west, and north. Schoolcraft gives similar names for these gods, and they are said to be the sons of *Kabeyan.*

game; the spirit of the south gives melons, maize, and tobacco; the spirit of the west gives rain; and the spirit of the east gives light; the voice of the spirits is thunder.

7. Manabozho now lives on an immense piece of ice in the Northern Ocean. If he were driven off it to the earth, the latter would take fire from his footprints, for M. directs the sun in his daily walks about the earth.

In this legend the maiden has four sons, not two, as in the Ottawa legend, nor two (twins) as in Mr. Hindley's Otchipwē myths; the episode of the death of Chibiabos is not present; the fourth son, Chokanipok, corresponds to the bad brother whom Ne-naw-boo-zhoo kills in the Ottawa legend; the metamorphosis of the bowels into vines is paralleled by a Mississaga myth furnished to the writer by the Rev. Allan Salt. The conclusion of this version differs much from all the rest, especially as regards the retreat of Manabozho northward, though the taking refuge in the far north occurs in other legends.

The Abbé Petitot[1] has published two Cree legends of the Deluge. The first of these runs thus: —

1. In the beginning lived Wissakétchak, the old magician, who worked wonders.

2. A monster fish took a dislike to W., and, when he appeared on the sea in his canoe, the monster attacked him and tried to destroy him.

3. The great fish, by leaping about and striking the water with his tail, caused such huge waves that a general inundation ensued.

4. W. built a great raft, on which he placed a pair of all animals and birds, and so preserved his life and their own.

5. The great fish kept moving about, and soon even the tops of the highest mountains were covered, and there was no longer any land to be seen.

6. Then W. sent the diver-duck (*pitwan*) to the bottom to try to bring up some earth, but the water was so deep that the duck was drowned.

7. Then he sent the muskrat (*muskwach*), who, after being a long time under water, reappeared with his mouth full of earth.

8. W. took this earth, formed a little disc out of it, kneaded it, and strengthened it, and placed it on the water, where it floated. (It looked like those little round nests that the muskrats build on the ice.) The disc swelled, and took the shape of a little hill of mud.

9. W. blew upon it; and, as he blew, it swelled and increased in size. After the sun had hardened it, and it was quite solid, W.

[1] *Traditions Indiennes du Canada Nord-Ouest*, Paris, 1886, pp. 472–476.

placed the animals upon it according as he found room for them. At last he landed himself on it, and took possession, and it is the earth on which we now live.

The second legend is, in general, the same as the first, except that the hero is called Wésakétchan ; he embarks all his family, as well as a pair of all animals and birds ; the muskrat is said to come up half dead ; W. is said to place the disc of earth on the water "in the way that the muskrats make their nests."

Captain Back [1] has recorded a myth of the Cree Indians of the region of Fort Cumberland as follows : —

1. Wœsack-ootchacht, a demi-god, has a quarrel with the fish, who tries to drown him.

2. W. makes a raft, on which he embarks with his family and all kinds of birds and beasts.

3. After some time, he sends several water-fowl to dive to the bottom ; but they are all drowned.

4. Then the muskrat is sent, and returns with a mouthful of mud.

5. W., "imitating the mode in which muskrats build their houses," formed a new earth. First a little conical hill of mud appeared above the water, which, by continually extending its base, became an extensive bank, which, hardened by the sun, became dry land.

In these Cree myths the cause of the Deluge is the attempt of the great fish to destroy the hero-god. In an Ottawa legend Ne-naw-bo-zhoo is swallowed by a great fish that dwelt in a certain lake, and the myth is widespread. Another peculiar thing is that, in two of the Cree versions, the hero-god takes his family on the raft with him. His imitation of the way muskrats make their houses is also to be noted.

Nanabush and Manabozho are often compared with Michoabo, the Great Hare, or the Great Dawn-God, as the name is diversely interpreted. An early record of a legend of the Canadian Indians was made by Nicolas Perot.[2] This very interesting myth may be summarized thus : —

1. Before the earth was created, there was nothing but water.

2. Over this floated a raft of wood, on which were animals of all species, and with them, the chief of all, the Great Hare. The latter looked for a place to disembark, but, seeing only swans and other water-fowl, perceived that his only hope lay in getting some animal to dive and bring up a bit of earth from the bottom.

[1] *Op. cit.* p. 562. Wœsack-ootchacht is said to be able to "converse with all kinds of beasts and birds in their own languages."

[2] *Mémoire sur les mœurs, coustumes et religion des sauvages de l'Amérique septentrionale*, ed. Tailhan, Paris, 1864, pp. 3–5.

3. He asked the beaver to do this, telling him that from the little bit of mud he would make a new earth. The beaver tried to get out of it by saying that he had already dived around the raft, and had not been able to discover any bottom. The Great Hare finally induced him to plunge in. He remained under water a long time, and at length returned to the surface almost dead, and motionless. As it was impossible for him to climb upon the raft, the other animals drew him upon it, and, although they examined his paws, they discovered no mud.

4. Then they appealed to the otter, who, after some urging, dived and returned as the beaver had done.

5. Then the muskrat offered to dive, and the other animals, although they placed little hope on his efforts, as the beaver and the others, who were much stronger than he was, had failed, encouraged him, and promised that he should be "sovereign of all the earth" if he succeeded. The muskrat, who boasted that he would find bottom and bring some sand, dived boldly, and, after having been nearly twenty-four hours under the water, reappeared at the edge of the raft, belly upwards and motionless.

6. The other animals drew him upon the raft, and examined his paws, one after the other, and, when they came to the fourth, they discovered a little grain of sand between the claws.

7. This the Great Hare took and let it fall upon the raft, which increased in size. (He had boasted of being able to form a vast and spacious earth.) He took a part up again, and scattered it, which made the mass grow more and more.

8. When it was about the size of a mountain, he started to go round it, and, as he went round, the size increased. As soon as it seemed large enough, he ordered the fox to visit it, with power to enlarge it. The fox, having found that it was large enough for him to have his prey, returned and told the Great Hare that the earth was capable of containing and nourishing all the animals.

9. Then the Great Hare visited it, went round it, but found it imperfect. Since then he has never been willing to trust to any of the other animals, and still continues to augment it by going round the earth.

10. When the Indians hear noises in the hollows of the mountains, they know that the Great Hare is continuing his work, and they honor him as the god who created the earth.

11. They believe that the earth has been always borne upon this raft.

Perot adds: "This is what these people tell us of the creation of the earth. With regard to the sea and the firmament, they assert that they have existed from all time."

In this legend we may notice in particular the following points as compared with the versions previously cited: the cosmogony (the earth is borne upon a raft); in the beginning there was only water and sky; the other animals act, not the Great Hare alone; the recovered grain of sand is let fall upon the raft, and the earth grows upon it; the fox, not the wolf, as in another version, circles the earth; the Great Hare still continues his work.

Another very early account of an Indian Deluge-legend is that of Zeisberger, who gives us the myth of the Delawares.[1] The principal points in this story are these: —

The whole earth was submerged; only a few survived, who took refuge on the back of a turtle, whose old shell was "mossy like the bank of a rivulet." The loon is asked to dive, but finds no bottom. It then flies away, and returns with a little earth in its bill. Guided by the loon, the turtle swims to the place, a spot of dry land is discovered, and the survivors settle and repeople the earth.

With the Delawares the turtle, who does not appear in the other legends noticed, becomes prominent. The loon appears in a myth previously referred to. On the whole the Delaware version of the Deluge myth would seem to vary very considerably from the general character of western Algonkian analogues.

Dr. W. J. Hoffmann, in a valuable article on "The Mythology of the Menomoni Indians," in the "American Anthropologist" for July, 1890,[2] records many legends of this western Algonkian tribe which relate to the deeds and adventures of Manabush. The Menomoni version of the Deluge myth is very curious and very complicated. As the article in question is readily accessible, I shall only refer briefly to the principal characters and incidents: —

1. Manabush and a twin brother were born the sons of the unmarried daughter of an old woman named Nokómis. His brother and his mother died. Nokómis wrapped M. in dry, soft grass, and placed a wooden bowl over him. After four days a noise proceeded from the bowl, and, upon removing it, she saw "a little white rabbit with quivering ears."

2. M. grew up and began to help his people, and taught them many useful things; taught them the use of plants for food, and the art of healing.

3. After recovering his brothers, and destroying the "great fish," and after accomplishing that which the Good Spirit had sent him down upon the earth to do, M. went far away and dwelt in a wigwam which he built on the northeast shore of a large lake.

[1] Heckewelder, *Ind. Nations*, p. 253; cited in Brinton, *Lenâpé, and their Legends*, p. 131.

[2] Pp. 243–258.

4. As a companion the "good manidos" gave him his twin brother (who was brought to life), who was called the "expert marksman." The brother, who was a manido, was able to assume the form of a wolf when he hunted for food, but possessed the form of a human being otherwise.

5. One day the wolf, tired by a long hunt, tried to cross the lake instead of going round it (as he had been admonished by M. always to do), and was seized and destroyed by "the bad manidos under the earth."

6. M. mourned for four days, and his sighs caused the earth to tremble, and caused the hills and ridges upon its surface.

7. The shade of the wolf appeared before M., who bade him follow the setting sun and become the ruler of the land of shadows.

8. M. then hid himself in a large rock near Mackinaw, where he was visited by the people for many years. When he did not wish to see them in his human form, he appeared to them as "a little white rabbit with trembling ears."

9. M. was desirous of destroying the "underground evil manidos" who had killed his brother, so he instituted the ball game, and asked the "Thunderers" to play against the evil manidos, saying that the game should afterwards belong to them. The site selected for the game was a large sandbar on a great lake near Mackinaw.

10. They came, and M. climbed a tree to observe the play. The game lasted all day without result, and at sunset each player returned to his wigwam.

11. At night M. descended from the tree, and, by his power as a manido, changed himself into "a pine-tree, cut off halfway between the ground and the top, with two strong branches reaching over the places upon which the bear chiefs lie down," and occupied a spot between the places where the bear chiefs had been.

12. The next morning, when the players returned, the bear chiefs and the other manidos noticed the tree, which they asserted was not there the day before, while the Thunderers said it was. After some discussion the two sets of players retired to their respective sides, and the game was temporarily postponed.

13. The bear chiefs thought that the tree was M., and sent for the grizzly bear to climb the tree, to tear the bark off, and scratch the throat and face of M. The bear tried, but to no purpose. Then the monster serpent was called upon, and wrapped its coils around the tree, and tightened them so much that M. was almost strangled. But it likewise gave up, and the manidos concluded that the tree was not M., and the bear chief lay down near the trunk.

14. The game began again, and the ball was carried so far away

from the starting-point that the bear chiefs were left all alone. Then M. shot an arrow into the body of the "silvery-white bear chief," and another into that of the "gray bear chief," after which he assumed his human shape, and ran for the sand-bar.

15. The defeated manidos, however, soon pursued him. The waters poured out of the earth and pursued him, so that he was about to be overtaken, when he caught sight of the badger, who hid him in his burrow in the earth, and by burrowing deeper, and throwing the loose dirt behind him, kept back the waters.

16. The manidos gave up the pursuit, and, returning to the ball-ground, carried their wounded chiefs to a sick-lodge erected at a short distance from camp, where they are attended by a mitä.

17. In order to keep off Manabush they commenced to make a network of basswood strands around the entire lodge.

18. When Manabush came near he met an old woman, with a bundle of basswood bark on her arm. She suspected him, but he quieted her fears, and she told him all that had been done by the manidos, and that the network of bark was nearly complete. She told him also that she was the mitä who attended the wounded chiefs, and that no one else was allowed to enter the lodge.

19. Manabush struck the old woman and killed her. He then removed her skin, got into it, took the bundle of bark upon his back, and in this disguise made his way into the sick-lodge. Manabush then seized the arrow-shaft protruding from the side of the silvery-white bear chief, and killed him by thrusting it deeper into the wound. He did the same to the gray bear chief, after which he skinned the bodies, dressed the skins, and rolled them into a bundle.

20. When he reached the outside of the wigwam, as he left, he shook the network violently; he himself went out through the hole the old woman had left. Then the manidos pursued him, and the waters, coming up out of various parts of the earth, pursued him, too. He took refuge on the highest mountain, but, the waters still rising, he climbed to the top of a gigantic pine-tree on its summit. The waters continued to rise, and Manabush caused the tree to grow to twice its original height. Four times he repeated this, and the fourth time the waters rose to his armpits.

21. Then Manabush called to the Good Spirit for help. The latter caused the waters to cease their pursuit.

22. Then Manabush looked around him, and found only small animals struggling in the water. So he called to the otter, "Come and be my brother. Dive down into the water, and bring up some earth, that I may make a new world." The otter dived, but, after a long time, floated dead on the surface. Then he called the beaver in the same way, and the beaver dived with the like result. He

then called the mink, who met the same fate. Manabush looked around him, and could see only the muskrat, whom he called in the same way. The muskrat dived, and remained down a very long time, but at last floated, belly upwards, on the surface.

23. Manabush took the muskrat into his hands, and found in his paws a bit of earth. He then held the animal up, blew upon him, and restored him to life.

24. Manabush then rubbed the little bit of earth between the palms of his hands, and scattered it broadcast, when the new earth was formed and trees appeared.

25. Then Manabush thanked the muskrat, and told him his people should always be numerous, and have enough to eat wherever he should choose to live.

26. Then Manabush found the badger, to whom he gave the skin of the gray bear chief, which he wears to this day. The skin of the otter he retained for his own use.

This Menomoni version, obtained by Dr. Hoffman, is very detailed, and appears to be a very archaic form of the legend, with, however, a few local touches. The following points are specially noteworthy: The relation of Manabush and the rabbit; the restoration of his twin brother to life, and his power to assume the form of a wolf (this explains why, in one version, it is the brother of Manabozhu who is killed by the evil manidos, and, in another, the wolf, his hunting-dog); the hiding of Manabush in the rock; the introduction of the ball game (this assigns a good reason for the visit to the beach); the escape of Manabush by the aid of the badger, and the retreat of the waters; the pine-tree doubles its original height four times; the rising waters subside on Manabush's appeal to the Good Spirit; the mink is one of the divers, and only the muskrat is restored to life; the muskrat is thanked much in the same way as is the raven in one of the Otchipwē versions; there is no detail as to the configuration of the new earth, nor do the incidents of the bird and animal messengers occur.

In this comparative study of the Nanibozhu legend the writer has been desirous of showing within what limits the myth varies amongst the western and central Algonkian peoples. On another occasion he hopes to treat of the fragments of the same story which are to be found amongst the eastern Algonkian tribes, and with the legend as current amongst non-Algonkian aborigines of North America.

A. F. Chamberlain.

WORCESTER, MASS.

DECORATION OF GRAVES OF NEGROES IN SOUTH CAROLINA.

During a recent sojourn in Columbia, S. C., my attention was directed to the cemetery for the poorer negroes. It is situated on the edge of the town, overlooking the Congaree; the numerous graves are decorated with a variety of objects, sometimes arranged with careful symmetry, but more often placed around the margins without regard to order. These objects include oyster-shells, white pebbles, fragments of crockery of every description, glass bottles, and nondescript bric-a-brac of a cheap sort, — all more or less broken and useless. The large number of medicine bottles on some graves has suggested that the bottles once held the medicines that killed the patients.

Inquiry of residents as to the origin and significance of this custom elicited no satisfactory explanation, and I was in doubt until the April number of the "Century" reached me. In Mr. E. J. Glave's article, "Fetishism in Congo Land," there is an engraving of the grave of a Congo chieftain that would do very well for the picture of one in the Potters' Field, Columbia, S. C. The author writes of this grave: "The natives mark the final resting-places of their friends by ornamenting their graves with crockery, empty bottles, old cooking-pots, etc., all of which articles are rendered useless by being cracked, or perforated with holes. Were this precaution not taken, the grotesque decorations would be stolen."

The negroes of South Carolina are simply following the customs of their savage ancestors, and are unwittingly perpetuating the fetishism so deeply impressed. Some of the negroes on the coast islands still preserve an imperfect knowledge of the native dialects of their forefathers, and in decorating the graves of the departed they afford an illustration of the long survival of customs the meaning of which has been quite forgotten by those practising them.

H. Carrington Bolton.

THE CAROL OF THE TWELVE NUMBERS.

THE following fragment,[1] representing family tradition going back at least a century, may be recognized as part of a carol belonging to the Christmas season. As the comparative history of this carol has not been fully discussed, it may not be without interest to consider its different English forms, as well as its diffusion in Europe:—

Twelve, the twelve apostles;
Eleven, the eleven who went to heaven;
Ten, the ten commandments;
Nine, the nine, how bright they shine;
Eight, the royal martyrs;
Seven, the seven stars in the sky;
Six, . . .
Five, . . .
Four, the gospel preachers;
Three, . . .
Two, the two lily-white babes clothed all in green, O!
One 's the one who dwells alone, and ever more shall do so.

A more complete version is contained in the "Bizarre Notes and Queries," Manchester, N. H., vol. vi. No. 2, 1889, p. 248, being contributed to that journal by Rev. J. H. Hopkins, from the singing of children in Essex, N. Y., who, during a residence on the southern shore of Lake Superior, had caught it by ear from Cornish miners employed in the copper mines of that region. In reprinting, I venture to make some slight changes of punctuation.

The carol is sung by two voices, alternating with successive lines, the numbers previously given being repeated in chorus:—

1st voice. Come and I will sing you!
2d voice. What will you sing me?
1st voice. I will sing you One, O!
2d voice. What is your One, O?
1st voice. One of them is God alone, and He ever shall remain so.

Come and I will sing you!
What will you sing me?
I will sing you two, O!
What is your two, O?
Two of them are lily-white babes, all clothed in green, O!
Chorus. One of them is God alone, and He ever shall remain so.

[1] Contributed by Mrs. R. B. Storer, of Cambridge, Mass., formerly of Concord, Mass.

The carol continues in the same manner, and the conclusion and summary being: —

Come and I will sing you!
What will you sing me?
I will sing you twelve, O!
What is your twelve, O?
Twelve are the twelve apostles,
Chorus. Eleven of them have gone to heaven,
Ten are the ten commandments,
Nine is the moonshine, bright and clear,
Eight is the Great Archangel.
Seven are seven stars in the sky,
Six are the cheerful waiters,
Five is the ferryman in the boat
Four are the gospel preachers,
Three of them are strangers,
Two of them are lily-white babes, all clothed in green, O!
One of them is God alone, and He ever shall remain so.

In addition to the three versions already given, must be named others printed in "Notes and Queries," namely (4) 1st Ser. 9, 325; (5, 6) 4th Ser. 2, 599; (7) 3, 90; (8, 9) 10, 412, 499. See also 4th Ser. 3, 183. In these may be noted, beside other variations, the following: for the number three (instead of strangers, etc.), divers, riders, or shrivers; for five, flamboys under the bough (4), tumblers on a board (6), flamboys (*flambeaux*, lights) on the bourn (coast) (9); for six, bold waiters (4), proud walkers (8), broad waters (9); for eight, Gabriel angels (6); for nine, the nine of the bridal shine (9). A tenth version is more corrupt, 4th Ser. 3, 90.

The composer of this carol must have had some distinct idea in his mind with reference to the mystic meaning of each of these numbers, but it is not now, in all cases, possible to discover what this significance was. The correct reading for nine seems to be that last given, the bridal shine having reference to the nine orders of angels, supposed to be present at the marriage of the Lamb (so a writer in "Notes and Queries," *loc. cit.*). The original explanation of six may have had reference to the miracle of the turning of the six water-pots into wine at the marriage in Cana. Eight appears to have denoted the archangels. The lily-white babes *may* refer to Christ and John the Baptist,[1] and the three strangers, etc., to the three men of the East, who came to worship Jesus.

The version numbered above as (5) is independent of the others:

One they do call the righteous man.
Save poor souls to rest, amen.

[1] It is possible, however, that, in this number, what was originally a refrain has become part of the text, replacing the original meaning. (See *Notes and Queries*, 4th Ser. 10, 452.)

The "righteous man" must mean Christ. Two is said to be the Jewry (tables of the law?), and three the Trinity. The following numbers are confused with another carol, that of the Joys of Mary. The refrain "Save poor souls to rest" evidently belongs to the old ballad style, and must carry the carol back to a period before the reign of Elizabeth.

A third independent form of the carol is printed by Davies Gilbert ("Some Ancient Christmas Carols," Lond. 1823, No. 13), and in a slightly different form by W. Sandys ("Christmas Carols," Lond. 1833, p. 135). As given by the latter, it proceeds as follows, beginning with a refrain:—

In those twelve days, and in those twelve days, let us be glad,
For God of his power hath all things made.

What is that which is but one?
What is that which is but one?
We have but one God alone
In heaven above sits on his throne.

The verse is then repeated with requisite alterations, the meaning of the numbers being two testaments, three persons in the Trinity, four Gospels, five senses, six ages (this world shall last, five of them are gone and past), seven days in the week, eight beatitudes (are given, use them well and go to heaven), nine degrees of angels (high, which praise God continually), ten commandments, eleven thousand virgins (did partake and suffered death for Jesus' sake), twelve apostles.

Sandys and Gilbert obtained their carols, it would seem, from broadsides; Gilbert says the carol was not recited in this century.

J. Sylvester, "A Garland of Christmas Carols, Ancient and Modern," Lond. 1861, p. 136, gives a piece called "A New Dial," which, according to his statement, appears to bear date of 1625, being taken from a leaf of an old almanac, preserved in the British Museum. This quaint Puritan alteration of the older number-song is worth attention:—

One God, one Baptism, and one Faith,
One Truth there is, the Scripture saith.

Two Testaments (the Old and New)
We do acknowledge to be true.

Three persons are in Trinity,
Which make one God in Unity.

Four sweet Evangelists there are,
Christ's birth, life, death, which do declare.

Five senses (like Five Kings) maintain
In every man a several reign.

Six days to labor, is not wrong,
For God himself did work so long.

Seven Liberal Arts hath God sent down,
With Divine skill man's soul to crown.

Eight in Noah's Ark alive were found,
When (in a word) the World lay drowned.

Nine Muses (like the heaven's nine spheres)
With sacred Tunes entice our ears.

Ten Statutes God to Moses gave,
Which, kept or broke, do spill or save.

Eleven with Christ in heaven do dwell,
The Twelfth forever burns in hell.

Twelve are attending on God's Son.
Twelve make our Creed. The Dial 's done.

Count one, the first hour of thy Birth,
The hours that follow, lead to Earth ;
Count Twelve, thy doleful striking knell,
And then thy Dial shall go well.

Sylvester prints also a modern form of the same hymn, apparently still used as a carol (also given by Sandys, p. 138), entitled "Man's Duty; or, Meditation for the Twelve Hours of the Day."

It will be seen that the author of the "Dial" had before him in his mind the nine choirs of angels, which he has changed to nine muses. Thus we have evidence that at the beginning of the seventeenth century the number-song was popular in England.

Latin forms of this number-song have been preserved until the present day, having been used in cloisters and seminaries in Europe. The earliest of these Latin versions is preserved in a musical composition of Theodore Elinius (a Venetian, who died in 1602), intended for thirteen voices (L. Erk, "Deutscher Liederhort," Berlin, 1856). The words of the first part of the chant relate to the marriage at Cana. Those of the second part are as follows: —

"Dic mihi quis est unus? Unus est Jesus Christus qui regnat in æternum. Dic mihi quæ sunt duo? Duo tabulæ Moysis, unus est Jesus Christus, etc. Tres Pariarchæ, Abraham, Isaac, et Jacob. Quatuor Evangelistæ, etc. Quinque libri Moysis, etc. Sex hydriæ positæ in Cana Galileæ, etc. Septem dona spiritus, etc. Octo beatitudines, etc. Novem ordines (*i. e.* choirs of angels), etc. Decem

præcepta legis, etc. Undecim disciputi. Finally: Dic mihi quæ sunt duodecim? Duodecim articuli, undecim discipuli, decem præcepta legis," etc.

Similar modern Latin versions are printed by H. de la Villemarqué, "Barzaz-Breiz," No. 1, and in "Notes and Queries," 4th Ser. 2, 557. Instead of the discipuli, Villemarqué's version has "undecim stellæ a Josepho visæ." That of "Notes and Queries" has for the first number: "Unus est verus Deus, qui regnat in cœlis."

Our song is everywhere familiar in Western Europe,[1] where it is generally regarded as possessing something of a sacred character. Thus, on the Rhine it has been known as the Catholic Vesper, in Austria as the Pious Questions, while in a Spanish version the twelve words are declared to have been communicated by Christ, and in Languedoc it is employed at the time of learning the catechism. It is quite consistent with this sanctity that it should also be used as a drinking-song (on the Rhine); just as in England, though sung by the "waits" at Christmas, it has also served as a Biddeford boatman's song ("Notes and Queries," 4th Ser. 10, 499), and at the merrymakings of peasants.

In the German version the numbers are explained to mean: 2, the tables of Moses; 3, the patriarchs; 4, the evangelists; 5, the wounds of Christ; 6, the pitchers of Cana; 7, the sacraments; 8, the beatitudes; 9, the choirs of angels; 10, the commandments of God; 11, eleven thousand virgins; 12, the apostles.

Versions from Southern Europe explain the numbers as follows:—

In Languedoc: 1, God; 2, testaments; 3, Trinity; 4; evangel-

[1] A partial list of versions: *German*, Erk, *Deutscher Liederhort*, Berlin, 1856, p. 407; (Switzerland) Rochholz, *Alemannisches Kinderlied und Kinderspiel*, Leip. 1857, p. 267; (Rhine) K. Simrock, *Deut. Volkslieder*, No. 335; (Austria) F. Tschischka and J. M. Schottky, *Oest. Volkslieder*, Pesth. 1844, p. 35: *Flemish*, J. Coussemaker, *Ch. pop. des Flamands de France*, Ghent, 1856, p. 129: A. Lootens and M. E. Feys, *Ch. pop. Flam.* Bruges, 1879, p. 260; *Provençal*, D. Arbaud, *Ch. pop. de la Prov.* 2, 42; (Languedoc) A. Montel and L. Lambert, *Ch. pop. du Lang.* p. 478; *Spanish* (Catalonia), F. P. Briz, *Cansons de la Terra*, Barc. 1871, 3, 5.

I do not include the remarkable production which begins the work of H. de la Villemarqué, *Barzaz-Breiz*, No. 1, and which professes to be a series of this form of this song, containing Druidic ideas; it is well understood that the contributions of this author to Breton folk-lore are of an imaginative character. This method of procedure has been defended as an innocent embellishment of folk-song; but, in most cases, as in the present, the substance as well as form of the alleged traditions appear to be the product of fancy.

In Germany, during the seventeenth century (1649), just as in England, the song was altered into a hymn, beginning: *Ein Glaub allein, ein Glaub allein*, and by the eighteenth century (1720) had been made the basis of a parody in the form of a student's song, subsequently well known (Erk, p. 409).

ists; 5, wounds of our Lord; 6, lights of the temple (in Jerusalem); 7, joys of Our Lady; 8, beatitudes; 9, angels; 10, commandments; 11, stars (*i. e.* of Joseph's dream); 12, apostles.

In Provence: 1, Son of the Virgin Maria; 2, tables of Moses; 3, patriarchs; 4, evangelists: these are *James* (author of the apocryphal gospel), Matthew, John, and Mark; 5, wounds of Christ; 6, lamps in Jerusalem; 7, joys of the Mother of God; 8, souls which descend from heaven to earth; 9, offerings of St. Joseph; 10, commandments; 11, rays of moon; 12, rays of sun (having reference, perhaps, to the sun, moon, and eleven stars which bowed before Joseph, Gen. xxxvii. 9).

In Spain: 1, the pure Virgin; 2, tables of Moses; 3, Trinity; 4, evangelists; 5, wounds of Christ; 6, hours of the Cross; 7, joys of St. Joseph; 8, eight just souls; 9, choirs of angels; 10, commandments; 11, eleven thousand virgins; 12, apostles.

A version of this carol in Germany, at least, is sung as part of the Jewish Passover service; the father of the family, in his own house, after the return from the synagogue, when the Paschal lamb has been eaten, and the fourth cup emptied, is expected to sing several songs, one of which corresponds to the carol in question. The Jewish number-song, as given in the ritual book of *Sepher Haggadah*, proceeds as follows: —

"One I know; one and that is our God, who lives and moves, in heaven and on earth."

The numbers following are said to denote: 2, the tables of Moses; 3, the fathers (Abraham, Isaac, and Jacob); 4, the mothers (Sarah, Rebecca, Rachel, Leah); 5. the books (of the Pentateuch); 6, the learning (sections of the Talmud, or Mishna); 7, the celebration (*i. e.* of the Sabbath); 8, the circumcision (which takes place on the eighth day); 9, the obtaining (of a child, after nine months); 10, the commandments; 11, the stars (of Joseph's dream); 12, the tribes (of Israel). (See J. K. Ulrich, "Sammlung Jüdischer Geschichten in der Schweiss," Basle, 1768, p. 138.)

The close correspondence between the Hebrew and German songs shows a community of origin, and it has naturally been assumed that the latter are translations from the former. But, according to Zunz, "Die Gottesdienstlichen Vorträge der Juden," Berlin, 1832, p. 126, the addition of this song, and others, to the Haggadah does not date before the fifteenth century. There cannot be much doubt that the song was well known in Europe as early as this. I should suppose that the borrowing was on the other side; that the German Jews adopted and transformed a common Christian folk-song. This conclusion appears to me quite consistent with the character of both the Jewish and Christian forms of the song.

William Wells Newell.

STREET GAMES OF BOYS IN BROOKLYN, N. Y.

The games of which I shall give an account are all boys' games or games in which both boys and girls participate, and were all described to me by a lad of ten years, residing in the city of Brooklyn, N. Y., as games in which he himself had taken part. They are all games played in the streets, and some of them may be recognized as having been modified to suit the circumstances of city life, where paved streets and iron lamp-posts and telegraph poles take the place of the village common, fringed with forest trees, and Nature, trampled on and suppressed, most vividly reasserts herself in the shouts of the children whose games I shall attempt to describe.

Marbles and tops and kindred sports, which have their set times for advent and disappearance, together with the special amusements of girls, I have left as deserving more extended consideration than can be given them in this article, where I shall confine myself to the outdoor games of boys as played in the city of Brooklyn.

"Who shall be it?" is the first question asked when children assemble to play games. Counting out is the general procedure, but among boys in Brooklyn the method referred to by Mr. Bolton,[1] as conducted by boys in New England under the name of "Handholders," is more in favor. It is the custom in Brooklyn when boys are discussing some game for one to cry out, "Pick her up!" another, "Handholders!" others, "First knock!" "Second knock!" and so on. The first boy picks up a stone and gives it to the one who cried "Handholders!" and goes free. The subsequent procedure is known to everybody. In ball games, and in many games in which sides are chosen, one of the leaders will toss a bat to the other, and they will then grasp it hand over hand until the one who has "last grasp" is adjudged to have won the first choice. "Counting out" is almost the invariable custom among girls in Brooklyn, and the boys, possibly for that reason, affect to think lightly of it, although they do occasionally resort to it. I have made a collection of the current rhymes, but as they are all given by Mr. Bolton, in his admirable work on the subject, I need not make further reference to them.[2]

And now for the games. Many of them have, no doubt, often been described before, and the writer makes no claims to originality

[1] Dr. Carrington Bolton, *The Counting-out Rhymes of Children*, New York, 1888.

[2] A large number of counting-out rhymes, collected by Francis C. Macauley, Esq., have been kindly placed by him in the writer's hands. As many of them, not included by Mr. Bolton, were contributed by French and Irish maidservants, it is probable that a part at least may become incorporated in the lore of American children.

either in his materials or comments. He has only attempted to arrange the games in groups, so that their relations, one to another, may be apparent, and the scientific value of these specimens of child-lore, which has not, even in our highly developed civilization, ceased to be folk-lore, may become somewhat revealed.

1. TAG.

In its simplest form, one player, who is "it," attempts to tag, or touch, one of the other players, and when successful runs away, so as not to be tagged in his turn. The game is sometimes rendered more complicated by certain places which are called "hunks" or "homes" being agreed upon, where the players may find refuge when closely pursued. One of these forms is known as

2. WOOD TAG.

In this game, the one who is "it" tries to tag any player who is not touching wood, any object of wood being regarded as a "home" or "hunk." Otherwise the game is the same as simple tag.

Tag is sometimes varied by increasing the difficulties of the pursuit, as in the two following games:—

3. FRENCH TAG.

In this game bounds are agreed upon, within which are numerous fences, high stoops, etc. Those who are pursued run up the steps and jump the fences to avoid being tagged, and the first caught becomes "it," as in the simplest form of the game. Any one who is seen to go outside the bounds is at once declared to be "it" by the pursuer.

4. FENCE TAG.

Bounds are chosen along a fence. "It" gives the other players a chance to get over the fence, and chases them until he tags one of them, who becomes "it" for the next game. The players jump over the fence and back again, as they are pursued, but are only allowed to cross the fence within the bounds.

5. SQUAT TAG.

This game is played within boundaries, and the one who is "it" may chase any of the other players. When closely pursued, they may escape being tagged by squatting down. This immunity is only granted to each individual a certain number of times, usually ten, as may be agreed upon, and after his "squats" are exhausted he may be tagged as in the ordinary game.

6. CROSS TAG.

The player who is "it" selects one of the others whom he will chase. The pursued is given a short start, and, while both are running, another player will try to cross between them. If successful, he becomes the object of pursuit, and this is continued until one of the players is tagged. He becomes "it," and the game is continued.

7. LAST TAG.

When a company of children are about dispersing to their homes after their play, one will start up the cry of "Last tag," and endeavor to touch one of the others, and retreat into the house. Each will then try to tag and run, until at last there will be two left, and one of them, getting the advantage, will tag the other, and escape to the refuge of his own doorway. From this point of vantage he will exultingly cry, "*Last tag, last tag!*" Whereupon the second boy will reply, and the following colloquy will ensue:—

Second Boy. "Nigger 's always last tag!"
First Boy. "Fools always say so!"
Second Boy. "Up a tree and down a tree,
You 're the biggest fool I see."

Children will frequently exclaim, "You can't tag me, for I have my fingers crossed," or "I have my legs crossed," positions which they regard as giving them immunity from the consequences, whatever these may be, of being tagged.

The three following are games of pursuit:—

8. HARE AND HOUNDS.

Two equal sides are chosen, and each player is provided with a piece of chalk. The "hares" are given three minutes' start, and on their way (they can run wherever they like) they must make a straight mark [——] upon the pavement. The "hounds" who follow them must cross the chalk marks made by the "hares." The chase is continued until the "hares" are caught.

9. ARROW CHASE.

On a cold morning, when boys wish to play some game in order to keep warm, "arrow chase" is proposed. Sides are equally chosen, and a large boundary agreed upon. The side that starts first is provided with chalk, with which the players mark arrows upon the pavement, pointing in the direction of their course. The others follow when five minutes have elapsed, tracking the pursued by the arrow-marks until all are caught.

10. RING RELIEVO.

The two best runners "count out" to see which shall have the first choice, and this done, these two alternately choose a boy for his side until all are chosen. A course is then determined on, and one side is given a start, which, if the course is around a city block, is usually a quarter of the way round. The start given, the chase commences, and when one of the pursued is captured, he is brought back to the starting-place, where he is placed within a ring marked with chalk or coal upon the pavement. If he succeeds in pulling in one of his opponents while they are putting him in the ring, he becomes free. Or one of his own men will watch his chance to relieve him by running and putting one foot in the ring. The game continues until all players of the side that had the start are made captives.

11. PRISONER'S BASE.

Two even sides are chosen, and go upon opposite sides of the street. Bounds are agreed upon about two hundred feet apart, between which the game is played. One of the players starts the game by running into the middle of the street, and another from the opposite side will try to capture him. While the first is running back, one from his side will endeavor to capture his pursuer, and this is continued, any player having the right to take those who ran out before him, and being protected from their attack. The prisoners solicit the players on their own side to rescue them, which they may do by touching them, although the rescuers themselves run great chance of being caught. The side wins that makes captives of their opponents.

In the three following games, the one who is "it" tries to catch the others, who, as they are caught, must join "it" in capturing the remainder.

12. BLACK TOM.

The boy who is "it" stands in the middle of the street, and the others on the pavement on one side. When "it" cries, "Black Tom" three times, the other players run across, and may be caught, in which case they must join the one who is "it" in capturing their comrades. "It" may call "Yellow Tom" or "Blue Tom," or whatever he chooses; but if any one makes a false start, he is considered caught, or if one of the captured should cry, "Black Tom" three times, and any player of the other side should start, he is considered caught. The first one caught is "it" for the next game.

13. RED ROVER.

The boy who is "it" is called the "Red Rover," and stands in the middle of the street, while the others form a line on the pave-

ment on one side. The Red Rover calls any boy he wants by name, and that boy must then run to the opposite sidewalk. If he is caught as he runs across, he must help the Red Rover to catch the others. When the Red Rover catches a prisoner, he must cry, "Red Rover" three times, or he cannot hold his captive. Only the Red Rover has authority to call out for the others by name, and if any of the boys start when one of the captives who is aiding the Red Rover calls him, that boy is considered caught. The game is continued until all are caught, and the one who is first caught is Red Rover for the next game.

14. RED LION.

The players "count out" to see who shall be "Red Lion," who must retreat to his den. Then the others sing:—

Red Lion, Red Lion,
Come out of your den,
Whoever you catch
Will be one of your men.

Then the Red Lion catches whom he can, and takes him back to his den. The others repeat the call, and the two come out together and catch another player, and this is continued until all are caught. The first one caught is Red Lion for the next game.

Another way: One boy is chosen "Red Lion" as before, and the others select one of their number as "chief," who gives certain orders. The chief first cries "Loose!" to the Red Lion, who then runs out and catches any boy he can. When he catches a boy, he must repeat "Red Lion" three times, and both he and the boy whom he has caught hurry back to the den to escape the blows which the other players shower upon them. The chief may then call out "Cow catcher," when the Red Lion and the boys he has caught run out of the den with their hands interlocked, and endeavor to catch one of the others by putting their arms over his head. When they catch a prisoner, they hurry back to the den to escape being hit. If a boy's hands should break apart in trying to catch another boy, all the boys from the den must run back, as they may be hit. The chief may call "Tight," when the boys in the den take hold of hands, and try to capture a boy by surrounding him, and so taking him to the den. The chief may also call "Doubles," when two boys must take hold of hands, or all the boys in the den may go out in twos and try to catch prisoners. The chief may call out these commands in any order he likes after the first, and repeat them until all the boys are caught.

15. EVERY MAN IN HIS OWN DEN

is similar to the preceding. When a company of boys and girls are standing in a group, discussing what game to play, one of them will suddenly shout, "Every man in his own den." Each will at once select for his den a place not too near that of another. One player will then run out, and a second will try to catch him. The third player out will try to catch the first or second, and so on until the last one out, who may catch any player who is out of his den. When a player is caught, he goes to the aid of the one who catches him. In this way several sides may be formed, and the side that captures all the players wins the game.

I find three games of hiding, as follows: —

16. I SPY, OR HIDE AND SEEK.

A boundary of a block is agreed upon, within which the players may hide, and then they count out to determine who shall be "it" for the first game. A lamp-post or tree is taken as the "home" or "hunk;" the one who is "it" must stand there with his eyes closed, and count five hundred by fives, crying out each hundred in a loud voice, while the others go hide. At the end of the five hundred, "it" cries: —

One, two, three!
Look out for me,
For my eyes are open,
And I can see!

and goes in search of those in hiding. They may hide behind stoops, in areas, etc., but are not permitted to go in houses. When "it" discovers a player in hiding, he cries out, "I spy so and so," calling the person by name, and runs to "hunk," for if the one spied should get in to "hunk" first, he would relieve himself. The players run in to the "hunk" when they have a good chance, and cry *relievo!* and if they get in first, they are free. Sometimes the game is so played that, if a boy runs in and relieves himself in this way, he also relieves all the others, and the same one is "it" for the next game. Two players will frequently change hats in hiding, so as to disguise themselves, for if the one who is "it" mistakes one player for another, as often happens through this change of hats, and calls out the wrong name, both boys cry, "False alarm!" and are permitted, according to custom, to come in free. The game is continued until all the players come in, and the first caught becomes "it" for the next game. In "I spy," the one who is "it" is sometimes called the "old man."

17. THROW THE STICK.

One player throws a stick as far as he can, and the one who is "it" must run after it, and put it back in its place. In the mean time the others hide. "It" then looks for those in hiding, and when he spies one of them, he cries out and touches the wicket. The players may run in from hiding, and if they touch the wicket before "it," they are free. The first spied becomes "it" for the next game.

18. RUN A MILE.

The boy who is "it" runs from one street corner to another, and while he runs, the others go hide. The first boy spied is "it," unless he can get in and touch the base before the spy.

Of vaulting games there are four.

19. LEAPFROG.

This game is played by several boys who vault in turn over each others' backs. Thus if four play, the first leans over, and the second vaults over him ; the third then vaults over the first and second, and the fourth over the first, second, and third. Then the first boy vaults over the fourth, third, and second, and thus the game may be continued indefinitely.

20. HEAD AND FOOTER.

Any number of boys can play. When boys are "standing around," one boy will squat down, and cry, "First down for Head and Footer. He becomes the "leader." Then another boy will squat down and cry, "Second down for Head and Footer!" and so on, and the last one down is "it."

A level place is selected, preferably on the grass, but otherwise on the sidewalk, and a straight line is drawn at a right angle across one end of the course, which latter is usually about thirty feet in length. The one who is "it" stands at the cross line with his feet parallel to that line, and stoops over, and the leader, who is always first, places his hands upon his back, and jumps over him. The others follow in turn, and a fresh line is drawn across the course at the point touched by the one who makes the shortest jump. The one who is "it" must then stoop at the new line, while the leader must jump from the line first drawn to where he is stooping, and then over him as before. The others follow in turn, and this is continued, the one who is "it" advancing to a new line at the end of each round. As the latter goes farther from the line first drawn, the leader may take two jumps before leaping over his back, and finally, as the distance increases, three jumps. If one of the players

cannot follow the leader, he becomes "it," and the game is recommenced from the beginning. When a player does not jump squarely over the back of the boy who is down, but touches him with his foot or any part of his body except his hands, it is called "spurring," and he has to go down, and the game is begun again. But if the next in turn leaps over the boy who is down, before he gets up after being touched, the one who touched him is relieved of the penalty. When the boy who is down is touched by one of the jumpers and does not know it, the leader or any of the players who may see it, cry, "Something 's up," and the boy who is down may guess three times who it was that touched him. If he succeeds, the one who touched him takes his place, but otherwise he must remain "it."

21. PAR.

This game is identical with "Head and Footer" up to the point where all have leaped over the back of the one who is "it." The latter then moves forward a certain distance, which he measures by placing one foot lengthwise beside the base line and the other foot in the hollow of the ankle at right angles to the first. This distance, amounting to the length of the boy's foot plus the width at the instep, is called a "par." The boys then leap over as before, and this is continued until the distance is so great that some one fails to make the leap, or the one who is "it" is "spurred." The game is then started again from the original line, the one failing to go over, or "spurring," becomes "it."

22. SPANISH FLY.

This game is similar to "Head and Footer" and "Par," except that the one who is "it" remains stationary, and the "leader," who vaults first, practises or suggests various feats or tricks, in which the others must follow him. One of these is called "Hats on the Back." The leader, as he jumps, leaves his hat on the back of the boy who is down. The second boy puts his hat on the leader's, and this is continued, the players piling up their hats, until one of them lurches over the pile, and becomes "it."

23. STUNT MASTER, OR FOLLOW THE LEADER,

is a game in which the leader endeavors to *stunt* the others; that is, perform some feat in which they are unable to follow him. One boy is chosen *stunt master* or *leader*, and the others arrange themselves in order behind him. The leader may vault fences, jump, run, etc., and the others must follow him. Three chances are given to them, and those that fail on the last trial are sent down to the end of the line.

The largest number of games which may be classed together are those in which some object, usually a ball, is either thrown, kicked, or struck with a bat. Of these there is an interesting group, the precursors of our national game of base ball, which are played by the boys in Brooklyn under the following names: —

Kick the Wicket, Kick the Can, Kick the Ball, Hit the Stick, One o' Cat, and *One, Two, Three.*

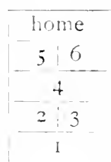
I find but one hopping game: —

24. HOP SCOTCH.

Two distinct ways of playing this game exist among the children of Brooklyn: one common among boys and girls, called "Kick the stone out," and another, said to be played exclusively by girls, called "Pick the stone up." I shall first describe the former: —

KICK THE STONE OUT.

A diagram, as shown in the figure, is drawn upon the sidewalk, where five flagstones, as nearly of a size as possible, are selected, of which the second and fourth are divided in halves by a line drawn vertically through the centre. The compartment formed by the entire surface of the first stone is marked 1; the two compartments on the next stone, 2 and 3; the third stone is marked 4; the fourth stone, 5 and 6; and the fifth and last stone, "home." The diagram may be enlarged, and the numbers continued up to 10, which makes the game longer and more difficult. Each player finds a stone of convenient size, one about an inch thick being usually selected.



The first player stands without the diagram, and throws his stone into the compartment marked 1. If it falls fairly within that compartment, he hops on one foot into the same place and kicks the stone out, taking care not to put down his other foot or to step on a dividing line, as either would lose him his turn. If he succeeds in kicking the stone out and hopping out himself, he throws the stone into number 2, and then hops into number 1, and from that into number 2, kicks the stone out, and hops back as before. This is continued until "home" is reached, and the one arriving there first wins the game.

PICK THE STONE UP.

This is played in the same manner as "Kick the stone out," except that the players pick the stone up instead of kicking it out.

25. KICK THE WICKET.

A lamp-post or a tree is chosen as "home," and several bases are agreed upon, usually four, around which the players run. The boy who is "it" places the wicket, which is sometimes made of wood, and sometimes of a piece of old rubber hose, against the tree or post chosen as home, and then stations himself at some distance from it, ready to catch it when it is kicked by the other players. They take turns in kicking the wicket. If it is caught by the boy who is "it," the kicker becomes "it." If the boy who is "it" does not catch the wicket, he runs after it and puts it in place, and any boy whom he catches running between the bases, when the wicket is up, becomes "it." The players run around the bases as they kick the wicket, and when they make the circuit, and touch home, they form in line, ready to kick the wicket again, each in his turn. If all the boys have kicked the wicket, and are on the bases, the one nearest home becomes "it," and must run in and touch the wicket, as all must do when they become "it."

26. KICK THE CAN.

This game is identical with "kick the wicket," except that an empty tin can, usually a tomato can, mounted on a rock, is substituted for the wicket.

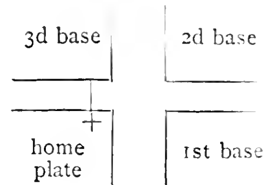
27. KICK THE BALL.

Bases are marked out as in playing base ball, that is, first, second, and third base and home plate, and equal sides are chosen. A small rubber ball or a base ball is used. The boys of one side arrange themselves around the bases, and one of them a little to one side of the home plate. Then a boy from the opposite side, who stands at the home plate, kicks the ball in the direction of the bases, and immediately runs to the first base, thence to the second, and so on to the third base and back home. This is counted as one run. But if the ball is stopped by one of the players on the other side, and thrown to the boy near the home plate before the one who runs has reached one of the bases, he is out, and another player on the same side takes his place, and again kicks the ball. If the runner is touching a base when the ball is thrown home, he remains there, and waits until the ball is kicked again to run towards home. If one of the players in the field catches the ball when it is kicked, the one who kicked it is out. If a player on a base runs when the kicker attempts to kick the ball, and misses it, he is out. Kicking the ball and running around the bases is continued until three of the boys from the one side are put out. Then the side in the field comes in and has its turn. These together constitute what is called one inning.

Four innings are usually played, and the side that scores highest wins.

28. HIT THE STICK.

Equal sides are chosen, and bases are determined upon, usually at the intersection of two streets, where the curb at one corner is fixed upon as the "home plate," and the other corners designated as first, second, and third base. This game is identical with the preceding, except that, instead of kicking a ball, a small wooden wicket is knocked in the air. The players of one side arrange themselves around the bases, with one boy near the "home plate." One player from the opposite side also takes his position at the home plate, where he balances a stick, about three inches long by one wide, across the inner end of another stick some ten inches in length, which is laid so as to extend about three fourths of its length beyond the edge of the curb. He then strikes the projecting end a sharp blow with another stick about three feet in length, which he holds in his hands, so that the smallest stick is tossed into the air. The batsman at once runs to the first base, and so to home, which constitutes one run. The boys on the opposite side try to catch the flying stick, however, and if they are successful (they may use their hats for the purpose) the batsman is put out; or, if they should succeed in throwing it to the boy on their side at the home plate, while the batsman is off a base, he is out. The first player is succeeded by another until three men on the side are put out, when the others go in and have their inning. A player on a base may run to another at any time during the game, but he may be declared out by the opposite side, if he is observed, unless the stick has been knocked into the air.



The terms used in this game, as in "Kick the Ball," are the same as those of the game of base ball.

29. ONE O' CAT.[1]

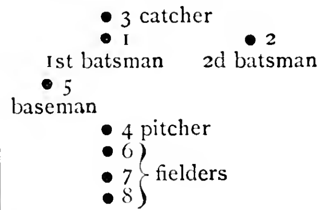
One boy will cry out "Inner!" another will in turn cry "Catcher!" one "Pitcher!" one "First base," and one or two "Fielder!" A home place with a base some feet distant is then agreed upon, and the players take their respective positions. The "inner" takes the bat and stands at the home place between the "pitcher" and "catcher," and strikes at the ball as it is thrown by the "pitcher." If the batter makes three strikes at the ball without hitting it, or if

[1] Dr. Edward Eggleston pointed out, at the Annual Meeting of the American Folk-Lore Society in New York in 1889, that this was originally "one *hole* cat." "two *hole* cat," etc.

he hits it and it is caught by any of the players he is "out," and takes the position of "fielder," while the others move up in order, the catcher becoming batter, the "pitcher" "catcher," and the first base "pitcher," and so on. If the "batter" strikes the ball, and is not caught "out," he immediately runs to the base and from there "home." If he reaches that point before the ball, which is at once thrown to the catcher and put on the "home plate," he is considered to have made one "run," and takes his place at the bat again. The boy who makes the most runs, wins the game. An ordinary base-ball bat is used.

30. ONE, TWO, THREE!

This game is similar to "One o' Cat," except that the players call out numbers, "one, two, three, four," etc., instead of the names of their positions. Those crying "one!" and "two!" become first and second "batsmen;" "three" is "catcher;" "four," "pitcher;" "five," "baseman;" "six," "seven," "eight," "fielders."



Simpler than the foregoing is the game of

31. HAND BALL.

Only two can play. A boundary about twenty feet long and as many wide, with a wall or fence at one end, is chosen, and a tennis ball or ordinary rubber ball is used. One player throws the ball against the wall, and, as it rebounds, the other player strikes it with the palm of his hand back again against the wall. Then, as it rebounds, the first player strikes it, and so on. If a player misses the ball, the other player counts one. The player who thus first counts twenty-five wins the game. If the ball goes outside the boundary, the miss is not counted.

32. FUNGO.

This game is played on a vacant lot, or in the middle of a wide street. One boy is chosen for batsman, and the others stand around at some distance from him. A base ball is used, and the batsman throws it in the air, and then bats it out to the fielders, who endeavor to catch the ball "on the fly." The one who first catches the ball, a certain number of times that has been agreed upon, takes the batsman's place for another game.

33. SHINNEY.

Sides are chosen, and goals, one for each side, are agreed upon. The latter consist of two lines about three hundred feet apart, which

are drawn across the street. The implements of the game consist of sticks with a crook at one end, with which each of the players are provided, and a wooden ball or a block of wood about two or three inches in length, which is placed in the middle of the street, midway between the goals. The sides form two lines facing each other, up and down the street, with a distance of about two feet between them. The two boys on opposite sides of the ball, which occupies the centre of this alley, will strike it at the cry of "Ready;" and each side then endeavors to drive it to its own goal, which constitutes the game. It is not permitted to touch the ball with the hands; and if a player crosses to the side opposite to the one to which he belongs, he is greeted with the cry of "Shinney on your own side!" and liable to a blow on the shins.

34. CAT.[1]

A circle of about four feet in diameter, with a straight line at right angles about twelve feet distant, is drawn upon the sidewalk. The "cat" is whittled from a piece of wood, and is usually about six inches in length by an inch in diameter, with sharp-pointed ends. The players are the "batter," who stands a little to one side of the circle; the "pitcher," who stands at the line; and the "fielders," who are numbered in rotation, and stand about the ring. The pitcher throws the cat towards the circle, and the batter, who stands ready with his bat, a stick about two feet long, hits it or not, as he thinks best. If the cat falls within the circle, the batter is out, and the pitcher takes his place, and all the other players move up one place, while the batter becomes the last of the fielders. If the cat falls without the circle, the batter hits it on one end as it lays on the ground, and as it rises into the air strikes it again. The other boys try to catch the cat in their hats or with their hands as it falls; and if they succeed, the batter is out. If they do not thus catch it, the pitcher endeavors to jump from where it lies into the circle. If it is too far away for the pitcher to cover in one jump, the batter gives him as many jumps as he deems proper. If the pitcher accomplishes the distance in the jumps that have been accorded to him, the batter is out; but if he fails, each jump the batter is allowed counts as one point to his own credit in the game.

[1] The antiquity of this game is well attested by the discovery by Mr. Flinders-Petrie of wooden "tip cats" among the remains of Rahun, in the Fayoom, Egypt (cir. 2500 B. C.). Through the courtesy of Mrs. Cornelius Stevenson, Curator of the Egyptian Department of the Museum of Archæology of the University of Pennsylvania, one of these objects is now exhibited in the writer's collection of games in the American Department of the museum.

35. ROLEY POLEY.

A convenient place is selected, and each player digs a hole three or four inches in diameter. If this is impossible, hats are used instead of holes in the ground. A medium-sized rubber ball is used, and one of the players stands at a distance of about twenty feet, and tries to roll it into one of the hats or holes. All the others stand by their holes; and when the ball enters one of them, its owner must throw the ball at the player nearest to him. Meantime, when a boy sees the ball rolling into any near hole, he will run away to escape being hit. The boy who is hit must put a stone into his hole; but if the thrower is unsuccessful in hitting any one, the stone must go into his own hole. The game continues until one of the players gets ten stones in his hole, when he has to stand up with his back against a wall or fence, and let each boy take three shots at him with the rubber ball, the first time with the thrower's eyes closed, and afterwards with them open. When the boy is put up against the fence, the distance at which the players shall stand, when they throw at him, is sometimes determined by letting the victim throw the ball against the fence three times, and a line drawn at the farthest point to which the ball rebounded is taken as the place at which the throwers shall stand.

36. PICTURES.

This game is a recent invention, and is played with the small picture cards which the manufacturers of cigarettes have distributed with their wares for some years past. These pictures, which are nearly uniform in size and embrace a great variety of subjects, are eagerly collected by boys in Brooklyn and the near-by cities, and form an article of traffic among them.

Bounds are marked of about twelve by eight feet, with a wall or stoop at the back. The players stand at the longer distance, and each in turn shoots a card with his fingers, as he would a marble, against the wall or stoop. The one whose card goes nearest that object collects all the cards that have been thrown, and twirls them either singly or together into the air. Those that fall with the picture up belong to him, according to the rules; while those that fall with the reverse side uppermost are handed to the player whose card came next nearest to the wall, and he in turn twirls them, and receives those that fall with the picture side up. The remainder, if any, are taken by the next nearest player, and the game continues until all the cards thrown are divided.

Of "pitching pennies" my informant knew nothing except that there are said to be three different ways of playing the game. It

was regarded among his associates as a vulgar game, and only practised by bootblacks and boys of the lowest class, such as compose the "gangs" that are a well-known feature of street life among the boys of our cities. There is said to be a prejudice against other games on account of their associations among certain sets of boys. Thus, in Philadelphia the game of *leapfrog* is abandoned to the rougher outside class, who are known as "Micks" by the boys of at least one of the private schools.

Concerning the "gangs," my young friend in Brooklyn was unable to give me much information, other than to relate the name of one of these organizations, the "Jackson Hollow Gang," which is said to have obtained more than local celebrity. I am able, however, to give at least the names of some of the gangs in Philadelphia, obtained by personal inquiries among the boys along the Schuylkill river front. They comprise the Dumplingtown Hivers, of Fifteenth and Race streets; the Gas House Terriers (pronounced tarriers), of Twenty-third and Filbert streets; the Golden Hours, of Twenty-fifth and Perot streets; the Corkies, of Seventeenth and Wood streets; the Dirty Dozen, of Twenty-fifth and Brown streets; the Riverside, of Twenty-third and Race streets; the Dung Hills, of Twenty-third and Sansom streets; and the Gut Gang, of Twenty-third and Chestnut streets. These I am able to supplement with a very complete list of the names of similar organizations that used to exist in Philadelphia, which has been kindly placed in my hands by Mr. Leland Harrison. It is as follows: —

Pots, Twelfth and Shippen.
Skinners, Broad and Shippen.
Lions, Seventeenth and Shippen.
Bull Dogs, Eighteenth and Shippen.
Rats, Almond Street Wharf.
Bouncers, Second and Queen.
Fluters, Tenth and Carpenter.
Niggers, Thirteenth and Carpenter.
Cow Towners, Nineteenth and Carpenter.
Tormentors, Twenty-second and Race.
Hivers, Broad and Race.
Pluckers, Ninth and Vine.
Buffaloes, Twentieth and Pine.
Snappers, Second and Coates.
Murderers, Twenty-third and Filbert.
Ramblers, Beach and George.
Forest Rose, Seventeenth and Sansom.
Prairie Hens, Fifteenth and Brown.
Bed Bugs, Front and Brown.
Pigs, Twentieth and Murray.
Killers, Eighth and Fitzwater.
Lancers, Twentieth and Fitzwater.
Cruisers, Eleventh and South.
Forties, Eighteenth and South.
Wayne Towners, Eleventh and Lombard.
Mountaineers, Twentieth and Lombard.
Bullets, Twenty-first and Lombard.
Ravens, Eighteenth and Lombard.
Darts, Sixteenth and Lombard.
Spigots, Twenty-third and Callowhill.
Bleeders, Fifteenth and Callowhill.
Hawk Towners, Seventeenth and Callowhill.
Canaries, Eighteenth and Market.
Clippers, Seventeenth and Market.
Rovers, Nineteenth and Market.
Bunker Hills, Fifteenth and Market.
Badgers, Twenty-first and Market.
Haymakers, Twenty-seventh and Market.

Blossoms, Broad and Cherry.
Railroad Roughs, Eighteenth and Washington Avenue.
Didos, Eighteenth and Lombard.
The "Didos" were a portion of the "Raven" gang.

These, however, belong not only to Folk-lore, but to the never-to-be-written history of our city. They had their laws and customs, their feuds and compacts. The former were more numerous than the latter, and they fought on every possible occasion.[1] A kind of

[1] An abstract of this article appeared in the *Public Ledger*, Philadelphia, December 9, 1883, and elicited the following letter from the Rev. Henry Frankland, of Cheltenham, Pa., which is here printed for the first time: —

The Public Ledger.

Your article on "Street Games" in to-day's (Tuesday) issue of the *Ledger* is so thoroughly interesting, and has awakened so many memories of the past, that I cannot resist the temptation of writing a few words in addition. I was especially interested in the account given of the Philadelphia "gangs." It carried me back to the time when I was a "railroad rough." In those days, under the leadership either of regularly appointed or self-constituted "leaders," the various "gangs," often by previous arrangement, would meet, and "fight it out" for hours. What boy of twenty years ago who does not recall these famous "stone fights"? A scar on my own face near the temple — a scar that will never be effaced — shows how successfully (?) they were fought. The list of these "gangs" as given by your correspondent — the most complete I have yet seen — is made still more complete by the addition of the following: "Buena Vistas," near 13th and Federal; "Garroters," south of Federal or Wharton and toward old "Bucks" Road; "Schuylkill Rangers;" and the "Glascous," or "Glassgous," near 20th and Ellsworth. In addition to these, I distinctly recall the "Tigers" and the "War Dogs," but cannot now locate them. The "Ravens" and the "Railroad Roughs" were friendly, and would frequently combine against the combined forces of the "Glascous" and "Lions;" they also fought against the "Buena Vistas."

We had great times in those days. The boy who either could not or would not fight was of no use. Often, through having to pass through the boundaries of a hostile "gang" on our way to school, we were compelled to fight. For this reason, we frequently went in companies of three or four. In passing through the territory immediately in the neighborhood of a fire company, a boy would sometimes be "tackled" and asked, "What hose do you go in for?" If he knew his neighborhood, and was shrewd enough to "go" for their particular hose, he was usually set free, but sometimes not before his pockets were rifled. If he was unfortunate enough to "go in for" some other company, he was usually set upon by his enemies, and most unmercifully "lambasted."

Those days, happily, have passed away. How much the volunteer fire companies were responsible for them, I am unable to say, but my impression is, that the new and better order of things has prevailed since the introduction of the paid fire department.

Not all the boys of those "by-gone days" have turned out *bad.* Most of them were fighters, perhaps, but the habit of taking care of themselves, and fighting their own battles, has been of incalculable service to some, at least. I could mention at least four preachers of the gospel from down town alone, and many others who have since occupied positions of honor and usefulness in the church and State. Let some one else contribute to the list of "gangs" until it is complete, and if they care to tell us what has become of some of the once famous "leaders" and fighters.

half secret organization existed among them, and new members passed through a ceremony called "initiation," which was not confined altogether to the lower classes, from which most of them were recruited. Almost every Philadelphia boy, as late as twenty years ago, went through some sort of ordeal when he first entered into active boyhood. Being triced up by legs and arms, and swung violently against a gate, was usually part of this ceremony, and it no doubt still exists, although I have no particular information, which indeed is rather difficult to obtain, as boys, while they remain boys, are reticent concerning all such matters. I am also unable to tell how far this and similar customs exist among boys in other cities. They were unknown to my young friend in Brooklyn, although he told me that a new boy in a neighborhood had rather a hard time of it before he was finally recognized as a member in good standing in boys' society. And this leads back to the subject of street games. Here are some of the games the new boy is invited to play: —

Hide the Straw. — Bounds are agreed upon, and the new boy is made "it." All close their eyes while he hides the straw, and afterwards they searched for it, apparently with much diligence. At last they go to the boy and say: "I believe you have concealed .t about you. Let us search him." Then they ask him to open his mouth, and when he complies they stuff coal and dirt and other objects in it.

Lame Soldier. — The new boy is made "doctor," while the rest are "lame soldiers," who have been to the war, and been shot in the leg. The "lame soldiers" have covered the soles of their shoes with tar or mud; and, as they hobble past the "doctor," and he examines their wounds, he soon finds that his hands are much soiled, and discovers the object of the game.

Fire is a game in which the new boy is made a fireman, who is sent in search of a fire; and when he cries out, as he has been instructed, "Fire! fire! fire!" the others come running from their engine-house, and salute him with a shower of stones.

Golden Treasure resembles *hide the straw.* The new boy is chosen "thief," two other boys "policemen," and one boy "judge," before whom the "thief" is brought. The "thief" is suffered to go and rob a house. The "policemen" capture him, and bring him before the "judge." The case is tried, and it is discovered that the "thief" has robbed a house where gold was hidden. The "judge" orders him to be searched; but, as nothing is found on his person, the "judge" says sharply: "Let me look in your mouth, and open it wide, for you may have hidden the gold there." As the prisoner opens his mouth, the others, who stand ready, stuff it with handkerchiefs and dirt and coal, as is most convenient.

Stewart Culin.

GAMES AND AMUSEMENTS OF UTE CHILDREN.

The early life of the Indian child is closely associated with that of its mother. At a tender age it is placed in what is called, in the Ute tongue, a *kun* (the *u* pronounced as in *push*), which answers the purpose of a cradle. This is made by the mother out of wood and buckskin. A flat board, a little longer than the child, is cut somewhat in the shape of a small ironing-board, and on one side of this a skin pouch is attached, in which the pappoose is laid and snugly and immovably laced. Above the baby's head is a little wicker awning, beneath which the little face, with roguish black eyes, peeps out. From this *kun* the infant is only removed in cases of necessity ; and as the mother performs her daily work, the arrangement, child and all, is leaned up against the side of the lodge, or the trunk of a tree, or even suspended from an overhanging bough. On a journey the squaw carries this strapped to her back, while the little one enjoys itself by retrospectively viewing the landscape. When the baby cries, as it sometimes will, it is gently swayed from side to side, and the soothing motion soon rocks it to sleep. The life of the Ute babe, therefore, is hardly a happy one. It has no rattles or gum-rings to play with, and indeed it would have no chance to grasp such toys, with its little arms confined to its sides. But it is a good child generally, and does not frighten its mother by placing things in its mouth and poking sticks in its eyes and ears. In lieu of such infantile amusements, it closely observes all that goes on around it, and probably thinks what great things it will do when it has emerged from its cocoon.

After it is old enough to quit its prison, the child continues for some years to be the constant companion of its mother. If a boy, he remains under the maternal care until he is old enough to learn to shoot and engage in manly sports and employments.

Indian children resemble their white brothers and sisters in disposition and the manner of amusing themselves. The small Indians play, laugh, cry, and act precisely as civilized children, and toys are as much a necessity with them as with our own little ones. They make their own playthings, and derive as much enjoyment from them as do white children from those which are bought in the stores. In this respect, necessity being the mother of invention, Indian youngsters possess more ingenuity than the little men and women of the East who are blessed with greater advantages.

At White River Agency, in northwestern Colorado, I one day came across a small pappoose, probably six years of age, who was employed in making toy horses of mud, the legs being supplied by

slender willow twigs. He had finished six or eight of them, two of which I secured, and they were excellent imitations of the animals which had served as his models. He displayed considerable artistic talent at this early age, but in his youthful mind he saw in them nothing but toys, which he had arranged in pairs, and in his childish way he made me understand that they were horses or ponies starting out on a hunt.

A little Ute girl was occupied in drawing, — not with pen and paper or slate and pencil, but, utilizing the materials which Nature had given her, she had taken a smooth cobblestone, and with a sharp flint had etched the figures of an Indian boy and girl dancing, and the production would have put to shame any kindergarten pupil. This work of art I also procured, but unfortunately left it, with other collections, at the agency in the hurry of our departure. These are examples of the employments of Indian children in their native state, uninfluenced by contact with civilized life.

A year later we were travelling through the barren cañons of southeastern Utah, surrounded on every hand by ancient ruined stone houses and other evidences of a long-departed race. But even amongst these remains of former centuries, we found many traces of the little ones, who had left in the plaster of the crumbling buildings the impressions of their little fingers, or the pictures of their outspread hands on the walls.

On all sides we saw quantities of broken pottery, and picked up here and there specimens of delicately fashioned arrow-points, some of them so tiny that they could scarcely have served for anything but toys. One day, in passing down a broad valley where the ancient ruins abound, we came across the site of a modern Ute encampment. Here the little folks had also left unmistakable traces of their recent presence in the remains of a rude play-house. A rough table had been formed by laying a large flat stone across two supporting rocks; on this a dozen pieces of the ancient pottery from the neighboring ruins had been extemporized for a tea-set, and arranged as though the little Utes had been playing tea-party, just as we have done ourselves in our early youth, the edibles being represented by little piles of sand and pebbles. In selecting their dishes the children had exhibited a remarkable appreciation of the beautiful, as these specimens of pottery were the finest and largest that we saw in that section, and one of them was the choicest example of this ware that we had seen in our travels. It is scarcely necessary to add that they were promptly transferred to our saddle-bags.

In the desert of northeastern Arizona we also had a somewhat limited opportunity of observing the pastimes of the children. As we approached the Moqui villages, built on high plateaus, we could

see scores of nude pappooses running along the ledges and leaping from cliff to cliff, attracted by our approach.

The Moqui boys amuse themselves with their miniature bows and tipless arrows and their little throw-sticks (somewhat resembling boomerangs), practising for the hunt. By the aid of such weapons the men capture rabbits, which form an important addition to their larders.

The girls are all provided with dolls decked out with colored feathers and brilliant rags, or rain-gods carved out of rotten wood and gaudily painted, and it is a difficult matter to induce them to part with these treasures. A very pretty girl of fifteen, who possessed one of these, was loath to part with it, her mother telling us pathetically that she had owned it since she was a little child and valued it highly. But the glimpse of a shining new silver quarter was more than the garrulous old woman could resist, and we carried off the prize notwithstanding the protestations of the less avaricious daughter. In contrast with this parent was the mother who, in another quarter of Moqui, presesented her three little ones to us, and with tears in her eyes told us that she had had two others, which (with a wave of the hand upward) had gone to a better land.

THREE LESSONS IN RHABDOMANCY.[1]

To those who have not seen the divining rod in working order, we would say that a forked branch of witch-hazel or of peach is selected always in the shape of the letter Y. The branches are grasped at the ends by the hands, with the palms turned upwards, the ends of the branches being between the thumb and the forefinger, the stem where the branches unite being held horizontally. Then the diviner, with the elbow bent and the forearm at right angle, walks over the ground, and the forked stems move, rising up or down, according as there is or is not a subterranean spring or mineral vein beneath the surface.

It has been my good fortune to take three lessons in rhabdomancy.

I. The first lesson was some seven years ago. It was given in eastern Ohio, at the time of the excitement over gas wells. Curious to relate, there appeared any number of philanthropic individuals who offered to locate a good paying gas or oil well for a small consideration. With them it was a case of heads I win, tails you lose. If they struck oil or gas, they got a handsome fee; if they failed, they lost nothing but their time.

One man in particular had been successful in one instance, and that was enough to establish his reputation as a great diviner. He interested some half a dozen people in our city. As a guarantee of good faith, he wanted to show his prospective investors how the magic rod worked in his hand.

I remember well the bright summer morning when we rode out into the country. Our conveyance stopped in front of a ten-acre lot, under which, according to the rodsman, gas flowed in an immense volume. We all stood silently around while the expert was getting his apparatus ready for the experiment. He used what I took to be two metal wires coming together into a fork or shank, on which was placed a covered cap. The contents of this cap was of course a deep secret. Holding his two elbows at right angles, he began to walk over the ground with military step. He assumed an expression best denoted by the word "intense." He started off in a trance-like state, and his amused audience followed on and on behind. Suddenly the rodsman seemed to be in a fit. He finally recovered his composure and his breath to say: "Here is the spot. If you dig down here, you will find enough gas to blow up a whole county." The performance of the rodsman was so remarkable that no one ventured to dispute his word. One of the party stepped forward

[1] Read at the Annual Meeting of the American Folk-Lore Society. November 29, 1890.

and said, "Let me try it. I should like to see whether the rod will wiggle in my hand." But the rod remained straight and motionless. Then others ventured to try the instrument, but in every case the rod refused to move in the hands of an unbeliever. I afterwards learned that one man, having more faith than judgment, did sink a shaft down some hundred feet on the spot located; that, instead of gas, there issued forth from the earth a copious volume of water.

2. My second lesson was extremely interesting and instructive. Some five years ago I ran across a curious specimen of the Dick Dousterswivel order in Yates County, New York. He had a local habitation, and a name for finding water, but at this time he was engaged in locating gas and oil wells. I made his acquaintance, and soon persuaded him to show me some of the secrets of his craft. He was not particularly secretive or modest in talking about himself and his doings. He certainly had a fond belief in his extraordinary power to locate water, oil, and gas veins by the aid of the rod. His *répertoire* included a large assortment of forked sticks. Some were simply green tree twigs; others were of wire or metal; others, again, were incased in leather.

I met the rodsman by appointment one Sunday afternoon, and together we experimented with the different wands. I tried each and all of them, but in no single instance was I successful in having any twisting, or turning or signs indicating water, gas, or oil under the surface. However, in his hands, any one of the rods would twist and turn in a most remarkable manner. Two or three times I quietly marked the exact spot which he had indicated. After leading him off to other places, and then back again to spots already marked, I discovered that he located entirely new places.

I rather think that I won the confidence of the rodsman by professing deep interest in his magical performance. I took so many lessons in modern rhabdomancy that he came to regard me as a convert to his art. After a while, he expressed the belief that I would soon be able to work the twig as well as any one. Certainly I have since become quite an adept in the tricks of his trade.

Let me state that this rodsman was really sincere in the belief in his own power. He was not a little proud of the workings of the rod in *his* hand. He had exhibited his different forked sticks in some half a dozen counties in New York State. His name had been celebrated in the local papers, from which he kept many clippings. Two or three extracts will suffice to show popular confidence in his claims to be regarded as a wonderful diviner. This is from the "Chittenango Times": "And so it is; down goes the well, and it goes down where Jonathan and his divining rod have located it." Another extract, from the "Ithaca Daily Journal," reads as fol-

lows: "Some time ago, Dr. Champlin devised an instrument which will disclose the existence of natural gas, no matter how deep down. It is a secret, not a patented appliance. I have seen its operations, seen the truth of its actions verified, and have an abiding faith in it" (September 3, 1889). In the "Dundee Record" there is some doggerel, in which occurs this line: "We put our trust in Champlin and his great divining rod." One man had faith enough to pay all the expenses of the rodsman to Texas. The "San Angelo Standard" said: "We think Mr. C. is a man of astounding abilities, and would be as famous as Edison if better known." And so notices of this extraordinary diviner might be multiplied.

3. My third lesson in rhabdomancy was about a year ago. Last December there appeared in the "New York Times" an account of the wonderful discoveries of a diviner in Morrisania. I made up my mind to go the next day and see for myself. The scene of operation was a brewery yard, and there the expert showed several of us what he could do. In this case the magic instrument was quite different from many I had seen, or even heard of. A small lump of metal, looking like a plumb-bob, hung from a fine wire, which was connected (so he said) with a small electrical apparatus held in the hand. The diviner claimed that he had located from the floor on which we then stood the direction of a hose filled with water on the floor below. He also claimed that the vibration of the wire indicated approximately the volume of water beneath the surface of the ground. The diviner distinctly repudiated any magic that might be attributed to his art. On the contrary, the apparatus which enabled him to detect subterranean springs was a scheme of his own invention, and was based on scientific principles.[1]

Several of us tried our hand at locating any hidden spring that might be running under our feet. Only in one instance did the wire show the least vibration or quiver. When the diviner walked over the same spot, a very considerable agitation of the wire was noticed. Several times he stopped and said, "Here is a place where the water is not only large in volume, but swift-running." The expert was very loath to impart much information about his scientific device, and in many ways our tests with him were unsatisfactory.

Here endeth the third lesson.

The practical use of rods or wands dates back to ancient times. It was known to the Greeks, from whom we get our word "rhabdomancy." M. Lenormant, in his "Chaldean Magic," mentions the use of divining rods by the Magi. He says that divination by wands was known and practised in Babylon, and "that this was even the

[1] *New York Times* of January 12, 1889.

most ancient mode of divination used in the time of the Acadians." Then came a revival of the superstition in the Middle Ages,[1] when the rod was used chiefly as a means of discovering hidden treasures or precious metals, of detecting guilt, etc.

The supposed mystic movement of the divining rod is one of the commonest superstitions in American life. Tracing the antecedent history of the rod in this country, it would appear that the early New England settlers were in the habit of using the hazel twig to find veins of water. Many of the tea-kettles of our grandmothers were filled by rhabdomancy. The pioneers carried the superstition wherever they went. The authors of the "Life of Lincoln," in the "Century Magazine," say:[2] "They (the pioneers of Illinois) were familiar with the ever-recurring mystification of the witch hazel or divining rod."

Too often rhabdomancy has been used by quacks and impostors. The divining rod has been the stock-in-trade of every Cagliostro. In 1798, or three years after the death of the original Cagliostro, a farce was enacted in the town of Warren, R. I., almost parallel to the scene described by Carlyle.[3] A certain schoolmaster spread the notion that there lay hid a treasure which might be fortunately lifted. The "Darby Ring" was a circle of some forty feet in diameter, about which the fortune-hunters, in single file, would follow their leader at a dog-trot, reciting some silly jargon and holding aloft a forked stick of witch hazel, which would enable the holders to discover the presence of the buried treasure.[4] Think of those grave, practical ancestors of ours prancing about the "ring," each with his magic stick! How they must have danced after they learned the truth!

Speak of a hidden treasure, and the cupidity of man is easily aroused. In his "Life of Jo Smith," the founder of the Mormon sect, Mr. Kennedy, says that the principal business of the Smiths, father and son, consisted in finding water, digging wells, and in raising money from dupes to find buried treasures by the divining rod.

When gold was discovered in California, all sorts and conditions of rodsmen flocked to the field to offer their services. A writer in the "Democratic Review" for March, 1850, says: "Since the discovery of mines in California, a Spanish gentleman in the city of New York has advertised for sale to the adventurers a mineral

[1] The first mention is credited by M. Chevreul to Basil Valentin, a monk of the fifteenth century.

[2] November, 1886.

[3] In his essay, *Count Cagliostro*, the end of part i.

[4] *Youth's Companion*, August 9, 1888.

rod which will direct them to the richest deposits, and by which he has made his own fortune. In proof of their excellence he also published the certificates of several men of science." How generous some men are, after they have made their own fortune!

Coming down to recent times, Prof. R. W. Raymond, a mining engineer, gives several instances of encountering, in Western mining regions, parties of capitalists accompanied by experts whose business it was to discover mines by the use of the divining rod. Indeed, we do not think that the following statement of a writer in "Harper's Magazine" is any too broad:[1] "Almost every county and every State of the Union has its professional adept at divination, at least so far as the discovery of hidden well-springs is concerned, and our mining districts of the West are prolific in these modern soothsayers who claim to be in familiar communication with subterranean stores of wealth, and stand ready to betray the confidence for a consideration."

The real question is, Why is any stick or stone magical? Briefly stated, it is one of the recognized principles in magic that any real or fancied resemblance of a stick or stone to any portion of the human body, any analogy based on color, is enough to give such things a reputation for magical virtues. In Scotland, stones were called by the name of the parts they resembled, as "eye-stane," "head-stane;" they possessed, of course, certain mystic properties. The whole "Doctrine of Signatures," in old medical practice, was based on this kind of magical reasoning. Thus, the euphrasia, or eye-bright, was supposed to be good for the eye; the mandrake possessed certain occult virtues because its roots resembled the human body. Now, the divining rod in form resembles the letter Y, and vaguely the form and number of limbs of the human body.[2] In this association of ideas lies, I think, the explanation of some of the magical properties attributed to forked sticks.

With regard to rhabdomancy, to all the strange uses of the divining rod, what is the method of folk-lore? The student of folk-lore will compare the uses and practices of civilized people with similar uses and practices among the uncivilized. He fails, however, to find anything exactly similar to modern rhabdomancy among people in a low stage of culture. He does find magic wands, but he does not find the "working the twig" as we moderns have come to see it.[3] There-

[1] Vol. lxx. p. 912.

[2] Kelley (*Indo-European Folk-Lore*) says: "In every instance the divining or wish rod has a forked end. This is an essential point, as all authorities agree in declaring. Now a forked rod (or a forked raddish) is the simplest possible image of the human figure."

[3] So acute a student of comparative folk-lore as Mr. Lang is reluctant to confess that "not very much" is known of the divining rod among uncivilized

fore it would seem that the finding of water or seams of precious metal by the use of the rod is a comparatively modern device or invention.

The last lesson we would attempt to gather from the divining rod is this: Once let a superstitious practice start, there is no telling how or when or where it will end.

Lee J. Vance.

peoples. For parallels, see Taylor's *New Zealand*, p. 91; Benton's *Eastern Africa*, p. 261; Davis's *China*, vol. ii. p. 101; Stravorinus's *Java* (in Pinkerton), xi. 132. Sir John Chardin (Pinkerton, vol. ix.) says that in India it was common for diviners to accompany conquerors and to point out concealed treasures.

SOME TALES FROM BAHAMA FOLK-LORE.

FAIRY STORIES.

DE GIRL AN' DE FISH.

Dis day dis girl vwen' down to de sea for salt vwatah. She ketch one little fish hout de conch shell.[1] She name 'im Choncho-wally. She put 'im in de vwell. Ev'ry mohnen she use to put some 'er breakfas' in de bucket an' carry to de fish; an' some 'er dinner, an' some 'er supper. She feed 'im 'till 'e get a big fish.

Dis mohnin', vw'en she vwen' to cahy de breakfas' for 'im, she sing: —

'E comes up an' she feed 'im. Den she let 'im go down. Vw'en she vwen' home, de boy say, "Pa, siste' got somet'in' inside de vwell."

Den de nex' day she come; bring vittles again for 'im. De man say to de boy, "You go behin' de tree an' listen to vw'at she goin' sing." De gal sing: —

> "Conch-o, Conch-o-wally,
> Don't you vwan' to marry me,
> My deddy short-tail?"

Huh! De boy ketch it; 'e gone; tell 'e pa. De boy say, "Pa, sister say, 'Conch-o, Conch-o-wally,' etc. De man go; 'e took he grange,[2] 'e sing, "Conch-o, Conch-o-wally," etc. De fish come hup; 'e strike 'im. 'E carry 'im home an' dey had some fur dinner. De gal say, "I bet you dis nice fish!"

Den de gal took some in de bucket to cahy to de fish. Den vw'en de gal vwen' to de vwell to call de fish, she sing, "Conch-o, Conch-o-wally," etc. She sing again, "Conch-o, Conch-o-wally," etc. She ain' hear no fish, an' she ain' see none. She sing again, "Conch-o, Conch-o-wally," etc. She begin to cry now, "Conch-o, Conch-o-wally," etc. Den she vwen' home to de house, behin' de house, an' she cry 'erself to death.

E bo ban, my story's en', etc.

[1] One of the common sports of Bahama children is to catch tiny fish which find harbor in old conch shells.

[2] Fish-spear.

B'LITTLE-CLOD AN' B'BIG-CLOD.[1]

Once it vwas a time, etc.

B'Little-Clod, had one horse and B'Big-Clod had two. B'Big-Clod use to take B'Little-Clod's hoss an' to work 'im, and use to give 'im nothin' to heat. B'Little-Clod get wexed. An' 'e vwent to take B'Big-Clod's hoss to work too. Vwen 'e vwent to take 'is hoss, B'Big-Clod slapped B'Little-Clod down an' 'e sent 'im avay. 'E say, "Jus' le' me sleep here to-night!" 'E sleep alongside 'is granfader, B'Little-Clod. B'Big-Clod put B'Little-Clod in front an' put 'is granfader over back. An' B'Little-Clod 'e vwent over back, an' put 'is grandfader in front. An' B'Big-Clod come an' 'e cut off 'is granfader's head because 'e t'ought it vwas B'Little-Clod. An' nex' mornin' B'Little-Clod vwent to buy one bottle o' beer. 'E sent 'is granfader a glass o' it, — vwat vwas dead. An' 'e fix on 'is granfader's head. *Good!* 'E still had him layin' down. 'E sent it wid de man vwich 'e buy de bottle o' beer from. Vw'en de man vwen', 'e say, "Sir!" an' 'e slap 'im side de head to make 'im vwake; 'e t'ought 'im 'sleep an' 'e knock 'is head off. Den B'Little-Clod begin to cry. De man say, "No, doan' cry," 'e say; "I 'll have 'im burried decent, an' I 'll give you t'ree t'ousan' dollar besides, if you doan' make no noise!"

'E dig 'im up an' 'e carry 'im down in market to sell 'im. Dey vwas goin' put 'im in jail. Dey say 'e kill one ole man. An' as 'e vwas comin' back, dark did ketch him in de road an' 'e ask one man to let 'im sleep dere dat night. An' man say, "I let you sleep in de hold hoss stable." An' 'e say, "All right, sir." An' de old man did ask 'im if 'e was hungry. An' 'e say, "Yes, sir." An' de man did give him some cold hominy to heat. An' de man, vwen 'e vwas done eatin', 'e vwent in de hoss stable an' 'e set down. An' as 'e vwas settin' down de man's wife come past an' see 'im, an' ax 'im, "Vw'at you want dere for?" 'E say, "You husban' sent me dere to sleep to-night."

Vw'en B'Big-Clod did kill his hoss, 'e had his hoss skin in his han' an' 'e tied it roun' his feet. De woman did give her husband cold hominy to heat.

All de good t'ings she had for de tailor she put in de shelf. An' she put some in 'er bed; an' she put de tailor in a big chist. An' den dey was settin' down in de house, de t'ree on 'em; de little boy, de man, an' his wife.

An' de man say to de little boy to pitch a riddle, an' den de boy say, "I don' feel like pitchin' no riddle!" An' de woman say, "You

[1] One can see in this story, albeit somewhat mutilated and abbreviated in the translation, the Bahama version of Andersen's "Little-Claus and Big-Claus."

know you' mudder an' you' fadder learn you some riddles." Hax 'im if could n' pitch no riddle. 'E say, "Hall right, mam." 'E say, "Ma riddle, ma riddle, ma-rendi-ho. Perhaps you can tell me dis riddle, an' perhaps you cahnt." [1]

'E say, "My mudder had a hog had twelve pigs bigger 'n de twelve burns [2] vw'at vwas in de hoven. De hog vwas jus' 'bout as big as de stuff' pig dat de woman got underneath de bed, an' de sty de hog vwas in jus' 'bout as big as de chist vw'at de tailor vwas in," — an' den de man vwent in de cubbard, 'e take down de twelve burns; 'e take de stuff' pig from underneath de bed. 'E take de chist, an' 'e t'row it in de ribber, vw'at de man vwas in. An' 'im an' de boy heat de burns, an' dey had de stuff' pig. An' 'e take his wife an' 'e t'row 'er in de ribber.

E bo ban, my story 's en', etc.

DE WOMAN AN' DE BELL-BOY.[3]

It vwas a woman. She hax Miste' Sammy vw'at 'e do vw'en 'e go huntin'. She told 'im he turns to wood, 'e turn to rock, 'e turn to hiron. Den his gran'mudder call 'im. She said, "My son, talk some an' laugh some."

So dis day 'e vwen' huntin' in de woods. 'E met hup wid dis ole woman. She hax 'im 'f 'e vwant to take a vwalk wid 'er. 'E told 'er, "No!" 'E say, "'E neve' vwas bro't up wid company."

She vwent 'side de bush an' she turn to old vwitch. Her teet' [4] was two feet long. 'E turn to wood. She chop 'im down. Den 'e turn to hiron. She bite it down. Turn to rock. She blow it to pieces. 'E turn to copper. She p'int it from 'er (vw'en she p'int, de rock vwaste avay).

Den de boy turn to a bell. Den she turn back, said, "Le' me go to my restin' hole!" So dat 's de end o' dat ditty.

GREO-GRASS AN' HOP-O'-MY-THUMB.[5]

Hop-o'-my-Thumb had five brudders, an' hevery one on 'em vwas bigger 'n him; 'e vwas de younges', an' 'e vwas only as big as you' little thumb.

So now de ma vwas dead. Now all on 'em vwas goin' trabbelin'.

[1] The usual doggerel given when "pitching" or giving a riddle.

[2] Sweet cakes.

[3] In this tale the central thought is seen to be quite similar to that of "Die Goldene Ziegenbock," by Grimm. There the boy and his sister, pursued by a witch, are transformed into many things.

[4] In European folk-lore the witch is generally characterized by having two very long teeth.

[5] Evidently a confusion of "Jack the Giant-Killer" and Grimm's "Thumbling."

Dey vwen', dey vwen', all t'r'u' de bushes. So now dey trabbel all dat day, an' vw'en de sun was down dey see one light. Now dey gone, dey *gone,* dey gone 'til dey come to dat light. So vw'en dey come to de house, Greo-grass wife say, "Children, whey you no goin'? 'f my husban' meet you no here, 'e 'll tear you hall to pieces." De woman say, "Make haste! Come here! le' me hide you!" She hide 'em somewhey in one secret room in de house. Den, when she hide 'em, her husban' come wid a whole lot o' tear-up children; whole lot o' beastes, helephan'—'e was so strong 'e could kill anything! Soon 's 'e git in de house, 'e say, "Humph! humph! I smell de blood o' one hold Englishman!" De woman say, "No!" She say, "'T ain't a soul in dis house!" Geo-grass say, "Dat haint no good, I smell de blood o' one hold Englishman!" Greo-grass vwen' all t'r'u' de house smellin'. Vw'en 'e look in dat room, 'e fin' em; it vwas five on 'em. After 'e fin' em, 'e say, "Ne' min', I 'll have dese five fo' my breakfas' in de mornin'!"

So now Greo-grass had five children, too. His wife made five gold cap an' five silver cap. Greo-grass put de five gold cap on his children, an' put de five silver caps on de five hother children. Den Hop-o'-my-thumb got up durin' de night while Greo-grass vwas sleepin'. He take de five gold cap an' put 'em on *his* children, an' put de five silver ones on *Greo-grass's* children. 'Fore day in de mornin', soon 's de firs' fowl crow, Hop-o'-my-thumb jump hup; 'e call all his children: 'e gone. Den, after Hop-o'-my-thumb gone, Greo-grass jump hup. 'E cut off all five he children head: 'e did n' know. After a little while 'e fin' hout it vwas 'is children; 'e vwas so vex' 'e did n' know vw'at to do; 'e gone to his wife, 'e say, "Hey! you cause me to do dis! 'f you want so hold an' tough I cut hoff you head!" Den Greo-grass say, "Ne' min', I go an' look fur 'em." So now Greo-grass gone! Hevery step 'e make half a mile. Now Hop-o'-my-thumb fin' Greo-grass vwas gainin' on 'im. So him an' he brudders vwen' underneadl de rock. So it vwas gittin' dark; soon as Greo-grass git abreas' dat rock, 'e lay down an' vwen' to sleep. Soon as 'e begin to snore, 'e vwaken all de children dat vwas underneadl the rock. Now Hop-o'-my-thumb vwas goin' kill 'im. All de hoder brudder say, "No, brudder, doan' go, 'e kill you." Hop-o'-my-thumb say, "'F you doan' hush I kill you!" Hop-o'-my-thumb come out; 'e take Greo-grass's sword. Vw'en Hop-o'-my-thumb take Greo-grass's sword, 'e come down *so;* Greo-grass jump two mile hup in de hair. Vw'en 'e come down 'e kill 'eself dead! Hop-o'-my-thumb call all de brudders from underneadl de rock. Den dey vwen' back again to Greo-grass's house. Vw'en 'e get dere, Greo-grass's wife say, "Whey Greo-grass?" Hop-o'-my-thumb say, "Greo-

grass *can*not come, for Great Cay[1] is belongs to Hop-o'-my-thumb." Dat 's all.

DE DEBBLE AN' YOUNG PRINCE HAD A RACE.

Once it vwas a time, it 's a very good time,
It vwas n't my time, it 's old people's time,
Vw'en dey use' to take codfish to shingle house.

Dis young prince vwent in chase fur Brer Bobby. 'E say to Brer Bobby, "I hear you 's a good gambler." 'E says, "I vwant a trial with you." So dey vwent off to gamblin'. After dey vwent off to gamblin', de more de Debble did put out, de young prince would win 'im. 'E said, "Young prince," 'e said, "I vwant a box four square wide, four square deep." Vw'en 'e vwent home 'e told his mother. She vwent an' git dis debble box. She said, "Have I tol' you 'bout gamblin'?" So 'e vwent on wid dis box, an' as 'e vwen' 'e met up by a man feedin' turkeys. An' 'e ask 'im, "Whey Brer Bobby live?" 'E said, "'E live 'bout t'irty miles from here." Vw'en 'e got dere, 'e knock to de gate. 'E said, "I come to bring you dis box." 'E said, "Dat 's right, young prince, it exactly like mine, four square."

'E give 'im a wooden ax an' a wooden machete.[2] 'E said, "I vwant my 'erbs fur my dinner to-day." Vw'en 'e vwent, 'is ax break. De girl come. Vw'en de girl come, she ax young prince vw'at vwas de matter. De young prince say, "You' pa gi' me dis wooden ax an' dis wooden machete to cut dis fiel', like I could cut it!" She say, "Young prince, don' cry; come, lay in my lap." Vw'en 'e vwent, young prince lied in 'er lap; 'e vwent off to sleep.

She said, "Jumpin' do jumpin', I vwan' dis ground cut, an' I want de herbs fur my fader's dinner at twelve o'clock!" So vw'en 'e vwent to his dinner-table he had de herbs dere. "Young prince, you good as dat?" "I good as dat an' better, too!" 'E said, "Heagle heggs up in dat tree, dat glass tree. I vwant 'em down fur my breakfas' in de mornin'!" 'E vwent to de tree, but 'e could n' git up. De more 'e go up, de more 'e slip down. So de girl vwen' dere; she gi' 'im 'er finger nails, an' she took his uns. An' den 'e brought de heagle heggs to de Debble, an' 'e ask 'im 'f 'e vwas good as dat, an' 'e say, "Good as dat an' better, too." So 'e said, "Now, young prince, you marry my daughter." (Did I tell you 'er name? — my daughter Greenleaf.)

[1] Giant's Home. Cay, from the Spanish *cayo*, a rock or reef, is the name given to an island in the Bahamas.

[2] From the Spanish *machete*, a cutlass, — an interesting reminder of the Buccaneer ancestors of some of these same Bahamians, who, if tradition speaks truly, were wont on occasion to use these instruments for other purposes than that of cutting down weeds and bushes.

Vw'en dey vwas married dey sleep dere till two o'clock dat night, vw'en dey git hup; dey cut dese banana tree an' dey laid dem in de bed.

One took de seven-mile hoss an' one took de six. She took two heggs as she vwas goin'.

'E[1] took 's t'ree-leg jackass; dat jackass go sixty mile to sixty minute, so vw'en 'e vwent from 'is house, 'e say, "Fisky lang, lang, fisky too; boss raskality!" So 'e ketch 'er. 'E say, "My daughter Greenleaf, how you git across dis ribber?" "I drink; me hoss drink!" An' '*e* drink an' 'is hoss drink. 'E vwent on chasin' 'is daughter. She vwen' on; she dash anudder hegg; she say, "I hope dat may be de bigges' pear-pricker[2] dat ever vwas, an' she be on de eas' side an' 'e on de vwes'!" She said, "I cut; my hoss cut!" Vw'en 'e vwas finish cuttin', de girl vwas in de city, so 'e turn back.

She tol' de young prince she would stop dere at de blin' man's, an' 'e could go see 'is parents. So she said, "Don' let de puppy kiss you' lip, or else you forgot me!" So 'e vwen' on, an' as 'e vwent home 'e vwas so glad to see 'im de puppy kiss 'is lips, an' jus' as de puppy kiss 'is lips 'e forgot 'er. An' den 'e vwent an' got an'or lady an' 'e got married to 'er. After 'e got married to 'er 'e 'ired a servant. Dis lady (Debble's daughter) vwent over de vwell. She said, "I 'm too pretty to be a young prince servan'; I jus' do to be 's wife." So she vwen' home an' tole 'im. So 'e vwen' an' hired a middle-aged vwoman. So vw'en she vwen' to de vwell, she look up in de vwell; she look up on de tree. She vwent home an' tol' de young prince, "Dat vwas a good lookin' lady stayin' to de blin' man's." 'E said, "Go an' hax 'er to visit my gardens."

She had two doves, a rooster an' a pullet, in one cage. She hax 'er to vwell, an' she brought dese two doves. Doves had a corn in de cage. Vw'en de rooster dove would bring out dis corn, de pullet dove would carry it in. So dey hax 'er vw'at vwas de meanin' o' dose two birds. So she up an' tol' 'em. She say she save young prince life, an' 'e brought 'er ere an' lef' 'er to de blin' man. So after she said dat, 'e flew right from de girl w'at 'e marry an' marry dis one. De minister had to marry 'em over again. So after de minister marry 'em over again, I vwas passin' an' I vw'isper to 'r 'er; she vwas so good lookin' so young prince run out, an' 'e give me a kick an' sen' me here to tell you dat little ditty. Dat 's de hend o' dat ditty.

Charles L. Edwards.

[1] "De Debble" starting in pursuit.

[2] Prickly pear, one of the *Opuntia*, very common at Green Turtle Cay.

CONTRIBUTIONS TO NEW ENGLAND FOLK-LORE.

The following story about cucumbers I have heard told as a wise saying of many a doctor in Vermont, and each one is believed to be the originator of the recipe: Take a cucumber and peel it, cut it into very thin slices, put on vinegar, salt, and pepper, then *throw it out to the hogs*, and it will not hurt one. The italicized words are spoken more rapidly than the others, accompanied with a cunning smile.

Another smart saying I have heard repeated in many towns: Eat dried apple for breakfast, drink cold water for dinner, and let the apple swell for supper.

Children should not be allowed to rap in sport at their own door for admission, for it is a sign of sickness or death in the family. (Grafton County, N. H.)

If the lungs of a brother or sister who has died of consumption be burned, the ashes will cure the living members of the family affected with that disease. (Grafton County.)

A short time ago I was visiting a patient one evening[1] in a family, when one of her neighbors related the following incident: About five years ago she and her husband were at home alone on Sunday afternoon, the children all being away, when they heard a moaning noise in the wood-box. They both heard it distinctly. It sounded like the groans of one in distress. They examined the box to see if any cause could be found therein. Finding none, they went into the cellar underneath the box; also went around the house, but nothing was discovered that could explain the moaning. When the cover to the box was lifted up, the noise ceased; when let down, and they went away from it, the noise began again. This was repeated several times, then ceased entirely. During that week they received a letter announcing the death of a relative's wife, who died on Sunday, and just at the hour when they heard the moaning in the wood-box. It was confirmed in their minds that that moaning was a warning of the death of their relative. (Orleans County, Vt.)

In dressing a new-born babe, lay the umbilical cord to the left, and the child will not wet the bed when sleeping. (Orleans County.)

[1] I have always noticed that these wonderful witch and ghost stories flow more freely in the night than in the day time.

In the summer of 1852 I was at a farmhouse in a rural town in Grafton County, New Hampshire, when a travelling woman, coarsely dressed, called to get a glass of water to drink, and inquire the distance to the next village. She drank the water and started on her journey. Scarcely had she gone thirty rods when the woman of the house said she believed the traveller was a witch, and she was going to try her. She immediately took a knitting-needle from her work, found one of the traveller's tracks in the path, and stuck the needle into it. Almost immediately the traveller stopped, turned around, stood still, and gazed towards us, who were watching the trial. The woman of the house said she would not remove the needle from the track, even if the traveller should never move again ; but she turned soon, and went on without stopping. The woman with the needle believed the steel had power to fasten a witch in her tracks so she could not move, and when she saw that the woman went on her way, she believed the power was lost by her speaking ; so she tried another track with the needle, but without effect.

At the foot of a steep and rugged mountain in a New Hampshire town, where the highway has scarcely room to be built between the precipitous ledges and the Connecticut River, lived a woman, between 1840 and 1850, who believed in all sorts of witchcraft. Every pain she had she thought was caused by witches. Every perplexity of life was caused by evil spirits. When she was sick she was often overheard talking to and threatening the witches, whom she could not see, but did not doubt their presence. For years she constantly wore a string of beads of mountain ash around her neck to keep off the witches. These beads were made from the small branches of the mountain ash (*Pyrus Americana*, D. C.), sometimes called witchwood. They were cut about three eighths of an inch in length, the bark being left on, and strung on a string running through the pith. She was careful to keep them concealed, but sometimes they would work up above her collar and be conspicuous. This species of tree was once quite popular among New England witch-believers as a charm against witches.

In one of the inland towns in Grafton County, New Hampshire, the following story was told of a woman, between 1830 and 1845, who was accused of being a witch : She called one day at the house of one of her neighbors, who had ten fine pigs only a few days old, and wanted the owner to give her one. She was informed that all of them had been promised and sold, so that he could not accommodate her. She replied that if he did not give her one he would be sorry for it. The woman left the house, and in about two hours

afterwards the ten pigs jumped upon the rail fence and scampered off like squirrels, and never returned, nor were they ever heard from.

In another town in Grafton County, New Hampshire, in about 1820, lived a family who believed in witches. One day their oldest child, a boy four years of age, was taken sick. The mother at once suspected that he was bewitched by a neighboring woman; and, while she was caring for him, the boy looked out of the window across a ravine, and said he saw the woman suspected coming over the hill to trouble him, and called her by name. The mother looked out, but could not see her, being invisible to her but plainly visible to the boy, who dreaded her. The woman suspected was a particular object of hatred to the mother, who was the more exasperated because of the invisibility to her and visibility to her boy. The boy recovered as soon as the suspected woman left his presence.

In the town of Ryegate, Vermont, in 1846, lived a man who believed in witchcraft, warnings, ghosts, etc. I heard him remark one day that he had observed a white bird flying slowly in circles over a neighboring graveyard. He expressed himself very confidently that it would not be long before there would be several burials in that yard. He said he had observed the occurrence many times, and never knew it to fail. I have heard this belief expressed many times since in other New England towns, and think the belief among the uneducated is more prevalent at the present time than is generally supposed.

Between 1845 and 1855 there lived a blacksmith in the town of B——n, N. H., who was a firm believer in witchcraft. One day a man came into his shop to get a small job of work done forthwith, being in a hurry to return to his work. The blacksmith suspected him possessed with powers of witchcraft, and determined to try him under some of the popular rules for the detection of his art; so he nailed a horseshoe over the door, believing that if so possessed he would be unable to pass out of the shop under it. The man's job was immediately finished; but, instead of starting for home, he lingered in the shop nearly all the forenoon, and seemed in no hurry to get away, pretending that he was waiting to see a man who, he thought, would shortly pass that way. This sudden change in the plans confirmed the blacksmith in his suspicions of the man's character, and he removed the shoe from over the door, and the man started for home at once.

In 1846 I was informed by an intelligent woman, in a rural town

in New Hampshire, that she was weaving one day when all at once her loom and web began to act badly; she tried to "fix" it, but it persisted to get out of fix just as often as she could set it right. She believed it was bewitched, and threatened to heat some water and scald the witch that was the cause of her trouble. The water was put upon the stove to heat, but before the water had time to boil, the witch departed and the web worked as well as ever.

On another occasion, this same woman churned three days on some cream before the butter would come, and then only after she had threatened to throw the cream into the fire.

I once attended a woman in confinement in one of the northern towns of Vermont, in about 1863 or 1864, when the following incident occurred: As soon as the child was born, the grandmother brought along one of the mother's shoes and requested me to place it over the child's head. Several of the neighboring women were in at the time, and we all were so amused at the request that it was not granted nor repeated. The object of this request I never could find out.

If candles are dipped on Friday, there will be a death in the family within one year. (Southern Vermont.)

John McNab Currier.

THE SOCIAL ORGANIZATION OF THE SIOUAN TRIBES.[1]

DEFINITIONS.

VERY few white people, even those who have spent years among the Indians as missionaries and teachers, have any knowledge of the social organization of these tribes, which is based on kinship ties, as is the case in other tribes. One reason for this want of knowledge is the connection of the social organization with the religion of the people.[2]

The tribes belonging to the Siouan linguistic family are the Dakota (wrongly styled the Sioux), Assiniboin, Omaha, Ponka, Kansa, Osage, Kwapa, Iowa, Oto, Missouri, Winnebago, Mandan, Hidatsa, Crow, or Absaroka, tribes whose priscan territories lay in the region now known as Dakota, Montana, Minnesota, Wisconsin, Nebraska, Iowa, Illinois, Kansas, Missouri, and Arkansas; the Biloxi, who were formerly near Mobile Bay; the Catawba, of South Carolina; the Tutelo, Sapona, Occanechi, etc., of North Carolina and Virginia.

Most of these tribes are still divided into gentes, each gens consisting of consanguinei, who reckon descent in the male line. Where descent is in the female line, the name *clan* is used instead of *gens*.

Several of the tribes are divided into half-tribes, and others are composed of phratries, each half-tribe or phratry being divided into gentes. In several of the tribes, each gens is composed of subgentes.

DAKOTA TRIBES.

The Dakota call themselves "Otceti cakowi^n," *The Seven Fireplaces*, or *Council-fires*, referring to their original gentes, now tribes, which are as follows: Mdewaka^{n}to^{n}wa^n, Waqpe-kute, Waqpe-to^{n}wa^n, Sisito^{n}wa^n, Ihañkto^{n}wa^n, Ihañkto^{n}wa^{n}na, and Tito^{n}wa^n.

The Mdewaka^{n}to^{n}wa^n are the original Santees, but the white people, following the examples of the Yanktons, Tetons, and Yanktonnai, now extend the name to the Waqpe-kute, Waqpe-to^{n}wa^n, and Sisito^{n}wa^n.[3]

[1] The Indian words in this article are expressed in the alphabet adopted by the Bureau of Ethnology, which varies in a few instances from the Dakota alphabet of Dr. Riggs. Thus, c of the former is equivalent to ś of the latter; tc = ć; tc' = ḉ; k' = ḳ; p' = p̣; j = ź; q = ḣ; x = ǵ; ñ (before a k-mute) = n; ^{n} (a nasal, as in French *bon, vin*) = n.

[2] See the author's article on Osage Traditions, in *Sixth An. Report Bureau of Ethnology*; also his paper on Osage War Customs, in the *Am. Naturalist*, February, 1884.

[3] S. R. Riggs, in Smith's *Contr. Knowledge*, vol. iv. p. xvi., 1852.

Mdewaka^{n}to^{n}wa^n gentes. — The Mdewaka^{n}to^{n}wa^n (Mdewakanton-wan, of Riggs and others) are so called from their former habitat, Mdewaka^n, or "Spirit Lake," really, *Mysterious Lake.* The whole name means Mysterious (or Spirit) Lake Village. Rev. A. L. Riggs says that the name is of recent origin, but we find it used by De L'Isle as early as 1703.

1. Kiyuksa, Breakers (of the law or custom). So called because members of this gens disregarded the marriage law, taking wives within the gens. (Kee-uke-sah, in 1806, *vide* Lewis and Clark.)

2. Qe-mini-tca^n, a hill covered with timber that appears to rise out of the water (Qe, *mountain;* mini, *water;* tca^n, *wood*). Red Wing's village, a short distance from Lake Pepin, Minn., was so called. Sometimes called Qemnitca.

3. Kap'oja, Unincumbered with much baggage, "Light Infantry." "Kaposia, or Little Crow's village," in Minnesota, in 1852.

4. Maxa yute cni, Eat no geese.

5. Qeyata oto^{n}we (of Hake-wacte, the chief), or Qeyata to^{n}wa^n (of A. L. Riggs), Village back from the river.

6. Oyate citca, Bad Nation.

7. Ti^{n}ta oto^{n}we (of Hake-wacte), or Ti^{n}ta to^{n}wa^n (of A. L. Riggs), Village on the Prairie (ti^{n}ta). (Tin-tah-ton of Lewis and Clark, 1806.)

These seven gentes still exist, or did exist as late as 1880.

The Waqpe-kute. — Waqpe-kute, Shooters among the Leaves (*i. e.* among the deciduous trees, as distinguished from the Wazi-kute, Shooters among the Pines). The principal chief of the Waqpe-kute is Hu-caca, Red Legs.

After the Minnesota massacre, the Waqpe-kute and Mdewaka^{n}to^n-wa^n were transported to Dakota Territory, and thence to what has been known as the Santee Reservation, in Knox County, Nebraska. The Waqpe-kute have gentes, but it has been impossible to gain their names.

The Waqpe-to^{n}wa^n. — Waqpe-to^{n}wa^n, Village among the Leaves. The gentes of this people, as given by the Rev. Edward Ashley in 1884, are as follows: —

13. I^{n}ya^n-tceyaka ato^{n}wa^n, Village at the Rapids (or Dam).[1]

14. Takapsin to^{n}wa^{n}na, Village at the Shinney ground (Taka-psitca, to play shinney).

15. Wiyaka otina, Dwellers on the sand.

16. Oteqi ato^{n}wa^n, Village in the Thicket (oteqi).

17. Wita otina, Dwellers on the Island (wita).

[1] The numbers prefixed to the names of the gentes of the Sisito^{n}wa^n and Wa-qpe-to^{n}wa^n indicate their respective places in the camping circles, as given in Figs. 1 and 2.

18. Wakpa atoⁿwaⁿ, Village on the River.
19. Teaⁿ kaxa otina, Dwellers in Log (huts ?).

These people are known to the whites as the Warpeton. We do not know what order they observed when they camped apart from the Sisitoⁿwaⁿ.

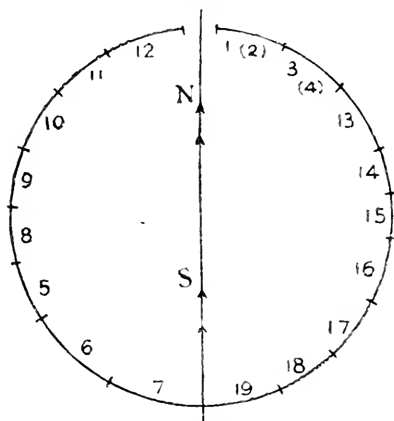


Fig. 1. Sisseton and Warpeton camping circle.

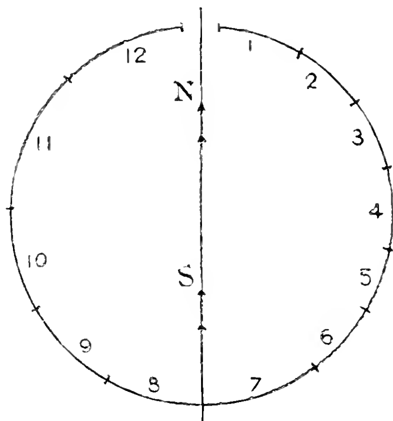


Fig. 2. Sisseton camping circle.

The Sisitoⁿwaⁿ, or Sisseton. — The meaning of this name is uncertain. Rev. S. R. Riggs thought it was derived from sisiⁿ, *Smelling of fish*, or *emitting a bad odor.*

The Sissetons were evidently in seven divisions at one time, the Wita waziyata otina and the Ohdihe being counted as one, the Basdetce cni and the Itokaq-tina as another; the Kaqmi atoⁿwaⁿ, the Maniti, and the Keze as a third; and the Ti zaptaⁿ and Okopeya as a fifth.

When only a part of the tribe journeyed together, they camped thus: the Amdo-wapuskiyapi pitched their tents between the west and north, the Wita waziyata otina between the north and east, the Itokaq tina between the east and south, and the Kap'oja between the south and west. The Sisseton gentes are as follows: —

1. Wita waziyata otina, Village at the North Island. 2. Ohdihe, an offshoot of No. 1, from ohdihaⁿ, *to fall in* an object *endwise.* 3. Basdetce cni, Do not split (the body of a buffalo) with a knife (but cut it up as they please). 4. (Offshoot of 3.) Itokaq tina, Dwellers at the South (itokaxa). 5. Kaqmi atoⁿwaⁿ, Village at the Bend (kaqmi, or kaqmiⁿ). 6. (Offshoot of 5.) Mani ti, Those who camp (ti) away from the village. 7. (Offshoot of 5.) Keze, Barbed like a fish-hook. 8. Teaⁿ kute, Shoot in the Woods, a name of derision. These people resemble the Keze, whom Mr. Ashley styles "a cross clan." 9. Ti zaptaⁿ, Five lodges. 10. Okopeya, In danger. (An offshoot of 9.) 11. Kap'oja, Those who travel with light burdens. (See

No. 3 of Mdewaka^{n}to^{n}wa^n). 12. Amdo wapuskiyapi, Those who lay meat on their shoulders (amdo) to dry it (wapuskiya) during the hunt.

Ihañkto^{n}wa^n or Yankton gentes. — In 1878, Walking Elk, who can read and write his language, gave the gentes of his people in the following order: 1. Tca^n kute, Shoot in the Woods. 2. Tcaxu, Lights or Lungs. 3. Wakmuha oi^n, Pumpkin Rind Earring. 4. Iha isdaye, Mouth Greasers. 5. Watceu^{n}pa, Roasters. 6. Ikmu^n, some animal of the cat kind (lynx, wildcat, or panther). 7. Oyate citca, Bad Nation. 8. (Modern addition.) Wacitcu^n tci^{n}tca, Sons of White Men, the Half-breed "band." But in August, 1891, Rev. Joseph W. Cook, a missionary to the Yanktons, obtained from several men the order of their gentes in the camping circle. They told him that their circle was not orientated, the line of march during the buffalo hunt determining the camping areas of the first and seventh gentes, who always camped in the van. On the right were the following: 1. Iha isdaye. 2. Wakmuha oi^n. 3. Ikmu^n. On the left were the following: 4. Watceu^{n}pa. 5. Tca^n kute. 6. Oyate citca. 7. Tcaxu. The modern addition is ignored in this arrangement.

Ihañkto^{n}wa^{n}na or Yanktonnai gentes. — The Yanktonnai are divided into the Upper Yanktonnai and the Lower Yanktonnai, the latter being known also as the Huñkpatina, Those camping at one end or "horn" of the tribal circle, probably referring to a time when the Yanktonnai, Teton, and Yankton occupied one series of three concentric circles, and the Mdewaka^{n}to^{n}wa^n, Waqpeto^{n}wa^n, Waqpekute, and Sisito^{n}wa^n occupied the series of four concentric circles.

The Upper Yanktonnai gentes are as follows: 1. Tca^n ona, Shoot at Trees. 2. Takini, Improved in condition, as a lean animal or a poor man. 3. Cikcitcena, Bad ones of different sorts. 4. Bakiho^n, Gash themselves with knives. 5. Kiyuksa, Breakers (of the law or custom: see Mdewaka^{n}to^n, No. 1). 6. Pa baksa, Cut Heads (some of these are on the Devil's Lake Reservation). 7. Name forgotten (probably the Wazi-kute, Shooters among the Pines, an offshoot of them now being known as the Hohe, or Assiniboin).

The Lower Yanktonnai or Huñkpatina gentes are as follows: 1. Pute temini, Sweat Lips (the gens of Maxa bomdu, or Drifting Goose). 2. Cŭ^n iktceka, Common Dogs, Dogs. 3. Taquha yuta, Eat the scrapings of hides. 4. Sa^n ona, Shot at something white. This name originated from killing a white buffalo. A Huñkpapa chief said that refugees or strangers from another tribe were so called. 5. Iha ca, Red Lips. 6. Ite xu, Burnt Face. 7. Pte yute cni, Eat no Buffalo (cows).

Tito^{n}wa^n divisions. — The Teton were divided into seven gentes, which are now distinct tribes, named as follows: Sitca^n-xu, Burnt

Thighs, or Bois Brulés; Itazip-tco, Without Bows, or Sans Arcs; Siha sapa, Black Feet; Minikooju, Plant by the Stream, Minneconjou; Oohe no^{n}pa, Two Boilings, or Two Kettles; Oglala, Ogalala (from oglala, *to scatter her own*); and Huñkpapa, Camp at the "Horn" of the tribal circle.

The Sitca^{n}xu, or Brulés, are divided locally into (1) Qeyata witcaca, People away from the water, the Highland or Upper Brulés; and (2) the Kud, or Kuta witcaca, Lowland People, Lower Brulés. The Sitca^{n}xu are divided socially into thirteen gentes, and a man of one gens can marry a woman of another. The following names for the Sitca^n-xu gentes were given the author in 1880 by Tatañka waka^n, Mysterious Buffalo-bull: 1. Iyak'oza, Lump, or wart, on a horse's leg. 2. Tcoka towela, Blue spot in the middle. 3. Ciyo tañka, Big Prairie Chicken, or Grouse. 4. Ho-mna, Fish Smellers. 5. Ciyo subula, Sharp-tailed Grouse. 6. Ka^n-xi yuha, Raven Keepers. 7. Pispiza witcaca, Prairie Dog People. 8. Walexa u^n woha^n, Boil food with the Paunch-skin (walexa). 9. Watceŭ^n-pa, Roasters. 10. Cawala, Shawnees (the descendants of a Shawnee chief adopted into the tribe). 11. Ihañkto^{n}wa^n, Yanktons (so called from their mothers, not an original Sitca^n-xu gens). 12. Naqpaqpa, Take down leggings (after returning from war). 13. Apewa^n tañka, Big Mane, so called from horses.

In 1884, Rev. W. J. Cleveland sent the author the following diagram, and the accompanying list of Sitca^n-xu gentes: —

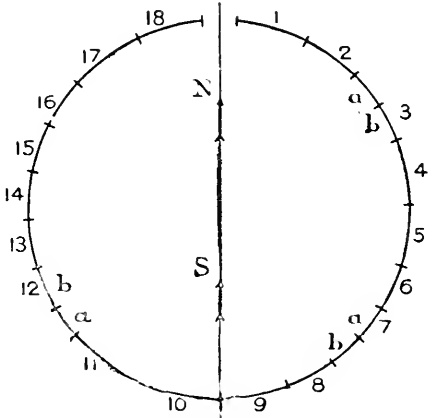


Fig. 3. Sitca^n-xu camping circle.

1. Sitca^n-xu, Burnt Thighs (proper). 2. Kak'exa, Making a grating noise. 3. *a*. Hi^{n}ha^n cŭ^n-wapa, Towards the Owl Feather. 3. *b*. Cŭñkaha nap'i^n, Wears a Dog-skin around the Neck. 4. Hi-ha ka^{n}ha^{n}ha^n wi^n, Woman the Skin (ha) of whose Teeth (hi) Dangles (ka^{n}ha^{n}ha^n). 5. Hŭñku wanitca, Without a Mother. 6. Miniskuya kitc'ŭ^n, Wears Salt. 7. *a*. Kiyuksa, Breaks, or Cuts, in two His own (custom, etc.; probably refers to the marriage law). 7. *b*. Ti glabu, Drums in his own Lodge. 8. Watceŭ^{n}pa, Roasters. 9. Wagluqe, Followers, commonly called Loafers. A. L. Riggs thinks the word means "In-breeders." 10. Isa^{n}yati, Santees. 11. Wagmeza yuha, Has Corn. 12. *a*. Walexa o^n woha^n, Boils with the Paunch-skin. 12. *b*. Waqna, Snorts. 13. Oglala itc'itcaxa, Makes himself

an Oglala. 14. Tiyotcesli, Dungs in the Lodge. 15. Wajaja, Osages (?). 16. Ieska tciⁿtca, Interpreter's sons (Half-breeds). 17. Ohe noⁿpa, Two Kettles, or Two Boilings. 18. Okaxa witcaca, Man of the South.

Itaziptco gentes. — According to Waanataⁿ, or Charger (1880, 1884) these are the following: 1. Itazip-tco qtca, Real Itazip-tco, or Minica-la, Red Water. 2. Cina luta oiⁿ, Scarlet Cloth Earring. 3. Woluta yuta, Eat dried venison, or buffalo-meat, from the hind quarter. 4. Maz pegnaka, Wear (pieces of) Metal in the Hair. 5. Tatañka tcesli, Dung of a Buffalo-bull. 6. Cikcitcela, Bad ones of different sorts. 7. Tiyopa otcaⁿnŭⁿpa, Smokes at the Entrance of the Lodge.

Siha sapa gentes. — In 1880, Peji, or John Grass, gave the author the following as the names of the Siha-sapa gentes: 1. Siha sapa qtca, Real Black Feet. 2. Kaⁿxi cŭⁿ pegnaka, Wears Raven Feather in the Hair. 3. Glagla hetca, Untidy, Slovenly, Shiftless ("Too lazy to tie their moccasins"). 4. Wajaje (Kill Eagle's band, named after the band of Kill Eagle's father, he being a Wajaje of the Oglala tribe). 5. Hohe, Assiniboin. 6. Wamnuxa oiⁿ, Shell Ear-pendant. In 1884, Rev. H. Swift obtained from Waanataⁿ, or Charger, the following list of the Siha-sapa gentes: 1. Ti zaptaⁿ, Five Lodges. 2. Siha-sapa qtca. 3. Hohe. 4. Kaⁿxi cŭⁿ pegnaka. 5. Wajaje. 6. Wamnuxa oiⁿ. "There is no band called Glagla hetca."

Minikooju gentes. — In 1880, Tatañka waⁿmli, or Buffalo-Bull Eagle, gave the author the names of Nos. 1, 2, 3, 5, 6, 7, and 8 of the following list. These were given in 1884, with Nos. 4 and 9, by No Heart, to Rev. H. Swift: 1. Uñktce yuta, Eat Dung. 2. Glagla hetca, Slovenly. 3. Cŭñka yute cni, Eat no Dogs. 4. Nixe tañka, Big Belly. 5. Wakpokiⁿyaⁿ, Flies along the Creek (wakpa). 6. Iⁿyaⁿ-ha oiⁿ, Mussel-Shell Earring. 7. Cikcitcela, Bad ones of different sorts, or Very Bad. 8. Wagleza oiⁿ, Water-snake Earring. 9. Waⁿ nawexa, Broken Arrows. This last gens is nearly extinct.

Oohe noⁿpa gentes. — Charger knew the names of only two gentes, which he gave to Rev. H. Swift in 1884: 1. Oohe noⁿpa, Two Boilings. 2. Ma waqota, Skin Smeared with Whitish Earth.

Oglala gentes. — The first list was obtained in 1879 from Rev. John Robinson, and confirmed in 1880 by a member of the tribe: 1. Payabya. 2. Tapicletca. 3. Kiyuksa, Breaks his own (custom?). 4. Wajaja (see Siha-sapa list). 5. Ite citca, Bad Face, or Oglala qtca, Real Oglala. 6. Oiyuqpe (*i. e.* Oyuqpe of next list). 7. Wagluqe.

These were probably the earlier divisions of the Oglala; but in 1884 there were twenty-one of them, as shown in the following diagram and list, obtained from Rev. W. J. Cleveland: —

1. Ite citca, Bad Face (under "Red Cloud"). 2. Payabyeya, Pushed aside (under Tacŭñka kokipapi, They Fear even his Horse (wrongly called Man Afraid of his Horses). 3. Oyuqpe Thrown Down, or Unloaded. 4. Tapicletca, Spleen of an animal. 5. Pe cla, Bald Head. 6. Tcex huha to^{n}, Kettle with Legs. 7. Wablenitca, Orphans. 8. Pe cla ptetcela, Short Bald Head. 9. Tacnahetca, Gopher. 10. I wayusota, Uses up by begging for, "Uses up with the Mouth." 11. Waka^{n}, Mysterious. 12. *a*. Iglaka teqila, Refuses to Move Camp. 12. *b*. Ite citca, Bad Face. 13. Ite citca eta^{n}ha^{n}, Part of the Bad Face, "Face Bad From." 14. Zuzetca kiyaksa, Bit the Snake in Two. 15. Watceo^{n}pa, Roasters. 16. Watcape, Stabber. 17. Tiyotcesli, Dungs in the lodge. 18 and 19. Wagluqe, Followers, or Loafers. 20. Oglala, Scattered his own. 21. Ieska tci^{n}tca, "Interpreter's" sons, Half-breeds.

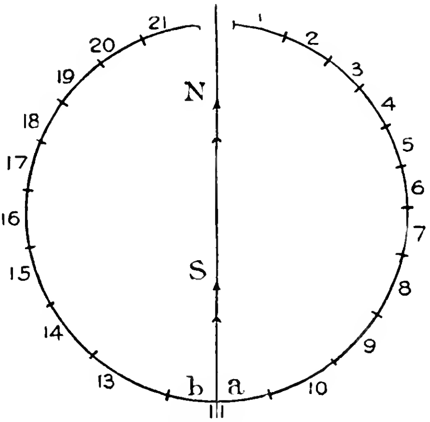


Fig. 4. Oglala camping circle.

According to Mr. Cleveland, the whole Oglala tribe had two other names, Oyuqpe, Thrown Down or Unloaded, and Kiyaksa, Bit it in Two.

Huñkpapa gentes. — The name Huñkpapa (sometimes written Uncpapa and Uncapapa) may be compared with Huñkpatina: both refer to the huñkpa of a tribal camping circle. 1. Tcañka oqa^{n}, Sore Backs (of horses), not the original name. 2. Tce oqba (tce has a vulgar meaning, or it may be a contraction of tceya, *to weep*); oqba, *sleepy*. 3. Tinazipe citca, Bad Bows. 4. Talo nap'i^{n}, Fresh-meat Necklace. 5. Kiglacka, Ties his Own. 6. Tcegnake okisela, Half a Breech-cloth. 7. Cikcitcela, Bad ones of different sorts. 8. Waka^{n}, Mysterious. 9. Hŭ^{n}ska tca^{n}tojuha, Legging Tobacco-pouch.

THE ASSINIBOIN TRIBE.

The Assiniboin were originally part of the Yanktonnai Dakota.

Lists of the gentes of this people were recorded by Maximilian, Hayden, and others; but the present writer suspects that they are inaccurate.

MAXIMILIAN.	HAYDEN.	UNKNOWN WRITER.
Itscheabinè. Les gens des filles.	Wi-ić-ap-i-naḣ. Girls' band.	Wiciyanpina. 60 lodges, under Les Yeux Gris.
Jatonabinè. Les gens des roches. Stone Indians of the English. Call themselves "Eascab."	I′-an-to′-an.	Inyan tonwan. 50 lodges, under Premier qui Volle.
Otaopabinè. Les gens des canots.	Waḣ-tó-pap-i-naḣ.	Wah-to-pan-ah. Canoe Indians, 100 lodges, under Serpent.
Watópachnato. Les gens de l'age.	Waḣ-tó-paḣ-an-da-to. Gens du Gauché, or Left Hand.	Wah-to-pah-han-da-tok. Old Gauché's gens. Those who row canoes. 100 lodges, under Trembling Hand.
O-see-gah of Lewis and Clarke, Discoveries, p. 43, 1806.	Waḣ-zi-ah, or To-kum′-pi. Gens du Nord.	Waziya wicasta. Northern People, 60 lodges, under Le Robe de Vent.

The following have not yet been collated — in Maximilian's list: Otopachgnato, les gens du large; Tschantoga, les gens des bois; Tanintauei, les gens des osayes; Chábin, les gens des montagnes. In Hayden's list: Min′-i-shi-nak′-a-to, gens du lac.

THE OMAHA TRIBE.

Hañgacenu gentes. — 1. Weji^{n}cte, Elk. 2. Iñke-sabĕ, Black Shoulder, a buffalo gens. 3. Hañga, Ancestral, or Foremost, a buffalo gens. 4. ¢atada, meaning uncertain, in four subgentes: *a.* Wasabĕ-hit'ajĭ, Touch not the Skin of a Black Bear (Bear people). *b.* Wajiñga ¢atajĭ, Eat no Small Birds, Bird people. *c.* ʇe-da it'ajĭ, Touch not a Buffalo Head, Eagle people. *d.* ʞe-'i^n, Carry a Turtle on the Back, Turtle people. 5. ʞa^{n}ze, Wind people.

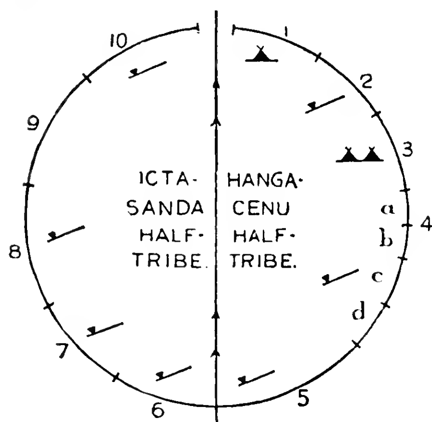


FIG. 5. Omaha camping circle.

Ictasanda gentes. — 6. Ma^n-¢iñka-gaxe, Earth-Lodge Makers, Coyote and Wolf people. 7. ʇe-sĭnde, Buffalo Tail, a buffalo calf gens. 8. ʇa-da, Deer Head, a deer gens. 9. Iñgce-jide, Red Dung, a buffalo calf gens. 10. Ictasanda, meaning uncertain ("Gray Eyes"?), refers to effect of lightning on the eyes. The last gens consists of Reptile Thunder and people.

In the figure, the sacred tents of the Wejiⁿcte and Hañga gentes are designated by appropriate designs; so also are the seven gentes which keep the sacred pipes of peace. The sacred tent of the Wejiⁿcte is the war tent, those of the Hañga are the tents connected with the buffalo hunt and the cultivation of the ground. The diameter of the circle represents the road travelled by the tribe when on the buffalo hunt, 1 and 10 being the gentes in the van.

Omaha subgentes. — The Iñke-sabĕ used to be in four subgentes. When the gens met as a whole, the order of sitting was that shown in Fig. 6. In the tribal circle, the Waȼigije camp next to the Hañga gens, and the other Iñke-sabĕ people camp next to the Wejiⁿcte; but in the gentile "council fire" the first becomes last and the last first.

A. The Waȼigije (Maze or Whorl), or Waqube gaxe aka, He who acts mysteriously, or who makes something mysterious.

B. The Wataⁿzi jide ȼatajĭ, Those who Eat no Red Corn.

The Iekiȼĕ, Criers.

The Naqȼe it'a-bajĭ, Those who Touch no Charcoal.

The Hañga used to have four subgentes, but two of them, the Waȼitaⁿ, or Workers, and the Ha tu it'ajĭ, Touches Green (corn) Husks, are extinct, the few survivors having joined the other subgentes. The remaining subgentes are called by several names each.

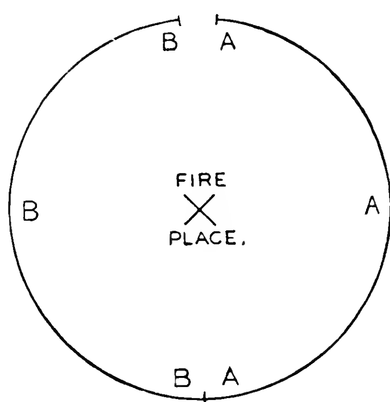


Fig. 6. Iñke-Sabĕ gentile assembly.

1. Ʇesaⁿ-ha-aɿaȼicaⁿ, Pertaining to the Sacred Skin of a White Buffalo Cow, or Wacabe, the Dark Buffalo, or Hañgaqti, Real Hañga, or Ʇeȼeze ȼatajĭ, Do not eat Buffalo tongues.

2. Jaⁿ-ha-aɿaȼicaⁿ, Pertaining to the Sacred (cottonwood) Bark, or Waqȼexe aȼiⁿ, Keeps the "Spotted object," the Sacred Pole, or Jaⁿ waqube aȼiⁿ, Keeps the Sacred Pole, or Ʇa waqube ȼatajĭ, Does not eat the Sacred Buffalo sides, or Miⁿxasaⁿ ȼatajĭ, kĭ ɖetaⁿ ȼatajĭ, eat no Geese, Swans, or Cranes.

In the tribal circle, the Wacabe people camp next to the Iñke-sabĕ gens, and the Waqȼexe aȼiⁿ subgens camps next to the Wasabĕ-hit'ajĭ of the Ȼatada gens; but, in the Hañga gentile assembly, the positions are reversed, the Wacabe sitting on the right side of the fire, and the Waqȼexe aȼiⁿ on the left.

The Wasabĕ-hit'ajĭ subgens of the Ȼatada gens was divided into

four sections: Wasabĕ, Black bear, Miʞa, Raccoon, Maⁿtcu, Grizzly bear, and ɖahiⁿ, Porcupine. Only the Wasabĕ and Miʞa, or Quʞa (Singers), survive.

The Wajiñga ¢atajĭ subgens is divided into four sections, as follows: 1. Hawk people, who were under the chief Standing Hawk (now dead). 2. Blackbird people, under the chief Wajiⁿa-gahiga. 3. Starling, or Thunder people. 4. Owl and Magpie people.

The ʞaⁿze gens is divided into at least two subgentes, Keepers of the Pipe, and Wind people. Lion, of the Deer Head gens, said that the ʞaⁿze had four subgentes, but this statement was denied by Two Crows, of the Hañga gens, in 1882.

Maⁿ¢iñka-gaxe subgentes, as given by Lion: 1. Miʞasi, Coyote and Wolf people. 2. Iⁿ'ĕ waqube a¢iⁿ, Keepers of the Sacred Stones. 3. Niniba t'aⁿ, Keepers of the Pipe. 4. Miⁿxasaⁿ wet'ajĭ, Touch not a Swan.

Cañge-ska, chief of the Maⁿ¢iñka-gaxe, named three subgentes, thus: 1. Qube, Mysterious person, a modern name (probably including the Miʞasi and Iⁿ'ĕ waqube a¢iⁿ). 2. Niniba t'aⁿ. 3. Miⁿxasaⁿ wet'ajĭ.

The ꞱA-ɖa are divided into four parts: 1. Niniba t'aⁿ, Keepers of the Pipe, under Lion. 2. Naq¢e-it'ajĭ, Touch no Charcoal, under Jiñga-gahige. 3. Thunder subgens, under Pawnee Chief. 4. Deer subgens, under Sĭnde-xaⁿxaⁿ.

The Ictasanda gens was divided into four parts: 1. Niniba t'aⁿ, Keepers of the Pipe. 2. Real Ictasanda people. (Nos. 1 and 2 are now consolidated.) 3. Wacetaⁿ, or Reptile people, sometimes called Iñg¢añga cage a¢iⁿ, Keepers of the Claws of a Wildcat. 4. Real Thunder people, or Those who do not Touch a Clam Shell, or Keepers of the Clam Shell and the Tooth of a Black Bear.

J. Owen Dorsey.

To be continued.

NOTES AND QUERIES.

Tuscan Witch Songs. — At the annual meeting of the American Folk-Lore Society, November 29, 1890, a paper was presented by Mr. C. G. Leland, in which the writer called attention to his discovery of a series of witch songs in Tuscany. Mr. Leland stated that an article of magic, a cord full of knots in which feathers had been tied, having been discovered in England, and pictured in the "Folk-Lore Journal," he had obtained from a fortune-teller in Florence an account of the manner of use of such a "Witches' Ladder." From this same person, and from others, he had subsequently procured a series of magical cures, spells or incantations, stories and songs, relating to witchcraft. Many of these remedies he found to be identical with those recorded by Marcellus Burdigalensis in the fifth century; and further, that the modern remedies were accompanied with incantations wanting in the old Latin. Considering the spells and cures of Marcellus to be of Etruscan origin, Mr. Leland is of opinion that the relics he has obtained present something of the character of the earliest Italian time. In especial, Mr. Leland remarked on a collection of poems made by him, referring to sorcery, and sung to a very slow air in a minor key. Otherwise the compositions resemble prose, though now and then observing measure and rhyme. One of these pieces was given in translation by Mr. Leland, entitled *La Stregha Chitarra*, or "The Witch as Guitar." The theme of this poem is the story of a witch who was transformed into a guitar, which, in sounding, recorded her sorrows of love, this guitar being named *La Magdalena*. After a century, a wizard playing on the instrument retransforms the guitar to human shape. In doing this, he sings to the guitar a *tragedy*, which Mr. Leland regards as the best witch song which he has found, though not the most curious. These songs are confined to a small circle of singers and auditors.

Sacrificial Offerings among North Carolina Negroes. — At the expiration of my term of service in the army I was for several years engaged in cotton-planting in North Carolina, where I had good opportunities for observing the peculiar characteristics of the then recently freed slaves.

I had as an overseer a colored man by the name of Robert Slade, known all through the section as "Uncle Robert." Before the war he had entire charge of one of the plantations of his master, and was a man of much more than the ordinary intelligence and ability of his class. He was a good manager, handled "the hands" well, and only regretted, he often confidentially informed me, that he could not use the whip on the lazy ones, as he used to do; "it would help the work along powerful."

He never would begin a new piece of work on Friday if he could by any means avoid it. I have more than once sent for him on Thursday evening and said to him, "Uncle Robert, I want you to put the men into such a field to-morrow morning," and after his expostulations had failed to convince me that it would be "very bad" to commence the work on Friday, I have

known him to go out to the stables, harness a mule to a plough, and himself go and turn one furrow up and down that field, so as not to begin it on the unlucky day. While it showed his real belief in the ill-luck of Friday, it also showed something more, — his real devotion to my interests as he saw them.

One terribly hot Sunday afternoon, as I was sitting on the piazza, I happened to see at some distance through the pine grove Uncle Robert and his two little grandchildren, and at first could not determine what they were doing. I soon saw that the children were picking up leaves and small sticks, and putting them on a pile under Uncle Robert's direction, and presently I noticed a little smoke rising from it. Wondering what it could mean, I walked out towards them, and saw a pile of leaves and twigs around a small stake, the whole burning by that time quite briskly. "Is n't it hot enough to-day, Uncle Robert, without building a fire? What are you doing?" "I 'se offering a sacrifice." "A sacrifice! what do you mean?"

"Why, you see, Mister Gus, the distemper has got among my chickens, and they are dying off fast. Now when that happens, if you take a well one and burn it alive in the fork of a path it will cure the rest, and no more will die."

I then noticed that he had built the fire in the fork of a footpath through the grove, and remembered that, as I approached, I had heard what sounded like the "peep" of a chicken, probably his last, as it was too late to save him.

The good old fellow was really grieved at my unbelief, and went to work to try to induce me to take a well mule, and burn it alive at the forks of the road to stop the ravages of an epidemic by which I had already lost several horses and mules. He assured me in the most solemn manner that if I would do it, not another one would die. He was so earnest that I was obliged to positively forbid its being done, for fear that, in his zeal for my interest, he might do it without my knowledge.

The foregoing instances of the superstitions of an ignorant race came under my own observation. I am tempted to add an instance from another class which also came under my own observation.

Several years ago a merchant of this city, who had amassed a comfortable fortune, purposed to retire from active business, forming a special partnership with his two younger partners. The plans were carefully made, the papers all drawn, and the partnership was to commence on the first day of December. A few days before that date he came out of his private office with the papers in his hand, and, going to the elder of the junior partners, said with great earnestness, "I 've just discovered that the first of December comes on Friday, and I can't sign these papers and commence the new business on that day. It must in some way be changed." No arguments could prevail on him; he absolutely refused, and the date was changed, at considerable inconvenience, to December 2d.

This man was well known in the best business and social circles of Boston, — a man of more than ordinary culture and refinement, a man who, more fittingly than most men, could be called a Christian gentleman.

We sometimes — often — wonder at the superstitions of the ignorant; what have we for the superstitions of the educated?

Joseph A. Haskell.

Nursery Rhymes from Maine. — The rhymes which follow were formerly obtained in Maine, by James Russell Lowell, and communicated by him in the month of June, for the purpose of publication in this Journal. It could then, alas! have been anticipated that the lines would never meet the eye of their collector.

Little Dickey Diller
Had a wife of siller;
He took a stick and broke her back,
And sent her to the miller.

The miller with his stone dish
Sent her unto Uncle Fish.

Uncle Fish, the good shoemaker,
Sent her unto John the baker.

John the baker, with his ten men,
Sent her unto Mistress Wren.

Mistress Wren, with grief and pain,
Sent her to the Queen of Spain.

The Queen of Spain, that woman of sin,
Opened the door and let her in.

When I was a little boy
To London I did go;
I went upon the steeple,
My valor for to show.

There came along a giant,
His head was to the sky;
He looked down upon me
As he came passing by.

He bantered me to wrestle,
To wrestle, fight, and run;
I beat him out of all his play,
And killed him when I 'd done.

Then the people said,
If I 'd get him out of town,
Gold and silver they would give
When the deed was done.

I took him by the nape of the neck,
His heels hung dangling down,

I gave a jerk with all my might,
And twitched him out of town.

And then I made a little box,
About four acres square,
And in that little box
I placed my money fair.

When I set out for Turkeyshire
I travelled like an ox,
And in my breeches pocket
I placed that little box.

JACK THE GIANT-KILLER. — The second of the preceding pieces will be somewhat elucidated by the title of the following rhyme, obtained in Germantown, Pa. It will be seen that Jack is described as something of a giant himself: —

JACK THE GIANT-KILLER.

When I was a little boy, to London I did go;
I went upon the steeple, my valor for to show.
Then came along a giant, his head was to the sky;
He looked down upon me as he came stalking by.
He bantered me to wrestle, to wrestle, fight, and run;
I beat him out of all his play, and killed him when I 'd done.

Then the people said they 'd pay me rich, both in silver and in gold,
If I would drag the monster forth from out their city-fold.
So I took him by the nape of the neck, his legs hung dangling down;
I gave him a jerk with all my might, and I jerked him out of town.

And then I made a little box about four acres square,
And in that little box I placed my money fair;
When I set out for Turkeyshire, I travelled like an ox,
And in my breeches pocket I placed that little box.

The song of "Dickey Diller" appears to relate to the fortunes of the grain of wheat, described as the wife of the farmer, whose name is arranged to rhyme with "the miller."

W. W. N.

THE PRONUNCIATION OF FOLK-NAMES IN SOUTH CAROLINA. — Lord Cholmondeley, whom his friends call Chumley, and St. Leger, known to patrons of the turf as Sellinjer, are but two instances, among hundreds equally peculiar, that familiarize us with the extraordinary discrepancies between the spelling and pronunciation of English proper names. During a recent sojourn in the State of South Carolina, I observed some transformations quite as curious as these noted English examples, and with the assistance of Dr. J. M. McBryde, President of the University of South Carolina, and other friends, I collected a number of the folk-names that obtain in this and adjoining sections of the country, and whose spelling and

pronunciation show striking disagreements. The transformations are due in part to a natural tendency to contraction, but chiefly result from attempts to anglicize the French and German names introduced by the Huguenots and foreign immigrants early in the settlement of the country. These corruptions are very irregular and inconsistent among themselves, defying all attempts to systematize them. Some changes indeed are unaccountable, save by the whim of the speakers.

A few examples come from Virginia, two of which are notable: Brockenbrough is contracted to Brōkenb'rŏ;[1] Taliaferro is universally pronounced Tolliver; and Enroughty is pronounced Darby. This latter extraordinary but well-established case may be due to the dropping of a portion of a compound name, Enroughty-Darby, preserving the spelling of the first part and the pronunciation of the second.

The names prevalent in South Carolina may for convenience be examined in three groups, French, English, and German, according to their origin.

The French name Bellot, properly Bellō, is pronounced Bellŏtte; but Bacot is called Băcōte. Deschamps is pronounced Dayshămps (*p* and *s* being plainly heard); on the other hand, the somewhat analogous Desportes is pronounced Déssportes. De Saussure, a name of scientific renown, is degraded into Désseshure. Gaillard becomes in the mouths of the people Gillyárd (*g* hard), and Guignard becomes Ginyard (*g* hard); in both of these the final *d* is sounded. Gaubert is pronounced Gōbûrt; Gibert, Jibûrt; and Gignilliat, Jínilăt. Galluchat is sounded Gallyshäw, and Gourdin as if written Gou'dyne. Horry loses its initial, and becomes Orée; Huger in like manner is Ujée; but Horger remains Hôrger (hard *g*). In contrast to these the name Porcher is always sounded Porshāy. Mellichamp is scarcely improved by being pronounced Mellishămp (the *p* being sounded); nor is Villepigue rendered more attractive by the sound-form Villypig.

Prioleau is hardly recognizable as Prāylō, nor Legaré as Legrée; while Moragne shows how difficult English-speaking persons find this combination of letters, becoming Mōryny.

Couturier is disguised as Kutrēēr, and Trapier as Trapēēr. Boulware, whose French origin is doubtful, is pronounced Bōlûr. Dubose is sometimes called Dubosk, though the final *c* (of Dubosc) has long since been replaced by *e*.

Beauchamp leaves no traces of "fine field" in being transformed into the English Beechăm. The monosyllabic Pou is pronounced Pew.

The correct pronunciation of names of French origin is, however, not wholly forgotten, for Manigault (Mănigō) and Lesesne (Lesāyne) follow the orthodox forms.

Among those that plainly show their English origin are the following: Stevenson is shortened to Stinson, and Colcolough to Cokeley; also Moultrie to Moo'try. The familiar name Sinclair, which is itself a corruption of St. Clare, is changed to Sinkler, but this will surprise no one familiar with

[1] The vowel signs are those of Webster's *International Dictionary.*

the English sound of St. John, Sínjŭn. Dyches is not Ditches, but Dykes; Cheves replaces its *es* by *is*, and becomes Chĭvĭs; while Scréven, under the same unwritten law, becomes Scrĭven. The Scotch McDowell is sometimes contracted to M'Dōle; and Michie, by shortening its first *i*, becomes Micky, and suggests an Irish connection.

The German *ei* quite naturally loses its *eye* sound, and thus we find Seibels pronounced Sēēbels, and Geiger Geeger. Quattlebaum shortens its last syllable by omitting the *a*, and thus gives us Quattlebum.

Hallonquist betrays its Scandinavian origin, and Vanderhorst its Dutch; the latter is commonly shortened to Vandrŏst.

Examples can be multiplied indefinitely; but to prevent readers of the "Journal of American Folk-Lore" mistaking these pages for a transcript of a city directory, we will bring this notice to an end. Persons from the North or West about to settle in South Carolina will do well to study carefully the idiosyncrasies of folk-names in this region, and thus save themselves from mystification, or from mortification at their misconceptions.

H. Carrington Bolton.

April, 1891.

Stone Implements. — While visiting with Governor L. B. Prince in Santa Fé, New Mexico, last June, he picked up a chipped stone knife, of unusual form for that country but frequent East, and said that the Pueblo Indian who brought it to him called it a thunderbolt. Mr. Prince thought this a curious idea, and I was impressed with its singularity from such a source. It is quite likely, however, to have reached the Indians through the Spaniards. Polished celts are barely known in New Mexico. Stone images, rudely resembling the human form, and probably intended to represent the dead, are quite frequent.

W. M. Beauchamp.

A Note on an Early Superstition of the Champlain Valley. — "The Whip-poor-Will." — At the annual meeting of the American Folk-Lore Society, November 29, 1890, was presented a communication from L. E. Chittenden, of New York, containing a note on the superstition mentioned: —

It is difficult to explain how the mind of the child becomes so saturated with an early superstition that it cannot be thrown off in after life. My family came of Pilgrim stock, and as children were taught to look upon superstition as a bad form of heresy.

Whence or how I got other instructions I do not know, but now, when I am near the allotted age of man, I will at any time walk around a block to avoid seeing the new moon over my left shoulder. I will not begin a journey on Friday, and to see two crows successively flying to my left is an omen of evil fortune which will disturb me for a fortnight.

In the Champlain valley, on the banks of the beautiful Ouinousquoi, where I was born, we had all the signs and omens common to New England. The "death-watch" was usually, and, when accompanied by the

song of the cricket. an inevitable precursor of death in the household ; the movement of a funeral procession at a faster pace than a walk was a notice. which Death never disregarded, that there was a life in that procession ripe for his sickle.

We had one superstition that may have been peculiar to the locality ; I have made inquiries, but have not learned of its existence elsewhere. If it does elsewhere exist, I hope this note may bring out the fact, so that its existence may not rest upon my sole evidence.

The whip-poor-will (*Caprimulgus vociferus*) was a very common bird in the woods around our home, and in all the wooded parts of the State. There were few fair nights in their breeding season when their notes were not distinctly heard in all our households. It was not an unlucky bird, like the *Corvus* family, but there was one exception. When it sang its plaintive song beneath the windows of a dwelling, it was a sure precursor of an early death in that household, usually of the person under the window of whose sleeping-room it sang its song.

Now there could not well be a more absurdly unfounded superstition than this, yet it is true that in my boyhood these birds sang under the windows of our home only twice, and in each case the death of one of our family circle speedily followed.

The scenes referred to remain vividly impressed on my memory, but no part more so than the song of the birds of the night.

I have been asked whether, if I lived in the country and these birds came to sing under my window, I would regard their song as a promise of a visit from Death? Yes, I suppose I would. I suppose the impression is too deep to be erased by will power. It would be as irresistible as my desire to avoid seeing the new moon over my left shoulder. The strength of these early impressions is to me their most remarkable quality.

The winding-sheet in the tallow candle, the death omen of the dog howling without apparent cause, the "thirteen" superstitions, the good of finding a horseshoe, the bad luck of marriage in May, the mysteries of the twig of witch-hazel, all produce impressions clearly opposed to human judgment, and yet they will remain although opposed by all our power of will.

The common use of heavy timbers made the "raising," as it was called, of every large building a public event, which called many people together to furnish the necessary manual strength. These were the very last occasions which gave up the use of the bottle. Men took their drinks at a "raising" who never drank on any other occasion. It seems that, on Rip Van Winkle's theory, "raisings" did n't count when the "plates," or heavy timbers on which the foot of the rafter rested, were raised, a work of considerable exertion. A bottle was passed around until it was empty. An active man then stood upright on the plate, swung the bottle three times around his head, and hurled it with all his strength. If it was not broken with the contact with the ground, the fortunate omen was hailed with cheers. The building would be lucky, and would never be destroyed by fire. This superstition was not given up until, by the use of lighter timbers, public "raisings" were no longer necessary.

We had omens from the acts of animals, which I cannot here discuss. I will simply mention that when the woodchucks hibernated early, and the muskrats built their houses unusually high, a long, cold winter, with floods in the spring, was promised. Many litters of young foxes in the spring promised a good beech-nut season, with abundance of passenger pigeons and ruffed grouse in the autumn. The eastern migration of the gray squirrel indicated drought and poor crops in the West.

This migration — one of the curiosities in the movements of animals — is too complicated to be discussed here. The advent of the crossbills and the pine grosbeak in the autumn was also the promise of a hard winter.

VARIOUS NOTICES.

JAMES RUSSELL LOWELL. — In the death of the most distinguished of American men of letters, the American Folk-Lore Society loses an interested member. A few weeks before the conclusion of his painful illness, Mr. Lowell placed in the hands of the editor of this Journal certain small contributions, the gleaning of former journeys in New England. In these last months, suffering endured with courage had left its mark on his features, and given a singularly noble as well as touching expression to the face. At a time when the entire press of America is engaged in recording his history and honoring his name, it does not seem necessary to dwell on the life or memory of the illustrious poet; but it will not be out of place to give expression to the grief of the neighbors and townsmen of Mr. Lowell, who during his long absence had looked forward to the time in which he might once more be settled in his old home. In this expectation they have been disappointed; they feel that something has been taken away which can never be replaced. No man, therefore, could be more sincerely mourned. To be so loved and so honored, alike by distant admirers and by near neighbors, is surely as great success as can fall to the lot of any man.

W. W. N.

INTERNATIONAL FOLK-LORE CONGRESS. — The following is the programme laid out for the proceedings of this Congress, which is to meet in the Rooms of the Society of Antiquaries, London, October 1 to 7, 1891: —

Thursday, Oct. 1, *Afternoon.* — Opening of the Congress; Address of the President, Mr. Andrew Lang. Appointment of an International Folk-Lore Council.

Evening. — Reception by the President.

Friday, Oct. 2, *Morning.* — Meeting of the Folk-Tale Section; Address of the Chairman, Mr. E. Sidney Hartland, F. S. A., and Papers.

Afternoon. — Papers on Subjects relating to this Section.

Evening. — Reception at the British Museum.

Saturday, Oct. 3, *Morning.* — Further Papers.

Afternoon. — Visit to Oxford; Luncheon at Merton College; Reception at the Ashmolean Museum.

Evening. — Reception at the Misses Hawkins Dempster, 24 Portman Square.

Monday, Oct. 5, *Morning.* — Meeting of the Mythological Section; Address of the Chairman, Professor John Rhys, M. A., and Papers.

Afternoon. — Papers on Subjects relating to this Section.

Evening. — Conversazione, with representation of English Mumming Play, Children's Games, Sword Dance, Savage Music, and Folk Songs.

Tuesday, Oct. 6, *Morning.* — Meeting of the Institutions Section; Address of the Chairman, Sir Frederick Pollock, Bart., and Papers.

Afternoon. — Papers on Subjects relating to this Section.

Evening. — Congress Dinner.

Wednesday, Oct. 7, *Morning.* — Reports of Committees and Business Meeting, concluding the Congress.

N. B. — Tickets of Membership of the Congress (price 10*s.* 6*d.*) entitle the owners to participate in the whole of the above, but railway fare to Oxford, October 3d, and the Congress Dinner, October 6th (5*s.* per head. exclusive of wine), will be extras.

The Congress promises to be most agreeable, in the opportunities it will offer for social intercourse, as well as for discussion. It is to be regretted that the date of meeting will render it difficult for many Americans to be present who would gladly have taken part if the time set were consistent with the engagements of college professors and others interested.

Folk-Tale Section of the Congress. — According to the schedule, it will appear that the greatest part of the time of the Congress is to be given to an examination of folk-tales. The discussion thus insured will be awaited with no small interest.

How energetic has recently been the collecting of folk-tales, is shown by the valuable paper of Mr. E. Sidney Hartland, in "Folk-Lore," March, 1891, in which the writer reviews Folk-tale Research for the year. He cites twenty-six publications. Mr. Hartland's own contribution to the study, "The Science of Fairy Tales," is noticed among reviews of books in this number.

The "Opening Address to the Folk-Lore Society for the Session 1890–91," by Mr. G. L. Gomme, in the same issue of "Folk-Lore," includes some notice of general questions likely to be debated at the Congress. The writer considers folk-tradition to be represented by a triangle, the base of which is as wide as primitive knowledge, but of which the apex, extending to modern times, has narrowed to a point. Folk-lore contains the survivals of the oldest and rudest culture of man. He appears to incline to the theory that the ideas of primitive man are nearly the same the world over, and that there is little room for the borrowing theory. In the course of the article, a number of most interesting examples of the permanence, in England, of pre-Christian usages are cited. These oldest relics, he contends, must in any case be the starting-point of explanations as to origins.

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BOOKS.

The Science of Fairy Tales. An Inquiry into Fairy Mythology. By Edwin Sidney Hartland, Fellow of the Society of Antiquaries. London: Walter Scott, 24 Warwick Lane, Paternoster Row. 1891. 12mo, pp. viii., 372.

Mr. Hartland's interesting volume is one which ought to be examined in detail. As this is here out of the question, we shall limit ourselves to a brief notice of its scope. The book is intended to point out to those who are not specialists the mode of investigation proper to pursue in the subject. The titles of the chapters are: "The Art of Story-Telling," "Savage Ideas," "Fairy Births and Human Midwives," "Changelings," "Robberies from Fairyland," "The Supernatural Lapse of Time in Fairyland," "Swan-maidens," and a "Conclusion," summing up results. These results are, that fairy tales are explained by universal primitive beliefs, namely, the doctrine of spirits, of transformation, and of witchcraft: the assumptions that fairies are the ghosts of the departed, and that they are a reminiscence of once existing pigmy tribes, are not considered as satisfactory. In each of the subjects indicated in the above titles, Mr. Hartland cites numerous parallels from widely separated countries and races, and gives, in his "Appendix," a bibliographical list of works referred to, which will be found exceedingly useful. In the chapter on "Fairy Births," the writer notices the general prohibition against visitors to the fairyland, of eating fairy food, on penalty of being obliged to remain forever; and also discusses the reluctance felt by these supernatural beings to be looked on by mortals. The story of Lady Godiva's Ride he regards as the survival of a pagan worship, and refers to the rites of the Bona Dea, and to ceremonies in Hindostan, in which unclothed women walk to the temples or perform certain religious tasks. Stories respecting robberies from fairyland, as, for example, of chalices kept in churches, he inclines to explain on the theory that the legends were devised to account for the possession, by certain churches, of sacrificial vessels which had once been connected with the rites of house-spirits. In connection with the long sleep which sometimes belongs to the visit to the fairy country, as in the Rip Van Winkle story, located on the Hudson River, Mr. Hartland suggests that the latter was worked up by Irving after the pattern of Otmar's "Traditions of the Harz," printed at Bremen in 1800. He is quite correct in this theory, although, to the shame of the writer of this notice, that fact was unknown to him, and he was unable to afford any information on the subject until reading the recent "Memoirs of Joseph Jefferson," printed in the "Century Magazine," in which the literary character of the American tale is pointed out. To the swan-maiden myth he is inclined to ascribe a totemistic origin. In his first chapter, Mr. Hartland considers the art of story-telling as "the outcome of an instinct im-

planted universally in the human mind." As the laws of imagination are alike in all times, and the material also alike, the results are similar. Making necessary allowances, the incidents of a story-plot among Europeans, American Indians, and Hottentots are essentially identical. It is necessary to avoid attributing to the story-teller that conscious art which is only possible in an advanced culture and under literary influences. "Story-telling is an inevitable and wholly unconscious growth, probably arising out of narratives believed to record actual events." The writer gives an interesting summary of the manner in which tale-tellers, in different countries, present their narratives.

W. W. N.

THE SCATALOGIC RITES OF ALL NATIONS. By Captain JOHN G. BOURKE, U. S. A. John Wilson & Son, University Press, Cambridge, Mass. 1891.

In the brief notice of a work whose character is so encyclopædic as this, the best manner in which its importance can be indicated seems to be that of pointing out the parts of knowledge to which it is complementary. Primarily dealing with phases of culture that are specifically religious, or were so at one time, "Scatalogic Rites" nevertheless connect themselves with the general mental development of imperfectly evolved mankind. Apart from diffused and vague forms of faith which appear to be associated with and colored by race traits, and apart from those varied beliefs that are to a great extent chronological and geographical accidents, there is a residuum which, like other ultimate contents of mind, represents the characteristic acquisitions of aggregates during experiences little affected by time or place. Taken through long periods, these assimilative products vary, and it is only upon the ground that life and mind are unities in nature, and that normal actions and reactions between man and his environment operate uniformly and successively, that Sociology can claim to be a science.

Captain Bourke has brought together a mass of data affording the best existing standpoint from which to trace, accordantly with the above mentioned truths, the relations of an apparently universal class of superstitions to those mental states in which they either seemed self-evidently true, or at least capable of justification. These alternatives correspond with the tenure of the original belief and with its survival.

Nowhere can be found more profuse illustrations of the psychological law that man of necessity conceives existences of all orders in terms derived from his own consciousness, and of the corollary to this proposition, that, as consciousness undergoes the determinate changes which are involved in progress, the character of those concepts habitually present in it will be altered. The gods which men create in their own images change with themselves. Their assumed functions, relations, and powers undergo a like metamorphosis. When animal excreta were really believed to possess occult virtues, the animal itself was regarded as a deity or demon, or was consecrated to and representative of such existences. The same applies to

human ejecta, and explains their uses. Further in the whole order of rites which have the cure of disease for their object, the rationale of savage therapeutics, and the pathological ideas of men who were incapable of assigning a natural origin to anything whose character was exceptional, are very completely displayed. Information upon subjects belonging to the same category — the *ars signata*, charms, transference, sympathetic cures, etc. — is likewise given in abundant measure. When collected in such quantities as they have here been gathered, these superstitions tend to fall into their respective classes, to connect themselves with their sources in primitive ideation, and thus yield materials the most valuable for appropriation by the nascent science of comparative psychology. Historically, with reference to the relative antiquity of observances as inferable from their concordance or discordance with coexisting culture, the work in question affords important results. An obvious conclusion from its contents is, that the author has brought to light in an available form for scientific application a large body of the most archaic religious and semi-religious ceremonial now extant. In this connection it may be mentioned that when the Dharmasûtras are compared in which the sacred laws of the Aryas are framed, and which are among the oldest existing records of ritualism, it will be found that purificatory rites and those for the sacrificial employment of excreta become more numerous and precise as we go backward in time, so that the Âpastamba, Baudhâyna, Hiranyakeçin, and Gautama Charanas differ conspicuously in this respect.

To have contributed so effectually towards furthering the progress of any department of knowledge is undoubtedly to have done much and deserved well. The labor and discriminative scholarship of this work appear upon its face. What may be the results which it will be instrumental in achieving, time only can reveal. In concluding a notice in which the more important subjects treated have been hinted at rather than indicated, the writer, who has witnessed the progress of Scatologic Rites from first to last, takes this opportunity of remarking upon the small assistance which Captain Bourke received in its composition, and of testifying to the fact that it is altogether and completely his own.

J. Hampden Porter.

GREAT RUSSIAN ANIMAL TALES. — A Collection of Fifty Tales, with an Introduction, a Synopsis of the Adventures and Motives, a Discussion of the same, and an Appendix. By ADOLF GERBER, Ph. D., Professor of German and French, Earlham College, Richmond, Ind. Baltimore: Published by the Modern Language Association of America. 1891. Pp. xii., 112.

In this interesting and valuable treatise, Professor Gerber has given an abridged translation of Great Russian Animal Tales, chiefly from the work of Afanasief (in general after a German MS. of Professor Leskien), with an Introduction and Notes. A peculiar and sensible feature of the book is the arrangement of the Notes, not according to tales, but the motives or incidents of the latter. In these Notes the translator has mentioned all

versions known to him, using particularly the investigations of Kolmačevskij of Kazan and Kaarle Krohn of Helsingfors. The publication of such a discussion by the Modern Language Association is a welcome illustration of the cosmopolitan spirit which, it may be hoped, is to characterize American scholarship.

Adventures related in these Russian tales appear also in the mediæval animal epics, as for example the "Roman de Renart;" they are found also in American negro tales. How is this coincidence to be explained? In many cases, stories of "Uncle Remus" are known to be derived from Africa; they must have been imported into that continent either from Asia or Europe, probably through the former country. Again, the mediæval literary productions appear to have been founded on a popular basis. These frequently introduce the fox and the wolf as actors; but, as would seem, in the popular relations it was the bear, not the wolf, who figured as companion of the ox; classical influence caused the wolf to replace the other animal: so at least, with Krohn, thinks Professor Gerber. Where originated this cycle of tales about the bear? In the North of Europe, supposes Krohn; with this view agrees our author, except that he thinks the elements of these tales may have been less an original product than Krohn supposes. Thus, when, in Uncle Remus, Brer Rabbit loses his fine bushy tail, the negro reciter is really relating a story about the bear invented in the remote North of Europe. This recognition of a northern cycle, however, does not prevent the editor from finding the sources of particular incidents variously in Æsopic fables, in stories from the Pantschatantra, or in the literary mediæval epos. In his Notes he gives first the literary variants, then the oral variants, and lastly what he deems the probable source of each narration. As to this source, in the majority of cases, the absence of any known origin leaves an indefinite field of possibilities. It is in examination into each particular case for itself that any solution of the various riddles connected with folk-tales must be sought; and the excellent book of Professor Gerber is a most welcome addition to studies on the subject.

W. W. N.

Questionnaire de Folk-Lore. Publié par la Société du Folk-Lore Wallon. Liège: Imprimerie H. Vaillant-Carmanne, Rue St. Adalbert. 1891. Pp. x., 153.

In our last number we had occasion to notice the "Handbook of Folk-Lore," edited by Mr. Gomme and published for the Folk-Lore Society. The question-book of the recently established Belgian Society, which lies before us, is of a different character, first, in that it is intended solely for domestic use, and, secondly, in that the questions are mingled with illustrations, drawn from the folk-lore of the country.

The work is edited by Mr. E. Monseur, who has had a difficult task, in that the unsettled orthography of the dialect has obliged him to devise a system of his own. The divisions, intended entirely for the practical ends of the collector, are as follows: 1, Etres merveilleux; 2, Animaux;

3, Agriculture; 4, Plantes; 5, Médecine et Hygiène du peuple; 6, Mœurs et Coutumes (I.); 7, Fables et Contes; 8, Astronomie et Météorologie populaires; 9, Chansons; 10, Sorcellerie, Magie, Divination; 11, Enfantines et Jeux; 12, Blason; 13, Mœurs et Coutumes (II.); 14, Etres merveilleux (II.); 15, Calendrier.

These titles are again subdivided; thus, under No. 13, we have Le ménage et la famille, Métiers et occupations, Vente, Donations enfantines, Formules d'obsécration, etc.

We cite a few of the notices of Belgian folk-lore with which the questions are interspersed. The conception of a ghost is that of a being dressed in white and carrying chains; he is usually the spirit of a former proprietor, who appears to demand prayers which may ameliorate his own lot, or that of others; a person whom he has murdered (p. 134). Every old castle is supposed to contain a treasure guarded by a goat with golden horns. This goat is considered as an old inhabitant of the castle who returns under this form as a penalty for his crimes (135). Grottoes are believed to be inhabited by dwarfs; and it is said that it was formerly the practice to carry to the mouth of the cave objects to be repaired, such as shoes, iron tools, etc., care being taken to deposit with them a cake, or fruits, or money. On the next day the things left would be found in good condition (136). On the first of January, in lighting the first fire, it is usual to say, "I wish you a good year, in the guard of God." On the same day, in drawing the first pail of water, a handful of salt is thrown into the well, with the same wish, which is also repeated about the fruit trees, which are wrapped with wisps of straw lighted as torches (138). On Christmas eve, a piece of bread and a pint of water are deposited on the window-sill, or at the door of the stable, and at midnight bread, water, and hay are blessed (152). It is believed that, in entering a new house, one of the dwellers will die, were it only a cat (126). Fire is given away with reluctance, although it is common for a woman who is late with her work to borrow fire from a neighbor (127). Compare what is said about borrowing fire in Ireland.

The method of the Belgian question-book appears to us admirable, and the citations will show how rich and interesting is the field of observation in that country, and how closely modern superstition is connected with the most primitive customs and beliefs.

W. W. N.

Waifs and Strays of Celtic Tradition. Argyllshire Series. No. III. Folk and Hero Tales. Collected, edited, translated, and annotated by the Rev. J. MacDougall. With an Introduction by Alfred Nutt. London: David Nutt, 270–271 Strand. 1891. 8vo, pp. xxix., 311.

No. IV. The Fians: Stories, Poems, and Traditions of Fionn and his Warrior Band. Collected entirely from Oral Sources by John Gregorson Campbell, Minister of Tiree. With Introduction and Bibliographical Notes by Alfred Nutt. Pp. xxxvii., 292.

These two volumes — most attractive in typographical execution — con-

tinue a series initiated and directed by Lord Archibald Campbell, the first volume being "Craignish Tales" (1889), collected by the Rev. J. MacDougall; and the second volume, "Folk and Hero Tales," collected by the Rev. D. MacInnes, and provided with Notes and an Introduction by the Editor and by Alfred Nutt (Publications of the Folk-Lore Society, 1890). The inclusion of Gaelic texts is a most welcome feature of the series. If the same activity could be extended to Ireland, the reproach against British scholarship, arising out of the neglect of the rich Gaelic material, would be in a measure obviated; this duty is most justly urged by Mr. Nutt. The latter, in his valuable Introduction to the fourth volume of the series, gives an account of Zimmer's doctrine respecting the semi-Norse origin of the Fenian saga, already noted in this Journal, and of the objection brought against it. As for the tales themselves, both volumes illustrate in a most interesting way the astonishing wealth of poetry and fertility of invention characteristic of the population of the Highlands of Scotland and of Ireland. The stories of Mr. MacDougall contain several answering to the type of the *märchen*, while those of Mr. Campbell are entirely devoted to the saga, an account being given of its principal personages.

Mr. Nutt criticises somewhat severely a remark made by the writer, to the effect that many modern Irish tales are "simply literal translations of, or trifling alterations of a common European stock" (vol. iv. No. 12, p. 84). The choice of the word "literal" was unfortunate; it was not intended to assume that Irish tales were borrowed from published collections of Italian, French, or English *märchen*, — although in certain cases this might be maintained, — but only that a transference took place by word of mouth, in general at a time before such printed volumes existed. In the case of English fairy tales, we see that imported French and German stories have taken the place of the national tales, though the latter were kindred in type. The same thing, as we believe, happened in Gaelic popular tradition: tales obtained from abroad, on account of their agreeableness or novelty, continually superseded older narratives. At the same time, the language and certain traits of the more ancient domestic tales were made to mingle with the foreign ones; while, on the basis of the latter, new relations were continually invented, taking up both native and introduced notions into new wholes. This process being continued indefinitely, the problem of the origin of folk-tales becomes infinitely complicated. Certain traits, however, survive, belonging to the older mythology, and calculated to throw light upon ancient conceptions; while the æsthetic interest of the tales is unaffected by questions respecting their source. We do not understand that there is any essential difference of principle between ourselves and Mr. Nutt on this point, although he is inclined to claim for the essential ideas of Celtic lore a greater degree of originality and independence than the writer is disposed to allow. These remarks apply to the *märchen*: in the saga, on the other hand, the conservatism of the tale-tellers has been much greater: yet here, also, it will be found that imported notions have mingled with the original stories, and sometimes become the foundation of whole narratives.

W. W. N.

Curiosità popolari tradizionali pubblicate per cura di Giuseppe Pitrè. Vol. X. Saggio di Novelline, Canti ed Usanze popolari della Ciociarìa. Per cura del Dott. Giovanni Targioni Tozetti. Palermo: Libreria internazionale Carlo Clausen. 1891. 8vo, pp. viii., 108.

This volume, which continues the extensive series edited by Pitrè, includes popular tales, songs, and customs. Among the latter may be noted survivals of ancient Roman usage in funeral ceremonies, namely, the *conclamatio*, or lamentation at the time of death, and of the *cœna novendialis*, or funeral feast on the ninth day. In the districts treated of, a dying person is not allowed to expire in peace: friends gather round him with wails and cries to the Madonna, beseeching her to rescue the life of the sick man; immediately after the decease, a feast is arranged, usually held on the eighth day, which is supposed to be effective for the purposes of consolation, and at which the relatives are entreated to lay aside their grief, eat, drink, and make merry.

W. W. N.

Chansons Populaires de la France. A selection from French Popular Ballads. Edited, with Introduction and Notes, by Thomas Frederick Crane, A. M., Professor of the Romance Languages in Cornell University. New York and London: G. P. Putnam's Sons. 1891. 12mo, pp. xxxix., 282.

This dainty and charming little volume will give as much pleasure by its contents as by its appearance, highly creditable to the progress of American book-making. The popular ballads of France, discovered only in the middle of the present century, are so simple, sweet, and unconventional, that, to an English reader, they serve as an agreeable contrast and relief to modern French lyric poetry. Professor Crane has included in his selection more than eighty pieces. In his Notes he has furnished references for the student, and given some account of the comparative history of the songs. The Introduction states the questions connected with the ballads, often of a difficult and complicated character, as respects their date and origin. Professor Crane expresses himself cautiously, for the most part being satisfied to cite the opinions of recent scholars. Gaston Paris has lately argued that the epic elements of the ballads date only from the fifteenth century. This view appears to the writer of this notice not easily defensible: he considers that many of the themes of the ballads represent a period antedating the twelfth century. This, however, is rather a matter of inference than of proof. The popular poetry of Europe is a treasure for all time, and, as Professor Crane suggests, will have a permanent influence on literature. The highest authority in France, Gaston Paris, has expressed his admiration of Professor Crane's book, adding that France itself possesses no collection of folk-songs so pleasing and well arranged. A prettier volume for a present could not be found.

W. W. N.

THE GAMBLING GAMES OF THE CHINESE IN AMERICA. Fán Tán; the Game of Repeatedly Spreading Out; and Pák Kòp Piú, or the Game of White Pigeon Ticket. By STEWART CULIN. N. D. C. Hodges, Agent, Lafayette Place, New York. Pp. 17.

In this little treatise, which forms vol. i. No. 4. of the Publications of the University of Pennsylvania, Mr. Culin describes two gambling games especially popular among Chinese laborers in America. The principle of the first game consists in guessing what will be the remainder after a pile of "cash" is divided into fours; that is, whether one, two, three, or four will be left in the last division. The betting is so arranged that the chances of success in guessing are precisely equal between the player and the company, the latter deriving their entire profit from a percentage deducted from the amount bet. The second game is of the nature of a lottery: eighty characters being taken from a Chinese classic, and printed on a card, the holder of a ticket marks off ten characters; twenty out of the eighty are drawn, and the ticket receives prizes proportionate to the number of characters which fall out in the drawing. Mr. Culin remarks on gamblers' guilds, and on their superstitions; among the latter, we remark the ill-omened influence of the color white, that hue belonging to the dead. The habitual accuracy and patience with which the writer makes his observations, always derived from original sources, render his account of much interest and value.

W. W. N.

A. CERTEUX. — LES CALENDRIERS A EMBLÈMES HIEROGLYPHIQUES. Paris: E. Leroux, 28 Rue Bonaparte. 1891. Pp. 33.

This treatise forms the second part of a work on calendars possessing hieroglyphic emblems. It contains an interesting interpretation of a calendar of the Chibchas of New Grenada, as presented in a silex discovered by Saffray; a discussion of a Scandinavian calendar in Runic letters, of a calendar of the rock of Pandi in Columbia, etc. The series will be completed by a third part, after the appearance of which we may give a more extended notice. We remark that only one hundred copies are offered for sale.

W. W. N.

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PREXL. — I. Aus der Provinz Sachsen. I. Die Festcalendar im Homburg (bei Oberröblingen am See) in Sitte, Brauch, und Schwank. Nebst Vorwort. E. VECKENSTEDT. — No. 9. Sagen vom Schratel aus Steiermark. A. SCLOSSAR. — Kriminalistische Gedanken und Anschauungen in den Sprichwörtern des russischen Volkes. GURWITSCH. — Die "grosse" Wendische Hochzeit. SCHWELA.

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HURON FOLK-LORE.[1]

III. THE LEGEND OF THE THUNDERERS.

THE story of "The Thunderers," as told by my esteemed Wyandot friend and instructor, Chief Joseph White (Mandarong), and carefully translated and explained by Mrs. White, seemed to me specially valuable, inasmuch as it comprehends in one spirited narrative the main outline of the Huron (or Wyandot) mythology, whose elements reappear in a fragmentary form in the myths of the Iroquois tribes, as related by L. H. Morgan, Mrs. Erminnie Smith, and other writers. The narrative, in its present shape, must be regarded as a comparatively modern composition, or at least recension, due to some native mythologist of much imaginative genius, who lived within the last two centuries, or since the removal of the Hurons from their ancient seat on the Georgian Bay to their later abode in the region embracing both sides of the Detroit River and both shores of Lake Erie. It is only since their settlement in that more southern region that we can suppose them to have come into contact, either friendly or hostile, with the Cherokees. But the myths comprised in the narrative certainly embody — as all the authorities show — the most ancient and widespread beliefs of the tribes of the great Huron-Iroquois family. We might indeed naturally expect that the Hurons, as being the elder branch of the family, would have preserved its legends in their fullest and what might be deemed most authentic shapes.[2]

[1] The first article of this series appeared in vol. i., No. 3 of the *Journal*, and the second article in vol. ii., No. 7.

[2] This "folk-tale" was communicated by me, in an abridged form, to my late lamented friend, Mrs. E. Smith, in the summer of 1881, for a paper on "Animal Myths," which she was then preparing for the meeting of the American Association for the Advancement of Science, held in that year. It was afterwards included in her interesting collection of "Myths of the Iroquois," which appeared in the Second Annual Report of the Bureau of Ethnology (for 1880-81). Its value, both as an embodiment of Huron-Iroquois mythology and as an evidence of aboriginal narrative talent, seems to warrant its reproduction in the fuller form in which it appears in my journal, written in September, 1874.

By way of preface, the chief remarked that the Indians held the opinion that each species of animal had for its head and, so to speak, its spiritual representative, one of its own kind, very much larger than the ordinary size, and endowed with preternatural powers, among which was the power of assuming the human form. Some of these powers could be communicated by them to any human beings who might form an alliance with them. Thus all the Wyandot men had their peculiar friends among the animals which surrounded them, — that is, each man had selected one of the preternatural creatures as his special ally, much as a Roman Catholic might select a patron saint. When the missionaries came among them, and urged them to become Christians, one of their strongest objections was that they could not give up their forest friends. The chief added that since the white men came, these peculiar animals had disappeared. The Indians, he averred, — and he seemed fully to share in the opinion, — held that they are not extinct, but, being alarmed by the throng of white people and the destruction of their ancient haunts, they have fled to a distance, — perhaps, he added, under the sea. Even in the ancient times they kept mostly underground, being afraid of the thunder, — and, as the following narrative shows, with good reason.

From the earliest period the Wyandots and the Cherokees have been at war. The war was carried on sometimes by large expeditions, sometimes by parties of two or three adventurers, who would penetrate into the enemy's country, and return proud of having slain a man. On one occasion, in the ancient time, three Wyandot warriors set out on such an expedition. When they were far distant from their own land, one of them had the misfortune to break his leg. By the Indian law it became the duty of the others to convey their injured comrade back to his home. They formed a rude litter, and, laying him upon it, bore him for some distance. At length they came to a ridge of mountains. The way was hard, and the exertion severe. To rest themselves they placed their burden on the ground, and, withdrawing to a little distance, took evil counsel together. There was a deep hole or pit, opening in the side of the mountain, not far from the place where they were sitting. Returning to the litter, they took up their helpless comrade, carried him near the brink of the pit, and suddenly hurled him in. Then they set off rapidly for their own country. When they arrived they reported that he had died of wounds received in fight. Great was the grief of his mother, a widow, whose only son and support he had been. To soothe her feelings they told her that her son had not fallen into the enemy's hands. They had rescued him, they said,

from that fate, had carefully tended him in his last hours, and had given his remains a becoming burial.

They little imagined that he was still alive. When he was thrown down by his treacherous comrades, he lay for a time insensible at the bottom of the pit. When he recovered his senses, he observed an old gray-headed man seated near him, crouching in a cavity on one side of the pit. "Ah, my son," said the old man, "what have your friends done to you?" "They have thrown me here to die, I suppose," he replied, with true Indian stoicism. "You shall not die," said the old man, "if you will promise to do what I require of you in return for saving you." "What is that?" asked the youth. "Only that when you recover you will remain here and hunt for me, and bring me the game you kill." The young warrior readily promised, and the old man applied herbs to his wound, and attended him skilfully until he recovered. This happened in the autumn. All through the winter the youth hunted for the old man, who told him that when any game was killed which was too large for one man to carry, he would come and help to convey it to the pit in which they continued to reside.

When the spring arrived, bringing melting snows and frequent showers, the youth continued his pursuit of the game, though with more difficulty. One day he encountered an enormous bear, which he was lucky enough to kill. As he stooped to feel its fatness and judge of its weight, he heard a murmur of voices behind him. He had not imagined that any human beings would find their way to that lonely region at that time of the year. Astonished, he turned and saw three men, or figures resembling men, clad in strange, cloudlike garments, standing near him. "Who are you?" he asked. In reply, they informed him that they were the Thunder (*Hīnō*, — in English orthography, "Henoh"). They told him that their mission was to keep the earth and everything upon it in good order for the benefit of the human race. If there was a drought, it was their duty to bring rain. If there were serpents or other noxious creatures, they were commissioned to destroy them; and, in short, they were to do away with everything that was injurious to mankind. They told him that their present object was to destroy the old man to whom he had bound himself, and who, as they would show him, was a very different sort of being from what he pretended to be. For this they required his aid. If he would assist them he would do a good act, and they would convey him back to his home, where he would see his mother and be able to take care of her.

This warning and these assurances overcame any reluctance the young man might have felt to sacrifice his seeming friend. He went to him and told him that he had killed a bear, and needed his help

to bring it home. The old man was anxious and uneasy. He bade the youth examine the sky carefully, and see if there were the smallest speck of cloud in any quarter. The young man replied that the sky was perfectly clear. The old man then came out of the hollow, and followed the young hunter, urging him constantly to make haste, and looking upward with great anxiety. When they reached the bear, they cut it up hurriedly with their knives, and the old man directed the youth to place it all on his shoulders. The youth complied, though much astonished at his companion's strength. The old man set off hastily for the pit, but just then a cloud appeared, and the thunder rumbled in the distance. The old man threw down his load, and started to run. The thunder sounded nearer, and the old man assumed his proper form of an enormous porcupine, which fled through the bushes, discharging its quills, like arrows, backward as it ran (as the Indians believe to be the habit of this animal). But the thunders followed him with burst upon burst, and finally a bolt struck the huge animal, which fell lifeless into its den.

Then the Thunderers said to the young man, "Now we have done our work here, and will take you to your home and your mother, who is grieving for you all the time." They gave him a dress like that which they wore, a cloudlike robe, having wings on the shoulders, and told him how these were to be moved. Then he rose in the air, and soon found himself in his mother's cornfield. It was night. He went to her cabin, and drew aside the mat which covered the opening. The widow started up and gazed at him in the moonlight with terror, thinking that she saw her son's apparition. He guessed her thoughts. "Do not be alarmed, mother," he said, "it is no ghost. It is your son, come back to take care of you." As may be supposed, the poor woman was overjoyed, and welcomed her long-lost son with delight. He remained with her, fulfilling his duties as a son. What was done to his treacherous comrades is not recorded. They were too insignificant to be further noticed in the story, which now assumes a more decided mythological character.

When the Thunderers bade farewell to the young man, they said to him, "We will leave the cloud-dress with you. Every spring, when we return, you can put it on, and fly with us, to be witness to what we do for the good of men." They told him that the great deity, Hamendiju, had given them this authority and commission to watch over the people and see that no harm came to them. Accordingly the youth hid the dress in the woods, that no one might see it, and waited till the spring. Then the Thunderers returned, and he resumed the robe, and floated with them in the clouds over the earth. As they passed above a mountain he became thirsty, and, seeing below him a pool, he descended to drink of it. When he re-

joined his companions, they looked at him and saw that the water with which his lips were moist had caused them to shine, as though smeared with oil. "Where have you been drinking?" they asked eagerly. "In yonder pool," he answered, pointing to where it lay still in sight. They said, "There is something in that pool which we must destroy. We have sought it for years, and now you have happily found it for us." Then they cast a mighty thunderbolt into the pool, which presently became dry. At the bottom of it, blasted by the thunder, was an immense grub, of the kind which destroys the corn and beans and other products of the field and garden; but this was a vast creature ("as big as a house," said the chief), the spiritual head, patron, and exemplar of all grubs.

After accompanying his spirit friends to some distance, and seeing more of their good deeds of the like sort, the youth returned home and told his people that the Thunder was their divine protector, and narrated the proofs which he had witnessed of this benignant character. Thence originated the honor in which the Thunder is held among the Indians. The Wyandots were accustomed to call Hino their grandfather (*tsutaa*). I asked how it was that the god had appeared as three men. The chief said that only three thunder-spirits were required on this occasion, but there were many of them. When thunder is heard to roll from many parts of the heavens, it is because there are many of the Thunderers at work. They are all called Hino, who may (for the Wyandots rarely use the plural of nouns) be regarded as one god or many, — the Thunderer or the Thunderers.

The chief added that the young man learned from his divine friends the secret of rain-making, which he communicated to two persons in each tribe. They were bound to strict secrecy, and possessed, the chief affirmed, the undoubted art of making rain. He had often known them to accomplish this feat. He himself had become partly possessed of this secret, and had been able in former days to bring rain. Of late years, in obedience to the injunctions of the church, he had forborne to exert this power. I asked him if he had any objection to disclose the secret. His wife urged him to tell; but on consideration he said that he would rather not. He had received it in confidence; the church had forbidden the practice of the art; and he thought it best that the knowledge of it should perish. It was evident that he entertained the most entire faith in the power of this charm, whatever it might be.

The pantheon of the Huron-Iroquois nations is not an extensive one. The principal deity was Ioskeha or Tijuskeha, who was known by several honorary epithets, which have sometimes been mistaken for names of distinct divinities. One of these epithets, which as-

sumed various dialectical forms, Hamendiju and Awendiyo among the Huron tribes, Rawenniyo and Hawenniyo (in English orthography, Hawaneco) among the Iroquois, signified "The Great Master," and is commonly rendered, in the "Relations" of the early French missionaries, "The Master of Life." Another stately title in use among the Iroquois was Teharonkiawakon (or Tharonhiawagon), which means "Holder (or Sustainer) of the Heavens." And still another recorded by the missionaries is Agreskoué, or Areskui, the meaning of which is unknown. All the accounts represent him as a benevolent deity, always ready to exert his powers — which, though great, are not unlimited — for the purpose of alleviating the natural ills which beset the human race. His chief assistant is Hino (or Hinu), the Thunder or Thunderer, who, according to one opinion, has several assistants, and, according to another, is himself a sort of multiple or composite deity. Probably no better account of his supposed nature and attributes has ever been given than is comprised in the foregoing legend, as related by my intelligent host, Chief Mandarong.

For further information on this subject, reference may be made to L. H. Morgan's excellent work, "The League of the Iroquois" (Book II. chap. i., "Faith of the Iroquois"), to Dr. Brinton's "American Hero-Myths" (page 53, "The Iroquois Myth of Ioskeha"), and to Mrs. E. Smith's "Myths of the Iroquois," already referred to. It is to be noted that not only the principal deities of the Huron-Iroquois race, but almost all their minor divinities, — spirits of the winds, of the plants, etc., — are of a benignant nature. If the character of a people, as is commonly assumed, can be inferred from the character and attributes of the objects of their worship, the tribes of this race must be deemed a naturally kindly and peace-loving people. Elsewhere I have endeavored to show how the whole social and political system of the race, throughout its various septs, displays the character thus manifest in its religious faith, — a character differing as widely as possible from the evil and undeserved reputation which the history of its desperate struggle for life against its foreign supplanters has unjustly stamped upon it.[1]

Horatio Hale.

[1] See *The Iroquois Book of Rites*, in Brinton's "Library of Aboriginal American Literature," chapter viii.: "The Iroquois Character;" and, for confirmation, Dr. Brinton's recent work, *The American Race*, pp. 81–84.

HI-A-WAT-HA.

I BECAME familiar with the local tale of Hi-a-wat-ha in Onondaga while a schoolboy, but in much the same form it seems to have been known to the other New York Iroquois, having a mixture of ideas, persons, and events derived from both early and recent times. Some of these will appear in the various stories, and there is good reason for saying that transactions even of this century have had a mystic veil thrown over them.

In any form the tale has been known to the whites less than fifty years, and the Onondaga version first had publicity through Mr. J. V. H. Clark,[1] in a communication to the "New York Commercial Advertiser." He obtained it from two Onondaga chiefs. Schoolcraft[2] used these notes before they were included in Clark's history, and afterwards appropriated the name for his Western Indian legends, where it had no proper place. About the same time, Mr. Alfred B. Street had a few original notes from other Iroquois sources, which he used in his metrical romance of "Frontenac," along with some from Schoolcraft. Thus, when Longfellow's "Hiawatha" appeared, I was prepared to greet an old friend, and surprised at being introduced to an Ojibway instead of an Iroquois leader. The change, however, gave a broader field for his beautiful poem, a gain to all readers, but as he retained little beyond the name it may be needless to refer to that charming work. It preserves, however, the leading thought,

> How he prayed, and how he fasted,
> How he lived, and toiled, and suffered,
> That the tribes of men might prosper,
> That he might advance his people.

The meaning of the name has been in question. Mr. Horatio Hale[3] interprets it, "He who seeks or makes the wampum belt." Unless the name is quite modern, an objection to this would be the fact that the Iroquois had none of the small shell beads, commonly called wampum, and used in belts, until the seventeenth century. I have examined all the belts at Onondaga, under a good glass, and all are modern. At one inspection I wrote out a particular description of each one. My friend, Mr. David Boyle, of Toronto, a good archæologist, says of those in Canada:[4] "All belts of this description, now held by Fire-keeper John Buck for the Six Nation Indians on the Tuscarora Reserve, are composed of European material, as glass,

[1] Clark's *Onondaga*, vol. i. p. 30.
[2] *Notes on the Iroquois*, pp. 271–283.
[3] *Book of Iroquois Rites*, p. 154.
[4] *Canadian Institute Report*, 1889, p. 42.

or of other material shaped by European skill, as shell." An educated Canadian Mohawk tells me the same thing. The case is so clear in other ways that no great antiquity can be claimed for any existing belt.

This, however, proves nothing as to the early Iroquois use of council wampum. There is a better test. I have carefully examined the Iroquois country east of Seneca Lake, with especial reference to this, either personally or through experienced archæologists, and find that shell beads of any kind were extremely rare before the seventeenth century; and no small beads of the prehistoric period have anywhere been found.

Mr. L. H. Morgan says they obtained all this wampum from the Dutch, but that they made some earlier from spiral fresh-water shells. None of these have been found. Loskiel says that the Iroquois used colored sticks, which were laid aside for shell beads when the Dutch trade increased. This is probable. One Hiawatha story makes his wampum of eagle quills, which also may have been, and I have been told of the employment of porcupine quills. This definition of Hiawatha's name might imply that wampum was previously unknown to them, as the stories do; but if it is the true one it brings down the formation of the Iroquois League and the life of Hiawatha to some date later than A. D. 1600, which is not far out of the way.

Ha-yo-went-ha was translated "He who combs," by L. H. Morgan,[1] in allusion to his combing the snakes out of Atotarho's head. Père Cuoq suggested "The river-maker." The Onondaga chief, Daniel La Fort, could give me no meaning, although his father had interpreted it "The very wise man."[2] Taking its various parts separately and then combining them, my intelligent Onondaga friend, Albert Cusick, told me that Hiawatha's name meant essentially "One who has lost his mind, and seeks it knowing where to find it." This might be well understood of a purpose often defeated, a plan not yet fully grasped or matured but never given up, and which is followed to a foreseen end. Such a meaning harmonizes well with Mr. Hale's pathetic account of Hiawatha's great design so long delayed. He seemed to others as one who had lost his mind, but he clearly saw and patiently pursued what he sought. My friend's interpretation naturally seems the best to me.

The many differences between the New York and Canadian stories suggest a modern origin for almost all, for if all the Iroquois had held them before their recent separation, the agreement would have been fuller. At least, many additions have been made to the few facts possibly connected with the name a hundred years ago. Before the Revolution there is no clear allusion to the legend, though the

[1] *League of the Iroquois*, p. 68. [2] Clark's *Onondaga*, vol. i. p. 23.

idea of a heavenly visitor in man's form has long been familiar to the Iroquois mind. The question is whether this was original, or adopted from Europeans. Perhaps it slightly appears in the early story of the woman who fell from heaven, and who gave birth to the Good and Bad Mind. She came to earth perforce, and returned not to heaven again. One much more advanced is found in Canassatego's story of the origin of the Five Nations.[1] This was related about the middle of the eighteenth century, and may be briefly sketched.

The beautiful land of Akanishionegy[2] was bright with rivers and lakes, but was without inhabitants. One of the gods, having raised it from the waters, and beholding its beauty, told his brothers that he would make red men to dwell therein. He came to the earth, and sowed five handfuls of seed upon it. The seed became worms, into which spirits entered, and they were changed to children. Nine years he nourished these, nine more he taught them all useful things. Trees, plants, and animals he made also, but the children became five nations. These he called together to hear his parting words. To the brave Mohawks he gave corn; to the patient Oneidas, the nuts and fruits of trees; to the industrious Senecas, beans; the friendly Cayugas received ground nuts and other roots; the wise and eloquent Onondagas had squashes and grapes to eat, and tobacco to smoke at the council fire. Many other things he said, and then "wrapped himself in a bright cloud, and went like a swift arrow to the sun, where his brethren rejoiced at his return."

This great Onondaga chief, who died in 1750, was intimate with the Moravians, and it is possible that their teachings, or those of the French missionaries, may have colored his story. In this case, however, the divinity appears distinctly as a creator, not as a man; but a likeness will be seen to the later tale of Hiawatha in New York, in the formation of the League, the several speeches, and the ascent to heaven. He told them to love and defend one another, and so they would be strong and happy. He had made them the best people and given them the best country in the world. It should be theirs as long as they observed his counsels. Thus early, at least, was a divine agency recognized in the formation of the Iroquois League.

Pyrlæus, a Moravian missionary to the Mohawks in the first half of the eighteenth century, first mentioned the era and founders of the confederacy, which was proposed by Thannawage, an old Mohawk chief. He learned that it was formed "one age, or the length of a man's life, before the white people came into the country," which

[1] Miner's *History of Wyoming*, p. 24.

[2] Konoshioni, or Canassione, the Long House or Five Nations. The Tuscaroras are only an addition, as though they had built a woodshed at the rear of the house.

may be too early. Elsewhere he said that the Tuscaroras joined the League about one hundred years afterwards (1715), which fixes his meaning, but which may be as much too late. The true date was probably about A. D. 1600. Archæological facts and early traditions are opposed to an earlier period, and recent explorations in the Mohawk valley seem to have determined the question.

A hundred years ago the Onondagas told Ephraim Webster that it was about two generations,[1] or one man's life,[2] before the whites came to trade with them. Some of the Senecas thought it about four years before Hudson's voyage up the river.[3] Many writers have thought an earlier date necessary, supposing that the Iroquois once formed a single body in New York, instead of long separated nations elsewhere.

The later Onondaga legend was related to Mr. J. V. H. Clark, and is fully given in his History of Onondaga. As Mr. Hale has well remarked,[4] a confusion of persons may have arisen, for I find that the Onondagas ascribe some things to the Holder of the Heavens, without connecting him with Hiawatha, which others ascribe to the wise chief. This confusion is thought to have been of long standing, for Pyrlæus mentioned Thannawage as the proposer of the League, and a similarity has been claimed between this name and Tarenyawagon, Taonhiawaga, Taounyawatha, and other forms of the name of the Holder of the Heavens. I think the name has little to do with it. The modern Iroquois certainly looked on this deity as a frequent visitor and deliverer in human form, as appears in Cusick's history, and Canassatego long ago thought the founder of the League divine.

Thus it was that the Holder of the Heavens,[5] pitying their trials, came to earth to relieve men, and make human life pleasant and safe. His white canoe danced lightly over the blue waves of Lake Ontario, and was seen by two hunters at Oswego, who joined him. He told them his purpose, and they accompanied him up the river towards the land of monsters and enchantments. A great serpent was destroyed by his magic paddle, and the canoe glided on over waters never traversed before. A second was slain, the fish were set free, and the river became safe for all voyagers.

Lying very near the southeast bend of the Seneca River, Onondaga Lake had then no outlet, and extended far to the south. The wondrous paddle made a small channel, which deepened and widened as the water poured through, and the lake decreased in size. By this the salt springs were laid bare, a priceless gift to the Indians,

1 Clark's *Onondaga*, vol. i. p. 20.

2 Schoolcraft's *Report*, p. 75.

3 *Ibid.*, p. 156.

4 *Iroquois Book of Rites*, p. 35.

5 Clark's *Onondaga*, vol. i. pp. 21–30, and 38–43.

says the story, though as late as 1654 they were ignorant of their nature,[1] and thought them hurtful. The State of New York removed the obstructions in the river, and lowered the lake in 1822, probably originating this part of the tale.

Peacefully rose the smoke from the chestnut grove where the enchantress Oh-cau-nee guarded the fruit, but her power was broken, and the trees by the river became free to all comers. The voyagers passed Cross Lake, through which the river flows, and the skeletons of men showed that they were near the haunts of the Great Mosquitoes, Kah-ye-yah-ta-ne-go-nah.[2] One of these was slain, and his wounded comrade was long pursued. This part shows the shifting character of the tale, for one story ascribes their death to the bravery of a large body of warriors; but usually the Holder of the Heavens is the victor, and the places which he passed, or where he rested in the pursuit, are still pointed out. Some of my informants described the tracks of pursuer and pursued, which they had seen a little south of Syracuse. The monster was at last killed at a place a few miles north of that city, the spot being still called Kah-yah-tak-ne-t'ke-tah-keh, "Where the mosquito lies."

Other obstructions were removed still farther up the river, and then comes the transition from Ta-oun-ya-wat-ha, the Holder of the Heavens, to Hi-a-wat-ha, "the very wise man," dwelling on the shores of Cross Lake. Mr. Clark was in error in supposing that the Indian name of this sheet of water meant the home of the wise man. Teu-nen-to is "At the cedar place."

Years passed quietly by until the land was invaded by fierce warriors from the north, probably the beginning of the war with the Hurons and Algonquins of Canada, which drove part of the Iroquois from the St. Lawrence, and which Charlevoix thought had not long been in progress when the French colonization of Canada commenced.[3] It created great alarm, and a grand council was called at Onondaga Lake. I have often been on the traditional spot, which is well suited for the purpose, and where there were scattered lodges of an earlier people than the Onondagas. The latter never had villages on that lake, except one recent fishing hamlet at the inlet, and a few lodges about the old French fort. Their towns were always far away, and at this time the nearest was over twenty miles distant.

Hiawatha was summoned, and came with his daughter, but with forebodings of evil soon to be realized. As they landed, a huge and snow-white bird swooped down from the sky, crushing the beautiful

[1] See Father Le Moyne's journal.

[2] The mosquito is Kahyeyahtane, "The troublesome fellow that likes to bite often."

[3] Charlevoix's *Voyage*, vol. i. p. 304, London, 1761.

girl, and being itself killed by the shock. Thenceforth the plumes of the white heron, said Mr. Clark, adorned the bravest warriors.

There may be a mistake about the white bird. The Onondagas call the white or any other heron, Neah-sah-kwa-tah, "Its neck is crooked." My inquiries threw some light on this point. Mr. Street was told that its name[1] was Sah-dah-ga-ah in Seneca, and Hah-googhs in Onondaga, both meaning "The bird of the clouds." I found that the Onondagas called the white seagull Hah-kooks, "The bird of the clouds," or "One never on the ground." They say that it always dives in the air when shot at, which one should not do for fear of evil. If the hunter misses it twelve times, on the thirteenth shot he will vomit all the blood in his body.

Mr. Hale found the story in a simpler form. During an earlier council Atotarho told one of his warriors to shoot a strange bird above them. It fell, and in the rush from all quarters Hiawatha's daughter, who was in delicate health, was thrown down and trampled to death.

Prostrated with grief, Hiawatha lay as one dead for three days, but at last was aroused, and took part in the council, proposing and forming the League. As in Canassatego's story, he addressed each nation. The great and warlike Mohawks, under the great tree (probably a mistake), were to be the first nation; the wise Oneidas, leaning against the everlasting stone, were the second; the powerful and eloquent Onondagas, at the great mountain, came next; the Cayugas, cunning hunters in the dark forest, were fourth; and the Senecas, growers of corn and beans, and builders of great cabins in the open country, made the fifth. Thus united they would be safe and strong. The council ended, and Hiawatha rose to heaven in his white canoe.

In the whole story I find not only modern incidents, when fully detailed, but a coloring from early missionaries. The ascension to heaven, however, is not rare in their stories. I have quoted one from Canassatego, and have elsewhere given an example in the homeward march of the Thunders, after their victory over the lake serpent. Others might be mentioned.

It will be observed that in Clark's version there is no reference to Atotarho. In others he is the most conspicuous figure, and on the authority of a Cayuga chief Mr. Street added some particulars. The principal actors, whose wisdom devised the League, were Hah-yoh-wont-hah (Hiawatha), Ato-tar-ho, and To-gan-a-we-tah (Dekanawidah). All were supernatural, but two of them disappeared when their work was done. Atotarho alone remained. Toganawetah was so beautiful[2] that the Great Spirit might have envied him. He ap-

[1] *Frontenac*, p. 300. [2] *Ibid.*

peared suddenly, no one knew whence, and vanished as mysteriously. His prophecy may be noted in Street's account, where it is given as in the exact words, "When the White Throats shall come, then, if ye are divided, you will pull down the Long House, cut down the Tree of Peace, and put out the Council Fire." Who the White Throats were they sadly learned afterwards. This seems an allusion to the condoling ceremony, where will be found the expression, "by reason of the neck being white," to which some chiefs gave this meaning,[1] while most could not understand the phrase. The disappearance of two of the leaders is well accounted for by their leaving no successors in the Grand Council.

Atotarho became more prominent, partly from his striking features, partly from being first in the principal office of the League. The name seems to have differed two centuries ago,[2] and perhaps we have not now the original form, but it is that given by Pyrlæus and David Cusick. To the latter we owe the well-known picture of the snaky chief, as well as his description.[3] The drawing shows an interview between the great chief and two ambassadors, in which he is portrayed in all his terrors. "His head and body was ornamented with black snakes; his dishes and spoons were made of skulls of the enemy; after a while he requested the people to change his dress; the people immediately drove away the snakes."

The same writer makes him the lawgiver and framer of the League, without mentioning others by name. "After he had accomplished the noble work, he was immediately named Atotarho, King of the Five Nations." According to the dates in this history, five centuries elapsed between the first confederacy formed by Tarenyawagon and the second by Atotarho. It is curious that this writer says nothing of Hiawatha, while Atotarho is left out by Clark. Another legend makes Toganawetah and Hiawatha the two ambassadors who sought Atotarho, and divested him of the serpents, which petrified all others.

In the tradition related by Mr. Horatio Hale, all three are prominent, but Atotarho appears as the inveterate enemy of Hiawatha, and Toganawetah (Dekanawidah) as his warm friend. I will but outline this, referring those who desire to know more to Mr. Hale's full and interesting account in the "Iroquois Book of Rites," and "A Lawgiver of the Stone Age." This is mainly a tradition of the Iroquois now living in Canada, though I have met with some parts of the story in New York. In these fragments Hiawatha may

[1] *Iroquois Book of Rites*, p. 151.

[2] Aqueendero successively appears as the title of Onondaga chiefs who presided over the Five Nations two hundred years since.

[3] *Ancient History of the Six Nations*, p. 23.

be a mere man, or something more. Mr. Hale treats him throughout as an Indian of more than ordinary wisdom and humanity, intent only on doing good.

The Indian nations were at war when Hiawatha, then an Onondaga, formed his plan of universal peace. The unscrupulous Atotarho thrice defeated the deliberations at Onondaga, and Hiawatha turned to the Mohawks for aid. He arrayed himself with white shells for wampum, and came to Dekanawidah, who approved his plan, and adopted him in his nation. They sought the Oneidas, who desired time to consider the matter, which they at last supported. Atotarho still opposed it, until the Cayugas gave their assent, when he advised inviting the Senecas. The council was held near Onondaga Lake and the League was formed, Atotarho being placed at its head at Hiawatha's suggestion.

In one incident of this first great council, which was told me at Onondaga, Hiawatha does not seem as humane as in this story. He said to the assembly, "If you bring an enemy into the Long House, you will throw his head to the western gate, and they will burn his hair in the fire." So the last but one of the Seneca sachems is called "They burned their hair." This better accords with the well-known ferocity of the Iroquois in war.

Like Mr. Hale, Mr. L. H. Morgan makes Toganawetah an Onondaga, adopted by the Mohawks, who chose Hiawatha as his speaker[1] on account of an impediment in his own speech. In confirmation of some such close relations between the two nations, it may be noted that there was a striking resemblance between some peculiar articles made by both Onondagas and Mohawks, about A. D. 1600 and a few years later, which has not been found elsewhere.

There are some stories of Hiawatha's travels which are not devoid of interest, and which may have real importance. Two of these relate to the use of wampum, before his day unknown to the Iroquois. In one he is on his way to the Mohawk towns, and comes to a small lake on which a flock of ducks descends. As they rise again they dry up the pond, and Hiawatha adorns himself with the white shells which are laid bare. Mr. Hale leaves out the unnecessary but picturesque incident of the ducks, shells being abundant on most lake shores. Bearing these he goes to Dekanawidah's town, and is received in the usual ceremonious Iroquois manner. He explains the value of wampum, and its use in councils begins.

The story told me differs somewhat from this, having no reference to shells, but retaining some incidents of the approach to the Mohawk town. Gifted with preternatural powers, Hiawatha went on his benevolent errand, building a fire in the woods not far from the

[1] *League of the Iroquois*, p. 101.

village. It was seen and reported, and spies went out for further intelligence of a possible enemy. They crept through the bushes until they saw an old man seated by the fire, and putting short eagle quills on a string. These were all of the wampum bird, which soars very high and is rarely seen, but which Hiawatha could call down when he wished. The old man did not look up, and they went back and told what they had seen. Their chief sent them to invite the stranger to a council, but he neither looked up nor answered, stringing the eagle quills as before. When they spoke the third time he raised his head, and held up a string, saying, "When your chief wants me to come to a council, he must send me a string like this." As the chief could not get those of the black eagle, he made a string of partridge quills, and sent them to Hiawatha, who then entered the town and told his mission.

As Hiawatha and his party proceeded westward from the Mohawks, he bestowed names liberally along the way. They came to some Oneidas, resting under a great tree, and he said, "These shall be called Ne-ah-te-en-tah-go-nah, or Big Tree." They came to others about a large bowlder, and he named them Oneota-aug, or People of the Stone, but these were not names of clans, but two names of the Oneidas. They went through Oneida Lake, very much out of their way, but naming places as they journeyed on. When they came to the islands, "This is Se-u-kah," said Hiawatha, "where the waters divide and meet again." The lake retains this name among the Indians still.

He did not omit names for his own people. A party playing ball were named from this, and others on a hill he called Onondagas. Neither of these are clan names, though Morgan thought there was a Ball clan. The tribe of the Little Mud Turtle, among the Onondagas, sometimes call themselves the Ball people. The Eel clan attributes its origin to this journey. Going up the Seneca River, he found Indians spearing eels among the rushes at the Montezuma marshes. They came out to greet the travellers, bringing fish for their refreshment, and he said, "These are Teu-ha-kah, the people of the rushes, or Eels." According to Onondaga traditions their clans originated in several places, and they are subdivided more than is generally known.

Cayuga has a variety of interpretations, but this tale asserts that it was so called because there they drew their canoes out of the water. I appreciated this name after rowing up stream through the marshes, where there is no landing-place for many long miles.

These notes will suffice in illustrating the journey. Both this and David Cusick's narrative of the planting of each nation had origin in the common custom of enumerating them from east to west. As a

matter of fact the nations came from different directions after long separation.

How far back we are justified in placing any of these tales may also be questioned. Among the published accounts of the establishment of the League, Hiawatha had no place until very recently. He was not especially distinguished in the lists of original sachems early in the last century, and David Cusick had nothing to say about him early in this. Among the French, German, and English missionaries, we have but the one allusion of Pyrlæus, and this under a different name. Part of the journey attributed to him of course he never took in the way related, but his circuitous route would be a poetic embellishment naturally introduced to make a sketch of the Iroquois country complete. The "Great Peace" which he is said to have established was a term employed by the Iroquois in ratifying other treaties, though it had a more lasting use in their League. Their songs of peace were often heard at councils with the colonists.

Mrs. Erminnie A. Smith[1] thought that Atotarho and Hiawatha might be considered Iroquois demigods, types in some degree of evil and good, or that stories of a succession of Hiawathas had at last been attributed to the first of the name. The process is a natural one, but if he had no successors the suggestion will not stand. Stories, however, cling to any prominent and appropriate object, and some fell to Hiawatha's share.

Nor is it certain that Atotarho was of very evil repute among the Iroquois, who adorned themselves for war with hideous and unsavory dead animals. In the early account of the Mohawks by Megapolensis, there is a description of the way in which a warrior friend of his thus arrayed himself for battle. Atotarho's snakes, of course, may have been unpleasant in any quiet company, but when they were disposed of all went on smoothly. His furniture of bones and skulls was rather in the style of a barbaric people, perhaps the very height of fashion. David Cusick thought him a public benefactor, nor is any other view given of him as the head of the Five Nations. Great as was his antipathy to Hiawatha, much as he had injured him, according to the Canadian legend, that chief was willing to greatly increase his power, and make him chief ruler of the League. If he had been indeed evil and tyrannical, or subject to madness, this would have been poor statesmanship on his part. The probability is that much has gradually been allotted to him which was not his due, but that he was one whose prowess and general ability pointed him out as the fittest leader of the day. Certainly every story makes him the choice of the people.

It has been questioned whether such a character as that described

[1] *Second Annual Report of the Bureau of Ethnology*, pp. 53, 54.

by Mr. Hale, from the Canadian legend of Hiawatha, could have existed among a barbarous people. I have elsewhere shown [1] that there was less forethought in the Iroquois League than has been claimed for it, that many things were long in a state of progression and change; but allowing for the fact that

"Distance lends enchantment to the view,"

it seems to me that the picture may have been fairly drawn, without being historically true. There are strange inconsistencies in Indian character, and that some of their leaders were statesmen is undeniable. The Iroquois were fierce and relentless beyond most others, and some of them were known abroad as "Eaters of men," as they were indeed. Those who were driven out of Canada swore undying hatred to their enemies there, and mercilessly kept their oath. Their finger nails were kept long and sharp, the more effectively to "caress" their captives. They told the French that war between them and the Illinois would continue as long as one of either side remained on the earth. They tortured and ate women, and liked human flesh. They made a great merit of having returned a French captive without having pulled out one of his finger nails, and their other barbarities are too shocking to mention. So to speak, this was the Atotarho side of their character, dreadful to look upon.

The other, the Hiawatha side, also existed. When merciful, their tender mercies were by no means cruel. They appreciated goodness of heart and justice of action. The adopted prisoner was taken from the stake and welcomed to the home. Strangers were hospitably entertained, distress was relieved, and very touching was their sorrow for the dead. Warlike as they were, their eulogies of peace were uttered in lofty terms. The clouds broke away, the sun shone forth, and the thorns were removed from the forest paths. When it was agreed that the French should settle among them, they sang, "Beautifu country, wherein the French shall dwell! Good news! very good news! it is all good, my brother! . . . The great peace is made! Farewell to war! farewell to arms!"

On other occasions their rejoicings over peace were hardly less animated, though the peace they wished was one in which no one dared dispute their will. Making all allowances, however, Mr. Hale properly considers Hiawatha's work as representing one phase of Iroquois character. It was softened by distance, and enriched by ideas derived from missionaries, but had a substantial foundation. Whether he planned and did all that the simple tradition relates, may be questioned; that much of it might have been planned or done, few will deny.

[1] *Proc. of A. A. A. S.* 1885, pp. 381–392.

I recently obtained the interpretation of the names of some of the original sachems which have been lacking, and corrections of some others, but having arranged for a full and accurate list, as now held at Onondaga, these may be deferred.

In his account of a great condolence at Onondaga, in 1756, Sir William Johnson mentioned the singing of the condoling song, which contains the names, laws, and customs of their renowned ancestors;[1] and Conrad Weiser described them yet earlier. The ceremonies, however, varied much from those now used, and so did the number of the principal chiefs.[2] I do not think these were fixed at first, for it was a matter of little consequence. It is probable that most of those who attended the first council had lineal successors, while others were added or dropped as occasion required. The number of the original councillors was a matter of distance and convenience, rather than of policy. The Mohawks were well represented, having taken much interest, but they were equalled by the smaller and nearer Oneidas. The Onondagas, almost on the spot, sent most representatives. The numerous but distant Senecas sent fewest, as was natural. These delegates had successors, as a rule. As numbers and power increased, the sachems also increased, until eighty formed the council when the whole house assembled in 1693. When decrease came, the number of sachems was also reduced, until it corresponded with the condoling song, below which it never fell. This seems the solution of an historical difficulty. The ancient names are still borne, and some may be much older than the League, as tribal names. They have no necessary connection with the first council, nor is it claimed that all then received them. Its act was to make them perpetual.

Viewed philosophically, all the legends of Hiawatha may have been useful to the Iroquois, as harmonizing with and strengthening the best features of their character in recent days. As a divine man, coming to earth expressly to relieve human distress, he presented a strong contrast to Agreskoue, in honor of whom they feasted on human flesh, when first known to the whites. Had such a tradition existed, however, when the French missionaries entered their land, it would have been produced to show that their teaching was nothing new. As a mere man, suffering injuries patiently, steadily keeping in view one great and beneficent purpose, not only forgiving but bringing to high honor the man who had injured him most, he also taught an important lesson, but this was learned from no Indian sage. This ideal came from those white men who spoke of a better life.

W. M. Beauchamp.

[1] *New York Colonial History*, vol. vii. p. 133.

[2] *Proc. A. A. A. S.* 1885, pp. 381-392.

THE YOUNG DOG'S DANCE.

TWENTY years ago the ceremony of the Medicine Lodge, or, as it is commonly but improperly called, the Sun Dance, was one of the most important of the religious observances among many of the principal Plains tribes, such as the Blackfeet, Sioux, Cheyennes, Arapahoes, and so on. Each year, at the time of this ceremony, warriors who desired to show their endurance or bravery, or to fulfil vows that they had made in time of danger, often had the skin of the breast or back cut and strings or sticks passed through these slits. Ropes tied to these strings or sticks ran up to posts in or outside of the Medicine Lodge and were fastened to them, and the men endeavored to break loose by tearing out the skin. Sometimes a buffalo skull would be tied to the string, and the dancer would drag this about until he either broke loose from it, or fainted from exhaustion, for those who went through this suffering neither ate, drank, nor slept for four days and four nights.

The ceremony of the Medicine Lodge was purely a religious festival, in the nature of an offering or sacrifice to the Deity. It was not, as is commonly supposed, an occasion for making warriors, although the counting of *coups*, which took place at this time, of course stimulated the younger men to emulate the brave deeds which the older warriors were telling of. Under the entirely erroneous impression that the Medicine Lodge had something to do with war, the Indian Bureau has issued orders forbidding the practice of this ceremony, and it has now passed out of existence.

It has not been known that this ceremony of the Medicine Lodge prevailed among the Pawnees, but there is some evidence that it was formerly practised by the Skidi band of that nation; and recently Pipe Chief, a member of that band, who must be about eighty years of age, told me the story of his initiation into the Young Dog's Society, and gave me the history of its origin, an account of some of its ceremonies, and of his first going to war after he joined the society.

It must be understood that the Rees spoken of in this story are a branch of the Pawnee family, who now live at Fort Berthold, far up on the Missouri River.

Atius Tiráwat is the God of the Pawnees, and some of his characteristics I have already mentioned in another place.

I give Pipe Chief's narrative as nearly as possible in his own language. He said: —

A long time ago, when I was a boy, there lived in the tribe a man

named Medicine Chief. He was lame. When he was a young man he had gone to the Rees and had lived with them for a long time. While he was living with them, he learned from the Rees the story of the Dog Dance, — how it originated.

It is the custom with the Rees in catching eagles to dig a pit in the top of a hill, and to put brush over it, bait it, and then to strip naked and go into the pit and stay there without food, to catch the birds.

A certain Ree brave did this. While he was there at night, he would hear the sound of drums beating, but he could not tell where the noise came from. One night he came out of the pit and went about, listening to see where the noise came from. He found that it came from near a large, deep lake, and he followed the sound to the water's edge. He stayed there all next day, mourning and praying, until the sun went down. When night came on, the drumming began again, and after a little time many birds and animals came up out of the water. He could see dogs, otters, beavers, ducks, and other animals swimming in the waters. He stayed around the lake four days and four nights, mourning and praying. On the fourth night he fell asleep, for he was very tired and had had nothing to eat.

When he awoke he was in a big lodge full of people. Some were dancing, and people were sitting all around the room. Some were sitting on bear skins, some on buffalo skins, and some on dog skins. These were the animals he had seen in the water. They had turned into persons.

At the back of the lodge was a person who spoke to this young man and said: "Brother, we know how poor you feel, and we have heard your prayers, and we have counselled among ourselves, and have resolved to receive you as one of us. You see all these persons in this lodge. They represent different animals. You see me. I am the leader of all these animals, and I am a Dog. Far up in the skies *Atíus Tiráwat* has a dog, for he thinks a great deal of dogs. I like your heart, and that is why I have taken pity on you. You shall be like me. Wherever you are, my spirit shall be with you. I will help and protect you. Now I give you this dance that we have been dancing. Take it home to your people, and let them learn it and dance it. It will make them fortunate in war."

Then he turned to the other animals and said: "Brothers, you see this young man, how poor he is. Take pity on him and give him your power, for I have pitied him, and have given him the power that I have."

Then the Owl stood up and said: "You shall be like me; and at night you shall see as I do. Wherever you may go at night, I will

be with you." Then the Owl gave him some feathers from his back, to put on his head.

The Buffalo[1] Bull sat next. He said: "You shall be like me. In all your wanderings my spirit will be with you. Even when your enemy is before you, you shall not be afraid, but shall run right over him." The Bull gave him a shoulder belt of tanned buffalo hide.

The Porcupine said: "You shall be like me. I have power to make the enemy's heart like a woman's. You shall overcome them and kill them." The Porcupine gave him some of his quills to ornament the shoulder belt with.

The Eagle[2] said: "I shall be with you wherever you go. Everybody knows me. You shall kill your enemies as I do mine." He gave him eagle feathers to ornament himself, to tie on his head, and to put on the belt.

The Whooping Crane said: "You shall be like me. I will be with you wherever you go. I know how to scare my enemies. When you attack your enemy, whistle on this." He took one of the bones out of his wing, and gave it to the young man for a war whistle.

The Deer said: "I shall be with you wherever you go. I can run so fast that no one can catch me. You shall be able to run as fast as I do. Take this, and count the coup on your enemies with it." The Deer gave him a rattle, a string of little hoofs, a foot and a half long.

The Bear[3] said: "You shall be like me. Everybody knows me, that I am hard to kill. When the bullets or the arrows of the enemy hit you, you can save yourself. You shall be able to endure even great hardships." The Bear gave him a strip of fur from the roach of his back to wear about his waist.

After these animals had taken pity on this young man, and had told him all these things, he fell asleep. When he awoke he was at the same place where he had lain down, close to the lake. He got up and went home to the camp. When he got there he called some of the young men together, and showed them what the animals had shown him. In these dances this young man did many wonderful things before the people. Any young man who wanted to join this society was taken in and shown this dance, and these things were put on him, just as the animals had put them on the Ree brave.

About this time Medicine Chief was in the Ree camp. He liked this dance, for it was a war dance, but this dance was called "Young Dogs." Medicine Chief was taken in, and received the secrets of this dance from the Ree. So when he went back to his

[1] Symbolized power or force.

[2] Symbolized success in war.

[3] Symbolized invulnerability.

home among the Pawnees, he got up this dance among them. All this happened before I was born.

When I came to know any thing — got to have sense, to be a man — Medicine Chief was the leader of this dance. He was then very old. When I saw this dance, I found that those who belonged to it were great warriors. They were men who had but one heart; they were men who stood foremost by their victories over their enemies; they took plenty of horses and were rich.

I had a friend named Big Spotted Horse (*Ŭś-a-wŭk-uts*). He belonged to this society, and was trying to get the secrets of the dance from Medicine Chief. A man who wanted to get these secrets had to go through a severe trial, such as dancing and fasting. If he wanted to be a warrior he had to go through the same. While Spotted Horse was dancing and fasting, the Sioux came down to fight us, and we all went out to meet them. Spotted Horse was in the front of the battle, and was wounded in the arm. He had on him all these things which Medicine Chief had brought. Though he was wounded, he rode right over his enemy, and struck him.

After this, and after Big Spotted Horse had got the secrets, he became a great warrior, and every time he went on the warpath against his enemies he would bring in many horses and a scalp. At last he became one of the chiefs.

Now, as Spotted Horse was a great friend of mine, and as I had seen with my own eyes how many great things he had done and how successful he had been, I made up my mind to join this dance, for Spotted Horse had told me that all his good luck came from the secrets of this dance. He said that the Dog which was up above with *Tiráwat* was taking pity on him.

When I had made up my mind to join this dance I went to Medicine Chief, who was then very old, and told him that I was poor and wanted to be taken into the dance, for I cared nothing what became of me, for I was very poor in my mind and had always been unlucky.

On the day I was taken in, there were fourteen others who went in. Medicine Chief told us all to look to the sun as we danced, and at night to look to the moon. The first day, while we were dancing, there were some members of the society who were making shoulder belts; others were fixing owl feathers for the head, others eagle feathers for the sash, and four women were putting porcupine quills on the belts.

There was a great warrior named Pahukátawa, who had struck his enemies many times, and whose duty it was to pierce young braves for this suffering, and he pierced my breast and strung me up. While he was piercing me, Pahukátawa was all the time praying for

me that *Atíus* would take pity on me as he had on him. There was one young man in the middle of the dance who had the skin of his breast cut and a rawhide passed through it and tied up to the poles set up out of doors. For he wanted *Atíus Tiráwat* to take pity on him.

After two nights and two days of dancing without food or water we began to get pretty thin. All the people were there looking on. The drummers and singers were at the back of the lodge, and the warriors danced in a circle. As the singing and drumming went on, the warriors would get up all together and dance toward the centre of the ring, to meet each other, and as they danced they whistled. They came closer and closer, stooping and turning the head from side to side, like dogs looking. At the end of the song they would straighten up and give the war-whoop and then go back to their places. At certain times in the song, each young man would bend over and dance round and round in one place, whistling on his whistle in time to the song. The older warriors would be cheering on the younger, singing songs of praise and shouting the war-cry as if in battle, and at times they would stand up and tell the deeds that they had performed when young. The women, too, would be making their cry, or singing the songs that encourage the warriors to go into battle. For these dances they used to kill dogs to eat.

The people stood about us looking at us, but where we looked toward the moon no one stood. Now in this dance there were some young men who looked on the bull's head as they danced, for they wanted the Buffalo Bull to take pity on them when they went on the war-path, and some looked toward the sun and the moon, and as they looked toward the buffalo head, or the sun or the moon, they prayed in their hearts as they danced. One of the young men who was looking toward the buffalo head began to mourn, for he saw in his mind that the skull was all covered with blood, which was a bad sign for him. That was why he cried. Medicine Chief told him to stop dancing, and to sit down, and he did so.

I was with those who looked toward the sun and moon, and on the third night, when the full moon was high in the skies, I saw different kinds of hair lariats, such as the Pawnees used to make, hanging down from the moon, and there was one rope hanging down longer than the rest, and at the end of the rope I saw a horse. All this time I was dancing and was jumping up, trying to grasp this rope, and at last I seized the rope that had the horse on it, and held it as I danced.

Now the next day, when the sun was high, I told Spotted Horse to tell Medicine Chief what I had seen, and that I wanted the sun and *Tiráwat* to look on me that day and to take pity on me, so that

what I had seen would all come true. I wanted to prove to them that I was in earnest; and as I had been taught that the sacrifice of human blood was nearest to *Atíus Tiráwat,* I hoped that this blood of mine would be acceptable to him. After I had told Medicine Chief what I had seen, he blessed me and prayed for me. All this time the dance was going on, and the people would shout and the women cheer the young men on. They shouted as if it were in a battle.

Now on the fourth day, which was the last of the dance, I jerked loose from the sticks which were through my breast, and Pahuká-tawa took me round the ring four times and stood me in front of Medicine Chief. Then Medicine Chief took the buffalo shoulder belt, and while I held my right hand close to the side of my head he threw the belt over me. He had put the owl feathers on my head, and gave me one by one the other things, in the order in which they had been given by the animals to the Ree brave who first received them.

In the Young Dog's Dance, the braves were all naked, and were painted red over the whole body, except that on the face, beginning on the cheeks on either side and running over the forehead, there was a band of black to represent the rainbow, and on the right shoulder blade a half moon in black, and on the pit of the stomach a black ring about four inches in diameter which represented themselves, — their life. Around the joints, at the elbows, wrists, knees, and ankles, black rings were painted. On the top of the head were tied the owl feathers. Over the shoulder hung the belt ornamented with porcupine quills and painted red, and about the neck was the whistle, while each held in his hand the deer rattle.

Some time after the dance was over, Spotted Horse led us about through the villages, dancing, to prepare us to go on the war-path. Then we started off to war. Spotted Horse was the leader. We went way up on the head of the South Platte, close to the Rocky Mountains. There we found a trail leading into the mountains. We followed it. As the trail became fresher, Spotted Horse sent me and another man to go ahead and see where the camp was. We went on, and at length, as we went up over a hill, we saw right close to us a large herd of horses, and away beyond them were the camps.

When we came back and told the leader what we had seen, we held a council as to what we should do. It was decided not to make an attack on the camps, but to drive off all the horses.

At this place we prayed and made offerings to *Atíus Tiráwat* and to the sun and moon and stars. After night had come we went down toward the camps of the Cheyennes, and drove off the horses,

— about three hundred; there were many spotted horses and mules. We travelled all that night and the next day, travelling fast, and the second night and day, and then we went slower. On the seventh day we stopped and sat down in a circle, and Spotted Horse put down the sacred bundles and the pipe, and prayed to *Tiráwat.* He told the braves that *Tiráwat* had taken pity on them, and that now they were safe from their enemies, and that now he was going to divide up the horses.

It was the custom with all war parties that those who drove off the horses should give the leader all the best horses in the herds. When this had been done, the leader would call out the name of one man after another, according to rank, and tell each one to go to the herd and take the horse he liked best. He would repeat this until all were gone. But the young men, the servants, were not called so often as the older ones, for one of the older men would get up now and then when a man's name was called, and would say, "That young man has enough." When all the horses had been given out, some had two, some five, some ten, some twenty, and Spotted Horse had one hundred. There were nineteen men in the party. I got twenty-five head.

George Bird Grinnell.

THE MOUNTAINEERS OF MIDDLE TENNESSEE.

The district of which some account is here offered lies in the southern part of Middle Tennessee, and belongs to the wide plateaus known familiarly as the Cumberland Ridge. The traveller who reaches the brow of this ridge, by one of the untravelled but beautiful mountain roads, is rewarded for his toilsome ascent over rolling stones and treacherous wash-outs by a glorious outlook over valley and mountain. He may chance to stand upon a spot commanding a view of parts of Alabama and Georgia as well as many miles of Tennessee's rich valley land. The plains below are covered mainly with natural growth, but are relieved here and there by groups of green grain fields or squares of ploughed land, varying in shades of red from the brilliant tone of a wet brick to dark reddish purple. The mountain chain upon which he stands stretches out to right and left as far as the eye can reach. Its chief characteristic is the level line of its top. This is as true of the near as of the distant portions, where one might expect to see the horizon line unbroken. The sides, however, are deeply serrated by broad, jutting spurs. The gulches between them show the action of water, and the cliffs bear the marks of erosion. These explain the flat sandy top of the mountain, sometimes five and sometimes fifteen miles broad. This table-land is covered with a dense forest of tall, slender trees. A dweller in one of these gulches, or "coves," as he would call them, being invited to give his opinion as to whether this tract of land had ever been at the bottom of the sea, answered that, "Ef it twar so, twar before his pappy's or his granpappy's time."

Looking along the sides of the mountain one may chance to see a slender column of smoke, marking either an illicit "still" for the manufacture of a modest amount of "wild-cat" whiskey, or the hearthstone of a "covite." The former terms carry with them no flavor of reproach to the ear of the mountaineer, but the latter is never applied in the hearing of the person so described, except as an intentional affront. The "covite" considers himself a mountaineer, but the dweller on the top of the mountain recognizes strongly the distinction, though he may not analyze the difference.

The coves were the first points settled, probably because they afforded shelter both from the weather, which is often severe, and from the pursuing attentions of former neighbors in the valley, whose ideas of equity were unduly warped by a too thorough appreciation of merely legal technicalities. The descendants of these first settlers now occupy the ground first cleared by them, and the courteous

mountaineer just mentioned, who so delicately veiled his probable conviction that his geological questioner was a "plum eejit," might have made his point still stronger by presenting the same evidence from his "granpappy's granpappy." But the interest of the average mountaineer in public or private history seldom carries him far enough to inquire beyond the generations with whom he has a speaking acquaintance. Little is known about the time of the first settlements. They are supposed to have been very early. There are no tombstones, and the only date I have ever seen about their dwellings was a rude sculpture of the figures 1749 on a stone in a fireplace. Reaching up and touching it I asked, "What is that, Sallie Arkansas?" (Sallie Arkansas is the first half of a name undertaken eighteen years ago, when the father of the six weeks old infant left for Arkansas, expecting to send for his family later.)

"Why, ther ciphers, ain't they? I heern some on um say thet they war pot thar when the chimley war abein' raised. But I *reckon* not. Ef they war, I reckon they'd have had to have had a 'nuff sight bigger chance of fire logs them times than thar 's ever been 'round yere sence, before they'd a been that pestered for somethin' to wheetle that they'd a lit on rock. I reckon hits some Injun foolishness."

There are comparatively few traditions. Those existing usually rise above the plane of mere records of births, deaths, and marriages, migrations and their causes, town councils and church disagreements. They are apt to be concerned exclusively with family traits, and incidents illustrative of the courage, generosity, skill at the rifle or loom, acuteness in trade, or the opposites of these qualities. The pride of birth, as well as the repose, of the Vere de Veres, is the mountaineer's also. A young man or maiden of matrimonial aspirations would find it a serious drawback to belong to "white-livered kin," especially if the coveted partner occupied the normal position in being allied to "good fightin' stock."

In a little impromptu fight which I accidentally witnessed between five or six men belonging to families at feud with each other, the first war-cry uttered was, "Come on! I 'm kin to the ——s," naming a family who each year enlarged the roll of widows in the State. "Who 's a keerin'?" was shouted back; "I 'm kin to the ——s," naming another family of equally enviable reputation. I might add, by the way, that as it was growing dark a lantern was held by the constable of the district in order that the men might fight with as much intelligence as zeal. The officer of the law had done his duty, at the first gleam of pistol and bowie-knife, by shouting: "I say thar, boys, pot up yer weepons, pot up yer weepons and fight it out with yer fisteses." After much dubiousness of all concerned as to the completeness of the surrender of "weepons," individual preferences for "shootin'

fixin's" were waived in favor of "fisteses" and the majesty of the law.

The habitation of the mountaineer is invariably built of logs. There are but two models, the "single" and the "double" log cabin. A single house is usually constructed by a man at his marriage. The logs are about eighteen inches in diameter, and twenty or thirty feet long. The corners are neatly dovetailed, and the structure rests on an underpinning of stout posts, cross-sections of some thick log. The roof is covered with home-made shingles from two to three feet long. The chimney stands at one end and outside of the house. The lower portion is built of primitive but picturesque masonry. The upper third is of sticks plastered with mud. There is but one door, and if it possess hinges they are made of wood. The single window about two feet square, and often without glass, is placed in the end, near the chimney.

The choice of a site is governed by the location of a spring. The house is often placed so that at noon the sun will shine in the doorway according to a straight line, thus supplying the place of a clock, if one were necessary among such accurate guessers of the time of day. A large flat rock may be chosen for a site, and a part of it left unfloored for a hearthstone. The portion of it outdoors serves as a paved doorway, in which natural or artificial holes take the place of drinking basins for chickens. The interior of the house contains a few pieces of necessary furniture of domestic manufacture. There is no cooking-stove, and the utensils for use in the fireplace are few. The angle of the roof serves as a store-room, shelves being placed inside along the line of the eaves, very much like the upper berth of a sleeping car. Here one may find any possession of the family, from an ox-bow to a snuff-box, that is not in immediate use. The ample bed, and trundle-bed underneath, are covered with patchwork quilts, each pattern having its own name.

As means and family increase, a second house, precisely like the first, is built facing it, and from six to ten feet away. The two are connected by an open covered porch. This porch is often made large enough to accommodate the loom. It is the pleasantest part of the dwelling. There is always a breeze, and it is there that the pride of the family, the water bucket, stands on its own special bench, properly alienated from the family washbasin, and the flat gourd beside it filled with home-made soap. This bucket is of red cedar, bound with brightly polished brass hoops. A well-formed gourd, scraped to delicate thinness and scrupulously clean, serves as a drinking cup. Both gourd and cedar add a rural flavor to the water. But if one would drink as wisely as willingly from this enticing cup, he needs to have a previous acquaintance with it. Humiliation

is the lot of the hypercritical alien who places his lips at the presumably unused spot near the handle. This handle is the neck of the gourd, with an opening at each end, for the sake of cleanliness. Through this accurately but unconsciously aimed aqueduct, the incautious drinker receives outside of his throat the contents of the uplifted gourd.

A visitor riding up to one of these houses is announced by the fierce baying of the host's black-eared hounds. He does not attempt to dismount, but shouts out the usual greeting: "Hello there!" At this the hounds become frantic, spring upon and fall back from the broken rail fence. The rider remains on the discreet side of it, cutting apologetically at the dogs when they threaten to violate all precedent and invade the stranger's territory outside the fence. Presently a man emerges from the house. He wears no suspenders, inasmuch as there is always time for the inevitable process of hitching up the trowsers. He advances with solemn cordiality, that being the proper attitude toward either friend or stranger. Either receives the same first word: —

"Won't ye light an' come in?"

The stranger, if an acquaintance, will probably answer, —

"Waal, call off yer dogs. I ain't a feelin' no call to make dog meat outen myself this time in the mornin'."

The dogs have meanwhile been quieted by the threatening gestures and contemptuous railing of their master: "Get in the house till ye git more sense. Lie deown, Buck, or I'll knock ye deown. Jes' look at that eejit critter Nig with his har on eend, like he war a tellin' a painter (panther) howdy. 'Light and come in. Nary one of um ud tech ye, unless it mought be that black pup over yon away. He's powerful presumjus when the folks ain't around."

All this is said with great deliberation, and without animation. The visitor dismounts, and the horse is immediately taken by one of the silent, expectant children waiting at a distance, their eager excitement concealed by a gentle gravity. The mother comes to the door and nods unsmilingly. Father, mother, and children are all dressed in cloth made in the loom that stands on the porch or in the little "shed-room" at the back. The boys wear trowsers of jeans reaching from ankles to arms, and shirts of blue and white cotton check. The girls wear skirts to their ankles, gathered at the top into a round waist innocent of fitting. The hair of the younger girls is "bobbed," cut off at the neck in front and behind. The older girls wear theirs "roached" (combed back straight), and fastened in a loose knot at the back of the head with a "tucking comb" — a back comb without a top. The mother and the older daughters dress alike. The children vanish for a moment, but by the time the visitor

reaches the single block step of the "gallery" they reappear at the other side of it, having made a circuit of the house in order to compass their desire to lose no word or gesture of the visitor, and to avoid passing before him, or following him like the now obsequious hounds, — a comparison they have heard. As they stand on the ground at the gallery's edge, quiet, alert, unconscious and therefore unembarrassed, waiting gravely to be noticed, they might serve as a model of good breeding to many a drawing-room favorite. The mountaineer's children are preëminently well-bred.

The lady of the house is usually addressed first by the guest. He makes some pleasant remark about the appearance of the family, or perhaps a delicate allusion to the past charms of the matron. "Why, Mizz ——, how you hev broke sence I wuz yer las'." The possible sting of this remark is all counteracted by its being said in that indescribably tender, drawling intonation the mountaineer uses when he means to be gentle.

"Thet purty little trick over yon away favors her ma as she useter look." This is taken as the signal for a general introduction.

"This ees Ma-amie, thet un's Lu-u-lar, thet un 's We-e-lie," and so on, until the pet of the family is reached, and "thet's the mean un." The "mean un's" downcast eyes twinkle at this sally, the little brown hands are pressed closely together, and the pigeon-toed little feet shift consciously on the hard-beaten ground around the doorway. The children preserve their earnest silence until directly addressed by the visitor, when they answer without further urging.

Any business to be transacted is preceded by a decorous silence. Nothing so offends the good taste of the mountaineer as vulgar haste. The initial courtesies of the occasion being over, the two men stroll off toward the fence, draw out their knives, mount the fence, whittle and talk. If, after the colloquy is over, the guest refuses all invitations to the next meal, or to stay all night, the horse is brought around, "baited" and resaddled, and the visitor mounts and rides off, not forgetting to invite the whole family to "drap in ef there a passin' his way."

The social side of the mountaineer is very charming. He is perfectly at ease without being self-important. He makes few blunders, and ignores those that other people make; indeed, he is always considerate of other people's feelings. His conversation is characterized by a gentle humor, tinged with sarcasm, and whatever he says gains a charm from his peculiar drawl and intonation. Whole phrases may be elided, but every syllable of every word used is dwelt on with solemn deliberation. He seldom argues and never contradicts, for to contradict is equivalent to "ginin a man the lie;" an intolerable affront, which can only be wiped out by knuckles or rifle.

An angry mountaineer is not a pleasant spectacle. He retains his outward composure, giving no sign by gesture or raised voice of the passion within. His drawl is slower than ever, his downcast eyes narrow to gleaming slits, his lips wear a sarcastic smile, and his hand is steady. I saw a man in this mood sit all day on a wood-pile holding the lock of his gun under his coat to protect it from the rain until the proper moment for its use arrived. Knowing him well, I asked him what he was doing.

"I 'm a-fixin' to drap thet little tow-headed fiste when he comes along yere with Sallie's young un." Sallie is a stepdaughter, who has made an unfortunate marriage.

"But suppose you hit the child?"

"I ain't aimin' to hit the child."

"But you might do it by mistake."

"Hit 's his pappy I 'm arter."

The father, being warned, came by another way. When the watcher found he had been out-manœuvred, he showed no sign either of exasperation or disappointment. He came to our house to get something for his sick wife, and I said, "Well, I 'm glad you did n't get a chance to shoot." He looked in another direction and drawled slowly, "He 's rotten enough to spile, but I reckon he 'll keep."

The affair is not yet terminated, owing to complications of little interest to outsiders.

It would be very unfair to this man to tell one of the many such incidents in which he plays a principal part, without stating also that he is a model husband and father, a gentle, loyal friend, an industrious workman, and thoroughly honest. The five or six men who had fallen victims to "Old Lize," as he calls his gun, were men who were a continual menace to the community, and whose illegal execution all who knew the facts felt to be based upon a primitive sense of justice. These occurrences are not of recent date, only the latest one being within my own recollection. A few days previous to this affair, the mountaineer in question said of the offender: —

"Hit do seem a peety thet thet low-deown shote kaint stay whar he belong at. I hate powerful to be disobleegin', but ef he comes devilmentin' areound me again hit seems like I 've jes' natchully got him to kill."

The religion of the mountaineer is of the strictly orthodox type, and the verbal expression of it at least permeates their daily life. It is the most important adjunct of a sale of chickens or "gyardin truck." Last summer, as a final convincing proof to a dubious buyer on the back steps, I overheard the stalwart pedlar say: —

"Why look yere, Mizz ——, I would n't say them chickens war anything they warn't for nothin' on the top side o' sand. Don't I

know thet as I 'm standin' yere the good Lord above is a lookin' plum into my heart and a jedgin' all my actes and doos?"

Within the limits of a single paper it is impossible to give more than a glimpse here and there of a people so unique as these mountaineers of Middle Tennessee. Charles Egbert Craddock is their faithful portrait-painter. I have chosen only one small portion of the territory for the subject-matter of this slight sketch, and I have not attempted to be thorough in any one direction. The types I have chosen are such as exist entirely removed from contact with higher civilization.

The opening of mines on the mountain top, the establishment of schools for the sons and daughters of wealthy parents in the far South, and the building of summer hotels, are furnishing the student of mountaineer character with interesting data for speculation concerning the evolution of this interesting people. The outlook is hopeful. They are keen observers, and they learn readily and silently. Ten or twelve years ago, a boy stopping in front of our wooden cottage, of ordinary railroad construction, was so fixed with amazement at what he described, upon his return home, as "a plum palace with glass winders in it," that we mistook him for an idiot. He married a mountain girl soon afterward, and he lives now in a pretty two-story white frame house, with carpeted floors and beribboned curtains.

There is but small ground for the sentimental fear that the mountaineer will become vulgarized by contact with the outer world. The dignity of the mountaineer is unassailable. He may be culpable, tiresome, exasperating, pathetic, but he is never ridiculous.

As a rule the mountaineers easily learn the habit of industry. They are not unreasonably tenacious of their customs, and the most serious complaint society has against them, their lawlessness, disappears before the completer enforcement of civil law obtainable in a more populous community.

Adelene Moffat.

SOME PENNSYLVANIA GERMAN LORE.

Like all other readers of the Journal, I have been delighted with Dr. Hoffman's articles upon the Pennsylvania Germans. During two years of constant meeting with these people in Northampton County, and one year of acquaintance with many of them in Clinton and Centre counties, I made the collection of notes which I here present. In a few cases I repeat lore quoted by Dr. Hoffman. This has seemed best, as the counties where I have gathered are seldom referred to by him, and a restatement of the item shows the belief universal in the whole area. I would emphasize this fact, — all my material has been gathered within ten years. It is all living belief and actual custom. The bulk of these notes are from Northampton County. Such as come from Clinton County are marked (Cl.).

To begin with "signs." To stumble downstairs shows that the person is to be married; but to fall upstairs shows that the wedding will not take place for a year. To stub the left foot shows you to be unwelcome; to stub the right, the opposite. Dropped articles of course show unexpected company: a fork shows a woman; a knife, a man; dish-cloth, a slouch. To drop soap is a sign of death. To spill salt means a quarrel, but to burn the spilt salt saves the quarrel. Sneeze before you eat, company before you sleep. For two to wipe at the same towel and not twist it is the sign of a "fuss." A spider on you means a present; and to brush it off is to lose the present. The last one whose name is called by a dying person is the next to die.

To dream of falling means a disappointment in love; of a dead man, rain; of pulling teeth or a funeral, death; of snakes, enemies; of eggs, riches; of eggs and not to break them, a quarrel; of getting married, death; of high and muddy water, a funeral; of "fruit out of season, trouble without reason."

Warnings and tokens are widely believed. One lady had several tokens of coming death and disaster. One was just before the death of Louis B. She was in bed, and heard a gentle rap three times repeated. She had before heard such, — one when Mary D.'s mother was about to die. At that time she heard a thump and then a crash at the door, which was also heard by her daughter, but not by her husband, all three being in the same room. It may here be mentioned for the benefit of those who love to nurse a bit of superstition deep down in their own hearts, that this was told me one morning just after the lady had had a "token," and that before noon her brother-in-law's death took place. A family in Clinton

County has an old clock that has not run for years, but it gives "tokens." Three times it has given warning the night preceding death in the house.

Slateford is a stagnant old village, but an informant there, a very mine of folk-lore, told me that lights always hover about hidden treasure, and that several Slateford people had become *independently rich* through the assistance of such lights.

Of course the condition of the moon is of great importance in domestic and farm plans. When the moon is increasing, things grow well; hence hair should then be cut, in order to insure a thick and luxuriant growth. If the hair is cut on the first Friday of the new moon, one will never be baldheaded. Corns should be cut with a decreasing moon. "Bread rising" should be made at new moon (Cl.). When the moon is on its back, plant corn, beans, and vegetables that grow upward. When it points downward plant radishes, turnips, potatoes, etc., set posts, and spread manure. Just on this point, a friend who was a senior in college took exception to my unbelief. He wanted to know *why*, then, a board buried when the moon was on its back would not remain buried, while one buried when it points downward stays where put. He assured me that it was a fact, as he had tried the experiments. Shut up pigs for fattening at new moon (Cl.). Pick apples at full of moon to prevent their rotting (Cl.). Of course you should turn the money in your pocket when you see the new moon over your right shoulder.

Lucky days are respected. Don't begin work or move on Saturday. Boy born January 1st will not die a natural death. Put ashes into chicken pen to kill lice on *Ash Wednesday* (Cl.). Never cut toenails on Friday. Cut finger nails Friday and you will have no toothache. Cut them on Sunday, you'll be ashamed before Monday. To cut an infant's finger nails makes him a thief.

To cure warts there are many remedies. Sell a wart for a penny. Open a wart and put walnut juice on. Take an onion, cut it in two, and rub each half on the wart; put them together and place them under a dripping eaves; as it decays the wart disappears. Tie a soaked grain of corn on the wart, then throw it away; as it decays the wart disappears. For curing consumption catch a black cat without a single white hair; a teaspoonful of blood from its tail will surely cure.

Cases of vicarious action or of power gained over a person by possession of something connected with him are not uncommon. Thus to kill the first snake you meet after a quarrel is to kill your enemy. To kill a toad entails bad luck, your cow will give bloody milk. To steal a dog cut off a tuft of his hair and put it in your shoe, the beast will follow you. If you get a piece of a girl's hair

without her knowledge and sew it in your coat, she will be crazy after you. In Forks Township, people take three beans and name them after three cross old women of the neighborhood, and put them into cider to make vinegar.

The belief in witches is very widespread and common. Everywhere one sees horseshoes over doors and on fences. Indeed I had the honor of acquaintance with one witch of great repute and knew two or three others by sight. My friend lived with her husband and a little grandson on the crest of Chestnut Hill, then a lovely spot. They were all kind to me, and I used often to visit them. The old man was a vine-dresser, and made wine from the fruit of his vineyard. He knew many a handy art. He was my first friend who dabbled in the divining-rod business, and he inducted me into much of the science and art of the subject. He preferred a peach twig, cut by the light of a Tuesday's new moon. "One who does not believe in her" (the divining rod) "cannot believe in God, for I call on him to make her successful, when I cuts her, and so she *must* be true," said he. His wife was a terror to the children of the neighboring town, and many were the tales I heard of her and her enchantments. Thus I learned that four men engaged her, for a round sum, "to dream a gold mine" for them. This she did. The spot was pointed out. The conditions were simple, — for three nights the men were to dig in silence. The first night of the mining, she wandered mumbling and muttering around the pit; the second night she moaned and screamed; the third she raged and yelled, calling the diggers all sorts of names until, rendered desperate, one of them ordered her to be still. "Oh, fools, your gold is gone." I am told that one of the men now says that he does not think there was ever any gold there. The old woman was not only a witch and a dreamer of dreams, but also a powwow, or witch doctor. She had a great reputation, though I never knew any of her cases. I regret that I did not learn to powwow from her; she would have taught me, and I am told that the power is best transferred crosswise from sex to sex.

A most interesting case of witchcraft which I investigated was that of Mrs. K. A neighbor of hers called my attention to the matter. We called together. Both Mrs. K. and her husband were ready to tell us of the trouble and its cure. It seems the patient, on her way home, overtook the witch by the canal side. The old woman begged a match to light her pipe. This was given, thereby giving the woman a power over Mrs. K.! Together they then walked up the hill to the house, where the witch, though not welcome, sat down on the porch to rest. The witch next asked for a drink of water, but refused to take it from the cup offered, but must have it from Mrs. K.'s bowl. After then giving Mrs. K. a cake, the witch left.

When her husband returned he found Mrs. K. sick abed, violent and abusive. Nothing could be done with her. She neglected and abused the whole household and continually grew worse. Finally the great witch doctor down the river was consulted. He gave them a charm medicine. A sheet of legal-cap paper, written full of Latin, German, and English, with pictures of the cross and the name of the divine being, was carefully folded and wrapped in a skin packet of peculiar construction. This was to be hung around the neck so as to lie upon the chest. If not immediately successful it was to be hung lower down. The remedy was a success and the woman rapidly recovered. Both man and wife told a simple straightforward story and showed me the witch doctor's charm. The neighbors all corroborate the facts regarding the disease and cure. This man went on — apparently in all honesty — to tell other bits of witchcraft in his experience. In the town "back of the mountain," where his boyhood was passed, there was a terrible witch woman, who before a street full of people, returning from church on a Sunday, turned herself into a cookstove! Again at Bethlehem, where he was a stableman for some time, his master's sister was a "witch woman." Though the doors were locked and guarded at night she would ride the horses, which would be found in the morning worn and jaded. This woman on one occasion ordered him to wring a dry towel that hung upon the barn, and, to his horror, a cupful of milk was wrung out.

A man in Clinton County, who was a senior in a State Normal School, told me the following trio of witch stories, which he firmly believed. They are samples of what are *commonly* believed. (*a.*) A cow became bewitched and switched her tail to knock flies from her fly-blown head. The lady owner killed her and burned her "inwards." The next day a doctor was called by a sick woman, and found that *her* inwards were burnt out. *She* was the witch. (*b.*) Up the river a ways a cat bothered a man, by coming to a tree-top near his window. He knew that he could kill her with only a gold or silver bullet. So he made two from buttons. The first one probably did not kill her, but the second did. In the morning the cat was found dead under the tree. The same day a man was found, shot dead with a silver bullet. (*c.*) Often children cry out as if in pain; groans or curious sounds, as clanking chains, etc., are heard. The witch escapes through the window, but in the morning the child is found bruised on the chest and sore, with nipples bleeding from sucking. In Schuylkill County, in barns, in the morning, *something* is seen like an animal running away. Then the cows are found dry, and the horses, wearied, hot, and dusty. Draw a picture of a toad, nail a horseshoe to the barn, and place the picture within it, saying,

"Father, Son, and Holy Ghost" and a formula; either the bewitchment is ended, the witch revealed, or both.

The following news scrap is from the "Lock Haven Journal" of October 5, 1883: —

A few days ago the infant daughter of Mrs. Sarah Kockert died of some ailment, probably marasmus, as the body of the child wasted away or "shriveled up," as its parents say when they claim it was bewitched. A so-called witch doctor was called in during its illness, and he recommended various strange and peculiar methods of treatment to discover who the witch was, in order to remove the cause of the illness. Finally the name of Mrs. Snyder was given as the witch. That lady instituted legal proceedings against Mrs. Kockert, the mother of the deceased infant, for calling her the witch.

The case was heard before Justice Lung, of the eleventh ward, to-day. All the parties are respectable, well-to-do people. Mrs. Snyder swore that she had been accused of bewitching the child and causing its death. Several women testified that Mrs. Kockert's child was sick, and it was charged that Mrs. Snyder had bewitched it. Mrs. Huntzinger testified that the infant died, and that Mrs. Kockert accused Mrs. Snyder of causing its death.

Mrs. Kockert, the defendant, testified that her child was sick, and she sent for a witch doctor, who told her that the child had been taken away by some one. She told the doctor that Mrs. Snyder had asked, "What is the witch doctor doing here?" and he replied, "When you tread on a dog's tail he howls."

Mrs. Kockert continued: "The doctor gave me bits of paper, and said I should put them in molasses and feed them to the child. He also gave me a strip of paper to place around the child's breast to drive the witch away, telling me I must be careful to tie a knot in the paper. I fed some of the molasses with the papers in it to the child, but it could not eat it all. Next the doctor told me, as the child was restless, to take a briar stick and whip the cradle in which the child lay until I was so tired that I could not strike any more. Before striking the cradle I was to take a leaf off the briar whip and dry it on the stove." Much more testimony was given of other curious methods adopted to drive off the witch and cure the child. The justice, after hearing it, decided to send the case into a higher court. — *Reading (Pa.) Cor. N. Y. Herald.*

We shall close with a reference to powwow doctors. They have great powers. For example they can stop blood flow, either present or at a distance, by repeating a mystic formula, which is accompanied

by a shudder or a cold chill in the patient (Cl.). The most successful powwow doctor, I ever met was the one "down the river" who cured Mrs. K. I am told that he is most powerful on Friday of a new moon, and that, on one such evening of the summer I called upon him, he had three hundred patients. Some go there the Thursday before and wait till Saturday, when necessary to consult him. He has "healing touch." He is an old man, looks in bad health, as if he vicariously cured all sorts of disease. He makes passes over the ailing member, and repeats mystic formulas in which the patient's name is linked with petitions to the triune God. He can make no definite charge for services; if he did they would not be efficacious. So each patient pays what he pleases, and that they are not remiss is shown by the fact that the "doctor" lives in the finest house in his neighborhood.

Frederick Starr.

Museum of Natural History,
Central Park, New York, N. Y.

NOTES ON THE MYTHOLOGY AND RELIGION OF THE NEZ PERCES.

The following accounts of the theft of fire, and of the method of obtaining the sacred or secret name among the Nez Percés, were given me at the Ponca Agency, I. T., in the winter of 1880–1881, by James Reubens, a member of the tribe and a very intelligent man, who was acting temporarily as interpreter for Chief Joseph's band of Nez Percés at that agency. I am aware that their subject-matter is not new, but the spirit of the stories seems to be pure Indian. They made an impression upon me at the time, because the Nez Percés seemed such a fine body of people in every way, while their misfortunes were then recent, and because of the character and history of the man who told them. He was not a member of Chief Joseph's band, but belonged to another faction of the tribe, and had distinguished himself for bravery as General Howard's scout in the Nez Percé "war." After the removal of Chief Joseph's band to the Indian Territory, he followed it, leaving his home, and, as I was informed, considerable property in cattle and horses in Idaho, in order to devote himself to the advancement of his banished compatriots. When I met him he was acting in the triple capacity of preacher, teacher, and interpreter to his people. I had to overcome considerable reluctance on his part to talk of these matters of folk-lore and religion, as I was a stranger, and he evidently suspected that my motive was only the idle curiosity of a white man. Both accounts were taken down at the time.

1. *How Beaver stole Fire from the Pines.*

Once, before there were any people in the world, the different animals and trees lived and moved about and talked together just like human beings. At this time the pine-trees had the secret of fire, and guarded it jealously from the rest of the world, so that, no matter how cold it was, nobody could get any fire to warm himself by, unless he was a pine. At length an unusually cold season came, and all the animals were in danger of freezing to death because they could get no fire; but all plans to find out their secret from the pines were in vain, until Beaver hit upon one which proved successful.

At a certain place on Grande Ronde River, in Idaho, the pines were about to hold a great council. They had built a large fire at which to warm themselves, after coming out of the icy water from bathing, and had posted sentinels round about to keep off all the animals and other intruders, who might steal their fire secret. But Beaver had hidden under the bank near the fire before the senti-

nels had been posted, and so escaped their notice. After a while, a live coal rolled down the bank close by Beaver, which he seized and hid in his breast, and then ran away as fast as he could. The pines immediately raised the hue and cry, and started after him. Whenever he was hard pressed, Beaver darted from side to side, and dodged his pursuers, and when he had a good start he kept a straight course. Hence the Grande Ronde River is very tortuous in some parts of its course and then straight for some distance, because it preserves the direction Beaver took in his flight.

After running a long time, the pines grew tired and decided to abandon the chase. So most of them halted in a body on the river banks, where they remain in great numbers to this day, and form a growth so dense that hunters can hardly get through it. A few, however, kept on after Beaver, but they finally gave out one after another, and they also remain scattered at intervals along the banks of the river in the places where they stopped.

There was one cedar running with the foremost pines, and although he despaired of capturing Beaver, he said to the few pines still in the chase, "Although we cannot catch Beaver, I will keep on to the top of the hill yonder, and see how far he is ahead." So he ran to the top of the hill, and saw Beaver far ahead, just diving into Big Snake River where the Grande Ronde enters it, so that further pursuit was out of the question. He saw Beaver dart across Big Snake River and give fire to some willows on the opposite bank, and recross farther on and give fire to the birches, and so on to certain other kinds of wood. Since then, all who have wanted fire have got it from these particular woods, because they have fire in them and give it up more readily than other kinds when rubbed together in the ancient way.

Cedar still stands all alone on the very top of the hill where he stopped in the chase after Beaver, near the junction of the Grande Ronde and Big Snake rivers. He is very old; so old that his top is dead, but he still stands as a proof of the truth of the story. That the chase was a very long one is shown by there being no cedars within a hundred miles upstream from where he stands. The old people point him out to the children as they pass by, and say, "See, there is old Cedar standing in the very spot where he stopped chasing Beaver."

Reubens gave an instance of so useful a practical application of this little fable that it seems to show intention to that effect on the part of the first tellers. He said that in his boyhood, he and some companions were once on a fishing expedition, and had wandered too far from home to return at night. They had caught some salmon, but could not cook them because they had no matches with which to

start a fire, and were therefore in danger of passing a hungry night. Fortunately, this story occurred to one of the party, and among them they recalled the different kinds of wood to which Beaver had given fire in his flight and which they understood to be, on that account, preferable as kindling woods. Accordingly, they took pieces of two of the kinds mentioned (the top of a small tree of one kind and a piece of root of the other), made a small cavity in one of them, and rapidly turned the pointed end of the other therein until they were able to kindle a fire by friction after the manner of the "old timers."

2. *The Sacred or Vigil Name among the Nez Percés.*

The Nez Percés obtain their names in several ways aside from nicknames. A child is named by his parents from a stock of family names held in reserve for that purpose. It may be his father's name which he obtains by inheritance, or that of some deceased relative. An adult, also, may take a new name by publicly announcing his desire to do so in council, and by presenting to the tribe a horse, a blanket, or some other valuable thing, to be sold at auction, or by making a present to the chief, and then proclaiming his new name. But the sacred or vigil name, as it may be called, is of a different order and is obtained in a different way. James Reubens, who gave me the following account, said: "The way we get our names is a beautiful thing when told in my language, but I cannot tell it well in English." From his remark and description, it seems that this process of obtaining a name is associated with a religious emotion which may be regarded as a rudimentary form of mysticism. But it must be remembered that he had adopted Christianity, could read and write English, and was familiar with the Bible and the religious teachings of white preachers. I saw him preaching to a most attentive congregation of his people, translating some portion of a chapter of the New Testament to them, and evidently under strong emotion. He was followed by one or two other speakers, who "exhorted" with tears running down their cheeks, exactly as white men do when under strong religious excitement in one of their "revivals." It may be that some of this foreign religious fervor has been unconsciously transfused into the primitive sentiment.

When a child is ten or twelve years old, his parents send him out alone into the mountains to fast and watch for something to appear to him in a dream and give him a name. His success is regarded as an omen, and affects his future character to some extent. If he has a vision, and in the vision a name is given him, he will excel in bravery, wisdom, or skill in hunting, and the like. If not, he will probably remain a mere nobody. Not to every child [boy or girl] is it given to receive this afflatus. Only those serious-minded ones,

who keep their thoughts steadfastly on the object of their mission, will succeed. The boy who is frivolous, who allows his attention to be distracted by common objects on his way to the place of vigil, or who while there succumbs to homesickness, or gives himself up to thoughts about hunting in the woods he has passed, or fishing in the streams he has crossed, will probably fail in his undertaking. Reubens said that his own vigil was a failure because he was homesick, and could not help thinking of his mother.

On reaching the mountain top, the watcher makes a pile of stones three or four feet high as a monument, and sits down by it to await the revelation. After some time — it may be three or four days — he "falls asleep," and then, if fortunate, is visited by the image of the thing which is to bestow upon him his name and the wisdom and power belonging to it. The name of Reubens' father, a former chief, was "Eagle who knows all Languages." In his dream, a great eagle, holding in his talons some animal he had killed, came to him and said, "You see I have killed this animal. I am all-powerful among birds, and other animals fear me and know my name. Like me, you shall be powerful, and subdue your enemies as I have this animal, and like me you shall have wisdom and renown. My name is Eagle who knows all Languages, and that name shall be yours." This name was also Reubens', which he obtained in the usual way by inheritance, since he was unsuccessful in his vigil.

Upon his return, the child is never questioned by his parents about the success or failure of his pilgrimage, probably because the subject is regarded as sacred. But years after, when the boy has become a man, and has done something to distinguish himself, he discloses his name in council, and may refer to the particular monument he erected on the mountain.

In this way can be explained such names as "Hoofs around the Neck," or "Eyes around the Neck," where a wolf or a bird of prey has appeared to the watcher with those trophies of the hunt, and has given him a name conveying the idea of power or prowess as exhibited in that way.

There are many of the little monuments referred to on the mountains in Idaho.

R. L. Packard.

THE SOCIAL ORGANIZATION OF THE SIOUAN TRIBES.

THE PONKA TRIBE.

THE Ponka tribal circle was divided equally between the Tciⁿju and Wajaje half-tribes. To the former half-tribe belong two phratries of two gentes each, *i. e.* Nos. 1 to 4, and to the latter two similar phratries, including gentes 5 to 8.

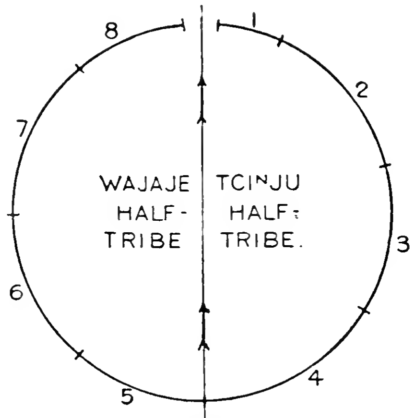

FIG. 7. Ponka camping circle.

Tciⁿju half-tribe.—Thunder, or Fire phratry:

Gens 1. Hisada, Thunder people. Subgentes not gained.

Gens 2. Wasabĕ hit'ajĭ, Touch not the Skin of a Black bear.

Tciⁿju half-tribe.—Wind-makers, or War phratry:

Gens. 3. Ȼixida, Wildcat. In two subgentes: 1. Sinde agȼĕ, Wears Tails or Locks of Hair; Naqȼe it'ajĭ, Touches no Charcoal, and Waseȷu it'ajĭ, Touches no Verdigris. 2. Wami it'ajĭ, Touches no Blood.

Gens 4. Nikada-ɔna, "Bald Human Head," Elk people. In at least three subgentes: 1. ⅃e-sĭnde it'ajĭ, Touches no Buffalo Tails. 2. ⅃e-ȼezĕ ȼatajĭ, Eats no Buffalo Tongues. 3. ⅃aqti kĭ Aⁿpaⁿ ȼatajĭ, Eats no Deer and Elk.

Wajaje half-tribe.—Earth phratry:

Gens 5. Maȷaⁿ, Medicine, a buffalo gens, also called ⅃e-sĭnde it'ajĭ, Touch no Buffalo Tails. In two subgentes: 1. Pañkaqti, Real Ponkas, Keepers of a Sacred Pipe. 2. Pañka qude, Gray Ponkas.

Gens 6. Wacabe, Dark Buffalo. In two subgentes: 1. ⅃e-sĭnde, Buffalo Tail, ⅃e-ȼezĕ ȼatajĭ, Eat no Buffalo Tongues, and ⅃e-jiñgaqtci ȼatajĭ, Eat no very young Buffalo Calves. 2. ⅃e-da it'ajĭ, Touch no Buffalo Heads.

Wajaje half-tribe.—Water phratry (?):

Gens 7. Wajaje, Osage. In two subgentes at present: 1. Wajaje sebe, Dark Osage, Keepers of a Sacred Pipe, or Waseȷu it'ajĭ, Does not Touch Verdigris, or Naqȼe it'ajĭ, Does not Touch Charcoal. 2. Wajaje qude, Gray Osage, or Wĕs'ă wet'ajĭ, Do not Touch Snakes. 3. Necta, an Owl subgens, is now extinct.

Gens 8. Nuqe, Reddish-yellow Buffalo (miscalled Nuxe, *Ice*). Sub-

gentes uncertain; but there are four taboo names: ⅃e-đa it'ajĭ, Does not Touch a Buffalo Head; ⅃e-jiñga it'ajĭ, Does not Touch a Buffalo Calf; ⅃ezi^{n}hazi it'ajĭ, Does not Touch the Yellow Hide of a Buffalo Calf; and ⅃e-¢ezĕ ¢atajĭ, Does not Eat Buffalo Tongues.

THE UꟼAQPA, KWAPA, OR QUAPAW TRIBE.

When the Kwapa were discovered by the French, they dwelt in five villages, described by the French writers as Imaha (Imaham, or Imahao), Capaha, Toriman, Tonginga (Doginga, Topinga), and Southois (Atotchasi, Ossouteouez). Four of these village names still survive, being known to the Kwapa as, 1. Uꟼa'qpaqti, *Real Kwapa;* 2. Ti'-u-a'd¢i-ma^n; 3. Ta^n'-wa^n ji'-ꟼa, *Small Village;* and 4. U-zu'-ti-u'-we.

The following names of Kwapa gentes were obtained chiefly from Alphonsus Valliere, a full Kwapa, who assisted the author when in Washington, from December, 1890, to March, 1891: —

Na^n'pa^{n}ta, a Deer gens. O^n'phŭ^n e'nikaci'ꟼa, the Elk gens. Qid¢ e'nika-ci'ꟼa, the Eagle gens. Wajiñ'ꟼa e'nikaci'ꟼa, the Small Bird gens. Hañ'ꟼa e'nikaci'ꟼa, the Hañ'ꟼa, or Ancestral gens. Wasa' e'nikaci'ꟼa, the Black bear gens. Ma^{n}tu' e'nikaci'ꟼa, the Grizzly bear gens. Te e'nikaci'ꟼa, the (ordinary) Buffalo gens. Tuqe'-nikaci'ꟼa, the Reddish-yellow Buffalo gens (answering to Nuqe of the Ponka, Yuqe of the Kansa, and ȻCuqe of the Osage). Jawe'-nikaci'ꟼa, the Beaver gens.

Hu i'nikaci'ꟼa, the Fish gens. Mika'q'e ni'kaci'ꟼa, the Star gens. Pe'ta^n e'nikaci'ꟼa, the Crane gens. Cañꟼe'-nikac'iꟼa, the Dog gens. Wakan'ꞁă e'nikaci'ka, the Thunder Being gens. Ta^{n}d¢a^n' e'nikaci'ꟼa, or Ta^n'd¢a^n tañ'ꟼa e'nikaci'ꟼa, the Panther, or Mountain Lion, gens. Ke-ni'kaci'ꟼa, the Turtle gens. We's'ă e'nikaci'ꟼa, the Snake gens. Mi' e'nikaci'ꟼa, the Sun gens.

Valliere was unable to say on which side of the tribal circle each gens camped; but he gave the personal names of some members of most of the gentes.

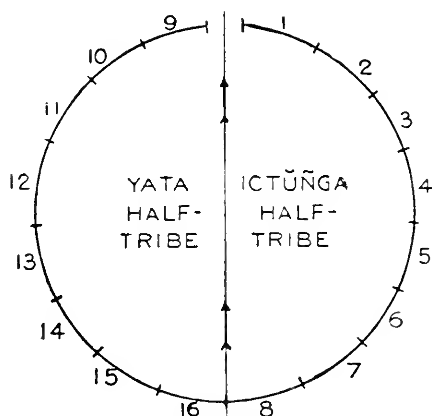

FIG. 8. Kansa camping circle.

THE KA^{n}ZE, OR KANSA TRIBE.

PHRATRY.	GENS.	SUBGENS.
I.	1. Ma^{n}yiñka Earth, or Ma^{n}yiñka gaxe, Earth Lodge Makers.	*a.* Ma^{n}yiñka tañga, Large Earth. *b.* Ma^{n}yiñka jiñga. Small Earth.
II.	2. Ta, Deer, or Wajaje, Osage.	*a.* Taqtci, Real Deer. *b.* Ta yatcajĭ. Eats no Deer. Ta ts'eye. Kills Deer. or Wadjüta ts'eye, Kills Quadrupeds.
IV.	3. Pañka, Ponka.	*a.* Pañk-unikaci^{n}ga, Ponka people. *b.* Qũndj-ala^n. Wear Red Cedar (fronds) on their heads.
III.	4. Ka^{n}ze, Kansa, or Tci-haci^n, Lodge in the Rear, or Last Lodge.	*a.* Tadje unikaci^{n}ga. Wind people, or Ak'a unikaci^{n}ga. South-wind people. or Tci-haci^n-qtci. Real Tcihaci^n. Camp behind all. *b.* Tadje jiñga. Small Wind, or Ma^n-nahindje. Makes a Breeze near the Ground.
III.	5. Wasabe, Black Bear.	*a.* Wasabe-qtci. Real Black bear, or Sakũ^n wayatce. Eat Raw food. *b.* Sindjalĕ. Wear Tails (*i. e.*, Locks of Hair) on the Head.
I.	6. Wanaxe, Ghost.	Not gained.
IV.	7. Ke k'i^n, Carries Turtle on his Back.	Not gained.
V.	8. Mi^n k'i^n. Carries Sun on his Back.	Not gained.
I.	9. Upa^n, Elk.	*a.* Upa^n-qtci, Real Elk. or Ma^{n}sa^{n}ha, refers to color of the fur. *b.* Sa^n-ha^n ge. meaning uncertain.
VI.	10. Ṳüya, White Eagle.	*a.* Hüsada. Legs stretched out Stiff. Qüyunikaci^{n}ga. White Eagle people. *b.* Wabi^n ijupye. Wade in Blood, Wabi^n unikaci^{n}ga, Blood people.
VI.	Ha^n, Night.	*a.* Ha^n nikaci^{n}ga, Night people. *b.* Daka^n ma^{n}yi^n, Walks Shining (Star people ?).

PHRATRY.	GENS.	SUBGENS.
VII.	Ibatc'ĕ, Holds Firebrand to the Sacred Pipes, or Hañga jiñga, Small Hañga.	*a.* Qüyegu jiñga, Hawk that has a White Tail like a "King Eagle;" *b.* Mika unikaciⁿga, Raccoon people, or Mika qla jiñga, Small Lean Raccoon.
VII.	Hañga tañga, Large Hañga, Hañga utanandji, Hañga apart from the rest, or Ta sindje qaga, Deer Tail Stiff.	A black eagle, with white spots. Subgentes not obtained.
II.	Tcedũñga, Buffalo, or Si tañga, Big Feet.	*a.* Tcedũñga, Buffalo with Dark Hair. *b.* Yuqe, Buffalo with Reddish-yellow Hair.
V.	Tciju wactage, Tciju Peacemaker.	(Red Hawk people?) Not gained.
II.	Lu̧ nikaciⁿga, Thunder Being people, or Ledaⁿ unikaciⁿga, Gray Hawk people.	Not gained.

THE OSAGE TRIBE.

In the Osage nation, there are three tribes, or groups of gentes, as follows: Tsi'ɔu uȷse' peȼũⁿ'ɖa, the Seven Tsiɔu Fireplaces, Hañ'ӡa uȷse' peȼũⁿ'ɖa, the Seven Hañӡa Fireplaces, and Waɔa'ɔe uȷse' peȼũⁿ'ɖa, the Seven Osage Fireplaces. The Hañӡa uȷse peȼũⁿ'ɖa were the last to join the nation, according to the tradition of the Tsiɔu wactaӡe gens. When this occurred, the seven Hañӡa gentes became five, and the seven Osage gentes, two, in order to have not more than seven gentes on the right side of the circle.

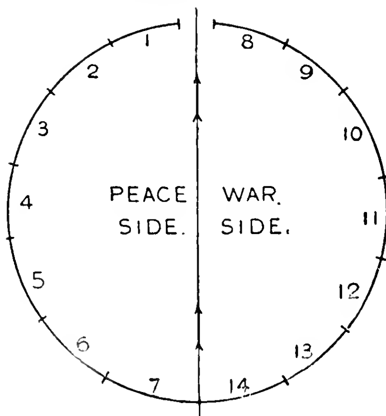

FIG. 9. Osage camping circle.

The Seven Tsiɔu Fireplaces occupy the left, or peace side, of the camping circle. They are as follows: —

1. Tsiɔu Sinȷsaӡȼĕ, Tsiɔu Wearing a Tail (of hair) on the head, or Tsiɔu wanuⁿ', Elder Tsiɔu, in two subgentes, Sĭnȷsaӡȼĕ, Sun and Comet people, and Cũñӡe i'niu̧k'ăciⁿa, Wolf people.

2. Tse ȷu'ӡa inȷse', Buffalo Bull Face, in two subgentes, the name of the first has not been gained, but the second is Tse' ȼañká or Miⁿ'paha', Hide with the Hair on.

3. Miⁿ k'iⁿ', Sun Carriers, in two subgentes: 1. Miⁿ i'niu̧k'ăciⁿ'a, Sun people. 2. Miⁿxa'ska i'niu̧k'ăciⁿ'a, Swan people.

4. Tsi'ɔu wact'aӡe, Tsiɔu, Peacemaker, or Taⁿ'waⁿ ӡɪ'xe, Village Maker, or Ni'waȼĕ, Giver of Life, in two subgentes: 1. Wadiⁿ'

ita'ɔĭ, Touches no Blood, or Qüȼa' ɔü'ʇse, Red Eagle (really a hawk). 2. Qüȼa'-pa-saⁿ', Bald Eagle, or ɔaⁿ saⁿ' u'niɥk'ăciⁿ'a, Sycamore people. The leading gens on this side of the circle.

5. Haⁿ i'niɥk'ăciⁿ'a, Night people, or Tsi'ɔu we'haʞiȼe, the Tsiɔu at the End, or Tse'ȼañka', in two subgentes: 1. Night people. 2. Wasade, or Black bear people.

6. Tse ʇu'ʞa, Buffalo Bull, in two subgentes: 1. Tse ʇu'ʞa. 2. Ȼu'qe, Reddish-yellow Buffalo.

7. ʞȼüⁿ, Thunder Being, Tsi'haciⁿ, Camp Last, Ma'xe, Upper World people, or Ni'ɥk'ă wakan'ʇaʞi, Mysterious Male being. Subgentes not obtained.

On the Hañʞa and Waɔaɔe side of the circle are the following:—

8. Waɔa'ɔe- wanŭⁿ', Elder Osage, composed of six of the seven Osage Fireplaces, as follows: 1. Waɔa'ɔe ska', White Osage. 2. Ke k'iⁿ', Turtle Carriers. 3. Wake'ȼe ste'ʇse, Tall Flags (?), Ehnaⁿ' min'ʇse tŭⁿ', They Alone Have Bows, or Miⁿke'ȼe ste'ʇse, Tall Flags. 4. Ta-ȼa'xu, Deer Lights, or Ta i'niɥk'ăciⁿa, Deer people. 5. Hu, Fish people; and 6. Naⁿ'paⁿta, a Deer gens, called by some Ke ʞa'tsü, Turtle with a Serrated Crest along the Shell (probably a water monster, as there is no such species of turtle).

9. Hañ'ʞa uta'ȼanʇsi, Hañʞa Apart from the Rest, or Qüȼa'qtsi i'niɥk'ăciⁿ'a, Real Eagle people; the War-Eagle gens. One of the original Hañʞa Fireplaces.

10. Paⁿɥ'ka wacta'ʞe, Ponka Peacemaker, according to a Tsiɔu man, in two subgentes: Tse'waȼĕ, Pond Lily, and Wacade, Dark Buffalo; but, according to Paⁿɥ'ka waʇáyiñʞa, a member of the gens, there are three subgentes: 1. Wake'ȼe, Flags. 2. Wa'tsetsi, meaning uncertain, perhaps, Has Returned (tsi) after Touching a foe (wats'e). 3. Qŭnʇse', Red Cedar. The leading gens on the right side of the camping circle, and one of the original seven Osage Fireplaces.

11. Hañ'ʞa a'hü tŭⁿ', Hañʞa Having Wings, or, Hü'saʇa, Limbs Stretched out Stiff; or, Qüȼi'niɥk'ăciⁿ'a, White Eagle people, in two parts, originally gentes of the Hañʞa group: A. Hü'saʇa wanŭⁿ', the Elder Hüsaʇa; and B. Hü'saʇa, wearing four locks of hair like those worn by the second division of Wasade tŭⁿ.

12. Wasa'de tŭⁿ', Having Black Bears in two parts: A. Sĭn'ʇsaʞȼĕ, Wearing a Tail or lock of hair on the head (one of the seven Hañʞa Fireplaces), in two subgentes: *a.* Wasa'de, Black Bear, or, Hañ'ʞa Wa'ts'ekawa' (meaning not gained); *b.* Iñʞȼŭñ'ʞa ɔiñ'ʞa, Small Cat. B. Wasa'de tŭⁿ', Wearing Four Locks of Hair (one of the seven Hañʞa Fireplaces), in two subgentes: *a.* Miⁿxa'ska, Swan; *b.* Tse'-waȼe qe'ʞa, Dried Pond Lily.

13. U'pqaⁿ, Elk: one of the seven Hañʞa Fireplaces.

14. Kaⁿ'se, Kansa, or I'dats'ĕ, Holds Firebrand to Sacred Pipes, or A'k'a i'niųk'ăciⁿ'a, South Wind people, or Taȷse' i'niųk'ăciⁿ'a, Wind people, or Pe'ȷse i'niųk'ăciⁿ'a, Fire people. One of the seven Hañ×ya Fireplaces.

The following social divisions cannot be identified: Ɔade i'niųk'ăciⁿ'a, Beaver people, said to be a subgens of the Waɔaɔe, gens not specified. Pe'tqaⁿ i'niųk'ăciⁿ'a, Crane people, said to be a subgens of the Hañ×ya (?) Sĭnȷsa×ɣĕ. Wapŭñ'×ya i'niųk'ăciⁿ'a, Owl people. Maⁿyiñ'k'ă i'niųk'ăciⁿa, Earth people. ɖaqpü'i' niųk'ăciⁿa, meaning not gained.

A member of the Idat'sĕ gens lights the pipes for the chiefs when they assemble in council. The criers are chosen from the Idats'ĕ, Upqaⁿ, and Miⁿ k'iⁿ gentes. The Tsiɔu Sĭnȷsa×ɣĕ and Tse ȷu×ya inȷse gentes furnish the soldiers or policemen for the Tsiɔu wacta×e. A similar function is performed for the Paⁿųka wacta×e by the Waɔaɔe wanŭⁿ and Hañ×ya utaɣanȷsi gentes.

There is some uncertainty about the true locations of a few subgentes in the camping circle: for instance, Alvin Wood said that the Tsewaɣe qe×a formed the fourth subgens of the Tse ȷu×ya inȷse; but this was denied by ×ahi×e waȷayiñ×a, of the Tsiɔu wacta×e, who said that it belonged to the Paⁿųka wacta×e prior to the extinction of the subgens. Tsepa ×axe of the Wasaɖe gens said that it formed the fourth subgens of his own people. Some make Tsiɔu wacta×e the third gens on the left, instead of the fourth.

×ahi×e waȷayiñ×a said: "All the Waɔaɔe gentes claim to have come from the water, so they have ceremonies referring to beavers, because they swim in the water."

The Waɔaɔe Ke k'iⁿ are the moccasin makers of the tribe. It is said that the members of this gens used turtle shells for moccasins with leeches for moccasin strings. The makers of war standards and war pipes must belong to the Waɔaɔe ska.

THE IOWA TRIBE.

The Iowa camping circle was divided into two half circles occupied by two phratries of four gentes each. The first phratry regulated the hunt and other tribal affairs during the autumn and winter. The second phratry took the lead during the spring and summer.

The writer is indebted to the Rev. William Hamilton for a list of the Iowa gentes, obtained in 1880 during a visit to the tribe. Since then, the writer has gained from a delegation of Iowas visiting Washington the following list of gentes and subgentes of the tribe.

FIRST PHRATRY.

GENTES.	SUBGENTES.
I. Tu′-na^{n}-p′ i^{n}, Black Bear. Tohi^{n} and Ciɥre wonañe were chiefs of this gens in 1879–1880. Tohi^{n} kept the sacred pipe.	1. Ta′-po-çka, a large black bear with a white spot on its chest. 2. Pŭ^{n}′-xa-çka, a black bear with a red nose, literally, White Nose. 3. Mŭ^{n}-tci′-nye, Young Black Bear, a short Black bear. 4. Ki′-ro-ko′-qo-tce, a small reddish black bear, motherless; it has little hair and runs swiftly.
II. Mi-tci′-ra-tce, Wolf. Ma′hi^{n} is a chief of this gens.	1. Cŭ^{n}′-ta^{n} çka′, White Wolf. 2. Cŭ^{n}′-ta^{n} çe′-we, Black Wolf. 3. Cŭ^{n}′-ta^{n} qo′-ɹoe, Gray Wolf. 4. Ma-nyi′-ka-qçi′, Coyote.
III. Tce′-xi-ta, Eagle and Thunder Being people.	1. Na′-tci-tce′, *i. e.*, Q̧ra′-qtci, Real or Golden Eagle. 2. Q̧ra′hŭñ′-e, Ancestral or Gray Eagle. 3. Q̧ra′ɥre′-ye, Spotted Eagle. 4. Q̧ra′pa-ça^{n}′, Bald Eagle.
IV. Q̧o′-ta-tci, Elk. Now extinct. The Elk gens furnished the soldiers or policemen.	1. Ŭ^{n}′pe-xa qa^{n}′-ye, Big Elk. 2. Ŭ^{n}′pe-xa yiñ′-e, Young Elk (?). 3. Ŭ^{n}′-pe ᵹre′-ɹoe yiñ′-e, Elk Somewhat Long. 4. Ho′-ma yiñ′-e, Young Elk (?). The difference between Ŭ^{n}pexa and Homa is still unknown. The former may be the archaic name for "elk."
V. Pa′-qça, Beaver. Probably the archaic name, as *beaver* is now, ra-we. The survivors of this gens have joined the Pa-ça′ or Beaver gens of the Oto tribe.	1. Ra-we′qa^{n}′-ye, Big Beaver. 2. Ra-ᵹro′-ɹoe, meaning uncertain. 3. Ra we′ yiñ′-e, Young Beaver. 4. Ni′wa^{n}-ci′-ke, Water Person.

SPRING AND SUMMER PHRATRY.

GENTES.	SUBGENTES.
VI. Ru′-tce, Pigeon.	1. Mi^{n}-ke′ qa^{n}′-ye, Big Raccoon. 2. Mi^{n}-ke′ yiñ′-e, Young Raccoon. 3. Ru′-tce yiñ′-e, Young Pigeon. 4. Co′-ke, Prairie Chicken, Grouse.
VII. A′-ru-qwa, Buffalo.	1. Tce-ɹo′ qa^{n}′-ye, Big Buffalo Bull. 2. Tce-ɹo′ yiñ′-e, Young Buffalo Bull. 3. Tce p′o′-eke yiñ′-e, Young Buffalo Bull that is Distended. 4. Tce′yiñ′-e, Buffalo Calf.
VIII. Wa-ka^{n}′, Snake.	1. Wa-ka^{n}′ ᵹi, Yellow Snake, *i. e.*, Rattlesnake.

The Wakaⁿ gens is now extinct.	2. Wa-kaⁿ'-qtci, Real Snake (named after a species shorter than the rattle-snake).
	3. Ce'-ke yiñ'-e, Small or Young Ceke, the Copperhead Snake (?).
	4. Wa-kaⁿ' qo'-ɟɔe, Gray Snake (a long snake, which the Omahas call Swift Blue Snake).
IX. Mañ'-ko-ke, Owl. Now extinct.	The names of the subgentes have been forgotten.

Mythical Origin of the Iowa Gentes. — Mr. Hamilton is the authority for the following, which was published in a letter to the children of Presbyterian Sunday-schools, about the year 1848.

"The Black Bear people came out of the ground, and taught the people how to farm. Some say that they brought the canoe, others, that they brought the pipe, but that is claimed by most of the families (*i. e.*, gentes). When the Bear people first met the Eagle and Pigeon people, they lived under the ground in the form of bears. The Eagle and Pigeon people saw the trail of the bears and followed it till they came to a den. When they struck the ground with their war-clubs, out came a bear, saying, 'My elder brothers, it is I. I am your younger brother.' Another tradition is that the Wolf and Bear people used to fight and eat one another. But meeting one day, they said, 'We are both black,' — it was the black wolf that spoke, — 'we have teeth, eyes, and ears alike. So we must be brothers. Let us not fight any more.' So they made peace, and ever lived in friendship. But they preyed upon the Buffalo people, who were greatly worried. So one day the Buffalo said to them, 'Here is some corn. Eat it. It is good.' They ate it; but as it was raw and hard, it made their mouths bleed, and the blood stained the corn red. That is the reason why so much of the Indian corn is red. Afterwards the Eagle people called them into the large skin tent, where they . . . killed about a thousand men. Then the Eagle, who brought the fire, said, 'You have killed one another to your satisfaction. Let there be an end to this.' And he made a feast, and cooked the corn in the fire, which made it very pleasant to eat. From that time they lived in peace.

"The Bear, Wolf, and Elk gentes[1] came from the island where the Eagle and Pigeon gentes alighted on coming down to earth.

"The Wolf people came out of the earth, bringing bows and arrows. They taught the people how to hunt. Because they brought the arrows they are the cause of men's wounding one another. After the two Bird gentes had met the Black Bears, they travelled on till

[1] Mr. Hamilton did not use the word, "gentes," but the present writer finds himself obliged to employ it, as "band" and "family" do not convey the exact idea.

they saw the track of a wolf coming out of an island. This they followed until they came to another hole in the ground. Striking on the ground with the war-clubs, they made another wolf come out. Said he, 'My brothers, it is I. I am your brother.' The Wolf people spoke different languages, according to the different divisions of the gens. Some think that the Wolf people brought the tobacco, as in that gens there are many (personal) names derived from that plant. The other gentes asked the Wǫlf people to kill the Buffaloes for them, while they sang: —

> I am your brother,
> I am of the Wolf gens.
> I am invited to a buffalo chase.
> I am your younger brother.
> Staggering, it is about to die;
> The tail trembles.

"When the Eagle people lived above, they had a great sacred house in the shape of a skin tent. In this house resided the members of the Eagle and Pigeon gentes; and when there, they held a council to consider whither they should go. They were all brothers. They concluded to come down to earth, and to speak the Winnebago language, as that nation was the first to make any discoveries about Wakanta, the Great Mysterious One. When they left the sacred house in the upper world, they saw a blue cloud in the west. One of the party said that he could make a blue cloud appear in the sky: and he did so. This is why they paint their faces blue. When they first came to earth, they ate people, and so they hunted them for that purpose. The Bird gentes considered themselves superior to the other gentes, but they finally became friendly, and then they ate animals. When the Eagle people came down, they had bodies with wings. They said to the others, 'Cut off our wings, or we will kill you.' So they cut them off. When they got down to earth, the leader said, 'My younger brothers, what shall we eat?' Then he sent the young men to hunt game. They killed a deer, and cooked it by a fire, turning the body around on a stick held in the hands. They made fire by rubbing two sticks together. After they had eaten, they continued their journey, and they scared away many demons by the aid of a war-club made in the shape of the butt-end of a gun-stock. Little demons kept running across the road till they drove them away with the war-club. These Eagle and Pigeon people came to earth in the form of birds, alighting on an island where there was a lake near a mountain. As they alighted, they sang,

> On what tree have I alighted?
> To what land have I come?

"It was there they proposed to hunt men. In their travels they

met the Bear and Wolf people. After leaving them, they journeyed until they reached a certain place, where they made a village. They surrounded this with palisades, calling the settlement Ma^n cu'-ɟɔe, Hill or Bank of Red Earth. All the Indians lived there at that time. It was while these first gentes dwelt there, that the others came and asked to be admitted to their village. They pitied them and allowed them to come in.

"The members of the Elk gens are generally waiters on the chiefs. They act in that capacity because when they first came they sang,

> Who is that?
> I am of the Elk gens.
> Brother, I think that man is a chief.
> No, I am of the Elk gens. I am a soldier.
> He fears me because I have this club.

"The Elk people must have been allies of the Bear and Wolf people, because they travelled together after they left the island.

"Some say that the Buffalo gens came from above, as it is related to the Pigeon gens. The Owl people came out of a hollow tree, near the Red Bank. The Snake people came out of the bank (of the island?) near the water. The Beaver people came out from a little stream on the island. The Bear and Wolf gentes have led during the fall hunt. They used to do all the talking and planning for starting on the hunt, etc., till the season when the Elk whistles. The Pigeon and Buffalo gentes used to lead the tribe when frogs were heard again in the spring: then they made the village. The members of the Snake gens laid off the ground for the village."

THE OTO TRIBE.

The writer has not yet gained the exact camping order of the Oto and Missouri tribes, though he has obtained lists of their gentes (subject to future revision) from Ke-ɤreɔe, an Oto, Ckaɟɔinye, a Missouri, and Battiste Deroin, the interpreter for the two tribes.

The Oto gentes are as follows: 1. Pa-ça', Beaver. 2. Tu-na^n'-p'i^n, Black bear, or Mu^n-tci'-ra-tce, Wolf. 3. A-ru'-qwa, Buffalo. 4. Ru'-qtca, Pigeon. 5. Ma-ka'-tce, Owl. 6. Tce'-xi-ta, Eagle, Thunder-bird, etc. Wa-ka^n', Snake.

THE NI-U'-T'A-TCI OR MISSOURI TRIBE.

This tribe, which has been consolidated with the Oto for many years, has at least three gentes. If there are or have been others, their names have not been obtained.

1. Tu-na^n'-p'i^n, Black Bear. 2. Tce-xi'-ta, Eagle, Thunder-bird, etc., in four subgentes: (*a*) Wa-kan'-ta, Thunder-bird: (*b*) Qra, Eagle; (*c*) ɤre'-ta^n, Hawk; (*d*) Mo'-mi, a people that eat no small

birds which have been killed by larger ones (a recent addition to this Missouri gens, probably from another tribe). 3. Ho-ma′ or Ho-ta′-tci, Elk.

THE HOTCAÑGARA OR WINNEBAGO TRIBE.

The Winnebago call themselves Ho-tcañ′-gară, First or Parent Speech. While they have gentes, they have no camping circle, as their priscan habitat was in a forest region. The following names were gained by the writer from James Alexander, a full-blood of the Wolf gens, and from other members of the tribe.

1. Wolf gens: common name, Cŭñk′ iki′kara′tca-da, or Cuñktcañk′ iki′kara′tcada, Those Calling Themselves after the Dog or Wolf; archaic name, Ȼe-go′-ni-na, meaning not gained.

2. Black bear gens: common name, Hōⁿtc′ iki′kara′tcada, They Call Themselves after the Black bear; archaic name, Tco′-na-ke-ră, meaning not obtained.

3. Elk gens: common name, Huwaⁿ′ iki′kara′tcada, They Call Themselves after an Elk; archaic name not yet gained.

4. Snake gens: common name, Wakaⁿ′ iki′kara′tcada, They Call Themselves after a Snake; archaic name not yet gained.

5. Bird gens: common name, Waniñk′ iki′kara′tcada, They Call Themselves after a Bird; archaic name not yet gained. In four subgentes, as follows: (*a*) Eagle or Hitcaqœpa-ră; (*b*) Pigeon or Rutcke; (*c*) Hawk (?) or Keretcŭⁿ (?); (*d*) Thunder-bird or Wakaⁿ′-tcară. Archaic name of subgentes not yet obtained.

6. Buffalo gens: common name, Tce′ iki′kara′tcada, They Call Themselves after a Buffalo; archaic name not yet gained.

7. Deer gens: common name, Tca′ iki′kara′tcada, They Call Themselves after a Deer; archaic name not yet gained.

8. Water-monster gens: common name, Waktce′qi iki′kara′tcada, They Call Themselves after a Water-monster; archaic name not yet gained.

Some of the Winnebago say that there is an Omaha gens among the Wisconsin Winnebago; but James Alexander knew nothing about it. It is very probable that each Winnebago gens was composed of four subgentes; thus, in the tradition of the Wolf gens, there is an account of four kinds of wolves, as among the Iowa.

THE MANDAN TRIBE.

This tribe has not been visited by the writer, who must content himself with giving the list furnished by Morgan, in his "Ancient Society," and using his system of spelling.

1. Wolf gens, Ho-ra-ta′ mŭ-make (? Qa-ra-tá nu-mañ′ke).
2. Bear gens, Mä-to′-no-make (Ma-to′ nu-mañ′-ke).
3. Prairie chicken gens, See-poosh′-kä (Si-pu′-cka nu-mañ′-ke).
4. Good Knife gens, Tä-na-tsŭ′-kä (? Ta-ne-tsu′-ka-nu-mañ′-ke).

5 Eagle gens, Ki-tä'-ne-mäke (? Qi-ta' nu-mañ'-ke ?).
6. Flat Head, E-stä-pa' (Hi-sta pe' nu-mañ'-ke ?).
7. High village gens, Me-te-ah'-ke.

THE HIDATSA TRIBE.

Morgan's list is given, using his system of spelling.

1. Knife, Mit-che-ro'-ka. 2. Water, Min-ne pä'-ta. 3. Lodge, Bä-ho-hä'-ta. 4. Prairie chicken, Seech-ka-be-ruh-pä'-ka (Tsi-tska' do-ḣpa'-ka, Matthews, *i. e.*, Tsi-tska' dǥo-qpa'ka). 5. Hill people, E-tish-sho'-ka. 6. Unknown animal, Aḣ-naḣ-ha-nä'-me-te. 7. Bonnet, E-ku'-pä-be-ka.

THE ABSAROKA OR CROW TRIBE.

We cannot tell whether this tribe ever camped in a circle. Morgan's list of gentes is given, using his system of spelling.

1. Prairie dog gens, A-che-pä-be'-cha. 2. Bad Leggins, E-sach' ka-buk. 3. Skunk, Ho-ka-rut'-cha. 4. Treacherous Lodges, Ash-bot-chee-ah. 5. Lost Lodges, Ah-shin'-nä-de'-ah (Can this be intended for Last Lodges, those who camp in the rear ?). 6. Bad Honors, Ese-kep kä'-buk. 7. Butchers, Oo-sä-bot'-see. 8. Moving Lodges, Ah-hä-chick. 9. Bear's Paw Mountain, Ship-tet'-zä. 10. Blackfoot Lodges, Ash-kane'-na. 11. Fish Catchers, Boo-a dă'-sha. 12. Antelope, O-hot-du-sha. 13. Raven, Pet-chale ruḣ-pä'-ka.

THE TUTELO TRIBE.

It is impossible to say whether this tribe ever camped in a circle. The writer obtained the names of the following clans from John Key, an Indian, on the Grand River Reservation, Ontario, Canada, in 1882. On one side of the fire were the Bear and Deer clans, and on the other side, the Wolf and Turtle. John Key's mother, maternal grandmother, and Mrs. Christine Buck, are members of the Deer clan. There were no taboos. The Tutelo names of the clans were not given.

THE CATAWBA AND COGNATE TRIBES.

Mr. A. S. Gatschet of the Bureau of Ethnology visited the Catawba tribe prior to March, 1882, and obtained an extensive vocabulary of the Catawba language, but he did not gain any information respecting the social organization of the people.

THE BILOXI TRIBE.

Mr. Gatschet's Biloxi MS. contains no reference to the clans or gentes of the Biloxi tribe. The survivors of this tribe may still be found, some in Louisiana, others among the Caddo, in the Indian Territory.

J. Owen Dorsey.

THE SECOND INTERNATIONAL FOLK-LORE CONGRESS.

This congress was held in the rooms of the Society of Antiquaries, at Burlington House, London, beginning on Thursday, the first day of October. The president, Mr. Andrew Lang, in his inaugural address, observed that folk-lore is a study to which every one can contribute, from the mother who observes the self-developed manners and the curious instincts of her children to the clergyman who can record the rural usages that survive from a dateless antiquity. He illustrated this remark by examples of the continuance of primitive superstitions among cultivated ladies in Scotland. As the materials of geology and botany are to be found in fields and mountains, so those of folk-lore exist wherever there are human beings. It was also the duty of students of the subject to exhibit the conclusions, as wide as human fortunes, to which these facts may guide them. Considering the proper meaning and limits of the term "folk-lore," he remarked that the word, at its first introduction, had meant little but the observing and recording of various superstitions, customs, songs, proverbs, and the like; but that the science had gradually increased its scope. When antiquarians such as the Englishman Aubrey began to examine rural usages and superstitions, such as the Maypole and the harvest home, they could not help seeing that these practices, usages of the peasant class everywhere, were remains of Gentilism or heathenism. The Puritans were aware that much Pagan custom had been tolerated by the church, and survived, not only in ecclesiastical usage, but in popular festivals.

The folk, the people, had changed the names of the objects of its worship, had substituted saints for gods, but not given up the festival of the night of May, nor ceased to revere, under new titles, the Nereids or the Lares, the fairies or the brownie. These survivals, which the Puritans attacked, the old antiquarians observed, comparing early English customs with the manners of Greece and Rome. In these studies lay the origin of our modern folk-lore. But whereas some of the earlier observers regarded these usages as a diabolical parody of the rites of the church, or explained their universality by the hypothesis of a diffusion resulting from the wanderings of the lost tribes of Israel, modern investigators interpreted the relation differently, and found in the Jewish ritual a monotheistic and expurgated example of rites common not only to Semitic or Eastern peoples, but to all races which had attained a certain level of civilization. Sacrifice, expiation, communion of the people with their deity, laws

of ceremonial uncleanness, prohibitions from certain acts and certain foods, were found in solution everywhere; in Judaism these, as a body of rules, were codified and committed to writing and the care of the priestly class. This theory might be extended into all provinces of traditional custom, belief, and even literature. The myths and beliefs of African, Australian, American, and even insular races correspond with those of the ancient classical peoples. Further, we have learned that ideas, habits, and myths similar to those of the ancient world, and of remote barbaric peoples which the ancient world did not know, still endure among the more stationary and uncultivated classes of modern Europe. These singular coincidences and harmonies were approached by folk-lore from the side of these modern survivals. Thus the modern method is an inversion of the former order of study, which began with the cultivated and literary myths; whereas we do not now say that a harvest rite or vernal custom has filtered into the modern peasant world from Ovid, but rather that the latter describes and decorates, in his account, some rural custom or tale infinitely older than his day, and which may be shared with Roman agriculturists by the peasants of France and England, and also by natives of lands unknown to the civilized races of the Old World. This common stock of usage, opinion, and myth is retained by the unprogressive class, while priests, poets, and legislators select from it, turning custom into law, magic into ritual, story into epic, popular singing measures into stately metres, and vague floating belief into definite religious doctrines. Thus, the world-wide customs of the blood-feud had become the basis of the Athenian law of homicide; rites of savage magic, believed to fertilize the fields, of the Attic thesmophoria, or of the Eleusinian mysteries; brief singing measures, belonging to popular song, had been developed into the hexameter. The world-wide *märchen* of the blinded giant, the returned husband, the lad with the miraculously skilled companions, had been expanded into the Odyssey and the Argonautica. Thus the method of folk-lore shows us mankind everywhere developing in mass, and without the traceable agency of individuals (although such agency must have been at work), and forming a great body of ideas, customs, legends, and beliefs, from which, as society advances, the genius of individuals utilizes and polishes, improves, fixes, and perfects. Meantime, until very recently, even in the higher races, the folk, the untaught people, have retained the old stock, and used the same ancient stories which had, unconsciously to themselves, been already refined by the genius of poets, thus prolonging the ancient life, as it had existed before Homer sang. Such, he thought, was the broad general view of folk-lore, to which without doubt there were many exceptions.

The president then proceeded to point out the influence of early credulity. False analogy, the doctrine of sympathies, the faith in spirits, with perhaps an inkling of hypnotism, produced the faith in magic. This belief rendered the world a confused place, in which metamorphoses, necromancy, and conversation with beasts became probable occurrences. Painful as this life seemed to our modern ideas, it was nevertheless true that we were indebted to it for our poetry. Had the stars been supposed to be masses of incandescent gas, we should not have had their present names or associations. Ignorance and fear were the origin of the poetry in which we have the happier part of our being. If mankind had always possessed our present knowledge, we should look on the rainbow and be ignorant of Iris the messenger, and of the bow of the covenant. The method of folk-lore, as set forth, rested on the hypothesis that all peoples have passed through a mental condition so fanciful, darkened, and incongruous as to appear to us insane. Further explanation belonged to the psychologist. Alluding to the unity and harmony of human beliefs, and the close resemblance of popular myths in all countries, the speaker observed that this fact was among the most curious discoveries of folk-lore. Customs and beliefs might be expected to accord, because they sprang from similar conditions and necessities. As to the resemblance of myths and stories, he himself was inclined to attribute them partly to identity of ideas and beliefs, partly to modern and prehistoric transmission. He considered that the germs were everywhere the same, and that speciality of race contributed the final form. This he illustrated by the deluge myth, which existed as a tradition among many peoples, but had received its final monotheistic character from the Jewish race. Many nations had carved images, but only Greece had brought art to perfection. Adding a final word in favor of the charm of the study (whether called anthropology or folk-lore), he observed that the science of man is full of lessons and enjoyment. Ends have been won which have never been foreseen, and won by means which we would not have chosen.

Mr. C. G. Leland, in proposing a vote of thanks to the chairman for his admirable address, said that the great object of folk-lore was to get at the inner life of history, folk-lore being to history what color was to design. Commending the liberal and catholic tone of the address, he urged that proper allowances should be made for differences of opinion which must of necessity appear as the association grew larger.

At this meeting, a collection of objects connected with folk-lore was opened to the inspection of members of the congress. Among these is especially to be mentioned a most interesting collection of

local "Feasten Cakes," collected for exhibition by Mrs. G. Laurence Gomme, as examples of the early customary cakes still made in connection with English local festivals. A sufficient quantity of these had been provided for refreshment at afternoon tea during the congress. Among amulets and charms included in the exhibition were some American Voodoo charms, contributed by Mr. Leland.

Friday was devoted to the Folk-tale section of the congress, the introductory address being delivered by the chairman, Mr. E. Sidney Hartland. Mr. Hartland, in discussing the question of the anthropological value of folk-tales, declared that his interest in the science of folk-lore would cease unless he believed that it might be made to yield to the inquirer information of value respecting the beliefs and practices of mankind, and, still further, as to the structure and development of the human mind. Discussing views respecting the diffusion of folk-tales, he said that conclusions as to the beliefs fundamental to all savage religions had been founded on the method of Grimm, in which it was assumed that folk-tales represented the inherited tradition of the particular race among which they were found. This conclusion had been challenged, literary men having argued that the true origin of folk-tales was in India, these being distributed especially by the Buddhist propaganda. Such, at least, he understood to be the former orthodox opinion of scholars who disputed the anthropological hypothesis, namely, that the variations of the environment, physical and social, gave rise to a variety of stories presenting perpetual coincidences, and evolved from a few leading ideas common to the race. On the other hand, the counter-theory as now maintained, while admitting that the foundation of tales current all over the globe must be sought in the beliefs of savages, and in magical and other superstitions, still denies that the fact of a given story being domesticated among any people constitutes in itself evidence as to the beliefs or practices of that people. It would be too great a draught on our credulity to suppose that a complicated plot is invented in a dozen different places, while easy to explain its currency as the result of communication, ultimately, perhaps, causing it to make the circuit of the world. Thus, Dr. Boas had mentioned a number of myths disseminated among American aborigines. Commenting on the consequences of this view, and admitting the undoubted evidence of diffusion, the chairman of the section still considered that the tales of savage peoples might be employed as evidence of their belief and custom, inasmuch as these would not have been received into the stock of any given people unless they embodied familiar ideas and practices. This thesis he illustrated by a number of examples, showing how certain stories,

which appear to have a wide range, had in different localities been adapted to express native usages, and methods of life. One of these tales, for instance, was that in which a maiden is visited at night by a mysterious youth who suffers a strange metamorphosis, and disappears during the day. The ideas and details of the tale are found to be in harmony with the creed and environment of the race, whether Karen, Tjame (borders of Annam), Zulu, and Yurucare (of the Andes). With regard to the question whether such resemblances involve actual transmission, the speaker pointed out that all plots are changes rung on the universal phenomena of human life, and quoted a recent instance of contemporaneous invention. A fictitious sketch, narrating the last vision and death of an unsuccessful author, appeared in July, 1890, in the "Newbery House Magazine." A story essentially the same was subsequently printed in "Macmillan's Magazine." Inquiry showed that the second story had been communicated before the first (by a different hand) had appeared. Accordingly, Mr. Hartland thought it possible that the same narrative might, in certain cases, have been originated in different places. As respects the anthropological worth of these tales, accordingly, he thought the problem of origins one of minor importance.

Mr. W. W. Newell communicated an inedited folk-tale collected in Massachusetts, entitled "Lady Featherflight." This tale belongs to the class of folk-tales representing the wooing of the daughter of a giant, the accomplishment of tasks imposed by the father, and the flight of the lovers. This class appears to go back to a common original, being the work of an author who, according to the view of Mr. Lang in a paper included in "Custom and Myth" (London, 1885), has attained for his work a circulation exceeding that of any other human composition. Mr. Newell offered a series of comments and comparisons in which the history of the tale was traced; his conclusion being that the original was to be referred to India, having come into existence later than the earliest period of the literature, but probably earlier than our era, and that from this centre it had been diffused through a great part of the globe. As to that class of tales which were found to be common to civilized and primitive races, he thought that such narratives were disseminated from the former to the latter, and not *vice versa*. As to the elements out of which the folk-tale under discussion had been composed, the same general principles would apply, although the date and original country of these elements could not be determined. The circulation of folk-tales he compared to the process by which a vegetable is carried, by commerce, from country to country, each successive variety of which may in turn become a centre of diffusion, and even

supersede, in its first home, the original type. In the discussion which followed, Mr. Andrew Lang expressed his disagreement with this view; as to the superior influence of civilized races in respect of the currency of folk-tales, where dissemination had taken place, he considered it more likely that races superior in cultivation had borrowed from the more primitive.

Mr. Joseph Jacobs (editor of "Folk-Lore") offered a paper on the problem of diffusion, in which he expressed his opposition to the theory of independent creation: he regarded folk-tales as essentially works of art; the problem of the diffusion of tales was excessively complicated, inasmuch as a people might lose a tradition and borrow it again. Mr. MacRitchie (editor of the "Journal of the Gypsy Lore Society") argued that folk-lore, or popular knowledge, was, in one of its aspects, "traditional history." He gave examples of the manner in which actual historical events may gradually assume unreal proportions. He paid especial attention to the traditional accounts of dwarfish races existing in the British Islands in connection with the existing structures which testify to the work of a small people. Mr. Alfred Nutt read a paper on "The Problems of Heroic Legend in the Light of Modern Research upon Celtic and Teutonic Saga."

Saturday was devoted to a journey to Oxford, the members of the Society visiting the Pitt-Rivers Museum, over which they were conducted by Professor E. B. Tylor, the originator and director of the collection. This museum is especially designed for educational purposes: it aims to bring together, in each region of life-history, a limited but carefully selected number of objects illustrating the order of development; thus, in the field relating to folk-lore, the attention of the visitors was called, among other cases, to those exhibiting the history of masks, and of bells. It is impossible to speak in terms of too high praise of this unique collection, the arrangement of which everywhere exhibits the genius of its illustrious organizer; the conception of a separate department, devoted to instruction of this sort, seems one which cannot be too strongly urged on the attention of the great museums. Afterwards the party divided, and were invited to lunch at Jesus and Merton colleges. The day was a beautiful one, and the glories of Oxford — unrivalled among university towns — never showed to greater advantage.

On Monday the section on Mythology held its meeting. Professor John Rhys, of Jesus College, Oxford, presided, and gave an address, in which he considered the relation existing between mythology and the study of language. He observed that until recently the student had confined his attention to a narrow field, including chiefly myths of Hindostan, Greece, and the Teutonic tribes, and

even within those limits, to the classical literature of the races in question. It had been assumed that the elucidation of a myth was to be sought in the explanation of proper names; and the world had been confused by the various interpretations given to such names, according as the clue was sought in the phenomena of the dawn, the sun, or the storm-cloud. More lately, the anthropological method of studying myths, introduced, so far as he knew, by Professor E. B. Tylor in 1871, had led to a great change in the methods of research. The student now sought his material not only from the songs of the Rig Veda and the Homeric poems, but from the lips of the traveller and the missionary, and took into account the ideas of all races, from Terra del Fuego to Greenland. Still, the confusion produced by earlier interpretations had not altogether passed away. The speaker expressed his sense of the difficulties of the subject, arising from uncertainty as to what extent historical recollections mingled with mythic fancy. For instance, as regards Arthur of Britain, he had found it impossible to determine what proportion of historic reminiscence entered into the legend, and how far it was affected by imaginative treatment. He saw no reason to despair of the future of the study, or to doubt that clear views would at last be attained. Mr. J. Stuart Glennie offered a discussion of "The Origins of Mythology." M. Ploix followed with a paper on the myth of the Odyssey, and a collection of charms and implements of sorcery was explained by Professor Tylor.

In the afternoon, Mr. C. G. Leland offered a communication on "Modern Tuscan Traditions." In North Italy, between Ravenna and Forli, in the district called the Toscana Romagna, he found a mass of superstition and primitive belief exceeding anything which he had known in Europe. The central principle of this superstition was the worship of spirits, and these retained the names of old Etruscan deities. Of this paper a fuller account must be deferred until its publication. Miss Mary Owen, of St. Joseph, Missouri, read a paper on "Voodoo Magic," she herself being initiated, to a certain degree, in the order. Miss Owen's communication, which is important to students of American folk-lore, will hereafter be fully reported in this Journal.

In the evening a "Conversazione" was held in the Mercers' Hall, where was presented an entertainment, consisting of the presentation of a Mummers' Play; of children's rounds as played in England; of a Highland sword dance, accompanied by bagpipes; and of a variety of popular music, mariners' songs, Portuguese ballads, and also Welsh music.

Tuesday was devoted to the section on Institutions, the address being given by the chairman, Sir Frederick Pollock. He professed

not to speak as an expert, his own department of jurisprudence dealing with an edited version of the original material. Thus, the practice of trial by combat, in Western Europe, began with an edict of Gundobald of Burgundy in 501; but there must have been a good deal of previous history, for which definite information was wanting. Coincidences and borrowings were as hard to explain in institutions as in language; all generations had treated posterity very ill in this respect. Dr. M. Winternitz read a paper "On a Comparative Study of Indo-European Customs, with especial reference to the Marriage Customs." In order to pronounce a custom Indo-European, he considered it necessary that it should be found both in Asia and Europe. For example, as the Grihyasûtras showed that in ancient India, on the bride's entering her new home, a little boy was placed on her knees as an omen of male progeny, and as the same custom was found among all Slavonic peoples, he considered that the practice might be considered as belonging to primitive Indo-European ritual. In the same work was found mention of the rule that the bride must enter the house with the right foot first, and not tread on the threshold; these rules were also observed in various European countries, the latter being connected with the well-known Roman practice of lifting the bride over the threshold. Other similar customs were throwing nuts, and the joining of hands of the bridal pair, the latter practice surviving in the Christian ritual of the modern world. His conclusion was, that the primitive Indo-European community had arrived at the point where marriage by capture only survived in various customs as sham capture, and marriage was based on purchase. The joining of hands was probably the most important civil act, and the leading of the bride round the fire the chief feature in the religious ceremony. The bride was taken from her father's house to the home of the new husband; but whether this was really a new home founded by the man, or a joint family, of which the bridegroom was only a member, could not yet be decided. This picture of primitive Indo-European marriage customs agreed with the results of philologists obtained by sifting names of relationship.

Mr. G. Laurence Gomme read a paper on "The Non-Aryan Origin of Agricultural Institutions." Drawing his illustrations from the British isles, he remarked on the existence in all parts of Great Britain of rites, customs, and usages connected with agriculture, which presented details agreeing in character. Exact parallels existed in India as portions of village institutions. The Indian parallels showed difference in race-origin, one portion belonging to the Aryan people, another to the non-Aryan. He considered that the village community in Britain was connected with the economical

condition of the non-Aryan aborigines, and the history of the tribal community with the Aryan conquerors, the Romans having had little to do with shaping the village institutions of Great Britain.

On Tuesday evening was given a dinner, which proved to be a very pleasant occasion.

The congress was brought to a close on Wednesday, the most interesting feature of the session being a communication on the Folk-lore of Ceylon, by Mr. Hugh Nevil, Civil Service Commissioner. He gave a brief account of the chief branches of popular tradition and custom in that island, nursery rhymes, proverbs, folk-stories, myths, songs of the Veddas, magic, demonology, Buddhist folk-lore (that is, lore developed in the course of the Buddhist history), and the like; also of the remarkable agricultural customs connected with the growing of rice and grain, the strange custom belonging to certain professions, rice-growers, hunters, and sorcerers, of using words in senses different from that properly belonging to these. He gave illustrations of Vedda incantations, of their god worshipped under a symbol resembling the Maypole, and showed the peculiar bower-like structures on which certain child-spirits are supposed to flutter down to their worshippers. Mr. Nevil has formed an immense collection of matter connected with Cingalese folk-lore, a part of which he is engaged in publishing at his own expense.

The officers of the congress for an ensuing term, and an International Folk-Lore Council, were appointed; publication of the names in this Journal will be made after the receipt of the official report. The time and place of meeting of the next Congress was left to the Council.

NOTES AND QUERIES.

International Folk-Lore Congresses. — The recent session of the congress, a condensed account of which is above printed, suggests some remarks. (1.) With regard to the significance of the term, the extremely catholic extension given by the directors of the congress, in their programme, will preclude any subsequent limitation. Folk-lore must be considered as including all surviving popular tradition, that is, both the tradition of words and that of custom. The application will vary with geographical boundaries; each people, in using the word, will think of the primitive notions and usages surviving in its own territory, as is well illustrated by the interesting communication on the folk-lore of Ceylon. So considered, "folk-lore" becomes an expression belonging to anthropology. It is a convenient, inclusive term, under which can be housed several branches of research which elsewhere meet with only a chilling reception. Its advantage is in emphasizing the importance of gathering up unwritten history, the history of ideas and manners belonging to any particular race. As for the science of folk-lore, the definition of this, for my own part, I should leave to the several investigators, who will doubtless conceive their respective departments in their own way. What primarily concerns us is the material, which will lend itself to be used by many sciences.

(2.) Congresses serve two good purposes: first, they make investigators in certain lines acquainted with each other; secondly, they bring the themes to the attention of the public, a notoriety which in its turn exerts an animating influence on the scholars themselves.

(3.) The great difficulty in rendering interesting the proceedings of a congress is, that the papers, being orally delivered, should be intended for the ear, whereas they are usually prepared with a view of being printed, and therefore designed for the eye. The result is, that they fail in effect on account of their conciseness and solidity. The conclusion seems to be that the articles ought indeed in the first instance to be written, so as to appear in the Proceedings; but they should not be read as written. The relator should be content with stating orally the substance of what his paper is intended to set forth; this oral relation may then become the basis of an interesting discussion, always the most fruitful part of a public meeting inasmuch as all the rest might equally well be simply committed to the printed page.

(4.) In the present congress, the contingent from France, Germany, and other European countries was not numerous. It is to be hoped that this may in the future be remedied, as the next session of the congress will undoubtedly be held on the Continent.

W. W. N.

Roumanian Folk-Lore. — Since Roumanian literature has but little circulation in this country, it gives us pleasure to notice that folk-lorists are at work in that distant kingdom also, and seem to be busy in collecting the rich stores of tales, myths, and legends preserved among the peasantry. A tale entitled "Fêt-Frumos din Lacrima" has been "transcribed" or para-

phrased into French by a Swiss from Neuchâtel, L. Bachelin, under the caption of "Bel-Enfant de la Larme," and, with its 71 pages in 12mo, forms the first volume of a collection of "Rhapsodies Roumaines" (Paris. "Semeur" literary review office, 1890). This solemn and curious myth has been obtained in Moldavia by Eminesco, and according to Bachelin's analysis is a cyclus of solar myths centring around Fêt-Frumos, who remains young and resplendent forever, and is a combination of Apollo and Hercules as to his qualities of grace and bodily strength. He is engaged in continual fights with Génar, with the Sorceress, and with the Mother of the Woods, all representing the powers of the Dark. Another Roumanic tale is "Român le Nasdravan," by J. Brun, published at Ghent, Belgium, 1890, with an introduction by L. Bachelin (reprinted from the "Magazin littéraire et scientifique"). This short narrative represents, in eastern Wallachia, what Tom Thumb is to the English people. Bachelin considers the hero of the story to be a crepuscularian genius, who, like the Child-Hermes of the Greeks, maliciously steals from Apollo his herds of cattle (the rays of the sun), and brings them to Pylos, or the "Doors of Heaven," — the young day is conquering the night with its innumerable monsters.

Alb. S. Gatschet.

Schlossar's Collection of Popular Plays. — The folk-lorist Dr. Anton Schlossar, librarian of the University of Grätz, Austria, has for the last ten years gathered all he could of the earlier popular literature of his native land, paying special attention to the people's drama and dramatic essays in the Alpine province of Styria. The manuscripts of these are often in the hands of rustics, and not easily accessible; but Schlossar collected enough material for selecting from what he obtained only what seemed to be the best. There are in his collection religious plays made after texts of the New Testament, dolls, comedies, and several plays reminding us of Punch and Judy. The title of his publication, which is in two volumes, is as follows: "Deutsche Volksschauspiele. In Steiermark gesammelt, etc., nebst 'Leiden Christi' aus Kärnten." Halle, Max Niemeyer, 1891, 12mo, pp. 343 and 404. The following headings may give an idea of the contents: The "Paradeisspiel;" the Shepherd's Play; the Cripple's Play; The Birth of Christ; the Passion of Christ; The Drama of St. Nicholas; Genoveva; Judith and Holofernes; Hirlanda; St. Barbara; Susan; Der "bairische Hiesel"; Avarice cheated; After-plays. Those who find religious dramas of interest will find here plenty of this literature; the amateurs of worldly dramas may think that the play of the Bavarian robber and exceedingly popular character Hiesel (abbreviated from "Matthias") will certainly be worth perusing. It is partly composed in Bavarian dialect, and tragic situations constantly alternate with highly comical ones. From the "Annotations" we gather that this well-known robber of Southern Germany was executed in 1771. The "After-plays," or Nachspiele, form a peculiar genus in dramatic literature, and are in some manner comparable to the Satyrdrama of the Greeks, for both were intended to exhilarate the minds of the spectators after the performance of a tragedy or other piece of a serious character.

The action and plot of these after-plays is generally of a poor order, for it is the coarse wit and the nastiness of the dialogues which are more peculiarly obtruding themselves to the listeners, and which depict faithfully the low degree of education among these rustics.

Alb. S. Gatschet.

Queries. — What is "setting a Job's Patience," a form of patchwork or embroidery often referred to in old books?

What were "bonnet-papers," advertised so freely in New York and New England newspapers from the year 1750 until this century?

What were "shorrevals"? An advertisement of a tailor in a Springfield newspaper in 1825 reads thus,—

Shorrevals and overalls
And Pantaloons he 'll make,
Cutting, too, he 'll always do,
And will no cabbage take.

Alice Morse Earle.

Brooklyn, N. Y.

Aunt Deborah goes Visiting: a Sketch from Virginian Life. — Mine hostess, a Virginia beauty, sat in her pretty boudoir, and with the sundry little implements comprised in a manicure set before her, was seeking to disprove the wasteful and ridiculous excess of painting the lily, by adding to her fair finger-tips a yet greater loveliness than nature had bestowed upon them, while I was engaged in the prosaic task of mending a pair of gloves, to cover my less beautiful hands. Thus employed as to our fingers, our busy tongues prattled away the summer's morning, recalling the happy school-life days spent together, and the various scenes and experiences passed through since our last meeting, when our chatter was interrupted by the sound of shuffling feet in the hall, followed by the appearance of Aunt Deborah in the open doorway Aunt Deborah was Dorothy's old colored mammy, who, according to the custom of colored mammies in general, was in the habit of making occasional visits to "we all's white folks," as she called the family of her "ole Marster." She made an odd picture as she stood curtsying in her quaint way. As much of the "kink" as possible had been smoothed out of her gray hair, which was drawn back and bound in a bandanna kerchief. Her calico "frock" was covered with the voluminous white apron, without which no colored mammy's toilet is complete, while about her shoulders she wore, in spite of the warm day, an old shawl which, for all its dinginess, was of "true cashmere," — the old woman's special pride as a gift from "ole mistis, fo' de war." Upon her arm hung the large basket which she always brought with her, and though it was invariably empty when she came, and full when she "toted" it away, you could not have wounded Aunt Deborah more deeply than by an insinuation that she brought that basket for a purpose, or that her visit was prompted by any motive less disinterested than a desire to see her "chile," as she still proudly called her erst-while nursling. "Good-morning, mammy," said Dorothy; "how are you this morning?" "I 's toler-'ble, thankee, honey, scusin' I mon'sous tired. Dis is meh gre't financial

day, dis is, an' I so tired I mos' dade. How 's y' all? You ain' married yit, is you? Wha' dat? Ain' gwine git married 't all? You sut'n'y ain' gwine be no ole maid, is you? Hi! wha' dat? Ole maid mehse'f? Bless dat sweet mouf, what you talkin' 'bout, honey? To be sho I ain' married, dat so, but don' I have onvitations to git married mos' any time? I done 'gaged now, me an' Julius Cæsar done 'gaged. When we all gwine git married, you say? Nuver, ain' nuver gwine git married, honey, but den you don' call folks ole maids so long as dey 'gaged, does you? Dat so, honey, hit do seem kind o' cu'yus till you heahs it splained. Well, you see, dis wuz de way uv it. When Julius Cæsar was pesterin' me wid his 'tentions, I up an' tole him dat I could n' git meh cornsent to marry uv him, 'cause he healf wuz so onclement dat I jes' knowed dat de nex' thing I 'd be wuckin' fur 'm; but I likewise tole him dat do' he healf onqualify him to git married, it did n' onqualify him to be 'gaged. I don' call him Julius Cæsar to he face do'; I calls him Mr. Smif, an' he call me Miss Deb'rah jes' as proper as de quality. Ole Marster brung me up, an' I got white folks' princ'ples, ef meh face is black. I men's Julius Cæsar close fur 'm, an' mos' ev'y Sunday ev'nin' I puts on meh bes' fum de bottom o' meh chis', an 'me 'n' him goes to de fun'ral preachin's togurr. When he took down wid de mis'ry in he back, an' de stiffness in he j'ints, I gives him he karosine ile, an makes him he jimsun-weed tea. We gits 'long togurr heap mo' cummilikier 'n ef we wuz married. I ain' b'lieve in niggers gittin' marry, nohow, I ain'. De Lord married Adam an' Eve in de gyarden, but ef he uver marry no niggers, or giv 'em a foot o' cultivated lan', 'tain' in de Bible. Jes' look dar at Sis' Marthy Jones. She wuz fyahly 'stracted bout gittin' married, an' now she say ef it please de Lord to lease her fum det pestif'rous good-fur-nothin' nigger, an' make her a widder, de mos' scrumptious cullud gent'man dat walk could n' 'duce her to change de name o' Marthy Jones or Marthy Johnson — ah one you chose to call her agin. Dat George Washin'ton wuz 'sponsible fur she havin' two names. When Brer Isaac Johnson an' Sis' Marthy wuz keepin' comp'ny, she say 'deed she ain' gwine marry nothin' called by no sech common name as Johnson, 'cause ev'y urr nigger in de county answered to dat name; but ef he change he name to Jones, den dey two 'd lock arms an' git married. Isaac say, Umph — umph, he wuz willin,' he like de name o' Jones mons'ous much fur a change; but dat cantank'rous George Washin'ton Johnson, Isaac fust wife son, whor dade, he put on mo' ars an' 'nouf, he say he cyarn' change he name d'out Legislatur say so. Dat huccome some folks calls 'em Jones an' some folks calls 'em Johnson to dis day. When Sis' Marthy an' Brer Isaac wuz married dar wuz a weddin' on de ole plantation, sho 's you bawn. Ole Mistis gin Marthy a satin dress to git married in, whar wuz her secon'-day dress when she an' ole Marster got married; an' when de bride stan' up befo' de preacher she wuz mos' as flustered an' shame-face as ef she wuz white. Brer 'Lijah, he jined 'em. De minute he say, 'Salute de bride,' dey made fur de supper. Dem wuz days, honey; niggers don' have no sech weddin' suppers as dat dese days. Dey wuz perusin' de woods mos' a week fo' de weddin', gittin' ready fur dat supper. Dey had 'possum, an' dey had 'coon, an' dey had hyah, an' dey

had cabbage, an' dey had mos' ev'y kine o' good vittles dat grow, but after supper dey had de mos' ongawdlies' proceedin's uver I see. Brer Lijah had to baptize all de chu'ch members over agin de nex' Sunday, 'cause he 'low dat de darnsin' an' de crossin' o' de feet, an' goin's on at dat weddin' wuz 'nough to onjine de mos' piouses. Maybe de Ole Boy an' he wife wuz n' 'vited, an maybe dey wuz n' 'spected, but you need n' tell me dey wuz n' dar. Did n' Brer 'Lijah hese'f own up to seein' sumpin' nurr mons'ous de favor o' de devil behin' de do? An' de whole place wuz lit up wid Jack o'lantuns dat night, an' sho 's you bawn, when de Jack o'lantuns is bobb' in' 'roun' de Ole Boy ain' fur off. I tells you, honey, I ain' b'lieve in marr'in' fur niggers, an' fur po' white trash an' jump ups nuther. I b'lieves in it fur de quality do; but, chile, ef you wants to git a man wuth havin', you better stop shinin' up dem finger-nails tell dey does fur lookin'-glasses to see yo' purty face in an' learn how to sew, like Miss Ma'y dar. You cyarn' he'p bein' purty, cause yo' ma wuz purty befo' you, an' de apple don' roll fur fum de tree', but de gent'man whar don' know dat beauty ar but skin deep ain' wuth lookin' at. When dey comes aroun' you, callin' you sugar, an' 'lasses, an' darlin,' you jes' tell 'em g' long wid dey projeckin'; but when dey ax you kin you *sew*, den you hole yo' breaf, honey, 'cause sho 's you bawn dars sumpin' comin'."

As Aunt Deborah talked, her eyes were fixed covetously upon an old pair of spectacles which lay upon the table. "Would you like to have those spectacles, mammy?" said Dorothy. "Thankee, honey, dey 's jes' what yo' mammy want; now I specs I kin read meh Bible." We handed her an open Bible, and the delighted old woman, with the book upside down, mumbled over and over again, "In meh father's house dar 's many mansions." Then, when encouraged to read more, she began to move up and down, swaying from side to side, shouting fashion, her beaming black face bent over the book, and half said, half chanted, "I thank de Lord, he took meh feet out 'n de miry clay, long wid Mary, Shadrach, an' 'Bednego." She evidently thought that she was reading, and 't would have been folly indeed to enlighten such blissful ignorance.

Mary Mann-Page Newton.

RICHMOND, VA.

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THE SABBATH IN PURITAN NEW ENGLAND. By ALICE MORSE EARLE. New York: Charles Scribner's Sons. 1891. Pp. vii., 335.

That definition of "folk-lore" which restricts the use of the word to the survival of prehistoric practices and beliefs is deficient, in that it leaves out of account the considerable mass of custom and opinion which is emphatically folk-lore, but by no means of archaic origin or character. Modern manners and customs, such as those of the table and of society, ways of feeling, tastes and sentiments, habits of dress, and behavior, come under this head, — in short, all that body of traditional usage which a proper

historical method takes into account as helping to give the color as well as the outline of history. Nor is the writer certain that remarks on attire, building, social intercourse, divisions of society, and literary taste, are of less importance, even from a purely historical point of view, than the study of constitutional usages and political contests. At all events, Mrs. Earle has given us a charming volume, which cannot but awake the minds of her readers to zeal for properly conceived historical research. A large part of her book is doubly folk-lore, being information obtained by tradition. There is, in all the older parts of the United States, a body of unwritten history which it is important to collect and record; and from this source Mrs. Earle has frequently drawn.

Our space will allow us to mention only of a few of the topics related to folk-lore included in Mrs. Earle's chapters. The old-fashioned idea of divine jealousy, of the probability of the overthrow of overweening pride by a catastrophe, familiar in Greek myths, appears in the feeling of Judge Sewall, that God had taken away his wife because he took pleasure in having her sit in the men's foreseat at meeting, an honor conferred upon her, to his great satisfaction, by the overseers. Puritan meeting-houses were built on hills for the same reason that those of antiquity were placed on heights, namely, as Mrs. Earle remarks, use as watch-houses, landmarks, and pleasure in the conspicuousness of a monument. Underlying these motives was the deeper feeling that deity ought to be worshipped in the light, that the ascending path to the sanctuary was symbolical of that leading heavenward, — an idea quaintly expressed by Eliot in allusion to his own infirmity. It is certainly a theme for reflection that these natural motives have now ceased to operate. That popular taste for color, a century ago, was even more crude than at the present day, is indicated by the painting of the Brooklyn (Conn.) church, — orange with white "trimmings" (as we now say), and chocolate doors, the "newest, biggest, and yallowest" in the country, as Mrs. Earle declares was the phrase.

Very quaint is the account of the objection, on the part of bachelors of Newbury, to the maids being allowed to build a pew (at their own expense), and the permission given in Scotland, Conn., to "An Hurlburt, Pashants and Mary Lazelle, Younes Bingham, prudenc Hurlburt and Jerusha meacem" to build a pew, "provided they build within a year and raise the seat no higher than the seat is on the Mens side." But this prohibition the maids, in their ambition for a high seat at the synagogue, violated, and in consequence were directed to remove the construction within the space of a year. A sense of the relation of altitude and importance was at the root of the controversy; possibly, also, the more simple motive of the possession of an unrestricted view, from such coigne of vantage, had its weight with both parties. As for the supposed greater decorum and solemnity of worship in former times, the idea is altogether erroneous. To say nothing of the possibility of the entrance of an enthusiastic "Foxian" imperfectly attired (to symbolize the nudity of the doctrine) breaking a vessel in front of the minister (as an illustration of the emptiness of his discourse), ordinary interruptions were sufficient to prevent total *ennui*. One of the pleasantest of these, as Mrs. Earle remarks,

was the habit of brides of getting up in the middle of the discourse and turning slowly round in their seat in the gallery, with a view to the complete exhibition of gown and bonnet; a display fatal, one would suppose, to the sermon, and tending to render the notion of its logical order, on the part at least of aspirants for a similar position, hopelessly mixed. The children, when sitting down after prayers, were always particular to slam the hinged seats; while the occasional thrashing of a particularly obstreperous youth by the tithingman or the deacon gave the boys matter for meditation. Even if the general course of the service was hopelessly monotonous, rule and custom allowed the extensive consumption of pleasant-tasting herbs, of dill, fennel, and caraway.

On one or two points we would willingly have had more information. Surely there must be some material for comparison with the usages of English churches of the time. As to their idea of the proper observance of Sunday, the Puritans get more praise or censure (according to the habit of mind of the critic) than they deserve. The theory was that general in other colonies, although the practice may have been more consistent. This assertion will be borne out by an examination of the Sunday laws of Maryland and Virginia, which breathe the same spirit, in regard, for example, to the prohibition of games. It would have been well, we think, if the foot-notes had been amplified, especially in the matter of references; it is desirable in such works regularly to give the page as well as the full title of the book used; and the sources of the observations obtained from tradition might well have been fully described, even at the risk of apparently unnecessary particularization.

W. W. N.

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